Australian Higher Education Counselling Educators' Conceptualisation of Presence within the Context of their Teaching

Hamilton, Alexander

Hamilton, A. (2019). Australian Higher Education Counselling Educators' Conceptualisation of Presence within the Context of their Teaching [University of the Sunshine Coast, Queensland].
https://doi.org/10.25907/00551
Document Type: Thesis

Australian Higher Education Counselling Educators' Conceptualisation of Presence within the Context of their Teaching

Alexander Hamilton

M Analytic Psych, M Couns (Psych), Grad Dip App Sci (App Child Psych), B Ed (Sci)

School of Social Science

University of the Sunshine Coast

Thesis submitted in fulfilment of the degree of Doctor of Philosophy

18 February 2019

This page is intentionally blank

Abstract

Presence is a term widely used within counselling and is viewed as a critical element in determining successful outcomes in therapy. Presence is also seen as an essential element in successful teaching. However, the models of presence offered in scholarly literature suggest that, while there are similarities, the concept of presence is viewed somewhat differently across professional groups. This thesis explores how 15 Australian master's level counselling educators conceptualise presence in the context of their teaching practice.

A phenomenographic approach was used to explore the educators' conceptions of presence and what they do to achieve it. Phenomenography is an approach designed to examine the various ways in which a group describes the same phenomenon. Through semi-structured conversations, the educators outlined their conceptions of presence and how they develop and maintain presence in their teaching practice.

The educators described presence as operating within a three-tiered hierarchy. The first tier represents the institutional, professional and personal *systems* that dictate the educators' environment. Held within the boundary of the system is the second tier, representing those aspects of presence over which *the educators have direct influence*. When the educators were able to *be themselves*, were *well prepared*, able to *practice their craft* at a level commensurate with the students' abilities, and their own, they felt they were able to *connect with* the students. The third tier involves situations where the educators and students were able to work together and is bound within and requires the previous tiers to be in place.

The research highlights the importance of presence for teaching practice and expands on the current models of presence that have been discussed within the

academic literature. The educators' conceptions of presence indicate that being fully present has the potential to not only transform the student but the educator as well. The educators indicated that to develop a relationship with their students they needed to operate within the three-tiers and develop an expanding awareness of presence which is described here as the Five Fields of Presence: *Absence,* S*elf-presence, Presence of Others, Presence with Others, and Transformative Presence*. The educators' conceptions of presence, the five fields, began with a recognition that they had the capacity to be *Absent* and through developing their self -awareness, S*elf-presence,* they were able to begin to become aware of an *other* (the students), *Presence of Others*. Once the other was acknowledged, the educators worked to build a learning environment that they believed would maximise the opportunity to form a connection with the students. When this learning environment was established the educators then actively worked to deepen the connection with the students, *Presence with Others*. This deeper connection, they believe, has the potential to develop into *a* mutually beneficial interpersonal relationship where both the educator and the student are deeply present with each other, *Transformative Presence*. It is within this transformative relationship that the educators felt the student could develop into the novice practitioner.

Future research will need to clarify, in more detail, the essence of each of the five fields of presence. It will also be important to understand how the strategies used by the educators to be present assist them in improving the students' learning outcomes. Although this research focused on counselling educators, the findings will be of interest to other educators teaching within higher education professional programs.

Declaration of Originality

This thesis is the original work of the author and does not contain material that has been previously published or written other than where due reference has been made within the text. The thesis has been wholly completed during candidature and does not contain as its main content any work or material which is embodied in a thesis or dissertation previously submitted by me or any other person for a university degree or other similar qualification at this or other higher education institution

Alec Hamilton

Acknowledgements

When I think about the teachers who have made a difference in my life a gifted artful educator from each phase of schooling stand out. Miss Rose Tyrell-Gill, my grade 3/4 remedial education educator, showed me that there was always another way to learn something and, perhaps most importantly, that 'b' and 'd' were, in fact, different letters of the alphabet and that a simple strategy could help me to remember the difference. Mr Keith Greville, my Year 11 English teacher, the first person to provide me with an English class that made sense and was full of learning, fun and exploration. A teacher who brought life and a passion for learning to a school experience that had been squashed by drudgery and the mundane. Mr Anthony Stotterd, a gifted higher education educator who modelled a love for teaching and gave me the confidence to teach and the passion to be a life-long learner. I thank the three of you as I doubt I would have been completing a PhD without your collective skill and presence.

A big thank you to my supervisor team, Associate Professor Ann Moir-Bussy, Dr Peter Innes and Dr Mark Pearson, who have helped me on this journey. Your guidance and support have been vital. I would like to especially acknowledge Ann for her help in initiating this step back into study and staying with me to the end. Her encouragement, gentle pushing (and not so gentle pushing) to keep me on track and accountable was invaluable. Ann navigating the PhD territory with you has been, tough enjoyable and rewarding. I cannot thank you enough for hanging in there with me.

To my extended family, a big thanks for asking how the PhD was going, putting up with my explanations, and not asking how the PhD was going when quiet support was needed. A special thank you to Elaine Paton, my big sister, for helping me learn to read all those years ago, teaching me to ski, and showing me what a truly artful teacher and educator can achieve.

I would not be here completing a PhD without the assistance and support of my parents, Pam and Ian Hamilton. I wish you were alive today to see this come to fruition. Please know that the many sacrifices you made to provide me with an education have had amazing benefits, many of which I don't think you could have foreseen. Dad, you were my first teacher, you showed me what it was to be a true gentleman, you were a man of the 21st century well before its time, you lived a life that modelled how to be proud yet humble, gentle yet tough. Mum, your intelligence and compassion and your ability to understand people and help them demonstrated that you were a gifted counsellor. Thanks for sharing those gifts. Thank you both for worrying about me and never letting me know.

A massive thanks to my son and daughter, Will and Sam. You both have had to wear this journey and the absence it has caused in your lives. I could not have done it without your support. I am so proud of you both. You teach me every day that life is for living, that following your passion brings great reward, and that taking risks can be challenging and scary but ultimately worthwhile.

Finally, to Anita, there are no words that describe what you mean to me and how much I appreciate the support and trailblazing you have provided. You are an amazing life partner without whom life would be so much less, and this PhD would never have happened. You are my muse.

This page is intentionally blank

Table of Contents

List of Tables

List of Figures

Abbreviations

AAPi	Australian Association of Psychologists incorporated.
ABS	Australian Bureau of Statistics
ACA	Australian Counselling Association
ACOSS	Australian Council of Social Service
AHPRA	Australian Health Practitioner Regulation Agency
APS	Australian Psychological Society
AQF	Australian Qualifications Framework
ASCED	Australian Standard Classification of Education
CoD	Categories of Description
CoI	Community of Inquiry
CRICOS	Commonwealth Register of Institutions and Courses for Overseas Students
HESF	Higher Education Standards Framework
KBE	Knowledge Based Economy
PACFA	Psychotherapy and Counselling Federation of Australia
SPM	Social Presence Model
TEA	Themes of Expanding Awareness
TEQSA	Tertiary Education Quality and Standards Agency
TuoS	Therapeutic use of Self

Chapter 1. **Introduction to the Research**

If you are lucky, you may find a teacher, and that is a wonderful thing.
Did you find one, Dad?
I found three.
My three had these things in common-they all loved what they were doing; they did not tell; they catalyzed a burning desire to know.
(Steinbeck, 1955/2003, p. 142)

This project originates from my lived experience and has evolved out of over 30 years of clinical practice in counselling and teaching. In the various roles I have held within education, as an educator[1], consultant and psychologist, I have been able to observe many educators and counsellors in the delivery of their craft. I have seen a plethora of approaches and witnessed first-hand the educators' and counsellors' successes and failures. A question that often arose from both their success and their failures was: What were the key factors in determining success? There appeared to be some synergies between my training and my experience as an educator and counsellor. It appeared that for both counselling and teaching success lay not in *what* or *why* but somewhere in the *how* of what they did. Therefore, this project emerges from the autoethnographic (Davidson, 2012; Doloriert & Sambrook, 2012; Kissel-Ito, 2008; Pinar, 1975, 2004) and *currere* (Gibbs, 2014), developing out of my lived experience and my understanding of becoming and being a teacher and counsellor.

My individual experience of working in primary, secondary and tertiary education, both as an educator and a counselling psychologist, has raised questions about the influence of *presence* on a teacher's effectiveness. It appeared to me that there was an obvious link between counselling and teaching, both are relationship-based

[1] The term 'educator' is used throughout the thesis to emphasis the role and avoid confusion between terms; lecturer, professor, teacher, instructor, tutor, which can often imply a specific role or education sector.

pursuits requiring an individual to work within a relationship with another with a view of facilitating growth and development. Presence is a much-discussed concept in counselling and psychotherapy and if, as the literature suggests, presence is a significant factor in counselling how can it not be a significant factor in teaching? The aim and design of this study, therefore, evolved out of a desire to explore the notion of presence within the context of teaching in higher education, specifically within Australian master's degrees that included counselling and psychotherapy training.

Maxwell (2013) and Denzin and Lincoln (2013) suggest that it is crucial at the outset of research to understand the researcher and their context, to articulate the personal, practical and research goals that drive the study as well as the space in which the research is centred. An understanding of the context is important as it allows for an understanding of the internal and external boundaries within which the researcher is operating. The reason personal goals need to be articulated is not just to highlight issues of potential bias but also to recognise that personal experience can be a touchstone for successful qualitative research. It is also important to acknowledge that research needs to be practical and can accomplish something of import. Consequently, the goals need to be clear from the outset. Finally, the research goals need to build understanding and "gain insight into what is going on and why this is happening" (Maxwell, p. 28). As a way of introduction, the context, the goals, and my place as a researcher within counselling and education will be briefly explored in this chapter. Chapter 2 will examine the literature and external context of the research.

1.1. The Personal Foundations and Goals of the Research

I have now taught and counselled at all three levels of education: primary, secondary and tertiary. While mine is not a unique situation, it does provide me with a personal view of the overlap and differences between and within the two endeavours.

The contexts, the *currere,* within which I have lived are woven into my understanding of how I have become, and continue to work as, an educator and a counselling psychologist. My lived experience exists within a social context (Gibbs, 2014) and it is this frame of reference that underpins this thesis. Experience informs me that teaching and counselling are more about the lived experience of becoming rather than a curriculum of skills and knowledge of being. It seems from my experiences that both teaching and counselling are social interaction, and presence is at the core of both. The following sections outline the lived experiences and the academic contexts within which my personal teaching and counselling experiences have influenced the development of this thesis.

1.1.1. Teaching.

The way in which the teacher-student relationship is viewed differs across the varied models of teaching practice, and are perhaps simplistically described as a broad conception of teaching (Light & Calkins, 2008) or on a continuum of practice from teacher-oriented to learner-oriented (these models are discussed in some detail below, section 2.1). A traditional or teacher-oriented view of teaching, particularly within higher education, locates power within the teacher's knowledge and social authority (Creme, 2003; Mansour, 2013; Tutty, Sheard, & Avram, 2008; Wegner & Nückles, 2013). While the more constructivist or learner-oriented view (Longmore, Grant, & Golnaraghi, 2017; Tutty et al., 2008; Wegner & Nückles, 2013) suggests that a teacher's influence is contained within making knowledge available, within the action of guiding rather than instructing, and has been described as a shift from an "instructional paradigm" to a "learning paradigm" (R. Barr & Tagg, 1995, p. 13).

Recent discussions (Longmore et al., 2017) embed this shift from instruction to learning within the idea of "transformative learning" (p. 4). Within this model students

"engage in learning experiences with others", with students and educators, within a specific learning environment where the learning occurs "with the whole self" (p. 4), with and from each other. Multiple relationships are therefore formed: between the educator and the learners; between the educator and curriculum; between the learner and themselves; between the learners and the curriculum. Each learner will build unique relationships and create their knowledge differently. Therefore, the task of the educator is to become a "learning facilitator" adapting and meeting "learners where they are" (p. 7), assisting them to engage with the learning and their learning colleagues, rather than provide instruction on what is solely known and held by the educator.

King (1993) also believes that there is a need for a paradigm shift from instruction to learning. She comments that improved student outcomes emerge when the teacher's role shifts from the instructor-focussed "sage on the stage", to the transformative educator, the "guide on the side" (p. 30). The Sage instructs, while the Guide has "the knowledge and transmits that knowledge to the students" (p. 30). The Guide ensures learning has the students on centre stage "actively participating in thinking and discussing ideas while making meaning [learning] for themselves" (p. 30), and developing transformative experiences. The latter has the student powerfully involved in the learning, finding and discovering through experience rather than merely being given instructions to follow. There is a sense of collaboration and shared experience between teacher and student, and acknowledgment that a crucial role for the transformative educator is the development of relationships, where the educator and student(s) are present *with* each other. Educator and student work together, not in isolation, but within the connected act of guiding, learning, and developing education that transforms: where direct insight and wisdom evolve and both educator and student

are changed by the experience. It is within this definition of teaching that this thesis centres its focus.

To illustrate the experiences that have driven my pursuits presented below is an amalgam of the two teacher stories that highlights aspects of the teacher as an instructor and teacher as a transformative educator. The teacher stories do not represent specific individuals but instead capture the 'flavour of difference' I have noticed in my work with both struggling and competent educators:

- Teacher X is a highly qualified, experienced and knowledgeable academic. X's student evaluations suggest they[2] are not respectful towards the students and the educator's teaching has a negative impact on the students' learning. Teacher X is described as authoritarian; 'it is their way or the highway'. X provides an environment where conflict occurs, they are focused on delivering the message, and the students are expected to absorb the knowledge. X can positively capture the attention of a small number of students who feel X is a good teacher and those students do learn. Many of the students, however, give teacher X low student evaluations and find it challenging to learn from them.
- Teacher Y is described as introverted, and while they have years of teaching experience, Y is often characterised by their colleagues as 'junior' and academically under-qualified. However, Y's students described the classes as vibrant and dynamic. Y's students comment that Y is a teacher who meets their needs and continually helps them to go beyond what they expected of themselves. A small number of Y's students want to get on with the learning and feel the class spends too much time on the 'soft' things. Many of the students, however, give Y high student evaluations and find it rewarding to learn from and with Y.

Teacher X would appear to fit with the notion of the sage on the stage, an instructor, while Teacher Y exemplifies the guide on the side, a transformative educator.

---

[2] Where appropriate the pronouns they, them, their etc. are used in this thesis and implicitly or explicitly includes both men and women, making no distinction between the genders (Lee, 2015).

X and Y are different ages, genders, and have different academic qualifications and academic skills. However, the students and parents rarely comment on these aspects, the student evaluation and comments generally focus on the relationships the teachers build. Variation in the students' evaluation of X and Y, I would suggest, is related to the differences in classroom practice, the relationships they develop, and especially how present the teacher is with the students (Campbell, Kyriakides, Muijs, & Robinson, 2003, 2004a, 2004b).

Aristotle (350BC/2016) suggested that instruction requires persuasion and that it is important to have the following characteristics of persuasion to move an audience: we must find the speaker credible, the emotions of the listener must be stirred, and the speaker must provide a persuasive argument that addresses the topic. To achieve quality teaching, we need a teacher whom the audience finds persuasive, credible, connects with the students' emotions and provides a convincing argument. The audience and speaker must connect, a relationship must be formed; they must be present *with* each other. "If teachers did not have the power to stimulate and sustain the interest of their class through their use of language, expression, tact, sympathy, tone of voice and overall demeanour, then a well-planned, carefully sequenced lesson would be worthless" (Campbell et al., 2004a, p. 35). I recognise that the picture is not as simple as I suggest above and that one factor by itself is not the cause of all poor student evaluation. However, my experience suggests that the degree of presence the teacher develops is central and vital to the students' experience of the teaching.

1.1.2. Counselling.

1.1.2.1. Defining Counselling

The terms counselling and psychotherapy are often used interchangeably in the literature. Although the terms have been viewed as separate and perhaps distinct from

each other, “an examination of definitions shows that there is a broad overlap between activities and increasing calls are being made for the two to be considered together” (Schofield, 2008, p. 15). J. Richardson, Sheean and Bambling (2009) note that “the literature provides no conclusive definitions” (p. 70) that would separate the two. J. Richardson et al.’s survey of Australian counsellors and psychotherapists concluded that most participants viewed the two as having “no difference” and that “the vast majority of survey respondents reported that psychotherapy and counselling differed by degree” (p. 77).

The Psychotherapy and Counselling Federation of Australia (PACFA), a leading Australian national peak body for counsellors and psychotherapists (2013b), used a consensus-based process to develop their definition of counselling and psychotherapy. The definition they developed indicates that psychotherapy and counselling are interpersonal, relationship-based practices, in which trained professionals are fully present with their clients, and who use evidence-based practices, theory, research and skills to facilitate growth. The PACFA definition also closely aligns with the definition of counselling psychology[3] outlined by various authors (see Australian Psychological Society, 2019; Grant, Mullings, & Denham, 2008 for examples) and who also highlight the importance of expertise in counselling and psychotherapy, evidence-based practices, and the application of knowledge and skill in the practice of counselling psychology. The PACFA definition will, therefore, be used throughout this thesis as a reference point to centre the discussions of counselling, psychotherapy and counselling psychology. In addition, when the meaning or context of the discussions are unaffected,

---

[3] When Psychology is referred to in the thesis the emphasis is on the practice of counselling within psychology, i.e. Counselling Psychology.

the generic term ‘counselling’ will be used to represent counselling, psychotherapy and counselling psychology.

1.1.2.2. Connecting Counselling and Presence

I have been a practising psychologist, for over 30 years, specialising in counselling in both education settings and private practice. From the first counselling moments, I have been intrigued by the possible core elements that influenced my effectiveness as a counsellor. In recent times the development of the “common factors model” (1996)(Duncan, Miller, Wampold, & Hubble, 2010; Lebow, 2014; Sprenkle, Davis, & Lebow, 2009; Wampold & Imel, 2015b) has captured my attention. The common factors view proposes that effective therapy arises when a therapist has the personality, the relationship and the skills that best fit with and adapt to their client.

Duncan, Miller, Wampold and Hubble (2010) advise that the common factors can be categorised into four groups: client and extra-therapeutic factors, models and techniques, therapeutic relationship/alliance, and therapist factors (pp. 35–38). Sparks and Duncan (2010) on the other hand suggest that the common factors can be categorised as: extra-therapeutic and treatment effects, therapist effects, alliance effects, model and technique, general effects, and feedback (pp. 366–376). There is significant overlap between the two perspectives with one element standing a core to both: the degree of presence the therapist builds with the client. Sprenkle, Davis, and Lebow (2009, p. 26 citing Lamber 1992) indicate that approximately 30% of the change in therapy can be ascribed to the relationship between the therapist and the client. Sparks and Duncan, however, comment that the ability to be present and form a “positive alliance is one of the best predictors of outcome in psychotherapy” (p. 370).

With the increase in my understanding of the common factors model and the importance of the presence the counsellor maintains with their client, I began to

consider the possibility of a parallel between counselling and teaching. Could aspects of the common factors also be applied to teaching? Specifically, could the notion of *presence* be an essential aspect of the teacher-student relationship?

1.2. The Research Goals - Statement of Problem and Research Question

In this study, I will explore Australian master's level educators' conceptualisations of Presence within the context of teaching in higher education, specifically focussing on educators who teach within in master's degrees in counselling and psychotherapy (Australian Qualifications Framework (AQF) - Level 9). While presence in counselling "is in the nascent stage" (Colosimo & Pos, 2015, p. 1) it has been found to be a good predictor of the therapeutic alliance. The alliance is a major factor in the effectiveness of counselling (Horvath, Del Re, Flückiger, & Symonds, 2011; S. D. Miller, Hubble, Chow, & Seidel, 2013) and is a well-known and core component of working therapeutically with clients. It is a requirement of the Higher Education Standards Framework (Threshold Standards) 2011 (Tertiary Education Quality and Standards Agency, 2013, sec. 4.2) that educators in higher education:

- are appropriately qualified in the relevant discipline for their level of teaching (qualified to at least one AQF qualification level higher than the course of study being taught or with equivalent professional experience);
- have a sound understanding of current scholarship and professional practice in the discipline that they teach;
- understand pedagogical and adult learning principles relevant to the student cohort being taught;
- engage students in intellectual inquiry appropriate to the level of the course of study and unit being taught.

Moreover, the educators would be expected to have an awareness of the skills, knowledge and attributes that are necessary for successful counselling and psychotherapy. It would, therefore, be reasonable to expect that educators within AQF level 9, master's degree in counselling or psychotherapy, programs have an understanding and experience in developing, maintaining and being present within a relationship with clients. The goal of the research is therefore to explore the concept of presence and how teachers of counselling reflect on their use of presence in their teacher-student relationships—giving rise to the research question:

> "How do Australian counselling master's level educators conceptualise presence within the context of the relationships they develop with their students?"

1.3. The Counselling and Teaching Context of the Research

Positivism and a neoliberal agenda have dominated the political context of Australian psychology, counselling, psychotherapy and education over the past 20 years. Cheek (2007) indicates that neo-liberal governments believe that "the principles of the marketplace, competition, and enterprise are paramount…. [which creates] a form of bounded or delimited entrepreneurship or market" (p. 99). This view of the world has seen the development of "regulatory bodies to establish certainty with respect to the prevailing buzzwords of the day: the measures and assurances of 'quality' and 'excellence' " (Denzin & Giardina, 2007, p. 31). Positivism within the context of Australian psychology prioritises the view that "science is objective, generalisable and value free" with this form of knowledge "privileged" and dominating therapeutic practice and research (Breen & Darlaston-Jones, 2010, p. 67). These powerfully influential contexts and their impact on teaching and counselling will be explored in the following sections.

1.3.1. The counselling context.

The political landscape surrounding Australian counselling and psychotherapy is like the political landscape that dominates Australian psychology. The two major professional bodies the Australian Counselling Association (ACA) and PACFA have been involved in challenging conversations. The contexts that muddied the political landscape for counselling and psychotherapy included a lack of clarity in definition, confusion over what constitutes appropriate and adequate education and training, a desire for self-regulation versus the inclusion within a national accreditation process, conflicts between the two major regulatory bodies and a lack of legislative recognition to list just a few (see Glazov, 2014; Hicks, Alexander, & Jones, 2016; O'Hara & O'Hara, 2015; Schofield, 2013 for specific details).

The challenge of "demonstrating that their training and experience addressed the national mental health workforce standards" (Schofield, 2013, p. 237) still faces counselling and psychotherapy. It is no doubt a challenge to meet the neoliberal positivist need for clarity in professional quality and excellence when there is still a lack of clarity in the definition of the profession. While counselling psychology has met the government's need for clarity, and has received government recognition via its inclusion within the Medicare rebate scheme, "the exclusion of the [counselling and psychotherapy] profession from the *Better Access Initiative* has not only had a financial impact but it has also impacted the identity and recognition of counsellors and psychotherapists within the Australian community" (O'Hara & O'Hara, 2015, p. 7). The exclusion of counsellors and psychotherapists from receiving government recognition via the *Better Access Initiative* seems primarily based on political and economic reasons and not professional standards (O'Hara & O'Hara). The development of the Australian Register of Counselling and Psychotherapists (ARCAP)

(2011), and the recent discussion regarding a new model for Medicare funding has seen the two organisations working more closely together (A. Moir-Bussy, personal communication, January 15, 2019).

In Australian counselling psychology, the "hegemony of positivism is sustained by the accreditation requirements established by the APS [Australian Psychological Society] and, more recently, the national accreditation body, APAC [Australian Psychology Accreditation Council]" (Breen & Darlaston-Jones, 2010, p. 70). In 2003 APAC was formed "to set national standards" and was assigned the accreditation functions for the profession under the 2008 National Registration and Accreditation Scheme. In 2009 the Psychology Board of Australia was set up, and in 2010 all Australian psychologists were required to obtain registration with this body. The Australian Health Practitioner Regulation Agency (AHPRA) was formed about the same time and works in conjunction with APAC. The APS, along with university representatives and National Board nominees make up the membership of APAC, (Australian Psychological Society & Psychology Board of Australia, 2013). The APS, therefore, has a significant influence on all aspects of regulation and training of psychologists.

It is of some note that over the last 20 years the APS's membership profile has seen significant changes. In 1996 the APS had 836 clinical members and 834 counselling members. In 2010 there were 3187 clinical member and only 675 counselling members. Di Mattia and Grant (2016) juxtapose these changes with the changes made by the Australian government and the development of the national registration scheme, supported and promoted by the APS. The scheme saw the introduction of a two-tier system of psychological service rebates in 2006 with clinical psychology privileged above services provided by counselling psychologists.

Privileging one approach over another has "skewed student preferences" (p. 142) towards clinical psychology, and away from counselling. The issues surrounding the Australian government's and the APS privileging one approach to psychology over another continues with significant debate and division (as it did within counselling and psychotherapy). As a result a number of 'other' professional organisations representing the needs of various groups of psychologists have surfaced (see AAPi, 2018; ACPA, 2018; Cresswell, 2010; ReformAPS, 2018b, 2018a for specific discussions).

While the political landscape in Australia has been tumultuous in recent times the Liberal, conservative government remains 'the government of the day' and will likely focus on an agenda that is consistent with their past: a focus on "fiscal responsibility", which may open new opportunities for counselling and psychotherapy (Lewis & Brett, 2014, p. 7). The above discussion also highlights that education and counselling's experience, and mine as a result, often sits as "marginal to the dominant capitals of the field[s] in the broadest sense" (Clegg & Stevenson, 2013, p. 12) and adds another aspect to the context in which the research resides. Further discussion of the context within which higher education and counselling are embedded will be undertaken in the following sections.

1.3.2. Higher education and teaching.

Political, economic and pedagogical factors have in recent years influenced Australian higher education. In 2000 a report by Asia Pacific Economic Cooperation (APEC, 2000), Australia was viewed, to "some degree", as a knowledge-based economy (KBE), one "in which the production, distribution, and use of knowledge is the main driver of growth, wealth creation and employment" (p. vii). Ramsden (2003, p. 3) notes that "in KBE's, governments see universities as engines for social change and the expansion of prosperity". In 2000, the then Minister for Trade, The Hon. Mark

Vaile, commented; “Australia is already doing well as a knowledge economy…. Since the late 1980s, education services have grown to become Australia’s eighth largest export earner, generating $3.3 billion in 1999–2000” (2000, sec. 2). In 2016–17 Education has grown to be Australia’s third largest export, worth approximately $23.6 billion (Dodd, 2017). Malcolm Turnbull (2015, p. 1), the Australian Prime Minister between 2015 and 2018, emphasised Australia’s move from a resource-based economy to a KBE, commenting that our “universities are world class”. The desire for Australia to become a KBE builds on the continued development of higher education that consistently delivers high-quality teaching which focuses on improving the sector and making sure that students graduate with the skills and experiences necessary for the future.

Australia gains significant economic benefits from having a healthy higher education system. Australian universities ranked highly internationally and attracted over 230,000 international students during 2012 (Chaney, 2013, p. 9) with between 12 and 17 billion dollars being contributed to the Australian economy each year for the last ten years (Ross, 2012). The World Bank (2008, 2017) in 2008 and again in 2012 rated Australia ninth in the world on its Knowledge Economy Index, and a significant factor in this ranking was Australia’s Education Index, which was placed 1st in the world (2014). Australian universities now represent almost 10% of Australia’s GDP, adding approximately $160 billion to the Australian economy in 2014 (Universities Australia, 2016, p. 3). A university’s presence in Australian regional centres contributes approximately $1.7 billion directly to the gross regional product (Regional Universities Network, 2013, p. 3).

The promotion of quality teaching is not merely economic or political; it is also representative of the paradigm shift in higher education from teaching as instructing to

teaching as facilitating learning. The corresponding "increasing consciousness of the professorial function and those qualities and attributes that contribute most to overall [teaching and learning] effectiveness" (Helterbran, 2008, p. 126) is placing greater attention on quality teaching and learning across the globe (M. Devlin & Samarawickrema, 2010). Higher education institutions also use teaching quality as a selling point to students. For example, in the marketing profiles of Australian universities (2018), 26 of the 38 universities refer to the quality of their teaching, while 25 commented on their international ranking. The Australian Federal Government (2013) highlighted the importance of quality teaching and learning in higher education through its development of the Higher Education Standards Framework (HESF). The HESF specifies that higher education providers must maintain:

> academic quality and integrity…. [and that academic staff need to be] appropriately qualified in the relevant discipline..., have a sound understanding of current scholarship and/or professional practice.… [and] have an understanding of pedagogical and/or adult learning principles relevant to the student cohort being taught. (sec. 4)

However, by 2015 the conservative government had cut funding to the Office for Learning and Teaching (OLT) by "over 36%" (M. Gardner, 2015). The OLT, set up to promote excellence in teaching in higher education, eventually closed in 2016. Murray (2015) commented that for 10 years Australian organisations like the OLT have been exemplars to the world in "producing and disseminating a vast body of knowledge and good practice throughout the higher education sector" which have led to improvements in teaching and learning" (p. 29). The OLT awards were eventually replaced in 2018 by Australian Awards for University teaching and run by University Australia, an organisation funded by annual contributions from member universities (Department of

Education and Training, 2017). At this time, we have not seen the impact, nor the importance placed on these awards by the university sector.

Recently the Australian Federal Government has proposed cutting the university budget by a further $2.2 billion dollars over the next four years (Clarke, 2018). The political climate seeking a KBE, within the context of budgetary restraint, places significant pressure on higher education institutions and their staff. The challenge of delivering programs more effectively and efficiently, whilst maintaining quality teaching with less is all too prominent (Clarke, 2018; Department for Education, 2017; M. Gardner, 2015). Maintaining and improving the effectiveness of teaching practices in higher education remains an essential aspect of higher education (Carbone, Evans, & Ye, 2016). Increasing our understanding of the critical aspects of teacher quality is of significant value to governments, universities, teachers and students alike. The recent past Australian Prime Minister, Malcolm Turnbull (2015), indicated that it was vital that students graduate from higher education with the skills and experiences necessary for the advancing world. Many of the core skills these students will require are described as interpersonal or "soft-skills" (Janusch, 2017). "The simple transmission of knowledge, skills, and processes—are no longer sufficient" (Booth, 2018, para. 6) both students and educators need the 21st Century transformative learning skills, soft-skills, relationship development, communication and collaboration. I believe it is within this context that the value of the educator's presence will be realised.

Exploring how educators from Australian counselling and psychotherapy programs interact with their students has the potential to increase our understanding of

teacher effectiveness. If educator presence[4], an essential soft-skill, is seen as a core factor in teacher effectiveness, as it is in the therapeutic relationship (discussed below), then this will have significant implications for our understanding of the qualities and attributes for effective teaching practice.

1.3.3. The demand for counselling and psychotherapy.

The Australia Bureau of Statistics (ABS) (2015, p. 1) reported in their National Health Survey 2014–15 that 17.5% of Australians report having a mental health/behavioural condition. These numbers highlight the demand for well-trained counsellors and are further supported by the ABS (2009, p. 17) who commented that "the most common unmet need" by those with mental health issues was for counselling. The increasing demand for counselling is reinforced by the results of an Australian Community Sector Survey (ACSS) (2011) which indicated that mental health support was the most serious unmet need "with an overwhelming 89% of organisations identifying this as an area of high or medium need" (2011, p. xii). In the 2014 ACSS reported (the latest available) only 18% of the 109 counselling services indicated they were able to meet the demand for their services (p. 20). Mental health support services agencies are major employers of counsellors.

Increasing numbers of those seeking counselling has also had an influence on the profession. An Australian study (Sharpley, Bond, & Agnew, 2004) indicated that the "individuals surveyed would be most likely to seek counselling from someone who is professionally trained at university level and has some level of practical life experience…. [with] respondents prefer[ing] consultation with a counsellor for thirteen

---

[4] For clarity 'educator presence' is used throughout the thesis to avoid confusion with teach*ing* presence and teach*er* presence, terms incorrectly used interchangeably as they represent different aspects of presence, see section 3.2.4.1 and 3.2.4.2.

of the twenty problems" listed. A North American study (Fall, Levitov, Jennings, & Eberts, 2000, p. 130) showed similar acceptance of counselling, particularly for less significant issues.

MyFuture (2017), the Australian and State Government's careers website, indicates there are 403 post-secondary programs related to counselling across Australia, 81 of these are master's degrees (Level 9) programs. Importantly, the course completion rates, i.e. the number of graduates, reported by AIHW (Australian Institute of Health and Welfare, 2011, p. 332, 2013, p. 375) increased between 2004 and 2011[5] by 94% from 645 to 1248. The most recent statistics available from the Australian Government (2018, p. Prospects) indicates that approximately 25,900 people are employed as counsellors, 36 % have a post graduate qualification, 46% a bachelor's degree and their earnings increased at a higher rate than the job average. Employment growth in the area is "strong" with "about 4,400 job openings" per year predicted for the next 5 years (p. Prospects).

The number of students attending university, the demand for counselling and the need for well-trained counsellors are all on the rise. These three factors alone highlight the importance of investigating the key components that might influence the improvement of teaching within counselling and psychotherapy higher education programs and the associated follow-on for the improvement of counselling practice.

1.4. Overview of Research Methodology

The methodological approach of this research is qualitative and comes from a "phenomenographic theoretical perspective" (Prosser & Trigwell, 2006, p. 42). This perspective has been described as "an innovative research design, which aims at

---

[5] Latest statistics available specifically for counselling.

identifying and interrogating the range of different ways in which people perceive or experience specific phenomena" (Tight, 2016, p. 1). Phenomenographers take the view that there is only a limited number of ways of "conceiving" a phenomenon (Åkerlind, 2008; Collier-Reed & Ingerman, 2013; Edwards, 2007; Prosser & Trigwell, 2006; Tight, 2016). Conceiving, in this context, is viewed as how "people experience, conceptualize, perceive, and understand various and aspects of, phenomena in the world around them…. [with a focus on] the content of thinking" (Marton, 1986, pp. 31–32). A detailed discussion of the methodology is undertaken in Chapter 4.

1.5. Thesis Structure

The format of this thesis follows the research design outlined by Maxwell (2013). Maxwell's research design is constructed to represent "an integrated and interacting whole, with a set of five core component—Goals , Conceptual Framework, Research Questions, Methods and Validity—which are closely linked in a non-linear or flowing sequence. "The connections among the different components of the model are not rigid rules or fixed implications; they allow for a certain amount of 'give' and elasticity in the design…." (pp. 4–6). Maxwell's design acts as both a template for "conceptually mapping the design of an actual study" as well as assisting in "safely and efficiently reach[ing] its destination" (p. 13) providing both the structure to guide and the flexibly to respond to the research as it emerges. Maxwell suggests it is useful to start with a discussion of the goals of the study and an introduction to the research question as presented here in the introduction. An exploration of the conceptual framework that surrounds our understanding of key aspects of the research question, i.e. the importance of the relationship and the notion of presence within teaching and counselling, is undertaken in Chapters 2 and 3. Chapter 4 outlines in detail the method and methodology utilised in the research. Chapter 5 presents the "Outcomes Space"

(Åkerlind, 2012, p. 116) which outlines how the data was collated and analysed to explore the research questions in a valid and ethical manner. The concluding chapter, Chapter 6, explores the counselling educators' conceptions of presence within the context of the current research and political landscape. Implications for our understanding of presence within the teacher-student relationship are presented. Finally concluding remarks, discussions of the limitations of the research and suggestions for future research conclude the chapter.

I have taken an iterative and multifaceted approach to the research. Therefore, a traditional format while notionally utilised was expanded to represent the actual research stages followed. The format used in the thesis aimed to enable the reader to situate themselves within the story of the research as it unfolded. The structure of the thesis is outlined in Table 1.1.

Table 1.1: *How the thesis is organised.*

Chapter	Chapter Title	Chapter Content
1	Introduction	Background to and purpose of the research. Goals of the research.
2	Literature Review	Conceptual framework – The relationship within teaching and counselling
3		Conceptual Framework – Presence
4	Methodology	The approach to selecting the overarching methodology for the study. Description of the approaches taken to collect and analyse data.
5	Outcome Space	Development of the outcome space. Key findings.
6	Discussion, reflections, suggestions for future	Synthesis and summary of the key findings, and suggestions for the implementation of key recommendations.

1.6. Chapter Summary

This chapter introduced the researcher and the aims of this study. The focus of the chapter was on outlining the justification for the project and how understanding the importance of counselling to the community, its growth as an area of employment and the increased demand for higher education places all point to the need to understand more about the process of teaching and learning within counselling programs. The political and professional pressures on counselling were also discussed as this set the context within which the discussions are occurring. The following two chapters focus on the literature that underpins the research and the approach taken by the researcher in exploring the research question. To start the journey towards exploring the research questions a thorough understanding of presence is essential, particularly within the context of counselling and teaching practice. These topics will be examined in depth in the next chapter and will set the scene for this study in more detail.

This page is intentionally blank

Chapter 2. **Literature Review –- Conceptual Framework – The relationship in Teaching and Counselling**

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.
(Jung, 1933/2001, p. 49)

To know how good you are at something requires exactly the same skills as it does to be good at it, which means if you are absolutely no good at something you lack exactly the skills you need to know you that you are absolutely no good….
John Cleese (2014)

Today's desire for quality teaching and counselling practice, discussed in Chapter 1, situates this thesis within two complex conversations; the first concerning quality teaching within higher education, the second in the discussions around quality counselling practice. In simple terms: 'good practice causes good learning and growth, bad practice causes bad learning and retrograde growth' (paraphrasing Rodgers & Raider-Roth, 2012). An understanding of what it means to be a quality teacher or counsellor should be a simple task, particularly if effectiveness only requires "an action… adequate enough to accomplish a defined purpose" ('effectiveness', 2011). If this were the case, then determining 'practitioner effectiveness' would simply require the articulation of the specific characteristic of an effective practitioner and the actions they employ to achieve the desired outcomes. However, the achievement of this goal has been a challenge.

Saadeh in his 1970 review of the teacher effectiveness research indicated that "no aspect of education has been more investigated… [however the] findings have been insignificant" (p. 73). A recent review by Clinton et al., for the Australian Government (2017, pp. 35–36) reinforced that the "impact and influence" of effective teachers is "causally" dependent on a range of factors and is essentially "multi-dimensional" (p. 2).

In the context of counselling, we know counselling is effective, and that a range of "common factors" (discussed later) drive effectiveness (Duncan et al., 2010). We also know counselling involves "a delicate balance of flexibility and attunement to clients while maintaining focus" (Bertolino, 2018, p. 4). This attunement is rooted in the relationship between the therapist and the client (American Psychological Association, 2012), a relationship where the therapist is present (Colosimo & Pos, 2015, p. 1).

Effective teachers and counsellors focus their efforts on the strategies, knowledge and skills that promoted the best environment, one conducive to transformative teaching and learning or therapeutic growth. The environment the practitioner creates is a space that is safe, secure for growth, and generally co-constructed with the client/student, a socially constructed space where connections are made between what is known, what is new, and what is yet to be discovered. To borrow from the counselling and teaching literature (American Psychological Association, 2012; Bertolino, 2018; M. Devlin & Samarawickrema, 2010; Lowman, 1996; Pollio & Humphreys, 1996; Wilson, 2014) teaching/counselling occurs within a socially constructed growth space, a space where both practitioner and student/client are present. The practitioner is not simply a charismatic presence but demonstrates the ability and desire to incorporate their knowledge and skills into their practice in a manner that is "dynamic and responsive to individuals and contexts…." (Campbell et al., 2003, p. 348). The ability to respond in this dynamic manner requires the establishment of a complex relationship between the teacher/counsellor and student/client. A relationship that promotes and facilitates growth, built through the practitioner's skill to be present with the client/student. Presence facilitates the construction of a space within which the practitioner and student/client can interact and grow (J. Taylor, 2011; Winnicott, 1974). Such a space is not only characterised by the practitioners' professional knowledge, the strategies and

processes they employ, and actions they undertake, but of equal import are the social-emotional characteristics they need to build an effective relationship. This chapter initially explores the literature that informs our understanding of the factors that influence effective teaching and counselling, and then focuses on the similarities in the understanding of the impact of relationship on both teaching and counselling. The literature examining the concept of presence within the context of counselling and teaching will be examined later in Chapter 3. If educators conceptualise presence in a way that mirrors our understanding of presence within therapy, it would, then, be reasonable to suggest that the notion of presence within teaching may assist in our understanding of how a teacher may utilise their presence to improve their teaching and student outcomes.

2.1. The Relationship in Teaching

Teaching is the highest form of understanding.
Aristotle

While there is much discussion in the literature about the characteristics of effective teacher within the school system there has been "meager research on this topic at the college/university level" (Hativa, Barak, & Simhi, 2001, p. 702) and there are few studies of educators' opinions on the indicators of excellent teaching (Greatbatch & Holland, 2016). There is also limited agreement on what constitutes "teaching excellence in higher education" (p. 7). Humboldt, in his now seminal work on the "prescription for the future University of Berlin" (Elton, 2009, p. 248), commented that the difference between school and tertiary education was in the developmental level of the students: university is not "a further stage in school" (Humboldt, 1810/1970, p. 246) but a further stage in life with a focus on "not yet completely solved problems…. while school is concerned essentially with agreed and accepted knowledge" (Elton, 2009, p.

248). Furthermore, Hattie (2015) indicates that the "messages underlying successful innovations are quite similar across [all educational] sectors" (p. 80). Hagenauer and Volet (2014) note a range of differences between teaching contexts, nevertheless they comment that higher education research has "tentatively… differentiated" two dimensions of the teacher-student relationship (TSR): the affective and the supportive (p. 374), and are a "precondition of successful learning" (p. 379) in higher education. The recognition that there are critical aspects of the TSR that exist across all teaching contexts highlights the usefulness of Vygotsky's (1978/1980) model of the Zone of Proximal Development (ZPD): Teaching is the scholarly art of working within a specific context and providing just the right learning, at the developmental level of the student, whatever their age or stage.

The art of teaching is in "engaging in discourse that …moves all 'sides' into new territory" (Petraglia & Bahri, 2003, p. ix), a discourse where meaning is not simply delivered or discovered but rather constructed out of the TSR (L. Berger, Painter-Thorne, & Sneddon, 2010, p. 2). Teaching at all levels should facilitate "the transformation and extension of knowledge, through preparing students to become critical thinkers who are able to connect and synthesize knowledge in its multifarious forms" (Hill, 2010, p. 8). Hagenauer and Volet (2014) add that while the importance of the TSR has been widely accepted within the school sector, the higher education research has not been systematic or comprehensive. Despite the limited research Kozanitis (2015) and Rokach (2016) also indicate that a positive TSR has a major influence on students within higher education. A positive TSR is one that Kozanitis believes resembles a well-balanced parent-child relationship, where a knowledgeable and skilled other provides clear boundaries and demonstrates a connection characterised by "respect, kindness, interest, and sincere concern" (p. 4). Both Kozanitis and Rokach

report that a positive TSR increases retention rates, helps the students engage with the learning, builds the students' academic resilience, facilitates their ability to be connected and less isolated, and mediates negative contextual aspects like the teacher's level of professional experience, the size of the class and limited curriculum resources.

The study of effective teaching appears to be somewhat loosely separated into phases or eras, which have been dominated by specific paradigms and which focus attention on one area more than another. It is reported (Imig & Imig, 2006; Skrtic, 1996) that research into what makes teaching effective has its origins in the late 1890s with John Dewey and William James. Campbell et al. (2003, pp. 348–349, 2004a, pp. 41–58), in their summary of the research, suggests that the 'modern' era of study began to flourish in the 1920s (Campbell et al., 2004a; Doyle, 1977). Campbell suggests that following the initial discussions in the early 1900s four loosely defined phases have emerged and are useful in clarifying the discussion. Lederman and Lederman (2017) proposed six phases, dividing the 60s—80s era into two. Campbell et al. (2004a, p. 41) comment that while some of the phases "failed to produce useful findings" all have added to the dialogue. While some of these phases remain attached to the past, many have emerged again as new tools and techniques are developed, and research interests adapt and evolve.

The following sections (section 2.1.1—2.1.7) will specifically focus on the historical view of the teacher-student relationship (TSR) within the context of effective teaching. The discussion of each phase is not presented as an exhaustive list of authors linking the relationship and presence to teaching, but is presented to explore the range of views from different eras within education. The emphasis of the discussions will be on higher education and, where appropriate, connect to the teaching across all sectors. While chronologically based, the discussions will include recent considerations that sit

notionally within each phase, to provide both an in-depth exploration and illustrate how the past influences the present. The notion of presence as an articulated concept is a more modern occurrence. Therefore, discussions on presence will predominantly develop through this chapter and into the next chapter, where the link between TSR and presence will be explored. It is interesting to note at this point in the thesis that Lederman and Lederman (2017) indicate that we still do not have "an effective way of developing or assessing effective teaching" (p. 572) and that the research into effective teaching, and therefore this thesis, is still relevant and a part of an important ongoing conversation.

2.1.1. The early 1900s – The beginnings.

In 1911 Claparède (1873—1940) wrote, "people have given much more attention to the cultivation of flowers and fruit than to the education of children. They are also much more concerned about the raising of cattle" (pp. 1-2). Indicating the development of the practice of teaching was needed, but more importantly we also need to be concerned with the development of curriculum and consider the child and the teacher in the encounter: What the teacher "ought to be depends on the manner in which it is desirable that the child should be treated and developed" (p. 3).

John Dewey (1859—1952) founded a school in the late 1890s in an attempt to develop "communities of inquiry [where] education was a dialogical constructivist process" (Skrtic, 1996, p. 104). Dewey felt that the goal of the education system was to increase student learning through experience and the creation of meaning from experiences. Dewey "recast the role and purpose of schooling and …expand[ed] the definitions of quality teaching" (Imig & Imig, 2006, p. 168), viewing teaching as a serious, playful art. Skilbeck (2017, p. 1) argues that Dewey's notion of quality teaching requires an "authentic presence" that is attuned to the curriculum, the student

and the learning outcomes. Dewey's vision of education is still referenced today and drives discussions examining the purpose and future focus of TSR in higher education (see English, 2016, p. 1047).

William James (1842—1910) also viewed teaching as an art, which was neither deterministic nor predictable. In his now seminal work "Talks to Teachers" (1899/2005), James commented that the challenge was that there are no "definite programmes and schemes and methods" (p. 7) in teaching. Good teaching simply consists of "a happy tact and ingenuity to tell us what definite things to say and do when the pupil is before us" (p. 7). The "ingenuity" lay in the teachers' ability to meet the "pursuing pupils" (p. 7) in an "interpretative-transformational" (Sutinen, 2012, p. 215) relationship. James was critical of universities that employed only PhD-holders as the qualification alone could not guarantee they could teach. A PhD does not examine the characteristics necessary for teaching, and it was "a sham, a bauble, a dodge…" (James, 1903, p. 5) to assume otherwise.

Edwin Turner, the director of teacher training at Illinois State University in the 1920s, suggested that many believed effective teaching only required knowledge of the subject area and scholarship (p. 2). He felt that this view was erroneous, and that quality teaching required much more. Turner commented that too much importance had been placed on scholarship and that "it is incumbent upon those who profess to believe in the science of teaching either to expose the fallacious theory that scholarship is a sufficient prerequisite to teach adequately" (p. 2).

At their core, the four authors above believed that teaching is more than the scientific application of knowledge and that effective teachers need to be artful and create environments within which the student can flourish. This environment is, at its heart, built within the context of a relationship where the teacher is present with the

student(s). The four writers are a sample of those who set forth the foundations for teacher effectiveness research and the discussions undertaken in the following sections build on these seminal discussions.

2.1.2. 1920s to the 1940s – Teachers' characteristics.

The 1920s to the 1940s saw the research interest in effective teaching[6] build with some 150 studies published since the 1900s (A. Barr, 1948), the majority of which were written in the 1930s and the 1940s (45 and 67 papers respectively; 19 in 1920s; 5 in 1910s and one from 1900s). Barr believed that the scientific study of teachers' personal qualities, desired competencies and abilities, knowledge and methods was the central focus of these studies. Campbell et al. (2003) describe this period as the "presage-product" era (p. 348) turning the focus towards the teacher characteristics, presage, that produced the best outcomes, product. The 1930s was also a time when personality psychology and the study of personality characteristics became an "identifiable" area of study (McAdams, 1997, p. 4) with many of the luminaries of psychology contributing to the discussions. It is perhaps, therefore, no surprise that during this time interest in those attempting to understand quality teaching should turn their attention to the teacher's personality. In one of his final works Dewey (1938/2010), for example, wrote that there were a number of characteristics a teacher needed, including the need to "move in harmony with others" (pp. 35–36).

---

[6] A. Barr (1948) used the term 'efficiency' instead of effectiveness but noted that "a growing number of persons have attempted to define teacher efficiency in terms of pupil growth and achievement" (p. 205). However, he also noted that there needs to be more clarity in how we define the terms used in researching teacher efficiency. Teacher effectiveness is a complex area and to undertake a discussion, other than presented briefly here, is beyond the scope of this thesis. I would refer the reader to an earlier paper written by the author (Hamilton, 2009) and a more recent Australian discussion on teacher effectiveness in higher education (Carbone, 2016).

A summation of 150 early studies into teacher efficiency, (A. Barr, 1948), concluded that there was an overall agreement that 25 different teacher traits were linked to teacher effectiveness. Moreover, the personal characteristics of "considerateness, cooperation, buoyancy, reliability, drive, attractiveness, refinement, skill in teacher-pupil relations [TSR]" (p. 215) were seen as key contributors. The influence of intelligence, emotional stability and dominance were, however, less clear. The research also supported the notion that good teacher preparation, high levels of subject knowledge and competence in teaching skills also lead to greater efficiency. However, Campbell et al. (2004a) concluded that the research in this era was a "relative failure" (p. 43) with little evidence of clear links between teacher characteristics and effectiveness.

2.1.3. 1940s—1960s – Teaching styles / Methods of teaching.

The next era of research focused on the impact of various teaching styles or models of teaching on student outcomes: How was teaching effectiveness influenced by formal vs informal, progressive vs traditional, open vs closed, or non-directive vs directive teaching styles and methods (Campbell et al., 2003, p. 348; 2004, p. 43)? A subsequent review of the literature (A. Barr et al., 1961) suggested that the research during this time needed to explore objective and valid ways of evaluating teachers; that is, operationally defining the specific personality characteristics under investigation (p. 11). However, the issues of the context under which these characteristics were employed were still not "well defined" (p. 5). While the territory remains complex, there are indications that teaching styles do have an impact on higher education student outcomes. Evans and Kozhevnikov (2016), in their summary of the research, indicate that there are important aspects of teaching "style" that enhance student outcomes within higher education, many of which directly relate to the TSR developed:

- an integrated and holistic approach,
- the teacher and student understanding the purpose of assessment,
- an ongoing discourse between student and teacher (including feedback),
- the ability of the teacher to provide students with the time and attention to express their ideas,
- a congruence between teacher and students' in their understanding of the style and approach to learning,
- the need to address the emotional dimensions of learning through the development of quality teacher-student interpersonal relationships (p. 9).

2.1.4. 1960s—1980s – Process-product / Competencies and professional decision making.

The next phase of research, as the name suggests, focused on the teachers' behaviours and was concerned with what processes produced the desired product, "process-product" (P-P) era (Gage & Needels, 1989); for the first time the links between teacher actions and behaviours and student outcomes were examined (McKeachie, 1979, p. 385). The P-P model is based on traditional behaviourists paradigms (Campbell et al., 2004a) and builds on the work discussed above (Seidel & Shavelson, 2007, p. 455), breaking teacher effectiveness into four aspects: product, process, presage, and context. The P-P research produced "probabilities—not laws or rules—that suggest the likelihood of increased achievement" (Gage & Needels, 1989, p. 294). The probabilities focused on the classroom climate and the "right" approach to teaching (Campbell et al., 2004a, p. 47). An essential aspect of the right approach was the TSR the teacher developed. The teacher needed to have a strong presence, providing high levels of structure with clear objectives and engagement with the students. The P-P model was, however, viewed as "limited" with small effect sizes (Seidel & Shavelson, 2007, p. 455). Seidel and Shavelson concluded that teacher

effectiveness is complex, but motivational-affective outcomes did appear to have an impact; i.e. "social experiences, … regulation and monitoring" (p. 483), influenced "affective" (p. 470) results, implying a connection between student outcomes and the TSR.

2.1.5. The 1980s moving forward.

In the 1980s the belief in the importance of teacher characteristics continued to be emphasised. Tomoho and Foels (2008) in their meta-analysis of the "Teaching of Psychology" in higher education, indicate that during the 1980s and 90s there was a reliance on students' evaluation of teaching and learning. Erdle, Murray and Rushton (1985) for example concluded from their analysis of student evaluations, that "personality characteristics" (p. 394) and "interpersonal orientation" (p. 404), and by implication the TSR, were characteristics of the highly rated educator. Rushton, Murray and Paunonen (1983) suggest in their study of university professors that the effective educator was "good at personal relations". Feldman (1986) also proposed that personality traits do affect teacher effectiveness and that the more effective teachers showed "sympathy and tolerance for others", were warm toward the students, and were "supportive of them" (p. 152). These effective teachers were also "sociable, gregarious, friendly and agreeable" (p. 157), all characteristics important aspects of the teachers' ability to build positive TSRs.

During the late 1990s and 2000s a number of authors who focused on higher education (Bélanger & Longden, 2009; Crumbley, Henry, & Kratchman, 2001; Onwuegbuzie et al., 2007; Sheehan & DuPrey, 1999; Spencer & Schmelkin, 2002; S. Young & Shaw, 1999) continued to report links between teacher characteristics and teacher effectiveness. These studies also focused on student and peer evaluations measures. Bélanger and Longden (2009), for example, found that the teacher's

"leadership and empathy" (p. 329) were the two most highly rated personality characteristics of an effective educator. The empathy factor directly links to TSRs with the teacher described as: "approachable, friendly, patient, kind, considerate, and caring" (p. 329).

Spencer and Schmelkin's (2002) study found a number of factors accounted for the variance in student rating of effective teachers: "the more positively students felt about teaching at the university, the more frequently they felt that faculty were open to student concerns and interacted with students …[and] that their opinions counted" (p. 404). Spencer and Schmelkin comment further that this result is consistent with previous research highlighting the link between teacher effectiveness and the teachers' ability to build positive TSRs (p. 405). Similarly, Renaud and Murray (1996) suggest that other studies have found that student ratings of "personality traits, taken collectively can account for up to 75% of between-teacher variance", with "supportingness" (p. 324), friendliness and approachability core qualities. Young and Shaw (1999) indicated that their analysis revealed that six items accounted for "87%" (p. 677) of the variance, with five of the items differentiating between high- and low-rated educators. Four of these items appear to be related directly to TSRs: "motivating students to do their best, effective communication, and genuine respect for the students" (p. 678).

There has however been criticism around utilising student evaluations and rating scales to measure educator effectiveness. For example, Crumbley, Henry and Kratchman (2001) commented that student evaluations of lecturers are not a substitute for measuring student outcomes and that "other measures and methods should be employed to ensure that teaching effectiveness is accurately measured" (p. 197). Crumbley et al. concluded that a significant number of effectiveness measures are not

related to student achievement and were more concerned with student contentment (e.g.: "not being asked embarrassing questions", "graded too hard", "too much homework", "use of humour" and "untyped overhead" (p. 203)). While some of these aspects may be related to the TSR, these comments highlight the emerging theme of the importance of linking teaching practice to student outcomes.

During the 2000s the shift was towards studies that focused on the connection between what was taught, how it was taught, and student outcomes (Tomcho & Foels, 2008). Hativa, Barak and Simhi (2001), for example, employed a qualitative approach to learn from "outstanding teachers" (p. 699) rather than rely on student evaluations. They studied four "exemplary university teachers" (p. 699) across four "dimensions of effective teaching" and for "general items": "clarity", "lesson organisation", "classroom climate", "student engagement", "overall performance", "preparedness", "intellectual challenge", and " effective use of time" (p. 705). The results of their study indicated that the exemplary teachers "achieve effectiveness in very different ways" (p. 725), and that they did not need to be exemplary in all areas; it was "sufficient to excel in some and to function quite well on the others" (p. 725). There was also a good fit between what the educators believe to be effective practice and what they did with their students, but this fit was not perfect. The distinguishing feature between the exemplary teacher and those who are less effective was the level of fit between themselves, the curriculum, and the students. All educators in their study were conscious of the need to build an environment "conducive to learning" (p. 709), and this involved developing strong TSRs. The exemplar teachers "strongly demonstrate care for students and their learning, behave respectfully towards them, provide encouraging feedback, and are very approachable to them" (p. 718).

In a similar vein Kane, Sandretto and Heath (2004) employed interviews, a repertory grid and observations, to investigate what "excellent" tertiary educators "do" and "say" (p. 283). They believe that the emergence of a five-dimensional model of higher education teaching summarised the key aspect, *Figure 2.1*. "The wheel-like model consists of five interrelated dimensions as spokes; subject knowledge, skill, interpersonal relationships [including TSR], teaching/research nexus and personality, with reflective practice as the hub" (p. 292). Two dimensions, 'interpersonal relationships' and 'personality' are characteristics previously mentioned in the research into teacher effectiveness. Kane, Sandretto and Heath proposed that the educators also use "reflective practice" (p. 292) as a strategy to improve practice and to integrate the five dimensions.

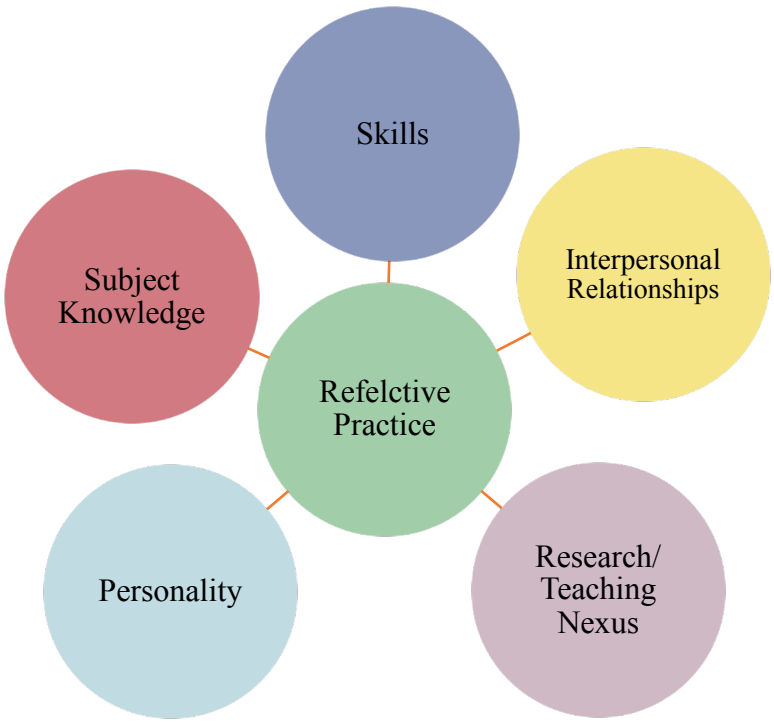


Figure 2.1: Dimensions of higher education teaching.
Adapted from Kane et al. (2004)

These excellent tertiary educators talk the talk and walk the walk; resonating with Schön's notion of the reflective practitioner (1983), an "epistemology of practice" in

which the "knowledge inherent in practice can be understood as artful doing" (Costley, Elliott, & Gibbs, 2010, p. 123). The educators' reflections also highlighted the importance of their ability to build positive relationships with the students. Kane, Sandretto and Heath suggest that "what is at the heart of establishing interpersonal relationships with students is the 'person' of the teacher" (p. 299), with 'Teacher II' commenting:

> I do think teaching relies on one-to-one interpersonal relationships, even if you're standing there with 200 unknown names, it's critical. … There's a level of humanity and empathy that I think is critical to being a good teacher; … I think it's really important to not set yourself above them but to actually convey to them in some way that you're really interested in them and their point of view and what they bring to the situation. (p. 296)

Onwuegbuzie et al. (2007, p. 147), through a mixed-methods approach, reported that the higher education students "identified the interpersonal context as the most important indicator of effective" teaching (p. 146). These results were consistent with previous research. The comments made by the students, and most relevant to this thesis, highlighted that educators who were "student centred" and "willing to make time to help if students had problems", provided office hours that made the educator "available to students", and "treated each student the same" were viewed as effective (pp. 131, 132).

Shim and Roth (2007), in their case study research, suggest that expert lecturers possess nine key characteristics (many discussed above) often as "tacit knowledge" (p. 6). They reported that expert educators:

> present clearly, knew their subject, were prepared and organized, were enthusiastic teachers, stimulate the interest of the students and engage them in the learning, understand students, created a positive environment, were skilful with interpersonal relationship, and use humour and are approachable. (p. 6)

The last five directly related to the TSR and the strategies educators use to build a positive learning environment.

2.1.6. Recent discussions: Common factors in teaching.

In a discussion of "What students value as inspirational and transformative teaching" Bradley, Kirby and Madriaga (2015) indicate that 16 themes emerged in their analysis of student-nominated awards for inspirational and transformative teaching. Nine of the themes are important components of a positive TSR: supportive, available outside the classroom, friendly and social, approachable, encouraging of students' academic journey, reliable, challenges the students, acts a role model and motivates the students towards their studies (p. 234). These themes were also consistent with those previously identified in the research and captured in the statement that "students want to be taught by staff who are enthusiastic about their subject, empathetic and hold a desire for students to develop their full potential" (p. 239). Bradley, Kirby and Madriaga note that student assessment of inspirational and transformative teaching does not necessarily equate with effective teaching, which requires an outcome measure rather than merely student perception.

In the "widely acclaimed" research (Arnold, 2011, p. 219), Hattie (2008) undertook the largest ever synthesis of meta-analysis (800 studies) of the factors that influence student learning outcomes. The analysis places quality teaching squarely within the context of student outcomes. Hattie (2015) expanded his previous study, this time synthesising over 1200 studies, across all sectors of education, to build a picture of the factors that have the greatest impact on student learning. As previously mentioned, Hattie believes that one of the key implications of his study is that effective teaching strategies are comparable across all sectors. "The surprising finding was [however] …almost everything works" (p. 81), reminiscent of the common factors discussion

within counselling. Similar findings were reported in the meta-analysis of 196 studies undertaken by Tomcho and Foels (2008), whose findings are particularly relevant to the current study as they focus on a similar subject area. Tomcho and Foels commented that "in general, teaching activities and methods were moderately effective in producing changes in student learning (effect size between 0.34—0.42)" (p. 292). Fascinatingly, from the perspective of this research, they indicated that there was potential for key components of the TSR, "teacher rapport, immediacy, and alliance" to have "confounded" (p. 286) their results. Hattie (2015) noted that these teacher dispositions, "are the very skills underlying good teaching" (p. 81).

Hattie (2015) proposes the key to effective teaching is focusing on what teachers are doing to increase "the magnitude of the learning improvement" (p. 81), i.e. undertaking actions that have an effect size greater than 0.40. Hattie suggests quality teachers do influence outcomes, representing about ≃20% of the total variance, *Figure 2.2* (the student ≃50%, peers 5—10%, home 5—10%, institution (including leadership) 5—10%). Hattie's (2018a) comments resonate with the discussions of the common factors model within counselling, i.e. those particular aspects of the encounter have higher effects than others. The TSR, for example, has an effect size of 0.52, while teacher estimates of achievement 1.62, and student depression -0.36 (see Waak, 2018 for graphical representation of data).

Hattie believes that effective teaching and learning "lies in the person who gently closes the classroom door and performs the teaching act—the person who puts into place the end effects" (2003, p. 2). The challenge, he suggests, is that the majority of studies involve "surface learning outcomes" (2015, p. 84) rather than deep transformative learning. To facilitate deep learning Hattie believes it is vital that educators adopt his "eight mind frames" (2018b): evaluate practice, recognise you are a

change agent, focus on learning, assessment is about your impact, teaching is a dialogue—not a monologue, enjoy the challenge, develop positive relationships in class (and the staffroom), build the language of learning. All eight of the frames have an impact on the TSR.

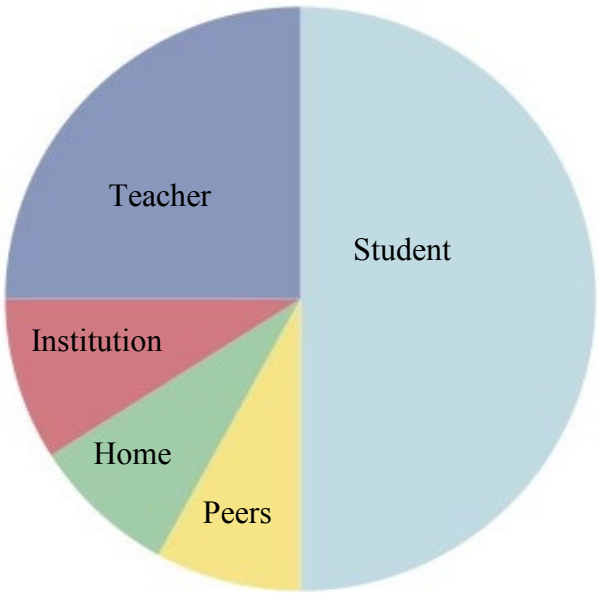


Figure 2.2: Common factors in the learning environment that effect learning. Adapted from Hattie, (2015).

2.1.7. Section summary.

The eras of research discussed above can be described as 'broad conceptions of teaching' (Light & Calkins, 2008), a continuum of practice moving from practices that are teacher orientated to those that are learning orientated. The traditional or teacher-orientated view (Creme, 2003; Mansour, 2013; Tutty et al., 2008; Wegner & Nückles, 2013) defines the TSR and the teacher's presence within the context of the teacher's knowledge. While the constructivist or learning-orientated view (Tutty et al., 2008; Wegner & Nückles, 2013) suggests that a teacher's presence emerges from making knowledge available, guiding the students rather than instructing them. A view that not only matches Hattie's research but is also represented by King's (1993) desire to shift from teacher as Sage on the Stage, where the teacher has "the knowledge and [then]

transmits that knowledge to the students" (p. 30), to teacher as Guide on the Side, where the students take centre stage "actively participating in thinking and discussing ideas while making meaning [learning] for themselves" (p. 30). Guiding requires a collaborative TSR and a particular form of educator presence, a relationship described by R. Barr and Tagg (1995) as a shift from an "instructional paradigm" to a "learning paradigm" (p. 13).

The literature discussed above can be summarised in the idea that effective teaching is the result of a combination of many factors all of which should be focused towards student outcomes. Successful student outcomes arise when teachers know their subject area, are skilled in explaining the curriculum and know the pitfalls within their craft. The teachers who achieve these outcomes are, however, more than the sum of their knowledge. They are skilful in building positive TSRs. They are present in the educational environment, assisting the student(s) to explore, discover and learn and they know their students. I propose that the educator's ability to be present with their students mirrors the therapist's presence within counselling. The following sections (2.2 & 2.3) explore the importance of the relationship within counselling and moves the discussion towards an examination of presence within therapy.

2.2. The Relationship in Counselling

When I first moved from teacher to counselling psychologist, I moved out of the classroom and into the clinic. Some years later I moved back into schools working in both roles and then onto university to teach counselling. I have returned to working in a school both as an educator and a counsellor. At the time of my first move from the classroom to the clinic there was a debate in the literature, and within my school, about the similarities and differences between the roles of counsellor and teacher. Law (2003, p. 28) indicates this debate had its origin in the notion of "ingressive" or "egressive";

that is, counselling "having its origins outside teaching … [is] intrusive and perhaps even subversive", versus counselling having "its origins in teaching, … [and is] a specialism". Law, however, believes this debate misses the point and that a more pragmatic approach to the discussion should be taken and should focus on how the counselling educator role(s) facilitate and promote growth, development and change.

My background and experience have led me to believe that there are a number of similarities between how teachers and counsellors influence growth, development and change. I hypothesise that these similarities centre on the relationship the therapist and teacher develop, the core of which is the teacher/therapist's presence. "The dynamic nature of relationships among human beings mirrors this [minute to minute interaction], holding unique possibilities for the creativity and connections that are central to the process of teaching and learning and, quite obviously, counselling" (D. A. Day & Vibert, 2015, p. 86). The literature of both professions is replete with examples that highlight the central influence of the relationship, a range of these have been discussed above in the context of teaching. The following discussions focus on the influence of the relationship, and specifically presence, on counselling and psychotherapy practice.

2.3. The Relationship within Effective Counselling

The therapeutic relationship and presence have both been viewed as critical components of effective helping relationships by a wide range of authors and practitioners (Andrus, 2015; Bugental, 1992; Geller, 2013; Geller & Greenberg, 2002, 2012e; Geller & Porges, 2014; Geller, Pos, & Colosimo, 2012; Gendlin, 1998; Hick & Bien, 2008; Koser, 2010; Rollo May, 1958a; Roemer & Orsillo, 2008; Schneider, 2008; Shepherd, Brown, & Greaves, 1972). The psychotherapeutic origins of presence can be linked back to the beginnings of psychotherapy with Freud and the later psychoanalytical approaches (G. Bright, 1997; Freud, 1912/1924; Jung, 1958/1970;

Lacan, 1973/2004; Winnicott, 1986), to the humanistic and existential traditions (Bugental, 1992; Hycner, 1993; Krug, 2009; Rollo May, 1958a; Mearns, 2002; Rogers, 1995), within cognitive behavioural therapy (CBT) (Friedberg, Tabbarah, & Poggesi, 2013) and the common factors literature (Cooper, 2005; Crenshaw & Kenney-Noziska, 2014; Fife, Whiting, Bradford, & Davis, 2014; Friedberg et al., 2013; Geller & Greenberg, 2012b; Geller & Porges, 2014; Luborsky et al., 2002; Tschacher, Haken, & Kyselo, 2015; Wampold & Budge, 2012; Webster, 1998). The discussions in the following sections are not an exhaustive summary of the research that highlights the importance of the relationship and presence to therapy. The exploration is presented to illustrate how the different psychological traditions view the influence of the relationship and presence within therapy.

2.3.1. Psychoanalytic traditions.

Sigmund Freud (1856—1939) commented that the therapeutic technique consisted simply of "evenly suspended attention" (1912/1924, p. 111) where the therapist "must turn his own unconscious like a receptive organ towards the transmitting unconscious of the patient. He must adjust himself to the patient as a telephone receiver is adjusted to the transmitting microphone" (p. 115). Freud's statement highlights an aspect of presence (Geller et al., 2012), the importance of the therapist's receptivity to the client.

Carl Jung (1875—1961) believed that what occurred in therapy was a distinct occurrence of the general human relationships:

> As soon as the dialogue between two people touches on something fundamental, essential, and numinous, and a certain rapport is felt, it gives rise to a phenomenon which Lévy-Bruhl fittingly called *participation mystique*. It is an unconscious identity in which two individual psychic spheres interpenetrate to such a degree that it is impossible to say what belongs to whom (1958/1970, para. 852).

James Hillman (1926—2011) thought that therapy began in "the human meeting" (1967/1979, p. 12), a meeting that set the basis and the conditions for therapy, "a distinctly Jungian attitude where meaning and order are understood as both created and discovered in the analytic encounter" (Kotsch, 2000, pp. 219–220). G. Bright (1997) suggests that Jung's examination of the discovery of meaning led Jung to Taoist writers:

> who emphasize that meaning is to be discovered *within* boundaried space, but that meaning cannot be identified with the container, the contents or with the boundary itself…. That meaning is essentially unconscious, a space within which conscious meaning might emerge. (p. 619)

Bright also connects this "analytic space" and with "Laozi's space 'where there is nothing' (see section 3.1.3), and the "space between" created within the therapeutic relationship (p. 633). "Jung, Winnicott and their successors promote a form of analysis which sets the highest value on providing space [within the therapeutic relationship] for meaning both to be discovered *and* created" (p. 634).

Donald Winnicott (1896—1971) has connections with the ideas offered by Buber and Voegelin (discussed in section 3.1.1), particularly Winnicott's idea of a " 'transitional space', which bears a striking resemblance to the *metaxy*" (S. Costello, 2014, p. 13). Winnicott felt that "the holding environment never loses its importance for everyone" (Abram, 2007, p. 193). It is a place where the people correspond with each other, matching and changing to meet specific needs, a moment where the client has a sense of 'you know where I'm at'. Buber also noted the importance of this space between, viewing metaxy as neither the space occupied by the subject nor the object in a dialogue, but as Voegelin conceptualised metaxy (S. Costello, 2014, p. 13); i.e. "in this flow of presence, in-between, that is where all the (concerns) of man are transacted", the territory of relationship (Voegelin, 1967/2004, p. 213).

Winnicott believed that therapy should be a space where therapy can occur and whose function is not interpretation, but facilitation of a "creative *experience*" which places the "analytic object …*between* the two" (R. Young, 1994/2005). That is a space designed to provide an opportunity for growth; a space that adapts to the changing needs of the client. The creation of this space only results when the therapist matches the changing needs of the client, and is someone who is fully present with their client, where their "needs are sensed and met, as by a natural process" (Winnicott, 1965, p. 223). Winnicott describes this space as a holding environment where the everyday typical or normal adaptive relatedness of a "real relationship" can occur (Lyons-Ruth, 1998, p. 285). A connection that has the potential to develop a "good enough" relationship (Winnicott, 1974, p. 11), one that would allow a space, in-between, where a fully present therapist can assist the client to transform and grow, and manage the things they need to manage.

Jacques Lacan (1901—1981), building on Freud's writings, developed his concept of the "subject (who is) supposed to know" (Etchegoyen, 2005, p. 127) and placed the therapist's presence solidly within the therapeutic relationship. Etchegoyen indicates that Lacan belived that the client "tries at the outset to establish an imaginary relation with the analyst, since in attributing to the analyst knowledge about what is happening to him he is assuming that he and the analyst are one" (p. 129). "The presence of the analyst is itself a manifestation of the unconscious" (Lacan, 1973/2004, p. 125) and "the presence of the psycho-analyst as witness… is irreducible" (p. 127). The therapist's presence is the ground on which transference develops and on which therapy can be constructed.

2.3.2. Existential therapies.

In the existential tradition, presence is an essential aspect of psychotherapy and can be traced back to the early 1900s. The existential psychotherapists, in particular, have had a significant impact on our understanding of presence. Rollo May (1909—1994), was one of the first to discuss the importance of relationship within the context of existential therapy. May believed that a "real relationship" (1958a, p. 57) is important for therapy as it is within this relationship, where the therapist is present and able to listen to the client, that the therapy occurs. A real relationship where the therapist pauses and listens, a relationship that emphasises presence assisting the client to bring themselves forth.

> The therapist [is] not merely a shadowy reflector but an alive human being who happens, at that hour, to be concerned not with his own problems but with understanding and experiencing, so far as possible, the being of the patient…. [Without this real relationship therapy is] lacking the simple virtue of a *full human presence* (pp. 80, 81)

Irvin Yalom (b.1931) commented that at "the very heart of psychotherapy, is a caring, deeply human meeting between two people…. Therapists have a dual role: they must both observe and participate in the lives of their patients" (Yalom, 2012, sec. Prologue). Yalom built on the work of "Buber and Marvel", and often focused his attention on the "interpersonal" within therapy (Krug, 2007, p. 5).

Schneider (2008, 2015a) in his discussions of existential-humanistic therapy, and basing his comments on the work of multiple authors including Buber, Bugental and Rollo May, suggests that "presence is the seedbed of choice (depth, freedom and awe)" (2015a, p. 204) and a "primary nutrient" (2008, p. 59) that deepens the therapeutic relationship. Presence consists of two aspects: "Presence as Ground" and "Presence as Goal" (2015a, p. 203). Presence is the basis on which the therapist and client build a

place that contains and allows them to illuminate the client's issues. The work involved requires an inspiring presence that can motivate and help the client remain within the oftentimes challenging material they need to experience therapeutically. "Presence is an attitude of palpable—immediate, kinesthetic, affective, and profound—attention, and it is the ground and eventual goal of experiential work" (2008, p. 60). Schneider comments that one concern he has with the application of presence in therapy is that some practitioners are "using or performing presence rather than cultivating it" (2015b, p. 304).

2.3.3. Humanistic (person-centred) therapies.

Carl Rogers (1902—1987), one of the founders of person-centred psychotherapy, indicated that the "contextual basis for this theory [is] in some form of existential philosophy and … phenomenology" (1959, p. 250). Rogers (1946) commented further that the philosophy that underpins person-centred psychotherapy had been well articulated by Allen who linked Roger's work and approach to Mead's philosophy (see section 3.1.1). In 1957 Rogers met with Martin Buber, and the two discussed their respective works. In their dialogue, they highlighted the need to be present in an interaction. Buber described the therapist-client dialogue as one where the therapist has a "detached presence" to which Rogers commented that "the therapist sees with less distortion, [and] that the therapist tries to help the other" (R. Anderson, Cissna, Anderson, & Cissna, 1997, pp. 35–36). Anderson and Cissna indicate that only months after the meeting with Rogers, Buber wrote a new postscript to the 1958 edition of *I and Thou*. In the postscript, he "developed in more detail a view of psychotherapy that was strikingly similar to that of Rogers" (p. 117). Buber indicated that the true purpose of the therapist was the "regeneration of a stunted personal centre" (Buber, 1970/2013, p. 131) and this could only be accomplished when a therapist is present in the "person-to-

person relationship" (p. 131). "Despite some differences of terminology, this was the essence of Rogers' own therapy…. [written] a decade later" (R. Anderson et al., 1997, p. 117), (see Rogers & Stevens, 1967/1973 for a discussion of Roger's Theory).

Rogers believed that for therapy to be effective there needed to be contact between the therapist and client within a non-directed relationship, thereby illustrating a direct link to Buber's work (Bundschuh-Müller, 2013, p. 145). The therapist also had to be congruent in the relationship, and they needed to express empathy and unconditional positive regard toward the client. The "ultimate quality" (Lux, Motschnig-Pitrik, & Cornelius-White, 2013, p. 20) the therapist needed to bring to the relationship was their presence; the client needed to perceive the connection, empathy and unconditional positive regard of the therapist (Rogers, 1959, p. 213). Thorne and Sanders (2012) believe that Rogers felt that presence was the fourth "significant" core condition for effective therapy noting the therapist's "presence is releasing and helpful to the other" (Rogers, 1995, p. 129). Rogers indicated in a 1987 interview with Baldwin (2013a) that he believed he overemphasised the importance of the "three basic conditions (congruence, unconditional positive regard, and empathic understanding)… that the most important element of therapy [is] when myself is very clearly, obviously present" (p. 28). Rogers believed that when the therapist and client can connect at the deepest level, the relationship transforms and becomes something greater, a space created for "profound growth and healing" (p. 33).

Abraham Maslow (1908—1970) (2002) in his discussion of the therapist/client "fusion" (2002, p. 104) within the therapeutic relationship directly links his idea to Buber's I-Thou relationship, and Taoist receptivity and contemplation (see section 3.1.3.1). Maslow's thoughts on "interpersonal-relationship knowledge" highlight aspects that capture the presence needed in a relationship. "The ultimate limit [of

interpersonal-relationship knowledge] … is through intimacy to the mystical fusion in which the two people become one in a phenomenological way… a knowing of the other comes about through *becoming* the other" (p. 57). Maslow describes the therapeutic relationship as a method of gaining "interpersonal-relationship knowledge" that involves less "distancing", and a "fusion" between the client and therapist. It involves a therapist who is a "participant-observer", a relationship that is consistent with Buber's I-Thou, where "the nature of the knower is a *sine qua non* of the nature of the known", and where the observer in part creates the "truth of being" by doing and engaging with caring non-interference. An observer who sits with "free floating attention, patience, waiting. … [which] the perceived responds [to] … [and] is grateful for being understood" and "properly perceived" (pp. 58–59).

Presence is a concept emphasised by authors within the humanistic tradition; for example, Robbins (1998) commented that a therapist who "is cognitively, emotionally and therapeutically present works within a humanistic orientation" (p. 19). Gendlin (1998) suggested that the therapist's presence is "vital at all times" and this "steady and safe human presence" assists the client to "go further into whatever they sense and feel" (pp. 4, 11). Mearns (2002) observed that person-centred counselling is more about "being" rather than "doing", "the power of the experience for the client is that someone has been present with him in parts of his world where he has huge fear; the fearless presence of the other gives enormous support" (p. 7). In recent years Geller and Greenberg have been key authors in discussing therapeutic presence (Geller, 2001, 2013; Geller & Greenberg, 2002, 2012e; Geller, Greenberg, & Watson, 2010; Geller et al., 2012; Geller & Porges, 2014; Greenberg & Geller, 2001). Geller and Greenberg (2002) directly link their work to Rogers, reflecting that Rogers had placed significant emphasis on presence in his interview with Baldwin in 1987, and that presence was the

foundation for the development of "empathy, congruence and unconditional positive regard" (p. 83). Presence is "one of the most therapeutic gifts a therapist can offer a client" (p. 72).

2.3.4. Cognitive behavioural therapies.

Friedberg et al. (2013) in their discussion of therapeutic presence in cognitive behavioural therapy (CBT) indicate that, at its core, CBT is an "interpersonal encounter" (p. 3), the key component of which is establishing the therapeutic relationship. This emphasis on the relationship dates to the work of Aaron Beck (b. 1921). Beck, one of the founding theorists of CBT, makes some inferential links to presence in his discussions of the key characteristics of the therapeutic relationship in CBT. Beck commented that a therapist who builds a strong therapeutic relationship could "substantially increase his effectiveness" (Beck, Rush, Shaw, & Emery, 1979, p. 45). Beck further suggested that successful therapists are inclined to artfully develop a "harmonious accord" (p. 51) with their client, resulting in the therapist and client "being on the same wave length" (p. 51) and "engaged in a therapeutic alliance of collaboration" (p. 54).

The third wave of CBT, mindfulness-based therapeutic approaches like acceptance and commitment therapy (ACT), are "founded on the seminal processes of therapeutic presence, immediacy, and transparency… [which are also] associated with methods such as mindfulness [and] …are integral to all cognitive behavioural practices" (Friedberg et al., 2013, p. 3). Pierson and Hayes (2007) argue, "the ACT model itself is a model of a powerful therapeutic relationship" (p. 212). Pierson and Hayes highlight the importance of presence in their framing of the characteristics of the negative therapist who is avoidant of the relationship. The negative therapist fails to

acknowledge the presence of the client, is unable to be present with the client and sit within the client's issues, thoughts or emotions (p. 214).

Relational frame theory (RFT) (see Dymond & Roche, 2013 for a detailed discussion), acknowledges that a relationship exists between stimuli and this relationship provides the individual with information about the surrounding world. RFT focuses on "derived stimulus relations [which] is a special generalized form of relational responding" (Gross & Fox, 2009, p. 89). The heart of RFT and its connection to presence rests in this idea of 'relational responding'; "the ability to respond to relations between stimuli rather than just to the stimuli" (Blackledge, 2003, p. 429). Human beings learn by attaching meaning not just through direct links between stimuli but also through applying arbitrary behavioural or reportorial relational frames and contextual cues. It is these 'relational frames' that help us respond to our context:

> In the RFT analysis, both the speaker and the listener are engaging in verbal behavior. The speaker does so by producing stimuli that are based on relationally framed events, and the listener does so by responding based on these relationally framed events. (Gross & Fox, p. 91)

The success of therapy hinges on the newly developed client/therapist relationship building "a more adaptive way of framing interpersonal interactions" which in turn allows the client to begin to utilise their "idiosyncratic frame to bear on other relationships" (Blackledge, p. 431).

Presence within dialogical self theory (DST) links back to the work of William James, George Mead and Martin Buber's concepts of I-You and I-It, discussed previously. The core premise of DST is the connection between self and dialogue; one cannot know one-self without knowing the other, and this knowing can only occur within a dialogue, within the presence of an *other* (Newman, 1998). "The I emerges from its intrinsic contact [dialogue] with the (social) environment and is bound to

particular positions in time and space" (Hermans & Gieser, 2011, p. 2). Therapeutic change occurs when the participants are involved in "good dialogue… each participant takes the other into consideration and is open to change their own perspective in response to the other" (p. 315). The "Really Real" meeting is a "concrete meeting" of the "persons of therapist and client [and is the] goal of therapy" (Newman, 1998, para. 8). "The present other, the therapist, is important for the change of the self of the client. He is the orchestrating participant of the therapeutic conversation" (Morioka, 2011, p. 392). The really real relationship occurs within a "dialogical space" a space in-between the people involved in communication (Hermans, 2014, p. 147) and is consistent with Winnicott's transitional space.

2.3.5. Common factors in therapy

The history of psychotherapy has mirrored medicine's development with its focus on finding the best treatment effect for a given illness. Within the context of psychotherapy, there was, until recently, a scarcity of research "devoted to the subject [of psychotherapeutic effectiveness]. Instead, many in the field became preoccupied with identifying effective 'therapies' " (S. D. Miller, Hubble, Duncan, & Wampold, 2010, p. 425) and the "gold standard", randomised control models of effectiveness took priority (Wampold & Imel, 2015a). A tendency for CBT models and practices to be developed to more closely fit with the gold standard assessment processes began to fit this medical model of effectiveness and therefore gained priority as the perceived winning formula (Wampold & Imel, 2015a).

In contrast to the focus on finding the winning formula there "was a countervailing, although weak force, that claimed that the efforts to establish *the* best treatment… were misguided" (Wampold & Imel, 2015a, p. 33). As early as 1936 Rosenzweig proposed that a set of common factors significantly influence therapy's

effectiveness. In 1961 Frank considered the influence of a set of common factors on therapeutic outcomes. Luborsky reintroduced the idea of the importance of common factors in a key paper written in 1975 (Luborsky et al., 2002; Luborsky, Singer, & Luborsky, 1975). Luborsky argued the "most potent explanatory factor [in effective therapy] is that the different forms of psychotherapy have major common elements—a helping relationship with a therapist is present" (1975, p. 1006). This explanation resulted in the now poignant reference to the '*Dodo Bird Verdict*'; the verdict that when comparing therapeutic approaches, "everybody has won, and all must have prizes" (Luborsky et al., 2002, p. 1; Rosenzweig, 1936, p. 412). The ideas within the Dodo Bird Verdict gave rise to the common factors view of therapy which proposes that "psychotherapy is a single, unitary phenomenon, the effectiveness of which depends on factors common to all approaches" (S. D. Miller et al., 2010, p. 422).

The common factors literature presents a number of models (Duncan et al., 2010; Lebow, 2014; Sprenkle et al., 2009; Wampold & Imel, 2015b). Rosenzweig (1936) first proposed that effective therapy arises from a therapist with an "effective personality" who has "mastered" and "follows" (p. 414) a consistent approach working and adapting to the needs of the client. Frank developed "a range of beautifully designed … [and] meticulously justified" common factors model in the 1960s (Wampold & Weinberger, 2011, p. 2). The four components identified were (Frank & Frank, 1993, pp. 40–43):

- An emotionally charged, confiding relationship with a helping person.
- A healing setting.
- A rationale, conceptual scheme, or myth.
- A ritual or procedure that requires the active participation of both client and therapist

The therapist and client must both believe the setting, rituals and scheme will be effective for them to be able to "cement the relationship …without that nothing can happen" (Frank, 1996, min: 47:55 & 52:50).

Based on his 'extensive review of the literature', Lambert (1992), also concluded that four factors were involved in the improvement of clients within therapy. He suggested that, while the figures were not based on statistical procedures, the four elements made up a representative picture of improvement effects within therapy: extratherapeutic change 40%; expectancy 15%; techniques 15%; and, common-factors 30%. In the second edition of their book, Hubble, Duncan, and Miller undertook a "major revision" of the factors proposed previously as they believed that the element common-factors was better described as "relationships factors" (Hubble et al., 2010, p. 33). They commented that "evidenced-based practice recognises the therapist as a critical element… [and involves] their interpersonal skill—combined with the competent attainment [of] …education, training and experience" (p. 29). Hubble et al. now indicate that the model needs to reflect the ebb and flow between categories and that "the common factors are not invariant, proportionally fixed or neatly additive" (p. 34). Four categories of factors remain but they now better reflect the descriptions of the variables: "client and extratherapeutic, models and techniques, therapists, and therapeutic relationship or alliance" (p. 34). They also caution that the four elements "cause and are caused by each other" (p. 35) and that while the diagram of their relationship may be useful, *Figure 2.3*, a simple pie chart cannot reflect the balance within any specific therapeutic encounter, as each element is not static nor are they reflective of any statistical analysis.

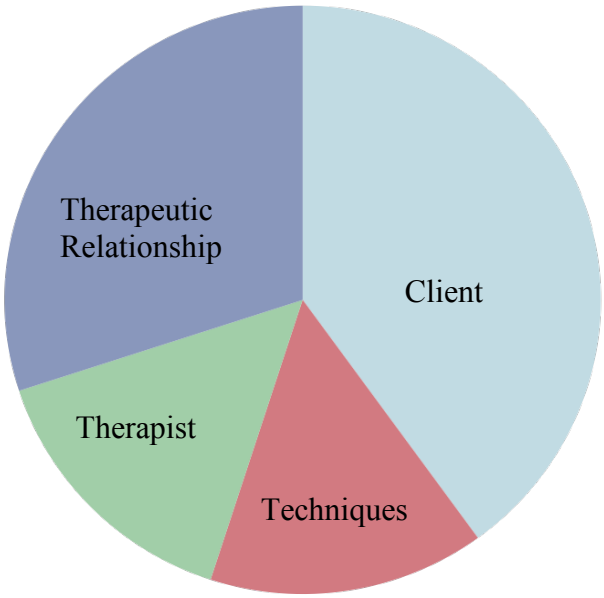


Figure 2.3: Common factors influencing the success of therapy.
Adapted from Lambert, (1992) and Hubble et al. (1999/2010).

More recently Lundh (2014) proposed that there are two common factors models. The first, the "Relational-Procedural Persuasion" (RPP) model (p. 132), is built on the work of Rosenzweig, Frank and Wampold, authors who are discussed above and referenced by Hubble et al. (2010). The RPP model focuses on a "good *therapeutic relationship*", a relationship where the therapist is both present with the client and able to promote a connection that "*persuade* the client" to view the world differently (p. 132). A view consistent with Hubble et al.'s revised model where the impact of the therapeutic relationship has been emphasised. The second model, "Methodological Principles And Skills" (MPS) model (p. 136), Lundh believes, centres on the idea that effective therapy relies on specific methodologies with effectiveness determined by the therapist's skill in applying these methodologies. Once again this aligns with the recent revisions which emphasises the importance of the attainment of therapeutic skills knowledge and expertise. Lundh provides three methodological principles to highlight the MPS model and all three stress the relationship and the therapist's presence in influencing the effectiveness of therapy. Firstly, Lundh suggests that therapy is

effective when there are "new interpersonal learning experiences" (p. 137). The new experiences involve a relationship with an attentive, non-judgmental listener who is present, and who facilitates the new experiences. Secondly, the therapist is present with the client in an "exposure" (p. 138) environment that motivates the client to experience their world in a new way. The third involves "empathic listening and validation of the client's experiences" (p. 139), a characteristic of the Rogerian approach, and, as mentioned previously (section 2.3.3 above), presence is a significant aspect of the therapist's listening to and validation of the client.

Recently Andersen and Ivarsson (2016), directly linked presence with the common factors model, as outlined by Hubble et al.'s and RRP, to the relationship developed in both therapy and qualitative research. Andersen and Ivarsson suggest that a present researcher holds the other's story, allowing it to be viewed in a new way and opening the other up to transformation and positive growth (p. 6). The authors further connect their discussions with Winnicott's concept of the "*good enough*" parent (p. 11) (discussed previously, page 44). Anderson and Ivarsson indicate that qualitative research is a relationship-based interaction and therefore requires the same attitude: 'a good enough researcher'—someone who is able to "cultivate both intra- and inter-personal mindfulness so that [they] can be present" with the participants (p. 15).

Building further on the links between the common factors and presence, Geller and Porges (2014) indicate that presence is an important aspect of the "core therapeutic stance" (p. 178) and Schneider (2015b) states that presence is the "crux", the "*sine qua non*" (p. 304) of the therapeutic alliance. Without the therapist's (and client's) presence there can be no alliance, no relationship, and no therapy.

2.3.6. Section summary.

Section 2.3 summarised a historical view of the relationship and presence as aspects of effective counselling, highlighting how the relationship and presence have been critical aspects of all Western approaches to therapy since Freud. The relationship creates a space within which therapy has the potential to transform those present. The common factors discussions above stressed the influence of the therapist within the therapeutic interaction. The research (e.g., Lambert, 1992, p. 98) also indicates that therapeutic change can occur outside of the therapeutic relationship. However, if we believe that change can and does occur within therapy, then it occurs within a relationship, a relationship in-between the therapist and client, where they are both present with each other, in a space where transformation can occur.

2.4. Chapter Summary

Chapter 2 summarised the research surrounding the importance of the relationship for effective teaching and counselling. The evolution of the common factors models within counselling and Hattie's work (2008, 2018a) in education appear to have significant similarities (see *Figure 2.2* & *Figure 2.3*). In both, the student and the client have the most impact on the outcome, followed by the influence the teacher and therapist bring to the encounter. The similarity in the two models not only link outcomes with similar common factors, but also adds weight to the proposal of this thesis that presence may have important implications for the teaching of counselling. It will, therefore, be useful and, I believe essential, to know if higher education counselling educators take their sense of what it is to be present as they experience it within their counselling practice and into their teaching practice. It will also be of interest to explore if the educators view presence differently across their two roles and if there are differences how they might adapt and change the strategies they employ.

Chapter 3 now explores the historical and philosophical underpinnings of the concept of presence within counselling and psychotherapy, education and across several other relationship-based professions.

Chapter 3. **Presence**

Being present and attentive is the very basic requirement for any practice, of any profession, any work or craft.
(Bazzano, 2013, p. 179)

I would argue 'happiness' is precisely this mystical attunement to, and attestation of, the flow of presence in one's life.
(S. Costello, 2014, p. x)

The discussions in the previous chapters provided an outline of the filtering down from my journey in teaching and counselling to an examination of the literature discussing the influence of the relationship and presence on counselling and teaching. The conclusion arrived at emphasised the importance of the relationship and presence as key aspects that influence client/student outcomes. I deliberately avoided defining or exploring presence in any detail before this point as I wanted the thesis to reflect my journey through the literature. As previously discussed in Chapter 2, I first noticed the links between aspects of the relationship within my counselling and teaching, and this led to my exploration of how the relationship might influence client/student outcomes, which in turn focused my attention towards presence. The concept of presence in the philosophical literature goes back to Plato, and Aristotle (Carman, 1995)[7], but to delve into the philosophical conceptualisation of presence to this depth is beyond the scope of this thesis.

Chapter 3 explores the notion of presence and sets the foundations for why it is an important concept for relationship-based professions in general, and counselling educators and their teaching. The following section will explore the concept of presence and is limited to the philosophical origins within the context of counselling.

---

[7] See (Carman, 1995) for a discussion of Heidegger's notion of presence and a discussion of its origins.

Reference will also be made to models developed within two relationship-based professions, nursing and occupational therapy, thereby capturing a broader and richer understanding of presence, one not solely bound by the education and counselling literature. The subsequent section will examine the origins and models of presence developed in counselling[8]. Finally, the research exploring how presence is discussed within education will be presented. The chapter concludes with a definition of presence. Chapter 4 will then outline the methodology and methods followed within this study.

3.1. The Philosophy of Presence

3.1.1. Philosophical origins of presence.

Philosophers such as Heidegger and Voegelin contribute significantly to our understanding of 'presence' and they, in turn, stand on the shoulders of Kierkegaard, and Husserl (Sonnemann, 1954), and those who preceded them. The philosophical roots of presence within the context of psychotherapy are entwined with contemplations on consciousness and perception, represented by Wiesing (2014) who comments that "consciousness is an intentional state, so that someone in this state is related to something, directed toward something or treating of something. … The perception of something is bound up with the consciousness of the presence of this something" (pp. 35–36). The following discussions present six writers who have influenced our understating of presence; they are in chronological order for ease of writing rather than implying or discounting connections or hierarchical structure of ideas.

---

[8] The terms Counselling, Psychotherapy and Psychology are combined here under the one term 'Counselling' – see section 1.1.2 and footnote#3 for an explanation.

Søren Kierkegaard (1813—1855) is reported to have had a significant influence not only on Freud but also on modern psychotherapists (see Cohen, 2014; Kanu & Glor, 2006; Rollo May, 1958a, 1958b, 1981; Spivak, 2004). Kierkegaard (1843/2004) first introduced the notion of presence when he wrote that the unhappy man "is always absent from himself, never present to himself… absent when living in the past or living in the future. It is only the person who is present to himself that is happy" (Kierkegaard, 1843/2004, p. 214). The unhappy person never develops their true self, remaining "a bundle of events [existing in the past or the future] without an inner core to constitute identity" (Westphal, 2018, sec. 2).

George Mead (1863—1931), also had a significant impact on psychotherapy and the importance of presence (Cronk, 2018). Mead commented that "reality exists in a present" (1932, p. 1), in a here and now, and he viewed presence as the "seat of reality" (p. 32), with the self only developing in relation to an *other* within the context of this reality (Bessett & Lembo, 2005, p. 177; Mead, 1932, pp. 82–83). Allen (2013) believes this view had significant implications for psychotherapy, as it offers "the belief that the primary reality existing between patient and therapist is in their relationship" (p. 40).

Martin Heidegger (1889–1976) significantly influenced existential psychotherapies and client-centred counselling (see Carman, 1995; Krug, 2009; Rollo May, 1958b). In 1927 Heidegger outlined his conception of presence, which built on his ideas and the work of Immanuel Kant (1724-1804). Heidegger suggests that "Real is essentially accessible only as entities within-the-world … [and] is founded … upon the basic state of *Dasein*, Being-in-the-world" (1927/2001, p. 246). Being-in-the-world requires presence, a presence:

> not at all the same as the present in the sense of the presentness of guests, [yet] … the two notions are essentially linked: 'the present also means presentness.' (ZSD

> 11, OTB 10—11[9]). … Only by being either present or absent within the horizon of presence is it possible for something to be present to us here and now. … presence is the temporal horizon or ontological condition of our making things present to ourselves as available or occurrent, which is what allows us to 'posit' entities in perception. ... 'Presentness and the present as characteristics of presence are modes of time' (Logik 199, cf. 205). (Carman, p. 436, 440, 441)

Wender (2008) comments that human presence "*resists* all reduction to what Heidegger calls 'thingliness' " (p. 30). He suggests that the "presentness" of human beings is never equivalent to the presentness of an object rock, due to human ability to form subject-subject relationship. Wender links this discussion with Zaner's conceptions of vivid and co-presence (discussed later page 76).

Martin Buber (1878—1975) a distinguished philosopher, theologian and scholar remains a significant force within psychotherapy (see Adame & Leitner, 2011; R. Anderson et al., 1997; Bundschuh-Müller, 2013; García, 2015). He was concerned with the articulation of "the dialogic principle" and the importance of being present in the dialogue (Coetsier, 2014, p. 191). Buber's (1947/2002) discussion of dialogical principles presented relationship within a dichotomy; the subject-object (I-It) and the subject-subject (I-Thou). Buber's I-Thou relationship occurs when people turn to each other, are present in that interaction, and truly try to communicate, so that "something takes place between them which is not found elsewhere in nature. Buber called this meeting between men, the sphere of the between" (Hodes, 1972, p. 72). This in-between is the space of learning. The I-Thou relationship is between subject-subject rather than one subject-object (I-It). Buber recounts an interaction with a young man who sought his advice: "I conversed attentively and openly with him—only I omitted to

---

[9] Carman abbreviates '*Zeit und Sein'*, to ZSD, 'On Time and Being', to OTB and '*Logik. Die Frage nach der Wahrheit*' to Logik.

guess the questions which he did not put" (Buber, 1947/2002, p. 16). Buber felt that he had not been present with the young man and because he had not engaged with him in the way he needed, the outcome was costly. Buber thereafter "recommitted himself to being genuinely attuned in relationships, and not merely prepared or available" (Schneider, 2008, p. 60). Fife (2015) reports that Buber believed that "genuine dialogue… requires being fully present, attending to the wholeness of others, and listening to the unspoken" (p. 215). The ability to relate with the client and be "contemplative" (García, 2015, p. 424) increases the therapist's ability to be present. Buber felt that:

> I-Thou is a relationship of openness, directness and presence … one being turning to another as another, … in a sphere which is common to them, but which reaches out beyond the special sphere of each. I call this sphere … the sphere of 'between'. A real conversation..., a real lesson … takes place between them … in a dimension which is accessible only to them both (Buber, 1947/2002, pp. xii, 240–242).

Gabriel Marcel (1889—1973) is one of the significant thinkers of the twentieth century (Treanor & Sweetman, 2016). In discussing the mystery of the family bond Marcel made note of the importance of presence: "When somebody's presence does really make itself felt, it can refresh my inner being; it reveals me to myself, it makes me more fully myself than I should be if I were not exposed to its impact" (1950, p. 205). Marcel believed that presence is more than physical proximity or simple communication, it is "non-objective" existing within the "intersubjective" (pp. 205–210). The experience of presence grows within the person directly from the interaction with another, this "interior accretion… is of the essence of… genuine intimacy" (1993/2001, p. 103). Presence is not an object that can be grasped, but can be "gathered", "welcomed", "invoked" and "evoked" (1950, p. 208) within an intersubjective relationship. Marcel suggests that presence is magical in a way that is

reflective of how a poet uses words to make a rose present and which is vastly different to the way the rose is present in a gardening catalogue. "Presence is a reality; it is a kind of influx: it depends upon us to be permeable to this influx…. To be incapable of presence is to be in some manner not only occupied but encumbered with one's own self" (1993/2001, pp. 103–104).

Eric Voegelin (1901—1985) is reported to view presence as "primarily a man's experiential sensitivity to and reflective acknowledgment of his consciousness's responsiveness to its being drawn or moved or pulled by the divine" (Coetsier, 2008, p. 102). He believed that human consciousness is open both "horizontally" to the world and "vertical" to the divine, the numinous, the transcendent, and the transformative. Voegelin saw the analysis of presence as important in helping develop our understanding and our consciousness of the "intense change in the life of an individual" (p. 104). "Things that should be present but are not consciously articulated, they are not contained, and [their absence] leads to all kinds of interruptions of disorder" (Voegelin, 1967/2004, p. 394). Voegelin developed the "conception of a flow of presence" to explain this understanding:

> We live in the in-between. … that "flow of presence" which is neither time nor the timeless, but the flow in which time and the timeless meet. That is the time we exist. In this flow of presence, in-between, that is where all the [concerns] of man are transacted. (p. 213)

This "notion of the 'in-between' was first articulated by Plato as the *metaxy* and re-interpreted by Voegelin" (S. Costello, 2014, p. 12). The in-between exists in the space bounded by "the void of darkness, the lack of being" and the divine (p. 57). Buber and Winnicott both drew on, and built from, the idea of the in-between, the connections to the work of Buber and Winnicott were discussed previously (section 2.3.1).

3.1.2. Philosophical origins of presence within education.

Paulo Freire (1921—1997) the Brazilian educationalist had a significant impact on the educational landscape, writing one of the most quoted and influential educational texts (Leistyna, 2004), *Pedagogy of the Oppressed* (Freire, 1970/2014). Freire's work informs us that "dialogue is the soul of education, (the) unifying principle of information, knowledge and wisdom" (D. Miller, 2002, p. 97). Freire proposes that education should not be viewed as a banking system where the teacher deposits knowledge into the student. This method of instruction acts *on* the student and as a consequence "denies the possibility of dialogue" (Gadotti, Torres, & Milton, 1994, p. 52). Freire believed education should be about a dialogue between teacher and student, described as "problem-posing" education, whereby student and teacher work *with* each other and as a consequence "all grow" (Freire, p. 80). "Authentic education is not carried on by 'A' *for* 'B' or by 'A' *about* 'B,' but rather by 'A' *with* 'B' " (p. 93). Ivey (1995; 2011) directly links Freire's work to counselling practice and suggests that the actions of the therapist have a major influence on counselling outcomes. Those therapists who act *on* clients rather than *with* them act as therapists of oppression rather than therapists of liberation. "Psychotherapy as liberation demands two (or more) people working together to examine their relationship with each other *and* their social context…. Armed with personal and contextual information, two (or more) can work together to transform reality" (Ivey, 1995, p. 60; Ivey et al., 2011, p. 531).

Lev Vygotsky (1896—1934) developed a theory focusing on the importance of social relationships within education. Vygotsky maintained that learning was more than just the acquisition of facts and figures, the mastery of information requires adaptation in the application (Ivic, 1994, p. 10). It is the meaning and context of information that is important. The development of meaning is a "profoundly social process" (Vygotsky,

1978/1980, p. 131) built within a relationship and "is constructed between people through their involvement in social events" (Littleton, Wood, & Staarman, 2010, p. 76). Through this social experience, meaning is shared and then "gradually internalized to reappear again as an individual achievement" (A. Brown & Palincsar, 1989, p. 396), as an outcome of the individual's learning. Learning, and teaching, therefore occur within an interpersonal as well as intrapersonal process (Kumpulainen & Mutanen, 1999; Mercer, 2010; Vygotsky, 1978/1980).

Laurillard (2002) suggests that what is needed in higher education is a pedagogy that goes beyond the simple notions of knowledge as stable facts, knowledge isolated from context, to an understanding that knowledge is contextual and that it needs to move from theory into practice. She indicates that the origins of this approach lie within "Vygotskyan theory" (p. 16), with learning occurring within a dialogue, between the teacher and the student. Academic teaching and learning must be concerned therefore with "situating" (p. 29) the learning within its context and must involve active reflection. It is in Vygotsky's "Zone of Proximal Development" (1978/1980, p. 86) where the educator and students are present together working "together to fashion something unique to that distinct social combination, [all building knowledge together] rather than the professor solely creating or implanting it" (Horton, 2008, p. 16).

3.1.3. Eastern traditions of presence.

3.1.3.1. Taoism.

Bundschuh-Müller (2013) links presence with the "special attitude of 'being with' " and suggests that it meets perfectly the Taoist notion of "*Wu Wei*" "non-doing", not acting against the natural flow of life (p. 148). In the Tao Teh Ching (alt. Dao De Jing, trans. The Way and Its Power) Laozi (alt. Lao Tzu) proposes that the universe has a natural order and by aligning oneself with this order, "The Way", one can be present,

"being/staying with what is just there in the present moment" (p. 148). In the Tao Teh Ching Laozi also highlights the importance of both presence and absence, as well as the 'in-between', by noting that it is the space in-between two objects that their combined usefulness is realised. A translation[10] is presented below that represents Laozi's voice and explicitly highlight the connections made to the in-between and presence:

> Thirty spokes converge at one hub.
>
> The use of a chariot is in the presence of what is absent
>
> Shaping clay, it happens to act as a vessel.
>
> The use of a vessel is in the presence of what is absent
>
> Cutting doors and windows to have it act as a room.
>
> The use of a room is in the presence of what is absent.
>
> So, where there is presence beneficial actions happen.
>
> Where there is absence useful actions happen.
>
> (Lindauer & Laozi, n.d., Chapter 11)

Further links between Eastern Thought and the development of our conceptualisation of presence are highlighted by the influence Taoism, the Tao Teh Ching, and the writings of Chuang Tzu had on Buber and Heidegger. In the early 1900s, Buber wrote and published *Reden und Gleichnisse des Tschuang-Tse* (*Talks and Parables of Chuang Tzu)* some ten years prior to publishing *I and Thou* (Herman, Buber, & Chuang-tzu, 1996). In this text, he included an afterword that discussed the Tao Teh Ching. Buber also gave a number of lectures in 1924 on the *Tao Teh Ching* (Eber, 1994, p. 448) and it was apparent that Taoism left a significant impact on his work (Mendes-Flohr, 2002, p. 44). In 1946 Heidegger, and a Chinese colleague, began

---

[10] There are numerous translations (see Fosnaes, 2013) the one chosen represents a more modern translation (Lindauer & Laozi, n.d.).

to translate the *Tao Teh Ching* into German and it is believed he was familiar with the writings of Chuang Tzu as early as 1930, through Buber's translation of his work (Reinhard May, 1996). This connection may have had an impact on Heidegger's *Being in Time* as "he seems to be traveling along some of the same roads even this early in his work" (Delaune, 2015, p. 5). Bugental (1964, see below) also commented on the "tremendous amount of wisdom and insight" (p. 21) that has emerged from the study of Zen and Taoism and how this has contributed to psychotherapeutic practice.

3.1.3.2. Mindfulness.

Mindfulness and presence have been linked by a number of authors and this association cuts "across all the therapeutic modules" (Friedberg et al., 2013, p. 3). Kabat-Zinn (1994), a pioneer in introducing Buddhist traditions of meditation and mindfulness to psychotherapy, views mindfulness as attending "purpos[fully], in the present moment, non-judgmentally" (p. 4). Reid (2011) proposes that mindfulness is a purposeful attitude to attend, and "embodies the sense of being present" (p. 51). Ryback (2013), discussing the work of Rogers (see above, section 2.3.3), links "the process of deep authentic presence with the practice of mindfulness and an absence of judgment both intra- and interpersonally" (Cornelius-White, Motschnig-Pitrik, & Lux, 2013, p. 27). Brito (2014) suggests that a key strategy for improving presence is through teaching and learning of mindful practices. Germer (2016) indicates that the practice of mindfulness enhances "*presence*" (p. 57), while Morgan and Morgan (2013) indicate that "optimal presence" builds from a base of mindfulness (p. 79).

Daniel Siegel and colleagues (Baldini, Parker, Nelson, & Siegel, 2014; Parker, Nelson, Epel, & Siegel, 2015) highlight the benefits of mindfulness for therapeutic outcomes; quoting improved client ratings of the relationship, reduced symptomology, increased ability to solve problems and skilfully communicate (p. 221). Siegel et al.

advise "presence is an essential component of mindfulness" (Baldini et al., 2014, p. 222; Parker et al., 2015, p. 225), equating presence with "bare awareness… or bare attention" (see below), and that its development occurs through mindful practice (Parker et al., p. 225). The authors also indicate that "presence is our own state of mind to be curious, open, accepting, and loving (…mindfully present!)" (para. 5), and equates their definition with that of Bishop et al.'s (2006, p. 232) which focuses on the individuals "self-regulation of attention", their moment to moment experience, and "*internal attunement*" (Parker et al., p. 227). In a subsequent article (2016) Siegel expands this view of mindfulness (and presence) to include "interpersonal mindfulness" (p. 48) equating this level of awareness and attunement with promoting "health promoting relationship" (p. 48) and effective teacher student relationship.

Bazzano (2010) comments that a "critical difference" from mindfulness within the context of programs like Mindfulness/CBT (attributed to Kabat-Zinn), and I would suggest Siegel's view, emerged from "*not using meditation as a technique* … but instead as *a tool for the therapist*, to be more present, more open and *to cultivate a way of being*" assisting the therapist and client to be present in the relationship, "*interdependent*" (p. 6). This emphasis, Bazzano (2013) suggests, highlights the difference between presence and narrower views of mindfulness; "the former is a way of being" (p. 178) the latter becoming a "ubiquitous, … Americanized, … watered-down" (p. 179) set of techniques. Bazzano emphasises that it is vital to recognise that the full nature of mindfulness is the "*mindfulness of impermanence* … mindfulness in context … *a way of being* in the world; it does not emphasize proficiency in a set of techniques or mere control of troublesome emotions and states of mind" (p. 178). This view sees presence as encapsulating the skills of mindfulness, suggesting that if we are mindful, then we facilitate our ability to be present; a presence that remains somewhat

detached and yet available and aware of the other. A mindfulness that "recalls, records, notes, or even remembers what has just been observed" (p. 24). A mindfulness that stands in contrast to the definitions presented by the authors in the previous two paragraphs, where mindfulness is viewed as involving both the inner and outer worlds, as opposed to mindfulness focused only inwardly.

The apparent differences in the definition of mindfulness and presence are part of the challenge of understanding the concepts. The link between the two views of mindfulness presented above, and its relationship to presence, is explained in the conversation between Wallace and Bodhi (2006) and in a later discussion undertaken by Bodhi (2011), discussed below. The challenge of defining presence will be explored in detail in sections 0 and 3.3 below.

The word mindfulness is an English translation of the Pali word *sati* (Germer, 2016) and is often equated with "the moment-to-moment, nonjudgmental awareness of whatever arises in the present moment" (Wallace & Bodhi, p. 1). Bodhi suggests *sati* is linked to "bare attention" which is the "initial phase, in the meditative development of right mindfulness" (p. 4) however this does not capture the significance of full mindfulness, *satipaṭṭhāna*[11]. Viewing *sati* as 'bare attention' fits with mindfulness as described by Kabat-Zinn and Bazzano's 'watered down' version of mindfulness, and Bodhi infers, is a more fitting description of meditation. Bodhi prefers:

> *sati* + *upaṭṭhāna*…. [as] the word *upaṭṭhāna*[12] has the sense of 'presence, standing near, attendance upon'… it makes the objective domain present to the mind, makes it 'stand near' the mind, makes it appear clearly before the mind….

---

[11] The etymology of the word links *Paṭṭhāna* with – "setting forth, putting forward; …origin, starting point" (Pali Text Society, 1921a)

[12] The etymology of the word links *Upaṭṭhāna* with – "attendance, waiting on, looking after, service, care, ministering" (Pali Text Society, 1921c).

[as in] ‘one with mindfulness set[s] up’ (p. 5).

Bodhi believes this description takes *sati* and connects it to its Buddhist origins and the Noble Eightfold Path[13] and avoids the “ ‘dumbing down’ of *satipaṭṭhāna* practice” (p. 13) that occurs within the westernised definition of mindfulness. In this context, mindfulness emerges from attendance to, a standing near, a presence in mind, which is more outward and other-focused. This level of mindfulness involves “lucid awareness” and “clear comprehension” and comprises observation as well as interpretation of the phenomenon, “eventually evolving into direct insight and wisdom” (Bodhi, 2011, p. 22). This derivation sits more closely with the mindfulness implied within the description provided Reid and Bazzano and Seigel’s later description of interpersonal mindfulness.

Bodhi also highlights the difference between the practice of mindfulness and being mindful. In the initial stages of mindful practice “mindfulness, as bare attention, makes the quality of the breath present to the meditator’s mind, …[i.e.] simple cognition” (Wallace & Bodhi, p. 10). Being mindful, on the other hand, is “wisdom that penetrates the true characteristics of phenomena” (p. 10). The awareness of breath in this instance is preparation for a deep awareness; bare attention becomes “wise attention” and “reflective attention” (pp. 11, 12). “I prefer to think of it as spread out along a spectrum, with varying layers of conceptual content ranging from ‘heavy’ to ‘light’ to ‘zero,’ ” (Bodhi, p. 31). Bodhi indicates that bare, reflective, and wise attention take prominence during specific practices of meditation and mindfulness. Germer (2016) reinforces the connection between mindfulness and presence by proposing that there are three ways of describing mindfulness; the theoretical construct

---

[13] “there are four *satipaṭṭhānas*, referring to the body, the sensations, the mind, and phenomena respectively” (Pali Text Society, 1921b, p. 672)

(mindfulness), the practice (e.g. meditation) and the psychological process (being mindful).

Several authors have highlighted the broader definition of mindfulness and its connection with presence. Morgan and Morgan (2013), for example, indicate that:

> Optimal presence may be imagined as being like seven acrobats standing on a pole [investigation, energy, joy, tranquillity, concentration, equanimity, and mindfulness]. Each must do his or her part, or else they will all fall. In other words, to maintain optimal presence, each mental factor needs to be present and in balance with the others. (p. 80) (p.77)

Bundschuh-Müller (2013) comments that presence is more than mindfulness practice. In his view presence occurs in those special moments that arise within relationships, perhaps when we are being mindful and not simply in the practice of mindfulness: "In presence, there is a qualitative jump, which in contrast to meditation practice we cannot make, cannot control with our will. We can direct mindfulness to something, yet presence simply is; it is effortless" (p. 152).

Geller and Greenberg (2012a) also place the origins of mindfulness with *satipaṭṭhāna*, indicating that presence and mindfulness are distinct in two aspects: mindfulness is a "technique", "an approach for the individual" that can improve presence, while presence can be achieved via "mindfulness practice" (p. 181). Bien (2010) makes a further connection between *satipaṭṭhāna* and mindfulness, particularly within "an interpersonal context". He proposes that this level of interpersonal mindfulness "relates directly" to the Buddhist teaching of the "*brahmavihāras"* (p. 42), which is seen as "a logical extension of *satipaṭṭhāna*" (Bhikkhu Anālayo, 2015, para. 2). Bien indicates that being interpersonally mindful and presence is "highly regarded for its transformative value" (p. 43), and requires the practitioner to be self-aware, able to intentionally listen deeply to an other, and "avoid causing harm" (p. 42).

3.2. Models of presence within other Relationship-Based Professions

The four relationship-based professions focused on in this section of the thesis, nursing, occupational therapy, counselling[14], and education, are groups of professionals who are trained, accredited and employed in the use of skills designed to help others. The choice to examine counselling and education was obvious given the goals of the thesis. The choice to investigate the other two other professions, nursing and occupational therapy, was based on synchronicity and practicality. Overall 404 individual publications from across the four professions were explored in the discussion of the presence literature (see Appendix A).

The impetus to focus on nursing arose from my initial literature search which produced results dominated by nursing research. I became particularly intrigued by the historical discussion of presence and how nursing researchers had explored the practical and almost mechanical application of presence. An approach that challenged my understanding of presence from my counselling perspective. The nursing literature is discussed first in section 3.2.1.

The choice to explore the occupational therapy literature arose out of a discussion I had early in my PhD journey with a colleague, an occupational therapist. We were discussing my exploration of presence, and as a result, I was asked to speak on 'presence' with post-graduate occupational therapy students from Boston University and Eastern Washington University (K. Jacobs & S. Burwash, personal communication, November 15, 2016). I discovered that occupational therapy has a long history of examining the factors that influence the therapeutic relationship. For example, Frank

---

[14] The terms Counselling Psychology, Psychotherapy and Counselling are combined here under the one term Counselling - see section 1.1.2, footnote #3 for an explanation.

discussed presence in the context of occupational therapy in the late 1950s when he gave a presentation on "therapeutic use of self" (TuoS) and its importance to therapeutic outcomes, commenting that the therapist needs to utilise their "total self …if therapy is to be successful" (1958, p. 222). My attention and focused shifted as a result, and now was directed outside educational and counselling towards the occupational therapy literature on presence and is explored in section 3.2.2.

The focus of attention in section 3.2.3 is on the counselling literature and the specific components of the models I encountered in my search of the literature. Working in this way funnelled the discussion more directly towards the aims of the thesis.

A discussion of the presence literature within education (section 3.2.4) finishes this section of the chapter and focuses on current views of presence. The decision to follow this strategy evolved out of the close link between the philosophical and psychological underpinnings of presence in education (discussed above) and the other professions (see Greene, 1973; Raider-Roth, 2005; Rodgers & Raider-Roth, 2006, 2012 for a deeper discussion).

A summary of the literature from each profession will be discussed in the following sections to provide a broader perspective of presence and outline how presence is viewed and its importance in the development of practitioner-client relationships for each profession. The purpose of this section of the chapter is not to provide a complete review of the literature but rather provide a representative discussion and to build a picture across the four professions. A full list of the 404 references examined for the discussions and explorations undertaken in the following sections have been included in Appendix A. An additional discussion of the literature is undertaken in section 5.5, with Table 5.5 categorising the articles by professional group.

3.2.1. Nursing.

Tracing its theoretical origins to philosophy, spirituality, and psychology (Bozdogan Yesilot & Oz, 2016) the concept of presence within nursing has been connected back to Homer's *Odyssey*, the *Bible*, and nursing during the crusades (A. Bright, 2012). Peplau (1952) one of the first authors in the modern era to discuss the therapeutic relationship within nursing suggests the "presence of an intelligent listener" (p. 29) was a core role of the nurse, an attitude that required the critical skills of "self-reflection and self-awareness" (Forchuk, 2007, p. 304). Some ten years later Vaillot (1962) undertook a philosophic discussion of nursing and introduced the term "therapeutic use of self" (p. 37) and proposed that the ability to be present was a core aspect of nursing practice (p. 42). Vailott linked Marcel's philosophy (section 3.1.1) to nursing and emphasised that the nurses' presence acknowledged the other (the patient) as a subject rather than object (pp. 42, 203) and strived to "actualize an authentic personal relationship between two persons" (Carper, 1978, p. 28). Some six years later Ferlic (1968) developed his conception of presence, also building on Marcel's work, explicitly linking presence with "*reciprocity* and *mutuality*" (T. D. Smith, 2001, p. 308).

Paterson and Zderad (1976) continued to emphasise the importance of presence in nursing, proposing that the nurse/patient relationship is an "intersubjective transaction" (p. 47) "between" nurse and patient (p. 48). This transaction requires a presence that is not only "doing with" a process and action but also "being with" (p. 50). Two people reciprocally relating to each other. Linking the philosophy of Buber, where the "lived dialogue" (Paterson & Zderad, p. 29) exists within an "ontological sphere which is constituted by the authenticity of being" (Buber, 1954/2002, p. 215), and Marcel's "realm of being" (1989, p. 64) where the individual participates in a subject-to-subject (intersubjective) interaction.

In the 1980s Zaner (1981), also linking his work to Marcel, suggested that presence involved three components. The first, "reflexive presence", Zaner described as being present within one's self. The second "vivid presence" he viewed as an attunement between self and other, a reciprocal relationship, similar to "doing with" and "being with" (p. 181). The third aspect, "co-presence", was described as a deeper level of presence where the relationship benefits both, i.e. they "make music together" (p. 181), reflective of the intersubjective connection developed in-between nurse and patient. In contrast, D. L. Gardner (1985) labelled 'being with' as "psychological presence", 'being there', as "physical presence" (p. 191), and TuoS, utilising one's whole self, as "therapeutic presence" (p. 192). Parse (1987, as cited in Parse, 1992) added the notion of "true presence" which she viewed as a distinct "way of being with" (p. 40), where the nurse is authentically themselves and active in the "subject-to-subject interrelationship", which then mobilises the patients towards the possibility of "transformation" (p. 40).

McKivergin and Daubenmire (1994), summarising the literature of the time, suggested that there had been a mixture of terms and definitions employed to describe presence. Building on the work of authors from the 1980s and early 1990s, McKivergin and Daubenmire developed a three-level model of presence (p. 69):

- Physical, being there, the more practical doing aspects.
- Psychological, being with, the more cognitive and empathic aspects.
- Therapeutic, transformational, a spirit to spirit, whole person to person connection.

Several authors have reinforced the distinction between physical presence and the broader forms of presence. Benner (2001), one of the seminal writers in the development of presence in nursing (Zyblock, 2010, p. 121), suggested that presence is more than just being physically present and "doing for" (Benner, p. 57). "Expert

helping requires 'being with' and not just the performance of skills" (Benner, Tanner, & Chesla, 1998, p. 140). Presence is more than "just being there", it involves moving from being there to "being with" and on to "existential availability" (Sandelowski, 2002, p. 64).

In her PhD dissertation, Pettigrew (1988) also linked the characteristics of presence to Marcel's thoughts and the work of Paterson and Zderad. Pettigrew noted that her participants suggested "six major characteristics of presence" (p. 281) and like previous research, being there, being with, intersubjectivity, and reciprocity were viewed as important aspects of presence. However, Pettigrew not only included "making room for the other person", but noted that the nurses' ability to be present with one's whole being (p. 284) was a core aspect of presence. Pettigrew's participants also recognised the effect of situations where nurses were not being there, which she connected with Marcel's notion of "merely" (p. 282) being physically present, a presence that is self-focused and self-encumbered. Pettigrew also commented that a prerequisite for presence, not mentioned in the discussions above, involved "vulnerability" (p. 283) indicating that a present intersubjective relationship requires the participants to be open to and with each other.

A four-level model of presence was developed by Osterman and Schwartz-Barcott (1996). This model, built on the work of McKivergin and Daubenmire's (1994), redefined physical presence believing that it is important to distinguish the two aspects of physical presence. The first, the "mere physical presence" of the "self-absorbed" (Osterman & Schwartz-Barcott, p. 25), Osterman and Schwartz-Barcott report is typical of the novice practitioner who predominately operates within their own head. The second is described as a physical presence that involves a refocusing of energy from self to others. This shift in focus begins to emerge as the nurse becomes more skilful and

experienced, and allows the patient to come into view as an object, a task to be managed. Osterman and Schwartz-Barcott's third and fourth levels are like McKivergin and Daubenmire's second and third level and Pettigrew's intersubjective relationship. Level three sees the focus moving towards the interpersonal relationship, with level four shifting focus towards the in-between, and centred within the relationship, creating the potential for a transformative space.

A group of authors (Doona, Chase, & Haggerty, 1999; Doona, Haggerty, & Chase, 1997) began their work together to explore the history, philosophy and nursing perspectives on presence as a result of serendipitously working independently on nurse judgment and presence. They discovered that "nursing judgment", the ability to "decide the course of action", and "nursing presence", the context within which the decisions were made, were "inextricably linked" (1997, p. 4). Doona et al. made further links between presence and the work of Kierkegaard, Buber, Marcel and Heidegger (discussed previously in section 3.1.1), and various historical conceptualisations of presence to develop a model of presence consisting of six features. They saw "uniqueness, connecting with the patient's experience, sensing, going beyond the scientific data, knowing what will work and when to act, and actively choosing to be-with the patient" (1999, p. 57) as the core aspects of presence. Referencing the work of D. L. Gardner, Heidegger, and Parses (discussed previously) Doona et al. acknowledged the importance of being there and being with and indicated that presence requires an awareness of self and an authenticity that narrows the interpersonal gap between nurse and patient. The team criticised the idea of presence as a tool and conclude it is more than an action, presence is a core aspect of the intersubjective meeting where "each [person's] fundamental human solitude" (1997, p. 11), is "immers[ed] in the whole situation" (1999, p. 67).

Continuing the work of previous authors (Gardner, Osterman & Schwartz-Barcott, & Paterson & Zderad) and her own work, Easter (2000) proposed a four-component model of presence. The first component, “physical presence” (p. 366), is consistent with McKivergin and Daubenmire, and Osterman’s ideas, being there. The second “therapeutic presence”, “physical and psychosocial needs” (p. 366), matches the notion of being with. However, Easter’s model separates McKivergin and Daubenmire and Osterman’s latter stage into two, separating “holistic presence”, the full presence of the nurse’s “mind, body, and spirit” (p. 369), from the transformation aspect involved in “spiritual presence”; which involves a transformative or “transcendent” relationship (p. 372).

A hierarchical model of presence developed by Godkin et al, (2001, p. 13) took Doona et al.’s (1999) six features, and D. L. Gardner’s (1985) assumption that presence is at the core of the therapeutic relationship and constructed a three-level model. The first two dimensions characterise “bedside presence” (Godkin, p. 13) which involves low levels of interaction, i.e. physical presence with aspects of psychological presence. The second level “clinical presence”, involves “sensing, and going beyond [both] the scientific data… and psychological presence” (p. 15) to develop a deep connection with the patient. The third level represents “healing presence” encompasses Zaner's (1981) ideas of vivid and co-presence, as well as D. L. Gardner’s thoughts on therapeutic presence.

The ‘chronological overview’ of the literature from the 1960s to the 1990s undertaken by Smith (2001) concluded that presence within nursing was a concept that is “complex and problematic. … vaguely defined and loosely understood” (pp. 317, 318). Smith, like others previously discussed, linked presence with its philosophical roots and highlighted its religious origins. He commented that there are multiple views

of presence, ranging from presence as therapeutic use of self (TuoS), to presence involving "being there", "being with", "full engagement" and on to "transcendent togetherness" (pp. 314, 318). Smith concluded that the conversation around presence had become two-sided, an almost dichotomisation of presence: one pole viewing presence as a task orientated 'being there', a presence that can be measured and clinical analysis. The other pole has presence as an interpersonal 'being with', a phenomenon concerning the nurse and patient relationship more difficult to define and measure. Chase (2001, p. 324) proposes that Smith believes "presence goes beyond an instrumental technique" relating presence to "wholeness and not particulars", a purposeful and reciprocal strategy, aimed at the transformation of the patient's situation. Smith wonders, in an era where organisations embrace measurement and quantifiability, if this differentiation creates unwanted confusion and challenge: is presence, in the time of economic rationalism and stressed medical systems, an interpersonal concept that might have become a subjective and "vaguely remembered vestige of the …past" (p. 319), an object relegated to being viewed as something to be charted and measured?

In mid-2000s two authors Tavernier (2006) and Finfgeld-Connett (2006), consistent with Smith's deliberations, offered views of presence that highlighted the dichotomy Smith offered; presence as "a quality and an intervention" (Tavernier, p. 152) or "an interpersonal process" (Finfgeld-Connett, p. 710) that evolves from a number of antecedents and attributes. Both authors believe presence remains an important aspect of nursing practice, despite the difficulties in defining the term, and that presence requires the development of a range of interpersonal skills.

Rather than attempting to produce a specific model of presence Tavernier and Finfgeld-Connett focused on the attributes that encompassed presence. Tavernier felt presence involved the antecedents of "knowledge and skills", "conducive and

supportive environment", and "awareness of self". The behaviours/attributes of presence included "intentionality, mutuality, patient centeredness, individuality, and attending". The outcomes achieved through presence included positive "relationship, reward and healing" (p. 155). Finfgeld-Connett presented presence as a "holistically focused" process requiring "interpersonal sensitivity". The attributes of "vulnerability" and "being with" in an "intimate way" were core to the concept (p. 710). She also commented that it is not possible for presence to develop if the patient and nurse lack the "capacity for it or are [not] open to it" extending the concept towards absence (p. 712).

In a similar response to the pressures and contexts implied in Smith's, Tavernier's and Finfgeld-Connett's frameworks, Iseminger, Levitt, and Kirk (2009) maintain that presence is a core aspect of the art of nursing and that it needs to be contrasted with the science of nursing with its emphasis on empirical, objective methodologies. Iseminger et al.'s transformative model focuses on "transcendent practices [which] include; awareness, empathic appreciation, appreciative abandonment, respectful listening, skilled communication, selective focusing, availability, awe, openness, flexibility, supportive milieu, an ability to embrace another's situation, [and] an alignment with [the] organization" (p. 456). Presence, as defined here with an emphasis on developing a "greater appreciation of an individual's subjective experience" (p. 457) and its importance within the helping relationship, places it at the interpersonal being with end of Smith's dichotomy of presence.

In the development of their "mid-range theory of nursing presence" McMahon and Christopher (2011) acknowledged that presence had become an accepted core component of quality nursing practice. They also conceded that the economic environment was placing pressure on training institutions to move away from

emphasising the interpersonal aspects of presence. McMahon and Christopher's mid-range theory aims to assist in designing a curriculum to teach relational skills to nursing students within the science orientated programs. The model captures the various levels of presence outlined by other authors (including Easter, 2000; Godkin, 2001; McKivergin & Daubenmire, 1994; Osterman & Schwartz-Barcott, 1996) and centres on five interacting elements: the nurse, the client, the relationship, the environment, and the nurse's action. Within these five elements are "critical nurse-sensitive points which determine eventual nurse dosing of presence" (McMahon & Christopher, 2011, p. 79). The language within the model emphasises measurement, and the application of an "intervention" (p. 74) yet has a central focus on recognising the interpersonal. The mid-range theory is one of the few to recognise the absence of presence and suggest that being present requires a conscious desire to pause and reflect, being mindful of delivering the appropriate "dose" (p. 74) of presence. McMahon and Christopher emphasise the importance of acknowledging the degrees of presence that can occur in the nurse-patient relationship; engagement with a patient requires the nurse to move from situations that require an absence, to times when meeting the client's physical, psychological, or spiritual needs are the task at hand.

In her summary of the nursing literature A. Bright (2012) concurred with Smith's earlier acknowledgement of the dichotomisation of presence. She reiterated that the literature presents the dichotomy as emphasising, at one pole, the humanistic "inter-subjective reality" with an emphasis on the "way of being" with the patient in a subject to subject relationship (p. 15). While the other pole offers presence as a technique, a tool, that can be measured in doses, and where the other (the patient) is perceived as an object that does not require an interpersonal relationship for the dose to be delivered.

A recent analysis of the literature (Turpin, 2014, 2016) again unearthed the dichotomisation of the concept. Building on the review conducted by Smith (2001) (discussed above), and exploring a wider range of articles and authors, Turpin suggested that the "transformative nursing presence model" (Iseminger et al., 2009) and the "mid-range theory of nursing presence" model (McMahon & Christopher, 2011) provide "the most general and comprehensive views of nursing presence" (Turpin, 2014, p. 23). While both models note the important philosophical underpinnings of the work of Buber, Marcel and Heidegger the two models, in Turpin's view, are useful for different aspects of nursing:

- The mid-range theory is more useful in operationalising presence for nurse education where presence is something that can be administered by the appropriate "dose" (2014, p. 24, 2016, p. 47).
- The transformative model is more relevant to the experiential aspects of nursing and is "not operationally pragmatic for measurement and/or teaching of nurses" (2016, p. 46).

Finally, du Plessis (2016a, 2016b) and Bozdoğan Yeşilot and Öz (2016) have continued the discussion. However, while Bozdoğan Yeşilot and Öz (2016) examined presence from the humanistic perspective, they appear to add little to the debate. They indicate that there is still no clear definition of presence in nursing and merely reinforce the notion that presence involves "a nurse and a patient interacting with each other mentally, bodily, and spiritually" (p. 97). Du Plessis, on the other hand, adds to the conversation by working with nurses in practice. She indicates that the narratives of their practice match Osterman and Schwartz-Barcott's four-stage model of presence. Du Plessis indicates that this model is useful in investigating the full range of presence and, more importantly, emphasises that practitioners do not live a dichotomy of presence but rather they are present in different ways at different times. Skilled

professionals respond to the context and needs of the patient in a way that 'best fits' the situation.

3.2.2. Occupational Therapy.

Jerome Frank (1909—2005) an American psychiatrist gave a talk in 1958 to the American Association of Occupation Therapists. He was asked to discuss the notion of "Therapeutic Use of the Self" (TuoS) (p. 215). Frank commented that he was "stunned" by the topic and thought that any discussion on "The self" (p. 215) was daunting. Frank therefore decided to focus his talk on the "interrelationships" (p. 215) between occupational therapists and patient. Frank suggested (pp. 222–223) that successful therapy involves TuoS by the therapist:

- being fully present, including their "total self" in the interaction,
- being perceived as someone who wants to "help and is able to do so",
- believing in themselves,
- believing the patient is capable of being helped,
- being "predictably flexible",
- having a degree of "spontaneity",
- having a degree of "ambiguity" and finding a balance between safety and challenge within the therapy

Employing TuoS requires the therapist to build an awareness of themselves within the relationship, have a clear understanding of the clients situation and be available to assist the client to see the world differently.

Renee Taylor (2011; 2009) and others (American Occupational Therapy Association, 2014; M. B. Cole & McLean, 2003; Currid & Pennington, 2010; Solman & Clouston, 2016) have continued to use the term TuoS in occupational therapy to refer to the therapists' presence and their "conscious efforts to optimize their interactions with

clients" (R. Taylor et al., 2011, p. 6, 2009, p. 198). The use of self requires the practitioner to understand and be aware of themselves, their therapeutic knowledge and skills, and how this knowledge can be applied within the context of the relationship, together with awareness, all aspects of self-presence (Currid & Pennington, 2010).

Occupational therapy authors consider that the therapeutic relationship, and by implication presence, is key to achieving positive client outcomes (M. B. Cole & McLean, 2003; Myers, 2014; Solman & Clouston, 2016; R. Taylor et al., 2009). However, despite presence being included in the *Occupational Therapy Practice Framework* (*The Framework-III*) (American Occupational Therapy Association, 2014), there is "a paucity of current debate and [TuoS] remains an elusive aspect of practice" (Solman & Clouston, 2016, p. 514).

In an attempt to build structures that promote strong therapeutic relationships and practitioner's understanding of TuoS, Taylor developed the Intentional Relationship Model (IRM) (Gorenberg & Taylor, 2014; R. Taylor, 2008). The IRM highlights the importance of the therapeutic relationship and refers to presence as an important interpersonal trait needed in developing therapeutic relationships, however, no description of presence is provided. Taylor refers to the need for a "quiet presence" in her definition of "Calm" (2008, p. 40) and describes the interpersonal traits needed for a strong therapeutic relationship. Her description is consistent with many of the characteristics of presence provided in the nursing literature; e.g. openness, respect, care, patience, flexibility, and empathy. Taylor also infers in her case studies (e.g. 'Rene', p. 23) that physical presence is an aspect of good therapy, but again no direct discussion of presence is offered. Taylor's description of "behavioral self-awareness" highlights the importance of "professional presence" (p. 268) and she describes some of the non-verbal and behavioural actions that the therapist can undertake to demonstrate

their presence, referring to the need for self-awareness in achieving professional presence. More recently Taylor (2011) indicated that it was key for the therapist to "acknowledge" (p. 12) and be with the client, both key aspects of presence. Once again, however, presence is inferred and rather than explicit discussed.

In the development of her model of "occupational presence", Reid, (2005, p. 10) originally focused on social presence, indirectly linking her understanding of presence to the Community of Inquiry (CoI) framework (discussed in section 3.2.4.1 below). Her interest at that time was on the individual's presence in an online or virtual world. In this context, presence was defined as "someone or something else reinforce[ing] that you are there" (2005, p. 111). Reid (2008) later explored the notion of presence and articulated the features of occupational presence, which she described as a "psychological state of consciousness of being aware of the self in occupation" (p. 43). This form of presence would sit within Osterman and Schwartz-Barcott's notion of either physical presence or partial presence as it is focused on the presence of one's self, their physical presence, and one's interaction with the world, rather than the relationship with another.

In 2009 Reid developed her ideas further and proposed a four-fold method of activating presence, consisting of "Taking Stock, Active Availability, Reflectivity, and Practice" (p. 184). Her writing suggests that presence is facilitated through the development of real environments that involve exploring and some level of predictability. Reid also begins to make connections between occupational presence and mindfulness. She uses the term "mindful presence" to describe the development of an "intentional awareness … [that] is fundamental for effective clinical practice" (p. 186). In the preliminary stages of her method (taking stock, preparing and active availability) Reid describes mindfulness in terms consistent with the narrower western

view of mindfulness discussed previously (section, 3.1.3.2). However, Reid also utilises the broader view of mindfulness in the final stages of her method, linking her idea of mindfulness to Langer's (1989). This form of mindfulness involves an opening of the mind to new thoughts and experiences, consistent with the wider definition of mindfulness discussed above (section 3.1.3.2).

In an article by Morrison and Smith (2013), they explore the "working alliance" (p. 326) and its impact on the relationship within occupational therapy. Taking the term from Greenson's (2008) model of the therapeutic relationship, they indicated that an "interpersonal connection" is "the essential initial step of the therapeutic process" (p. 329). Emphasising the link between presence and alliance, Geller (2017) reports that a strong alliance is achieved when the therapist is present with the client. Morrison and Smith also link interpersonal connection, and its importance in the therapeutic process, to the work of Taylor (2008; 2009) (discussed above) and Lambert's (1992) landmark article discussing the common factors. The strong connection between interpersonal connection, working alliance, and presence, and how these aspects of the therapeutic relationship significantly influence therapeutic outcomes have also been underscored by other authors discussed in this chapter (see A. Bright, 2012; Geller, 2017; Geller et al., 2010; Turpin, 2014 as examples).

3.2.3. Counselling/Psychotherapy and Psychology.

James Bugental (1915—2008) was one of the first therapists to explicitly highlight the importance of presence for therapy (1978, p. 36). Bugental, a contemporary of Rollo May, Rogers, and Maslow, and influenced by Heidegger, remarked that presence is "the one essential ingredient of therapy" (Hycner, 1993, p. 122). Bugental a "presence-centered psychotherapist" (Bradford, 2011, p. 121) suggested that presence consisted of a number of core elements (in italics below).

Bugental's (1992) intent was to be present in the client's life by "building the therapeutic relationship", within which he would "participate as fully as [he] is able", being "open", "available", and deploying attention to the internal and external experiences of the therapy and "bring into action his capacity for response" (pp. 26, 27). Presence from this perspective is not simply being physically there, nor is it a technique that can be mechanically applied. Rather, physical presence is one aspect of "being as fully available to the other person… at this very moment… a consciousness which fully attends to the 'beingness' of the other person" (Hycner, 1993, p. 122).

Bugental believed that to achieve a full therapeutic experience each person in the relationship had to relate to themselves, to each other, the physical world, the past, and the here and now (Krug, 2009, p. 3). To illustrate this Bugental (1999, p. 97) encouraged his clients to be present in their therapy by providing only a "spartan" waiting room environment that encouraged the client to be in the present moment and be with themselves, mindfully setting up for therapy. Through this practice, he believed the client would further enhance their ability to achieve their therapeutic outcomes. He also commented that the therapist needed to consider the client's world while, at the same time, attending to themselves. Bugental believed that presence went beyond a simple notion of mindfulness, i.e. calmly paying attention to the here and now. Presence, he felt, required the therapist to be actively and expressively mindful. The therapist cannot simply be there; they must show their presence through "relational courage in daring to be expressive within the therapeutic exchange" (p. 120). This level of presence strengthens the therapists' ability to be mindful and receptive (Bradford, 2011), consistent with *satipaṭṭhāna*; present to mind, aware of self *and* other.

Bugental's work has profoundly influenced Schneider (2015a) and Hyncer's (1993) conceptualisations of presence. Schneider, for example, proposes that presence

consists of two aspects: “presence as ground” and “presence as goal” (p. 203), emphasising the safe space the client and therapist build together in the pursuit of illuminating the client’s material. Hycner, in a similar vein, suggests that presence requires the therapist to be in the client’s world, while at the same time attending to their own. Hycner views presence in counselling in a similar way to the broad view of presence as discussed in the nursing literature and indicates that presence is more than simply being there physically, and it is not a technique that can be mechanically applied. Rather presence requires the therapist to be as “fully available to the other person as possible, at this very moment… a consciousness which fully attends to the “beingness” of the other person” (Hycner, 1993, p. 122).

Lanyado (2004) conceptualises the therapeutic relationship into three “strands”: the “transference relationship”, the “present relationship”, and the “external management and holding [environment] of the therapy” (p. 10). The therapist brings a sense of “reverie… a powerfully interacting concoction of observations, projective identification… and containment of the patient’s projections, as well as the therapist’s personal and professional associations” (p. 11); this is the transference relationship. To this strand, the therapist weaves an “abstraction” of the “essence” of their personality “which cannot be kept out of *any* human interaction that the therapist engages in” (p. 6). It is within this essentially human relationship, the present relationship, that the client’s new responses grow and develop. A relationship that is deeply “interpersonal and unique” occurring in a “moment in time” (p. 5), attuned to the client and providing a safe containing environment. This “attunement” (p. 8) with the client is the key to successful psychotherapy.

Crane-Okada (2012) structures presence within the three stages of group development outlined by Yalom and Leszcz (2008, Chapter 11). She summarised 12 references and developed an operational definition of presence which:

> involves mutuality, reciprocity, and exchange… [and] self-disclosure…. [It] is an intentional and authentic 'being with' and 'being for' the other… [influenced by the therapist's] abilities, knowledge, self-awareness, experiences, and training. Engagement of the other, or mutuality in the process, is ideal for maximum benefit. (p. 157)

The therapist needs to: acknowledge the potential for absence, "be there … [in] the here and now of Buber", "prepare the physical space", create boundaries of "time" and "confidentiality", and build an environment that supports the group (pp. 157, 158, 161). This description aligns with Osterman and Schwartz-Barcott's model of presence (page 77), provides an environment consistent with Geller's "process of presence" (page 92 below), is reminiscent of Marcel's "magic" (page 63 above), and recognises the "space between" emphasised by Winnicott (page 44 above).

In a summary article Granick (2010) examined eight articles that discussed "presence and related constructs" (para. 4) from the perspective on transpersonal psychotherapy. While the article is limited in its scope and is not peer-reviewed, it does present an interesting way to categorise and connect some of the aspects of presence discussed in this section. Granick concluded that four "common themes" were represented in the literature: "*Being, Receiving, Influencing*, and Participating" (para. 4). Being is described as the therapist's level of "self-awareness" and ability to be "congruent", consistent, and real within the relationship with themselves and the client. Receiving conveys the therapist's "receptivity" or "resonance" with the *other* and is "outward focused and interpersonal" (para. 4). Granick, consistent with the common factors model presented above (section 2.3.5), indicates that it is vital for the client to

perceive the therapist as someone who can influence them. The client has to believe the therapist has the capacity and skills necessary to connect with them and promote change. Finally, it is in participating with each other that Granick believes transformative change can occur. Through this participation, the relationship builds and softens the subject-object boundary (see section 4.1.1 for further discussion). The client and therapist then develop a deep connection that "transcend[s] both individuals, being grounded in a non-dual consciousness, or Unity" (para. 14).

A view of presence reminiscent of the broader models developed in the nursing literature and Reid's model of presence (discussed previously, page 86) was described by Neimeyer (2012). He views presence as moving "from" attending to self to attending to the person of the other (p. 4). Linking this view of presence with Carl Rogers humanistic approach and Buber's I-Thou (see page 47 and 62 above), Neimeyer suggests the therapist needs to hold themselves "in subsidiary awareness while retaining focus on the other" (p. 4). The goal is to work towards building a receptive presence with the client, a presence that acts as a holding environment within which the process and procedures of therapy can take place.

For Siegel (2015) presence is more self-focused and consistent with the links he makes between presence and mindfulness (discussed previously page 68). Siegel views presence as a "receptive awareness of our open minds" involving "bare attention" experiencing the here and now, and a "mindful awareness" which is "an activation of an observing self that is 'attuned' to an experiencing self" (p. 226), i.e. we are present within our own activity. The emphasis on presence within therapy for Siegel lies in the therapist's ability to be "authentically" aware of their observing and experiencing selves in a less "automated" way (p. 232).

More recently Geller and colleagues (Geller, 2001, 2013, 2017; Geller & Greenberg, 2002, 2012e; Geller et al., 2010, 2012; Geller & Porges, 2014; Greenberg & Geller, 2001) have extensively researched presence in psychotherapy. Geller and colleagues (2012e) recognise the significant emphasis Rogers' placed on presence. They consider presence to be "one of the most therapeutic gifts a therapist can offer a client" (Geller & Greenberg, 2002, p. 72) and a foundational element of Roger's client-centred model, underpinning the key conditions necessary for relationship development; empathy, congruence and unconditional positive regard. Geller and Greenberg (2012c, p. 5) utilised Osterman and Scwartz-Barcott's (1996) model (page 77 above) to develop their "essential aspects" of presence: "preparing the ground"; the "process of presence"; and the "experience of presence". Geller and Greenberg (2012d) outline further their understanding of presence suggesting that there are five levels; physical, "psychological, emotional, transpersonal and finally relational therapeutic presence" (p. 139). The therapist "vacillating" across all five levels, experiencing presence at "different depths and at different moments" (p. 141). Its progression is not linear but rather a "dance of present moment awareness" (p. 141). The broadest levels of presence are experienced when the "therapist's own being is reaching out and touching, as well as being open to being touched by, the depth of the other ... [all] in the service of healing" (Geller, 2013, p. 210). The shallowest presence experienced in those moments when the therapist (or client) is absent from the interaction.

3.2.4. Education.

In a recent PhD dissertation, Ahmadi (2016) describes presence within the context of education as having a "fuzzy nature" and "involved intrapersonal, interpersonal, and transpersonal" relationships (p. 4). The déjà vu nature of these comments indicates that the concept of presence in education remains a challenge to define, just as it is within

the professions discussed previously. To avoid repeating the same process utilised above, that is, outline each era of presence, I decided to proceed differently and work from the current and link to the past, outlining some of the more recent discussion of presence in education which captures some of the past models of presence within the education literature.

3.2.4.1. Presence within the Community of Inquiry framework.

In reviewing the education literature, it became clear that there were different uses of the word presence in education in comparison to those presented above. Five terms appeared to be common: cognitive, social, teach*er*, teach*ing* and pedagogical presence. The majority of references that emerged from my search of presence within the education literature cited The Community of Inquiry (CoI) framework (Cleveland-Innes, Garrison, & Vaughan, 2019). CoI, developed by Garrison, Anderson, and Archer (2000), has created substantial interest (Lynch, 2016) and centres on teaching in the online environment. The focus of the CoI is on learning and assumes learning happens within a community "through the interaction of three core elements: cognitive presence, social presence, and teaching presence" (Garrison et al., p. 88). Studies have shown the CoI framework is also useful in higher education for both face-to-face (f-2-f) and blended learning (Butler-Cefalo, 2018; Pollard, Minor, & Swanson, 2014; Szeto, 2015; Warner, 2016). Discussing presence across contexts is important as it has the potential to emphasise the aspects of presence that emerge with and without physical, and non-verbal communication, which are key aspects of presence within the presence literature discussed previously.

Cognitive presence is described as the most "basic" element in the CoI framework and refers to the ability of the community to "construct meaning through sustained communication" (Garrison et al., 2000, p. 89). Cognitive presence has also been

described as the "pathway to higher-order thinking" with cognitive ability viewed as "socially situated and socially constructed" and "social presence…a fundamental component of cognitive presence that enables participants to achieve higher-order learning outcomes" (Armellini & De Stefani, 2016, pp. 2, 6). Armellini and De Stefani propose an adapted CoI framework that highlights a greater level of interconnection between cognitive, teaching and social presence. Armellini and De Stefani's model also emphasises the educator's role in building, facilitating, managing and directing the interpersonal relationship that occurs within the learning community. They also highlight how this broader view of social presence is embedded in aspects of both teaching and cognitive presence, with the key element of this social engagement provided initially by the educator.

Garrison et al. (2000) initially described social presence as one's ability to "project themselves socially and emotionally, as 'real' people" (p. 89) through communication. The authors later amended the definition to include, trust and "personal and affective relationships" (Garrison, 2011, p. 34). The term social presence emerged out of previous research (Lowenthal, 2010) and developed in "two complementary directions" (Whiteside & Dikkers, 2015, p. 226), the CoI model and Social Presence Model (SPM). Social presence outside of CoI and SPM are discussed later in section 3.2.4.2 below. Within the CoI framework social presence refers to the student's ability to feel a part of the community and the educator's ability to facilitate the student's connection and interaction with the educator and the other students. Garrison et al. suggest there are three indicators of social presence: emotional expression (e.g. humour, and self-disclosure), open communication (how mutual awareness and recognition are expressed) and cohesion (how the group builds and sustain itself) (pp. 99–101). Rourke et al. (2007) suggested that originally this element

was based on the notion of "immediacy" and there was disagreement between authors about online environments "capacity to support social and affective interaction" (p. 53) where non-verbal interaction is limited or absent.

The third element of the CoI framework, "teaching presence" involves three aspects; "design and organisation" of the educational experience, "facilitation" and "direct instruction" (Garrison, 2014), and directs and organises the other elements (Cleveland-Innes & Campbell, 2012). In some of the articles citing CoI there is confusion between the terms pedagogical, teach*ing* and teach*er* presence (e.g. Office of Learning and Teaching, 2016) with some incorrectly labelling teach*ing* presence as teach*er* presence[4] or relabelling it as pedagogical presence (the OLT guide is an example). Garrison (2014) indicates that "teaching presence refers to the shared responsibilities of all participants in the group, whereas teacher [educator] presence is really about the role of one individual in front of a class" (0:37). Other authors (Arbaugh & Hwang, 2006; Borup, Graham, & Drysdale, 2014; Kozan & Caskurlu, 2018) view teach*er* presence as involving aspects of facilitation, i.e. teach*ing* presence. In this context facilitation is described as the educator engaging in and modelling appropriate discourse by "understanding; encouraging, acknowledging, and reinforcing student contributions" (Shea, Pickett, & Pelz, 2003, p. 76). Armellini and De Stefani (2016) suggest however, that these abilities are consistent with aspects of social presence and dependent on the educator's role, individual style and ability to engage.

The CoI framework has many of the characteristics of the models of presence discussed above. As one example, when the characteristics of CoI are matched with Geller's (2001) model (see page 92) the following emerges:

- cognitive presence—sustained communication, that involves immersion in the environment—reflecting aspects of Geller's "experiencing presence";

- social presence—a recognition of the need for the individual to be open and engaged in the relationship, in the here and now of the online world, virtually physically present and extending the contact with other—consistent with Geller's "process of presence";
- teaching presence—an organising component that manages the tools and techniques, and which sets up the environment for the relationship—captured in Geller's "preparing the ground".

The main difference between CoI and other models of presence discussed previously in this thesis, appears to be CoI's central focus on the learning rather than on the practitioner *or* learner. While there are discussions about the educator being real in the interaction, there is little specific discussion, for example, of the how the practitioner may utilise or develop their TuoS, empathy, genuineness or authenticity within the teaching relationship. These characteristics which are often associated with presence by the other relationship-based professions are, as mentioned above, most connected with CoI's social presence (Turula, 2018, p. 236).

While the concept of social presence within the CoI framework supports "affect, communication, interpersonal connections, and cohesion" (Vaughan, Garrison, & Cleveland-Innes, 2013, p. 24), the view of the authors of the framework is that social presence must be focused towards supporting the student experience and the learning process. The CoI framework acknowledges the interpersonal aspects of social presence, and that there is an expectation that relationships will grow and develop over time. However, Vaughan et al. believe that the interpersonal relationships should not be the core focus (p. 12) of social presence and in fact may have the potential to harm learning (Kozan & Caskurlu, 2018, p. 106, citing Garrison et al., 2011). This view appears to stand in contrast to those held by the other relationship-based professions discussed previously. The resolution to this apparent contrast is outlined by Cleveland-Innes et al. (2019) who recently emphasised that all aspects of presence "must be developed in

balance" (p. 68) and an over-emphasis on the interpersonal at the expense of the other aspects of the model has negative impacts on learning. A belief also supported by Morgan and Morgan (2013) (see page 72 above).

3.2.4.2. Building on the Community of Inquiry framework - Additional conceptions of presence

Several authors have raised concerns regarding the social and emotional aspects of the CoI framework. The issues specifically relate to the importance placed on the intra- and inter- personal aspects within the framework. Kozan and Caskurlu (2018) provide a detailed discussion of a number of revisions of the CoI framework. They indicate that "four new presence types and seven presence dimensions" have been produced all of which highlight the "gaps" in the model that need to be addressed (p. 104). Some of the additional conceptions of presence that are relevant to this thesis include: instructor's social presence, instructor presence, emotional presence. Social presence emotional presence, and educator (instructor[15]) presence will be discussed in the following section.

The development of the Social Presence Model (SPM) (Whiteside, 2015; Whiteside & Dikkers, 2015) emerged out of the social presence literature and represented a link between CoI and the other explorations of presence discussed later in

---

[15] Several authors have used the term Instructor Social Presence or Instructor Presence. However, instruct and teach are not interchangeable and to use the term *Instructor* does not capture the intent behind the meaning intended in the thesis: "One thing distresses me disproportionately, …the habit of speaking of 'instruction' when they mean 'teaching'.… You instruct soldiers. You teach students" (Fernández-Armesto, 2006). "Instruction, [is] unidirectional and provides no guarantee of learning… teaching (the real kind) is bi-directional. In fact, you can't separate real teaching from learning. They are simply two perspectives of the same human interactive process." (K. Devlin, 2012, para. 9) Educator or teacher presence will be used in preference to instructor when appropriate for the context.

this section. These links are significant and highlighted in Whiteside's use of the *Social Presence Coding Scheme* developed by Rourke, Anderson, Garrison and Archer (2007). SPM, as outlined by Whiteside and colleagues, consists of "five integrated elements: Affective Association, Community Cohesion, Instructor Involvement, Interaction Intensity, Knowledge and Experience" (Whiteside, 2015, p. 1). The differences between social presence within SPM and CoI is highlighted in the emphasis placed on the affective connections that are developed within the learning environment. Within SPM social presence is viewed as a motivated affective connection which is important in promoting learning. Whiteside and colleague, for example, emphasise the association between presence and the importance Vygotsky placed on the interaction between educator and students in the social construction of learning (discussed in section 3.1.2). However, while the social nature of the teacher-student interaction is acknowledged, the focus of social presence remains on the learning and not the interpersonal. For example, Whiteside (2015) indicates that the educators' involvement is focussed on building the learning "activities", pushing the students to "engage", and "growing social presence within [the] learning experience" (pp. 12, 13), rather than the educator focussing on or acknowledging and building the own social interaction.

Pollard, Minor and Swanson (2014) defined instructor social presence as the perception that the educator is "a real, caring professional who has genuinely concern for student learning" (p. 45), matching closely the definition of the practitioner's presence used by the other professional groups discussed previously. The authors suggest that an educator's social presence has a significant influence on the learning community, learning environment, and student learning, and there is a problem if this aspect of presence "continue[s] to be ignored" (p. 44).

Stone and Chapman (2006) used the term instructor presence in an attempt to acknowledge the importance of the educator projecting their "personal and unique … style" (p. 1373) into the teaching-student relationship. The term itself is useful to distinguish from educator presence as the focus of this form of presence is on instructing: i.e. the content, the educator's role and the learning needs of the students. Stone and Chapman indicate that the 'instructor' established their presence by personalising the delivery of "up-to-date" content, being actively "involved", "accessible" and "visible", creating a sense of "belonging", providing "individualized feedback" and modelling expected behaviours (p. 1373). The key aspects of this description of instructor presence are, however, not focused on the educator's interpersonal relationships with the students but appear to be solely focused on instruction.

In another study, Sheridan and Kelly (2010), instructor presence was viewed as consisting of "three higher-order constructs" (p. 772); setup of class, communication (managing the discussions and interactions), and instructor attributes. However, again most of the attention was towards the instruction and management aspects of the educator's role; set up and communication. Sheridan and Kelly noted that the students believed that it was valuable to have educators who demonstrate "the attributes" of empathy, consistency, and positivity (p. 776); all characteristics which have previously been described as core features of presence within the presence literature (see section 0). Sheridan and Kelly also indicated that they believed that reference or discussion of these attributes "may potentially be missing" (p. 777) from the education literature on presence.

J. C. Richardson et al. (2015) suggest that instructor presence sits within the CoI framework at the "intersection of social presence and teaching presence" (p. 257) and is

a set of fluid behaviours and actions that educators use to respond to the nuances occurring within the relationship. This definition is consistent with the emerging description evolving in this thesis of educator presence. When the educators demonstrated their presence they were viewed by the students as "responsive", "caring and helpful", providing "clear direction", and able to build a sense of community (p. 259). J. C. Richardson et al. (2016) suggested that more research into this form of presence was necessary because the educators in their study believed that presence was an important component of their teaching, and that it was vital for educators to learn about the construct. One aspect of presence that has not previously been examined in the education literature, and J. C. Richardson et al. highlight, was the educators' belief that their presence was enhanced when they "shared a balance of both personal and professional information" (p. 8).

The idea of further enhancing the CoI framework through the addition of a concept that captures affective aspects of the learning interaction, as mentioned in the introduction to this section, has been suggested through the inclusion of the concept of emotional presence. Rienties and Rivers (2014) examined the influence of emotional presence on the students learning experience, in both blended and online learning, and highlighted the "dynamic impact of emotional presence on cognitive presence, social presence and teaching presence" (p. 14). Cleveland-Innes and Campbell (2012) defined Emotional Presence as the "outward expression of emotion, affect, and feeling" (p. 283) towards and within the learning relationship. Cleveland-Innes and Campbell comment that while emotion is sometimes seen as part of social presence, it clustered in their study as a "unique presence" (p. 283). The authors emphasised that while there are still issues with defining emotional presence it did need to be considered as a "ubiquitous, influential part of learning—online and otherwise" (p. 285).

The majority of CoI studies discussed above focused on presence as a vehicle to promote learning rather than on the interpersonal aspects and the educator's presence, which remained relatively unexamined. I believe focusing on interpersonal components of presence is an important area for research and the catalyst for my research. One of the original authors of the CoI framework, T. Anderson (2014, 2016), more recently addressed the issue of including emotional presence in the framework. He commented with a tongue-in-cheek response, indicating that the original framework was "developed by 3 men from southern Alberta, and that REAL men ... don't do emotions!!" (2014, para. 2). However, he later remarked that he was surprised there was not more "emphasis" on the teacher's emotional presence (2014, para. 7) in the literature. I started my PhD journey at the University of Alberta just before this statement was made. I was teaching student teachers in this 'real men' environment, under a conservative, economic rationalist, government. I believe this environment, and the tone of the university at that time stimulated my interest in the difference between what I perceived as counselling's approach to presence and the view of presence I was observing within education. The social and political context seem to have stimulated both Anderson's and my attention, leading me to wonder how my experiences and knowledge of counselling practice could add to our understanding of educator presence.

3.2.4.3. Presence outside the Community of Inquiry framework.

The other presences discussed in the education literature that are not specifically mentioned within the CoI framework, and are specifically related to educator presence, include a range of different labels or aspects of presence. The four that emerged more consistently in my search of the education literature (discussed in section 0) included: social presence, embodied presence, mindful awareness, and pedagogical presence. These additional presences are generally not referenced within the CoI framework and

are therefore explored in the following section. Presence as an overall concept within the context of f-2-f teaching and outside the CoI framework is well summarised by Kornelsen (2006), and a discussion of his model, therefore, closes this section.

The concept of social presence is reported to have developed out of social psychology and from research into telecommunications (Cui, Lockee, & Meng, 2013). Lowenthal (2010) suggests that social presence is possibly the "most popular construct used to describe… social interaction in online learning" (p. 114). In Lowenthal's review of the literature, he indicates that the definitions of social presence "tend to fall on a continuum" with one end "the degree to which a person is perceived as being 'real' and being 'there'…. At the other end… whether there is an interpersonal emotional connection between communicators" (p. 120).

Biocca and colleagues suggest a similar continuum of social presence ranging from: "Basic sensory co-presence of mediated others, …to perceived psycho-behavioral interaction … [and finally] onto a subjective and inter-subjective psycho-behavioral symmetry" (Biocca & Harms, 2011, p. 3). Many of the characteristics described in the other professions' presence literature, and the importance of presence within the interpersonal relationship, are included in this model. Biocca and Harms describe co-presence as the "degree to which the user has a sensory impression of the corporeal (bodily) presence of the other" (p. 5). While psycho-behavioral interaction represents " 'being together' in an environment ... [and] implies more than physical proximity … [and includes] attention, emotional contagion, and mutual understanding" (pp. 8, 17). Finally, subjective and intersubjective psycho-behavioral symmetry is the degree of symmetry of one's sense of social presence with the other's sense of social presence and that this sense of social presence is shared (p. 12). Biocca and colleagues (2003) do not specifically refer to the educator within their discussions of presence. However, they

highlight the importance of the awareness of an *other*, the development of a "mutual awareness" of each other, and a sense of "being together" (pp. 462–463). These aspects of the interpersonal emotional connection characterise the relationship developed between educator and student.

A recent systematic review of social presence (Oh, Bailenson, & Welch, 2018) locates the term within the context of virtual reality. Oh et al. indicate that within this context social presence is defined as "the subjective experience of actually being in the mediated virtual environment ... [and] can be further divided into three distinct subcategories: telepresence (spatial presence), self-presence, and social presence" (p. 2). All three aspects of presence are discussed in the various models presented in this chapter. However, one aspect not generally discussed in the literature is the recognition that social presence (and perhaps all aspects of presence) is often presented as an "absolute good" (p. 25). Oh et al. warn that more is not always better and, as we are referencing a social interaction, an interpersonal relationship, then those who are engaged in the interaction must be considered as there are contexts and situations where the level of presence needs to be modified to meet the needs of those involved.

Siegel, Siegel and Parker (2016) directly link the ideas of presence with "health promoting relationship" and "effective" teacher-student relationships (p. 48). The authors indicate that being present within an "attuned relationship" requires several traits of mindfulness; "being non-judgmental", "non-reactive", understanding one's internal world, and an ability to "observe oneself" (p. 48). The ability to be mindful of oneself, Siegel et al. suggest, facilitates the capacity to be mindfully aware of others; i.e. "interpersonal mindfulness" (p. 48). This level of mindful awareness provides the basis for effective teacher-student relationships where the educator is attuned "to a range of students' internal states, and … receptive enough to resonate with them, so that [the

students] develop a collective sense of trust in the teacher" (p. 49). Through this level of awareness, the educator can be present, "open, without judgment and curious" (p. 49). The educator's presence can ultimately "help learning, memory, emotional regulation, and self- and other-mind perception and understanding" (p. 55).

Ergas (2017) suggests that mindful awareness assists the educators to know more about themselves which increases their teaching efficacy, enhances their ability to be themselves, improves their "awareness, receptivity, and connectedness" (p. 220), and provides a "transformative" learning experience (p. 229). Meijer, Korthagen and Vasalos (2009, 2012) also link presence and mindfulness, suggesting that a mindfully present teacher is wide-awake, bringing their "full" awareness to each teaching moment (2012, p. 90). Meijer, et al. linked mindfulness, presence and teacher development, which resulted in a model similar to that proposed by Osterman and Schwartz-Barcott (1996). Both models present the practitioner developing from the novice practitioner who focuses on the immediate strategies of problem-solving to the experienced practitioner whose practice is more reflective and nuanced.

Three publications (Ahmadi, 2016; Ahmadi, Henning, & Goli, 2017; R. C. Brown, Simone, & Worley, 2016) have focused on educator presence through body awareness. The first, Ahmadi (2016), found that although the educators were initially unfamiliar with the techniques, they were able to develop an understanding of the intrapersonal, interpersonal and transpersonal nature of presence. The second undertaken by Ahmadi et al., (2017) used a range of exercises to develop their body awareness and as a result the educators noticed improved intra- and inter- personal relationships, and a more responsive and holistic approach to their teaching . Finally, R. C. Brown et al. (2016) found that the educator's mindful awareness developed through a series of practices that facilitated their "embodied presence", "a focused, yet open,

attention to one's experiences" (p. 212). The educators' embodied presence resulted in them being able to more fully "communicate their presence and begin to transform their learning community from the inside-out [*sic*]" (p. 218).

Drewelow (2013) links the development of pedagogical presence with the recognition that educators may act as sage on the stage, guide on the side, or "ghosts in the wings" (Bickford & Van Vleck, 1997; King, 1993; Mazzolini & Maddison, 2003, p. 238), which is similar to the continuum of presence discussed previously. Mazzolini and Maddison recognise that the educator will, at times need to direct, guide, facilitate and model and may even appear absent. However, even in the most successful teaching situations Mazzolini and Maddison suggest being the ghost in the wings is problematic.

Vonderwell (2003) does not define pedagogical presence but indicates that this form of presence "is essential for improved communication and learning" (p. 88). While others (Martins & Ungerer, 2015; Welch & Napoleon, 2015; Welch, Napoleon, Hill, & Roumell, 2014) essentially use the CoI definition and relabelled teach*ing* presence as pedagogical presence. Welch et al. however, discuss the importance of "professional teacher disposition" (p. 446) within the context of presence while not directly connecting the two concepts. The authors indicate that quality teaching involves many of the aspects of presence discussed previously in this chapter; awareness of self, the conscious application of knowledge gained through reflection and professional development, and an understanding of one's vulnerabilities which they also link with mindfulness.

A different approach is taken by Davis (2016) who examined pedagogical presence from a psychoanalytic perspective. Presence in this context refers to the educator's ability to be "ideally present to the student in dialogue" (p. 277). Davis suggests that if the educator can build a relationship within which they are attentive to

and reassuring of the student, then this creates an environment that facilitates the student to think and grow.

Kornelsen (2006) clearly and comprehensively captures many of the aspects of presence within the adult education literature and adds to the depth of the concept. In his discussions of presence, Kornelsen proposes a very practical version of presence. Kornelsen starts by indicating that he recognised that to be present an educator needs to be "authentic" and express their "genuine selves" (p. 74). The focus here was not completely on the self-aware and reflective practitioner as described in the counselling literature, but rather a simpler presence that sees the teacher "feel[ing] free to be themselves" (p. 79). Kornelsen comments that this type of presence is not a skill or tool that once learnt is simply delivered every day, but rather it requires an ongoing moment to moment commitment, "a personal choice", requiring movement from "*techne"* to "*phronesis"* (p. 79), from technique which has knowledge and skills owned by the practitioner to knowledge and skills that involved "communal engagement". "*Techne* is indispensable" and requires "transcending skillful application" of techniques that are delivered at the right time, to the right person, and requires a "knowledge of *phronesis*" (p. 80). The educator has a presence that shifts attention from them *selves* and their own needs, knowledge and skills to a focus on the community and its member's collective engagement in a transcendent and transformative journey. The movement from a focus on the educator's experience and inner world to the students' learning and needs is consistent with the wider models of presence presented earlier in this chapter.

Kornelsen found that to achieve the desired level of presence the educators indicated that they need to develop four core qualities:

- '*Vulnerability'*. The ability to present one's self as a human, "being just as they are" (p. 74), "being singularly open to the call and vulnerability of the other"

(p. 76). This modelling of openness assists the students in taking risks, experience challenge and "reciprocate with openness themselves" (p. 74).

- '*Walk the Talk'*. The educator presents themselves as a learner, "living what you teach, …[not] just teaching what you know or have read" (p. 76).
- "A *conscientious quest to be open* to the moment, to their students, or to an unfolding revelation in class" (p. 77). With conscious commitment, the educators were able to 'let go' of the agenda and achieve a deeper presence, greater connection and deeper learning. They were comfortable within the chaos. The educator needs to understand and trust themselves, understand their subject area, be reflective and develop insight into their practice.
- *Be present with* "the subject" area (p. 77). This focus on the curriculum is a preliminary step in building the learning environment and interaction and resonate with Osterman's (2010) comments on the novice practitioner. Osterman suggests that the novice starts practice in their head, 'doing' the cognitive aspects, applying the tools of the trade in a formulaic manner rather than in the here and now of the interpersonal relationship.

Kornelsen also noted that each teacher was "themselves" (p. 81) in that they researched and uniquely applied their craft; no formula existed for presence, the way forward was unique to each person. Kornelsen commented that he "felt mildly disappointed … [because he] had not discovered or uncovered a magic solution to the puzzle of excellence in teaching" (p. 80). He attributed this to the complexity of teaching and the recognition that there is an artistry of teaching, that sees extraordinary educators forego the formula and "foster a learning environment that resembles a spider's web and not the hierarchical pyramid with educator 'on the stage' " (Bickford & Van Vleck, p. 465).

Extraordinary educators demonstrate their art through their presence. They develop a level of presence that goes beyond themselves, they let go of their need for control of the chaos and live in the here and now of the classroom, "transcending the rules and plans of technical rationality" (Bickford & Van Vleck, 1997, p. 469). These

educators consciously work at their profession, are committed to the students and focused on their needs. Artful teachers demonstrate that they are also learners and work towards building a web of presence, connecting each person within the classroom to each other and the curriculum. The artful teacher is "not at the head of the [class] but rather at its heart. Spider webs cannot be partitioned into separate strands without tearing the fabric and putting the whole at risk…." (p. 466). It is during these times that the relationship "transcends our false sense of self" (Wheatley, 2006, p. 44) and the teacher becomes fully present with the students, facilitating the creation of artful teaching and learning.

3.3. Defining Presence

The purpose of this study is to explore how counselling educators conceptualise presence. It would seem from the discussions above that a definition of presence remains elusive. Erskine (2012) suggests "it is like trying to describe a handful of fog. You can see the fog, feel it on your skin, even taste it, but describing a handful of fog requires the imagination of a poet" (p. 15). Therefore, the following summary definition, based on the literature presented above, is more about the territory of presence, how it might unfold and the signposts that may emerge in the counselling educator's conceptualisations.

There is an aspect of the individual within presence, the inimitable perspective they bring, how they consciously make themselves aware within the teaching space. It is a unique personal space that begins within the person, their characteristics, skills, experiences and behaviours. Presence also requires awareness, an *awareness of self and awareness of other*, together with acceptance, availability, and expressiveness. Once the awareness of other develops the focus shifts to *being there* with them working *on* them or *for* them. The relationship the practitioner enters is purposeful, and they work

consciously within and outside themselves. They create a connection that is a *real* encounter between real people, a *real relationship* sitting within the territory of openness, engagement, attunement and deep participation. The practitioner creates an environment with which they are familiar, a space where they can explore *with* the other. There is *intention* in the relationship, the practitioner providing structure, consciousness of action and the patience to sit within the chaos. The *uniqueness* of the relationship emerges out of the encounter between the two, a relationship that is *responsive* to each other's needs. Consequently, this is a relationship that can never be standardised or prescribed.

This territory of presence offered above has been constructed from the literature to assist in exploring the counselling educator's conceptions of presence. It is not definitive but places signposts for discussion. These signposts will assist in exploring the differences and similarities between what the literature reveals of presence and what the educators will report about presence, and how shifting from a focus on presence in counselling to a focus on presence in teaching counselling may influence the educators' view.

3.4. Chapter Summary

This research arose from my experience and desire to explore the notion of presence and how counselling educators utilise their understanding of presence in their teaching. To provide a foundation for the research a wide-ranging search of the literature was undertaken, and the findings were presented in both Chapter 2 and Chapter 3. The discussions undertaken about the notion of presence included:

- The philosophical origins of presence.
- How relationship-based professions conceptualise presence.
- Articulation of the various models of presence.

- How presence may be explored within the context of this research.

In the early stages of conducting the literature review, it became apparent to me that an awareness of how teachers were able to articulate their conceptualisation of presence would not fully meet the research goals. While investigating how counselling teachers understood presence was important, I concluded that it was just not enough to hear *how* the teachers described their conceptualisation of presence within the teaching context. I felt it would also be necessary to understand what the teachers *did* to encourage, develop, build, and become present *and* to explore presence in the actions they undertook. The methodology utilised for this research was chosen to meet this aim and will be explored in detail in the following chapter.

Chapter 4. **Research Methodology**

The best we can ever do is project our anticipations with frank uncertainty and observe the outcomes in terms in which we have a bit of confidence.
(Kelly, 1966/2003, p. 5)

Chapter 4 outlines the methodology utilised in this thesis and explores, from a theoretical perspective, the five elements of the research process that will be used as the basis for this research (see *Figure 4.1*). The chapter begins with a discussion of the methodology by furthering the discussions begun in Chapters 1, 2 and 3 to explore the first element – the researcher. An outline of the theoretical perspective that underpins this research follows this discussion and explores the theoretical perspective taken within constructionism and more specifically relational constructionism (sections 4.2 and 4.3). Relational constructionism "provides a way of orienting to practice" (Hosking, 2011, p. 57), which is a key desire of this study. Sections 4.4 and 4.5 complete the chapter with an exploration of the methodology that directs the research and the methods used to explore the educators' conceptualisation of presence within the context of their teaching practices. The research employed a phenomenographic approach as a method, utilising the interview (conversations) to explore the "local relational realities" involved (Hosking, 2008a, p. 670). A phenomenographic approach was viewed as complementary to relational constructionism (section 4.4.2 outlines this connection) and directs the data gathering and analysis process. This approach configures the conversations, to assists in structuring the exploration of the concept of presence.

Crotty (1998) advises that any research process needs to articulate four elements; "epistemology, theoretical perspective, methodology, [and] methods" (p. 2). Starting with the epistemology, defined as "the theory of knowledge embedded" (p. 2) in the

research which links and edifies the theoretical perspective and "the philosophical stance" (p. 2). The philosophical stance drives the research and provides the theoretical perspective[16] the "way we look at the world" (p. 7) and directs the design, strategies, and processes that will be utilised. The theoretical perspective also informs the method; the procedures and techniques that will be employed in the research. Crotty indicates that "one or other form of constructionism is epistemologically found in most theoretical perspectives" (outside of positivist and post-positivist research) as "truth, or meaning, comes into existence in and out of our engagement with the realities in our world" (pp. 3, 7). Furthermore, to talk about "the construction of meaning is to talk of the construction of meaningful reality" and as a consequence researchers "have trouble keeping ontology and epistemology apart conceptually" (p. 10). Therefore, it is preferable to deal with "issues of ontology as they emerge" and use the term " 'theoretical perspective' and reserve 'ontology' for those occasions when we need to talk about 'being' " (p. 10) and at those times this cannot be avoided. Theoretical perspective in this context then means "a certain way of understanding *what is* (ontology) as well as a certain way of understanding *what it means to know* (epistemology)" (p. 9).

Denzin and Lincoln (2013) propose the inclusion of a fifth element, the researcher; placing them at the beginning of the process. The researcher's standpoint, their experiences, beliefs and worldview set the framework in which the nature of reality is bound and from which the construction of research questions arises. Therefore, in this research, a blended framework developed from Crotty and Denzin and

---

[16] Using the term theoretical perspective allows issues of ontology to be addressed "when we do need to talk about 'being' " (Crotty, 1998, p. 10). This also allows the diagram to be less complicated and avoid some of the "trouble" writers have in keeping "ontology and epistemology apart conceptually" (p. 9).

Lincoln's models guide the research process employed. The resultant model, shown in *Figure 4.1*, consists of the five-elements.

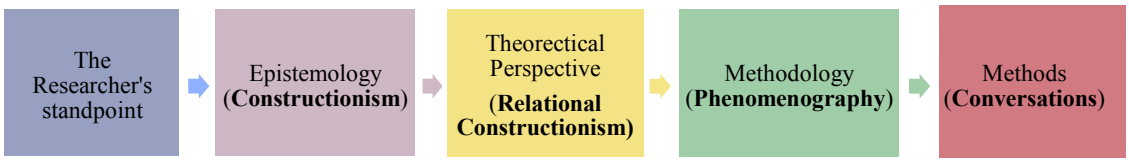


Figure 4.1: The five elements of research
Adapted from Crotty (1998) and Denzin and Lincoln (2013)

A qualitative research approach was adopted in this research as it matched the goals, the epistemology, the theoretical perspectives and methodology utilised. While there is no "definitive typology" (Carrera-Fernández, Guàrdia-Olmos, & Peró-Cebollero, 2014, p. 22) of qualitative research, there is a degree of agreement on the commonalities within its definition and the manner in which a researcher should undertake qualitative research. The research is qualitative in that it "consists of a set of interpretive, material practices that make the world visible" (Denzin & Lincoln, 2013, p. 6). The research design assists us to "better understand… the meanings and perspectives of the people you study [and] how these perspectives are shaped by, and shape, their physical, social, and cultural context ... and the specific processes … involved in maintaining or altering these phenomena" (Maxwell, 2013, p. viii). The qualitative approach taken within the research meets the aims of the thesis in its study of educators' everyday experiences, endeavouring to capture their conceptions of presence in a meaningful way. The following sections outline in detail each of the five elements of the research process as illustrated in *Figure 4.1*.

4.1. Element 1: The Researcher

Denzin and Lincoln (2017) propose that the researcher has to develop awareness of themselves across three areas: the history and research traditions in which they operate, their conceptions of 'self and others', and finally the ethics and politics of the

research they are undertaking. These aspects provide an opportunity for the researcher to explore the issues that might warrant bracketing and reflexivity (discussed in detail in section 4.5.3). The beliefs, experiences and objectives that inform the thesis need to be articulated clearly (Maxwell, 2013, p. 34). In Chapter 1 and 2, I discussed my background as a psychologist, counsellor, and educator and the historical traditions under which I have worked. I have also outlined my first experiences in counselling and teaching, and my growth towards holding a more relational constructionists view of the world. My experiences locate me within this space both guiding and limiting my work. The following sections build on Chapters 1, 2 and 3 and outline the "rich contextual setting" (Clegg & Stevenson, 2013, p. 5) in which I have worked and within which the research is bound, building a picture of the context and the framework in which this research is taking place.

4.1.1. Conceptions of self and the other.

Chapter 1 and 2 outlined the background and the worldview that drives this research; the following section outlines the view of 'self' and 'other' taken within the thesis and details the ethical underpinnings on which I have situated the study. Trigwell (2000) considers it vital for the researcher to not only know themselves but also "be very familiar with the phenomenon being asked about and the interview method" (p. 68). This familiarity helps the researcher notice the 'things' while remaining fully in the conversation and with the participants material rather than their own. Hosking suggests (2008a, 2016) it is important within the relational constructionist approach not to view relationships within the context of a " 'hard' self-other… that construct[s] self and other as separate, bounded entities" (2016, p. 236) where one listens *to* the other and views the "other as a separately existing entity (ontology)" (2016, p. 248). Rather one should take the 'standpoint' of a 'soft self-other' shifting to "listening with 'other'"

and viewing self-other as an "open-ended dialogue" that is engaged in "an active and ongoing process that constructs and reconstructs self/other" (2008a, p. 677) and provides an opportunity for "genuine human relationship" (2016, p. 248). This standpoint directly influenced my worldview and has "shape[d] [my] mode of thought and [my] method of sense making" (Chia, 2002, p. 3). This manner of seeing the world is consistent with the philosophy that underpins a qualitative approach, relational constructionism and phenomenography, and highlights a synergy between my worldview and the approaches taken in this research.

The "soft self/other differentiation" (Hosking, 2008a, 2016) creates an interesting challenge in that I am both an outsider observing counselling and teaching and an insider exploring the same teaching and counselling challenges I have experienced. This relationship mirrors what Hosking (2008a, p. 677) describes in her discussion of relational constructionism as a "discourse of relational processes [which] allows for the possibility of soft or minimal self–other differentiation". This approach "makes meaningful the possibility of doing research with others" (2011, p. 58) creating the possibility of dialogue and sits within a phenomenographic approach.

4.2. Element 2: Constructionism; Epistemology and Ontology

The intent of this study was to investigate how educators conceptualise presence and if their "meaning-making processes" (Koro-Ljungberg, 2016, p. 18) "inform and shape their reality-constituting activity" (Maxwell, 2013, p. 5). Epistemologically the research was grounded in relational constructionism (Hosking, 2008a, 2008b, 2011, 2016), the notion that knowledge and what we do are indivisible. Relational constructionism (Hosking, 2008a, 2008b, 2011, 2016) is a form of constructionism that takes the theoretical perspective that we cannot know how things are; they are only knowable within a social context. The focus within relational constructionism is not

towards "closure or dominance relations" (Hosking, 2011, p. 57), but on the reflections of practitioners' assumptions and constructions (Hosking & Bouwen, 2000, p. 131). A key goal of this thesis was to explore practitioners' conceptualisations to ultimately (if possible) inform practice; i.e. designing an investigation that might ultimately influence the practice of the educators involved. Relational constructionism "provides a way of orienting to practice" (Hosking, 2011, p. 57) and as such was viewed as the backbone of the research.

Relational constructionism "assumes an ontology of becoming" (Hosking & Pluut, 2010, p. 63) with knowledge constructed within a relationship emphasising "a transient, ephemeral and emergent reality" (Chia, 1995, p. 579). Ontology is non-dualistic and given "to relational processes and the local realities they make, break and re-construct" (Hosking & Pluut, p. 60). Relational constructionism takes the view that knowledge is partly the product of social interaction, that while there may be an external reality of things, their meanings are socially constructed. For example, water "exist[s] independently of people; people do not somehow think [it] into existence" (Best, 2013, p. 42). However, due to water's importance to our existence, it is reasonable to propose that all societies have a concept of water and that this concept has a "different socially constructed" (p. 42) meaning in each context. "Truth, or meaning, comes into existence in and out of our engagement with the realities in our world" (Crotty, 1998, p. 7). Lincoln, Lynham and Guba (2017, p. 113) offered that "constructionists …do not believe that criteria for judging either 'reality' or validity are absolutist; rather, they are derived from community consensus regarding what is 'real' ". This position recognises that local reality "evolves as things and our understanding of them change" (Dillon, 2012, p. 5).

When considering constructionism and constructivism, Best (2013) writes "that most—if not all—of this work derives from P. L. Berger and Luckmann's (1966) revival of the expression social construction" (p. 60). They also share a mutual history in the ideas of Kant and the later work of Husserl (Chen, Shek, & Bu, 2011). Holstein and Gubrium (2013, p. 8) explain that the difference between the terms is one based on usage; constructionist having a "more socially centred usage", while constructivist has "currency in science", a view also supported by Chen, Shek and Bu (p. 130). Schwandt (2000) also distinguishes between psychological constructionism and social constructionism suggesting that "there is a difference in terminology that can get rather confusing" (p. 208), commenting that the term "constructivists" (psychological constructionists) sits at one end of a continuum, and the term "constructionism" describes the social pole of the continuum. Weinberg (2013) proposes that constructionist research is "about something" (p. 35) within its social landscape. The task of the constructionists, therefore, is to "describe and/or explain how people use and have come by their conceptual orientations to things" (p. 34). "Constructionist research typically deals with practical workings of what is constructed and how the construction process unfolds" (Holstein & Gubrium, 2013, p. 5) a view also supported by Chen, Shek and Bu (2011, p. 130). Constructionists "place the researcher and the researched in a new relation to each other… [which] requires an attitude of reflexivity" (Chen et al., p. 135) and mindfulness of the researcher's contribution to the co-constructed research process.

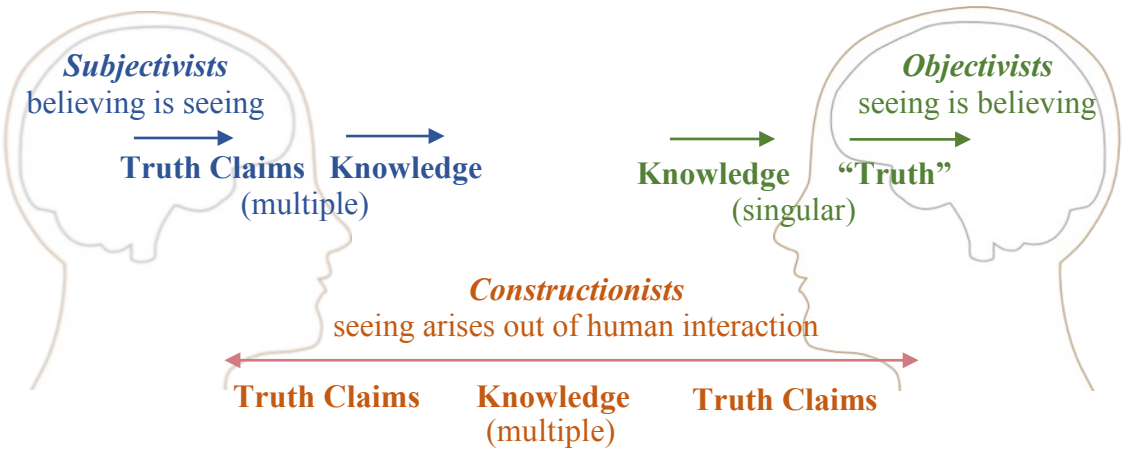
Constructionism has been reported to be the most common epistemology associated with qualitative research (Crotty, 1998). Moon and Blackman (2014, p. 1172) suggest that constructionism sits between the two poles of subjectivism and objectivism. To paraphrase…

Subjectivists – believing determines seeing.

Objectivists – seeing is believing.

Constructionists – seeing arises out of human interaction.

Figure 4.2 captures this relationship graphically. Crotty suggests that all meaning is constructed, objects do not have inherent meanings, they emerge "only when consciousness engages with them…. meanings are constructed by human beings as they engage with the world they are interpreting" (p. 42). Meaning is therefore neither simply subjective nor simply objective. The world exists outside of the human beings, they do not create it. The world and objects "may be in themselves meaningless; yet they are our partners in the generation of meaning", (p. 44) we co-create.



Adapted from Moon and Blackburn (2014, p.1175)

Figure 4.2: The relationship between reality and meaning.

4.3. Element 3: Theoretical Perspective - Relational Constructionism

In the context of this thesis, theoretical perspective is understood to mean "the philosophical stance" (Crotty, 1998, p. 66) that lies behind the methodology. Constructionism, and more specifically relational constructionism is the "practical-theoretical understandings that informs [this] research" (Hosking, 2008b, para. 1). Relational constructionism acknowledges the influences of the relationship between the researcher and the participants in the research process. Schwandt (2000) suggests that this social and relational view of constructionism might best be described as "weak

constructionism" where "scientific knowledge is in part the product of processes of social negotiation" (pp. 198, 199). The research process explores the "local relational realities" within a specific relationship. In this context, the researcher is viewed as a 'participant' within the constructing and reconstructing of the local realities and the outcome space that is 'becoming' through the research process. The use of the word participant rather than 'interviewee' avoids attributing the constructions developed within a conversation to an individual. Hosking comments that it is vital to represent all the 'participant' components present within the 'inter-action' and this "includes people, objects, statements, facts, events and so forth" (Hosking, 2008a, p. 674). It is within the conversation that the local realities are co-constructed by the participants and provides insight into the "moment-by-moment openness… of other possible selves and worlds" acknowledging the "inter-actions" and co-creation of that moment (p. 672). These local realities also sit within a framework that "emphasizes the historical-cultural… [and focuses attention on the] relational processes" (Hosking, 2011, p. 55). The term educator will be used when referring to an individual, while the term participant, in place of interviewee, will be used to highlight the interactional nature of the conversations and keep in front of the researcher's mind the need to be mindful of the requirements of bracketing and reflexivity (discussed below section 4.5.3).

Relational constructionism emphasises the view that the local relational realities are constructions created by participants and worlds are "neither true nor false", but are simply created and re-created within relationships (Hosking, 2008a, p. 670). Hosking indicates that this 'critical' approach emphasises an "appreciation and openness—viewed as vital to the construction of soft self/other differentiation" (p. 670).

Hosking (2016) remarks that interactions within relational constructionism are more than the written or spoken dialogue. Interaction includes all the 'inter-

participation' that help form the relational realities, "centering 'the how' and the why of ongoing processes (rather than 'the what' of inputs and outputs)" (2008a, p. 674). The assumption held within relational constructionism is that multiple interactions or contexts repeatedly add to the ongoing re-constructions of reality (2011, p. 53). This view pushes the relational constructionist researcher to consciously keep interactions alive, focusing on more than just the "dead" (2008a, p. 680) transcript. To achieve this, the researcher has to listen with an ear that not only gathers information but also lets it lie and gives space "to otherness" (2008a, p. 680). This approach shifts the exploration towards the possible, highlighting that "working with" allows the relationship to "enrich" the process (Gergen, 2001, p. 135), emphasising the dialogical co-creative nature of the conversations. Hosking (citing the work of Sampson (1993), 2011, p. 56), proposes that these conversations have four key features; they go on between people, are public, are action, and involve verbal and non-verbal aspects. These four components helped inform the methods utilised in this research, particularly in the way the data was gathered and analysed (discussed in section 4.5 below).

A key feature of relational constructionism is the perspective taken regarding what goes on between people and the nexus between self and other. Hosking (2008a, 2016) proposes that within relational constructionism the self-other distinction is more fluid and not an "active-passive binary" (2008a, p. 677). Relating is then viewed as a dynamic, "process that constructs and re-constructs self/other… there is no assumption of a knowing subject who relates to the other as a knowable object to construct …an external reality…. Rather relational processes are assumed to construct multiple relational realities" (p. 677). Accepting the potential for multiple realities removes the competition between subject and object, making "space for otherness and for appreciation of the continuing present (the here and now)" (p. 678), creating an

opportunity to work in dialogue *with* and necessitating a stance that does not make assumptions about these realities. This dialogical approach highlights the multiple self-other realities and mutual construction and emergence. Within the context of a therapeutic conversation or counselling session the participants "inter-act" (2011, pp. 52, 53) in dialogue with each other to create and re-create a range of realities that can be explored and reconstructed. The goal is neither to prioritise one person's thoughts, ideas and action, nor is it to move towards consensus, but rather to voice and acknowledge the "different but equal" multiple local realities (Hosking & McNamee, 2007, p. 14).

Taking the theoretical perspective of relational constructionist orientates the research in a way that opens:

- multiple self-other relations—to a dialogic rather than mono-logic view of a person,
- possibilities, such as new ways of being in relation, or new possible futures rather than trying to make positive (factual) statements about how things are,
- to ongoing, emergent and multiple local realities—rather than assuming stable, separate entities and trying to fix these (assumed to be stable and separate) things…. (Hosking, 2011, p. 57)

4.4. Element 4: Methodology

4.4.1. Formulating a research design.

Chapter 1 outlined the motivation for this research; it centred on my awareness, as the researcher, of the apparent similarities between counselling and teaching, and the importance of presence. I was particularly interested in the way effective professionals build successful working relationships with their students. The aim was to begin to understand how educators conceptualise a well-known component of effective counselling, presence, in a new context. "The function of a research design is to ensure

that the evidence obtained enables us to answer the initial question as unambiguously as possible" (De Vaus, 2001, p. 9). The methodology is a description of the strategies or action plan utilised within the research (Crotty, 1998). This research aimed to provide helpful explanations to real life, complex, often "fuzzy" (Checkland, 1999; Crotty, 1998, p. 15; Sankaran, 2008, p. 2) questions typified within issues of counsellor and educator effectiveness. I recognised early that this was a complex and multilayered issue and that the research task needed to be broken down into achievable components. I decided that one of the key aspects of the research process would be to understand how educators, who were familiar with the notion of therapeutic presence, might conceptualise it in this different context. I also recognised that it was important to explore 'how' the educators 'did' certain things to be present within the teaching context. To achieve the research outcomes, I considered a variety of methodologies that might fit within the relational constructionist perspective. The following section (section 4.4.2) will undertake an in-depth discussion of phenomenography, which was the approach chosen to underpin the research.

4.4.2. The method chosen for this research.

The application of a phenomenographic approach within this research was consistent with it being viewed as "an innovative research design, which aims at identifying and interrogating the range of different ways in which people perceive or experience specific phenomena" (Tight, 2016, p. 1). Hosking (2008b) comments that "there is no such thing as 'a relational constructionist method' " (sec. 1; see also McNamee & Hosking, 2012, Chapter 4) and suggests that it is useful to look for other tools. Yates, Partridge and Bruce (2012) describe phenomenography as a constructive way to "map" the "qualitatively different" but interrelated ways people collectively "experience, conceptualise, perceive, and understand" phenomena (p. 97). The

researcher decided to utilise phenomenographic tools to drive the data gathering method.

The link between relational constructionism and phenomenography lies in their shared view that knowledge, conceptions and reality are developed within relationships, with others and the world (Svensson, 1997, p. 165) and that "meaning is constituted in the relation between the person and the phenomenon. … [it is] the relational …view which underpins phenomenography" (Trigwell, 2000, p. 63). J. T. E. Richardson (1999) comments further that "the dependence of phenomenography upon discursive accounts demands a constructionist interpretation" (p. 68). The constructionist interpretation resonates with Marton's (1992) comments that when we try to explore conceptualisations, we need to describe "the phenomenon-as-understood… [however] our understanding of the world, in the experiential sense, is fundamentally of a relational character" (p. 260).

Relational constructionism and phenomenography are also connected from a "weak constructionist" (Pernecky, 2016, p. 142) standpoint in that reality is seen as neither subjective or objective but develops from interactions, and "the distinctions between epistemology and ontology are blurred" (Green, 2005, p. 34). A criticism of constructionism (Boghossian, 2001) (in particular strong constructionism) is that it is reasonable to believe an objective reality exists and that "anyone capable of appreciating the relevant evidence regardless of their ideological perspective" (p. 11) can see. Two assumptions are held within this research; the educators can appreciate the relevant evidence of their presence, *and*, they can articulate the things they do to 'be' present in the context of the classroom relationship. Utilising a phenomenographic approach, taking the experience of a group limits the effect of any one individual's

ability to appreciate the phenomena, providing an opportunity to understand the group's ways of conceptualising presence more fully.

Utilising a phenomenographic approach allowed the researcher to explore the educators' conceptions of presence and specifically focus on the actions they take to have presence. I detail the phenomenographic approach adopted, the specific strategies utilised, and the action plan followed in my research in the next section.

4.4.2.1. Phenomenography.

Various authors have described Phenomenography as a "research method", a "research approach" (Marton, 1986), a "research design", a "theoretical framework" (Tight, 2016), a "research orientation", "research programme" and a "research tool" (Svensson, 1997, p. 161). The common aspect within all these descriptions of phenomenography lies in exploring "how people handle… the world" (Marton & Booth, 2013, p. 111), how we experience, our conceptions of a phenomenon. To understand our conceptions of the world we need first to understand how we experienced it. How we act in the world echoes how we experience the world, acting and experiencing are "logically intertwined" (p. 111) with how we conceptualise. Phenomenography takes the view that there is an objective reality. However, the individual's conceptions of reality are formed within the interaction between the world and the individual, and our conceptions can be demonstrated by what we *do* in expressing *how* we experience that phenomena. There is also a recognition that "phenomena are experientially inexhaustible" (p. 122), may never be fully known and that an individual may or may not be aware of aspects of the phenomena. Therefore, by taking the views of a group's experience of the phenomena the researcher is more likely to capture the variations in "focal awareness" (p. 112) and therefore have a greater range of understandings of experience.

The etymology of phenomenology and phenomenography share a common origin through 'phenomenon' from the Greek *phainomenon*, to 'appear', while their different suffixes highlight their connection with communication and each other, with *logia* meaning to "speak" and *graphein* to "write" (Harper, 2016; Klein, 1971). Cibangu and Hepworth (2016) commented that many of the features of phenomenography hint at its phenomenological origins and that "it is safe to state that phenomenography is an off-spring/equivalent of phenomenology" (p. 157). Within the context of research, they can, however, be viewed as subtly different (Hasselgren & Beach, 1997, p. 192; Larsson & Holmström, 2007, p. 55), with phenomenology seen as a description of the "structure and meaning of phenomena", while phenomenography focuses on the groups' conception or "description of appearance". Focusing on the description of appearance rather than the phenomenon itself highlights the relationship between phenomenon and the group's conceptualisations: "We have to look at the statements, acts, and artefacts to find out what ways of experiencing particular aspects of the world they reflect, regardless of their validity, skillfulness, or functionality" (Marton & Booth, 2013, p. 120).

Svensson (1997) suggests that phenomenography did not develop from a philosophical base but emerged out of descriptions and actions of research programs and specifically the research of the Gothenburg group (see below). From this research program ways of describing conceptions developed, and Svensson describes this as using "phenomenography as a tool" (p. 161). This approach to phenomenography aims to discover and organise "different categories of description or ways of experiencing a phenomenon [that highlight how they] are logically related to one another, typically by way of hierarchically inclusive relationships" (Åkerlind, 2012, p. 116), rather than setting phenomenography as a methodology or paradigm. The categories of description

develop as the researcher analyses the data and "infer[s] the conceptions" people hold as they interpret phenomenon (Zhao, 2017, p. 100).

Phenomenography is viewed as an important research approach for psychology and education because "the way something is experienced is fundamental to learning" (Runesson, 2005, p. 71; see also Tight, 2016, p. 8). Falcomer (1902, as cited in Cibangu & Hepworth, 2016) is the first person attributed with using the term phenomenography when he used the term to describe his research method. Cibangu and Hepworth noted that Falcomer's discussion is "overwhelmingly Husserlian" (p. 151). Embedding the term phenomenography in the "phenomenological domain of concrete, existential, descriptive, and un-abstracted experiences of [being] human… [and emphasising] people's varying conceptions of a given phenomenon, not on the phenomenon itself" (pp. 151–152) and speaks to the phenomenological origins of phenomenography.

Sonnemann (1954) is reported (Hasselgren & Beach, 1997, p. 192; J. T. E. Richardson, 2015, p. 248) to have been the first to use the term phenomenography in connection with psychology. His focus was on the crisis of knowledge within American psychology and psychotherapy, calling for a move away from the positivist–objectivist view that dominated psychology at that time. Sonnemann linked the term phenomenography to what he believed was Jasper's "graphology" of experience, "a descriptive recording of immediate subjective experience" (Sonnemann, p. 344), and alluded to a link between the term phenomenography and Husserl's ideas of "descriptive phenomenology" (p. 312). Husserl's ideas stressed an understanding of "one's direct experience" and where "preconceived ideas [are] …bracketed" out of the description (Reiners, 2012, p. 1). Jasper drew distinction between presence and knowledge which stood in contrast to the approach Sonnemann was advocating in his

use of the term; *Daseinsanalyse* (Sonnemann, p. 343). *Daseinsanalyse*, a therapeutic approach developed by Binswanger, and significantly influenced by Heidegger's hermeneutic philosophy and the notion of *Dasein* (Condrau, 2005) (discussed previously, page 61), proposes that human knowledge is inseparable from human presence. The discussions undertaken by Rennie (2012) and Giorgi (2014) are suggestive of this contrast in ideas between Husserl and Heidegger. Their comments emphasise both the phenomenological foundations of phenomenography and capture a key difference in that Giorgi's method focuses on "description" while Rennie's focuses on "interpretation" (Giorgi, 2014, p. 544; Rennie, 2012, p. 392). Dahlberg and Dahlberg (2004) propose however that this discussion of difference resulted from a "misunderstanding" of Heidegger's philosophy (Dahlberg & Dahlberg, 2004, p. 269; Larsson & Holmström, 2007, p. 59). Dahlberg and Dahlberg suggest that the essence of a phenomenon "can never be an act of interpretation" but is rather an act of description (p. 269). However, as "lifeworld research" involving conversations is a meeting "where two body-subjects are being led by the meaning within the situation" the emergent description is, therefore, a social construction, and the resultant exploration is a "mediated intentional act… [and] …consequently an interpretative act" (p. 269).

In the late 1970s, a research group from the University of Gothenburg began to use the term phenomenography (J. T. E. Richardson, 2015). The Gothenburg group, led by Marton, has been instrumental in developing the phenomenographic research design with a specific focus on teaching, learning and psychology (Gandhi-Lee, Skaza, Marti, Schrader, & Orgill, 2015; Marton, 1986; Orgill & Bodner, 2004; J. T. E. Richardson, 1999). Phenomenographic research does not focus on the phenomenon itself but rather on the variance within how a group conceived the phenomenon; the differences that exist within their conceptions, and what they 'do' that demonstrates these conceptions.

The characteristics of phenomenography, from the perspective of the Gothenburg group, are that:

- There are a finite number of variations of experiencing a phenomenon.
- It is possible to group the variations into categories of description.
- The descriptions presented are second-order in that they represent "reality through people's experiences" (Cibangu & Hepworth, 2016, p. 152) rather than their direct experience of the phenomenon.

More recently a "new phenomenography" or "Variation Theory" (Orgill, 2012, p. 2610) has emerged. Åkerlind (2015) suggests that phenomenography has a focus on exploring participants' understanding of concepts, while variation theory concentrates on "instructional design in real-world teaching and learning contexts" (p. 6). The emphasis of my research is on the educators' conceptualisation of presence within their teaching, and as such phenomenography rather than variation theory has been the primary 'tool' utilised in this research.

Two "schools" (Forster, 2016, p. 359) of approach to analysis have also developed within phenomenography. The first, outlined by the Gothenburg group, "reduces the transcripts to 'quotes' " (p. 359) in the preliminary phase, while the second proposed by Åkerlind (2005c) initially works with the whole transcript. "The greater context provided by the whole of transcript approach was seen as presenting greater opportunities for interpreting the underlying meaning or intention associated with particular words and phrases used by the interviewee" (p. 117). The Åkerlind method is "more common in Australia" (p. 117) and "is a more recent development in phenomenographic analysis and produces a more detailed, complex and meaningful result" (Forster, p. 360). As a consequence, I followed the basic structure of the method outlined by Åkerlind (2005c, 2012) in this study. The addition of 'listening with' at

each stage of analysis brought the process in line with Hosking's comments regarding keeping the transcript "alive" (Hosking, 2007, p. 7).

The process of analysis begins with the whole transcript; consciously listening and reading, remaining open to the things that come into awareness, not driven or directed by information outside of the transcripts, re-reading and re-listening, concentrating on the transcripts, the research questions and the phenomenon of interest. During this listening and reading, the researcher takes notes, searching for the "contextual statements of experience" and building a summary of the key themes concentrating on the "dimensions of variations" (Forster, 2016, p. 360) that occur across the transcripts. The comments and notes are reread as a unit, building a structure that captures the range of views within the group rather than an emphasis on the individual's accounts. The focus is "based [initially] on a fairly unarticulated and imprecise sense of the similarity and differences" (Åkerlind, 2005c, p. 121), as the similarity and differences in the groupings become more precise, they became more refined and clearer. The "researcher is 'consciously describing the data, choosing and discarding data, and thereby constructing the relationship', rather than 'looking into the transcripts to discover the particular ways in which people understand the phenomenon' " (Tight, 2016, p. 7).

The final stage of the analysis involves the "construction of the outcome space" (Åkerlind, 2005c, p. 117). A "diagrammatic representation of the relationship between the categories of description" (Forster, p. 360) provides a representation or description of the participants' experience of the phenomenon. The outcome space is a representation of the specific group's experience of a phenomenon, in the moment of the conversations, in this place and within this context. Consequently, the outcome space is a partial representation and not the total picture of the phenomenon, a

representation that is illustrative of the group's descriptions reconstructed by the researcher into an abstract picture. "Whilst phenomenographers attempt to discover the limited number of ways that a group of people experience a given phenomenon, they cannot truly know if all possible ways have been discovered" (Koole, 2012, p. 8). Farry (2011, p. 9) suggest that this "fluid framing" of the conversation reflects the relational ontology and, by inference, the soft self/other differentiation within relational constructionism proposed by Hosking (see above 4.1.1).

4.4.2.2. Critiquing Phenomenography.

Phenomenography has been criticised for the way "the data and the findings reflect the understandings and experiences of the subject(s)" (Hasselgren & Beach, 1997, p. 192). Hasselgren and Beach's concerns focused on the view that the artefacts reported were a product of the data collection process itself or the researcher's own bias. To address this issue Marton and Booth (2013) comment that the phenomenographer has to work explicitly from a "second-order perspective" (p. 117). Their presuppositions and experiences must be "held in focus while judgments about the object of experience are *bracketed* [emphasis added]" (p. 120). The researcher needs to keep the focus squarely on the "experiencer and the experienced" (p. 121), and the development of the "outcome space" (Åkerlind, 2012, p. 116). Bracketing is discussed further in section 4.5.3.

Giorgi (1999, 2014) reports that phenomenography has significant links to his ideas of descriptive phenomenology through its descriptive approach, where "no interpretations are required" (2014, p. 543). Girogi quotes Ashworth and Lucas (1998) suggesting that phenomenographers had been inconsistent in their methodology, particularly the use of bracketing. Suggesting "that the phenomenographer's departure from in-depth phenomenological guidelines weakens the research" (Giorgi, 1999, p.

16). The criticism centres on phenomenography's early focus on "pedagog" (p. 14) rather than on developing a clearly articulated methodology. In their critical review Cibangu and Hepworth (2016) commented that it is important for phenomenographers to be aware of its historical underpinnings, remain cognisant of its boundaries, understand its limits and "develop reflexivity" (p. 156) about the research process they are undertaking. Ashworth and Lucas (2010) help the phenomenographer to address these issues in their later article, proposing a pathway to address these methodological issues, which I have followed.

Tight (2016, p. 11) and Souleles (2012, p. 468) summarised a number of authors' critiques of phenomenography raising their concerns about "generalisability", "reliability", "precision", and "trustworthiness" and suggesting that phenomenography provides "much the same" as other techniques. Tight suggests that although most authors are accepting of phenomenography, the development of some "dialogue rules" (p. 12) would be of benefit. The desire for researchers to outline the rules they follow is set within a context that acknowledges the variance is inherent within our understanding, our ability to describe another's view of phenomena, what can be known and the relativity of our understanding and descriptions within the constructionist framework. To this end, the researcher must not just articulate how they will examine the "accounts" of a phenomenon but also the "accounting practices"; what participants do that is public and accessible and demonstrates the conceptualisation (Orgill, 2012, p. 2610). Åkerlind (2012) also stressed the need for the researcher to be very clear about the processes utilised in the data collection and analysis.

Section 4.5 will outline the phenomenographic research process followed in the selection of participants, the collection and exploration the transcripts of conversation,

and the strategies used to investigate the educators' conceptions of presence and the analysis process used to build the outcome space described in Chapter 5.

4.5. Element 5: Methods of Collection

Phenomenography utilises "method-specific approaches to data gathering, analysis, and portrayal of results" (J. Costello, Koole, & Ramussen, 2014). Conversations (interviews) are used to explore, through dialogue, the participants' conceptualisations of the phenomena and what they do to achieve it. The methods used will be discussed in more detail in the following sections.

4.5.1. Research process.

Many authors outline general dialogue guidelines for phenomenography (see Åkerlind, 2003, 2005c; Ashworth & Lucas, 2010; Bowden & Green, 2005; Entwistle, 1997; Hasselgren & Beach, 1997; Kvale, 2008; Stenfors-Hayes, Hult, & Dahlgren, 2013 as examples). When a method aligned with constructionism and phenomenography are discussed Kvale (2008), Ashworth and Lucus (2010), and Hasselgren and Beach are consistently referenced. The steps utilised within this research will predominately follow the dialogic guidelines provide through Åkerlind's process (see in particular 2005c, 2012) and will also include a combination of the ideas, steps and strategies presented by the other authors above.

Åkerlind's processes (Åkerlind, 2003, 2005b, 2005c, 2012; Åkerlind, Bowden, & Green, 2005), with minor differences, are captured graphically within Hasselgren and Beach's (1997) model. The emphasis placed on undertaking a compilation of the conversations as one whole conversation before their analysis, brings Kvale's ideas into the realm of phenomenography and relational constructionism. Ashworth and Lucas's thoughts on the need for bracketing and reflexivity meets with Kvale's verification stage, as does Åkerlind's emphasis on the need to use an iterative process that does not

rush towards completion. *Figure 4.3* includes the Categories of Description (CoD) and Themes of Expanding Awareness (TEA) as these stages, rather than outline the conceptions per se, highlights that the stages involve collating the conceptions that infer a certain 'way of experiencing' the phenomenon. The process of listening *with*, reading and re-reading the transcripts and researcher notes, in a considered and conscious manner, allowed the material to be thoroughly checked, challenged, contradicted, confirmed, and modified. The basic outline is illustrated in *Figure 4.3* and will be discussed in more detail the following sections.

Figure 4.3: Dialogic guidelines followed in the research process.
Adapted from Hasselgren & Beach (1997, p. 197)

4.5.1.1. Selection of participants.

My research aimed to investigate presence with counselling educators from within Australian higher education master's programs. Purposive sampling, where a sample of a target population is approached because of their "relevance to the research" (Schwandt, 2014, p. 277) was used to invite individuals from specific programs to participate in the research. The programs selected were limited to Australian Qualifications Framework (AQF) Level 9 (master's degree) courses that are Tertiary Education Quality Standards Agency (TEQSA) registered. Level 9 programs were chosen as programs at this level aim to produce graduates who have an "advanced and integrated understanding of a complex body of knowledge in one or more disciplines or areas of practice" (Australian Qualifications Framework Council, 2013, p. 13). In addition, the educators at this level would be expected to have an appropriate qualification and have a comprehensive understanding of counselling and presence

given the TEQSA requirements that educators at this level have a degree one level higher than they are teaching or the equivalent "professional or practice-based experience and expertise" (Tertiary Education Quality and Standards Agency, 2017, sec. 3.2). The graduates at this level are also generally eligible for registration with their professional body to practice independently or under supervision.

To determine the Australian institutions that offered counselling programs[17] at the master's level I undertook a search of the Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS) website (Department of Education and Training, 2015). The terms employed in the search included "master(s)", "counselling" and "psychotherapy". CRICOS is the official Australian Government website listing all Australian education providers who offer courses to people studying in Australia. The search process identified 30 individual courses at 23 higher education institutions.

A search of the TEQSA website followed the initial search above. The Australian Government established TEQSA in 2011 as an independent body. "TEQSA regulates and assures the quality of Australia's large, diverse and complex higher education sector" (Tertiary Education Quality and Standards Agency, 2012). The information included on these websites "is as current as practicable… and updated monthly" (Department of Education and Training, 2012, para. 2). All programs registered with TEQSA must meet specific standards of practice. Utilising TEQSA's registration system allowed me to focus on programs that have a common set of baseline standards. This search identified four additional active courses.

---

[17] Different educators used the term program, course, session, unit, or subject to represent both similar and different aspects of the master's degree and/or specific components of the degree. When the label does not affect the context 'program' will be used.

Subsequent searches of the websites of the three Australian counselling professional bodies; Australian Counselling Association (ACA) (2015) Australian Psychological Society (APS) (2015) and Psychotherapy and Counselling Federation of Australia (PACFA) (2013a), identified two additional master's level programs. Finally, a Google search using the terms "Australia", "master(s)", "counselling" and "psychotherapy" identified a further eight programs. All programs which were not found through the Australian government websites were crosschecked with the TEQSA website to determine that the institution was TEQSA accredited. In total 44 programs across 36 institutions were identified (Appendix B).

A search of the identified institutions or programs website was undertaken to obtain the names of the educators associated with the programs. Courses that were explicitly labelled master's level counselling skills/theory were identified and then the educator's names were recorded. If no educator was identified a search of the websites via the course code was undertaken to determine if a specific educator was attached to the course over the previous or upcoming semester/year. The names of the identified educators were then added to the list. Finally, if no educator was identified for a program, I phoned the institution/department and asked for the name of the educator associated with the course. The names of these educators were then added to the list. In total 68 educators were identified.

The identified educators were then sent an email, based on the approved email template (Appendix C), just before the beginning of the university year, semester 1 2016. The Research Project Information and Consent Sheet and Participant Information Sheet were included in this email (Appendix D & Appendix E). A second round of emails was sent out before the end of this semester to canvass further those who had not responded previously. Potential participants were asked to reply to the email and

include the participant information sheet as an acknowledgement of their agreement to participate. The recipient was also asked to pass on the research information to any educators whom they believe also met the criteria and may be interested in participating. In total 72 potential participants were contacted. Sixteen educators replied to the first email with nine agreeing to participate. Sixteen educators responded to the second email with nine agreeing to participate. Three educators were identified via referral from a colleague with two agreeing to participate. Five educators did not respond to subsequent email contact despite initially agreeing to participate. The remaining 15 educators participated in the conversations.

Researchers who follow a phenomenographic approach suggest that 10 to 30 participants are necessary to explore the topic thoroughly, depending on the aim of the research. Trigwell (2000) and Dunkin (2000), suggest 15 to 20 participants is common, while Larrson and Holmström (2007) believe 20 is adequate. Bowen and Green (2005) suggest between 20 and 30, Stenfors-Hayes (2013) between 10 and 30 participants might be required, and Kvale (2008, p. 44) suggests that the number of conversations tends to be 15 ± 10. Trigwell's reasoning for this range is that the low end represents the minimum one would require to obtain enough data to capture the variance, and more than 20 the volume of data becomes difficult to hold in one's head.

The number of successful acceptances primarily determined the number of participants. The process utilised to obtain participants and the number finally involved are consistent with Åkerlind's (2005c, p. 116) comment that 15 interviews are the maximum that an individual can analyse as a single text at any one time. Once the initial analysis of the transcripts was completed, it was concluded that the material collected provided the depth and detail required to construct an outcome space suitable for the aims of the thesis. The volume of information collected was deemed sufficient

for a thorough analysis across multiple iterations and in a deep and timely manner (Kvale, 2008, p. 44). The main factor in this decision was the search for quality over quantity, and matching this with the reality of completing a PhD within the time frame. Fifteen conversations is within the mid-range suggested previously, and considering the volume of text, this number was adequate and would provide me with an excellent opportunity for quality analysis. Just seeking more educators to fill out the picture for the sake of matching the number at the higher end was counterproductive. Fifteen conversations also represented two rounds, across 12 months (one academic year), of sourcing educators from the Australian university programs, placing the context of the research within one academic year.

4.5.1.2. Conversations.

I have chosen to describe the interviews as 'conversations' as this more closely mirrors relational constructionism and recognises the co-constructive nature of the conversation (see McNamee & Hosking, 2012 for discussion). Conversations are the primary tool of data collection within phenomenography, and it is within the discussion that the educators co-construct their "understanding" (J. Costello et al., 2014). The focus of the conversation was to explore "particular aspects of life as [the educators] co-constructed [shared meaning] through dialogue" (Koro-Ljungberg, 2008, p. 431). This style of dialogue is designed to help the information emerge from a general focus rather than direct the focus towards specific predetermined questions as would occur within the more structured research. The information that emerges from this process is "twice constructed"; once in the participants' mind as "some phenomenal stream of lived experience" (McNamee & Hosking, 2012, p. 49), and secondly co-constructed with the researcher during the conversation. Describing the process as twice constructed acknowledges that the educators have some degree of "control" (Lincoln et al., 2017)

over the conversation particularly in the initial stages of the conversations as the educators responded to open questions rather being directed towards a specific explanation or definition.

McNamee and Hosking (2012) comment that within relational constructionism it is important for the researcher to leave space for the participant to explore. The researcher may make explicit why certain things are being asked and set the context for the conversation other than that they need to 'get out of the way' so the participants can tell their story. Therefore, the process was semi-structured where I set the topic and focus, moving to more unstructured questions as the conversation progressed. I have experience in conducting semi-structured and unstructured research interviews, both within my counselling practice and with a research context (Breitkreuz, McConnell, Savage, & Hamilton, 2011; Hamilton, 1998; McConnell, Breitkreuz, Savage, & Hamilton, 2010). Consequently, I believe my skills and the strategies I employed suited the objectives of the study.

A vital component of the phenomenographic approach is the use of concrete examples that exemplify the participants' practices as they emerge from the dialogue. Conceptions of phenomena like presence are abstractions that are often difficult to articulate. The conversation, therefore, needed to remain grounded in the educator's actions and practices and directed towards what the educator 'does' and the 'why' of things. This focus encourages the participant to move deeper and deeper into exploring their conceptualisation of the phenomena (Åkerlind et al., 2005; Alder, 2016; Trigwell, 2000). The movement away from questions about "what", to questions in favour of how educators 'do' and 'why', also strengthens the overall methodology (Walsh, 2000, p. 26).

All conversations (except one) were conducted and recorded, with permission, via ZOOM™, an online video conferencing service. ZOOM™ allowed the meetings to occur in real time utilising video and audio. One educator did not have access to the technology required for ZOOM™ and was interviewed over the phone, and audio recorded with permission.

At the beginning of the conversations, the material in the Research Project Information Sheet (RPIS) (Appendix D) was referred to, and I asked the educators if they had any questions. I explained the format of the conversation, and the recording started. At the end of the conversation, I discussed with each educator how the recordings, transcripts, data collection process and analysis developed moving forward. There are three common types of approaches to phenomenographic interviewing: "(i) posing a specific problem in the field …, (ii) asking the interviewees to describe concrete situations that have involved an aspect of the world; and (iii) asking 'What is X?' " (Mann, 2006, p. 55) or its opposite "What isn't X?". The questions used in this research were an adapted version of Åkerlind's (2005c, p. 105) and utilised the three approaches proposed by Mann. The first approach opened the dialogue and focused on the content and context, asking about the relationship the educators build with their students. The second approach focused on the educator's presence within the context of their teaching. The third approach was employed whenever the questions naturally fitted into the context of the conversation. Trigwell (2000) suggests that this style of questioning is "leading to some extent, but only down the paths of further clarification of issues" (p. 68). Walsh (2000, p. 19) comments that while leading questions should be avoided in phenomenography; it is appropriate when there is a need to focus on content or context. A sample of the questions asked in the conversations is included in Appendix F.

The first conversation was undertaken initially as a trial interview. It was transcribed and then analysed for "interview technique" focusing on the researcher's skill at: remaining focused on the content, context, process; refraining from leading; and keeping the balance of conversation within the topic of the research. My supervisory panel reviewed the transcript and provided feedback. Before any subsequent conversations took place, the interview approach was recalibrated in response to the feedback from my supervisor panel. The panel's key message was that the conversation captured the participant's voice, but I needed to be mindful of reducing the amount of information provided 'up front' and to be cautious of not leading the educators, allowing them to find their voice in expressing their conceptions of the phenomenon. While the question themes remained the same the specific questions employed were modified (see Appendix F). As the conversations progressed, I developed a more flowing style, relying less on the formal structure, and focused on 'getting out of the educator's way' and allowing them the space to explore the concept. A more flowing style appeared to assist the educators in reflecting on their practice rather than simply responding to my questions.

Once we completed the conversation the audio recordings were transcribed verbatim by a human transcription service that asserts at least a 95% accuracy rate; the service also provided time stamping and speaker notation (VoiceBase, 2016). I reviewed each transcription to check for accuracy and corrected any errors that were detected. The educator's corrected transcript was then emailed to them for review, editing and comment. In this email, the educators were also asked to comment on any thoughts they had concerning presence and how they developed and maintained it with their students following our conversation. When the educators made new comments, these were added to their transcript and included in the analysis. Only three of the 15

educators returned the transcript with modifications, and these amounted to a request to de-identify the material within the examples provided and some corrections to the accuracy of the transcription.

4.5.2. Validity and reliability.

The notions of validity and reliability originate within a positivist attitude to research where an objective reality is assumed. In qualitative research where the "social construction of social reality" is explored the notions of validity and reliability need to be "reframed" (Åkerlind, 2012, p. 123). Other authors (Collier-Reed & Ingerman, 2013; Collier-Reed, Ingerman, & Berglund, 2009; Maybee, 2015; Sandbergh, 1997; Stenfors-Hayes et al., 2013) use the notion of trustworthiness as they believe it is more appropriate in qualitative research and phenomenography. Collier-Reed et al. (2009) for example propose that trustworthiness represents an acknowledgement of the more subjective descriptions that occur within qualitative research and phenomenography; and that "trustworthiness is the amorphous fluid that forms the shape giving relevance to the structure of an outcome…" (p. 13). This description of an amorphous form parallels Lincoln and Guba's (2013, p. 181, 2017) discussion of validity as a "crystal", a "metaphoric 'solid object' …which can be turned many ways, which reflects and refracts light … through which we can see both 'wave' … and 'particle' … energy/elements of truth, feeling, connection, [and] processes of the research that 'flow' ". The idea of viewing validity and reliability, or trustworthiness, as an amorphous or crystal form, that is fluid and complex, focuses on producing research that is legitimate, defendable and worthwhile and where the specific label trustworthiness or reliability/validity is less important than the approach taken.

Åkerlind (2012, p. 123), while referring to trustworthiness summarises her approach within the labels of validity and reliability, yet still presents her descriptions

as amorphous, fluid and multi-angular. Åkerlind's work informs the processes followed in my research, therefore, to maintain consistency and clarity of process, the labels reliability and validity are utilised here. Åkerlind (2012, p. 125) indicates two types of validity measures, "communicative and pragmatic validity, … are commonly practised" (p. 123) in phenomenography. While the reliability checks appropriate to phenomenography focus on the clarity of the interpretative steps undertaken within the research.

Communicative validity "involves testing the validity of knowledge claims in a conversation" (Kvale, 2008, p. 124) and is established by obtaining feedback from "the individuals interviewed, other members of the population represented by the interview sample, or the intended audience for the findings" (Åkerlind, p. 124). The search is for a justifiable description: i.e. does the community believe the method followed and analyses undertaken is appropriate, given the evidence provided. "Phenomenographic researchers commonly seek feedback from the last two groups, but not from interviewees themselves" (Åkerlind, 2012, p. 124; see also Bowden, 2005, p. 29). Feedback from the participants is not considered an appropriate validity check in phenomenography because the outcome space is based on the group's transcript rather than an individual. Without the group context "an individual interview cannot be fully understood" (Åkerlind, p. 124), moreover, the descriptions made by the researcher may exceed the individual's "explicit" experiences as described in the moment and captured in the interview.

"Pragmatic validation relates to …whether interventions based on the researcher's knowledge may instigate actual changes" (Kvale, p. 124). This "call to action" (Lincoln et al., 2017) emphasises research that produces outcomes that are useful and, within

phenomenography (and in the context of this research) be "judged by the perceived value of the insight gained …for teaching and learning" (Åkerlind, p. 124).

Åkerlind (2012) proposes that within phenomenography the most common form of reliability check involves fully detailing the steps involved in the research process. "Documenting how researchers have adopted a critical attitude towards their own interpretations" (p. 125). The aim is to provide a clear outline, so that the reader can determine the "consistency and trustworthiness of research findings" (Kvale, p. 124).

While there is some debate within phenomenography as to the usefulness of reliability measures (see Farry, 2011, p. 11 for discussion)[18], there is a recognition of the need for "quality assurance" (p. 11). The researcher needs to "demonstrate their capacity to project an intelligible meaning that allows external parties to attribute appropriate data to each category" (p. 32). Reliability (and validity) is then achieved by clearly outlining, step by step, the processes followed. Farry indicates that the outcome space, more specifically the Categories of Description (CoD), (discussed in more detail in Chapter 5), are "sets of signifiers entirely detached from the subjects and objects they ostensibly describe and measure" (p. 19) and any attempt to capture "all the ways" educators experiences a phenomenon is limited. Therefore, it is vital for the research process to be clear and transparent, providing examples from the transcripts that illustrate the descriptions (CoD) and how the outcome space developed:

> [The] categories of description (CoD) should be 'meaning bearing in a particular way' (Hasselgren and Beach 1997:194), related 'as faithfully as possible' to individuals' conceptions (Sandberg 1997:157) and understood as 'the researcher's way of expressing the different ways of functioning' (Uljens 1993:144) infer their interpretive and semiotic functions. Additional references to interjudge

---

[18] This debate is not only occurring in phenomenography but within general discussions of qualitative research methods and methodologies see (Lincoln, Lynham, & Guba, 2017).

> agreement, which 'gives a measurement of the extent to which other researchers [should be] able to recognise the conceptions identified by the original researcher, through his/her categories of description' (Sandberg 1997:205), communicative validity (Kvale 1996; Åkerlind 2002), and assessing the 'intelligibility' of outcome spaces and results (Neuman 1997) within the phenomenographic literature further emphasise the semiotic element of the methodologies' results. (Farry, 2011, p. 31)

Åkerlind (2012) suggests validity and reliability is demonstrated via successful presentations at seminars and conferences, through discussions with those in the populations studied, and when the research has been published within peer-reviewed journals. The strategies I utilised in this research included five presentations and seminars to health professionals and educators (the target audiences), through the PhD confirmation and defence process, and submission of manuscripts to peer-reviewed journals. I have also followed the strategies outlined within Farry's summary above, outlining, in detail, the structure of the research process (section 4.5.1) and the process followed in the collection, analysis and descriptions I have made (section 5.1). Purposefully creating space between the conversations and the development of the CoD and the outcome space, utilising this time to play devil's advocate to my ideas, rereading and reworking the material through multiple iterations. Finally, I have used my PhD supervisory team as a sounding board and as critical friends along with an external checker, (an experienced researcher, academic, educator, and psychologist) to read and critique the CoD and outcome space I have reported within this thesis.

4.5.3. Bracketing and reflexivity.

J. T. E. Richardson (1999) remarks that when a constructionist approach to phenomenography is employed the categories of description are viewed as "generated" within the interactions between participants rather than "discovered" (p. 72) in the compilation and analysis process. The outcome space is, therefore, a "co-constituted…

joint product" (Finlay, 2002, p. 531) between the participants; between the educators, the researcher and their relationship. Within the process of co-construction, there is a need to acknowledge, within both relational constructionism and phenomenography, that being an insider generates threats and opportunities which "influences the categories 'in' the data" (Walsh, 2000, p. 20). It is, therefore, vital for the researcher "to address their own research practices in a reflexive and critical manner" (J. T. E. Richardson, p. 73). "Although a researcher's insider position is problematic, it is also unavoidable" (Alder, 2016, p. 8) when one is researching their area. Two considerations were made in addressing this challenge. The first was to employ reflexivity, consciously experience one's self "as both inquirer and respondent" (Lincoln et al., 2017) discovering both subject and self. The second strategy utilised in my research involved " 'bracketing' or holding in check" (J. T. E. Richardson, p. 70) my preconceived ideas, expectations, judgments or emerging ideas in order to hear the educators.

Reflexivity, "where [the] researcher engages in explicit, self-aware analysis of their own role" (Finlay, p. 531), is necessary as the research becomes "an ongoing relational process of 'turning back' on the construction of the 'inquiry' " (Hosking & Pluut, 2010, p. 71). Cycling back and reflecting on what has been said and what has been heard helps the researcher to "scrutinise the society in which they are immersed, to become aware of its structures and values or their own 'taken-for-granted ideas' " (Alder, 2016, p. 8) and to bracket their experiences from the other participants' experiences. Sandberg (1997, p. 211) advocates this form of "interpretive awareness" as a strategy to maintain reliability within phenomenography. It takes into account the researcher's processes, procedures and involvement in the research, and is consistent with the "epistemology of intentionality underlying the phenomenographic approach"

(p. 211) and helps to construct a "soft self-other differentiation" (Hosking & Pluut, 2010, p. 71).

The task of bracketing is for me to suspend judgement, separate expectations, understandings and experiences from those articulated by the participants. Reflexivity and bracketing, as undertaken in this research, are well represented by Hertz (1997) who said, "to be reflexive is to have an ongoing conversation about the experience while simultaneously living in the moment" (p. viii). To achieve this second order perspective, I developed an awareness of my own history and baggage working to examine my actions, comments and experiences reflexively. My engagement with the experience began in the "pre-research stage" (Finlay, 2002, p. 536) with a discussion of my history and the consideration I undertook in deciding to complete a PhD. I have worked and lived within the context, within the territory of this PhD for many years and have attempted to be aware of the limitations and expectations my history could place on the outcomes of the project. The articulation of this in Chapter 1 facilitated the development of my awareness of my experiences and helped me to "carefully listen" (Ashworth & Lucas, 2010, p. 298) to the educators, bracketing my experiences from the conversations. I was also conscious of what Uexküll (as cited in Felin, 2018, para. 13) described as "*Suchbild*", an active internalised process aimed at searching for "questions, expectations, problems, hunches or theories that we have in mind, which in turn structure and direct our awareness and attention". Ashworth and Lucas (2010) suggest that it is critical that the researcher shows "restraint" (p. 298) in working to understand the participants' experiences and should be mindful not to grab at their meaning in a hurried attempt to report an outcome. It was vital to pull myself back from the conversation while at the same time being present with the educator's experiences allowing the educator a space to explore and then reflect on this exploration

(Marton & Booth, 2013, p. 120). I needed to remain somewhat detached from the literature, and not pre-empt the outcome space. One strategy used to bracket out pre-emptive notions was to write sections of Chapter 3, exploring the definitions and models of presence, post the basic analysis that produced the outcome space, Chapter 5. I was mindful of Kahneman's (2013) thoughts that "once you have accepted a theory, it is extraordinarily difficult to notice its flaws" or explore alternatives (p. 277).

Taking into consideration the comments made by the authors in the previous paragraph I recognised that it was also vital to pay special attention to any need to achieve an outcome as with any PhD there were timelines set with both internal and external expectations and pressure to publish and complete. During the data collection and data analysis stages of the project, I was conscious of presenting a transparent process, and aligning these processes with the context, methods and methodology I followed (Finlay, 2002, pp. 538, 539). Focusing on "engagement with methodology" and the co-constituted product, actively reducing the "noise" of my own mind and the pressures outside through reflexivity (Clegg & Stevenson, 2013, p. 8). I kept the focus of the project on the "interaction, discourse, and shared meanings" created within the conversations rather than on an inward-looking regressive examination of my own "dispositions" (Finlay, p. 534). Reflecting on the educators' experiences allowed me to keep an open attitude, staying with the educators' material and refraining from pre-emptively categorising descriptions.

Reflexivity also arose from the conversations themselves when, like Clegg and Stevenson (2013), I was "struck by the extent to which the research interview provided [educators] with an opportunity to reflect on their own practice" (p. 14). One educator commented how challenging and helpful it was to have time to focus on articulating

what they specifically did to be present, highlighting the reflective nature of the process but also the educator's control over the dialogue.

4.5.4. Application of ethics.

In Australia, the research agenda "reflects the outworking of the steady rise of audit culture and the neoliberal-derived government agenda" (Cheek, 2007, p. 99). An audit and neo-liberal culture set a specific context in which this current research project sits, an ethical and political space. Ultimately the goal of this research endeavour is the improvement of educator practice and student learning, and this aim is both hindered and supported by the values, assumptions, culture, and worldview of the educators. Section 1.3.2 outlined the political context of the thesis, in the following sections I articulate the ethical context, and the following discussions should be viewed within both contexts.

The research occurred in Australia and sits within the ethical boundaries of the Australian university system. Participation in the research was voluntary, and the educators could choose to remove themselves at any point during the research process. I offered no remuneration or incentive for participation in the research. A Low-Risk Ethics Application (LREAF) was submitted to the Human Research Ethics Committee (HREC) of the University of the Sunshine Coast (USC). HREC abides by the guidelines set out under the National Statement on Ethical Conduct in Human Research (2007). The HREC approved the research on the 15 December 2015, HREC number S/15/589. The Research Project Information Sheet (RPIS), Participant Information Sheet and the Participant Email template were provided to the committee and formed part of the ethics application (Appendix C to Appendix E). This information outlined the university's protocols for the collection and storage of research information. Confidentiality and privacy were maintained by following the requirements and

protocols outlined by USC. At the beginning of each conversation, the educators were asked to confirm that they had read the material provided and their attendance and participation in the process acknowledged their consent to participate.

4.6. Chapter Summary

Chapter 4 outlined the methodology used in the research. The chapter also included the rationale for undertaking a qualitative project from the perspective of relational constructionism, the phenomenographic tools utilised and a detailed outline of the research process followed. The aims of the research were also summarised, and a case connecting the research aims with the methodology and methods followed. Chapter 5 continues this discussion through the development and presentation of the outcome space.

This page is intentionally blank

Chapter 5. **The Outcome Space**

It is the teachers who have created positive teacher-student relationships that are more likely to have the above average effects on student achievement.
(Hattie, 2008, p. 126)

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.
(Jung, 1933/2001, p. 49)

This chapter details the outcome space developed from the phenomenographic process detailed in the preceding chapter. Through conversations with counselling educators, I explored their conceptions of presence within the context of the relationships they develop with their students. The outcome space developed is built through a process of compiling, analysing and describing the conceptions the educators, as a group, presented during the conversations. Two forms of 'evidence' were sought to explore the conceptions of presence and the hierarchical relationship outlined in the outcomes space presented in this chapter.

The first form of evidence, the Categories of Description (CoD), describe the conceptions of presence held by the educators and are based on the 'empirical evidence' within the transcripts. The second, the Themes of Expanding Awareness (TEA), present the 'logical evidence' and structure, and outlines how presence is experienced in 'life'; taking the CoD and elaborating 'the experience' of being present, building a picture "from minimal to maximum awareness of the complexities of the phenomenon" (Forster, 2016, p. 360). Combined the CoD and TEA "enable[e] the experience of being [present] to be viewed both holistically and as a number of distinct ways of experiencing" (Åkerlind, 2005d, p. 162). The structural framework within which the CoD and the TEA reside is represented in the outcome space described below. Marton and Booth (2013, p. 125) identified three key aspects of the outcome space:

- "Individual categories should each stand in clear relation to the phenomenon … so that each category tells us something distinct."
- "Categories have to stand in a logical relationship with one another, a relationship that is frequently hierarchical."
- "The system should be parsimonious ... [with] as few categories as is feasible and reasonable, for capturing the critical variation."

The outcome space is more than just a way of identifying and labelling the conceptions, elucidating what an educator might need to do to "move from less powerful to more powerful ways of understanding" (Åkerlind, 2005b, p. 72) and the relationship within and between the CoD and the TEA provides a "richness" to the results (Collier-Reed & Ingerman, 2013, p. 246). The aim, within the context of this thesis, was to articulate the variations in the lived experiences of presence within the teaching context. The process used to refine and build the outcome space, and the outcome space itself, is explored in detail in the following sections.

5.1. Exploring the Conversations

Compilation is a critical tool in the phenomenographic approach and involves examining the transcripts and working towards building an understanding of the CoD that emerge from the dialogue (Åkerlind et al., 2005; Forster, 2015; Larsson & Holmström, 2007; Tight, 2016; Töytäri et al., 2016). Hosking (2008a, 2016), in her discussion of relational constructionism, highlights the importance of "listening with" (Hosking, 2016, p. 247) and working within a 'soft self-other differentiation' (discussed in the previous chapter, section 4.1.1). The aim of reading and 'listening with' was to give greater attention to the "multiplicity (or its absence)" of voice rather than just the semantic 'reading' of text, thereby "including and enabling multiple local realities in different-but-equal relation" (Hosking, 2008a, p. 682). In phenomenographic terms, this process gave attention to the variation with the group's discourse and recognises

that the analysis is not outside of the conversation but is an act within the conversation and highlights the soft self-other aspect of the analysis undertaken here. To accommodate 'listening' during each stage of the analysis, I listened to the audio while reading each conversation and based the analysis on the wider context, capturing the educators' verbal comments while developing my notes.

Åkerlind (2012) indicates that there are several foci of attention that phenomenographic research can take. The focus of attention within this thesis was on the "similarities and differences within and between the categories" aiming to highlight the various aspects of presence. Having this focus and utilising an iterative process of analysis helped to develop an awareness of the phenomenon, which in turn helped to refine my understanding, and led to the development of the CoD. During this process, I attempted to bracket my assumptions and focus on the educators' descriptions. The descriptions represent the collective range of meanings that make up the CoD and outline the "qualitatively different ways of experiencing" presence (Marton, 1986, p. 31). The process used to develop the CoD is outlined in section 5.1.1.

The second process undertaken in the analysis of the conversation involved the development of the Themes of Expanding Awareness (TEA). Flowing from the CoD the development of the TEA involved the "search for logical relationships between the critical aspects that emerge during data analysis" (Åkerlind, 2017, p. 8). The TEA outline how the phenomenon is experienced in 'life' and take the descriptions and elaborate 'the experience' of being present, building a picture "from minimal to maximum awareness of the complexities of the phenomenon," (Forster, 2016, p. 360). The exploration of the TEA is an innovative way of "introducing [an] additional structural complexity to the analysis" (Åkerlind, 2017, p. 8). The exploration of the TEA is discussed in section 5.2.

The approach taken in the development of the CoD and TEA is reminiscent of Husserl's concept of "free imaginative variation" (Moran, Cohen, & Cohen, 2012, p. 204) and is suggestive of the phenomenological background of phenomenography. Moran et al. explain further through the following analogy: Thinking about the phenomenon 'red' a researcher might attempt to explore, through multiple iterations, the essence of 'red'. Within phenomenography, however, the aim is not to describe the essence of the phenomenon 'red', (in my case presence) but, rather, to explore "the variation and the architecture" (Marton & Booth, 2013, p. 117) of 'red' that captures the wider conceptions of the phenomenon. The aim was to explore the conversation in a way that allowed the 'critical aspects of experiencing' presence to emerge and then capture these aspects within a series of hierarchically structured categories that describe the variation and architecture of presence. The process of exploring the 'evidence' for the structural arrangement of the outcome space, i.e. how the CoD and the TEA developed and are connected is discussed in some detail in section 5.3.

5.1.1. Developing the Categories of Description.

The initial read/listen (R/L#1) of the transcripts was completed within approximately one week of each interview when the transcripts returned from the transcription service. The focus on this read through was to correct the transcript in preparation for comment by the educators. No direct analysis was undertaken at this stage. However, it would be erroneous to suggest that at times my attention was not drawn by the comments made by the educators. At these times, I attempted to bracket these thoughts from the reading by focusing on the educator's words. Bracketing was also facilitated by taking time between each interview and review of the transcript (as discussed previously, section 4.5.3).

On completing the 15th conversation, and having received feedback from all the educators, I listened to the full audio and read the document as one 425-page conversation. During this second read/listen (R/L#2) the phrases/labels, preliminary categories, that came to my mind were noted (note#2, Appendix H). The CoD developed were viewed as signposts to the descriptions. Bowden (2005, p. 27) cautions that at this stage of the analysis it is important not to limit the descriptions, but remain open.

Åkerlind (2005c) also cautions the researcher to be careful not to rush towards forming the categories but emphasises the need to be tentative and attend to the material 'as is', within its context. She also cautioned about waiting too long as the structure formed "an integral part of the meaning of the categories of description" (2005b, p. 97). Barnacle (2005) suggests that it is important to recognise that during this stage of the research process the researcher is categorising the conceptions within a group context. The categories emerge from the group transcript, not the individual, and should be viewed as "indicative of the unique range of perceptions expressed within a group of transcripts" (p. 47), that is the variation within the group's conception. Categorisation aims to authentically summarise the content of the group's conceptions, while highlighting the essential features of "the common meaning of the meanings of a phenomen[on] grouped together" (Svensson, 1997, p. 167).

During R/L#2 I was careful not to look for 'words' or find labels as I progressed through the document keeping an 'openness', looking for all forms of 'colour' that emerged. For example, note#1 (Appendix G) includes some 46 different terms that appear to capture a sense of the variation, and I was initially tempted to find one term for them all. However, I challenged myself to simply leave them 'as is', noting them and then putting each aside, not looking at them again until after the third iteration

(R/L#3), which occurred approximately a month later. The delay in re-reading was practical and strategic; practical because I was a part-time PhD student and a full-time psychologist, strategic as it allowed me to remove myself from the material. If ideas arose in my consciousness during this hiatus, I could play devil's advocate with my thoughts (see Åkerlind, 2005c, p. 126).

R/L#3 involved listening to and rereading an unmarked, clean version of the grouped transcript. During R/L#3 I again went through the process of highlighting with a single colour the comments that came to my attention. I also highlighted narratives that directly referenced 'presence'. My aim during this stage was to remain, once again, open to the variation using a single colour to highlight and not label the comments, remaining focused on the educators' comments that sprang into awareness, avoiding early categorisation. The focus here was on the key aspects of 'how' the educators explained their conceptions and their focus of attention. At the conclusion of R/L#3, I reread and grouped the highlighted sections. A label that roughly encapsulated something about the group of comments was attached to the group (note#2, Appendix H). The labels developed during R/L#3 were then compared and contrasted with the words noted down during R/L#2 (note#1, Appendix G). The amalgamated word/labels were my first attempt to capture the variation across the transcripts. The outcome space developed is outlined in the first group of CoD (CoD-v1, see Table 5.1). The 19 categories developed represent the first grouping of the educators' conceptions of presence and represented my first formulated understandings of the variation of the collective experience and started to highlight the different aspects of presence. The CoD are not necessarily those of any individual from within the group or something that one of the educators might identify as their own; rather they are the constructions that

came to my attention as variations within the group's conception and experiences of the phenomena.

Table 5.1: *Categories of Description – version 1 (CoD-v1)*

Presence can be experienced as….

1. Student/Educator issues	10. Know where the students are at
2. It's not counselling	11. Support and connect with them
3. Schedule/Plan	12. Engage/Interact/Available
4. Evolved vs. Conscious Structure	13. Match to them (body language)
5. Tool Kit	14. Power imbalances and boundaries
6. Focus on the Individual	15. Managing monopolising students
7. Lecture/Workshop/Discussion	16. I'm fallible
8. Scheduling	17. Know myself/Self Awareness
9. Completing the curriculum	18. What happens when it doesn't work
	19. What works

Following Åkerlind's (2005a, p. 172; see also Forster, 2015, p. 197) method I reviewed my notes and the first version of the CoD (CoD-v1), looking for similarities and differences in the 19 categories. Within this reading, the 17 CoD appeared to stand as a distinct category. However, it was clear from the transcript that categories 18 and 19 were examples or direct commentaries on the other CoD, rather than parsimonious categories. Bowden (2005) commented that it is not unusual to obtain a large number of categories at this point of the analysis. The challenge is to map these into a smaller number of more holistic meanings while maintaining the rich descriptions. During this phase, I felt that I lost much of nuance captured by the educators' words, particularly the educators' desire to be open and available[19] to the students (see note#1 and 2, Appendix G and H). The subsequent listening and re-reading of both the 19 CoD in

[19] 'Available' is used a placeholder term, it notionally captured the variations that emerged within the conversations however it is important to recognise that it does not capture the nuance of each variant.

version 1 and the transcripts lead to the development of two broad groups of CoD from which an early sense of a hierarchical structure began to emerge.

Group #1 Presence as influenced by the goals of the program and/or the educators' professional goals. (CoD-v1 #1—9)

Group #2 Presence as a feature of the educator's 'availability' to the students. (CoD-v1 #10—18)

I then returned to the transcripts for R/L#4, and it became clear that the groupings, while helpful from a hierarchical perspective, were too broad to capture the CoD and lost much of the nuance of the educators' experiences of presence. I began to rework the 19 categories outlined in CoD-v1 while keeping in mind the potential hierarchical structure of the categories. The 19 categories were reduced to seven (CoD-v2, Table 5.2). CoD-v1 #1—9 (Group#1) emerged as two parsimonious categories; the program structure (CoD-v2 #1), and the goals that informed practice (CoD-v2 #2). CoD-v1 #10—18 (Group #2), the educator's desire to be 'available', was broken into five parsimonious categories. The educators articulated a strong desire to know the students' (CoD-v2 #3) and placed importance on being available to and connect with them (CoD-v2 #4). It also emerged that the educators' knowledge and understanding of *self* was as a key separate category (CoD-v2 #5). The emphasis the educators placed on their preparation grew in emphasis and stood as one category (CoD-v2 #6), and while there were hints of the relationship they developed *with* the students, its importance was strengthened during R/L#4 and emerged as a category that needed to be emphasised on its own (CoD-v2 #7).

Table 5.2: *Categories of Description – version 2 (CoD-v2)*

Differences/Similarities in the conception of presence occur within the …

1. Structure of the program.
2. Educators' program and professional goals.
3. Educators' strategies to know the students.
4. Educators' 'availability' and ability to 'connect' with students.
5. Educators' strategies to know themselves.
6. Educators' preparation for the session/course.
7. Relationship the educators and the students built together.

CoD-v2 formed the basis for the examination that occurred during the fifth reading and listening iteration (R/L#5) which was undertaken in a single intensive block across two weeks. A new clean version of the grouped transcript was printed and again I 'listened with reading', highlighting the seven categories of CoD-v2 with different colour highlighters and coloured tabs, (note#3, Appendix I). I also looked for comments that did not fit any of the CoD and highlighted these with an eighth colour. This eighth colour was also used to highlight specific descriptions of presence. Some of the comments received multi-colouring, as they appeared to fit into more than one category. The highlighted sections were grouped according to their CoD-v2 colour, and each of the eight groups was reread as an entity to determine that the categories were independent of each other and that comments fitted within the category or should be removed or re-categorised. To expedite the process of grouping the descriptions I uploaded the transcripts to NVivo (QSR International, 2015) and then coded according to the colour coding of CoD-v2. I was then able to select each category individually, print and review each grouping. NVivo also facilitated the removal and re-categorising of the highlighted section that did not fit the categories originally chosen and were a 'better fit' for another category. The process of grouping into ideas increased the clarity of the category (Forster, 2016, p. 360). For example, it was found that CoD-v2 #4, 'the educators' availability' and their 'ability to connect with the students' did not stand

alone and was subsumed within CoD-v2 #3 (strategies to know the students) or CoD-v2 #7 (educator and students together) as they represent aspects of the relationship the educators were attempting to develop. In the final analysis and comparison of the categories, a further CoD emerged as qualitatively different. This category captured how the educator 'modelled' actions and behaviour designed to facilitate presence. With R/L#5 and the subsequent categorisation, I felt this fifth iteration "elaborate[d] enough to allow a systematic approach to confirm or refute the proposed outcomes against the transcript data" (Åkerlind, 2005a, p. 173). This framework of 7 CoD represented the educators' conceptions of presence and became the final collection of Categories of Description (CoD-v3) and is shown in Table 5.3.

Table 5.3: *Categories of Description – version 3 (CoD-v3)*
Differences/Similarities in the conception of presence due to the …

1. Structure of the program.
2. Program's and my professional goals.
3. Educators' strategies to know themselves.
4. Educators' preparation for the session/course.
5. Educators' use of modelling.
6. Educators' connection with, and knowledge of, the students.
7. Educators and students working with each other.

During the process of constructing the third version of the CoD (CoD-v3), the categories appeared to be connected under three structurally separate groups and suggested a hierarchical relationship within the CoD and are placed in the hierarchical order, consisting of three groups, as shown in Table 5.3 and illustrated in *Figure 5.1*. Group#1 (CoD-v3, 1 & 2), are determined by the 'systems' within which the educators are bound and stands as an overarching influence on the educators' ability to be present. Group #2 (CoD-v3, 3—6) includes those aspects of presence over which the educators

had direct influence. Group #3 (CoD-v3, 7) encompasses the category that is most directly influenced by the educators and student's ability to be present with each other.

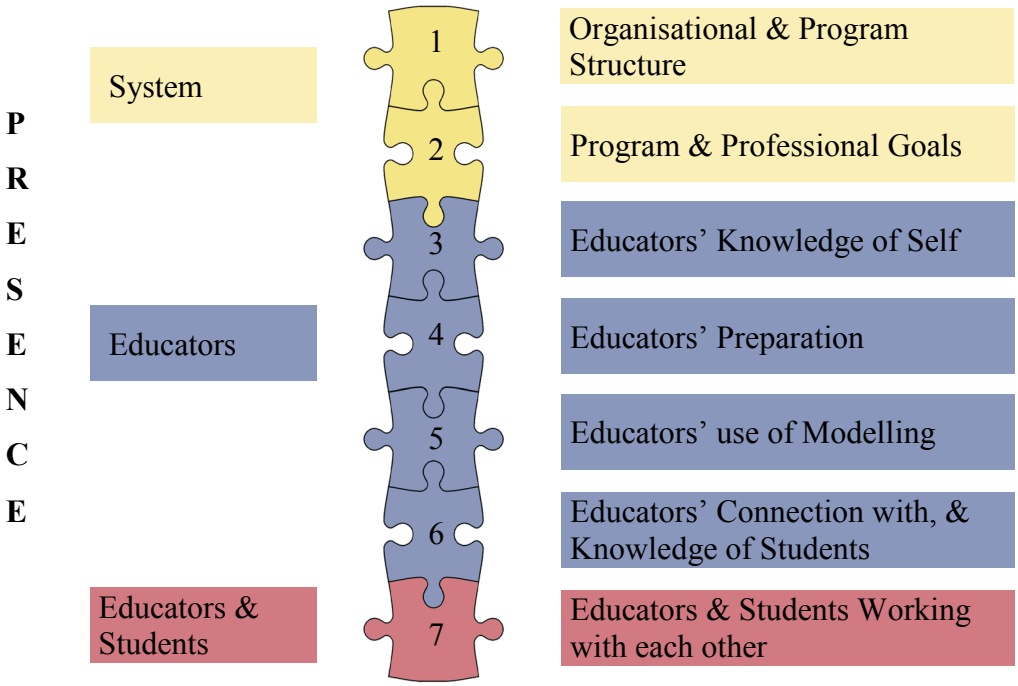


Figure 5.1: The structural relationship between the Categories of Description.

To further explore the conceptions of presence and the hierarchical relationship of the categories, two forms of evidence are provided below. An innovative way of "introducing [an] additional structural complexity to the analysis" (Åkerlind, 2017, p. 8) is the exploration of the "Themes of Expanding Awareness" [TEA] that emerged during the analysis of the transcripts. The TEA provides "logical evidence for the proposed hierarchy" of the categories of description as depicted in *Figure 5.1*, and are introduced and discussed in section 5.2. The TEA and the CoD are interwoven into the discussions that occur in section 5.3 providing the second tier of "empirical evidence" (Åkerlind, 2005d, p. 152) for the structural arrangement of the seven qualitatively distinct categories of description.

5.2. Themes of Expanding Awareness

Focusing on TEA allows for clarification of the "logical relationships between the critical aspects that emerge during data analysis" (Åkerlind, 2017, p. 8). Analysis of the conversations highlighted how the educators' conceptions could be mapped into various themes or 'fields' of expanding awareness of presence, *Figure 5.2*. The TEA represent the "fields of operation in which participants experience the phenomenon in their life-world" (Forster, 2016, p. 360). The five fields are evident across all CoD and highlighted the educators' level of awareness of presence while at the same time distinguished each CoD from the others. The five fields presented below capture how the educators' conceptions of presence appeared to develop with the educators' expanding awareness. Presence can be viewed as fields and build from the "meaning within which individual words make particular distinctions" and comprise "the region in which a particular condition prevails" within the space the educators occupied with the students (Oxford English Dictionary, 2018). The structure of the TEA highlights each field's relationship to the others illustrating that presence can build from absence into an awareness of one's presence, developing further as awareness of the presence of an *other* comes into consciousness. Once one becomes aware of the presence of an *other,* the relationship shifts towards building a connection with the *other*, finally developing towards situations where each other's presence transforms both. The following subsections, 5.2.1 to 5.2.5, describe the fields that emerged from the conversations and utilises verbatim quotes to build a picture of the educators' increasing awareness of presence within their teaching relationships.

Figure 5.2: The five fields of expanding awareness of presence.

5.2.1. TEA 1 – Awareness of absence of presence.

Educator 11 captured this theme by stating that presence is "…something that you notice when it's not there". The educators were able to recognise that they had at times experienced not being present…

> When I'm not present when I'm teaching, I notice my train of thought, my comprehension of the material, and my ability to give really good examples go by the wayside because I'm not in the moment. I'm not on the same wavelength as the students. My head's elsewhere, and consequently, that compromises how I can impart the knowledge and the content. And consequently, I do a sub-standard job. (ED15)

The educators also discussed how other educators they had worked with had, at times, been absent and this hurt the relationship with the students:

> [some educators are more] formulaic and that creates a sense of, we're not going to be responsive to what's going on here in terms of a range of possibilities or being aware of their own reactions. We've going to sort of provide a limited menu. (ED1)
>
> [in their classroom it] isn't a human to human encounter. … It's like you're talking to an alien [when they talk to the educator]. (ED3)

5.2.2. TEA 2 – Awareness of presence of self.

TEA 2 is described as self-presence and represents situations where the educators' focus was on themselves with little reference to an *other*. Self-presence sees the educators become conscious of themselves and the importance they place on their awareness of self as an educator, but little connection occurs with the students.

> But I think that in the early stages, I probably did try and present myself as someone [LAUGH] who knew everything. (ED11)
>
> I feel like it's my right to be able to have an opportunity now to start to share some of the things I've learned over the years. Rather than just be totally bombarded with work all the time. (ED06)

5.2.3. TEA 3 – Awareness of presence of other.

TEA 3 captures the shift in the relationship from a focus on self to an awareness of the other, they are *there,* and this presence forms the beginning of a relationship, listening, hearing, trying to understand the person and keeping the 'self' back from the exchange:

> Presence may not even necessarily mean geographical presence. … Presence is me being with a person so that they know that I'm attending to them. … The key for me is that presence. … it's attending to the person. (ED2)
>
> Interested, connected, open, responses, and not just intellectually, but just with the whole of who I am around what's going around today's people. … (ED12)

5.2.4. TEA 4 – Awareness of presence with other.

The educators highlighted that being present within TEA 4 required them to not only be aware of themselves and the other, but it was vital for them to be *with* the other building a connection:

> Talking with them. … [provides] a new kind of opportunity for congregation, …what they say is taken seriously and listened to. … You're trying to achieve that unconditional regard. … The whole idea of my presence is to facilitate their learning. (ED6)
>
> it is rapport, but it's also to do with expectations and understanding as well. … I realise that that [connection] only comes when there is an engagement. (ED8)

5.2.5. TEA 5 – Awareness of presence that transforms.

The fifth theme of presence involves both parties engaged in the interaction, and the engagement potentially leads to the transformed of both educator and student(s). The following comments summarised TEA5:

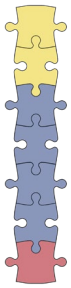
> Being with … rather than doing to … They get touched. I get touched. We have a real relationship. (ED3)
>
> profound connection is really where change occurs. … there's an extra layer of understanding and learning that occurs when there's a human interaction involved in that process. (ED5)
>
> When you're sitting with *Dadirri*[20], it's sitting in that whole presence. So, it's a real different kind of conversation. (ED13)

---

[20] *Dadirri* "It is inner, deep listening and quiet, still awareness. … When I experience *Dadirri*, I am made whole again. … The contemplative way of *Dadirri* spreads over our whole life. It renews us and brings us peace. It makes us feel whole again." (Ungunmerr, 2017, p. 14) *Dadirri* is a form of deep listening that acknowledges the reciprocity between one's inner self and all members of the community, the environment and land.

The next section, section 5.3, outlines the connections between the seven CoD and the five TEA, detailing the hierarchy structure, and the complexity of the relationships within the CoD and between the various TEA.

5.3. Structural Relationship within and between the Categories and Themes



The description of each category is explored below again through verbatim quotes from the relevant transcript and are utilised to emphasise the structure depicted in *Figure 5.1*. The verbatim quotes are presented here in some detail; this is undertaken deliberately so that the outcomes space is presented "with sufficient extracts to delimit the meaning of the category fully, and also to show, where appropriate, the contextual relationships which exist" (Entwistle, 1997, p. 132).

At the outset, the educators were clear that they believed there was a clear link between 'presence in therapy' and 'presence in teaching', commenting that they were essentially the same and it was within this context that the CoD evolved:

> It's almost like I apply the same therapeutic relationship to the classroom. So, I use the same sort of skills. I use listening skills. I use empowerment skills. I use the same kind of skills in my classes that I use in the counselling. … creating this atmosphere, creating this learning presence. [a teacher friend] creates this therapeutic space for her kids. [a] safe place, journeying, empowerment. … consciousness of building a safe place, making it a therapeutic environment. (ED2)

> All of those non-verbal communication aspects, I think, are as important in the therapy room as they are in any relationship and that's with students as well. … [It's] the same place you go into when you do therapy. (ED10)

The variation in the descriptions of presence that arose during the conversations drove the construction of the TEA structure presented above, *Figure 5.2*, and

emphasised how the educators' conceptualisations of presence varied within the fields of presence rather than in the overall conception they held of presence:

> It depends on how you want to be present. I mean, I think it is more challenging [in teaching]. …I suppose in some ways it depends on how dominant you want to be. I see my presence there [in teaching] as merely being a facilitator. (ED6)

> If you get the passionate educator, sure you'll get lots of passion and a lot of content. But you might not get examples that are applied here and now, and that might not make sense. And you might not be able to personally converse with that educator, in terms of personal issues. But if you get the present educator, without the passion, sure you're getting your personal needs met, and you're learning all about what's coming up in assignments and putting them into your lifestyle situation and all, but the passion. You're getting the content there, but it's dry. It's very dry. And you could've just read a textbook anyway, and it's not coming to life. So, there's payoffs with both. (ED15)

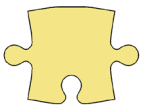
Section 5.3.1, which follows, outlines the first group of CoD and captures the educators' view of how the systems they work within influence their ability to be present. CoD 3—6 are discussed in section 5.3.3 providing the details of the CoD over which the educator has direct influence. Finally, section 5.3.4 outlines how the educators believe they work *with* the students to build presence CoD 7. Interwoven within the exploration of the CoD are representations of the particular TEA that highlighted the connections between the descriptions and the themes.

5.3.1. Presence as influenced by a system.

This group of CoD centre on the educators' belief that they needed to operate within the parameters of the systems within which they work. The university and the professional bodies that set the boundaries and context for their teaching practice. Every Level 9, Australian master's degree counselling program that leads on to one form of professional registration will have

obtained accreditation from a professional group (i.e.: ACA, PACFA or APAC) and the Tertiary Education Quality and Standards Agency. Every program is embedded in a tertiary institution and bound by the structures, goals and foci of their institution and professional accrediting body. No educator commented on situations where presence was absent within the context of the systems within which they operated **[TEA 1]**. There are counselling programs potentially without accreditation, however, as investigating these programs was outside the scope of this study, it would be pure conjecture to guess the impact of an absence of a system on presence. It is possible however to infer from the educators' comments and the articulated reasons for accreditation outlined by the accrediting bodies (Australian Counselling Association, 2018; Australian Psychology Accreditation Council, 2018; Psychotherapy and Counselling Federation of Australia, 2013c), that a lack of accreditation has the potential to decrease the standard of education and professional practice.

5.3.1.1. Organisational and program structure.



The educators recognised that they all worked within a specific context and commented that organisational and program structures affected their (and the students') ability to build presence.

The organisational and program structures set the boundaries for the educators' work, and while the educators can develop their presence within all the fields (discussed in more detail in later sections), different structures had the potential to limit their ability to operate in the outer fields of presence. The educators commented that:

1) Institutional expectations have the potential to limit presence by directing the curriculum and the timeframes in which it needs to be covered:

> in the teaching framework; there's a set of givens that one is accredited to provide, and that there's expectations in terms of what the outcomes are. And I

think it makes it difficult to be too open-ended or as experiential as I would be as if I was working in a therapeutic community or something. **[TEA 2]** (ED1)

[However,] there's a great potential with regards to creating presence, but it depends on the boundaries. … I'm trying to recognise these boundaries and yet at the same time create a presence … within my role as an academic. **[TEA 3+]** (ED6)

2) Institutional structures impact on the fields of presence within which the educators were able to work.

   a) Class size was an area that the educators felt influenced their ability to be present:

      Now we've got 90 … it is less personal. ... I have found it's changed the whole dynamic, actually of the teaching and of the interaction between students, and we've also had to change our environment **[TEA 2]**. … If we're sitting in a circle and there's 15 to 18 of us, and everyone will be comfortable to speak. **[TEA 3+]** (ED8)

      the opportunity to have one on one interaction, with small groups, lots of discussion groups. I see that that's really integral in building that classroom relationship that is conducive to really deep learning. **[TEA 3+]** (ED2)

   b) There was some variation in the educators' views about the influence of class structure on their ability to be present:

      While the educators generally found that lecture-style classes limited their presence due to the type of "interaction" particularly "when there's a larger group" **[TEA 2]** (ED8). They felt that longer classes assisted the build of relationships and added a "human element of the teaching and learning process… **[TEA 3+]** (ED5).

      The variation existed here in how often the workshops occurred. One program used block workshops, and this was seen as more "intensive", which allowed the group to form "dynamic" relationships **[TEA 3+]** (ED2). Another view, however, saw long workshops that occurred once a week as important in building the community and developing presence. "We make sure that there's

that constant once a week, where we get to keep an eye on them, they get to keep an eye on us, and you build that relationship with that regular thing" **[TEA 3+]** (ED13).

3) The specific expectations developed within the program, be it because of the curriculum or from broader professional expectations, were viewed as important influencers on the educator's presence:

> [If the content is about] personal development and confronting personal issues and I do think it's important that students are in an environment where that is part of the process" **[TEA 3+]** (ED5).
>
> [However, if you] are teaching a process you're part of that process. And that's what sets counselling aside very much from say, some of your other disciplines, is the recognition that the therapist is actually part of the process **[TEA 2]** (ED13).
>
> I think ethics is one of those things that is much more structured. And similarly, with theories and approaches in counselling that's very structured. … There's no coming in and going or let's do our own thing. **[TEA 2]** (ED14)

5.3.2. Program and Professional Goals.

The importance the educators placed on this CoD is summarised in their belief that they were personally and professionally responsible for being present with the students, just as they are with their clients. The educators believed that it was a key focus of their teaching to help the students build skills and abilities and encouraging them to grow as an individual within the profession. They considered that the relationship they develop was a core goal of their teaching and that their own and the students' growth comes from this relationship, which has a similar aim to their counselling. The educators' goal was to achieve their aim by developing the relationship across the various fields of presence:

> I do feel responsible in teaching, in this field, for encouraging the development of the person, the trainee therapist, at that personal level. Because that's what's going to make more of a difference than any content actually, than any theory, than anything else I'm teaching. **[TEA 3+]** (ED5)

> Counselling's not just about marks; it's about something, I can teach the academic side, **[TEA 2]** I can't necessarily teach the intangibles. I can facilitate those. I can nurture those. But a lot I can't teach that. … It's the stuff that, the intangible of who they are, their willingness to explore that, their understanding of how they interact, how they talk with people, all that is part of their humanity. … But we set a culture within the program that says this is important. **[TEA 3+]** (ED13)

> We have a very high standard that says we don't judge; we don't try to fix, heal, convert, or judge. … a conscious and explicit standard of being empowering, of being inclusive. … What we teach is, and what we maintain all the time is, that that the basis of our course is we link the theoretical learning with the use of self **[TEA 3]** (ED2).

In their attempts to be present in a manner that achieves their goals the educators aimed to:

1) Build the students' skills and experience, assisting them to develop their competencies as counsellors, connecting and working to achieve the goals in a manner that has the potential to transform:

> I see part of my role is to manage these students, and so they get a good experience. …They get their qualification; they're happy with their experience …and they're happy with the experience that I gave, put them through, I suppose **[TEA 2]** (ED15).

> My intent, in my teaching, regardless of the forum, would be to provide those four [*sic*] conditions [unconditional positive regard, empathy and genuineness] in order that, that relationship can be as established, that can be established as well as possible **[TEA 2]** (ED5).

2) Consciously adopt specific roles, styles, and modes of teaching that either limited or developed their presence:

> [At times] I'm prescriptive. I'm descriptive. I'm assertive. I have expectations. I dictate those sorts of things. **[TEA 2]** (ED10)

> …there is a powerful differential, and I am the holder of the curriculum. …that distinguishes the teaching, learning process from the therapeutic process…. We can be more driven by the client in therapy than we can be by the student in teaching and learning experience. [**TEA 2**] (ED5)

> I will often, if I'm running out of time [to cover the curriculum], say, I know we need to do some skilled practice. I'll just say to them, look, I'm going to skip through the boring bits. Let's stop talking about it, let's do it. And they kind of go oh great, yes, that's good. **[TEA 2+]** (ED4)

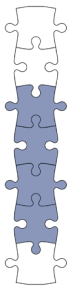
> I am aware of the importance of setting something in place or laying the foundations from the beginning. Everything from seeking help if you need it. The importance of little things like supporting each other, and that this is a collaborative approach. **[TEA 3+]** (ED11)

3) To build the relationship that was deep enough for them to work with the students in transforming them into competent counselling practitioners: **[TEA 5]**

> My ultimate purpose is to produce professionals who have some skills and confidence in themselves, as professionals, ethical, confident professionals. And they have some capacity to do counselling skills and for that, listen, respond respectfully, and keep within professional boundaries of time and ethics. (ED12)

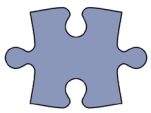
> when the students go from doing, in first year… and then integrating that into practice in the second year, and the students often come back and say to me. 'I was sitting with the patient, and there's a sense then of that real, "you know, you taught me that" … you do feel you're travelling with them.' (ED7)

5.3.3. Presence as Influenced by the Educator.



The second group of CoD involve aspects that were directly within the control and influence of the educators. These four CoD sit hierarchically within the context and boundaries of the systems and captured aspects which the educators actively influence, and which directly enabled (and limited) their ability to be present.

5.3.3.1. Educators know themselves.



The educators believe that their ability to know themselves is a crucial component in helping them to be present. Educator 1 summarised the connection between presence and knowledge of self by suggesting that:

> presence is a by-product of being grounded in the sense that I'm in the here and now through being aware of my own processes and, being open to other people's processes.

Knowledge of self was integral to defining who the educators believed themselves to be. The educators acknowledged that being a counselling practitioner had necessitated them developing an understanding of themselves and this knowledge had often arisen through their participation in therapy. They believed that they had developed an awareness of their strengths and weaknesses, skills, abilities, and goals and that this facilitated their ability to avoid being absent and develop across the fields of presence. More specifically:

1) The educators acknowledged their own ability, and their peers' ability, to be absent **[TEA 1]** and they believe their consciousness of absence sets them apart from their teaching peers outside counselling:

> Doing what we can to avoid it [absence] and being as present as we can, but accepting it [absence], acknowledging that it does happen. And I'm big enough to say; it's just happened to me. (ED10)

> I'm a personable person. I listen to the person. I try and understand what they're going through. And I can tell you that there are lecturers out there that don't do that. I treat the students like a human being. (ED13)

2) Within **TEA 2**, the educators were aware they had developed roles through habit, practise, and experience. Their 'knowledge of self-presence' appeared tacit, with the educators not consciously aware of the application of their self-knowledge, only becoming aware as an artefact of the research conversation:

> [presence in teaching is] probably something that has just evolved for me. … Rather than me thinking right, as a teacher, in a counselling program, this is what the characteristics that I need to display or are important in terms of that. (ED9)

> I know that in class, as much as one talks about being genuine and being congruent with who I am, there's also the idea that I can't just be completely congruent, because. … In a way, I think one compartmentalises that, to say that for the next three hours I'm going to be … the lecturer. And so, that is the role. And so perhaps I get into role because that's one of the roles of my life. (ED10)

> I'm still influenced by my clinical background, I suppose. I can't dismiss that; it's just not me. I just can't do it. I feel like I'm not doing my job. I feel like I'm doing a sub-job if I don't consider their situation. That's just who I am, yeah. [LAUGH] … there is a style about me that permeates in all roles, absolutely. (ED15)

3) The educators also consciously applied their knowledge of self to develop a deeper presence with the students through:

   a) reflecting on their own behaviour:

> I'm certainly conscious about, … a lot of self-awareness. … I developed it as part of my therapy; I think it really works for me with my students. **[TEA 3]** (ED10)

something that helps one develop presence, is understanding how my energy might affect others. **[TEA 3]** (ED14)

I think it's that involvement [with the students] that's crucial actually. And the students, of course, pick that up. … I think it's because the tutor was fairly self-aware. **[TEA 3]** (ED7)

Other practitioners haven't even gone near their own stuff. We go near our own stuff. I'll say wounded healer here you are, let's go. **[TEA 3]** (ED3)

b) utilising the skills that they have developed and the experiences they encountered themselves:

It's not often that I get stuck in front of a class and can't think of a way out. And if I do get stuck, I'll say look, I feel a bit stuck about that. I kind of feel confident that I can manage most things … And if I get overwhelmed, which does happen, I go out and seek help or talk to my own supervisor or some other staff and say, look, this is happening, and I'm not sure what to do. **[TEA 2]** (ED12)

If I'm feeling particularly irritated by a student, then I will try to be cognizant of what's happening for me, what's happening for me first before. And I think those are elements that I think are really important in any relationship. **[TEA 2]** (ED10)

[I've] just become more mature as a person so that I feel more comfortable being more genuine. **[TEA 2]** (ED5)

c) building the type of environment they wish to develop:

I suppose I smile a fair bit. I have a relatively strong sense of my own ridiculousness. And I use humour I suppose, not as jokes but I'll challenge my own way of thinking. I tell them stories about the mistakes I've made in therapy. **[TEA 2]** (ED13)

I think presence is a by-product of being grounded in the sense that I'm in the here and now through being aware of my own processes and being open to other people's processes. … that requires a flexibility … in a classroom, so to speak, think about what we need to do and where we need to go and what's

important, and holding all of those things in your consciousness without getting blown away by the complexity of it. **[TEA 3]** (ED1)

I suppose that it [the relationship] becomes quite reciprocal … [showing] humility … being vulnerable, in being deconstructing who I am to be able to identify with them [the students]. … And I think that reinforces in itself. They'll see me in a positive light, I see them in a positive [light]. **[TEA 4]** (ED10)

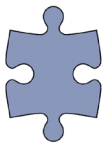
d) demonstrating the capacity to show vulnerability:

I'm actually a very here and now type therapist and that's the sort of teacher I want to be. … I have a deep. … I really believe in a therapeutic relationship. **[TEA 5]** (ED3)

I just take it [my anxiety] in with me. It's just there, and I just start and find myself relaxing. It's a very common feeling for me. I've been doing it for a long time. Every year I feel anxious about meeting a class full of people for the first time. That's never gone away, but I've survived it every year. **[TEA 2]** (ED8)

I always tell them something about my own convoluted pathway to being the person who stands in front of them and teaches them counselling. **[TEA 2]** (ED14)

5.3.3.2. Educators' preparation.



The range of educators' thoughts about preparation varied, but only one comment was made regarding an absence of preparation **[TEA 1]** when educator 13 indicated that they are "usually rushing, so I never have any preparation, I'm always late or something". While the other comments indicated that a range of methods were used to prepare for teaching and being present; from a focus on their own experiences **[TEA 2]** and having material they "understand" (ED13), and which was "alive" (ED3), to preparation that focused on transformation **[TEA 5]**: "I

would also try and focus myself on being present to every opportunity for encouraging a profound moment for students (ED5).

1) The educators utilised their presence to build presence at **TEA 2** by:

   a) focusing on themselves:

> I like to start the day meditating … I have to be kind of in my own body and noticing my contact with the earth, … I have some time to myself in between what I'm doing so that I can collect myself. And again, it's about trying to keep my sense of where I am in the here and now and not getting too externalised in my consciousness. (ED1)
>
> I find with my own personal teaching it has to be alive on that day. I will spend three or four hours prior to doing the lecture, revisiting, so I'm working in the here and now. I've had to somehow bring something that stimulates me and is new to me to be able to give it to them. (ED3)

   b) focusing on the curriculum materials:

> I obviously have a plan and want to get through as closely to that plan as possible, without being too rigid. There has to be that allowance for the flexibility in there. (ED9)
>
> I am very, very well prepared. I would actually rescript my whole lesson so that I would need to be able to understand it from my perspective. And I would bring it out as if I'd written it to myself. And I'd make sure that any questions that I had around it I would investigate it myself, so that, yeah, I came in very, very prepared. (ED10)

2) Within **TEA 3 and 4** the educators' preparation strategies facilitated their ability to:

   a) focus on the teaching space to build presence with the students:

> Yeah, I do consciously create that (therapeutic) space in my classroom. … when I prepared my lessons; I do it in fairly great detail. I'm looking at each particular thing that I do. I'll try to imagine the classroom. **[TEA 3]** (ED2)
>
> I'm also spending an incredible lot of energy trying to establish the situation where everyone is involved and working together. It's particularly exaggerated

when you have external students … I mean, there is a range of logistical activities that I can do, that's so students don't feel embarrassed about being asked a question that they weren't anticipating, or that they hadn't done any preparation for, etc. **[TEA 3]** (ED6)

That physical built environment communicates to the students, "okay, I can't hide behind the desk here, I am an equal, full member of this circle." I sit in this circle too. And so, there's a communication, hopefully there, that I am a part of this process. That needs to be a safe space in a workshop, as in a therapy room. … That pattern, I try and set up early. **[TEA 4]** (ED5)

b) make connections between the teaching materials and the student's journey:

I always review my material the day before. … the week before I will tend to do a quick literature search to see if there are any new techniques or new articles or research papers about a particular topic that may not significantly change what I'm going to teach, …[I] start to think, perhaps certainly not to plan but to get an idea of where I might ask a different student to contribute. **[TEA 3]** (ED9)

Usually, we start in class with just a general discussion about how people are going. … So rather than just coming in and starting with the lecture so to speak. … so, they get a bit of a chance to just to say how they're doing. I suppose that is a bit like a therapy session in that the client sort of begins by talking about what they're doing. How they're going. What they need. **[TEA 4]** (ED8)

c) build predictability and structure of the teaching and learning:

My preparation is absolutely, again, articulated and expressed process. First of all, I know that my materials are sorted to the detail and structured properly, so that if they want to find something, it's there. … Structurally it's there, cos then they feel safe. And then I know that it's done too. ... And then I don't get too rattled around either, so that helps everybody. **[TEA 4]** (ED12)

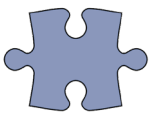
It is kind of a rhythm. … when I create a lecture … and I've done PowerPoints, which I always use as a sort of structure. Then I'll go back and look at where can I invite interaction, where can I pepper the lecture with

> cartoons if possible? Activities, discussion or reflection questions, or points where I ask them to summarise or link this whatever we've talked about to something they already know. Maybe link what has been said [previously] … [it's] very deliberately built in. **[TEA 4]** (ED13)

3) The educators were also preparing to set up the potential for the transformational **[TEA 5]**, building from preparing themselves, preparing for the students, and structuring the environment to connect with them, to recognising each individual's journey striving for the profound:

> I would have a little ritual of sort of centring myself. … taking the moment to think for myself, to remind myself what this process that I'm facilitating is all about. That it's based on the connection that I need to be present to the material I'm facilitating, but also to each and every person that's present. … I would also try and focus myself on being present to every opportunity for encouraging a profound moment for students that might arise through our time together. **[TEA 5]** (ED5)

5.3.3.3. Educators build presence through modelling.



This CoD highlights how the educators used modelling to build presence. Modelling was not a topic the educators were asked to discuss directly. However, 10 of the educators referred to their use of modelling and their comments spread across four of the five phases of presence. There were no comments about the effect of an absence of modelling **[TEA 1]** on their ability to be present with the students. However, the emphasis the educators made of modelling, even at the **TEA 2** level, suggested that modelling is a vital component of their repertoire assisting them and the students in building the 'image of a counsellor'. Modelling was employed to build a connection between the educator, the student, and the curriculum. The educators felt modelling helped them:

1) achieve their goals:

> I want to model [equal opportunity for learning] because the subject really focuses on diversity. I want to model that I'm achieving that. … I'm using the modelling. I think about the kinds of scaffolds that I use and what's going to help me. **[TEA 2**] (ED6)

> I think if you don't believe in your students, you're not modelling to them what they need to do as therapists. … They've got to have that [therapeutic presence] modelled to them. … I want them to know that somebody heard. That it mattered. I want them to know. So, when they're clear in their mind, what's driving what they want them to know from that client? **[TEA 4]** (ED13)

> I really want to push that idea of modelling all the time … we're putting a lot of emphasis on understanding the power of modelling. … modelling is a very powerful way of learning. **[TEA 2]** (ED6)

2) explicitly model the skills and approach the students are required to observe and learn:

> I'll be noticing behaviours that they do and picking up on them articulating, reinforcing them. Some behaviours that they do that are not helpful, I ignore. … this is modelling a counselling skill or a therapeutic presence cos I tell them; say it how it is. **[TEA 2]** (ED12)

> I'm always talking about maintaining your own therapeutic presence. … I'll talk with the students about developing your own sense of therapeutic presence and being present with the clients. I think part of that then crosses over into educated work, in terms of that I feel the need to be very present in teaching environments. **[TEA 3]** (ED11)

> I think we really would be modelling non-defensiveness. … So that you are sort of accessible to students and that is modelling what we want them to do when they've got a client. **[TEA 5]** (ED7)

> what I am modelling is extreme attentiveness. **[TEA 5]** (ED4)

3) build the connection with the students:

> Well, I suppose the first thing is modelling. If you are expecting students to be prepared to take a risk. You've got to be prepared to take a risk yourself … if you want them to become genuine practitioners, then they need to see you as genuine. … I mean, there's a bit of a joke students have. I kind of get going on a topic and something, and get quite carried away, and get quite passionate, and then I finish up with saying "end of sermon, amen". And they'll all have a bit of a giggle. **[TEA 4]** (ED13)

> I'm modelling therapeutic presence … and it's about a particular way of interacting. Which is what I'm trying to teach them. **[TEA 4+]** (ED12)

4) share of themselves:

> The importance of being able to share that vulnerability. … Well, I think part of it is I would model it. And I would talk about the benefits that I've seen from it. I'll talk about and demonstrate the worth that comes from, if they're, for example, at their placement. I guess that's more about talking rather than what I actually do. [I'm] responding very openly to it and being very accepting of it [vulnerability]. … I definitely am aware that I'm doing that. Definitely, I'm wanting it to be there. I think that the main thing that I do is demonstrate a real openness and acceptance of it. **[TEA 2]** (ED11)

> You say, I don't actually know that, but I'll find out, and I'll write to you tomorrow. … So that's the sort of behaviour we would want a tutor to emulate. **[TEA 2]** (ED7)

5) demonstrate appropriate professional boundaries:

> Yeah, I mean, I am very private about my personal life. And I will certainly not divulge any of my personal details that I'm not comfortable to share.

> Well, I am honest about who I am, which is somebody who is private and not prepared to. ... I mean, I've tried going beyond that boundary, and it doesn't suit me, it doesn't sit with me. I am a teacher to them. I am the container of that space. And that feels most beneficial to me. **[TEA 2]** (ED8)

> They can see that I'm not going to be their everything, that I do have relatively strict boundaries in terms of what my role is. But that I'm here to support them as well. **[TEA 3]** (ED9)

5.3.3.4. Educators' availability to, connection with, and knowledge of students.

The educators' level of availability to the students, the connections they made with them, and the knowledge the educators held of the student journey, formed the foundations of this CoD. The goal of phenomenography is not to unearth the essence of the phenomenon but rather capture the variance within the conception. The image of presence that emerged from the conversations is captured in *Figure 5.3* and shows the variation in the words[21] educators used to conceptualise presence of which 'available' and 'connect' are representatives rather than the label of choice. The full range of words shown in Appendix J also highlight the variation within the key aspects of this CoD and how they evolve across the five fields of presence.

---

[21] Words were grouped by their stem. For example: presence and present were group together and counted as a single entity. 'Stop words' [we, they, student, teacher, etc.] have been removed. A full list of the words and their associated stems is included in Appendix J.

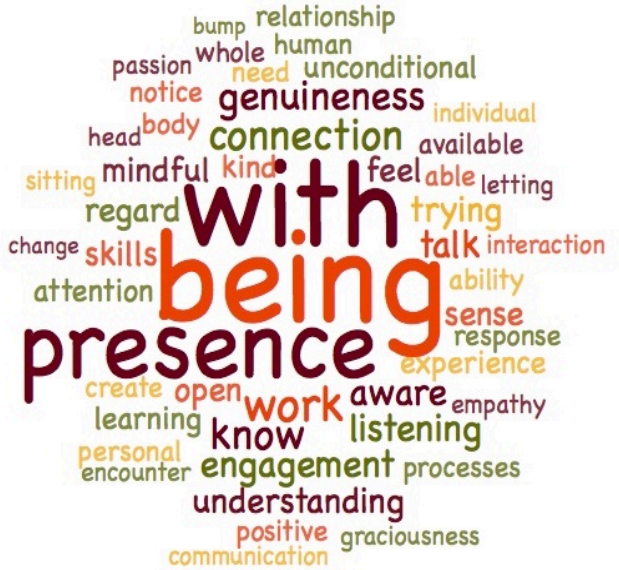


Figure 5.3: The 50 most common words educators used to discuss presence.

The words used to build the word cloud came directly from the educators' comments and was developed by collating the phrases the educators used to discuss presence and coded during R/L#5. The coded words were loaded into the NVivo word cloud tool. Word frequency, which underlies the structure of the word cloud, is often utilised to prioritise one term over another, i.e. more frequent words appearing in a larger font. However, while the NVivo process was utilised here the intent of *Figure 5.3* is to demonstrate the diversity of words used by the educators rather than prioritise one word over another. Consequently, the word cloud is a representation of the variation in terms used to describe how the educators' availability, their connections and the knowledge they held of the student journey. The discussion undertaken in the following sections further link the words highlighted in *Figure 5.3* with the TEA.

The focus within this CoD was on how the educators worked to know the students and make themselves available to and connect with them. The educators commented that:

1) The absence of presence **[TEA 1]**, for example, was noticed when the educators or the students were unavailable:

> It was about her manner, the person's manner, that she was abrupt. That she had too much, information overload. She assumed too much. And wasn't very available. (ED7);
>
> I think it's difficult for them [external students] to persevere. I can imagine… I've done all my work, and then I've come home, and I helped the kids have dinner, etc., and at 10 o'clock I find time to start to listen to a lecture. It would be very difficult for me to persevere through a monologue. (ED6)

2) The outer fields of presence **[TEA 2+]** involved utilising strategies to build presence by actively:

   a) setting up the environment:

> I definitely am aware of creating an environment where any kind of vulnerability will be explored in a very open, non-judgmental way. **[TEA 3+]** (ED11)
>
> I'm trying to encourage them to become self-aware, be able to be with themselves while they encounter whatever material comes along. **[TEA 2]** (ED3)
>
> [I get good evaluation] Mine are a hell of a lot better. Because I'm a personable person. I listen to the person. I try and understand what they're going through. … So, I treat the students like a human being. **[TEA 3+]** (ED15)
>
> we have to try and embody those kinds of qualities ourselves, and admit when we're wrong or don't know something, or yeah. We have to take on feedback from the students, listen to that actively. **[TEA 4]** (ED8)

   b) constructing boundaries within which the class works:

> I try to be the same person within the constraints. **[TEA 2]** (ED14)
>
> With some students, I also want to respect the boundaries, and their space is not my space. … I'm in a teaching role I'm not in a friendship role. So, the

nature of the space sometimes is, to use that word contested, or they would like it to be a different source of space, and so in that sense, I'm also pulling back a bit. And got to recognise what's their stuff and what is mine. … I like to have a negotiated space where we can address things that come up that are relevant, and it's useful. **[TEA 2]** (ED1)

[a deep conversation is] something that I'd like to achieve as a way of demonstrating to the students, and also including them in the process. [**TEA 5]** (ED6)

c) developing a culture of risk-taking:

I suppose my getting used to the discomfort, at my own discomfort as it were. I think it has been important because, again, I'm not, in the therapy room. I won't be too quick to fill in the space, or I won't be anxious if I'm doing something, or I can sit, I can leave it. I am more comfortable, if a student has to, in fact, in my master's class, two nights ago, there were two questions that they asked me, and I didn't know. **[TEA 2]** (ED10)

And if I don't know something, I'll say, well I don't know, but I'm happy to find out, or maybe somebody else can, or whatever. We don't know everything. **[TEA 3]** (ED11)

[if] I know somebody has an interest in and or works in that I will invite them for comments. … I [also] take a point of asking people from different countries, so, what are you doing in your country about this, what is the system like? … in a supportive and encouraging way, inviting them to come forward and give their ideas. **[TEA 4]** (ED9)

3) The educators relied on several personal attributes to build presence. These included utilising their:

a) personal approach and style:

I want to present myself as genuine as possible, so I want to be as relaxed as I can and as genuine as I can. Not a performer, but just a genuine person interacting as I am. … I'm just me. … [and show] genuineness, empathy, and unconditional positive regard. **[TEA 2]** (ED5)

I think passion has got a lot to do with it. Enthusiasm, Fairness. I think in a way my undivided focus on, my individualised way of regarding a student. I'm very warm. I'm very casual. … I use humour a lot. … And often it can be self-deprecating humour. I may ridicule myself … **[TEA 2]** … I'm intensely, intensely engaged. … And I feel it with my whole body and mind. … It means that my capacity to be vigilant to others, attune to others is very heightened at that particular stage. **[TEA 4]** (ED10)

[The students see me as] a personable educator, approachable. …'She takes the time to understand me'. So that's the personal side coming through. I tend to get good comments on both sides, whereas other educators not so. **[TEA 4]** (ED15)

b) life experiences:

I definitely think early in my career that I would just work to present myself as someone who knew everything. [Laugh] I'm very aware of that now that I would just structure things so much that there wasn't room to move, there wasn't room to go off track a little bit or explore a particular kind of issue. **[TEA 2]** And interestingly, whenever I ask for feedback now, the students say that that's what they value in classes. The ability to go off on a particular topic, or what have you. **[TEA 3]** (ED11)

I suppose in my field I'm more sensitive to the student issues because I see it from a clinical psychology point of view. I might be sitting there trying to understand it from a clinical point of view, and consequently, that's where the humanness comes out in me, because of my background…. **[TEA 4]** (ED15)

c) awareness of the students' journey:

[I teach] x number of individuals definitely. They're all on different trajectories. **[TEA 3+]** (ED15)

I think it is that ability …of really getting to know each student, individualising it. So that they [the teaching team] actually have a background awareness of the needs of each student. We do really get to know the students well, through their written work, but also through the way they interact. **[TEA 4]** (ED7)

We walk beside them while they go on this self-discovery, learning journey. **[TEA 5]** (ED2)

4) Within this CoD the breadth of presence is achieved through:

a) being available and connecting:

being open to them, to what's happening with them at the time, to taking in all of the stuff that you know. … And so, your presence is about. … I mean, you go away exhausted, because you're busy really putting everything into it and that's important. **[TEA 3]** (ED13)

firstly, is to be available to, I think connect with the other person, and that connection means that I also have to be connected to myself. … So that I can also notice how the other person, and not get the two confused. … It is about connectedness. … that's what I'm trying to do. **[TEA 4]** (ED1)

I would work really hard at having a presence with those students. I ring them every fortnight. I will email them. When they send me some sort of thing I will try to respond to as soon as I can. I think that presence is really important. Presence may not even necessarily mean geographical presence. **[TEA 4]** (ED2)

b) recognising the simple things

The simple fact of attending to a person can empower people. …If I attend to them, then I'm going to get a response. They feel it, if they have some value, therefore whatever our discussion is about or whatever I'm talking to them about is going to be meaningful for them. **[TEA 3]** (ED2)

I think by being very available, by being responsive and interactive. I think that helps. **[TEA 4]** (ED7)

I'll walk around the room and then just have conversations with people about how they're going, how they're processing information, and the skills that they're learning, if they are working in the field, how they may be able to use that in practice, tomorrow for example. **[TEA 4]** (ED9)

c) developing a depth of connection and engagement

> I relate with them as if they were in my room (as a client), but not giving them sole sway over the whole class. But my first way I try and talk them is as if they were in my room. Same tone of voice, same sort of energy. Same sort of thing. And almost like building that bridge to them. **[TEA 3]** (ED14)

> In that profound connection is really where change occurs. … There's something, there's an extra layer of understanding and learning that occurs when there's a human interaction involved in that process, … trying as much as possible, focusing as much as possible on sharing and providing so unconditional positive regard, empathy, and genuineness. **[TEA 5]** (ED5)

> I realise that [spontaneity], only comes when there is an engagement. When I've rigidly got my agenda that I'm gonna do and I'm going to get through this and this and this, there's much less of that. … There is some, there's kind of something happens, when there's a real engagement the spontaneity happens and it's much more, well, invigorating for everybody, I think. **[TEA 5]** (ED8)

5.3.4. Presence as influenced by educators and students together.

The final group of CoD involved the educator and students working together to build presence. Through the various strategies, they utilised they were able to work towards developing significant learning outcomes and transformative relationships.

5.3.4.1. The educators and students build presence together.

The way the educators and students set up and maintained the teacher-student relationship is a critical aspect of presence. When presence was absent **[TEA 1]**, teaching and learning were affected. However, when the educator and the student collaborate and work to build the relationship when they are both present, the potential for transformation is made possible **[TEA 5]**.

1) The educators noticed the absence of presence **[TEA 1]** when the connection between them and the students was lost because:

   a) the educators did not connect with the students:

      [A staff member left] we felt this isn't working. They were slightly, somebody who was teaching in a slightly critical way, a bit, sort of omnipotent almost, it just doesn't work. (ED7)

      [There is] a lot of talking by staff, thinking they need to tell stuff instead of listening from staff, I think there's that: 'I'm university lecturer so I should be the expert.' It's their learning, not mine. … I'll have a different feeling in the room than another staff member who tries to talk at or over students. (ED12)

   b) the student(s) did not connect with the educator:

      I did have one teacher who, again an amazing teacher. One of the quads, he had them working in quads, and one of the quads developed quite intense conflict. … the group members didn't have any capacity to take on anything that was said to them or reflected to them, and they were quite aggressive, and there was no safety there for the students. … He just had to do something to get through to the end of the semester. That was unfortunate. (ED8)

2) When the educators and the students work to build the relationship, when they are both present and collaborate, the potential for transformation was made possible:

   [they are] part of this process … I am not separate from you, I'm part of this circle. … I would consciously set it [the room] up for that reason, … [the same] space as what we're setting up as therapists. **[TEA 3]** (ED5)

   I suppose it's a kind of mentoring process, that someone who is, in a way it's like Vygotsky, a more knowledgeable other is working with them to help them try and understand. … it's interesting because the students feel more at ease about joining. **[TEA 3+]** (ED6)

3) The educators and students worked together **[TEA 3+)** when they demonstrate that they:

a) noticed a fracture in the relationship

> If there's some reason why you know I'm not engaging with the group… I'm struggling with engagement in that situation. … I had a group with about three or four people who, they were fairly hostile I think. I felt as if they were fairly hostile at times to things that were happening. … they were a little enclave. They wouldn't work with anyone else. **[TEA 1]** … What I did was confront that by going to, when they were doing group work or smaller group work and joining into the group. … Instead of moving away I move towards them. And entered, … I just moved in with them and just listened to what they were talking about and engaged with what they were saying, and you know just sort of settled that down, that sort of tension that was clearly palpably between us. **[TEA 4]** (ED8)

> teaching counselling is one of those things that activates your students' own inner material. Whether they're aware of it or not. So, that relationship is always something I see as critical to establish early on, and I try to get a sense of solid footing in it. **[TEA 3+]** (ED14)

b) validated their ability to contribute to the learning and appreciate each other's contributions:

> I try and build what I call a sense of safe refuge. And that goes two ways…. Now, what that means is that they're listened to but not to the exclusion of other students. That their perspective has value. Even if I don't agree with it. That challenges to their … whatever their perspective is … any challenges are brought with a sense of diplomacy rather than heavy-handedness. **[TEA 3]** (ED14)

> I supposed the first thing we do in our classes is to create a safe place … within that space we can actually then validate people. They can share their stories without being judged, without being criticised, or without fearing that

they are being vulnerable and that they're not going to be damaged in some way. **[TEA 3+]** (ED2)

And we've engaged with them. We talked to them about it. We didn't just accept, we did actually engage and talk with them about it. **[TEA 4]** (ED7)

4) The educators recognised that learning was a two-way street requiring connected engagement **[TEA 4]**:

I think that it's a two-way street. It's trying to have this mutual conversation going on between the two of you, and I think that in some ways that becomes a problem if it's just you. If that isn't a two-way street, so trying to create ways where there's a two-way street happening. (ED6)

I think that's much easier in a workshop environment where the role is more of a facilitator and I would even go so far as to say a group member to some extent, so that it's a real genuine sharing relationship. More opportunity for interchange and for that relationship to develop … it's profoundly important that they develop relationships with each other. And it, so it's not just the relationship with me, it's all the relationships that add an extra level to that learning process. (ED5)

5) Transformative experiences **[TEA 5]**, for both the educator and the students, occur when both were present, and a deeper presence developed:

I think it has to do with the students and how connected they are with the material, and what comes back from them. I find when there's that interaction, that's when [spontaneity] is more likely to happen. It doesn't just happen just in me it's got to be some kind of relational experience. (ED8)

Rather than doing to. They get touched. I get touched. We have a real relationship. (ED3)

I believe that we feel one another, at very unconscious and non-verbal ways, and I think some of that may be coming through. … I think that these human qualities and experiences are actually felt by us, a felt experience, rather than a verbalised experience - way. (ED10)

there's payoffs with both. (ED15)

5.4. Critical Patterns of Variation

The seven different ways of experiencing presence (Categories of Description, CoD) and the manner in which presence was increasing experienced by the educators (Themes of Expanding Awareness, TEA) discussed in the previous section highlighted how the CoD and TEA are interrelated and outlined the "empirical evidence" (Åkerlind, 2005d, p. 152) supporting the proposed CoD structure as presented in *Figure 5.1*. To further capture these connections and present a holistic view of the 'present counselling educator' Table 5.4 was developed. Using the educators' words to describe presence provides further "logical evidence" (Åkerlind, 2005d, p. 152) for the five TEA, as illustrated in *Figure 5.2* and the links between, and variation across the categories. Table 5.4 also facilitates a lived explanation for the suggested hierarchical structure embedded with the CoD and TEA.

CoD 1 and 2 sit solely within the context of the systems the educators are operating within. CoD 1 and 2 recognise that when presence is absent [TEA 1], systems have the potential to limit the outcomes and professional competencies for the students. Within the broader fields of presence, the organisational structure, CoD 1, can assist the educator to move towards opening the relationship to transformative presence and professional growth [TEA 5]. CoD 2 sees a shift from the educators directing the students through the curriculum [TEA 1], to actively engaging with the students so they can experience, albeit limited by the context of the system, the various fields of presence within the counselling process [TEA 5].

Table 5.4: *Key Components in the Variation in Educators' Conceptualisation of Presence*

	Categories of Description						
	CoD 1	CoD 2	CoD 3	CoD 4	CoD 5	CoD 6	CoD 7
Themes of Expanding Awareness	Organisational & Program Structure	Program & professional goals	Know themselves	Preparation	Modelling	Availability, connection & knowledge	Building together
TEA 1 Absence of presence	Decreased standards and professional competencies		Absence of the 'person'	Rushing	Absence of 'image of a counsellor'	Unavailable	Telling, omnipotent, clique
TEA 2 Presence of self	Educator focused	Manage the students & curriculum	Tacit – In role	Curriculum or educator focused	'Walking the walk'	Be myself, genuine & consistent	Activates inner material
TEA 3 Presence of other (for)	Build links for students	Build culture & structure	Open to other's process	Planning for where they are at	Demonstrating being there – *for* another	Engaged & congruent	Mentoring
TEA 4 Presence that connects (with)	Facilitates interaction & connection	Develop collaboration	Capacity for reciprocal relationship	Structuring for connection	Experience being *with*	Build rapport and attend with them	Learning is a two-way street
TEA 5 Presence that transforms	Opens connection	Experience being a counsellor	Capacity for a real relationship	Designs for profound moments	Extreme attentiveness	Deep conversation, profound connection	A Transformative relationship

CoD 3—6 represent those aspects the educators directly influence. These four CoD lie within the boundaries and confines of the educational and professional systems and have an impact on the educator's ability to be present. For example, the educators commented that the ability to know self, CoD 3, was a key aspect of presence and the absence of self-knowledge [TEA 1] removed the ability to be present. While having a deep understanding of themselves facilitated their ability to operate within the deeper fields of presence, they believe, this depth of presence ultimately provided an opportunity for the students to have an insightful understating and experience of presence and the counselling relationship [TEA 5]. Likewise, the preparation the educators undertook, CoD 4, either limited the students' experience [TEA 1] or set the groundwork for profound moments [TEA 5]. CoD 5 attested to the influence modelling has on the students' experience; shifting from an absence of the image of a counsellor [TEA 1] to levels of extreme attentiveness [TEA 5]. Finally, the educators' ability to be available to, connected with, and knowledgeable of the students, CoD 6, sits at the core of presence. Situations where the educator (or student) was unavailable, nullified any opportunity to be present [TEA 1]. However, the intense conversation and profound connections that were possible at TEA 5 provided opportunities for transformative experiences.

CoD 7 is dependent on the previous two groups of CoD and focuses on the students and educators working together. Those situations where either a clique developed within the class or the educator took a centre stage approach [TEA 1], both significantly reduced the educator's and the student's abilities to be present with each other. This disconnectedness stood in contrast to situations where a real relationship developed; a relationship that was mutually beneficial and transformed both [TEA 5].

5.5. Linking to the Literature

A total of 404 publications were examined in the review of the presence literature undertaken in Chapter 3 (also see Appendix A for a list of authors). Table 5.5 summarises this literature when examined for discussions of the TEA (discussions of the CoD are also included in the count). Every publication in the list discussed presence and all match at least one of the conceptional aspects described by the educators. One hundred and eighty-two publications discussed only one of the five TEA, 43 discussed four or more and six publications could be connected to all five aspects of presence. The education literature was the only group to not explicitly discuss absence. Thirty articles were referenced by more than one professional group, some across multiple professions. For example, Osterman and Schwartz-Barcott (1996) were referenced 28 times across three of the four professional groups. No individual article was referenced across all four professional groups.

Table 5.5: *Percentage (Number) of publications that discuss the Themes of Expanding Awareness*

Professional Group	**TEA 1** Absence of presence	**TEA 2** Presence of self	**TEA 3** Presence of other - *there & for*	**TEA 4** Presence that connects *with*	**TEA 5** Presence that transforms	Number of Publications
Counselling	4% (6)	41% (59)	50% (71)	74% (106)	33% (47)	143
Education	0% (0)	37% (33)	72% (65)	72% (65)	46% (41)	90
Nursing	4% (4)	38% (42)	49% (54)	82% (91)	45% (50)	111
Occupational Therapy	3% (3)	24% (22)	24% (22)	85% (78)	8% (7)	92
**Total publications	3% (12)	35% (141)	48% (193)	78% (316)	33% (132)	404

**Note: Total number of publications refers to the actual number citing that TEA. Thirty articles were referenced by more than one professional group

5.6. What is it to be Present within the Teaching Relationship?

The educators' conceptions of presence emerged from the analysis of the conversations and the development of the CoD *Figure 5.1*, the TEA and the corresponding image of the fields of presence represented in *Figure 5.2*. The educators' conception of presence in their teaching was different to the presence they experienced in therapy. They were conscious of the different boundaries they traversed and the different roles that dictated their level of presence with the students. The educators also recognised the need to match the level of presence with the role they were undertaking, and that the aim of their teaching was to facilitate students to become capable and competent to perform the task of being a counsellor.

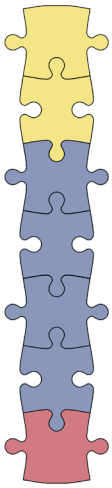


Figure 5.1

Figure 5.2

The following paragraphs present the interconnected description of presence as a summary of the links between the CoD, the fields of presence, the philosophical antecedents and the research literature (discussed in Chapter 2 and Chapter 3) and more specifically the interplay between the CoD and the fields of presence as represented in Table 5.4.

5.6.1. An interconnected description of presence.

The educator's view of presence builds from an awareness that they must not be absent, they must be present. Through this awareness of a desire to be present emerges an understanding of their *self* and its availability to form a relationship consciously and purposefully with an *other,* 'to be present'. The educator's desire for a purposeful relationship evolves within the context of their institution and centres on strategically working towards building the students' knowledge, skills and competencies. This

purposeful relationship is designed to act *on* and *for* the students, and necessitates the educators modelling, directing, demanding, and at times cajoling the students to move forwards towards achieving the academic goals. At other times, the relationship is more therapeutic, with the educators acting *with* the students in a relationship that is supportive, helpful and encouraging. This is a relationship in which the educators utilised their therapeutic knowledge and skills to work with the students to achieve the individual and collective goals. The final field of presence develops when the relationship between the educator and the student develop results in a loss of self and a merging of experience, a relationship within which both educator and student are transformed.

The present educator can be captured in 5 general statement. These statements are summarised in the following sections and links to the literature are outlined.

I am a Present Teacher:

- I am not absent
- I am present with, and aware of, myself
- I work on the students within the context of institutional and professional boundaries, modelling for them to achieve predetermined outcomes.
- I work with the students to achieve our shared and individual goals
- We achieve growth, development and transformation through this relationship.

5.6.1.1. I am not absent.

Absence: The overall picture offered by the five fields sees presence flowing out of absence: the educators build presence out of consciousness, and through an awareness of absence. Being present required acknowledging that absence, either within themselves or their teaching practice, can and does occur. Absence is not merely

a physical absence; the educators recognised that they can be present when they are physically absent in their online teaching. Physical absence, however, does not always signify presence; the educators noticed their absence as a loss of connection that was predominantly an emotional and intellectual absence. The educators believed they needed to be connected, present emotionally and intellectually within their teaching relationships. The educators thought that absence could have a negative impact on both educator and student and was detrimental to both their practice and to student outcomes.

Absence is the least acknowledged area in the literature with only a small number, 3% of the 404 articles exploring absence (see Table 5.5). Geller, one of the more prolific writers, referenced five of these articles and commented that presence is highlighted by those moments where we become "aware of no longer being present" (2001, p. 15), which echoes the educator comments discussed previously. This view of presence is consistent with an awareness of the connection between absence and presence and pairs with Voegelin's considerations of the flow of presence that emerges from 'the void' and Laozi's thoughts of the importance of the 'in-between' (see page 64 and 66 above).

5.6.1.2. I am present with, and aware of, myself.

Presence of Self: The educators' expanding awareness of presence developed out of their recognition of them *selves*. This self-presence is succinctly captured in Kierkegaard's comment "it is only the person who is present to himself that is happy" (1843/2004, p. 214). The educators' sense of their presence links back to the therapeutic traditions most have experienced and practised. Their awareness of needing to be self-present is part and parcel of how the educators view themselves and provided the groundwork from which the educators could bring their attention to the here and now of the relationships within which they were working. This mindful 'bare

attention', *sati*, provided the space within which the educators developed the capacity to move outside themselves and recognised an *other* – in the here and now.

A little over one-third of the presence literature explored discussed the self as an aspect of presence. Around 40% of the counselling, education and nursing literature considered an aspect of self-awareness, self-reflection or, in the case of the counselling literature, or an understanding of the deeper *self* via personal therapy as important in developing presence. The emphasis on *self* within the education literature appears to be overlapping but different component of presence. The need to recognise the importance of the *self* from the perspective of emotional presence is consistent with discussions considering including a fourth aspect of presence within the Community of Inquiry (CoI) framework (section 3.2.4.2). While the counselling literature focuses on the importance of understanding *self*, it is unclear why, despite Occupational Therapy's use of the term 'Therapeutic Use of Self', only 24% of its literature discussed the importance of *self* in the development of presence. The focus on self in occupational therapy appears directed towards awareness of one knowledge and skills and how the therapist is present, mindful, and in the interaction. A view more consistent with CoI's social presence rather than the educators' belief in the importance of a deep understanding of *self* within presence.

5.6.1.3. I work on the students within the context of institutional and professional boundaries.

Presence of Other: The educators' awareness of *other* is focused on three aspects; the institution, the program and the students. The self-other relationship is explained in Buber's I-It relationship (discussed section 3.1 above). Presence in the territory of I-It situates the *other* as an object: the educators form a relationship that builds around the object, the It of the institution's rules and regulations, the It of the program's goals,

objectives and curriculum, and the It of the student who needs to be directed and supported through their academic journey. Freire (discussed previously page 65) describes this as acting '*on*' rather than '*with*'. The educators recognised that while the aim in therapy was to develop a profound presence with their client, they commented that it was not the same in their teaching and that, at times, their presence needed to be different to allow the student to grow and find their path forward. The educators' comments illustrate this difference when they highlight that part of their role is to educate, prescribe and assess. They had rules and expectations to adhere to, and they needed to manage the students' educational journey, so it followed that appropriate direction. Within this context of helping the students navigate their academic and professional journey the educators believed it was important that the students saw them modelling the learning: "walk the talk". The educators commented that because they were teaching within a counselling program, they were in a unique position to be able to model the present relationship they want the students to be able to develop with their clients.

Seventy-two percent of the education literature emphasised presence as being *there* or acting *on* or *for* the students. Only half of the counselling and nursing literature and only 24% of the occupational therapy literature focused on this aspect of presence. The presence of being there, *for* and *on*, is consistent with Kornelsen's (2006) discussion of the importance of recognising the subject's presence and living one's teaching. Operating within the field of an *other's* presence also represents a component of CoI's cognitive presence connecting with the ideas of reflective practice (Cleveland-Innes et al., 2019). However, while the educators do reference the need for the learning goals to be achieved, they are more relationship focussed in their description of the

learning and do not represent a conception of presence at the depth of learning described within the CoI framework.

5.6.1.4. I work with the students to achieve our shared and individual goals.

Presence with Other: As the focus shifts from a relationship with an object to one involving an interpersonal relationship, the educators' presence shifts towards working *with*. The educators' awareness aligned with Winnicott and Rollo May's notions of a 'real relationship' (see page 44 and 46), and Marcel's 'intersubjectivity'(page 63). In this territory the educators described the relationship as "like the I-Thou existential interaction of Martin Buber" and involved a "real" person-to-person encounter (ED1).

This aspect of presence was the most focused upon in the literature, with 78% of the total publications discussing presence that involved working *with*. The picture was consistent across the four professional groups, the highest being occupational therapy with 85% of the literature discussing this aspect of presence. The CoI framework sees cognitive presence as the presence of learning and this aspect is also emphasised in the educators' desire to work *with* and builds on working *for* and *on* others but, again, the educators' descriptions were not at the deep of presence described in the CoI framework.

5.6.1.5. We achieve growth, development and transformation through this relationship.

Presence that Transforms: The external field of presence is where the practitioner and client build a relationship that can transform. It is the space in which the I-Thou relationship is at its deepest. This is the territory within which Buber and Voegelin suggest we experience the divine, and where Rogers believes profound growth occurs. Maslow describes this form of relationship as one that develops a 'mystic fusion'. The

conceptions developed in the outcome space also resonate with Marcel's thoughts on the transformative nature of presence: "When somebody's presence does really make itself felt, … it makes me more fully myself" (1950, p. 205). From the perspective of mindfulness, the transformative is where Bodhi would suggest that direct insight and wisdom evolve, *sati* + *upaṭṭhāna*. The educators were fully engaged when operating within this aspect of presence. Presence isn't simply intellectual but involves all of one's *self*; sitting within the presence of each *other*, *Dadirri*, is where growth occurs.

The links in the literature to the view that presence can be transformative for both the practitioner and the client occurs in 30—45% of the counselling, education and nursing publications. Occupational therapy was the outlier with only 8% of its literature discussing presence within the context of a relationship that has the potential to transform. Within the context of the CoI framework and as previously mentioned above this field of presence encapsulates the cognitive and teach*ing* aspects of presence. However, the educators emphasise the relationship as being more than just the pedagogical content knowledge that CoI or other educational frameworks promote.

5.7. Chapter Summary

The outcome space that emerged from the conversations with the educators has been outlined and explored in Chapter 5. Seven categories of description (CoD) and five themes or fields of expanding awareness of presence (TEA) were presented. The CoD capture the educators' conceptions of presence highlighting how the educators operate within a bounded system, within which they build a range of present relationships. The TEA developed represents the depth of presence that the educators and students may develop within the teacher-student relationship, building from absence to a presence that transforms both the educators and the students. The final chapter, Chapter 6, discusses the key outcomes of this study, our understanding of presence

within the context of counsellor education and highlights the contribution the study makes to phenomenography and teaching in higher education. The implications for the wider application of the 'fields of presence' model for counselling, the limitations of the study and recommendations for future research are also explored.

This page is intentionally blank

Chapter 6. **Discussion**

Suffering is not a question which demands an answer,
it is not a problem which demands a solution,
it is a mystery which demands a presence.
Anonymous

The field has long known the therapist's personal
presence is more important than whatever treatment is
provided.
(S. D. Miller & Hubble, 2017)

Chapter 6 discusses the research findings and outlines how the research contributes to our understanding of counselling educator presence. The chapter also discusses the potential implications for teaching counselling in higher education and teaching in higher education, and the bearing the research may have on our understanding of phenomenography. A discussion of the theoretical implications of the research and suggestions for future study are examined in sections 6.3. The final section of the thesis brings the chapter and research to its conclusion.

The analogy that emerged during this thesis is 'presence as a jigsaw' and not only refers to the conception of presence itself but also how the phenomenographic process facilitated the development of the researcher's understanding of the conception of presence. A phenomenographic approach was utilised to undertake 15 conversations with counselling educators from across Australian higher education institutions. The presence "jigsaw" was relationally constructed in that it emerged out of how the educators "conceived …various aspects of their reality" (Marton, 1986, p. 42) and how this "reality presents itself in human thinking" (Svensson, 1997, p. 166). Once engaged in the conversation and focused on their teaching practice, the educators articulated how their conceptualisation of presence and what they do to achieve it within their therapeutic practice both mirrored and contrasted their teaching practice.

The aim of the research was to see if the conception of presence, as applied within a therapeutic relationship, was transferable to the classroom context. The second aim was to understand the counselling educators' conceptions of presence within this context, and how and why the 'construction process of presence' unfolded. The exploration of the educators' conceptions of presence, the emergence of the jigsaw, produced a five-field model of presence which parallels the broader notion of presence described within relationship-based profession literature examined within the thesis. The specific categories of description, the jigsaw pieces, mirrored this broader idea of presence, yet expanded on aspects of presence within both the educational and wider relationship-based literature. The contribution of my research to the broader fields of our understanding of presence has been to develop a more complex view of presence and see its parts anew within the context of the teaching of counselling in higher education. There is potential for this view of presence to also have an impact on our understanding of presence in other relationship-based teaching professions and teaching in higher education.

6.1. Discussion of Research Findings

The conception of presence developed through the 15 conversations indicated that the educators believe that presence in therapy is, in essence, the "same" (ED1, ED2, ED13, ED10) as their conception of presence within their teaching relationships. Their view of presence within teaching is represented in two fundamental ways; in the emergence of the seven 'Categories of Description' (CoD), *Figure 5.1*, and the development of the five fields or 'Themes of Expanding Awareness' of presence (TEA), *Figure 5.2*. Table 5.4 represents the interplay between the fields and descriptions by cross-referencing each field (TEA) with each description (CoD). A discussion of the research findings will be outlined in this next section and will consider the connections

between the CoD fields of expanding awareness of presence and their connections to the literature and the philosophical underpinnings discussed in Chapter 3. The next section of the chapter will consider how the conception of presence which has been unearthed through the conversations with the educators, matches and extends previous work on presence within higher education.

6.1.1. Contribution to an understanding of educator presence.

The following section outlines the key contribution this research makes to our understanding of presence by educators who are teaching in master's level counselling programs. The research has confirmed and extended the conception of presence, and, arguably, the findings are relevant to teaching in higher education.

It was logical to choose master's level counselling educators as they teach the importance of the therapeutic relationship, of which presence is a core component. However, it was surprising to find that the idea of taking what counsellors know about presence and applying it to the counsellor's teacher-student relationship had not been explored until now.

It was clear from the conversations with the educators that they believe the presence they aimed to develop in therapeutic practice was something they also attempted to achieve in their teaching practice, although they did not always explicitly or consciously act upon this desire. The educators' beliefs were informed by their professional and personal responsibility to provide a learning environment that can model therapeutic presence and the therapeutic relationship.

The educators' conceptions outlined here bring various aspects of presence discussed in relationship-based professions' literature into the teacher-student relationship (TSR). These aspects of presence have not been reported previously in the education literature.

The first aspect of presence that was not explicitly discussed in the education literature, and that the educators presented as an important aspect of presence, was an explicit awareness of absence. The educators were conscious of their emotional and intellectual presence within their teaching just as they are in their therapeutic relationships. The educators employed a range of strategies to notice when they were absent or when their presence was being drawn elsewhere. They identified their absence was evident when they went off track, or when the students were shifting their focus away from the learning interaction and the educator needed to take action to assist them to return to presence.

The educators described a range of strategies they used outside the classroom to assist them to be present during teaching. Strategies included tapping into their past personal therapy and awareness of themselves, and continuing to undertake personal therapy and professional supervision of their teaching practice. Many of the educators also performed some ritual before entering the classroom space. They reported that the ritual assisted them to be present by choice, inwardly and outwardly preparing to teach, and step into the teaching space and away from their other roles. The rituals employed included meditation or prayer, arriving early, sitting quietly, or working and reworking the teaching materials. These strategies allowed them to move from a 'ghost in the wings' (see page 4 and 105 above) and arrive in the classroom present in the 'here and now' in the classroom with the students.

A new view of presence that developed in the construction of the CoD was the educators' sense of a hierarchy of presence. The CoD structure developed represented the view that two systems, the Australian higher education system, and the professional bodies which accredit the programs, have a presence that stands over them and sets the boundaries within which they teach. These systems have a significant directive or

dictatorial power over how the educators operate and determine the nature and form of relationships they build with the students. The system's presence situates and confines the educators within the ethical, socio-political and economic landscape of the Australian higher education system and the accrediting professional bodies. An awareness of the influence of the systems brought to the forefront of the educators' mind the importance of their responsibility to the university and the professional organisations they are accountable to and represent. The educator's sense of professional responsibility required them to step into relationships styles they do not enter within their therapeutic relationship. They were 'training' future professionals and needed to assist, teach, the students to become competent practitioners who needed to achieve specific professional standards. The presence of the systems and roles the educators took within them represented a key difference between therapeutic and educator presence.

Building out of their awareness of the presence of the systems, the educators reinforced the importance of the 'design' aspects of teach*ing* presence within the Community of Inquiry (CoI) framework. The CoI framework describes this component of teach*ing* presence as a "macro-level" structure and process (Cleveland-Innes et al., 2019, p. 71) and the educators' descriptions of preparation fits within this aspect. This broader view of design captures a much wider understanding of the importance of the educator preparing them *selves* for teaching, particularly within the context of counselling programs. This extended view of teach*ing* presence has implications for all accredited professional degrees, and even more generally for teaching within higher education. Without the time and space to prepare the educators believed they would be ill equipped to be present in the learning environment.

The educators also mentioned various other strategies and processes they used to 'design' the teaching and learning space (be it face to face, online or blended) and to develop and deliver the specific curriculum required to meet the desired learning outcomes of the program. The strategies employed involved actively, mindfully, and consciously participating in the accreditation process, designing and developing the program, utilising and building their pedagogical content knowledge as well as being actively present in the relationships of the day-to-day teaching and learning.

The educators were conscious that their presence needed to adapt to the different 'roles', the different relationships, they develop with the students. In subjects that focused on professional roles, skills and applications, for example, the educators' presence was different to the presence they experienced in those classes that were more knowledge-based or administrative. When the educators were 'lecturing', teaching knowledge-based content, assessing, or when the they needed to 'move on' and 'get things done', the educators consciously shifted to a more 'directive' role, creating a 'harder' self-other relationship (discussed in section 4.1.1). These different roles often placed them in relationships that required a different attitude to the one they would develop and maintained in therapy.

The directive educator presence, from the perspective of the therapist, was a role the educators were less comfortable undertaking. This presence sits, from a three-dimensional perspective, below the presence 'imposed' on the educators by the system and sees the educator 'overseeing' the students' actions, mindful of their professional responsibilities. This harder presence, resonates more with 'sage on the stage' than 'guide on the side' (see page 4, and 105 above) and is consistent with the CoI's reference to the importance of 'direct instruction' as an aspect of teach*ing* presence. However, both soft and hard presence require the same interpersonal skills as those of

the client-centred therapist (empathy, unconditional positive regard, congruence, see page 47), but embody an educator presence that is *there* working *on* or *for* rather than *with* the students.

A 'softer' educator presence was employed when teaching in the subjects that directly focused on counselling and inter-personal skills. In these courses, the educators worked towards a therapeutically-present relationship, modelling and facilitating the same 'non-directive' present relationship they would develop in therapy (see page 47). Once again, the educators' presence was bounded by the hierarchical systems, but the emphasis shifted towards their professional responsibility to work *with* the students and promote an environment in which a therapeutic encounter might be practised. It was in these learning spaces that the 'guide on the side' moves softly between the students creating an environment for empathy, unconditional positive regard, and congruence—embodying the educators' presence *with* the students. The educators emphasised that this softer educator presence requires a high level of understanding around one's own presence, self-presence, and their ability to be aware of where an *other's* attention is focussed, i.e. the *other's* presence. This field of presence evolves out of *being there* and working *on* and is an important pathway towards the broadest fields of presence.

It was clear that an essential aspect of the educators' conceptions of presence was their belief in the importance of understanding *self*. The level of emphasis placed by the educators on their use and understanding of *self* has not been extensively examined previously within the educational literature. The education models discussed previously (see section 3.2.4 page 93), highlight how an educator's ability to develop intrapersonal engagement, self-awareness and self-reflection, vulnerability and 'being real' might be used to facilitate learning. However, the educators indicated how their ability to place them *selves* in the environment and be experienced as 'real' and 'vulnerable', required

more than just having knowledge or understanding one's *self* (see page 94 and 106). While being real and vulnerable may imply a depth of understanding of *self*, the literature does not describe the depth of knowledge of *self*. The educators believed that their presence was dependent on their ability to understand themselves in the teaching relationship; who they are, where they come from, and what informed their behaviours and emotional responses. The educators were also clear that their *self*-presence informed the design strategies they employed, and they were conscious of directly placing them *selves* in a space that would maximise their presence.

The idea of self-presence mirrors the view held within counselling of the importance of understanding self and is characterised in the mandatory requirement of all accrediting bodies for the students to participate in clinical supervision, and they also suggest that the students participate in personal therapy (see Appendix K). Several authors (Ergas, 2017; Kornelsen, 2006; Rodgers & Raider-Roth, 2012) hint at the need to deeply explore one's *self* either through the employment of one's "genuine Self" (Kornelsen, p. 74), or the avoidance of the "divided self" (Rodgers & Raider-Roth, p. 150). However, these discussions do not articulate the same intensity of message provided by the educators in this research that presence, at its broadest, needs a depth of awareness that is perhaps only achieved through supervision or personal therapy. Ergas (2017) goes further and suggests that the systems within which teaching occurs encourage a "nullification of the self" and puts pressure on educators to "dissociate self and education" (p. 221).

The importance of mindfulness in understanding self is also prominent in the literature (section 3.1.3.2), however, mindfulness is predominately presented as a way of developing self-awareness of 'the present moment', a self-reflective mindfulness, rather than the more complex mindfulness of *satipaṭṭhāna*. Mindfulness at a level

consistent with *satipaṭṭhāna* seems to match the depth of the educator's self-awareness, a presence that allows them to design and build a culture of learning, fully aware of their place within the culture and the skills to notice and adapt when they are absent or too present. The educator's belief in the need for deep awareness and knowledge of *self* is the bedrock on which they build the learning environment.

The territory of a fourth or the nth component to the CoI framework, mentioned previously (see section 3.2.4.1), brings into the concept of presence the emotional and social aspects of the teacher-student relationship. Thess shifts of attention from the more structured and mechanical teach*ing* presence of CoI towards the educator presence emphasised by the 15 educators. When the educators have presence, they notice themselves working *with* the students, moving from presence as "*techne"* to presence as "*phronesis*" (Kornelsen, 2006, p. 79); from technique to wisdom. This is the start of what Kornelsen describes as "communal engagement" (p. 79) where educators 'let go of the agenda' and adeptly remain present within the dynamic and chaotic classroom.

While the educators' conceptions of presence matched the movement described by Kornelsen, the educators did not, however, describe a sense of chaos. Meijer and colleagues (2009, 2012) propose that, as teachers develop their expertise their sense of chaos diminishes and, while they experience the classroom as a dynamic environment, it no longer appears to them as chaotic. These comments resonate with those expressed by Osterman and Schwartz-Barcott (1996) (see page 77, above) who indicated that this shift from a focus on chaos and control signalled the practitioners' development from novice to expert. This shift also represented a move towards a less hierarchical structure and towards Bickford and Van Vleck's (1997) spider's web of the artful educator, whose presence transforms the learning environment *with* the students.

It is within the closer teacher-student relationship that the educator builds their presence and facilitates, *with* the students, the potential for transformation. This represents the final shift in presence; movement from absence to ghost in the wings, to sage on the stage, to guide on the side and finally partners in learning. The educator and students learn with each other, both benefiting from the relationship. This field of presence is only achieved in moments, as in therapy, when the self-other distinction between educator and student became 'soft' (section 4.1.1). This soft self-other relationship develops out of the educators' desire to encourage "profound moments for the students" (ED5). These profound moments see the educators able to pause and reflect, and wait for *satipaṭṭhāna* mindfulness to develop and build within both the educator and the student.

This complex, yet not truly equal, reciprocal relationship was succinctly described in Bickford and Van Vleck's (1997) analogy of the spider's web. The extraordinary educator is a partner in learning (albeit a knowledgeable one) with the other members of the class creating situations that can lead to transformative learning. This artful teaching, the art of transformative presence, requires the educator to "get outside our self" and into the other, "become the tree" as an artist does, and be "fully in the present" (p. 450). "In the same way that 'nobody could draw a tree without in some sense becoming a tree', nobody can be an artful teacher without being a learner too" (p. 456).

The core area of presence discussed in the literature and not highlighted by the educators is represented by those aspects captured by the CoI framework in its discussion of Cognitive Presence. Cleveland-Innes et al. (2019) suggest that Cognitive Presence is at the core of CoI (and evident in all education frameworks) and represents the ability of educators to facilitate learning and growth. While this aspect of presence is implicit in many of the fields, it is particularly relevant for transformative presence.

However, the educators did not explicitly discuss the cognitive aspects. I wonder if this is an omission from the educators' conceptions of presence or the influence of their context and the worldview we share. The methodological approach taken no doubt influenced this as well, particularly as the presence literature was not fully examined until after the conversations (as previously discussed, page 147). Throughout the conversations the educators emphasised the importance of the relationship and the social-emotional aspect of presence and, while they were focussed on the professional learning goals, the conversations were not directed towards discussions of learning theory. Perhaps learning theory is implicit in their discussions of educator knowledge and skill; however, its acknowledgment is tentative at best.

6.1.2. Implications for higher education teaching.

At the top of the hierarchy of presence stands 'the systems' that define the specific contextual boundaries with which they practice. This context, the neoliberal agenda of recent Australian governments, has directly impacted both educators and students (see earlier discussion, section 1.3, p. 10). The current system, and in particular AQF Level 9—10 programs, have been described as consisting of culturally and socially divided "silos" of technical and higher education "with rickety bridges between them" (Department of Education and Training, 2018b, p. 84).

The role and structure of Tertiary Education Quality and Standards Agency (TESQA) impact the structure and focus of the *Higher Education Standards Framework* (HESF) and, in conjunction with the *Australian Qualifications Framework* (AQF), the design of master's level counselling programs offered within higher education and also impact the accreditation process developed by the professional bodies (Australian Counselling Association (ACA), Australian Psychology Accreditation Board (APAC) and Psychotherapy and Counselling Federation of Australia (PACFA). An examination

of the documents developed by ACA, APAC, AQF, HESF, and PACFA (see Appendix K) highlights a lack of emphasis on the educator as a practitioner and their skills, experience and competence[22]. There are connections made between the quality of clinical experience, the qualifications of the clinical supervisors, the general quality of the program, and the achievement of relevant graduate competencies. However, apart from these aspects, we see little acknowledgment within the teaching equation of the relationship, nor any reference to educator presence or teaching quality. While TEQSA is an independent body, its commissioners are appointed by the Commonwealth Minister for Education, and Lesh (2018) claims that TEQSA is ideologically "driven" (p. 12). Engel and Halvorson (2016) further comment that TESQA acts as the Government's "super regulator" (p. 551) pushing their neoliberal agenda. As a result, teaching has become a "secondary focus", in which the emphasis has shifted away from the interpersonal aspects of the university teaching, towards "brand enhancement" (p. 551) of the university itself. Career enhancement is now firmly focused on research and time on teaching "an impost" (p. 552).

Rea (2016) suggests that the current neoliberal agenda within higher education sees academics experiencing a reduction in "academic freedom" (p. 14) and the emergence of the "itinerant academic" who often hold "teaching-only positions" and work in a manner that attempts to escape the "structural cage" of the university (Whitchurch, 2018, p. 5). The emergence of the itinerant academic also sees a shift towards portfolio careers and the search for career security outside the higher education system.

---

[22] The aspects that do connect with presence are highlighted in red in Appendix K

Rea (2016) also reports that prospective students are becoming more attuned to the feedback provided by current and past students and their reviews of the quality of their higher education experience. The current generation of students are also "suspicious" and less trusting of the "flashy" marketing campaigns they have seen from higher education providers (p. 14). They are more concerned with how available, supportive and connected the educators are reported to be; i.e. the level of presence provided by the educator. Booth (2018) notes that the current students are also focused on the skills and experiences they need to develop for their future careers.

The change to an itinerant workforce which is not focused on teaching has had a flow-on effect. For example, Australian academics are reporting a shift in preference for research over teaching, when compared to their international counterparts (Engel & Halvorson, 2016, p. 552). There is less and less incentive to teach when remuneration and promotion are tied to research grants and publication impact. This highlights the challenge that educators face when there is increasing pressure on them to build their research careers. Recent personal communication with a university colleague raised the issue of shifting priorities when they commented: "How can I be present when the amount of time for, and the importance given to teaching seems to be diminishing daily at this university?" (Personal communication, SB, 8 Dec, 2018). This view is supported by Lacy, Croucher, Brett, and Mueller (2017) who report that academics believe the system is devaluing teaching and has become "impersonal, ... [and] the student experiences [are] … lamentable" (p. 26). The need to highlight quality teaching and the teachers' ability to be present seems vital if students are to select, remain engaged, and stay in the programs. As previously discussed, (see section 2.1), strong teacher-student relationships that result from quality educator presence not only increase student outcomes but improve retention rates.

The latest national report on student experience within higher education (QILT, 2018) paints a similar picture. The report indicates that over the last five years students have reported a similar level of satisfaction with their skill development; while there has been a small but important decrease in both learner engagement and teaching quality. The 'conceptual domains' within which the students report disquiet include: level of engagement and interaction, approachability, course structure and design, feedback, level of challenge, and overall quality of teaching. All these domains link directly to those aspects of presence that are in the control of educators and seen as core aspects of presence within the literature (see Kozan & Caskurlu, 2018; J. C. Richardson, Maeda, Lv, & Caskurlu, 2017).

Richardson et al. (2017) comment further that while post-graduate humanities, culture and social sciences, social work and psychology students[23] rated the teaching quality at or above the average (80%) only about 50% gave a positive rating for learner engagement. A concern of the authors was that 22% of post-graduate coursework students had indicated that they were considering leaving the program because the course did not meet their expectations, and 30% were concerned about the (poor) quality of the program.

A core aspect of the educator's teaching practice and their skills at being present was the desire to seek and take on feedback. Some of the educators worked with a peer, others sought a mentor, while some sought supervision for their teaching practice. Also, seeking feedback from and with the students was another important aspect. The educators' comments highlighted how feedback assisted them in engaging with the

---

[23] The ASCED Field of Education codes that include counselling included in the study areas are: Psychology, Social work, and Humanities, Culture and Social Sciences. Social work is the main area the authors connect with counselling. (see https://www.qilt.edu.au/for-institutions/about-website-data).

students and assisted them to connect with the students on an individual level and understand where the students were in their academic journey. The educators were also conscious that the student experience was, at some level, an important measure of their own performance.

The educators' understanding of the student journey also assisted them in understanding how to build the relationship with the student. When they entered the learning environment; they were thoughtful about the physical environment, the emotional environment and the learning experience. They commented that it is important to focus on creating and maintaining a learning environment that is well structured and designed to meet the external outcomes set by the systems and has a culture of acceptance, availability, and expressiveness.

During the early stages of the teaching year, the educators felt it was common to be anxious, and they acknowledged this as normal and were self-aware enough to be present with their anxiety while remaining open to the students. Educators new to teaching will need to develop a conscious awareness of themselves, the curriculum, the systems and the others who occupy the learning environment; a big challenge for anyone entering the teaching profession. Based on the findings, the more experienced educators might advise that it is important to take time to consciously focus on building relationships that are real; characterised by openness, engagement, attunement and broad participation. This is a task that takes time and is built slowly and with purpose. It is important to see each student as a unique person and build relationships that are not standardised or prescribed. The loud students and the quiet ones all need to be managed and connected with, and modelling the behaviours the students need to learn will help the new, and the experienced, educator build the learning culture.

To achieve the level of connection, the educators desired, they were active in reading the room and adapting to the ebb and flow, comfortable with the 'chaos'. They actively modelled good communication and noticed the students who were loud and those who were quiet, moving in and out of the space intentionally altering their connections as appropriate, taking responsibility for the experience and acting to manage the world as best they could. The educators were conscious of the system's presence. They recognised the need to meet the professional aims of the accrediting body, the university and the student's desire to become a practising counsellor but also recognised that these demands were at times in conflict. Kozan and Caskurlu (2018) state that it is vital to find a balance across all aspects of the educator's role and therefore all fields of presence if students are to be engaged and stay in the program.

Finally, the educators also recognised that they could not be everything to everyone and they were active in setting boundaries around the relationships they developed and the program structure. The educators took their responsibility to manage the learning environment seriously, feeling it was a core aspect of their role and their ability to be present. Their presence arose from their desire to provide a safe and secure place for learning. At times this responsibility to manage required them to have a challenging conversation with individual students to determine if the program was the right one for them at this time. The senior educators were conscious of having a similar conversation with their staff to challenge them in the same way. Being supported by the system to have difficult and challenging conversations with students and staff obviously requires a level of trust.

6.2. The Challenge of Undertaking Phenomenographic Research

The challenge of undertaking phenomenographic research is well represented by Åkerlind et al. (2005), particularly those undertaking phenomenography for the first time. Åkerlind et al. indicate that it is demanding for the researcher to 'stay with the transcripts' and not step outside the conversation and explore in depth "elements of shadow, or aspects of phenomenal experience that are ambiguous and undefined, or not attended to" (p. 86). I recognised that the task of staying focused on the *how* and *why* during the conversations was a challenge. As a counsellor my habitual style of exploring, assisting in problem-solving and building on the client's ideas needed to be put aside and the phenomenographer needed to direct events. This level of attention was achieved by maintaining my focus, curiosity and critique and not being driven towards *Suchbild,* 'searching', 'finding' or 'finishing'.

I recognise that it is naive to think that the model developed here is the ultimate model of presence. The outcome space presented emphasises that presence is represented in 'fields of presences' and that the educator operates within the various fields in response to the changing contexts. My analysis and interpretation of the educators' conceptions provide a "snapshot" (Åkerlind et al., 2005, p. 81) of the broader group and is a "representation of my understanding" (Alsop & Tompsett, 2006, p. 254). The same conversations, under different contexts or with a different researcher, may add different jigsaw pieces or alternative fields as it is within the individual's "levels of awareness that the variation occurs" (p. 245). Within the context of relational constructionism and this thesis, the local relational realities presented are "neither true nor false" (Hosking, 2008a, p. 670), but are created and re-created within the relationships the educators and I established. The process undertaken in my research

should make it clear to the reader how the categories and themes emerged from the conversations and the understandings developed should ultimately be useful to others.

I find myself considering that undertaking a PhD and using phenomenography is a limitation of itself. The volume of information held within the transcripts made analysis challenging, particularly as it was an individual undertaking the analysis rather than a group, and the document was considered as one whole conversation (over 15 hours of conversation, 125,000+ words, 425 pages of dialogue). Limiting the number of educators to 15 mediated this issue, however, this number may be viewed by some as small (refer to discussion on page 136). I believe, however, that an advantage of the process of phenomenography facilitates delving deeply into the collective view of the phenomenon and allowed me to see a bigger picture than would have otherwise developed.

I also recognise that while a range of search terms and databases were used to explore the literature, the process was still a process of following 'breadcrumbs' with some crumbs noticed and others unseen. Following the reference trail I noticed created a level of blindness within the research as "I don't know what I can't see" (Mark Bryan, Dean Felber, Darius Rucker, & Jim Sonefeld, 1996). This therefore limited the outcomes space to the conceptions of a particular group within a particular context. Attempts to mediate this blindness were undertaken; 404 publications from across four professional groups were explored and 15 educators from the 'target group' participated in the conversations. However, these limitations need to be acknowledged.

Within the context of phenomenography, an essential skill is the ability to show "restraint" (Ashworth & Lucas, 2010, p. 298) and not *Suchbild* for specific things that sit in the back of one's mind. However, Felin (2018) citing Charles Darwin (1861), indicates that "all observation must be for or against a point of view" (Felin, para. 15)

and raises the issue of critique. My interest in the topic of presence was based on its value in counselling and its potential value in teaching. I assume given the educators who participated in the project were similarly interested in the transferability of the concept as they chose to give freely of their time to my research. We all, therefore, arrived at this place from a similar mindset, paraphrasing Crotty (1998) in his discussion of constructionism: from the perspective of "counsellor-seeing eyes" (p. 46). Marton (1992) in his discussion of phenomenography indicates that our understanding of the world, and therefore the CoD and the fields developed here, have "a relational character" (p. 260) and are socially constructed based on the counsellor's view. Not only are these meanings relational but they are, from the constructionist perspective, "already embedded" within the institutions that assist us to make meaning and "it is only by inhabiting them, or being inhabited by them, that we have access to the public and conventional senses they make" (Fish, 1980, pp. 331–332). Meaning is bounded within this public convention of the educators' context and bound by the conventions of the institutions 'counselling' and 'higher education'; the outcome space is therefore limited, despite attempts to bracket out my experiences and expectations.

I have endeavoured to present the research process utilised in this study openly and transparently, reporting the steps taken, and the validity and reliability checks in place, with an aim of being clear about the limitations and my attempts to mediate them and add support and strength to the conclusions made and the outcome space developed. The analysis of the conversations involved five iterations of challenging the data, attempting to limit my *Suchbild,* and I believe accurately describes the collective conceptions of the group. While "describing conceptions was not the same as describing reality" (Dahlin, 2007, p. 328) I have been careful not to be distracted by any attempt to see reality or move towards justifying why the educators may conceive

presence in the manner they had and represented them accurately. The outcome space is, however, the 'voice' of 15 Australian counselling educators as reported through my eyes and ears and, in the end, it is my voice and not entirely the group's.

The focus of my research was on the counselling educators' conceptions and, as such, is limited in that the research did not investigate if the various fields of presence influence the students' satisfaction with, or performance within, the courses taught. Consequently, it cannot be concluded from the outcome space whether the educators were 'present' with and for the students. The educators commented that they had received positive feedback from their students, and they connected this positive view with how present they were with the students. The educators also noted how their level of presence contrasted with other educators they know and other programs that have a non-counselling focus. I believe that there is great potential for generalisability to other professional programs that are also bounded by professional systems and which dictate the specific outcomes that educators are required to meet.

6.3. Theoretical Implications of Findings

6.3.1. Extension and broader issues for future research

I am mindful of Kornelsen's comment that he was "mildly disappointed" to not find the "profound insight, or a watershed experience" (2006, p. 80). What we both found was ordinary people doing their own thing, in their own way. All talented counselling educators, it would seem, working professionally, competently and with presence in the learning environment; who collectively "offered variations, extensions, confirmations, and several disconfirmations" of our understanding of presence. The phenomenographic approach utilised here helped build a picture of the variations of conceptions of presence. I think what is required now is an in-depth fleshing out of each aspect to unearth the fine details of presence and to investigate what is essential to

each field of presence and the hierarchical structure discussed here. Examining these finer points will require different strategies and methodologies to takes us to the essence of each aspect.

Within the exploration undertaken in this research into presence, five relationships have been highlighted; educator and self, educator and system(s), educator and student, student and educator, and finally student and student. The first three have received some focus in my research and would no doubt benefit from further investigation, particularly with a focus on disciplines outside of counselling and programs outside of those which focus on professional degrees. The additional aspects of presence which were not investigated here relate to the students' perception of the educator's presence or their own presence.

To fully understand presence within the teacher-student relationship (TSR) the student's perception of the educator's presence is a vital area for further investigation. How do students conceptualise educator presence? Is an educator who perceives themselves as present viewed by the students as present? It would also be of value to understand how 'student presence' is conceptualised by the students and educators. Combining these two aspects, teacher and student conceptions, and then determining if and how they correspond, would provide useful information concerning the TSR. Very recently, Prewett, Bergin and Huang (2018, p. 15) reported that "[adolescent] students who felt they had a close relationship with their teacher tended to have a teacher who reported a similarly close relationship". In addition, a positive TSR, identified by both the teacher and adolescent students, also promoted long-term student improvement (Obsuth et al., 2017). However, a study of pre-university level students (Ahmad et al., 2017) showed a small negative correlation between the students' perception of their teacher's approach and their academic achievement. The variation in these results

suggests that clarifying the impact of the TSR and, more specifically, educator presence continues to be an important aspect for investigation.

I noticed during the data analysis process that coding a publication with the term 'transformative' related to either a direct discussion of the term or discussed the student's growth. However, it was not used to explore the transformative nature of learning or linked to learning outcomes per se. The challenge would be to determine if learning involves transformation and if through improved presence, learning outcomes are improved: 'Can an educator be present, and a student learn yet not be transformed?'

Two potential omissions within this thesis are an understanding of the counselling educators' awareness of the place of learning theory in their development of presence and how the educators encourage the students to be critical and reflective learners. The apparent lack of emphasis on the articulation of the learning aspects of presence, as presented in the educator's conceptions, is in stark contrast to the emphasis placed on learning within the other educational models and Community of Inquiry (CoI) framework specifically. I do believe it is an important to make the connection between presence and learning more explicit and this I believe is an essential area for further study.

Another area that emerged from the discussions within this chapter that warrants further study is the effect of being too present, an overburdening presence. While the educators did not discuss examples of too much presence, they mention their concerns with managing personal and professional boundaries, and not wanting to go into aspects of the relationship with their students that they felt either uncomfortable with, such as going to the pub for a drink or the challenging overly present student. The issue of over emphasising one presence over another was not mentioned, but other research suggests this is an area of concern; i.e. placing too great a focus on the presence of external

factors at the expense of the internal. Single-minded presence of any aspect has the potential to result in significant costs to the quality of the teaching and the student's learning. This aspect of presence will, therefore, be important to understand through further research.

As I draw towards the conclusion of this project, I find myself wanting to delve more deeply into the educators' thoughts to understand, in greater depth, their conceptions and the hierarchical structure developed with the Categories of Description (CoD). The phenomenographic process, or my decisions in its application, did not facilitate this level of critique. The application of a different methodology and analysis of the conversation may facilitate a different critique. Descriptive phenomenology, for example, with its emphasis on "determin[ing] what is essential to each description" (Giorgi, Giorgi, & Morley, 2017, p. 189) or interpretative phenomenology, which examines the "aspects of experience which matter to people" (Eatough & Smith, 2017, p. 193) may fill the gaps in the depth of our understanding. The work of Freire referenced previously (section 3.1.2) may be useful as a point of critique, specifically towards building an understanding of the hierarchical structure introduced here. I leave these considerations to future research.

I chose to begin the conversations with the educators before exploring the literature deeply. Consequently, the more in-depth knowledge of presence from within the literature was not used to develop the questions. For example, I did not explore the educators' knowledge and understanding of presence within the context of learning theory as discussed within the education or CoI literature. The issues of power and the hierarchical structure emerged from the conversation, but discussions of power and politics, and their influence on educator presence did not occur. I recognise that this task was not the aim of the research and would be better addressed by another

methodology and method. However, given the implied power structures that emerged, utilising critical theory to examine these aspects would be of interest and will be useful in the future as "coming to grips with class, inequality, and capitalism [and neoliberalism have] again [become] a crucial dimension of social science" (Fuchs, 2016, p. 12).

Understanding the implications of the power structures that operate within the presence of the system raises the issue of understanding how "social forms" (Simmel as cited in Routledge, 2016) or "faces" (Goffman, 1955, p. 213) influence the interactions between the system and educator, and the educator and student. Simmel suggests that during interactions participants take on specific social forms or roles, that stand outside the content of the interaction. Goffman indicates that the face a person presents to the outside world represents "the positive social value" (p. 213) they project into the interaction.

The educators described how they were conscious of shifting roles as they moved between 'counsellor' and 'educator', and how these shifts influenced their interactions in different ways. Part of the educators' challenge in being present in the teaching context may have been understanding how the shift in role impacted their ability to be present. Further investigation into the impact of a shift in role has on an educator's understanding of themselves and the effect on teacher-student interaction would be of value.

Improving student outcomes is the objective of quality teaching, therefore, understanding not only the educator's ability to be present, but also the student's ability has value for all educators. An important step towards fully understanding presence within higher education will be to explore the students' conceptions of presence and how the interaction between educator and student presence might improve learning

outcomes. The student's perspective is, I believe, vital if we are to understand presence fully.

6.4. Conclusion.

Through this research, I sought to understand how the concept of presence, which is embedded in counselling practice, is viewed within the context of counselling educators' teaching practice. The research was undertaken using a phenomenographic approach to conduct and analyse conversations with 15 Australian counselling educators. The outcome was the development of the *five fields of presence* operating within a three-tiered hierarchical structure, a model that resonates with aspects of other models presented within the literature, discussed in Chapter 3, but offers a more expansive and dynamic view of presence than has been discussed previously.

The three-tiered hierarchical structure provides the boundary within which the educators and students operate. The first tier consists of all the systems that direct the educators' actions. The second tier is bounded by all those actions that are within the control of the educators. Finally, the third tier represents those actions over which the educators and students share control. The educators develop presence across the three-tiers; with themselves, the students, the University system, and the profession. This form of hierarchical structure has not been discussed previously in the literature and represents, particularly for higher education, an important acknowledgement of the social context of presence and the context within which educators and students operate.

In written form the *five fields of presence* appear linear, moving incrementally from absence towards transformative presence; however, the educators emphasised that being present is not a linear process. The importance of viewing presence as a fluid and dynamic process has not been emphasised in any of the other models of presence discussed in the literature. The fluid and dynamic nature of presence is consistent with

other models that view presence as a way of being (see page 82). Building out of absence, moving through, back and forwards, between the five fields of presence and flowing through self-presence; on to the presence of others; and at times moving back away from others into one's self, then returning to connect; and finally, if the environment and the relationships are conducive to its development, on to transformative presence.

While a small percentage of the related academic literature mentions the concept of absence, it has been missing from the discussions within the education literature. The recognition of the importance of acknowledging absence is, for the educators, a significant aspect of presence. The educators recognised that absence was a common phenomenon, and they believe that moments of absence detract from their ability to be *with* the students. In addition, they recognised that an absence from the systems, or from their responsibilities to the profession, also had potential to set up failure in both the relationship with the students and in achieving the learning outcomes.

The depth of understanding of *self* and the ability to build self-presence within the teaching relationship was a crucial second contribution of this research and to the understanding of presence. The counselling educators believe that their experiences within personal therapy and supervision help them to develop a deep understanding of them *selves* and this awareness facilitated their ability to be present in their teaching practice. The emphasis the educators placed on their depth of self-reflection and self-understanding, and the value of self-presence as a result, was much greater than had been previously discussed in the literature. The depth of self-presence suggested by the educators was mirrored in my experience of completing the research. Denzin and Lincoln (2013) insist that is vital for the researcher to be aware of their impact on the research process, i.e. be self-present, and is characterised by the reflexivity and

bracketing processes employed within the research (discussed previously in section 4.1). The necessity for self-presence was evident not only in the educators' descriptions but also during the 15 conversations I held. It was clear early in the conversations that I needed to step back from my 'normal' roles and stay with the educators' voice, paralleling the educators' shift from counsellor presence to educator presence. Self-presence was also required during the coding and analysis phases of the research as it would have been impossible to reframe from *Suchbild*, the searching for pre-supposed answers, without *self*-presence.

The third aspect of presence that developed through the thesis and which is also discussed in a limited way within the education literature was the way in which the educators approached their preparation. While the education literature emphasises the importance of pedagogical preparation, which the educators recognised as vital, the educators also believed that preparing themselves emotionally and physically was important if they were to create an environment that promoted present relationships. The educators spent time consciously preparing to enter the learning environment they had created. They, in the majority, took time to focus on being in the moment of teaching: praying, meditating, arriving early, or simply taking a coffee break before class.

A further aspect of preparation the educators articulated was their acceptance that they could not control everything in their relationships with students and that they needed to refrain from being the all-knowing sage. All the planning in the world did not ensure their presence. They accepted that things would change and that they would be challenged and venture into areas beyond their knowledge or expertise. The educators recognised they needed to adapt and manage the 'chaos' of the classroom and developed strategies that allowed them to be flexible and in-the-moment, flowing with

the dynamic movement of learning they hoped to develop within their classrooms. The educators did not act as passive victims of the chaos; rather, they provided boundaries of safety and trust for the students and themselves. They were conscious of modelling flexibility and adaptiveness and described the structures they built for the students to highlight the types of boundaries counselling practitioners develop with their clients.

A core aspect of presence that stands as inherent to the development of any relationship is the ability to be present with an *other*. To achieve a presence with an *other* the connection needs to be recognised and responded to. In the early stages of developing presence, the educators worked *for* or *on* the student assisting them to connect *with* each other and the curriculum, thereby ensuring that they were present with both the system and the profession. As the depth of relationship developed the educators began to facilitate deeper connections to foster the development of a relationship focused on working *with* each other, by listening *with* and engaging *with* their world view. The engagement with *other* creates the foundation necessary for the broadest fields of presence, those relationships that *transform*.

The educators' pursuit of transformative presence saw them striving for change, growth and development in themselves and their students. The educators recognised that, at times, they needed to drive the students towards the learning outcomes. During these times they needed to take a more directive, teacher-centric approach, a presence that was less familiar to them and at times counterintuitive to their counsellor selves. This was the greatest challenge for the counselling educators as this approach stood at odds with their counsellor view of presence. However, the educators recognised the value of being present in multiple ways, shifting back and forwards using both 'soft' and 'hard' presence. As experienced educators, they saw both types of presence as

necessary in response to the system's demands and in assisting the students to move from learner to novice practitioner.

The educators believed that finding balance in their presence within the three tiers was also important. They were conscious of building relationships that sustain themselves, the students and their programs. The educators were aware they needed to meet the sometimes-competing demands of the system, the profession, themselves and the students. They commented on the cost to themselves and the students of being too present within any one tier; e.g. with the University system or with their professional responsibilities. They were also cautious of being overly present in the second and third tiers; i.e. too present in their teaching or too available to the students. This was particularly emphasised by the educators when they felt the system was placing pressure on them to place research as the priority, or when students struggled with the boundaries of the university system.

The process of occupying the territory of presence with the 15 educators was *transformative*. When I reflect on the experience of completing this PhD research and using a phenomenographic approach, I am struck by how phenomenography provided an opportunity for me to actively experience being present across all five fields; an experience that resonated deeply with the concepts and experiences articulated by the educators. Together with the educators, we were able to occupy a space targeted specifically at making sense of, and experiencing presence. An experience of presence reminiscent of Rennie's (2012, p. 392) discussion of "double hermeneutic" and the social construction of presence the educators and I have undertaken.

A professional counselling program aims to support students to become competent practitioners who are present. This research found that counselling educators facilitate this process by being consciously aware of the five fields of presence bounded

within a three-tiered hierarchical structure. The educators' conceptions of presence highlight the power of transformative presence, a territory that can only be traversed through the development of educational practices that utilise all five fields of presence.

The conversations with the educators' highlighted how they strive to achieve transformation with the students and the joy they feel in seeing the novice counselling practitioners successfully emerge from their programs. It is in these moments that the student and teacher become colleagues of practice.

I think about adult interactions with children in three ways.
*Firstly, the things we do **to** children …*
the imbalance of power can so often can become abusive.
*Things we do **for** children … we can feel real martyrs at times.*
*Then the things we do **with** children, **pure gold*** [emphasis added].
Dr Suzanne Parker
2019 Senior Australian of the Year
('Australian of the Year Awards 2019', 2019, secs 43:00-45:30)

References.

AAPi. (2018). Australian Association of Psychologists. Retrieved 10 December 2018, from http://www.aapoz.com

Abram, J. (2007). *The language of Winnicott: A dictionary of Winnicott's use of words*. https://doi.org/10.4324/9780429482250

ACPA. (2018). Australian Clinical Psychology Association. Retrieved 10 December 2018, from The ACPA Mission website: https://acpa.org.au/

Adame, A. L., & Leitner, L. M. (2011). Dialogical constructivism: Martin Buber's enduring relevance to psychotherapy. *Journal of Humanistic Psychology*, *51*(1), 41–60. https://doi.org/10.1177/0022167810379959

Ahmad, N. A., Azizan, F. L., Rahim, N. F., Jaya, N. H., Shaipullah, N. M., & Siaw, E. S. (2017). Relationship between students' perception toward the teaching and learning methods of mathematics' lecturer and their achievement in pre-university studies. *International Education Studies*, *10*(11), 129. https://doi.org/10.5539/ies.v10n11p129

Ahmadi, S. A. (2016). *Presence in teaching: Awakening body wisdom* (Doctoral dissertation, The Patton College of Education of Ohio University). Retrieved from https://etd.ohiolink.edu/!etd.send_file?accession=ohiou1458058036&disposition=inline.

Ahmadi, S. A., Henning, J. E., & Goli, F. (2017). Awakening teachers to their presence: An experiential course in body wisdom. *The Practitioner Scholar: Journal of Counseling and Professional Psychology*, *6*(1). Retrieved from http://www.thepractitionerscholar.com/article/view/17557

Åkerlind, G. (2003). Growing and developing as a university teacher-variation in meaning. *Studies in Higher Education*, *28*(4), 375–390. https://doi.org/10.1080/0307507032000122242

Åkerlind, G. (2005a). Interim stages of the analysis of ways of experiencing being a university researcher. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 171–177). Melbourne: RMIT University Press.

Åkerlind, G. (2005b). Learning about phenomenography: Interviewing, data analysis and the qualitative research paradigm. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 63–73). Melbourne: RMIT University Press.

Åkerlind, G. (2005c). Phenomenographic methods: A case illustration. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 103–127). Melbourne: RMIT University Press.

Åkerlind, G. (2005d). Ways of experiencing being a university researcher. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 145–155). RMIT University Press.

Åkerlind, G. (2008). A phenomenographic approach to developing academics' understanding of the nature of teaching and learning. *Teaching in Higher Education*, *13*(6), 633–644. https://doi.org/10.1080/13562510802452350

Åkerlind, G. (2012). Variation and commonality in phenomenographic research methods. *Higher Education Research & Development*, *31*(1), 115–127. https://doi.org/10.1080/07294360.2011.642845

Åkerlind, G. (2015). From phenomenography to variation theory: A review of the development of the variation theory of learning and implications for pedagogical design in higher education. *HERDSA Review of Higher Education*, *2*, 5–26.

Åkerlind, G. (2017). What future for phenomenographic research? On continuity and development in the phenomenography and variation theory research tradition. *Scandinavian Journal of Educational Research*, 1–10. https://doi.org/10.1080/00313831.2017.1324899

Åkerlind, G., Bowden, J., & Green, P. (2005). Learning to do phenomenography: A reflective discussion. In J. Bowden & P. Green, *Doing Developmental Phenomenography* (pp. 74–100). Melbourne: RMIT University Press.

Alder, E. (2016). Becoming a student of English: Students experiences of transition into the first year. *Arts and Humanities in Higher Education*. https://doi.org/10.1177/1474022216628303

Allen, F. H. (2013). *Psychotherapy with children*. Hoboken: Routledge. nlebk (1942).

Alsop, G., & Tompsett, C. (2006). Making sense of 'pure' phenomenography in information and communication technology in education. *ALT-J*, *14*(3), 241–259. https://doi.org/10.1080/09687760600837058

American Occupational Therapy Association. (2014). Occupational therapy practice framework: Domain and process (3rd ed.). *American Journal of Occupational Therapy*, *68*(Supplement_1), S1–S48. https://doi.org/10.5014/ajot.2014.682006

American Psychological Association. (2012). Recognition of psychotherapy effectiveness. Retrieved 14 April 2018, from http://www.apa.org website: http://www.apa.org/about/policy/resolution-psychotherapy.aspx

Andersen, M. B., & Ivarsson, A. (2016). A methodology of loving kindness: how interpersonal neurobiology, compassion and transference can inform researcher–participant encounters and storytelling. *Qualitative Research in Sport, Exercise and Health*, *8*(1), 1–20. https://doi.org/10.1080/2159676X.2015.1056827

Anderson, R., Cissna, K., Anderson, R., & Cissna, K. (1997). *The Martin Buber-Carl Rogers dialogue: A new transcript with commentary*. Albany: State University of New York Press.

Anderson, T. (2014, December 16). New report on emotional presence in online education. Retrieved 13 January 2018, from Virtual Canuck website: http://terrya.edublogs.org/2014/12/16/new-report-on-emotional-presence-in-online-education/

Anderson, T. (2016, January 4). A fourth presence for the Community of Inquiry Model? Retrieved 4 April 2018, from Virtual Canuck website: https://virtualcanuck.ca/2016/01/04/a-fourth-presence-for-the-community-of-inquiry-model/

Andrus, V. (2015). Therapeutic presence. The essence of nurse-patient engagement. Retrieved 18 October 2015, from Advance HealthCare Network for Nurses website: http://nursing.advanceweb.com/Continuing-Education/CE-Articles/Therapeutic-Presence.aspx

Arbaugh, J. B., & Hwang, A. (2006). Does “teaching presence” exist in online mba courses? *The Internet and Higher Education*, *9*(1), 9–21. https://doi.org/10.1016/j.iheduc.2005.12.001

Aristotle. (2016). *Rhetoric* (W. R. Roberts, Trans.). Retrieved from https://ebooks.adelaide.edu.au/a/aristotle/a8rh/ (Original work published 350BC)

Armellini, A., & De Stefani, M. (2016). Social presence in the 21st century: An adjustment to the Community of Inquiry framework. *British Journal of Educational Technology*, *47*(6), 1202–1216. https://doi.org/10.1111/bjet.12302

Arnold, I. (2011). John Hattie: Visible learning: A synthesis of over 800 meta-analyses relating to achievement. *International Review of Education*, *57*(1–2), 219. https://doi.org/10.1007/s11159-011-9198-8

Ashworth, P., & Lucas, U. (1998). What is the 'world' of phenomenography? *Scandinavian Journal of Educational Research*, *42*(4), 415–431. https://doi.org/10.1080/0031383980420407

Ashworth, P., & Lucas, U. (2010). Achieving empathy and engagement: A practical approach to the design, conduct and reporting of phenomenographic research. *Studies in Higher Education*. https://doi.org/10.1080/713696153

Asia Pacific Economic Cooperation (APEC). (2000). *Towards knowledge-based economies in APEC*. Retrieved from Asia Pacific Economic Cooperation (APEC) website: http://publications.apec.org/file-download.php?filename=00_ec_knowledgebased.pdf&id=675

Australian Bureau of Statistics (ABS). (2009). Mental health. Retrieved 20 March 2014, from 4102.0 - Australian Social Trends, March 2009 website: http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Main+Features30March%202009

Australian Bureau of Statistics (ABS). (2015). National health survey: First results, 2014-15. *National Health Survey: First Results, 2014-15*, *4364.0.55.001*, 4.

Australian Council of Social Service. (2011). *Australian community sector survey 2011*. Retrieved from Australian Council of Social Service website: http://helicon.vuw.ac.nz/login?url=http://search.informit.com.au/browseSeries;res=IELHEA;issn=1326-7124

Australian Council of Social Service. (2014). *Australian community sector survey 2014* (p. 38). Retrieved from ACOSS website: www.acoss.org.au/images/uploads/ACSS2014_final.pdf

Australian Counselling Association. (2012). *ACA accreditation of counsellor higher education programs*. Retrieved from https://www.theaca.net.au/documents/ACA%20Accreditation%20of%20Counsellor%20Higher%20Education%20Programs%202013.pdf

Australian Counselling Association. (2015). Careers & study. Retrieved 8 December 2015, from http://www.theaca.net.au/course_results.php

Australian Counselling Association. (2018). Australian Counselling Association. Retrieved 25 March 2018, from Find an approved course using our course search website: https://www.theaca.net.au/careers-and-study.php

Australian Institute of Health and Welfare. (2011). *Australia's welfare 2011: The 10th biennial welfare report of the Australian Institute of Health and Welfare.*

Retrieved from AIWH website: http://www.aihw.gov.au/publication-detail/?id=10737420537

Australian Institute of Health and Welfare. (2013). *Australia's welfare 2013: The 11th biennial welfare report of the Australian Institute of Health and Welfare.* Canberra: AIHW.

Australian of the Year Awards 2019 [Stream]. (2019, January 25). In *ABC iview*. Retrieved from https://iview.abc.net.au/show/australian-of-the-year-awards-2019/video/RV1859C001S00

Australian Psychological Society. (2015). Australian Psychological Society: College course approval. Retrieved 21 June 2014, from http://www.psychology.org.au/academic/course-approval/

Australian Psychological Society. (2019). Counselling psychologists. Retrieved 10 February 2019, from https://www.psychology.org.au/for-the-public/about-psychology/types-of-psychologists/Counselling-psychology

Australian Psychological Society, & Psychology Board of Australia. (2013). *Joint statement on the future of accreditation*. Retrieved from http://www.psychologyboard.gov.au/News/2013-11-01-media-release-aps.aspx

Australian Psychology Accreditation Council. (2018). Australian Psychology Accreditation Council. Retrieved 25 March 2018, from What we do. website: http://www.psychologycouncil.org.au/

Australian Psychology Accreditation Council. (2019). *Accreditation Standards for Psychology Programs*. Retrieved from http://www.psychologycouncil.org.au/sites/default/files/public/Standards_20180912_Published_Final_v1.2.pdf

Australian Qualifications Framework Council. (2013). Australian qualifications framework second edition. Retrieved 6 January 2015, from http://www.aqf.edu.au/wp-content/uploads/2013/05/AQF-2nd-Edition-January-2013.pdf

Australian Register of Counselling and Psychotherapists. (2011). ARCAP Register. Retrieved 15 January 2019, from https://www.arcapregister.com.au/news/

Baldini, L. L., Parker, S. C., Nelson, B. W., & Siegel, D. J. (2014). The clinician as neuroarchitect: the importance of mindfulness and presence in clinical practice. *Clinical Social Work Journal*, *42*(3), 218–227. https://doi.org/10.1007/s10615-014-0476-3

Baldwin, M. (2013a). Interview with Carl Rogers on the use of the self in therapy. In *The use of self in therapy* (3rd ed., pp. 28–35). New York: Routledge. (1987).

Baldwin, M. (2013b). *The use of self in therapy* (3rd ed.). New York: Routledge.

Barnacle, R. (2005). Interpreting interpretation: A phenomenological perspective on phenomenography. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 47–55). Melbourne: RMIT University Press.

Barr, A. (1948). The measurement and prediction of teaching efficiency: A summary of investigations. *The Journal of Experimental Education*, *16*(4), 203–283. https://doi.org/10.1080/00220973.1948.11010381

Barr, A., Worcester, D. A., Abell, A., Beecher, C., Leland E. Jensen, Peronto, A. L., … Jr., J. S. (1961). Wisconsin studies of the measurement and prediction of teacher effectiveness: A summary of investigations. *The Journal of Experimental Education*, *30*(1), i–156. https://doi.org/10.1080/00220973.1961.11010706

Barr, R., & Tagg, J. (1995). From teaching to learning - A new paradigm for undergraduate education. *Change*, *27*(6), 12–25. https://doi.org/10.1080/00091383.1995.10544672

Bazzano, M. (2010). Mindful of what? An alternative exploration of meditation and therapy. *Adlerian Year Book*, (Jan), 11.

Bazzano, M. (2013). Therapeutic presence: A mindful approach to effective therapy by Geller and Greenberg. *Person-Centered & Experiential Psychotherapies*, *12*(2), 177–180. https://doi.org/10.1080/14779757.2013.804653

Beck, A., Rush, J., Shaw, B., & Emery, G. (1979). *Cognitive therapy of depression*. New York: Guilford Press.

Bélanger, C. H., & Longden, B. (2009). The effective teacher's characteristics as perceived by students. *Tertiary Education & Management*, *15*(4), 323–340. https://doi.org/10.1080/13583880903335456

Benner, P. (2001). *From novice to expert: Excellence and power in clinical nursing practice*. New Jersey: Prentice Hall. (1984).

Benner, P., Tanner, C., & Chesla, C. (1998). *Expertise in nursing practice: Caring, clinical judgment, and ethics.* Retrieved from http://public.eblib.com/choice/publicfullrecord.aspx?p=423245

Berger, L., Painter-Thorne, S., & Sneddon, K. (2010). Not your mother's rhetoric: Rhetorical teaching across the curriculum. *Institute for Law Teaching and Learning Summer Conference*. Presented at the Teaching Law Practice Across the

Curriculum, Kansas. Retrieved from lawteaching.org/conferences/2010/.../5d-NotYourMothersRhetoric.pdf

Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge.* Retrieved from www.soc.iastate.edu/sapp/Berger.pdf

Bertolino, B. (2018). *Effective counseling and psychotherapy: An evidence-based approach* (1st ed.). https://doi.org/10.1891/9780826141132

Bessett, D., & Lembo, R. (2005). Anticipating the future: Reconsidering the philosophy of the present. *Sociological Forum*, *20*(1), 175–177. https://doi.org/10.1007/s11206-005-1903-6

Best, J. (2013). Historical development and defining issues of constructionist inquiry. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 41–64). New York; London: Guilford Press.

Bhikkhu Anālayo. (2015). Cultivating the Brahmavihāras. Retrieved 12 February 2019, from https://www.buddhistinquiry.org/article/cultivating-the-brahmaviharas/

Bickford, D. J., & Van Vleck, J. (1997). Reflections on artful teaching. *Journal of Management Education*, *21*(4), 448–472. https://doi.org/10.1177/105256299702100402

Bien, T. (2010). The four immeasurable minds: Preparing to be present in psychotherapy. In S. F. Hick & T. Bien (Eds.), *Mindfulness and the therapeutic relationship.* (pp. 37–54). New York, NY: Guilford Press. cat00097a.

Biocca, F., & Harms, C. (2011). *Guide to the networked minds social presence inventory v. 1.2*. Retrieved from https://www.researchgate.net/publication/40700446_Guide_to_the_Networked_Minds_Social_Presence_Inventory_v_12/citations

Biocca, F., Harms, C., & Burgoon, J. K. (2003). Toward a more robust theory and measure of social presence: Review and suggested criteria. *Presence: Teleoperators and Virtual Environments*, *12*(5), 456–480. https://doi.org/10.1162/105474603322761270

Bishop, S. R., Lau, M., Shapiro, S., Carlson, L., Anderson, N. D., Carmody, J., … Devins, G. (2006). Mindfulness: A proposed operational definition. *Clinical Psychology: Science and Practice*, *11*(3), 230–241. https://doi.org/10.1093/clipsy.bph077

Blackledge, J. T. (2003). An introduction to relational frame theory: Basics and applications. *The Behavior Analyst Today*, *3*(4), 421. https://doi.org/10.1037/h0099997

Bodhi, B. (2011). What does mindfulness really mean? A canonical perspective. *Contemporary Buddhism*, *12*(1), 19–39. https://doi.org/10.1080/14639947.2011.564813

Boghossian, P. A. (2001, February 23). What is social construction? *Times Literary Supplement*. Retrieved from http://philosophy.fas.nyu.edu/object/paulboghossian

Booth, M. (2018, April 3). The essential employability qualities certification: Assuring graduates are prepared for the 21st century workforce. *The EvoLLLution*. Retrieved from https://evolllution.com/revenue-streams/workforce_development/the-essential-employability-qualities-certification-assuring-graduates-are-prepared-for-the-21st-century-workforce/

Borup, J., Graham, C. R., & Drysdale, J. S. (2014). The nature of teacher engagement at an online high school. *British Journal of Educational Technology*, *45*(5), 793–806. https://doi.org/10.1111/bjet.12089

Bowden, J. (2005). Reflections on the phenomenographic team research process. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography* (pp. 11–31). Melbourne: RMIT University Press.

Bowden, J., & Green, P. (2005). *Doing developmental phenomenography*. Melbourne: RMIT University Press.

Bozdogan Yesilot, S., & Oz, F. (2016). Nursing presence: A theoretical overview. *Journal of Psychiatric Nursing*, *7*(2), 94–99. https://doi.org/10.5505/phd.2016.96967

Bradford, G. K. (2011). Authenticity and presence: The transpersonal legacy of James F.T. Bugental. *Association for Transpersonal Psychology*, *43*(2), 119–123.

Bradley, S., Kirby, E., & Madriaga, M. (2015). What students value as inspirational and transformative teaching. *Innovations in Education and Teaching International*, *52*(3), 231–242. https://doi.org/10.1080/14703297.2014.880363

Breen, L., & Darlaston-Jones, D. (2010). Moving beyond the enduring dominance of positivism in psychological research: Implications for psychology in Australia. *Australian Psychologist*, *45*(1), 67–76. https://doi.org/10.1080/00050060903127481

Breitkreuz, R., McConnell, D., Savage, A., & Hamilton, A. (2011). Integrating Triple P into existing family support services: A case study on program implementation. *Prevention Science: The Official Journal of the Society for Prevention Research*, *12*(4), 411–422. https://doi.org/10.1007/s11121-011-0233-6

Bright, A. (2012). *Presence in nursing practice: A critical hermeneutic analysis* (Doctoral dissertation, University of San Francisco). Retrieved from repository.usfca.edu/cgi/viewcontent.cgi?article=1043&context=diss

Bright, G. (1997). Synchronicity as a basis of analytic attitude. *Journal of Analytical Psychology*, *42*(4), 613–635. https://doi.org/10.1111/j.1465-5922.1997.00613.x

Brito, G. (2014). Rethinking mindfulness in the therapeutic relationship. *Mindfulness*, *5*(4), 351–359. https://doi.org/10.1007/s12671-012-0186-2

Brown, A., & Palincsar, A. (1989). Guided cooperative learning. In L. B. Resnick (Ed.), *Knowing, learning, and instruction: Essays in honor of Robert Glaser* (pp. 393–451). Routledge.

Brown, R. C., Simone, G., & Worley, L. (2016). Embodied Presence: Contemplative Teacher Education. In K. A. Schonert-Reichl & R. W. Roeser (Eds.), *Handbook of Mindfulness in Education* (pp. 207–219). https://doi.org/10.1007/978-1-4939-3506-2_13

Buber, M. (2002). *Between man and man* (R. G. Smith, Trans.). London: Routledge. nlebk. (Original work published 1947)

Buber, M. (2002). Dialogue. In A. Biemann (Ed.), *The Martin Buber reader: Essential writings*. https://doi.org/10.1007/978-1-137-07671-7 (Original work published 1954)

Buber, M. (2013). *I and Thou* (W. Kaufmann, Trans.). Retrieved from eBookIt.com (Original work published 1970)

Bugental, J. F. T. (1964). The third force in psychology. *Journal of Humanistic Psychology*, *4*(1), 19–26. https://doi.org/10.1177/002216786400400102

Bugental, J. F. T. (1978). *Psychotherapy and process: The fundamentals of an existential-humanistic approach*. Reading, Ma: Addison Wesley Pub Co Inc.

Bugental, J. F. T. (1992). *The art of the psychotherapist*. New York: W.W. Norton. (1987).

Bugental, J. F. T. (1999). *Psychotherapy isn't what you think: Bringing the psychotherapeutic engagement into the living moment*. Zeig Tucker & Theisen Publishers.

Bundschuh-Müller, K. (2013). The awakened heart: Mindfulness as a bridge between the person-centered approach and eastern philosophies. In J. H. D. Cornelius-White, R. Motschnig-Pitrik, & M. Lux (Eds.), *Interdisciplinary handbook of the person-centered approach* (pp. 141–156). https://doi.org/10.1007/978-1-4614-7141-7_10

Butler-Cefalo, P. (2018). *A case study of the application of community of inquiry framework in a blended learning course* (Doctoral dissertation, Northcentral University). Retrieved from http://search.proquest.com/pqdtglobal/docview/2025491169/abstract/A0A02241C5FB48C9PQ/1

Campbell, R. J., Kyriakides, L., Muijs, R. D., & Robinson, W. (2003). Differential teacher effectiveness: Towards a model for research and teacher appraisal. *Oxford Review of Education*, *29*(3), 347–362. https://doi.org/10.1080/03054980307440

Campbell, R. J., Kyriakides, L., Muijs, R. D., & Robinson, W. (2004a). *Assessing teacher effectiveness: Developing a differentiated model*. https://doi.org/10.4324/9780203403709

Campbell, R. J., Kyriakides, L., Muijs, R. D., & Robinson, W. (2004b). Effective teaching and values: Some implications for research and teacher appraisal. *Oxford Review of Education*, *30*(4), 451–465. https://doi.org/10.1080/0305498042000303955

Carbone, A. (2016, October 18). Teaching in higher education – there isn't enough evidence to tell us what works and why. *The Conversation*. Retrieved from http://theconversation.com/teaching-in-higher-education-there-isnt-enough-evidence-to-tell-us-what-works-and-why-66771

Carbone, A., Evans, J., & Ye, J. (2016). Beyond teaching quality: Towards a framework for course unit quality. *HERDSA Review of Higher Education*, *3*, 16.

Carman, T. (1995). Heidegger's concept of presence. *Inquiry*, *38*(4), 431–453. https://doi.org/10.1080/00201749508602399

Carper, B. A. (1978). Fundamental patterns of knowing in nursing. *Advances in Nursing Science*, *1*(1). https://doi.org/10.1097/00012272-197810000-00004

Carrera-Fernández, M. J., Guàrdia-Olmos, J., & Peró-Cebollero, M. (2014). Qualitative methods of data analysis in psychology: An analysis of the literature. *Qualitative Research*, *14*(1), 20–36. https://doi.org/10.1177/1468794112465633

Chaney, M., Australia, & International Education Advisory Council. (2013). *Australia - Educating globally advice from the International Education Advisory Council.* Canberra: International Education Advisory Council.

Chase, S. K. (2001). Response to 'The concept of nursing presence: State of the science'. *Scholarly Inquiry for Nursing Practice*, *15*(4), 323–327.

Checkland, P. (1999). *Systems thinking, systems practice: Includes a 30-year retrospective*. New York, NY: Wiley.

Cheek, J. (2007). Qualitative inquiry, ethics, and the politics of evidence: Working within these spaces rather than being worked over by them. In N. K. Denzin & M. D. Giardina (Eds.), *Ethical futures in qualitative research: Decolonizing the politics of knowledge.* (pp. 99–108). https://doi.org/10.1177/1077800407308227

Chen, Y.-Y., Shek, D. T., & Bu, F.-F. (2011). Applications of interpretive and constructionist research methods in adolescent research: philosophy, principles and examples. *International Journal of Adolescent Medicine and Health*, *23*(2), 129–139. https://doi.org/10.1515/ijamh.2011.022

Chia, R. (1995). From modern to postmodern organizational analysis. *Organization Studies*, *16*(4), 579–604. https://doi.org/10.1177/017084069501600406

Chia, R. (2002). The production of management knowledge: Philosophical underpinnings of research design. In D. Partington (Ed.), *Essential skills for management research*. https://doi.org/10.4135/9781848605305.n1

Cibangu, S. K., & Hepworth, M. (2016). The uses of phenomenology and phenomenography: A critical review. *Library & Information Science Research*, *38*(2), 148–160. https://doi.org/10.1016/j.lisr.2016.05.001

Claparède, É. (2007). *Experimental pedagogy and the psychology of the child.* Retrieved from http://www.archive.org/stream/experimentalpeda00claprich#page/n5/mode/2up (Original work published 1911)

Clarke, M. (2018, January 17). Budget cut leaves 10,000 uni places unfunded, Universities Australia says. *ABC News*. Retrieved from http://www.abc.net.au/news/2018-01-17/freeze-leaves-10000-uni-places-unfunded-universities-australia/9334370

Cleese, J. (2014). *John Cleese in conversation with Eric Idle at Live Talks Los Angeles*. Retrieved from https://youtu.be/KnpY46lOTX4

Clegg, S., & Stevenson, J. (2013). The interview reconsidered: Context, genre, reflexivity and interpretation in sociological approaches to interviews in higher education research. *Higher Education Research & Development*, *32*(1), 5–16. https://doi.org/10.1080/07294360.2012.750277

Cleveland-Innes, M., & Campbell, P. (2012). Emotional presence, learning, and the online learning environment. *The International Review of Research in Open and Distributed Learning*, *13*(4), 269–292. https://doi.org/10.19173/irrodl.v13i4.1234

Cleveland-Innes, M., Garrison, D. R., & Vaughan, N. D. (2019). The Community of Inquiry framework: Implications for distance education. In M. G. Moore & W. C. Diehl (Eds.), *Handbook of Distance Education* (4th ed.). Routledge.

Clinton, J., Anderson, M., Dawson, G., Dawson, A., Bolton, S., & Mason, R. (2017). *Teacher effectiveness systems, frameworks and measures: A review*. Retrieved from http://nla.gov.au/nla.obj-397261266

Coetsier, M. G. S. (2008). *Etty Hillesum and the flow of presence: A Voegelinian analysis*. University of Missouri Press.

Coetsier, M. G. S. (2014). *The existential philosophy of Etty Hillesum: An analysis of her diaries and letters*. https://doi.org/10.1163/9789004266100

Cohen, V. (2014). Common ground: The relational dimensions of mindfulness and psychotherapy. *The Humanistic Psychologist*, *42*(3), 319–328. https://doi.org/10.1080/08873267.2014.912653

Cole, M. B., & McLean, V. (2003). Therapeutic relationships re-defined. *Occupational Therapy in Mental Health*, *19*(2), 33–56. https://doi.org/10.1300/J004v19n02_03

Collier-Reed, B. I., & Ingerman, Å. (2013). Phenomenography: From critical aspects to knowledge claim. In J. Huisman & M. Tight (Eds.), *Theory and method in higher education research* (Vol. 9, pp. 243–260). https://doi.org/10.1108/s1479-3628(2013)0000009016

Collier-Reed, B. I., Ingerman, Å., & Berglund, A. (2009). Reflections on trustworthiness in phenomenographic research: Recognising purpose, context and change in the process of research. *Education as Change*, *13*(2), 339–355. https://doi.org/10.1080/16823200903234901

Colosimo, K. A., & Pos, A. E. (2015). A rational model of expressed therapeutic presence. *Journal of Psychotherapy Integration*, *25*(2), 100–114. https://doi.org/10.1037/a0038879

Condrau, G. (2005). Daseinsanalysis. Retrieved 16 July 2017, from International Federation of Daseinanalysis. website: http://www.daseinsanalyse.com/ifda/daseinsanalysis.html

Cooper, M. (2005). Therapists' experiences of relational depth: A qualitative interview study. *Counselling and Psychotherapy Research*, *5*(2), 87–95. https://doi.org/10.1080/17441690500211130

Cornelius-White, J. H. D., Motschnig-Pitrik, R., & Lux, M. (2013). Interdisciplinary research and theory. In J. H. D. Cornelius-White, R. Motschnig-Pitrik, & M. Lux (Eds.), *Interdisciplinary handbook of the person-centered approach* (pp. 23–34). https://doi.org/10.1007/978-1-4614-7141-7_3

Costello, J., Koole, M., & Ramussen, K. (2014, August 12). Introduction to phenomenography [Blog]. Retrieved 7 November 2015, from IIQM – The Qualitative Research Blog website: https://iiqm.wordpress.com/2014/08/12/experiencing-phenomena/

Costello, S. (2014). *Philosophy and the flow of presence*. Cambridge Scholars Publisher.

Costley, C., Elliott, G. C., & Gibbs, P. (2010). *Doing work based research: Approaches to enquiry for insider-researchers*. https://doi.org/10.4135/9781446287880

Crane-Okada, R. (2012). The concept of presence in group psychotherapy: An operational definition. *Perspectives in Psychiatric Care*, *48*(3), 156–164. https://doi.org/10.1111/j.1744-6163.2011.00320.x

Creme, P. (2003). Why can't we allow students to be more creative? *Teaching in Higher Education*, *8*(2), 273–277. https://doi.org/10.1080/1356251032000052492

Crenshaw, D. A., & Kenney-Noziska, S. (2014). Therapeutic presence in play therapy. *International Journal of Play Therapy*, *23*(1), 31–43. https://doi.org/10.1037/a0035480

Cresswell, A. (2010, March 19). Medicare rift splits the ranks. *The Australian*. Retrieved from https://www.theaustralian.com.au/news/health-science/medicare-rift-splits-the-ranks-psychologists/news-story/a4d6204c1a1a61c67e64b8d9d624c51c

Cronk, G. (2018). Mead, George Herbert. In *Internet Encyclopedia of Philosophy*. Retrieved from http://www.iep.utm.edu/mead/

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. SAGE.

Crumbley, L., Henry, B. K., & Kratchman, S. H. (2001). Students' perceptions of the evaluation of college teaching. *Quality Assurance in Education*, *9*(4), 197–207. https://doi.org/10.1108/EUM0000000006158

Cui, G., Lockee, B., & Meng, C. (2013). Building modern online social presence: A review of social presence theory and its instructional design implications for future trends. *Education and Information Technologies*, *18*(4), 661–685. https://doi.org/10.1007/s10639-012-9192-1

Currid, T., & Pennington, J. (2010). Continuing professional development: Therapeutic use of self. *British Journal of Wellbeing*, *1*(3), 35–42. https://doi.org/10.12968/bjow.2010.1.3.48645

Dahlberg, K. M., & Dahlberg, H. K. (2004). Description vs. interpretation - a new understanding of an old dilemma in human science research. *Nursing Philosophy*, *5*(3), 268–273. https://doi.org/10.1111/j.1466-769X.2004.00180.x

Dahlin, B. (2007). Enriching the theoretical horizons of phenomenography, variation theory and learning studies. *Scandinavian Journal of Educational Research*, *51*(4), 327–346. https://doi.org/10.1080/00313830701485437

Darwin, C. (1861). *Darwin correspondence project, "Letter no. 3257"*. Retrieved from https://www.darwinproject.ac.uk/letter/DCP-LETT-3257.xml

Davidson, J. (2012). The journal project and the I in qualitative research: Three theoretical lenses on subjectivity and self. *The Qualitative Report*, *17*(63), 1–13.

Davis, T. (2016). Between the teacher's past and the student's future: A psychoanalytic interpretation of pedagogical presence. *Philosophy of Education Yearbook*, (2016), 275–284.

Day, D. A., & Vibert, A. (2015). Teachers' and counsellors' transformative practices in an age of standardisation. In *Empowering educators* (pp. 83–108). https://doi.org/10.1057/9781137515896_6

De Vaus, D. (2001). *Research design in social research* (Vol. 10). Retrieved from http://www.nyu.edu/classes/bkg/methods/005847ch1.pdf

Delaune, T. (2015). *The Tao of Heidegger*. Presented at the Western Political Science Association 2015 Annual Meeting Chinese Thought in Comparative Political Perspective Panel, Las Vegas. Retrieved from http://wpsa.research.pdx.edu/papers/docs/The%20Tao%20of%20Heidegger.pdf

Denzin, N. K., & Giardina, M. D. (Eds.). (2007). Introduction. In *Ethical futures in qualitative research: Decolonizing the politics of knowledge.* (pp. 99–108). https://doi.org/10.1177/1077800407308227

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2013). *The landscape of qualitative research* (4th ed.). California: SAGE Publications.

Denzin, N. K., & Lincoln, Y. S. (2017). *The SAGE handbook of qualitative research* (5th ed.). SAGE Publications.

Department for Education. (2017). *Sustainability and excellence in higher education*. Retrieved from https://ministers.education.gov.au/birmingham/sustainability-and-excellence-higher-education

Department of Education. (2017). myfuture: Related courses. Retrieved 4 July 2018, from http://www.myfuture.edu.au

Department of Education and Training. (2012). Find a course - TEQSA. Retrieved 8 December 2015, from National Register Search website: http://www.teqsa.gov.au/national-register/search/course

Department of Education and Training. (2015). The Australian Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS). Retrieved 8 December 2015, from Course Search website: http://cricos.education.gov.au/Course/CourseSearch.aspx

Department of Education and Training. (2017, December 15). Learning and teaching. Retrieved 11 April 2018, from http://www.education.gov.au/learning-and-teaching

Department of Education and Training. (2018a). Australian Qualifications Framework [Text]. Retrieved 4 November 2018, from https://www.education.gov.au/australian-qualifications-framework-review-0

Department of Education and Training. (2018b). *Contextual research for the Australian qualifications framework review* (p. 209). Retrieved from https://docs.education.gov.au/documents/contextual-research-australian-qualifications-framework-review

Department of Jobs and Small Business. (2018). Counsellors | Job outlook. Retrieved 10 April 2018, from Job Outlook website: http://joboutlook.gov.au/Occupation.aspx?search=Career&code=2721

Devlin, K. (2012, March 1). The difference between teaching and instruction [Blog]. Retrieved 24 September 2018, from Devlin's Angle website:

http://devlinsangle.blogspot.com/2012/03/difference-between-teaching-and_01.html

Devlin, M., & Samarawickrema, G. (2010). The criteria of effective teaching in a changing higher education context. *Higher Education Research & Development*, *29*(2), 111–124. https://doi.org/10.1080/07294360903244398

Dewey, J. (2010). To those who aspire to the profession of teaching. In D. J. Simpson & S. F. Stack, *Teachers, leaders, and schools essays by John Dewey*. Retrieved from http://tinyurl.com/owuh562 (Original work published 1938)

Di Mattia, M. A., & Grant, J. (2016). Counselling psychology in Australia: History, status and challenges. *Counselling Psychology Quarterly*, *29*(2), 139–149. https://doi.org/10.1080/09515070.2015.1127208

Dillon, M. C. (2012). *The ontology of becoming and the ethics of particularity*. Ohio University Press.

Dodd, T. (2017, October 8). Education exports are worth $28 billion a year, nearly 20pc more than we thought. *Financial Review*. Retrieved from http://www.afr.com/leadership/education-exports-are-worth-28-billion-a-year-nearly-20pc-more-than-we-thought-20171005-gyvc8v

Doloriert, C., & Sambrook, S. (2012). Organisational autoethnography. *Journal of Organizational Ethnography*, *1*(1), 83–95. https://doi.org/10.1108/20466741211220688

Doona, M. E., Chase, S. K., & Haggerty, L. A. (1999). Nursing presence: As real as a milky way bar. *Journal of Holistic Nursing*, *17*(1), 54–70. https://doi.org/10.1177/089801019901700105

Doona, M. E., Haggerty, L. A., & Chase, S. K. (1997). Nursing presence: An existential exploration of the concept. *Scholarly Inquiry for Nursing Practice*, *11*(1), 3–16.

Doyle, W. (1977). Paradigms for research on teacher effectiveness. *Review of Research in Education*, *5*, 163–198. https://doi.org/10.2307/1167174

Drewelow, I. (2013). Exploring graduate teaching assistants' perspectives on their roles in a foreign language hybrid course. *System*, *41*(4), 1006–1022. https://doi.org/10.1016/j.system.2013.09.007

du Plessis, E. (2016a). Caring presence in practice: Facilitating an appreciative discourse in nursing. *International Nursing Review*, *63*(3), 377–380. https://doi.org/10.1111/inr.12303

du Plessis, E. (2016b). Presence: A step closer to spiritual care in nursing. *Holistic Nursing Practice*, *30*(1), 47–53. https://doi.org/10.1097/HNP.0000000000000124

Duncan, B. L., Miller, S. D., Wampold, B. E., & Hubble, M. A. (Eds.). (2010). *The heart and soul of change: Delivering what works in therapy* (2 edition). https://doi.org/10.1037/12075-000

Dunkin, R., Bowden, J., & Walsh, E. (2000). Using phenomenography to study organisational change. In *Phenomenography* (pp. 137–152). Retrieved from https://search.informit.com.au/fullText;dn=120144805886039;res=IELHSS#page=143

Dymond, S., & Roche, B. (2013). *Advances in relational frame theory: Research and application*. New Harbinger Publications.

Easter, A. (2000). Construct analysis of four modes of being present. *Journal of Holistic Nursing*, *18*(4), 362–377. https://doi.org/10.1177/089801010001800407

Eatough, V., & Smith, J. A. (2017). Interpretative phenomenological analysis. In C. Willig & W. S. Rogers (Eds.), *The SAGE Handbook of Qualitative Research in Psychology*. https://doi.org/10.4135/9781526405555.n12

Eber, I. (1994). Martin Buber and Taoism. *Monumenta Serica*, *42*, 445–464. https://doi.org/10.1080/02549948.1994.11731262

Edwards, S. L. (2007). Phenomenography: 'Follow the yellow brick road'! In S. Lipu, K. Williamson, & A. Lloyd (Eds.), *Exploring methods in information literacy research* (pp. 87–110). https://doi.org/10.1016/b978-1-876938-61-1.50006-x

effectiveness. (2011). In *Dictionary.com*. Retrieved from http://dictionary.reference.com/browse/effectiveness

Elton, L. (2009). Continuing professional development in higher education the role of the scholarship of teaching and learning. *Arts and Humanities in Higher Education*, *8*(3), 247–258. https://doi.org/10.1177/1474022209339955

Engel, S., & Halvorson, D. (2016). Neoliberalism, massification and teaching transformative politics and international relations. *Australian Journal of Political Science*, *51*(3), 546–554. https://doi.org/10.1080/10361146.2016.1200706

English, A. R. (2016). John Dewey and the role of the teacher in a globalized world: Imagination, empathy, and 'third voice'. *Educational Philosophy and Theory*, *48*(10), 1046–1064. https://doi.org/10.1080/00131857.2016.1202806

Entwistle, N. (1997). Introduction: Phenomenography in higher education. *Higher Education Research & Development*, *16*(2), 127–134. https://doi.org/10.1080/0729436970160202

Erdle, S., Murray, H. G., & Rushton, J. P. (1985). Personality, classroom behavior, and student ratings of college teaching effectiveness: A path analysis. *Journal of Educational Psychology*, *77*(4), 394–407. https://doi.org/10.1037/0022-0663.77.4.394

Ergas, O. (2017). Reclaiming "self" in teachers' images of "education" through mindfulness as contemplative inquiry. *Journal of Curriculum and Pedagogy*, *14*(3), 218–235. https://doi.org/10.1080/15505170.2017.1398698

Erskine, R. G. (2012). Attachment, relational-needs, and psychotherapeutic presence. *International Journal of Integrative Psychotherapy*, *2*(1), 10–18.

Etchegoyen, R. H. (2005). *The fundamentals of psychoanalytic technique* (1st ed.; P. Pitchon, Trans.). Southampton: Karnac Books.

Evans, C., & Kozhevnikov, M. (2016). *Styles of practice in higher education: Exploring approaches to teaching and learning*. https://doi.org/10.4324/9781315540382

Fall, K. A., Levitov, J. E., Jennings, M., & Eberts, S. (2000). The public perception of mental health professions: An empirical examination. *Journal of Mental Health Counseling*, *22*(2), 122.

Farry, S. (2011). Phenomenographic hyperreality: Jean Baudrillard's methodological implications for phenomenography. *International Journal of Baudrillard Studies*, *8*(1), 14. Retrieved from edo.

Federal Register of Legislation. *Amendment No. 1 to the Higher Education Standards Framework (Threshold Standards) 2011*. , F2013L00194 § Tertiary Education Quality and Standards Agency Act 2011 (2013).

Feldman, K. A. (1986). The perceived instructional effectiveness of college teachers as related to their personality and attitudinal characteristics: A review and synthesis. *Research in Higher Education*, *24*(2), 139–213. https://doi.org/10.1007/BF00991885

Felin, T. (2018, July 5). The fallacy of obviousness. *Aeon*. Retrieved from https://aeon.co/essays/are-humans-really-blind-to-the-gorilla-on-the-basketball-court

Ferlic, A. (1968). Existential approach in nursing. *Nursing Outlook*, *16*(10), 30–33.

Fernández-Armesto, F. (2006, April 14). You instruct soldiers. You teach students. Retrieved 24 September 2018, from Times Higher Education (THE) website: https://www.timeshighereducation.com/comment/columnists/felipe-fernndez-armesto/202534.article

Fife, S. T. (2015). Martin Buber's philosophy of dialogue and implications for qualitative family research: Buber and qualitative family research. *Journal of Family Theory & Review*, *7*(3), 208–224. https://doi.org/10.1111/jftr.12087

Fife, S. T., Whiting, J. B., Bradford, K., & Davis, S. (2014). The therapeutic pyramid: A common factors synthesis of techniques, alliance, and way of being. *Journal of Marital and Family Therapy*, *40*(1), 20–33. https://doi.org/10.1111/jmft.12041

Finfgeld-Connett, D. (2006). Meta-synthesis of presence in nursing. *Journal of Advanced Nursing*, *55*(6), 708–714. https://doi.org/10.1111/j.1365-2648.2006.03961.x

Finlay, L. (2002). 'Outing' the researcher: The provenance, process, and practice of reflexivity. *Qualitative Health Research*, *12*(4), 531–545. https://doi.org/10.1177/104973202129120052

Fish, S. (1980). How to recognize a poem when you see one. In *Is there a text in this class?* (pp. 197–267). Retrieved from http://fs2.american.edu/dfagel/www/Class%20Readings/Fish/HowToRecognizeAPoem.htm

Forchuk, C. (2007). Tribute to the theorists: Hildegard E. Peplau over the years. *Nursing Science Quarterly*, *20*(4), 304–304. https://doi.org/10.1177/0894318407307129

Forster, M. (2015). Six ways of experiencing information literacy in nursing: The findings of a phenomenographic study. *Nurse Education Today*, *35*(1), 195–200. https://doi.org/10.1016/j.nedt.2014.06.005

Forster, M. (2016). Phenomenography: A methodology for information literacy research. *Journal of Librarianship and Information Science*, *48*(4), 353–362. https://doi.org/10.1177/0961000614566481

Fosnaes, T. (2013). Tao Teh Ching. Retrieved 17 April 2016, from Tao Teh Ching - 60 Interactive Versions website: http://www.mobilewords.pro/Tao/chap11.htm

Frank, J. D. (1958). Therapeutic use of self. *American Journal of Occupational Therapy*, *12*(4 (2)), 215–225.

Frank, J. D. (1961). *Persuasion and healing: A comparative study of psychotherapy*. Baltimore: Johns Hopkins Press.

Frank, J. D. (1996). *Great minds in counseling: Dr. Jerome Frank, persuasion and healing*. Retrieved from http://search.alexanderstreet.com.ezproxy.usc.edu.au:2048/view/work/1649639

Frank, J. D., & Frank, J. B. (1993). *Persuasion and healing: A comparative study of psychotherapy*. JHU Press.

Freire, P. (2014). *Pedagogy of the oppressed* (30th anniversary ed.). New York: Continuum. (Original work published 1970)

Freud, S. (1924). Recommendations to physicians practising psychoanalysis. In J. Riviere (Trans.), *The standard edition of the complete psychological works of Sigmund Freud, (1911-1913): The case of Schreber, papers on technique and other works*: *Vol. XII* (pp. 109–120). Retrieved from www.bgsp.edu/?mdocs-file=6331 (Original work published 1912)

Friedberg, R. D., Tabbarah, S., & Poggesi, R. M. (2013). Therapeutic presence, immediacy, and transparency in CBT with youth: Carpe the moment! *The Cognitive Behaviour Therapist*, *6*, e12 (10 pages). https://doi.org/10.1017/S1754470X13000159

Fuchs, C. (2016). Critical theory. In G. Mazzoleni (Ed.), *The International Encyclopedia of Political Communication* (pp. 1–13). https://doi.org/10.1002/9781118541555.wbiepc001

Gadotti, M., Torres, C. A., & Milton, J. (1994). *Reading Paulo Freire: His life and work*. Albany: State University of New York Press.

Gage, N. L., & Needels, M. C. (1989). Process-product research on teaching: A review of criticisms. *The Elementary School Journal*, 253–300. https://doi.org/10.1086/461577

Gandhi-Lee, E., Skaza, H., Marti, E., Schrader, P. G., & Orgill, M. (2015). Faculty perceptions of the factors influencing success in STEM fields. *Journal of Research in STEM Education*, *1*(1), 31–47.

García, A. F. (2015). Beyond theory: Martin Buber's I and Thou and the role of contemplation in integrated relational counseling. *Journal of Creativity in Mental Health*, *10*(4), 423–438. https://doi.org/10.1080/15401383.2015.1094435

Gardner, D. L. (1985). Presence. In G. M. Bulechek & J. McClosky (Eds.), *Nursing interventions: Treatments for nursing diagnoses* (pp. 316–324). Philadelphia, PA: W.B. Saunders Company.

Gardner, M. (2015, June 23). Australia's declining investment in quality university teaching. *The Conversation*. Retrieved from http://theconversation.com/australias-declining-investment-in-quality-university-teaching-43243

Garrison, D. R. (2011). Social presence. In *E-learning in the 21st century: A framework for research and practice.* (2nd ed., pp. 19–29). https://doi.org/10.4324/9780203838761

Garrison, D. R. (2014). *The community of inquiry framework and teaching presence*. Retrieved from https://leocontent.acu.edu.au/file/ccbe60fc-4a3c-4a2c-a80e-286a4946a9f3/1/html/ote_1_20.html

Garrison, D. R., Anderson, T., & Archer, W. (2000). Critical inquiry in a text-based environment: Computer conferencing in higher education. *The Internet and Higher Education*, *2*(2), 87–105.

Geller, S. M. (2001). *Therapists' presence: The development of a model and a measure* (Doctoral dissertation, York University (Canada)). Retrieved from http://search.proquest.com.ezproxy-b.deakin.edu.au/docview/304730351/abstract/89B817E3D794B4EPQ/1

Geller, S. M. (2013). Therapeutic presence. In M. Cooper (Ed.), *The handbook of person-centred psychotherapy and counselling* (2nd ed., pp. 209–222). https://doi.org/10.1007/978-1-137-32900-4_14

Geller, S. M. (2017). *A practical guide for cultivating therapeutic presence*. https://doi.org/10.1037/0000025-000

Geller, S. M., & Greenberg, L. S. (2002). Therapeutic presence: Therapists' experience of presence in the psychotherapy encounter. *Person-Centered & Experiential Psychotherapies*, *1*(1–2), 71–86. https://doi.org/10.1080/14779757.2002.9688279

Geller, S. M., & Greenberg, L. S. (2012a). Buddhist mindfulness: A way of enhancing therapeutic presence. In S. M. Geller & L. S. Greenberg, *Therapeutic presence: A mindful approach to effective therapy.* (pp. 179–205). https://doi.org/10.1037/13485-010

Geller, S. M., & Greenberg, L. S. (2012b). Empirical research on therapeutic presence. In S. M. Geller & L. S. Greenberg, *Therapeutic presence: A mindful approach to effective therapy.* (pp. 37–49). https://doi.org/10.1037/13485-002

Geller, S. M., & Greenberg, L. S. (2012c). Introduction. In *Therapeutic presence: A mindful approach to effective therapy.* Retrieved from http://content.apa.org/books/13485-000

Geller, S. M., & Greenberg, L. S. (2012d). Levels of therapeutic presence. In S. M. Geller & L. S. Greenberg, *Therapeutic presence: A mindful approach to effective therapy.* (pp. 135–142). https://doi.org/10.1037/13485-007

Geller, S. M., & Greenberg, L. S. (2012e). *Therapeutic presence: A mindful approach to effective therapy*. https://doi.org/10.1037/13485-000

Geller, S. M., Greenberg, L. S., & Watson, J. C. (2010). Therapist and client perceptions of therapeutic presence: The development of a measure. *Psychotherapy Research*, *20*(5), 599–610. https://doi.org/10.1080/10503307.2010.495957

Geller, S. M., & Porges, S. (2014). Therapeutic presence: Neurophysiological mechanisms mediating feeling safe in therapeutic relationships. *Journal of Psychotherapy Integration*, *24*(3), 178–192. https://doi.org/10.1037/a0037511

Geller, S. M., Pos, A., & Colosimo, K. (2012). Therapeutic presence: A fundamental common factor in the provision of effective psychotherapy. *Psychotherapy Bulletin*, *47*(3), 6–13.

Gendlin, E. T. (1998). *Focusing-oriented psychotherapy: A manual of the experiential method*. Guilford Press.

Gergen, K. J. (2001). *Social construction in context*. London: SAGE Publications Ltd. nlebk.

Germer, C. K. (2016). Mindfulness: What is it? What does it matter? In C. K. Germer, R. D. Siegel, & P. R. Fulton (Eds.), *Mindfulness and psychotherapy* (2nd ed., pp. 3–27). Guilford Press.

Germer, C. K., Siegel, R. D., & Fulton, P. R. (2016). *Mindfulness and psychotherapy* (2nd ed.). Guilford Press.

Gethin, R. (2015). Buddhist conceptualizations of mindfulness. In K. W. Brown, J. D. Creswell, & R. M. Ryan (Eds.), *Handbook of mindfulness: Theory, research, and practice* (pp. 9–41). New York, NY: Guilford Press.

Gibbs, P. (2014). The phenomenology of professional practice: a currere. *Studies in Continuing Education*, *36*(2), 147–159. https://doi.org/10.1080/0158037X.2013.825765

Giorgi, A. (1999). A phenomenological perspective on some phenomenographic results on learning. *Journal of Phenomenological Psychology*, *30*(2), 68. https://doi.org/10.1163/156916299X00110

Giorgi, A. (2014). An affirmation of the phenomenological psychological descriptive method: A response to Rennie (2012). *Psychological Methods*, *19*(4), 542–551. https://doi.org/10.1037/met0000015

Giorgi, A., Giorgi, B., & Morley, J. (2017). The descriptive phenomenological psychological method. In C. Willig & W. S. Rogers (Eds.), *The SAGE Handbook of Qualitative Research in Psychology* (pp. 176–193). https://doi.org/10.4135/9781526405555.n11

Glazov, R. (2014). The cowboys of counselling. *Overland Literary Journal*, (Nov). Retrieved from https://overland.org.au/2014/11/the-cowboys-of-counselling/

Godkin, J. (2001). Healing presence. *Journal of Holistic Nursing*, *19*(1), 5–21. https://doi.org/10.1177/089801010101900102

Goffman, E. (1955). On Face-Work. *Psychiatry*, *18*(3), 213–231. https://doi.org/10.1080/00332747.1955.11023008

Gorenberg, M. D., & Taylor, R. (2014). The intentional relationship model: A framework for teaching therapeutic use of self. *OT Practice*, *19*(17), CE1–CE6.

Granick, J. (2010). Presence in transpersonal psychotherapy. Retrieved 25 November 2018, from International Association of Sufism website: http://www.ias.org/spf/presence.html

Grant, J., Mullings, B., & Denham, G. (2008). Counselling psychology in Australia: Past, present, and future - Part one. *Australian Journal of Counselling Psychology*, *9*(2), 3–14.

Greatbatch, D., & Holland, J. (2016). *Teaching quality in higher education: Literature review and qualitative research* (p. 74) [Technical report]. Retrieved from HOST Polic Research website: https://www.researchgate.net/publication/312024245

Green, P. (2005). A rigorous journey into phenomenography: From a naturalistic inquirer standpoint. In J. Bowden & P. Green (Eds.), *Doing developmental phenomenography*. Melbourne: RMIT University Press.

Greenberg, L. S., & Geller, S. M. (2001). Congruence and therapeutic presence. In G. Wyatt (Ed.), *Rogers' therapeutic conditions: Evolution, theory and practice* (Vol. 1, pp. 131–149). Ross-on-Wye: PCCS Books.

Greene, M. (1973). *Teacher as stranger; educational philosophy for the modern age*. Retrieved from http://archive.org/details/teacherasstrang000gree

Greenson, R. R. (2008). *The technique and practice of psychoanalysis*. Hogarth Press. (1967).

Gross, A. C., & Fox, E. J. (2009). Relational frame theory: An overview of the controversy. *The Analysis of Verbal Behavior*, *25*(1), 87–98. https://doi.org/10.1007/BF03393073

Hagenauer, G., & Volet, S. E. (2014). Teacher–student relationship at university: an important yet under-researched field. *Oxford Review of Education*, *40*(3), 370–388. https://doi.org/10.1080/03054985.2014.921613

Hamilton, A. I. (1998). *Student perceptions of themselves and their teachers: Impact on classroom behaviour and implications for counselling practice.* (Unpublished Masters Thesis). LaTrobe University, Melbourne; Australia.

Hamilton, A. I. (2009). *Teacher effectiveness in Canada: Transitions*. https://doi.org/10.13140/rg.2.2.36563.22568

Harper, D. (2016). *Online etymology dictionary.* Retrieved from http://www.etymonline.com/index.php

Hasselgren, B., & Beach, D. (1997). Phenomenography — a "good-for-nothing brother" of phenomenology? Outline of an analysis. *Higher Education Research & Development*, *16*(2), 191–202. https://doi.org/10.1080/0729436970160206

Hativa, N., Barak, R., & Simhi, E. (2001). Exemplary university teachers: Knowledge and beliefs regarding effective teaching dimensions and strategies. *The Journal of Higher Education*, *72*(6), 699–729. https://doi.org/10.2307/2672900

Hattie, J. (2003). Teachers make a difference. What is the research evidence? *ACER Research Conference*, 18. Retrieved from http://research.acer.edu.au/research_conference_2003/4/

Hattie, J. (2008). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. https://doi.org/10.4324/9780203887332

Hattie, J. (2015). The applicability of visible learning to higher education. *Scholarship of Teaching and Learning in Psychology*, *1*(1), 79–91. https://doi.org/10.1037/stl0000021

Hattie, J. (2018a). Hattie Ranking: Interactive visualization - Visible Learning. Retrieved 6 May 2018, from Visible Learning website: https://visible-learning.org/nvd3/visualize/hattie-ranking-interactive-2009-2011-2015.html

Hattie, J. (2018b). John Hattie's eight mind frames for teachers. Retrieved 6 May 2018, from Visible Learning website: https://visible-learning.org/2014/08/john-hattie-mind-frames-teachers/

Heidegger, M. (2001). *Being and time: A translation of Sein und Zeit* (J. Macquarrie & E. Robinson, Trans.). Retrieved from https://pdf.yt/d/6-meFnHxBTAbkLAv (Original work published 1927)

Helterbran, V. R. (2008). The ideal professor: Student perceptions of effective instructor practices, attitudes, and skills. *Education*, *129*(1), 125–138.

Herman, J. R., Buber, M., & Chuang-tzu. (1996). *I and Tao: Martin Buber's encounter with Chuang Tzu*. Albany: SUNY Press. nlebk.

Hermans, H. J. M. (2014). Self as a society of I-positions: A dialogical approach to counseling. *The Journal of Humanistic Counseling*, *53*(2), 134–159. https://doi.org/10.1002/j.2161-1939.2014.00054.x

Hermans, H. J. M., & Gieser, T. (Eds.). (2011). *Handbook of dialogical self theory.* https://doi.org/10.1017/CBO9781139030434

Hertz, R. (1997). *Reflexivity and voice*. SAGE Publications.

Hick, S. F., & Bien, T. (Eds.). (2008). *Mindfulness and the therapeutic relationship.* Guilford Press. cat02491a.

Hicks, R. E., Alexander, V., & Jones, C. M. (2016). Counselling and psychotherapy orientations in Australia: responses from 24 Australian psychotherapists. *Psychology*, *07*(08), 1146–1153. https://doi.org/10.4236/psych.2016.78115

Hill, P. (2010). *Twenty years on: Ernest Boyer, scholarship and the scholarship of teaching*. Presented at the American University of Beirut, Hamra, Lebanon. Retrieved from http://www.teaching-learning.utas.edu.au/__data/assets/pdf_file/0004/326533/MASTER-COPY-of-Twenty-Years-On.pdf

Hillman, J. (1979). *Insearch: Psychology and religion.* Irving Tex.: Spring Punlications. cat00097a (1967). (Original work published 1967)

Hodes, A. (1972). *Encounter with Martin Buber*. London: Allen Lane.

Holstein, J. A., & Gubrium, J. F. (2013). The constructionist mosaic. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research*. New York; London: Guilford Press.

Horton, S. L. (2008). Lev goes to college: Reflections on implementing Vygotsky's ideas in higher education. *International Journal of Learning*, *15*(4), 13–17.

Horvath, A. O., Del Re, A. C., Flückiger, C., & Symonds, D. (2011). Alliance in individual psychotherapy. *Psychotherapy*, *48*(1), 9–16. https://doi.org/10.1037/a0022186

Hosking, D. M. (2007). Sound constructs: A constructionist discourse of sound processes and listening. *Revue Sciences de Gestion*, *55*, 55–75.

Hosking, D. M. (2008a). Can constructionism be critical? In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 669–686). Guilford Press.

Hosking, D. M. (2008b). Relational constructionism. Retrieved 28 August 2016, from http://www.relational-constructionism.org/pages/related-methodologies.php

Hosking, D. M. (2011). Telling tales of relations: Appreciating relational constructionism. *Organization Studies*, *32*(1), 47–65. https://doi.org/10.1177/0170840610394296

Hosking, D. M. (2016). Constructing goes live: Soft self/other differentiation, sound process and legein. In T. Corcoran & J. Cromby (Eds.), *Joint Action: Essays in honour of John Shotter* (pp. 235–253). Oxon: Routledge.

Hosking, D. M., & Bouwen, R. (2000). Organizational learning: Relational-constructionist approaches: An overview. *European Journal of Work and Organizational Psychology*, *9*(2), 129–132. https://doi.org/10.1080/135943200397897

Hosking, D. M., & McNamee, S. (2007). Back to basics: Appreciating appreciative inquiry as not 'normal' science. *AI Practitioner*, *11*. Retrieved from http://www.academia.edu/download/42006814/Back_to_basics_Appreciating_Appreciative20160203-6042-ea0a38.pdf

Hosking, D. M., & Pluut, B. (2010). (Re)constructing reflexivity: A relational constructionist approach. *The Qualitative Report*, *15*(1), 59.

Hubble, M. A., Duncan, B. L., Miller, S. D., & Wampold, B. E. (2010). Introduction - The heart and soul of change. In B. L. Duncan, S. D. Miller, B. E. Wampold, & M. A. Hubble (Eds.), *The heart and soul of change: Delivering what works in therapy.* (2nd ed., pp. 23–46). https://doi.org/10.1037/12075-001

Humboldt, W. von. (1970). On the spirit and the organisational framework of intellectual institutions in Berlin (abridged and translated edition). *Minerva*, *8*(2), 242–267. (Original work published 1810)

Hycner, R. (1993). *Between person and person: Toward a dialogical psychotherapy*. Highland, NY: Gestalt Journal Press.

Imig, D. G., & Imig, S. R. (2006). The teacher effectiveness movement: How 80 years of essentialist control have shaped the teacher education profession. *Journal of Teacher Education*, *57*(2), 167–180. https://doi.org/10.1177/0022487105285672

Iseminger, K., Levitt, F., & Kirk, L. (2009). Healing during existential moments: The "art" of nursing presence. *Nursing Clinics of North America*, *44*(4), 447–459. https://doi.org/10.1016/j.cnur.2009.07.001

Ivey, A. E. (1995). Psychotherapy as liberation: Toward specific skills and strategies in multicultural counseling and therapy. In *Handbook of multicultural counseling* (pp. 53–72). Retrieved from https://www.ww.filmakers.com/sites/default/files/video-attachments/781FamilyCommGenograms3.pdf

Ivey, A. E., D'Andrea, M. J., & Ivey, M. B. (2011). *Theories of counseling and psychotherapy: A multicultural perspective: a multicultural perspective* (7th ed.). Thousand Oaks, CA, US: SAGE Publications.

Ivic, I. (1994). Lev S. Vygotsky. *Prospects: The Quarterly Review of Comparative Education. (Paris, UNESCO: International Bureau of Education)*, *XXIV*(3/4), 471–485.

James, W. (1903). The Ph.D. octopus. *The Harvard Monthly*, *36*(1), 9.

James, W. (2005). *Talks to teachers on psychology and to students on some of life's ideals*. Retrieved from https://www.gutenberg.org/files/16287/16287-h/16287-h.htm (Original work published 1899)

Janusch, S. (2017, November 16). Bringing soft skills to the forefront: How Higher Ed (and Continuing Ed) must adapt. *The EvoLLLution*. Retrieved from https://evolllution.com/revenue-streams/workforce_development/bringing-soft-skills-to-the-forefront-how-higher-ed-and-continuing-ed-must-adapt/

Jones, R., Mirsalimi, H., Conroy, J., Horne-Moyer, H., & Burrill, C. (2008). The teaching alliance inventory: Evaluating the student-instructor relationship in clinical and counselling psychology training. *Counselling Psychology Quarterly*, *21*(3), 223–235. https://doi.org/10.1080/09515070802360935

Jung, C. G. (1970). *The collected works of C. G. Jung: Civilization in transition* (H. E. Read, Trans.). Pantheon Books. (1958). (Original work published 1958)

Jung, C. G. (2001). *Modern man in search of a soul*. Psychology Press. (Original work published 1933)

Kabat-Zinn, J. (1994). *Wherever you go, there you are: Mindfulness meditation in everyday life*. Hachette Books.

Kahneman, D. (2013). *Thinking, fast and slow* (Paperback). New York , NY: Farrar, Straus and Giroux.

Kane, R., Sandretto, S., & Heath, C. (2004). An investigation into excellent tertiary teaching: Emphasising reflective practice. *Higher Education*, *47*(3), 283–310. https://doi.org/10.1023/B:HIGH.0000016442.55338.24

Kanu, Y., & Glor, M. (2006). 'Currere' to the rescue? Teachers as 'amateur intellectuals' in a knowledge society. *Journal of the Canadian Association for Curriculum Studies*, *4*(2), 101–122.

Kelly, G. (2003). A brief introduction to personal construct theory. In F. Fransella (Ed.), *International handbook of personal construct psychology* (pp. 3–20). https://doi.org/10.1002/0470013370.ch1

Kierkegaard, S. (2004). *Either/or: A fragment of life* (V. Eremita, Ed.; A. Hannay, Trans.). London: Penguin Books Limited. (1843). (Original work published 1843)

King, A. (1993). From sage on the stage to guide on the side. *College Teaching*, *41*(1), 30–35. https://doi.org/10.1080/87567555.1993.9926781

Kissel-Ito, C. (2008). Currere as transformative story telling in religious education. *Religious Education*, *103*(3), 339–350. https://doi.org/10.1080/00344080802053519

Klein, E. D. (1971). *A comprehensive etymological dictionary of the English language; Dealing with the origin of words and their sense development thus illustrating the history of civilization and culture* (Unabridged). Amsterdam: Elsevier.

Koole, M. (2012). *A social constructionist approach to phenomenographic analysis of identity positioning in networked learning*. Presented at the 8th International Conference on Networked Learning, Maastricht, The Netherlands.

Kornelsen, L. (2006). Teaching with presence. *New Directions for Adult and Continuing Education*, *2006*(111), 73–82. https://doi.org/10.1002/ace.229

Koro-Ljungberg, M. (2008). A social constructionist framing of the research interview. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 171–188). Guilford Press.

Koro-Ljungberg, M. (2016). *Reconceptualizing qualitative research: Methodologies without methodology*. California: SAGE Publications.

Koser, N. (2010). An exploratory presence. *Journal of Humanistic Psychology*, *50*(3), 297–311. https://doi.org/10.1177/0022167809349750

Kotsch, W. E. (2000). Jung's mediatory science as a psychology beyond objectivism. *Journal of Analytical Psychology*, *45*(2), 217–244. https://doi.org/10.1111/1465-5922.00153

Kozan, K., & Caskurlu, S. (2018). On the nth presence for the community of inquiry framework. *Computers & Education*, *122*, 104–118. https://doi.org/10.1016/j.compedu.2018.03.010

Kozanitis, A. (2015). The college teacher-student relationship: A vital ally in creating a classroom climate conducive to motivation and learning. *Pédagogie Collégiale*, *28*(4), 1–5.

Krug, O. T. (2007). *A comparative study of James Bugental and Irvin Yalom, two masters of existential psychotherapy* (Doctoral dissertation, Saybrook University). Retrieved from https://search.proquest.com/openview/3d2aaf3af0500fd57662adf3acccf601/1?pq-origsite=gscholar&cbl=18750&diss=y

Krug, O. T. (2009). James Bugental and Irvin Yalom: Two masters of existential therapy cultivate presence in the therapeutic encounter. *Journal of Humanistic Psychology*, *49*(3), 329–354. https://doi.org/10.1177/0022167809334001

Kumpulainen, K., & Mutanen, M. (1999). The situated dynamics of peer group interaction: an introduction to an analytic framework. *Learning and Instruction*, *9*(5), 449–473. https://doi.org/10.1016/S0959-4752(98)00038-3

Kvale, S. (2008). *Doing Interviews*. SAGE.

Lacan, J. (2004). *The four fundamental concepts of psycho-analysis* (J.-A. Miller, Ed.; A. Sheridan, Trans.). London: Karnac Books. (1973). (Original work published 1973)

Lacy, W., Croucher, G., Brett, A., & Mueller, R. (2017). *Australian universities at a crossroads*. Retrieved from https://cshe.berkeley.edu/publications/australian-universities-crossroads-w-lacy-g-croucher-brett-r-mueller-melbourne-centre

Lambert, M. (1992). Psychotherapy outcome research: Implications for integrative and eclectic therapists. In J. C. Norcross & M. R. Goldfried (Eds.), *Handbook of*

psychotherapy integration (pp. 94–129). New York: Oxford University Press. nlebk.

Langer, E. J. (1989). *Mindfulness*. Reading, Mass: Addison-Wesley Pub. Co.

Lanyado, M. (2004). *The presence of the therapist: Treating childhood trauma*. https://doi.org/10.4324/9780203507520

Larsson, J., & Holmström, I. (2007). Phenomenographic or phenomenological analysis: does it matter? Examples from a study on anaesthesiologists' work. *International Journal of Qualitative Studies on Health and Well-Being*, *2*(1), 55–64. https://doi.org/10.1080/17482620601068105

Laurillard, D. (2002). *Rethinking university teaching: A framework for the effective use of educational technology* (2nd ed.). https://doi.org/10.4324/9780203160329

Law, B. (2003). Counsellors as teachers. In *Helping personal advisers working with systems*. Retrieved from www.hihohiho.com/memory/cafsor2.pdf

Lebow, J. (2014). Common factors. In J. Lebow, *Couple and family therapy: An integrative map of the territory.* (pp. 113–128). https://doi.org/10.1037/14255-005

Lederman, N. G., & Lederman, J. S. (2017). The education and evaluation of effective teaching: The continuing challenge for teacher educators and schools of education. *Journal of Science Teacher Education*, *28*(7), 567–573. https://doi.org/10.1080/1046560X.2017.1407175

Lee, C. (2015). The use of singular "they" in APA style [Blog]. Retrieved 25 June 2018, from APA style blog website: http://blog.apastyle.org/apastyle/2015/11/the-use-of-singular-they-in-apa-style.html

Leistyna, P. (2004). Presence of mind in the process of learning and knowing: A dialogue with Paulo Freire. *Teacher Education Quarterly*, *31*(1), 17–29.

Lesh, M. (2018). Uni regulator's been hijacked. *The Australian*, (June 29), 12. Retrieved from nfh.

Lewis, I., & Brett, M. (2014). The political and policy environment of the Coalition government. *PACFA ENewsletter*, (March), 5–7.

Light, G., & Calkins, S. (2008). The experience of faculty development: Patterns of variation in conceptions of teaching. *International Journal for Academic Development*, *13*(1), 27–40. https://doi.org/10.1080/13601440701860227

Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2017). Paradigmatic controversies, contradictions, and emerging confluences, revisited. In N. K. Denzin & Y. S.

Lincoln (Eds.), *The SAGE handbook of qualitative research* (5th ed.). SAGE Publications.

Lindauer, D., & Laozi. (n.d.). Tao Te Ching. Retrieved 17 April 2016, from Tao Teh Ching - 60 Interactive Versions website: http://ladsoft.tripod.com/ttc/

Littleton, K., Wood, C., & Staarman, J. K. (2010). *International handbook of psychology in education*. Emerald Group Publishing.

Longmore, A.-L., Grant, G., & Golnaraghi, G. (2017). Closing the 21st-century knowledge gap: Reconceptualizing teaching and learning to transform business education. *Journal of Transformative Education*, 1–23. https://doi.org/10.1177/1541344617738514

Lowenthal, P. R. (2010). The evolution and influence of social presence theory on online learning. In *Online education and adult learning: New frontiers for teaching practices* (pp. 124–139). https://doi.org/10.4018/978-1-60566-830-7.ch010

Lowman, J. (1996). Characteristics of exemplary teachers. *New Directions for Teaching and Learning*. https://doi.org/10.1002/tl.37219966508

Luborsky, L., Rosenthal, R., Diguer, L., Andrusyna, T. P., Berman, J. S., Levitt, J. T., … Krause, E. D. (2002). The dodo bird verdict is alive and well—mostly. *Clinical Psychology: Science and Practice*, *9*(1), 2–12. https://doi.org/doi/10.1093/clipsy.9.1.2

Luborsky, L., Singer, B., & Luborsky, L. (1975). Comparative studies of psychotherapies: Is it true that ‘everyone has won and all must have prizes’? *Archives of General Psychiatry*, *32*, 995–1008. https://doi.org/10.1001/archpsyc.1975.01760260059004

Lundh, L.-G. (2014). The search for common factors in psychotherapy: Two theoretical models with different empirical implications. *Psychology and Behavioral Sciences*, *3*(5), 131. https://doi.org/10.11648/j.pbs.20140305.11

Lux, M., Motschnig-Pitrik, R., & Cornelius-White, J. (2013). The essence of the person-centered approach. In J. H. D. Cornelius-White, R. Motschnig-Pitrik, & M. Lux (Eds.), *Interdisciplinary handbook of the person-centered approach* (pp. 9–21). https://doi.org/10.1007/978-1-4614-7141-7_2

Lynch, J. (2016). *Teaching presence* (White Paper No. INSTR6230; p. 7). Retrieved from Pearson Education website: https://www.pearsoned.com/wp-content/.../INSTR6230_TeachingPresence_WP_f.pdf

Mann, L. M. W. (2006). *Ways of experiencing sustainable design in engineering: A phenomenographic investigation* (Doctoral dissertation, The University of Queensland). Retrieved from http://espace.library.uq.edu.au/view/UQ:158364

Mansour, N. (2013). Consistencies and inconsistencies between science teachers' beliefs and practices. *International Journal of Science Education*, *35*(7), 1230–1275. https://doi.org/10.1080/09500693.2012.743196

Marcel, G. (1950). *The mystery of being* (G. S. Fraser, Trans.). Retrieved from http://archive.org/details/themysteryofbein00marcuoft

Marcel, G. (1989). *Contributions of Gabriel Marcel to philosophy: A collection of essays* (W. Cooney, Ed.). E. Mellen Press.

Marcel, G. (2001). On the ontological mystery. In P. S. MacDonald (Ed.), *The existentialist reader: An anthology of key texts*. New York: Routledge. (1993). (Original work published 1993)

Mark Bryan, Dean Felber, Darius Rucker, & Jim Sonefeld. (1996). *Tucker's Town* [Recorded by Hootie & the Blowfish; Stream]. Retrieved from https://open.spotify.com/album/0lDTDJLryuCVfCYbPhrmIa

Martins, N., & Ungerer, L. M. (2015). Virtual teaching dispositions at a south african open distance learning university. *Procedia - Social and Behavioral Sciences*, *171*, 929–936. https://doi.org/10.1016/j.sbspro.2015.01.211

Marton, F. (1986). Phenomenography: A research approach to investigating different understandings of reality. *Journal of Thought*, *21*(3), 28–49.

Marton, F. (1992). Phenomenography and 'the art of teaching all things to all men'. *International Journal of Qualitative Studies in Education*, *5*(3), 253–267. https://doi.org/10.1080/0951839920050305

Marton, F., & Booth, S. (2013). The idea of Phenomenography. In *Educational Psychology Series*. *Learning and awareness.* (pp. 110–136). https://doi.org/10.4324/9780203053690

Maslow, A. H. (2002). *The psychology of science: A reconnaissance*. Retrieved from https://www.scribd.com/doc/16370771/Abraham-Maslow-Psychology-of-Science-A-Reconnaissance

Maxwell, J. A. (2013). A model of qualitative research design. In *Qualitative research design: An interactive approach.* (3rd ed.). California: SAGE.

May, Reinhard. (1996). *Heidegger's hidden sources: East Asian influences on his work.* Psychology Press.

May, Rollo. (1958a). Contributions of existential psychotherapy. In Rollo May, E. Angel, & H. F. Ellenberger (Eds.), *Existence: A new dimension in psychiatry and psychology* (pp. 37–91). https://doi.org/10.1037/11321-002

May, Rollo. (1958b). The origins and significance of the existential movement in psychology. In Rollo May, E. Angel, & H. F. Ellenberger (Eds.), *Existence: A new dimension in psychiatry and psychology* (pp. 3–36). https://doi.org/10.1037/11321-001

May, Rollo. (1981). *Freedom and destiny*. New York, N.Y.: W. W. Norton.

Maybee, C. D. (2015). *Informed learning in the undergraduate classroom: The role of information experiences in shaping outcomes* (Doctoral dissertation, Queensland University of Technology). Retrieved from http://eprints.qut.edu.au/89685

Mazzolini, M., & Maddison, S. (2003). Sage, guide or ghost? The effect of instructor intervention on student participation in online discussion forums. *Computers & Education*, *40*(3), 237–253. https://doi.org/10.1016/S0360-1315(02)00129-X

McAdams, D. P. (1997). A conceptual history of Personality Psychology. In *Handbook of Personality Psychology* (pp. 3–39). https://doi.org/10.1016/B978-012134645-4/50002-0

McConnell, D., Breitkreuz, R., Savage, A., & Hamilton, A. (2010). *Integrating "Triple P" into parent link centres, Alberta, Canada*. Retrieved from Family and Disability Studies Initiative. University of Alberta website: http://www.fdsa.ualberta.ca/en/CurrentResearch/SupportedParenting.aspx

McKeachie, W. J. (1979). Student ratings of faculty: A reprise. *Academe*, *65*(6), 384–397. https://doi.org/10.2307/40248725

McKivergin, M. J., & Daubenmire, M. J. (1994). The healing process of presence. *Journal of Holistic Nursing*, *12*(1), 65–81. https://doi.org/10.1177/089801019401200111

McMahon, M. A., & Christopher, K. A. (2011). Toward a mid-range theory of nursing presence. *Nursing Forum*, *46*(2), 71–82. https://doi.org/10.1111/j.1744-6198.2011.00215.x

McNamee, S., & Hosking, D. M. (2012). *Research and social change: A relational constructionist approach*. https://doi.org/10.4324/9780203127537

Mead, G. H. (1932). *The philosophy of the present*. Retrieved from https://archive.org/details/philosophyofthep032111mbp

Mearns, D. (2002). *Developing person-centred counselling*. https://doi.org/10.4135/9781446279779

Meijer, P. C., Korthagen, F. A. J., & Vasalos, A. (2009). Supporting presence in teacher education: The connection between the personal and professional aspects of teaching. *Teaching and Teacher Education*, *25*(2), 297–308. https://doi.org/10.1016/j.tate.2008.09.013

Meijer, P. C., Korthagen, F. A. J., & Vasalos, A. (2012). Coaching based on core reflection. In F. A. J. Korthagen, Y. M. Kim, & W. L. Greene (Eds.), *Teaching and learning from within: A core reflection approach to quality and inspiration in education* (pp. 76–92). London, England: Taylor & Francis Group.

Mendes-Flohr, P. R. (Ed.). (2002). *Martin Buber: A contemporary perspective*. Syracuse University Press.

Mercer, N. (2010). The analysis of classroom talk: Methods and methodologies. *British Journal of Educational Psychology*, *80*(1), 1–14. https://doi.org/10.1348/000709909X479853

Miller, D. (2002). Abolishing educational welfare: Redrawing the lines of interdependency through dialogue. In J. Mills (Ed.), *A pedagogy of becoming*. Rodopi.

Miller, S. D., & Hubble, M. (2017). How psychotherapy lost its magick: The art of healing in an age of science. *Psychotherapy Networker*, *March/April*. Retrieved from https://www.psychotherapynetworker.org/magazine/article/1077/how-psychotherapy-lost-its-magick

Miller, S. D., Hubble, M. A., Chow, D. L., & Seidel, J. A. (2013). The outcome of psychotherapy: Yesterday, today, and tomorrow. *Psychotherapy*, *50*(1), 88–97. https://doi.org/10.1037/a0031097

Miller, S. D., Hubble, M. A., Duncan, B. L., & Wampold, B. E. (2010). Delivering what works. In B. L. Duncan, S. D. Miller, B. E. Wampold, & M. A. Hubble (Eds.), *The heart and soul of change: Delivering what works in therapy.* (2nd ed., pp. 421–429). https://doi.org/10.1037/12075-014

Moon, K., & Blackman, D. (2014). A guide to understanding social science research for natural scientists: Social science for natural scientists. *Conservation Biology*, *28*(5), 1167–1177. https://doi.org/10.1111/cobi.12326

Moran, D., Cohen, J., & Cohen, J. D. (2012). *The Husserl dictionary*. Bloomsbury Academic.

Morgan, W. D., & Morgan, S. T. (2013). Cultivating attention and compassion. In C. K. Germer, R. D. Siegel, P. R. Fulton, & C. K. Germer (Eds.), *Mindfulness and psychotherapy* (2nd ed., p. 28). New York, NY: Guilford Press.

Morioka, M. (2011). Creating dialogical space in psychotherapy: meaning-generating chronotope of ma. In H. J. M. Hermans & T. Gieser (Eds.), *Handbook of dialogical self theory.* (pp. 390–404). https://doi.org/10.1017/CBO9781139030434.027

Morrison, T. L., & Smith, J. D. (2013). Working alliance development in occupational therapy: A cross-case analysis. *Australian Occupational Therapy Journal*, *60*, 326–333. https://doi.org/10.1111/1440-1630.12053

Murray, D. (2015, June 3). Closure of OLT works against global push. *The Australian*, p. 37.

Myers, E. J. (2014). *Fieldwork quality of life: Addressing the Occupational Therapy Level II fieldwork student/supervisor relationship* (Doctoral project, Boston University). Retrieved from https://open.bu.edu/handle/2144/11156

National Health and Medical Research Council, & Australian Vice-Chancellors' Committee. (2007). National statement on ethical conduct in human research (2007) (updated may 2015). Retrieved 29 October 2016, from https://www.nhmrc.gov.au/book/national-statement-ethical-conduct-human-research

Neimeyer, R. A. (2012). *Techniques of grief therapy: Creative practices for counseling the bereaved*. https://doi.org/10.4324/9780203152683

Newman, J. (1998). The healing dialogue: The therapeutic relationship in dialogical psychotherapy. *Inside Out*, (34). Retrieved from http://iahip.org/inside-out/issue-34-autumn-1998/the-healing-dialogue-the-therapeutic-relationship-in%E2%80%A8-dialogical-psychotherapy%E2%80%A8

Obsuth, I., Murray, A. L., Malti, T., Sulger, P., Ribeaud, D., & Eisner, M. (2017). A non-bipartite propensity score analysis of the effects of teacher-student relationships on adolescent problem and prosocial behavior. *Journal of Youth and Adolescence*, *46*(8), 1661–1687. https://doi.org/10.1007/s10964-016-0534-y

Office of Learning and Teaching. (2016). *OLT good practice guide: Teacher Presence* (No. GPG 03 (V1); p. 2). Retrieved from Charles Darwin University website: https://cdu.edu.au/olt/ltresources/.../gpg/GPG%20Teacher%20Presence%20v1.pdf

Oh, C. S., Bailenson, J. N., & Welch, G. F. (2018). A systematic review of social presence: Definition, antecedents, and implications. *Frontiers in Robotics and AI*, *5*. https://doi.org/10.3389/frobt.2018.00114

O'Hara, D. J., & O'Hara, E. F. (2015). Counselling and psychotherapy: Professionalisation in the Australian context. *Psychotherapy and Counselling Journal of Australia*, *3*(1). Retrieved from https://www.researchgate.net/profile/Denis_OHara/publication/280575853_Counselling_and_Psychotherapy_Professionalisation_in_the_Australian_Context/links/55bb6fd608aed621de0d94d4.pdf

Onwuegbuzie, A. J., Witcher, A. E., Collins, K. M. T., Filer, J. D., Wiedmaier, C. D., & Moore, C. W. (2007). Students' perceptions of characteristics of effective college teachers: A validity study of a teaching evaluation form using a mixed-methods analysis. *American Educational Research Journal*, *44*(1), 113–160. https://doi.org/10.3102/0002831206298169

Orgill, M. (2012). Phenomenography. In N. M. Seel (Ed.), *Encyclopedia of the sciences of learning* (pp. 2608–2611). https://doi.org/10.1007/978-1-4419-1428-6_271

Orgill, M., & Bodner, G. (2004). What research tells us about using analogies to teach chemistry. *Chemistry Education Research and Practice*, *5*(1), 15–32. https://doi.org/10.1039/B3RP90028B

Osterman, P., & Schwartz-Barcott, D. (1996). Presence: four ways of being there. *Nursing Forum*, *31*(2), 23–30. https://doi.org/10.1111/j.1744-6198.1996.tb00490.x

Osterman, P., Schwartz-Barcott, D., & Asselin, M. E. (2010). An exploratory study of nurses' presence in daily care on an oncology unit. *Nursing Forum*, *45*(3), 197–205. https://doi.org/10.1111/j.1744-6198.2010.00181.x

Oxford English Dictionary. (2018). field. In *Oxford English Dictionary*. Retrieved from https://en.oxforddictionaries.com/definition/field

Pali Text Society. (1921a). Paṭṭhāna. In *Pali-English Dictionary*. Retrieved from http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3712.pali

Pali Text Society. (1921b). Sati. In *Pali-English Dictionary*. Retrieved from https://dsalsrv04.uchicago.edu/cgi-bin/app/pali_query.py?qs=Sati&searchhws=yes

Pali Text Society. (1921c). Upaṭṭhāna. In *Pali-English Dictionary*. Retrieved from http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3712.pali

Parker, S., Nelson, B., Epel, E., & Siegel, D. (2015). The science of presence: A central mediator of the interpersonal benefits of mindfulness. In K. W. Brown, J. D. Creswell, & R. M. Ryan (Eds.), *Handbook of mindfulness: Theory, research, and practice* (pp. 225–244). New York, NY: Guilford Press.

Parse, R. R. (1992). Human becoming: Parse's theory of nursing. *Nursing Science Quarterly*, *5*(1), 35–42. https://doi.org/10.1177/089431849200500109

Paterson, J. G., & Zderad, L. T. (1976). *Humanistic nursing* (Epub version). Retrieved from https://archive.org/details/humanisticnursin25020gut

Peplau, H. E. (1952). *Interpersonal relations in nursing: A conceptual frame of reference for psychodynamic nursing*. Retrieved from https://archive.org/stream/interpersonalrel00pepl#page/36/mode/2up/search/presence

Pernecky, T. (2016). *Epistemology and metaphysics for qualitative research*. https://doi.org/10.4135/9781473982956

Petraglia, J., & Bahri, D. (2003). *The realms of rhetoric: The prospects for rhetoric education*. Albany: State University of New York Press.

Pettigrew, J. M. (1988). *A phenomenological study of the nurse's presence with persons experiencing suffering* (Doctoral dissertation). Texas Woman's University, Denton.

Pierson, H., & Hayes, S. C. (2007). Using acceptance and commitment therapy to empower the therapeutic relationship. In P. Gilbert & R. L. Leahy (Eds.), *The therapeutic relationship in cognitive behavior therapy* (pp. 205–228). New York: Routledge.

Pinar, W. (1975). *The method of 'currere.'* 19.

Pinar, W. (2004). *What is curriculum theory?* Retrieved from http://www.khuisf.ac.ir/DorsaPax/userfiles/file/motaleat/0805848274.pdf

Pollard, H., Minor, M., & Swanson, A. (2014). Instructor social presence within the Community of Inquiry framework and its impact on classroom community and the learning environment. *Online Journal of Distance Learning Administration*, *17*(2), 41–52.

Pollio, H. R., & Humphreys, W. L. (1996). What award-winning lecturers say about their teaching. *College Teaching*, *44*(3), 101. https://doi.org/10.1080/87567555.1996.9925562

Prewett, S. L., Bergin, David. A., & Huang, F. L. (2018). Student and teacher perceptions on student-teacher relationship quality: A middle school perspective. *School Psychology International*, 0143034318807743. https://doi.org/10.1177/0143034318807743

Prosser, M., & Trigwell, K. (2006). Using phenomenography in the design of programs for teachers in higher education. *Higher Education Research & Development*. https://doi.org/10.1080/0729436970160104

Psychotherapy and Counselling Federation of Australia. (2013a). Accredited courses. Retrieved 8 December 2015, from http://www.pacfa.org.au/training-cpd/course-accreditation/accredited-courses/

Psychotherapy and Counselling Federation of Australia. (2013b). Counselling & psychotherapy definition. Retrieved 22 January 2014, from http://www.pacfa.org.au/practitioner-resources/counselling-psychotherapy-definitions/

Psychotherapy and Counselling Federation of Australia. (2013c). Course Accreditation. Retrieved 25 March 2018, from Psychotherapy and Counselling Federation of Australia website: http://www.pacfa.org.au/training-cpd/course-accreditation/

Psychotherapy and Counselling Federation of Australia. (2018). *PACFA training standards*. Retrieved from https://www.pacfa.org.au/wp-content/uploads/2012/10/PACFA-Training-Standards-Effective-14-4-18.pdf

QILT. (2018). *2017 student experience survey - National report*. Retrieved from https://www.qilt.edu.au/about-this-site/student-experience

QSR International. (2015). NVivo qualitative data analysis software (Version 11). QSR International Pty Ltd.

Raider-Roth, M. B. (2005). *Trusting what you know: the high stakes of classroom relationships*. Retrieved from http://archive.org/details/trustingwhatyouk00miri

Ramsden, P. (2003). *Learning to teach in higher education* (Vol. 2nd). https://doi.org/10.4324/9780203507711

Rea, J. (2016). *Critiquing neoliberalism in Australian universities*. *58*(2), 6.

ReformAPS. (2018a). About Reform APS. Retrieved 10 December 2018, from Reform APS website: https://reformaps.org/about/

ReformAPS. (2018b). Eleven years of two-tiers. Retrieved 10 December 2018, from Reform APS website: https://reformaps.org/fairer/two-tier-sytem/

Regional Universities Network. (2013). *Economic impact study*. Retrieved from http://www.run.edu.au/resources/Economic_Impact_Study.pdf

Reid, D. (2005). A model of occupational presence. *Journal of Occupational Science*, *12*(2), 110–113. https://doi.org/10.1080/14427591.2005.9686554

Reid, D. (2008). Exploring the relationship between occupational presence, occupational engagement, and people's well-being. *Journal of Occupational Science*, *15*(1), 43–47. https://doi.org/10.1080/14427591.2008.9686606

Reid, D. (2009). Capturing presence moments: The art of mindful practice in occupational therapy. *Canadian Journal of Occupational Therapy*, *76*(3), 180–188. https://doi.org/10.1177/000841740907600307

Reid, D. (2011). Mindfulness and flow in occupational engagement: Presence in doing. *Canadian Journal of Occupational Therapy*, *78*(1), 50–56. https://doi.org/10.2182/cjot.2011.78.1.7

Reiners, G. (2012). Understanding the differences between Husserl's (descriptive) and Heidegger's (interpretive) phenomenological research. *Journal of Nursing & Care*, *01*(05), 1–5. https://doi.org/10.4172/2167-1168.1000119

Renaud, R. D., & Murray, H. G. (1996). Aging, personality, and teaching effectiveness in academic psychologists. *Research in Higher Education*, *37*(3), 223–240. https://doi.org/10.1007/BF01730120

Rennie, D. L. (2012). Qualitative research as methodical hermeneutics. *Psychological Methods*, *17*(3), 385–398. https://doi.org/10.1037/a0029250

Richardson, J. C., Besser, E. D., Koehler, A. A., Lim, J., & Strait, M. (2016). Instructors' perceptions of instructor presence in online learning environments. *The International Review of Research in Open and Distributed Learning*, *17*(4). https://doi.org/10.19173/irrodl.v17i4.2330

Richardson, J. C., Koehler, A. A., Besser, E. D., Caskurlu, S., Lim, J., & Mueller, C. M. (2015). Conceptualizing and investigating instructor presence in online learning environments. *The International Review of Research in Open and Distributed Learning*, *16*(3). https://doi.org/10.19173/irrodl.v16i3.2123

Richardson, J. C., Maeda, Y., Lv, J., & Caskurlu, S. (2017). Social presence in relation to students' satisfaction and learning in the online environment: A meta-analysis. *Computers in Human Behavior*, *71*, 402–417. https://doi.org/10.1016/j.chb.2017.02.001

Richardson, J., Sheean, L., & Bambling, M. (2009). Becoming a therapist or counsellor: A survey of psychotherapy and counselling trainers. *Psychotherapy in Australia*, *16*(1), 70.

Richardson, J. T. E. (1999). The concepts and methods of phenomenographic research. *Review of Educational Research*, *69*(1), 53–82. https://doi.org/10.3102/00346543069001053

Richardson, J. T. E. (2015). Approaches to learning or levels of processing: What did Marton and Säljö (1976a) really say? The legacy of the work of the Göteborg group in the 1970s. *Interchange*, *46*(3), 239–269. https://doi.org/10.1007/s10780-015-9251-9

Rienties, B., & Rivers, B. A. (2014). Measuring and understanding learner emotions: Evidence and prospects. *Learning Analytics Review*, *1*, 1–28.

Robbins, A. (1998). *Therapeutic presence: Bridging expression and form*. Jessica Kingsley Publishers.

Rodgers, C. R., & Raider-Roth, M. B. (2006). Presence in teaching. *Teachers and Teaching*, *12*(3), 265–287. https://doi.org/10.1080/13450600500467548

Rodgers, C. R., & Raider-Roth, M. B. (2012). Presence in teaching. In C. Day (Ed.), *The routledge international handbook of teacher and school development* (p. 566). Routledge.

Roemer, L., & Orsillo, S. M. (2008). *Mindfulness and acceptance based behavioral therapies in practice*. Guilford Press.

Rogers, C. R. (1946). Significant aspects of client-centered therapy. *American Psychologist*, *1*(10), 415–422. https://doi.org/10.1037/h0060866

Rogers, C. R. (1959). A theory of therapy, personality, and interpersonal relationships: As developed in the client-centered framework. In S. Koch (Ed.), *Psychology: A study of a science* (pp. 184–256). Retrieved from https://archive.org/details/psychologyastudy017916mbp

Rogers, C. R. (1995). *A way of being*. Houghton Mifflin Harcourt.

Rogers, C. R., & Stevens, B. (1973). *Person to person: The problem of being human, a new trend in psychology.* London: Souvenir Press. cat00097a. (Original work published 1967)

Rokach, A. (2016). The impact professors have on college students. *International Journal of Studies in Nursing*, *1*(1), 9. https://doi.org/10.20849/ijsn.v1i1.80

Rosenzweig, S. (1936). Some implicit common factors in diverse methods of psychotherapy. *American Journal of Orthopsychiatry*, *6*(3), 412–415. https://doi.org/10.1111/j.1939-0025.1936.tb05248.x

Ross, J. (2012, March 7). $3bn hit to economy as foreign students slump. *The Australian*. Retrieved from http://www.theaustralian.com.au/higher-education/bn-hit-to-economy-as-foreign-students-slump/story-e6frgcjx-1226291242474

Rourke, L., Anderson, T., Garrison, D. R., & Archer, W. (2007). Assessing social presence in asynchronous text-based computer conferencing. *International Journal of E-Learning & Distance Education*, *14*(2), 50–71.

Routledge. (2016). Social forms. Retrieved 22 January 2019, from Social Theory Rewired website: http://routledgesoc.com/category/profile-tags/social-forms

Runesson, U. (2005). Beyond discourse and interaction. Variation: a critical aspect for teaching and learning mathematics. *Cambridge Journal of Education*, *35*(1), 69–87. https://doi.org/10.1080/0305764042000332506

Rushton, J. P., Murray, H. G., & Paunonen, S. V. (1983). Personality, research creativity, and teaching effectiveness in university professors. *Scientometrics*, *5*(2), 93–116. https://doi.org/10.1007/BF02072856

Ryback, D. (2013). Mindfulness, authentic connection, and making "right" decisions: Using neuroscience to build a bridge with the person-centered approach. In J. H. D. Cornelius-White, R. Motschnig-Pitrik, & M. Lux (Eds.), *Interdisciplinary handbook of the person-centered approach* (pp. 111–128). https://doi.org/10.1007/978-1-4614-7141-7_8

Saadeh, I. Q. (1970). Teacher effectiveness or classroom efficiency: A new direction in the evaluation of teaching. *Journal of Teacher Education*, *21*(1), 73–91. https://doi.org/10.1177/002248717002100114

Sandbergh, J. (1997). Are phenomenographic results reliable? *Higher Education Research & Development*, *16*(2), 203–212. https://doi.org/10.1080/0729436970160207

Sandelowski, M. (2002). Visible humans, vanishing bodies, and virtual nursing: Complications of life, presence, place, and identity. *Advances in Nursing Science*, *24*(3), 58–70. https://doi.org/10.1097/00012272-200203000-00007

Sankaran, S. (2008). Incorporating systems thinking in organizational change projects using action research by practitioners conducting academic research. *Proceedings*

of the 52nd Annual Meeting of the ISSS, *3*. Retrieved from http://journals.isss.org/index.php/proceedings52nd/article/view/1003

Schneider, K. J. (2008). *Existential-Integrative psychotherapy: Guideposts to the core of practice*. New York, NY: Routledge.

Schneider, K. J. (2015a). Existential-Humanistic Psychotherapy. In M. A. Stebnicki (Ed.), *The professional counselor's desk reference.* (2nd ed., pp. 201–205). https://doi.org/10.1891/9780826171825.0033

Schneider, K. J. (2015b). Presence: The core contextual factor of effective psychotherapy. *Existential Analysis*, *26*(2), 304+. Retrieved from Literature Resource Center.

Schofield, M. J. (2008). *Best practice self-regulation model for psychotherapy and counselling in Australia*. Retrieved from http://www.pacfa.org.au/wp-content/uploads/2012/10/2008-self-regulation-report.pdf

Schofield, M. J. (2013). Counseling in Australia: Past, present, and future. *Journal of Counseling & Development*, *91*(2), 234–239. https://doi.org/10.1002/j.1556-6676.2013.00090.x

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.

Schwandt, T. (2000). Three epistemological stances for qualitative inquiry: Interpretivism, hermeneutics and social constructionism. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research.* (2nd ed., pp. 189–213). Thousand Oaks, CA, US: SAGE Publications.

Schwandt, T. (2014). *The SAGE dictionary of qualitative inquiry*. SAGE Publications.

Seidel, T., & Shavelson, R. J. (2007). Teaching effectiveness research in the past decade: The role of theory and research design in disentangling meta-analysis results. *Review of Educational Research*, *77*(4), 454–499. https://doi.org/10.3102/0034654307310317

Sharpley, C. F., Bond, J. E., & Agnew, C. J. (2004). Why go to a counsellor? Attitudes to, and knowledge of counselling in Australia, 2002. *International Journal for the Advancement of Counselling*, *26*(1), 95–108. https://doi.org/10.1023/B:ADCO.0000021552.13762.dd

Shea, P. J., Pickett, A. M., & Pelz, W. E. (2003). A Follow-up Investigation of "Teaching Presence" in the Suny Learning Network. *Journal of Asynchronous Learning Networks*, *7*(2), 61–80.

Sheehan, E. P., & DuPrey, T. (1999). Student evaluations of university teaching. *Journal of Instructional Psychology*, *26*(3), 188.

Shepherd, I., Brown, E., & Greaves, G. (1972). Three-on-oneness (presence). *Voices*, *8*(3), 70–77.

Sheridan, K., & Kelly, M. (2010). The indicators of instructor presence that are important to students in online courses. *Journal of Online Learning and Teaching*, *6*(4). Retrieved from http://jolt.merlot.org/vol6no4/sheridan_1210.htm

Shim, H. S., & Roth, G. L. (2007). Sharing tacit knowledge among expert teaching professors and mentees: Considerations for career and technical education teacher educators. *Journal of Industrial Teacher Education*, *44*(4), 5.

Siegel, D. J. (2010). *The mindful therapist: A clinician's guide to mindsight and neural integration*. W. W. Norton & Company.

Siegel, D. J. (2014). No drama discipline. Retrieved 12 May 2018, from Dr Dan Siegel - inspire to rewrite. website: http://www.drdansiegel.com/blog/2014/08/20/no-drama-discipline/

Siegel, D. J., Siegel, M. W., & Parker, S. C. (2016). Internal education and the roots of resilience: Relationships and reflection as the new r's of education. In K. A. Schonert-Reichl & R. W. Roeser (Eds.), *Handbook of Mindfulness in Education* (pp. 47–63). https://doi.org/10.1007/978-1-4939-3506-2_4

Skilbeck, A. (2017). Dewey on seriousness, playfulness and the role of the teacher. *Education Sciences*, *7*(1), 16. https://doi.org/10.3390/educsci7010016

Skrtic, T. M. (1996). School organization, inclusive education, and democracy. In J. Lupart, A. McKeough, & C. Yewchuck (Eds.), *Schools in transition: Rethinking regular & special education* (pp. 81–118). Nelson Canada.

Smith, T. D. (2001). The concept of nursing presence: State of the science. *Scholarly Inquiry for Nursing Practice*, *15*(4), 299–322; discussion 323-327.

Solman, B., & Clouston, T. (2016). Occupational therapy and the therapeutic use of self. *British Journal of Occupational Therapy*, *79*(8), 514–516. https://doi.org/10.1177/0308022616638675

Sonnemann, U. (1954). *Existence and therapy: An introduction to phenomenological psychology and existential analysis*. https://doi.org/10.1037/10634-000

Souleles, N. (2012). Phenomenography and elearning in art and design. *Proceedings of the 8th International Conference on Networked Learning, Maastricht School of Management, Netherlands*. Retrieved from

http://www.lancaster.ac.uk/fss/organisations/netlc/past/nlc2012/abstracts/pdf/souele s.pdf

Sparks, J. A., & Duncan, B. L. (2010). Common factors in couple and family therapy: Must all have prizes? In B. L. Duncan, S. D. Miller, B. E. Wampold, & M. A. Hubble (Eds.), *The heart and soul of change: Delivering what works in therapy.* (2nd ed., pp. 357–391). https://doi.org/10.1037/12075-012

Spencer, K., & Schmelkin, L. P. (2002). Student perspectives on teaching and its evaluation. *Assessment & Evaluation in Higher Education*, *27*(5), 397–409. https://doi.org/10.1080/0260293022000009285

Spivak, L. (2004). An application of Kierkegaard's philosophy of freedom to psychotherapy and philosophical counseling. *International Journal of Philosophical Practice*, *2*(1). Retrieved from http://new.npcassoc.org/docs/ijpp/Kierkegaard.pdf

Sprenkle, D. H., Davis, S. D., & Lebow, J. L. (2009). A brief history of common factors. In *Common factors in couple and family therapy: The overlooked foundation for effective practice*. Guilford Press.

Steinbeck, J. (2003). ...like capture fireflies. In S. Shillinglaw & J. J. Benson (Eds.), *America and Americans, and selected nonfiction*. New York: Penguin Books. (Original work published 1955)

Stenfors-Hayes, T., Hult, H., & Dahlgren, M. A. (2013). A phenomenographic approach to research in medical education. *Medical Education*, *47*(3), 261–270. https://doi.org/10.1111/medu.12101

Stone, S. J., & Chapman, D. D. (2006). Instructor Presence in the online classroom. *Online Submission*.

Sutinen, A. (2012). William James's educational will to believe. In P. Siljander, A. Kivelä, & A. Sutinen, *Theories of Bildung and growth* (pp. 213–226). https://doi.org/10.1007/978-94-6209-031-6_14

Svensson, L. (1997). Theoretical foundations of phenomenography. *Higher Education Research & Development*, *16*(2), 159–171. https://doi.org/10.1080/0729436970160204

Szeto, E. (2015). Community of Inquiry as an instructional approach: What effects of teaching, social and cognitive presences are there in blended synchronous learning and teaching? *Computers & Education*, *81*, 191–201. https://doi.org/10.1016/j.compedu.2014.10.015

Tavernier, S. S. (2006). An evidence-based conceptual analysis of presence. *Holistic Nursing Practice*, *20*(3), 152–156. https://doi.org/10.1097/00004650-200605000-00010

Taylor, J. (2011). Jung and Winnicott in the classroom: Holding, mirroring, potential space, and the self. In K. Bulkeley & C. Weldon (Eds.), *Teaching Jung*. New York, NY: Oxford University Press.

Taylor, R. (2008). *The intentional relationship: Outpatient therapy and use of self*. Philadelphia: F.A. Davis.

Taylor, R., Lee, S. W., & Kielhofner, G. (2011). Practitioners' use of interpersonal modes within the therapeutic relationship: Results from a nationwide study. *OTJR: Occupation, Participation and Health*, *31*(1), 6–14. https://doi.org/10.3928/15394492-20100521-02

Taylor, R., Lee, S. W., Kielhofner, G., & Ketkar, M. (2009). Therapeutic use of self: A nationwide survey of practitioners' attitudes and experiences. *The American Journal of Occupational Therapy*, *63*(2), 198–207. https://doi.org/10.5014/ajot.63.2.198

Tertiary Education Quality and Standards Agency. (2012). Tertiary education quality standards agency. Retrieved 8 December 2015, from About us website: http://www.teqsa.gov.au/about-us

Tertiary Education Quality and Standards Agency. (2013). Higher education standards framework (threshold standards) 2011. Retrieved 3 January 2015, from Higher Education Standards Framework (Threshold Standards) 2011 website: http://www.comlaw.gov.au/Details/F2013C00169

Tertiary Education Quality and Standards Agency. (2017, September 4). HESF Domain 3: Teaching [Text]. Retrieved 5 December 2018, from https://www.teqsa.gov.au/hesf-domain-3

Thorne, B., & Sanders, P. (2012). *Carl Rogers* (3rd ed.). Los Angeles, Calif: SAGE.

Tight, M. (2016). Phenomenography: The development and application of an innovative research design in higher education research. *International Journal of Social Research Methodology*, *19*(3), 319–338. https://doi.org/10.1080/13645579.2015.1010284

Tomcho, T. J., & Foels, R. (2008). Assessing effective teaching of psychology: A meta-analytic integration of learning outcomes. *Teaching of Psychology*, *35*(4), 286–296. https://doi.org/10.1080/00986280802374575

Töytäri, A., Piirainen, A., Tynjälä, P., Vanhanen-Nuutinen, L., Mäki, K., & Ilves, V. (2016). Higher education teachers' descriptions of their own learning: a large-scale study of Finnish Universities of Applied Sciences. *Higher Education Research & Development*, 1–14. https://doi.org/10.1080/07294360.2016.1152574

Treanor, B., & Sweetman, B. (2016). Gabriel (Honoré) Marcel. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Spring 2016). Retrieved from http://plato.stanford.edu/archives/spr2016/entries/marcel/

Trigwell, K. (2000). A phenomenographic interview on phenomenography. In J. Bowden & E. Walsh (Eds.), *Phenomenography* (pp. 62–82). Retrieved from https://search.informit.com.au/fullText;dn=120144805886039;res=IELHSS#page=68

Tschacher, W., Haken, H., & Kyselo, M. (2015). Alliance: A common factor of psychotherapy modeled by structural theory. *Frontiers in Psychology*, *6*. https://doi.org/10.3389/fpsyg.2015.00421

Turnbull, M. (2015). *Launch of the national innovation and science agenda*. Retrieved from https://www.malcolmturnbull.com.au/media/launch-of-the-national-innovation-and-science-agenda1

Turner, E. (1920). *The essentials of good teaching*. Retrieved from http://www.archive.org/details/essentialsofgood01turn

Turpin, R. L. (2014). State of the science of nursing presence revisited: Knowledge for preserving nursing presence capability. *International Journal for Human Caring*, *18*(4), 14–29. https://doi.org/10.20467/1091-5710-18.4.14

Turpin, R. L. (2016). *Psychometric testing of the presence of nursing scale: Measurability of patient perceptions of nursing presence capability of nurses in an academic medical center* (Doctoral dissertation, East Tennessee State University). Retrieved from http://dc.etsu.edu/etd/3096/

Turula, A. (2018). The shallows and the depths. Cognitive and social presence in blended tutoring. *Technology, Pedagogy and Education*, *27*(2), 233–250. https://doi.org/10.1080/1475939X.2017.1370388

Tutty, J., Sheard, J., & Avram, C. (2008). Teaching in the current higher education environment: Perceptions of IT academics. *Computer Science Education*, *18*(3), 171–185. https://doi.org/10.1080/08993400802332423

Ungunmerr, M.-R. (2017). Dadirri: Inner deep listening and quiet still awareness. *EarthSong Journal: Perspectives in Ecology, Spirituality and Education*, *3*(4), 14–15.

Universities Australia. (2010). Universities Australia: About us. Retrieved 8 February 2014, from http://www.universitiesaustralia.edu.au/page/about-us/

Universities Australia. (2016). *Keep it clever: Policy statement 2016*. Retrieved from https://www.universitiesaustralia.edu.au/news/policy-papers/Keep-it-Clever--Policy-Statement-2016#.WsmzsNNubUJ

Universities Australia. (2018). University profiles. Retrieved 8 February 2014, from The Voice of Australian Universities website: http://www.universitiesaustralia.edu.au/resources/6/1019

Vaile, M. (2000, October). *Australia and the knowledge economy*. Presented at the Economist Intelligence Unit, Canberra. Retrieved from http://webcache.googleusercontent.com/search?q=cache:si5qItq6Cc4J:www.trademinister.gov.au/speeches/2000/001031_eiu.html+&cd=7&hl=en&ct=clnk&gl=au&client=firefox-a

Vaillot, M. C. (1962). *Commitment to nursing: A philosophic investigation*. Philadelphia: Lippincott.

Vaughan, N. D., Garrison, D. R., & Cleveland-Innes, M. (2013). *Teaching in blended learning environments: Creating and sustaining communities of inquiry*. Retrieved from https://archive.org/details/TeachingInBlendedLearningEnvironments/page/n3

Voegelin, E. (2004). *The drama of humanity* (W. Petropulos & G. Weiss, Eds.). University of Missouri Press. (1967). (Original work published 1967)

VoiceBase. (2016). Human Transcription. Retrieved 14 August 2016, from VoiceBase website: https://www.voicebase.com/human-transcription/

Vonderwell, S. (2003). An examination of asynchronous communication experiences and perspectives of students in an online course: A case study. *The Internet and Higher Education*, *6*(1), 77–90. https://doi.org/10.1016/S1096-7516(02)00164-1

Vygotsky, L. S. (1980). *Mind in society: Development of higher psychological processes* (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds.). Cambridge, MA: Harvard University Press. (Original work published 1978)

Waak, S. (2018). Hattie effect size list - 256 Influences Related To Achievement. Retrieved 18 December 2018, from VISIBLE LEARNING website:

https://visible-learning.org/hattie-ranking-influences-effect-sizes-learning-achievement/

Wallace, B. A., & Bodhi, B. (2006). *The nature of mindfulness and its role in Buddhist meditation: A correspondence between B. Alan Wallace and the Venerable Bhikkhu Bodhi.* Retrieved from http://shamatha.org/content/correspondence-between-b-alan-wallace-and-venerable-bhikkhu-bodhi

Walsh, E. (2000). Phenomenographic analysis of interview transcripts. In J. Bowden & E. Walsh (Eds.), *Phenomenography* (pp. 19–33). RMIT University Press.

Wampold, B. E., & Budge, S. L. (2012). The 2011 Leona Tyler award: Address the relationship—and its relationship to the common and specific factors of psychotherapy. *The Counseling Psychologist*, *40*(4), 601–623. https://doi.org/10.1177/0011000011432709

Wampold, B. E., & Imel, Z. E. (2015a). History of medicine, methods, and psychotherapy. In *The great psychotherapy debate: The evidence for what makes psychotherapy work* (2nd ed.). https://doi.org/10.4324/9780203582015

Wampold, B. E., & Imel, Z. E. (2015b). *The great psychotherapy debate: The evidence for what makes psychotherapy work.* (2nd ed.). https://doi.org/10.4324/9780203582015

Wampold, B. E., & Weinberger, J. (2011). Critical thinking in the design of psychotherapy research. In R. D. Alarcón & J. B. Frank (Eds.), *The psychotherapy of hope: The legacy of persuasion and healing*. Baltimore, Maryland: John Hopkins University Press.

Warner, A. G. (2016). Developing a community of inquiry in a face-to-face class: how an online learning framework can enrich traditional classroom practice. *Journal of Management Education*, *40*(4), 432–452. https://doi.org/10.1177/1052562916629515

Webster, M. (1998). Blue suede shoes: The therapist's presence. *Australian and New Zealand Journal of Family Therapy*, *19*(4), 184–189. https://doi.org/10.1002/j.1467-8438.1998.tb00336.x

Wegner, E., & Nückles, M. (2013). Knowledge acquisition or participation in communities of practice? Academics' metaphors of teaching and learning at the university. *Studies in Higher Education*, 1–20. https://doi.org/10.1080/03075079.2013.842213

Weinberg, D. (2013). The philosophical foundations of constructionist research. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 13–39). New York; London: Guilford Press.

Welch, A., & Napoleon, L. (2015). Professional teaching dispositions of online instructors: Why they matter. *Procedia - Social and Behavioral Sciences*, *171*, 584–589. https://doi.org/10.1016/j.sbspro.2015.01.164

Welch, A., Napoleon, L., Hill, B., & Roumell, E. (2014). Virtual Teaching Dispositions Scale (VTDS): A multi-dimensional instrument to assess teaching dispositions invirtual classrooms. *Journal of Online Learning and Teaching*, *10*(3), 446.

Wender, J. M. (2008). *Policing and the poetics of everyday life*. University of Illinois Press.

Westphal, M. (2018). Soren Kierkegaard. In *Encyclopaedia Britannica*. Retrieved from https://www.britannica.com/biography/Soren-Kierkegaard

Wheatley, M. J. (2006). *Leadership and the new science: Discovering order in a chaotic world*. Berrett-Koehler Publishers.

Whitchurch, C. (2018). From a diversifying workforce to the rise of the itinerant academic. *Higher Education*. https://doi.org/10.1007/s10734-018-0294-6

Whiteside, A. L. (2015). Introducing the social presence model to explore online and blended learning experiences. *Online Learning Journal*, *19*(2). https://doi.org/10.24059/olj.v19i2.453

Whiteside, A. L., & Dikkers, A. G. (2015). Leveraging the social presence model: A decade of research on emotion in online and blended learning. In S. Y. Tettegah & M. P. McCreery (Eds.), *Emotions, Technology, and Learning* (pp. 225–242). Academic Press.

Wiesing, L. (2014). Philosophical myths and models. In N. A. Roth (Trans.), *The philosophy of perception: Phenomenology and image theory* (pp. 1–42). London: Bloomsbury Academic. Bloomsbury Collections.

Wilson, G. L. (2014). Effectiveness of psychotherapy. *Salem Press Encyclopedia of Health*. Retrieved from ers.

Winnicott, D. W. (1965). *The maturational processes and the facilitating environment: Studies in the theory of emotional development.* New York: International Universities Press.

Winnicott, D. W. (1974). *Playing and reality*. Melbourne: Penguin Books, Australia.

Winnicott, D. W. (1986). Holding and interpretation: Fragment of an analysis. *The International Psycho-Analytical Library*, *115*, 1–194.

World Bank. (2008). Measuring knowledge in the world's economies. Retrieved 8 February 2014, from http://siteresources.worldbank.org/INTUNIKAM/Resources/KAM_v4.pdf World Bank. (2014). Education Index. Retrieved 11 April 2018, from Knoema website: https://knoema.com/search?query=Education% 20Index&scope=visualizations&ta b=more

World Bank. (2017). Knowledge economy index by countries, 2017. Retrieved 11 April 2018, from Knoema website: https://knoema.com//atlas/topics/World-Rankings/World-Rankings/Knowledge-economy-index

Yalom, I. D. (2012). *Love's executioner and other tales of psychotherapy*. Basic Books.

Yalom, I. D., & Leszcz, M. (2008). The theory and practice of group psychotherapy. New York, NY: Basic Books.

Yates, C., Partridge, H., & Bruce, C. (2012). Exploring information experiences through phenomenography. Library and Information Research, 36(112), 96–119. https://doi.org/10.29173/lirg496

Young, R. (2005). Potential space: Transitional phenomena. In Mental space. Retrieved from http://human-nature.com/rmyoung/papers/paper55.html (Original work published 1994)

Young, S., & Shaw, D. G. (1999). Profiles of effective college and university teachers. *The Journal of Higher Education*, *70*(6), 670–686. https://doi.org/10.2307/2649170

Zaner, R. M. (1981). *The context of self: A phenomenological inquiry using medicine as a clue*. Athens, OH: Ohio University Press.

Zhao, X. (2017). *Qualitatively different ways of experiencing learning: A phenomenographic investigation of international economics and trade undergraduates' conceptions of learning in a Chinese-Australian cooperative programme* (Doctoral, UCL (University College London)). Retrieved from http://discovery.ucl.ac.uk/1544347/

Zyblock, D. M. (2010). Nursing presence in contemporary nursing practice. *Nursing Forum*, *45*(2), 120–124. https://doi.org/10.1111/j.1744-6198.2010.00173.x

This page is intentionally blank

Appendices

Appendix A: List of Publications used to Explore the Presence Literature.

Author and Publication Date		
Ahmadi, 2016	Brown, Simone, Worley, 2016	Currid & Pennington, 2010
Ahmadi, 2017	Bruce and Davies, 2005	Davis, 2005
Allison & Strong, 1994	Buber, 1958	Davis,2018
American Occupational Therapy	Buber, 1966	Devereaux, 1984
Association, 2014	Buber, 1970	Dochterman & Bulechek, 2004
Anderson & Hinojosa, 1984	Buber, 1997	Doona, Chase, & Haggerty, 1999
Anderson, 2016	Bugental, 1976	Doona, Haggerty & Chase, 1997
Applebaum, 1995	Bugental, 1978	Dowling, 2008
Appleton, 1993	Bugental, 1983	Drewelow, 2013
Apps, 1996	Bugental, 1986	Dreyfus, 1991
Aquino-Russell, Strüby, &	Bugental, 1987	du Mont, 2002
Reviczky, 2007	Bugental, 1989	du Plessis, 2016
Armellini & DeStefani, 2016	Butler-Cefalo, 2018	Duis-Nittsche, 2002
Ayres-Rosa & Hasselkus, 1996	Caldwell, Doyle, Morris, &	Dunlap, Verma, & Johnson,
Babylon 2011	McQuaide, 2005	2016
Barbour, 2000	Canning, Rosenberg & Yates,	Dunne, 1993
Barnes, 2016	2007	Dunniece & Slevin, 2000
Baum, 1980	Cantrell & Matula, 2009	Dunton, 1915
Bellner, 1999	Capasso, 1998	Dunton, 1919
Benner and Wrubel, 1989	Capra, 1982	Easter, 2000
Benner, 1984	Capuzzi & Stauffer, 2016,	Edvardsson, Sandman, &
Bernardo, 1998	Cara & MacRae, 2012	Rasmussen, 2011
Bickford and Van Vleck, 1997	Castillejo, 1990	Egan, 1975
Bien, 2006	Cavendish, Konecny, Mitzeliotis,	Eklund & Hallberg, 2001
Bing, 1981	Russo, Luise, Lanza, Medefindt	Eklund, 1996
Biocca & Harms, 2011	& Bajo, 2003	Epstein, 1995
Biocca, Harms, & Burgoon,	Chaffey, Unsworth, & Fossey,	Eras, 2017
2003	2012	Erskine, 2012
Biocca, Harms, & Gregg, 2001	Clark, 1979	Euswas, 1993
Birckhead, 1984a	Clark, 1993	Evans, 1994
Bishop & Scudder, 1996	Clarkson, 1997	Fareed, 1996
Blesedell Crepeau, 1991	Cleveland-Innes and Campbell,	Ferlic, 1968
Bockoven, 1971	2012	Field, 1979
Boeck, 2014	Cohen, Hausner, & Johnson,	Finfgeld-Connett, 2006
Bohm and Nichol, 1996	1994	Fleming, 1991
Bordin, 1979	Cole & McLean, 2003	Foust, 1998
Borup, Graham, & Drysdale,	Conti-O'Hare, 1995	Fredriksson, 1999
2014	Cooper, 2005	Friedman, 1985
Bottorff & Morse, 1994	Corsini & Wedding, 1989	Fuller, 1991
Boykin & Schoenhofer, 1993	Covington, 2003	Gardner, 1985
Brach, 2012	Craig, 1986	Gardner, 1988
Bradford, 2011	Crane-Okada, 2012	Gardner, 1992
Bradley & Furrow, 2004	Cranton and Carusetta, 2004	Garrison, 2011
Britzman & Pitt, 1996	Crepeau & Garren, 2011	Garrison, 2014
Brockelman, 2002	Csikszentmihalyi, 1988	Garrison, Anderson, and Archer,
Brown, 1986	Cui, Lockee, & Meng 2013	2000

Garrison, Anderson, and Archer, 2010
Garrison, Cleveland-Innes & Fung, 2010
Garrison, Cleveland-Innes, 2005
Geller & Greenberg, 2002
Geller & Greenberg, 2010
Geller & Greenberg, 2012
Geller & Porges, 2014
Geller, 2001
Geller, 2013
Geller, 2017
Geller, Greenberg, & Watson, 2010
Geller, Pos & Collsimo, 2012
Gendlin, 1978
Germer, 2005
Germer, 2013
Gilfoyle, 1980
Gilje, 1992
Giorgi, 1991
Godkin, 2001
Goertzen & Kristjánsson, 2007
Grafanaki, 2001
Greenber & Geller, 2001
Greenberg, Rice & Elliot, 1994
Greenson, 1967
Grepmair, Mitterlehner, Loew, Bachler, Rother, & Nickel, 2007
Guidetti & Tham, 2002
Haertl, 2008
Hain, Logan, Cragg, & Van den Berg, 2007
Hanna & Rodger, 2002
Hanson, 2004
Hanson, 2007
Harris, 1987
Hasson, Ghazanfar, Galantucci, Garrod, & Keysers, 2012
Heard, 1993
Heeter, 1992
Heeter, 2003
Heidegger, 1927/1962
Heidegger, 1958
Hemsley & Glass, 1999
Heron, 1999
Hessel, 2009
Hick & Bien, 2010
Hines, 1991
Hines, 1992
Hinojosa, Sproat, Mankhetwit, & Anderson, 2002
Horner, 1991
Husserl, 1964
Hycner & Jacobs, 1995
Hycner, 1993
Ijsselsteijn, Freeman, & de Ridder, 2001
Iseminger, Levitt, & Kirk, 2009
Jackson, 2004
Janes and Wells, 1997
Jefferis, 1999
Jenkins, Mallett, O'Neill, McFadden, & Baird, 1994
Johnson, 2004
Jonas & Crawford, 2004
Kabat-Zinn, 1994
Karl, 1992
Ke, 2010
Keefe, 1975
Kempler, 1970
Kielhofner, 2007
King, 1980
King, 1994
Korb, 1988
Kornelsen, 2006
Kostovich, 2012
Kozan & Richardson, 2014
Kozan, 2015
Krug, 2009
Landyado, 2004
Langer & Moldoveanu, 2000
Law, 1998
Law, Baptiste, & Mills, 1995
Lawler, 1997
Lee, 2004
Leininger & Benner, 1984
Levinas, 1969
Levinas, 1985
Liehr, 1989
Lietaer, 1993
Lindsay, 1997
Lloyd & Maas, 1991
Lloyd & Mass, 1992
Low, 1997
Lowenthal, 2010
Lynch, 2016
Lyons & Crepeau, 2001
MacKinnon & Daubenmire, 2005
Marcel, 1956
Maroni, 2004
Marsden, 1990
Martins & Ungerer, 2015
Mattingly, 1994
May, 1958
Mazzolini & Maddison, 2003
McClintock, 1999
McCollum & Gehart, 2010
McDonough-Means, Kreitzer, & Bell, 2004
McKivergin & Daubenmire, 1994
McKivergin, 1997
McMahon & Christopher, 2011
Mearns, 1997
Meijer, Korthagen, & Vasalos, 2009
Meijer, Korthagen, & Vasalos, 2012
Miller & Cutshall, 2001
Miller and Douglas, 1998
Miller, 2005
Minicucci, 1998
Mohnkern, 1992
Montgomery, 1992
Morgan, Morgan, & Germer, 2016
Morrison & Smith, 2013
Mosey, 1981
Mosey, 1986
Mossberg, 1996
Moustakas, 1969
Moustakas, 1985
Moustakas, 1986
Myers, 2014
Neimeyer & Sands, 2011
Nelms, 1996
Newman, 1986
Newman, 1994
Noh, 2004
Norrby & Bellner, 1995
Oncology Nursing Society, 2001
Onions, 1973
Osterman & Schwartz-Barcott, 1996
Osterman, 2002
Osterman, Schwartz-Barcott, & Asselin, 2010
Owen-Mills, 1998
Oztok & Brett, 2011
Palmadottir, 2006
Palmer, 1998
Papastavrou, Efstathiou, Tsangari, Suhonen, Leino-Kilpi, Patiraki, Karlou, Balogh, Palese,

Tomietto, Jarosova, & Merkouris, 2011
Parse, 1990
Parse, 1992
Parse, 1994
Parse, 1995
Parse, 1998
Paterson & Zderad, 1976
Peloquin, 1977
Peloquin, 1995a
Peloquin, 1995b
Peloquin, 2005
Pemberton, 1977
Peplau, 1952
Perls, Hefferline, & Goodman, 1951
Pettigrew, 1988
Pettigrew, 1990
Picciano, 2002
Polanyi, 1958
Pollard, Minor & Swanson, 2014
Potter & Frisch, 2007
Preisman, 2014
Punwar & Peloquin, 2000
Purcell-Lee, 1999
Purton, 1998
Quinn, 1988
Ray, 1991
Redmond, 2011
Reeder, 1992
Reid, 2005
Reid, 2008
Reid, 2009
Reid, 2011
Reiman, 1986
Reis, Rempel, Scott, Brady-Fryer, & Aerde, 2010
Restall, Ripat, & Stern, 2003
Richardson, Besser, Koehler, Lim, & Strait, 2016
Richardson, Koehler, Besser, Caskurlu, Lim, & Mueller, 2015
Richardson, Maeda, Lv, & Caskurlu, 2017
Rienties and Rivers, 2014
Roach, 1984
Roach, 1987
Robbins, 1998
Rodgers & Raider-Roth, 2006
Roemer & Orsillo, 2009
Rogers & Raider-Roth, 2006
Rogers, 1961
Rogers, 1980
Rogers, 1983
Rosa & Hasselkus, 1996
Rourke, Anderson, Garrison & Archer, 2007
Roy, 2007
Safran et al, 1990
Salzberg, 1999
Santorelli, 1999
Savenstedt, Zingmark, Sandman, 2004
Schaffer & Norlander, 2009
Scheiby, 1998
Schell & Cervero, 1993
Schell, 2003
Scheumie, van der Straaten, Krijn & van der Mast, 2001
Schmid, 1998, 2000
Schneider & May, 1995
Schön, 1983
Schön, 1987
Schussler, Jennings, Sharp, & Frank, 2008
Seiden, 1996
Senge, Scharmer, Jaworski, & Flowers, 2011
Shae, Hayes, and Vickers, 2010
Shae, Swan, Li & Pickett, 2005
Shaprio & Carlson, 2009
Shea & Bidjerano, 2010
Shea & Bidjerano, 2012
Shea, Hayes, Uzuner-Smith, Gozza-Cohen, Vickers, & Bidjerano, 2014
Shea, Pickett & Pelz, 2003
Shepherd, Brown, & Greaves, 1972
Sheridan & Kelly, 2010
Siegel, 2007
Siegel, 2010
Siegel, Siegel & Parker, 2016
Slater, 1999
Sokolowski, ND
Southam, 2003
Stanley, 2002
Stern, 2004
Sternberg, 2003
Stockmann, Gabor, DiVito-Thomas, & Ehlers, 2016
Stone & Chapman, 2006
Sumsion, 2000, 2003
Sutton, 2008
Swan & Shih, 2005
Swanson-Kauffman, 1991
Swanson, 1999
Szeto, 2015
Tavernier & Anderson, 2008
Tavernier, 2006
Taylor & Van Puymbroeck, 2013
Taylor and Melton, 2009
Taylor, 2008
Taylor, Lee, & Kielhofner, 2011
Taylor, Lee, Kielhofner, & Ketkar, 2009
Thera, 1973
Thomson, Hassenkamp & Mansbridge, 1997
Thorne, 1992
Thorne, 1996
Townsend, 2003
Tracy, 1912
Tronick, 2003
Tu & McIsaac, 2002
Turner- Stokes, 2006
Turula, 2017
Turula, 2018
Usoh, Catena, Arman & Slater, 2000
Vaillot, 1966
Van Belle, 1990
Van Kaan, 1966
Van Manen, 2000
Vanaerschot, 1993
Vaughan, Garrison, & Cleveland-Innes, 2013
Vonderwell, 2003
Walck, 1997
Warner, 2016
Waterworth, Waterworth, Riva, & Mantovani, 2015
Watson, 1979
Watson, 1985
Watson, 1999
Webster, 1998
Welch & Napoleon, 2015
Welch, Napoleon, Hill & Roumell, 2014
Welwood, 1992
Welwood, 1996
Wheatley, 1999
Whiteside & Dikkers, 2015
Whiteside 2015
Williams, 1998
Wilson, 1986

Winnicott, 1958
Yalom & Leszcz, 2005
Yalom, 1980
Yerxa, 1980
Zahorik & Jenison, 1998
Zaner, 1981
Zerwekh, 1997
Zikorus, 2007
Zyblock, 2010

Appendix B: Higher Education Organisations with Master's Degrees in Counselling - Identified and Contacted.

Organisation	Master's Programs	Data Base
ACAP	Counselling & Psychotherapy	TEQSA
Australian Catholic University	Clinical Counselling	CRICOS
Australian Institute of Professional Counsellors	Counselling	TEQSA
Bond University	Counselling	CRICOS
Cairnmillar Institute	Counselling & Psychotherapy	CRICOS
Charles Sturt University (CSU)	Arts (Pastoral Counselling)	CRICOS
Christian Heritage College	Counselling	CRICOS
Curtin University of Technology	Psychology (Counselling)	Google
Dulwich Centre	Narrative Therapy & Community Work	ACA
Eastern College Australia Incorporated	Community Counselling	TEQSA
Edith Cowan University	Counselling & Psychotherapy	CRICOS
Excelsia College	Counselling	CRICOS
James Cook University	Guidance & Counselling	ACA
La Trobe University	Counselling Psychology	CRICOS
La Trobe University (La Trobe)	Counselling	CRICOS
Macquarie University (Macquarie)	Professional Psychology	CRICOS
Monash University	Counselling	CRICOS
Monash University	Psychology (Counselling)	CRICOS
Morling College Ltd	Counselling	CRICOS
Murdoch University	Counselling	CRICOS
Queensland University of Technology	Counselling	Google
Swinburne University of Technology	Social Science (Human Services: Counselling)	Google
Swinburne University of Technology	Psychology (Counselling Psychology)	CRICOS
Tabor College Incorporated	Counselling Practice	CRICOS
The University of Adelaide	Counselling & Psychotherapy	CRICOS
The University of Melbourne	Genetic Counselling	CRICOS
The University of Notre Dame Australia	Counselling	CRICOS
The University of Queensland	Applied Psychology (Counselling Psychology)	Google
The University of Queensland	Counselling	CRICOS
The University of Sydney	Rehabilitation Counselling	CRICOS
The University of Sydney	Genetic Counselling	CRICOS
Think: Colleges Pty Ltd	Counselling & Applied Psychotherapy	TEQSA
University of Canberra	Arts in Counselling	CRICOS
University of Canberra	Counselling	CRICOS
University of New England	Counselling	Google
University of New South Wales	Counselling Social Work	Google
University of Notre Dame Australia	Counselling	CRICOS
University of Sydney	Medicine (Psychotherapy)	Google
University of Sydney	Science in Medicine (Psychotherapy)	Google
University of Tasmania	Counselling	CRICOS
University of Tasmania	Rehabilitation Counselling	CRICOS
University of the Sunshine Coast	Counselling	CRICOS
University of Western Sydney	Psychotherapy & Counselling	CRICOS
Victoria University	Counselling	CRICOS

Appendix C: Email to Educators

Dear «Title» «Last»

Firstly, «First» thank you for opening the email as I know you will be busy at this time of the year and that you will have a lot of emails seeking your attention. As way of introduction my name is Alec Hamilton. I'm a practicing psychologist with over 25 years experience in schools and higher education, both in Australia and Canada. I have a particular interest in 'Learning & Teaching' and 'Counselling' and have finally decided to pursue a PhD in my area of passion. For some time now, I have been interested in the similarities between how counsellors connect and build relationships with their clients, and how teachers connect and build relationships with their students. This project is designed to explore an aspect of this relationship, the teacher's "pedagogical presence".

I am writing to you to request your participation in my research. I understand from your institution's website that you are either a coordinator of a master's program with a focus on counselling and/or a lecture within the master's program who teaches a course on counselling. I am interested in interviewing you about "pedagogical presence". «First» if you are interested in participating please read the attached Research Project Information Sheet and Participant Details Sheet, University of the Sunshine Coast ethics approval number: S15859. If you then wish to proceed please complete the participant details sheet and return it to me by email. I will then contact you to work out the most convenient time for you to undertake the interview.

I would also appreciate you passing on the attached information to other staff members who are teaching counselling in the master's program and whom you think might be willing to be interviewed.

If you do not wish to participate in the research could you please let me know by email, I will then take you off the contact list for this research.

Thanks, in anticipation.

Alec Hamilton

Appendix D: Research Project Information

Project Title:

Australian Higher Education Teachers of Counselling: Conceptualisation of Presence.

Ethics approval number: S15859.

Contacts

The research team consists of Mr. Alec Hamilton (Psychologist and Educator, PhD Student), Dr Ann Moir-Bussy (Counsellor and Educator, Supervisor) and Dr. Peter Innes (Educator, Co-Supervisor)

Please direct questions to:

Alec Hamilton
c/o Faculty of Arts and Business
University of the Sunshine Coast
Sippy Downs, Queensland, Australia
Email: aih003@student.usc.edu.au

Background

While there is much discussion in the literature about the characteristics of teacher effectiveness, there is little research within higher education that explores the specifics of the interactions between the teacher and students. Therapeutic presence is reported to be a major factor in successful counselling and psychotherapy (Baldini et al., 2014; Geller et al., 2012; Siegel, 2010) and is a well known and core component of working therapeutically with clients. In a similar fashion pedagogical 'presence', as a component of the student-teacher alliance, may be a key factor (Jones, Mirsalimi, Conroy, Horne-Moyer, & Burrill, 2008) in achieving successful learning and teaching outcomes. Australia is seeing significant growth and interest in counselling (Department of Jobs and Small Business, 2018) and any improvement in teaching strategies will be of benefit counselling students and the wider community.

Research Purpose

The objective of the research is to determine how teachers, within Australian master's programs that focus on counselling, conceptualise therapeutic presence (pedagogical presence) within the context of their teaching. This aspect of the teacher-student alliance has the potential to improve teaching practice and improve student outcomes just as it does client outcomes.

Participant experience

Participation in the following research is voluntary and you may withdraw at any stage, without explanation and there will be no consequences as a result. After reading this sheet, if you decide not to participate, this will cease your involvement with this research.

You have been invited to take part in this project because you currently teach within an Australian master's level program with a focus on counselling. If you agree to take part in this research you will be asked to provide some basic demographic information and participate in a semi-structured interview. The interview is expected to take about 60 minutes and will be face to face or via Voice Over Internet Technology (VOIP) (e.g. Skype or the like). The interviews will be recorded and a transcript will be developed from the recording. The aim of the interview is to explore counselling teacher practitioners' conceptualisation of therapeutic presence within the context of their teaching master's counselling students. The focus is on the

variance within the group's conceptualisation of presence within teaching rather than an individual's conceptualisation.

Risks and Benefits

Risks

Every effort has been made to keep the risks of participating in this research to a minimum. However, it is anticipated that there will be 'no more than a minimal risk' of psychological and social risk to participants as a result of participation. During the discussion the questions asked may bring up challenging thoughts and emotions within participants. It would be expected that these emotions and thoughts would be similar to the normal reflective practice expected of teachers within higher education and would therefore produces no more than minimal risk.

Benefits

The ultimate perceived benefit from this research is to help teachers of counselling to improve their teaching practices and improve student outcomes. These benefits can also be generalised to the wider higher education teaching community. The benefits outweigh the risks of participation in the research. As a result of participating in this research, you may feel you are contributing to society and using your time in a meaningful way. You may also feel you are helping others by contributing to the research. These feelings of self efficacy may reduce the minimal risk of discomfort, which may come about throughout the interview process. The research will also likely provide information to teaching professionals, which will allow them to make more informed decisions about their professional practice.

Participation and consent

Participation in this research is voluntary, and you may discontinue at any time without penalty. Consent is for the use of your results in this research as well as future related research projects. Completing the demographic information sheet and returning it to the research team via email will imply consent.

Confidentiality and results

While the interviewer will be aware of your identity the aim of this research is to examine the different conceptualisations that may arise within the group as a whole rather than an individual's conceptualisation. All data collected throughout the course of this research will, on collection, be transfer to a University of the Sunshine Coast designated cloud drive specifically designed for the purpose of securely storing research data. Any personally identifying information will be securely stored in a separate password protected and encrypted file. All research data will be deleted 5 years from its last use. Only the research team will have access to this drive. Excerpts from interview transcripts may be published in the final report and it may possible that a person who is very familiar with the counselling programs within Australian high education to identify you through these excerpts. Every effort will be made to de-identify all material reported.

Complaints / Concerns

If you have any complaints about the way this research project is being conducted, you can raise them with the Principal Researcher. If you prefer an independent person, contact the Chairperson of the Human Research Ethics Committee at the University: (c/- the Research Ethics Officer, Office of Research, University of the Sunshine Coast, Maroochydore DC 4558; telephone (07) 5459 4574; email humanethics@usc.edu.au).

The researchers and the University of the Sunshine Coast thank you for consideration of this research.

University of the Sunshine Coast
Queensland, Australia

CONSENT TO PARTICIPATE IN RESEARCH

Australian Higher Education Teachers of Counselling: Conceptualisation of Pedagogical Presence.

Ethics approval number: S15859.

I have read, understood and kept a copy of the Research Project Information Sheet for the above research project.

I realise that this research project will be carried out as described in the Research Project Information Sheet.

Any questions I have about this research project and my participation in it have been answered to my satisfaction.

I agree to participate in the research project, **Australian Higher Education Teachers of Counselling - Conceptualisation of Presence**.

I give consent for data about my participation to be used in a confidential manner for the purposes of this research project, and in future research projects.

Completing the participant details sheet (included in the email) and returning it to Alec Hamilton via email (aih003@student.usc.edu.au) will imply consent. Should you agree to participate (by returning the form provided) you will be contact via email or phone to arrange a suitable time for the interview.

Appendix E: Participant Details Sheet

Research: Australian Higher Education Teachers of Counselling: Conceptualisation of Pedagogical Presence.

Ethics Approval: S15859.

Thank you for agreeing to participate in this research we really appreciate your willingness to contribute. Please provide the following information and return it via email to Alec Hamilton (aih003@student.usc.edu.au).

Click on each grey box to input information

Name: Date

Email Address: Phone:

Gender:

Age Group (choose from list):

Name of Institution:

Current Position title at your institution:

Number of years teaching in Higher Education:

Do you currently provide professional counselling services outside your teaching role?

Number of years you been a counselling practitioner:

Please outline the counselling courses you are currently teaching this year:

Course Code Name

Appendix F: Sample Questions for the Conversations

Originally the questions below (in italics) were thought to be appropriate focus questions and represent the two themes (understanding of presence and its conception within the context of teaching). However, it was found during the first conversations that they were too specific and didn't facilitate the flow and style of conversation. It was decided to modify them to more general questions. This more open structure and questions, **in blue,** were used in the subsequent conversation.

1. Prior to the interview the participants recorded on the Research Project Information Sheet (RPIS) their:
    a. Current position
    b. Current course teaching within the master's program.
    c. Counselling background and experience
2. "Before we start do you had any question regarding the material I sent and the format of our conversation today?"
3. "I'm interested in how you build the relationship with your students?" (instead of: *What does it mean to you to be present?)*
    a. Based on your experiences as a counsellor, what does it mean to you to be present?
    b. *Based on your experiences as an educator, what does it mean to you to be present within the teaching context?*
        i. Further explanation:
            1. What sort of things do you do to be present?
            2. What are you trying to achieve in being present?
4. Generic statements/questions followed participants' responses, working to explore what they **do** to demonstrate – *"How do you build the relationships?" and "What do you do to be **present?"*** (without using the term itself).

Can you give me a concrete example of something you do as an educator to be 'present' with your students? (Probe on both teaching and counselling if they don't come up spontaneously.)

i. Possible Probes:
    1. "Why do you do that?"
    2. "What were you hoping to achieve?"
    3. "Why did you do it that way?"

5. "In the context of your teaching counselling can you outline when you believe you have been **present?**" "What were the things that you **gained/lost** from being present?"
6. "In the context of your teaching counselling can you outline when you believe you have NOT been **present**?" "What were the things that you **gained/lost** from NOT being present?"
7. "How do you judge that something that you've done to grow or develop your **presence** has been successful?"
8. *About three quarters through the conversation the following was asked*: "I'm conscious of the time limit so this might be a good time to ask, "What do you think presence is?"
9. "Before we finish, is there anything you would like to add that you haven't already mentioned?" "Or was there something you thought I would ask but haven't?"
10. "I will have the conversation transcribed and then return the document to you, if you like. I'm happy for you to then edit, amend or add anything you think needs clarification. Generally, it takes about a week to transcribe and send back to you."

Appendix G: Note#1 – Categories of Description from Read/Listen #1

⇒ Open Individual – recognizing depth them – supporting them – helping them grow + develop interpersonal growth possessed.

⇒ Know yourself + your strengths + weaknesses + share these

Limits

⇒ Well Structured + planned
- Safe environment / structure
- challenging as well.

Story Tellers. Heard. Yarning Dayirri
empathy real passion encounter
safety gracious genuine. conversation
Art + Science smile congregati
vulnerability humour trust
Connection Companion. more close curious
Confidence validate humanity like
positive reassure individual challenge
regard. feeling people who think consistent fair
flexible

Sitting with in the land

Quiet priviledge to join
be with listen
resonance. Calm mystery.
transparent bring to life engage
Congruent

Appendix H: Note#2 - from Read/Listen #2

Support them. Recognise their skills express

Notes #2

Counsellor tool kit

- way to go + need to be taught

positive ideas ?

- gracious etc

① Student/Teacher ② Not Counselling

③ Lecture - Workshop

Schedule/Plan. Tool kit

US evolved

Conversais structure

+ get idea of where they are at.

match to them.

program works less for new grads

Lecture

Discussion

Triads

Manage monopolizing students.

schedule.

depth

engage interact.

power imbalance ↓

get to know me.

Open. Approachable.

Focus on individual

Preserve in teaching has evolved

Went really

position = presence
is
and
#

Went Well

Understanding Self
+ that I am
human.

Self Awareness
Transference

Fallible
Self awareness

predomately
the teacher but
also build knowledge
in student #2.

#6
Supervision
of teaching

Diff groups to A deff th
weekend
Tradtorial

Appendix I: Note#3 – from Read/Listen #5

Support them. Recognise their skills exercise

Notes #2

Counsellors tool kit

- way to go + need to be taught

positive ideas

- gracious etc

* Notes #3.

Boundary. (1) Student/Teacher (2) Not Counselling
(3) Lecture - Workshop.

* Preparation. Schedule/Plan. Tool kit
(us) evolved
Consciousness structure

* Know them. (+) get idea of where they are at.
+ Support
match to them.

program works less for new grads

* Structure. Lecture
(+ style) Discussion
Triads
Manage monopolizing students.
Schedule.

Body language

* Growth
← depth

* Available. engage interact.
Open. power imbalance ↓
Approachable. get to know me.

focus on individual

* Presence in teaching has evolved

Went badly,

position = presence
is
and
#

Went Well

Model.

Understanding Self
+ that I am
human.

Self Awareness
Transference

Tri Fallible

Self awareness

ME

predomately
the teacher but
also build knowledge
in student #2.

#6
Supervision
of teaching

Different groups to a different
weekend
Traditional

Appendix J: Word Cloud – 50 most frequent word stems

Word	Similar words - Word stem	Count
presence	presence, present	67
being	being	47
with	with	41
connection	connect, connected, connecting, connection	12
aware	aware, awareness	11
genuineness	genuine, genuineness	11
understanding	understand, understanding	11
engagement	engage, engaged, engagement, engaging	10
know	know	10
listening	listen, listened, listening	10
talk	talk, talked, talking, talks	10
mindful	mind, mindful, mindfulness	9
feel	feel, feeling	8
open	open, opening, openness	8
regard	regard, regarding	8
sense	sense	8
skills	skills	8
trying	trying	8
attention	attention, attentive, attentiveness	7
experience	experience, experiences	7
kind	kind	7
learning	learn, learning	7
unconditional	unconditional	7
available	availability, available	6
body	body	6
create	create, creates, creating	6
human	human, humanity	6
need	need	6
notice	notice, noticed, noticing	6
personal	personal	6
positive	positive	6
processes	process, processes	6
relationship	relationship	6
response	response, responses, responsive	6
whole	whole	6
ability	ability	5
able	able	5
communication	communicating, communication	5
energy	energy	5
graciousness	gracious, graciousness	5
individual	individual, individualized, individualizing, individually	5
interaction	interact, interaction	5
letting	let, letting	5
passion	passion, passionate, passionately	5
sitting	sit, sitting	5
bump	bump, bumping	4
change	change, changes	4
distracted	distracted, distracting, distractions	4
empathy	empathy	4
encounter	encounter, encountering	4

Appendix K: Organisation Systems – Accreditation Standards

ACA	ACA (Australian Counselling Association, 2012)
Overview	• Courses must provide a coherent grounding for the student in a variety of core therapeutic approaches relevant to counselling and provide opportunities for comparisons with other approaches to counselling. • The therapeutic approaches would be reflected, not just in theory, skills and practice of the students, but also in the way the course is structured, assessed, taught and administered. In other words, the core therapeutic approaches run through the course, providing coherence and internal consistency.
Training & Client Contact	• Master's level must be at least 1500 nominal hours in length. The nominal hours include self-directed study for the student and a reasonable proportion of directed and self-directed study is expected for each topic covered throughout the course. • Master's level qualifications must be delivered over a minimum of 18 months full time. Master's level must be at least 1500 nominal hours in length • The course needs to contain a practical skills training and assessment component of the following minimum durations: Master's – 120 hours
Student Qualities	
Graduate counselling courses need to specify and comply with the following minimum entry requirements for students entering the course:	• Completion of an accredited Bachelor Degree in counselling • The underlying assumptions, basic principles and elements, concepts, strategies and techniques of the core therapeutic approaches contained within the course of study. • The therapeutic process and principles and mechanisms of change as conceived in the core therapeutic approaches. • Comparisons with other counselling approaches. • The theoretical basis for any specific client problems or issues included as topics in the course programme, e.g. anxiety, bereavement and loss etc. • Master's level courses must cover a minimum of 6 therapeutic approaches. • The social system in which we live and the ways these affect client development and counselling practice. (The term 'social systems' is taken to include such factors as race, culture, gender, sexuality, politics, religion, ethics and class.) • There should be extensive counselling theory, drawing upon relevant psychological and behavioural disciplines, to enable students to make explicit.
Application of Knowledge and Skills Courses should provide:	• Structured experience and regular opportunities for observation, practice, feedback, (from both staff and peers), discussion and review. • Opportunities to practise the blend of skills appropriate to the core theoretical approaches covered in the course, these skills being identified and developed so that students can describe, analyse and utilise them. • A progressive monitoring and assessment of skills development. • Provide regular and systematic opportunities for self-awareness work, which are congruent with the course's theoretical approaches. Ensure that the student maintains a 'personal record' that monitors their self-development. • The course must help students develop as reflective practitioners - people who are both willing and able to reflect on all aspects of their work as counsellors, learners and as members of the course. Implicit in this development as reflective practitioners is that the student must be encouraged to take responsibility for their learning. The student must also be required to monitor and evaluate their own work and personal/professional development.

Staffing Criteria	• Where the Provider delivers Bachelor or higher level qualifications, the minimum educational qualification of the Course Leader (or similar title) is a Doctorate in counselling or a related field. In this instance, the Course Leader must also be eligible for Level 4 Membership of ACA and provide a Curriculum Vitae along with certified copies of relevant qualifications and evidence of recent professional development and supervision with the application. • All non-administrative teaching and assessment staff should be eligible for membership to ACA. Core staff teaching in higher education programs of Bachelor level or above should hold a minimum of a Master's-level qualification plus several years' industry experience. • Core staff must be appropriately qualified and competent between them to cover all elements of the course. Core staff are defined as those who have substantive involvement in teaching, assessment and/or supervision, along with admission, course management and decision- making. • Core training staff, external supervisors and any others making a significant contribution to the training programme should be familiar with and agree to work within the current version of the ACA Code of Conduct.
Clinical Supervision	• Supervision of students during the placement/experience, regardless of the mode of study, should include the experienced counsellor: Helping the student to integrate theory with practice and to develop competent practice (i.e. training function). Maintaining the student's personal and professional wellbeing with respect to client work (supportive function). Affording a degree of protection for the student's clients (i.e. managerial function). • It is mandatory for the course to include practical skills training undertaken or demonstrated by the student in a simulated setting. • Assessment during the placement should include any combination of the following: Log of client contact hours. Portfolio of work. Observation of counselling sessions. Third party reports from an experienced counsellor who supervised the student in the workplace. • For counsellors in training, supervision should be not less than 1 hour's presenting time to 8 hours client work, subject to an overall minimum of 1.5 hours presenting time per month. • A mix of group and individual supervision is strongly recommended. Courses will need to demonstrate the effectiveness of their own arrangements. The amount of group supervision time that can be counted, as individual presenting time will be as currently defined by ACA. Professional supervision should be provided by an appropriately qualified and experienced ACA Accredited Counselling Supervisor, familiar with the core theoretical models applied by the 'counsellor-in-training'.
Institutional Quality Assurance	• Information is provided for prospective and current students

APAC	APAC (Australian Psychology Accreditation Council, 2019)
Overview	• Graduates at this level have Advanced knowledge and skills for professional practice in psychology, as well as specialised knowledge and skills in at least one area of practice in psychology Comprehend and apply a broad and coherent body of knowledge of psychology, with depth of understanding of underlying principles, theories and concepts in the discipline, using a scientific approach, including the following topics:
Training & Client Contact	• Master's Degree… include at least 1000 hours of placement across a minimum of three placements • Supervision of students' first placement, which is a placement of no less than 180 hours, is a minimum of 1 hour per 7.5 placement hours, and supervision in subsequent placements is a minimum of 1 hour per 15 placement hours. • Achievement of the professional graduate competencies is through a program of study which includes practice placement, with the latter designed to integrate theory and practice in an appropriate professional environment to prepare graduates to provide safe quality client care and service.
Student Qualities	•
Entry to the program also requires applicants to demonstrate suitability for the program through an assessment interview or other assessment processes,	• Demonstrate successful (prior or concurrent) achievement of foundational competencies - achievement of pre-professional competencies. • Demonstrate appropriate interpersonal communication and interview skills in situations appropriate to psychological practice and research. This includes active listening, clarifying and reflecting, effective questioning, summarising and paraphrasing, developing rapport, appropriate cultural responsiveness and empathic responding. • Demonstrate basic assessment strategies in situations appropriate to psychological practice and knowledge of psychometric theory and principles of the construction, cultural considerations, implementation and interpretation of some of the more widely used standardised psychological test instruments. • Explain how basic psychological intervention strategies can be applied across a range of contexts. • Investigate a substantive individual research question relevant to the discipline of psychology.
Course Design	
Graduates of programs at this level have basic knowledge and skills in the professional practice of psychology and the independent conduct and evaluation of scientific research.	• The history and philosophy underpinning the science of psychology and the social, cultural, historical and professional influences on the practice of psychology individual differences in capacity, behaviour and personality psychological health and well-being psychological disorders and evidence-based interventions learning and memory cognition, language and perception motivation and emotion neuroscience and the biological bases of behaviour lifespan developmental psychology social psychology culturally appropriate psychological assessment and measurement research methods and statistics. • Apply evidence-based and scientific methods to professional practice across the lifespan in empirically valid and culturally responsive ways. Perform appropriate standardised psychological testing, as part of broader assessment, to assess and interpret aspects of functioning. • Identify psychological disorders using a recognised taxonomy. • Demonstrate self-directed pursuit of scholarly inquiry in psychology. • Critically evaluate contemporary scientific literature to inform practice. • Investigate a substantive individual research question relevant to the discipline of psychology • Employ professional communication skills, in a culturally responsive manner, with a range of socially and culturally diverse clients. • Conduct professional interviews and assessments and synthesise information from multiple sources, including assessment of risk, to

	formulate a conceptualisation of the presenting issues to determine the most appropriate interventions, including management of risk. • Monitor outcomes and modifications based on evolving case formulation, including health and health concerns, family and support networks, and organisational, cultural or community contexts, with care given to the appropriateness of interventions for the client within their wider context. • Interpret and communicate findings in oral and written formats, including formal psychological reports, using culturally appropriate language. • Implement appropriate, empirically supported interventions, and monitor clients' progress and intervention outcomes. • Demonstrate respect for the skills and contribution of other professionals. Work effectively with a range of professional and support staff in the workplace and communicate and collaborate effectively, within the bounds of ethical and legal requirements. • Operate within the boundaries of their professional competence, consult with peers or other relevant sources where appropriate, and refer on to relevant other practitioners where appropriate. • Evaluate the effectiveness of their professional practice, identifying areas for improvement and implementing changes where needed. • Engage in self-reflective professional practice, taking account of the impact of their own values and beliefs, and taking appropriate actions as a result. • Rigorously apply professional practice policies and procedures, including as they relate to referral management and record-keeping, across a range of workplace settings and with recognition of different organisational cultures and practices.
Application of Knowledge and Skills	
Apply advanced psychological knowledge to competently and ethically	• Undertake assessment of a wide range of psychological problems and mental health disorders using empirically valid and reliable tools and processes including psychometric tests, behavioural observations and structured and unstructured interviews.
Apply advanced psychological knowledge to culturally responsive assessment in the area of counselling psychology, including:	• Understand the importance of evidence-based research as applied to psychotherapy process and outcome knowledge of psychopathology and psychopharmacology knowledge of evidence-based therapies for individuals, couples, families and groups • Apply advanced psychological knowledge of the following to their practice in counselling psychology: including the scientist- practitioner model and the central position of the working alliance advanced knowledge of the assessment, formulation, diagnosis and treatment of a wide range of psychological problems and mental health disorders. • Integration of assessment data to guide formulation, diagnosis, and treatment planning and to evaluate client progress. • Evaluation and diagnosis of psychological factors related to functioning, psychological problems and mental health disorders with reference to relevant international taxonomies including Diagnostic and Statistical Manual of Mental Disorders, and International Classification of Diseases
Apply advanced psychological knowledge to culturally responsive interventions in the area of counselling psychology, including:	• Design, implementation, monitoring and ongoing assessment of evidence-based interventions for individuals, couples, families and groups • Formulation and intervention planning specific to case and context, inclusive of high prevalence, chronic, complex and severe mental health disorders. • Development of tailored psychotherapies integrating multiple dimensions of case formulation beyond diagnostic variables, such as socio-cultural factors, personal context, client treatment preferences and a recognition of strengths and resources at all levels of functioning. • Establishment and monitoring evidence-based therapy relationships including maintaining the therapeutic alliance.

Staffing Criteria	• The majority of teaching and assessment staff for programs of study for Level 3 graduate competencies are registered psychologists or a sound rationale for any variation can be provided. • The majority of teaching and assessment staff for programs of study for Level 4 graduate competencies have a relevant area of practice endorsement or a sound rationale for any variation can be provided
Clinical Supervision	• Staff responsible for coordinating placements are appropriately qualified and registered psychologists. • Staff responsible for coordinating the delivery of psychological services in the provider-operated clinic are appropriately qualified and registered psychologists. • Placement supervisors are registered psychologists and, if supervising placements for Level 4 graduate competencies, have the relevant area of practice endorsement. • The supervisor has sufficient oversight of the student's practice and this includes direct observation
Institutional Quality Assurance	• Information is provided for prospective and current students. • Robust academic governance arrangements that include systematic monitoring, review and improvement are in place for the programs. • Quality improvement processes use student evaluations of the programs and internal and external academic and professional peer review, including external benchmarking where programs and assessments may be compared to those offered by other providers. • There is relevant external and internal input into the design and management of the programs, including from representatives of the psychology profession, academic staff, professional psychology staff, prospective employers and students. • Mechanisms exist for responding within each program to contemporary developments in psychology education and related disciplines. • The education provider ensures that academic and professional psychology staff are supported in research, engagement, teaching, and professional development

AQF	AQF (Department of Education and Training, 2018a)
Overview	• ...apply an advanced body of knowledge in a range of contexts for professional practice and as a pathway for further learning.
Training & Client Contact	• The volume of learning of a master's degree (Extended) is typically 3 – 4 years following completion of a minimum of a 3 year level 7 qualification – Master's qualification will achieve learning outcomes at level 9
Student Qualities	
Course Design	
Graduates at this level will have:	• Advanced and integrated understanding of a complex body of knowledge in one or more disciplines or areas of practice • A body of knowledge that includes the extended understanding of recent developments in a discipline and its professional practice • Knowledge of research principles and methods applicable to the discipline and its professional practice
Graduates at this level will have expert, specialised cognitive and technical skills in a body of knowledge or practice to independently:	• Analyse critically, reflect on and synthesise complex information, problems, concepts and theories. • Research and apply established theories to a body of knowledge or practice • Interpret and transmit knowledge, skills and ideas to specialist and non-specialist audiences • Cognitive skills to demonstrate mastery of theoretical knowledge and to reflect critically on theory and professional practice • Cognitive, technical and creative skills to investigate, analyse and synthesise complex information, problems, concepts and theories and to apply established theories to different bodies of knowledge or practice • Cognitive, technical and creative skills to generate and evaluate complex ideas and concepts at an abstract level communication and technical research skills to justify and interpret theoretical propositions, methodologies, conclusions and professional decisions to specialist and non-specialist audiences • Technical and communication skills to design, evaluate, implement, analyse and theorise about developments that contribute to professional practice
Application of Knowledge and Skills	
Graduates at this level will apply knowledge and skills	• to demonstrate autonomy, expert judgement, **of** adaptability and responsibility as a practitioner or learner • with creativity and initiative to new situations in professional practice and/or for further learning with high level personal autonomy and accountability • to plan and execute a substantial research- based project, capstone experience and/or professionally focused project
Staffing Criteria	
Institutional Quality Assurance	• Information is provided for prospective and current students

HESF	HESF (Tertiary Education Quality and Standards Agency, 2013)
Overview	• Each course of study is designed to enable achievement of expected learning outcomes regardless of a student's place of study or the mode of delivery.
Training & Client Contact	• Where professional accreditation of a course of study is required for graduates to be eligible to practise, the course of study is accredited and continues to be accredited by the relevant professional body.
Student Qualities	
Course Design	
The design for each course of study is specified and the specification includes:	• the qualification(s) to be awarded on completion structure, duration and modes of delivery the units of study (or equivalent) that comprise the course of study entry requirements and pathways expected learning outcomes, methods of assessment and indicative student workload compulsory requirements for completion exit pathways, articulation arrangements, pathways to further learning, and ...includes the proportion and nature of research or research-related study in the course.
Each course of study is	• designed to enable achievement of expected learning outcomes regardless of a student's place of study or the mode of delivery. • accredited and continues to be accredited by the relevant professional body.
Application of Knowledge and Skills	
The content and learning activities of each course of study…	• engage with advanced knowledge and inquiry consistent with the level of study and the expected learning outcomes, including: current knowledge and scholarship in relevant academic disciplines • study of the underlying theoretical and conceptual frameworks of the academic disciplines or fields of education or research represented in the course • emerging concepts that are informed by recent scholarship, current research findings and, where applicable, advances in practice
Teaching and learning activities are	• arranged to foster progressive and coherent achievement of expected learning outcomes throughout each course of study.
Staffing Criteria	

sets out requirements for the availability, skills and knowledge of teaching staff.	• The staffing complement for each course of study is sufficient to meet the educational, academic support and administrative needs of student cohorts undertaking the course.
	• The academic staffing profile for each course of study provides the level and extent of academic oversight and teaching capacity needed to lead students in intellectual inquiry suited to the nature and level of expected learning outcomes.
	• Staff with responsibilities for academic oversight and those with teaching and supervisory roles in courses or units of study are equipped for their roles, including having:
	  ○ knowledge of contemporary developments in the discipline or field, which is informed by continuing scholarship or research or advances in practice
	  ○ skills in contemporary teaching, learning and assessment principles relevant to the discipline, their role, modes of delivery and the needs of particular student cohorts, and
	  ○ a qualification in a relevant discipline at least one level higher than is awarded for the course of study, or equivalent relevant academic or professional or practice- based experience and expertise, except for staff supervising doctoral degrees having a doctoral degree or equivalent research experience.
	• Teachers who teach specialised components of a course of study, such as experienced practitioners and teachers undergoing training, who may not fully meet the standard for knowledge, skills and qualification or experience

	required for teaching or supervision (3.2.3) have their teaching guided and overseen by staff who meet the standard. • Teaching staff are accessible to students seeking individual assistance with their studies, at a level consistent with the learning needs of the student cohort.
Institutional Quality Assurance	• Information is provided for prospective and current students
Course Approval and Accreditation	• There are processes for internal approval of the delivery of a course of study, or, where a provider has authority to self-accredit, internal accreditation, of all courses of study leading to a higher education qualification. • Course approval and self-accreditation processes are overseen by peak institutional academic governance processes and they are applied consistently to all courses of study, before the courses are first offered and during re-approval or re-accreditation of the courses.
A course of study is approved or accredited, or re-approved or re-accredited, only when:	• The course of study meets, and continues to meet, the applicable Standards of the Higher Education Standards Framework • the decision to (re-)approve or (re-)accredit a course of study is informed by overarching academic scrutiny of the course of study that is competent to assess the design, delivery and assessment of the course of study independently of the staff directly involved in those aspects of the course, and • the resources required to deliver the course as approved or accredited will be available when needed.

PACFA	**PACFA** (Psychotherapy and Counselling Federation of Australia, 2018)
Overview	• Each training program should make a clear statement of the philosophy of training underpinning the course and give evidence that respective program structures meet the current PACFA Training Standards.
Training & Client Contact	• 200 hours direct person-to-person instruction of which 60 hours may be synchronous online e.g., interactive webinars. • This equates to 140 hours which must be solely taught face-to-face plus 60 hours of synchronous training
	• The central focus of this person-to-person instruction is on interpersonal skills development • 200 hours of instruction may be conducted via online asynchronous training for theory-based studies. • A minimum of 40 hours of face-to-face counselling or psychotherapy practice (client contact) with 10 hours of supervision (related to client contact) within training must be completed and assessed as successful by the training provider.
Student Qualities	
Principles	• Prospective students need to demonstrate the presence of some fundamental human capacities as a pre-requisite for acceptance into counselling and/or psychotherapy programs. Accepted methods for assessing these capacities are interviews, questionnaires, and references from employers, past academic staff, etc. • Prospective students need to have demonstrated self-awareness and a relational capacity, including the capacity to relate in a facilitative way with others and to reflect on and examine the impact of these actions.
	• Prospective students need to demonstrate a capacity to understand and practice ethical behaviour and be prepared to follow the PACFA Code of Ethics as an integrated requirement of the program. • The above qualities presume a certain level of mature life experience on the part of the applicant as shown by the capacity to reflect on and learn from experience, including being open to positive and challenging feedback.
Course Design	
Graduates should have a range of knowledge related to:	• Program Philosophy, Human Development, Counselling & Psychotherapy theories, Ethics and Law, Different conceptualisations of mental health, Mental health conditions, Cultural and social diversity, The functioning of groups and organisations. • Research design
Graduates should have a range of skills related to:	• Relationship building and attunement Communication Assessment (including mental health and suicide risk assessment) Case formulation Psychotherapeutic strategies and interventions Reflective practice Monitoring and evaluation Research
Application of Knowledge & Skills	
Graduates should be able to apply knowledge and skills to:	• Personal and professional development, An integration of theory and practice, Reflection on the nature of the therapeutic process Alternative modes of working with clients, including synchronous online counselling and telephone counselling Interpretation and application of research • As counselling and psychotherapy prioritise the importance of "therapist factors" in particular, the use of self in therapy, importance is placed on personal and professional development within the training program. • Trainees must have completed a component of self-awareness as part of their training. This must be a min of 20 hours duration and may include group or individual therapy, self-awareness experiences, or family therapy. • An understanding of how one may use one's self in the therapeutic relationship should be integrated within the training program according to the particular modality. In addition, trainees are encouraged to have experiences as a client in a modality compatible to the one in which they are training.

	• Where a trainee has need of psychotherapy/counselling, it should be encouraged as a way of deepening personal congruence and self-awareness. It should be sought in a way which does not disadvantage either the psychotherapy/ counselling itself or the trainee's participation in the training program.
Course Coordination	Course coordinators must • have qualifications in psychotherapy/counselling or a related discipline at least one level higher than the training being conducted by them. • be psychotherapists/counsellors or professionals from a related discipline of at least five years' experience who are eligible for clinical or full membership of the professional body relevant to their qualification. • be concurrently engaged in practice in psychotherapy/ counselling relevant to the course they are teaching, or have had extensive clinical experience sufficient for their role. • demonstrate competence in facilitating adult learning, with some training or equivalent work experience in in-training delivery. • be willing to disclose to trainees their own training experience, philosophy of training and theoretical preferences. • be conscious of their own ongoing professional development and give evidence of such development when required. • not be in breach of professional ethical practice • not discriminate between trainees on the basis of gender, class, cultural background, sexual identity, religion, or any disability or make sure that all courses are assessed by the participants, and that the feedback is made known to the director and the appropriate trainers.
Clinical Supervision	• Supervision is a formal, collaborative process between supervisor and supervisee, which monitors, develops and supports supervisees in their clinical role. Supervision is an essential component of any training program • Supervisors must play more than an administrative role during supervision and seek evidence of supervisee's clinical competence. • Methods of supervision: Supervision may be conducted in either one-to-one or small group settings. • Supervision group size… should not normally be larger than six participants. Although ...the first 20 hours can be conducted within a group of up to 12 members. All subsequent hours must be conducted in groups of no more than 6. In groups of more than 12 members, no hours will be counted towards supervision. • Modes of supervision presentation - may include live interviews, audio or audio-visual recordings, formal case presentations, process and/or case notes. Client consent should be sought as a precondition for recorded or live interviews. • Supervision should include a clear supervisory contract with an approved supervisor. • The level of supervision should be appropriate to the level of complexity of the course being offered. • As supervision presumes a level of competence beyond the most basic, supervisors must have been clinical members of a relevant professional association for at least 3 years. Where supervisors do not meet this requirement, they must currently hold the required membership and must have been eligible to be clinical members of a relevant professional association for at least 3 years, i.e. they have a minimum total of 5 years clinical experience. Supervisors are expected to meet the PACFA Supervision Training Standards.
Institutional Quality Assurance	• Information is provided for prospective and current students