Emerging pluralities in the enactment of care in the postgraduate tutor-international student relationship

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ASC - Autistic Spectrum Condition

BNIM - Biographic Narrative Interpretive Method

CABS - Chartered Association of Business Schools

CRP - Culturally Relevant Pedagogy

OECD - Organisation for Economic Cooperation and Development

PAT - Pastoral Academic Tutor

SQUIN - Single Question Used to Induce Narrative

TEF - Teaching Excellence Framework.

UK - United Kingdom

UKCISA - UK Council for International Student Affairs

UNESCO - United Nations Educational, Scientific and Cultural Organisation

Abstract

Despite intensified overseas competition, internationalisation remains at the heart of most universities growth strategies. Evidence suggests that the international student experience of care is distinct with context specific expectations. With a paucity of research on care in a higher degree setting this study set out to explore the incidence and enactment care in the postgraduate tutor-international student relationship. It utilised a qualitative, inductive approach, sampling fourteen participants (ten international students and four postgraduate tutors) from a single postgraduate degree programme at a post 1992 small city university. Findings indicated that the enactment of care was plural with emergent themes of mentorship, friendship and recognition of the individual. It identified that participants' used the word care when describing their relationship but more frequently used language from which care could be inferred when analysed within an abductively bounded framework. This challenged the extant literature which had suggested that the need for care would recede as the cared for moved into adulthood. However, the way in which care was enacted was understood to be particular to the students' postgraduate status. At the same time, the value of care appeared to be stratified with tutor actions considered less significant if they were perceived to be contractually motivated. Two key recommendations for practice arising from this research were that in the current climate of standardisation and metrification, there remained opportunities to enrich the quality of care in the postgraduate tutor-international student relationship. Secondly, creating these caring relationships with international students was plural and complex which necessitated postgraduate tutor reflexivity of their pedagogic and pastoral practice if they were to enrich the quality of care offered.

Summary of doctoral elements table

Stage	Critical insights and developments
Level 7	Personal and professional review that explored the author's journey to their current role positioned within the wider context of higher education. A broad review of the sector, focusing on the international students' experiences and the challenges therein was undertaken. The author reflected on how her own individuality (shaped through her Asperger's and that of her family) gave her an insight into the power of adopting an asset based approach to those students who are often seen as the deficient other.
Practitioner Enquiry	A preamble to the minor project in the form of a research proposal. The literature review highlighted the relational framework within which care was created. Further, the indefinability of care was drawn out, noting that broadly, care was context specific. Adopting a constructionist research philosophy, a qualitative, inductive research design was proposed through which an exploration of the undergraduate international student perception of care would be undertaken.
Minor Project	An exploratory study whose aim was to understand the undergraduate international student experience of care. The literature illustrated the importance of relationships to the international student. Acknowledging that care was created through meaningful interactions between carer and cared for focused the research on the relationships that undergraduate students develop within the Faculty. The research revealed that care was communicated in multiple ways with the tutor's perceived intention key to the students' experience of care. Further, the participants understood the tutors' role to be both pedagogic and pastoral, partly as a result of their undergraduate status but also their internationality. In summary, undergraduate international students viewed their tutors as more than transmitters of information. With the loss of their familial support system, the faculty took on a role that demanded a deeper intimacy than may be anticipated.

Major Project (thesis)	Adopting an intersubjective, qualitative approach the research aimed to explore the incidence and enactment of care in the postgraduate tutor-international student relationship. Existing literature had established that care was relational and suggested that the student's cultural history may be a significant contributor to an authentic learning experience which required a cultural commonality between carer and cared for. Findings indicated that the enactment of care was plural with the key themes of mentorship, friendship and recognition of the individual. It challenged the extant literature noting that cultural commonality did not appear to be a significant predictor of perceived authenticity. In addition, the conceptualisation of care was particular to the status of the cared for as a postgraduate student with an observed stratification where actions not motivated by contractual duty were more perceived as more valuable. Recommendations arising from the research were that in the current climate of standardisation and metrification, there remained opportunities to enrich the quality of care in the postgraduate tutor-international student relationship. Secondly, creating these caring relationships with international students was plural and complex which necessitated postgraduate tutor reflexivity of their pedagogic and pastoral practice if they were to offer an enriched care experience.

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Owen, Alex and Theo (my three in a million boys) – this research is for you. Thank you for letting me see the world through your eyes and helping me in understanding that our differences are assets not deficits. Remember "You can tell a lot about a person's character by how they treat people they don't have to treat well" (Mission Impossible III, 2006). I love you.

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Chapter 1 - Introduction

This chapter introduces the macro-environment within which the research was located exploring the existing landscape of higher education in the context of the ongoing internationalisation agenda. It highlights the potential rewards of internationalisation, identifying the benefits that developing a cosmopolitan higher education environment can bring but acknowledges the increasingly competitive market in which institutions operate. At the same time, the pedagogic and educational challenges of a globally diverse teaching space are illuminated, with a broad review of the unavoidable tension a cosmopolitan classroom may create. This chapter illustrates the conflicts that exist in the sector through the continued massification and remasculinisation of higher education which seeks to homogenise the student experience at a time when cohorts are at their most diverse. The conclusion brings together the motivations for internationalisation and the challenges implicit in the ongoing diversification of higher education. The author's research question, aims and objectives are presented which lead onto a broad overview of the methodological framework that will bridge the identified knowledge gap. Finally, the chapter concludes with a review of the research's proposed contribution to theory and practice and its investigative scope.

Background to the study – a personal narrative

In the 1970's and 1980's a substantial number of children who were often described as naughty or troublesome would today be diagnosed with Autistic Spectrum Condition (ASC). The author was one of these children, labelled as overly chatty, overly inquisitive, overly friendly and overall, a little bit odd. She always felt that her differences in how she viewed the world were interpreted by most people as problems to be solved and that if she could only conform to expected norms her life would be so much richer. However, for those teachers who saw her as asset rich, the rewards were significant and with their support and care, she thrived – a successful, first generation higher education graduate. Twenty five years later, when trying to secure appropriate educational support for her three sons (each of whom had their

own flavour of ASC) she was disappointed to find that some of these same perceptions of deficiency endured. Teachers didn't seem to want to understand them but rather make them more 'normal', more standard, and therefore, easier to teach. Her own experiences of education coupled with those of her sons, prompted her to take up a volunteer role advocating for the rights of young adults with ASC to secure a meaningful education. Over the next five years, it became apparent to her that it was not the challenges that these students presented with that had the greatest impact on their educational achievements but whether tutors and the wider school staff viewed them as a problematic other or an asset rich individual.

The intrinsic rewards of this volunteer role were so impactful that although she had trained and spent her post university career working as a chartered accountant she decided that she wanted to continue her role in education and was fortunate to be able to switch careers, joining a small city university as a senior lecturer. Over the next few years, she often found herself teaching cohorts that were primarily or exclusively international and recognised the attitude of 'problematic other' from some of her academic colleagues towards teaching these students. She observed that the international student's educational experience frequently mirrored her own with the sense that their cultural differences were deficiencies rather than assets. Further, it was noticeable that some tutors actively resisted engaging with these students beyond the subject matter, viewing this as the boundary of their tutor role. Conversely, other tutors appeared to have a genuine interest in the student's overall wellbeing and were keen to establish a relationship with them. It was apparent that like her own experiences, international students seemed to thrive with those tutors who took the time to connect with them and seemed to value their contribution. This aligned with the researcher's beliefs that pedagogic practice should be care laden, reflecting a humanist approach to teaching. However, it was evident that not all of her colleagues shared her enthusiasm or approach and it started her thinking about how tutors and students conceptualised care: what was care, how was it constructed and did it had a place in higher education where the carer and cared for were both adults.

The practice issue

Over the last decade internationalisation has become a central tenet of universities key strategic objectives, with many institutions viewing increased student mobility as the panacea to the current downward trajectory of UK University applications (De Boer & Goedegebuure, 2009; Johnstone, 2011). Despite student mobility doubling over the last twelve years there still remains potential for further sustainable growth (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2014). However, with transitional economies such as Asia now entering the education market (Arokiasamy, 2010) the European Union has seen a 4% drop in their share of the global education markets (Reuters, 2014). In the United Kingdom, this has been reflected in a two year decline in international student numbers (Morris, Murphy & Murphy 2016) with Business Schools witnessing an 8.6% decline in international student registrations (Chartered Association of Business Schools – CABS, 2016). This loss of market share has been attributed primarily to the improvement in the quality of the Asian education sector offering (Shafaei, Nejati, Quazi & Von der Heidt, 2016). Yet, despite this intensified competition (Altbach, Reisberg & Rumbley, 2010), 38.4% of all international students studying in the UK are registered to Business School programmes (UKCISA 2014) with 37% registered to postgraduate degree programmes (OECD 2016).

There remains an enduring perception that a UK university will provide a higher quality of education (Shafaei et al, 2016) with overseas graduates benefiting from enhanced employment and career prospects alongside elevated social standing on their return home (Tarry, 2011). With English recognised as the primary commercial language most international students prefer to study either in a country whose main language is English or in a country whose programmes are taught in English (OECD, 2014): the latter fast becoming an attractive alternative for international students given the potential reduced cost, visa complexity and likely cultural alignment (Wachter & Maiworm, 2014). Education exports contributed £17.5 billion to the UK economy, with almost three quarters coming from the fees and expenses paid by international students (Morris, Murphy & Murphy, 2016) without which UK universities research capacity and capability would be diminished (TheTimesHigherEducation). Just under 47% of all UK research publications were internationally co-authored (OECD science and technology indicators, 2015) with nearly 23% of UK research grants coming from overseas sources (Lowe, 2016). Further, Hefce warns of the significant risk to the local national and sector economy if there were to be a sustained decline in overseas recruitment (TheTimesHigherEducation) reflecting the contribution of international student revenues to the local, national and sector economy.

Three decades ago, university was for the privileged few (Coulby & Zambeta, 2005). Massification (Molloy, 2014) of the UK Higher Education system has not just exacerbated the complexity and diversity of the higher education environment but reimagined students as consumers (Giannakis & Bullivant, 2016). This identification of education as a consumptive activity has redefined its purpose from a place of learning and opportunity for engaging critically with a subject area to one where knowledge is passively ingested (Engel & Halvorson, 2016). Further, there has been a widespread reorientation of the student perception as to who is responsible for their success or failure with an expectation that this sit with the institution (Halvorson, 2016). This reconceptualization brings with it a desire for standardisation with the paradoxical aim of homogeneity in an internationalised

population (Lynch, 2015). At the same time, successive government enthusiasm for widening access to education (Scott, 2005; Rose & Bylander, 2007; Ryan & Hellmundt, 2005) has resulted in an increasingly diverse student population in terms of social background, academic ability (Hyland, Trahar, Anderson & Dickens, 2008) and cultural provenance which creates micro societal tensions that have the potential to destabilise the finely negotiated harmonious co-existence (Trahar, 2007).

There are also concerns that this drive for homogeneity risks compromising the international students' wellbeing (The Guardian). Adopting a revenue based approach often means that the pastoral needs of these students are unintentionally compromised (Schweisfurth & Gu, 2009) which is particularly concerning given that international students are already recognised as a vulnerable population (Sherry, Thomas & Chui 2010; Wall, Tran & Soejatminah, 2017). Further, there is a temptation for higher education institutions to treat international students in a neo-colonial manner, seeing them as the inferior other with much to learn but little to contribute (Ramia, Marginson, & Sawir, 2013) giving rise to a deficit approach to teaching. Whilst a significant majority of international students studying in the UK are from China, India or Nigeria, more than 428,000 students from over 100 countries study in the UK (United Nations Education, Scientific and Cultural Organization [UNESCO](2017)), adding a further complexity through diverse characteristics and support needs (Due, Zambrano, Chur-Hansen, Turnbull & Niess, 2015; Fotovatian, 2012). Notwithstanding the challenges that globalisation has levied upon the higher education sector, UK institutions need to capitalise upon the opportunities created by internationalisation if they are to remain current and competitive (Trahar, 2011).

As each student's profile is unique, evolving through a complex web of academic, social and cultural influences (Koehne, 2005, 2006) international students should not be bundled together as a homogenous 'other', even though they may at first appear analogous (Bilecen, 2013; Wall & Tran, 2016). There are a wealth of barriers to learning that international students must navigate, with self-directed study and the western emphasis on critical thinking being noted as particularly troublesome (Wang, Andre & Greenwood, 2015). Failure to successfully 'fit in' to the University

micro-community, has been shown to impact on the international students' academic achievements, ability to integrate socially (Owens & Loomes, 2011) as well as their psychological wellbeing (Wang & Xiao, 2014). Another factor contributing to unsuccessful adaption is the collectivist cultural custom where making known difficulties or voicing expectations may be interpreted as disrespectful behaviour (Son & Park, 2014; Wang & Li, 2011). This disconnect in understanding social norms is aggravated if the opportunity for interacting with domestic students and staff is lacking (Due et al, 2015; Yu, 2010). Reluctance to engage with their peers and tutors often extends from a fear of being found out for their poor level of literacy (Lu, Le & Fan, 2012) which itself cannot be ameliorated if opportunities for language development are not presented meaning that moving past this initial 'academic shock' may be challenging (Savic, 2008).

Given that an inability to communicate restricts the opportunities for social interaction and the ability to develop a sense of kinship with fellow students (Yu, 2013) English language proficiency remains a critical enabler of a successful educational experience (Lu et al, 2012; Son & Park, 2014). Many international students leave higher education without seeing an enhancement in their English language skills suggesting a lack of opportunities to engage with their host peers (Yates & Wahid, 2013). At the same time, forming robust relationships between tutor and students may be compromised by these language barriers (Soong, Thi Tran & Hoa Hiep, 2015; Warner & Miller, 2015). Additionally, students whose language skills are insufficient may be unable to understand and therefore act upon feedback provided by tutors (Warner & Miller, 2015). If they are not capable of engaging in meaningful discussions with their tutors, the opportunities to rectify this and understand how to utilise feedback to improve is limited (Lu et al, 2012). There is a growing call for greater investment in and consideration of the services that support the academic and socio-cultural adaption of international students to strengthen this process and thus, mitigate the effects of this language barrier (Zaccaginini & Verenikina, 2013).

Within a multicultural setting, language is not the only challenge (Yu & Wright, 2016); the lecturer's approach to teaching and preferred learning style of the student are also significant (Wratcher, Morrison, Riley & Scheirton, 1997; Diaz & Cartnal, 1999). It is proposed that tutors should develop a more inclusive and less white ideological approach to teaching and learning (Reid & Sriprakash, 2012) that is culturally neutral (Turner, 2002), with a curriculum that reflects a popular consciousness (Taylor, 2004) and ameliorates these cultural tensions (Gu & Maley, 2008). This has been described in the literature as cosmopolitanism and recognises that societies are not mutually exclusive as previously thought (Tsolidis, 2001) but rather overlap and enmesh in a fluid and dynamic manner (Delanty, 2009). Conceptualising society as globally interconnected dates back to ancient Greece (Nussbaum, 1996) where the rights and obligations of humankind superseded any national or individual need. Further, Kant (2003) proposed that cosmopolitanism implied a universalism where an individual's fundamental rights are recognised irrespective of nationality, race, social standing or religious beliefs. However, it is proposed that it is not enough for learners to develop a cosmopolitan outlook, learning itself must become cosmopolitan (Rizvi, 2009; Wall & Tran, 2015) but with contemporary education becoming increasingly complex (Trahar, 2007), reorienting it to be viewed through a Universalist lens will be a challenge (Vertovec, 2007).

Correspondingly, this continued internationalisation is exerting an upward pressure on tutors who are finding themselves having to respond to disparate needs in an expanded teaching space (Walkington, 2015). It is argued that faculty pressure to design curricula and assessments that are easy to mark and the failure of tutor appointments to keep pace with increasing student numbers (Thomson, 2013) means that lecturers are often mediating between widening participation and maintaining quality teaching (Albertyn, Machika & De Bruin, 2016). Furthermore, it should not be assumed that tutors intuitively know how to achieve a cosmopolitan curriculum (Weldon et al, 2011) particularly when research suggests that some tutors actively resist taking up opportunities for developing a cosmopolitan perspective such as engaging with international colleagues (Trahar, 2011). Moreover, research suggests

that some of the tools tutors may use to successfully navigate the diverse learning needs of a cohort cannot be effectively implemented with large cohorts (Dawson, Charman & Kilpatrick, 2013). As such, this increasingly complex teaching space and the observable decreased contact time may compromise the needs of the international student (Albertyn et al, 2016) if institutions do not create and maintain an effective learning environment for all (Halvorson, 2016).

However, massification and homogenisation of the higher education market are not the only challenges that risk compromising the international student experience. The introduction of the Teaching Excellence Framework (TEF) (Business Innovation and Skills, 2016) is the culmination of a remasculinisation agenda that has permeated the sector for more than a decade. It evolved from a global movement to redefine the purpose of higher education (Hazelkorn, 2011) where institutions could be appraised through quantitative performance indicators (Lynch, 2015). This measurement culture has taken root (Biesta, 2010) consolidated through the introduction of rankings which have changed the internal culture of universities (Saunder & Espeland, 2009). Adopting an approach which focuses on measurable outputs alone risks defining relationships within a university setting as transactional, conceptualising them as the means to an end (Lynch, 2015) thereby devaluing their intrinsic worth. Academics may respond to this metrification by favouring individuation (Macfarlane, 2007) over care and collegiality (Lynch, 2010). At the same time, senior management's view of education may become distorted, objectivising international students, rather than treating them as individuals (Johnson & Deem, 2003) with middle managers observed to be struggling to balance the conflicting numerical managerial expectations with holistic academic values (Marshall, 2012; Mercer & Pogosian, 2013).

It is suggested that measuring educational outcomes in this way may be at the expense of its spiritual and holistic aims (Van Laere et al, 2014) and moves education's purpose away from holistic enrichment of the whole person (Chickering, 2006). This sense of societal betterment (Fielding & Moss, 2011) reflects collectivist cultural beliefs such as the African concept of Ubuntu which although having seen

many iterations over the years (Gade, 2011), has at its heart the notion of dependence on and connection to others as a strength rather than a weakness (Mboti, 2015). Maori culture is underpinned with a similar sense of connectedness, defined as whanaungatanga (Mead, 2003 as cited in Brannelly, Boulton & Te Hiini, 2013). In the same way, the OECD interpret education's purpose as developing more successful and resilient individuals, reflecting a holistic rather than exclusively pedagogic value (OECD, 2016) and illustrating a tension between praxis and poiesis (Gholami, 2011). To resolve this, one must decide whether education has a moral duty to develop caring global citizens (Lager, 1999) and teach them to care for one another (Nodding, 1995) or if the existing focus on measurable outcomes of teaching is well placed (De Guzman, Uy, Siy, Torres, Tancioci & Hernandez, 2008).

Whatever the final determination, a conflict remains as educators try to position themselves between the demands of national policy and their lived experiences in the work place (Buchanan, 2015). There is a perception that care in a post primary education setting has been downgraded, sitting below academic achievement and performance management (Ball, 2006). This may be attributed to care's categorisation as female-coded working tasks (Löfdahl, 2014) with little value in a masculine-coded world. Further, care is often referenced as 'emotional' rather than academic labour (Osgood 2006, 2013) genderised as 'female nature' (Wernersson, 2006 p.49 as cited in Hjalmarsson, Löfdahl Hultman & Warin, 2017). It is proposed that governmental education reforms have further marginalised the caring aims of education (Warin, 2013) with those qualities traditionally viewed as care-oriented invisible within the quantitative metrics and measures (Hjalmarsson et al, 2017). Despite existing literature suggesting that higher education may not fully recognise care's ability to make a measurable contribution to the overall satisfaction of the international student experience (Warin, 2013) there remain calls for further research on care (Mariskind, 2014) specifically within a postgraduate context (Yu & Wright 2016) reflecting an unresolved tension within the sector.

Proposed contribution to literature and practice

This research is justified through its contribution to the literature on care and internationalisation, by not only adding to our existing knowledge on the incidence and enactment of care in an international context but utilising a methodological approach rarely used in an educational context. At the same time, the research outcomes will enrich the quality of care in the postgraduate tutor-international student relationship. The research contributes to existing literature on care by exploring its incidence and enactment in the postgraduate tutor-international student relationship. The value of care in tertiary education is currently underrated due to an assumption that care will naturally diminish as the student progresses into adulthood (Velasquez, West, Graham & Osguthorpe, 2013) with contemporary literature focused on primary and secondary education where it is assumed that care is more likely to be present and valued (Yu & Wright, 2016). This presumption may explain the scarcity of research that consider care within the context of higher education (Mariskind, 2014) and more noticeably, higher degree students (Bilecen, 2013; Yu & Wright, 2016). However, there exists substantial contradictory evidence which suggests that care has both pastoral (Akerlind & Jenkins, 1998; Cheng, 2004; Devlin & O'Shea, 2012) and pedagogic value to the higher education student (Cassidy & Bates, 2005; Schaps, 2005; Garza, 2009; Rugutt & Chemosit, 2009; Zepke & Leach, 2010; Lam et al, 2012; Roorda, Helma, Koomen, Spilt & Oort, 2011; Maulana, Opdenakker, Stroet & Bosker, 2013) although there remains a noticeable scarcity of research in a postgraduate setting (Mariskind, 2014).

Having established that care was part of the postgraduate tutor-international student relationship, the research highlighted that the construction of care was plural. It extended and enriched the work of Nguyen, 2016 which came to the conclusion that care was both a civic duty and part of good pedagogic practice. Complementing the findings of Nguyen, 2016 was the research of Newcomer, 2017 who proposed a 'funds of care' model whose aim was to "build emotional, social, and academic resources for students…which they can draw upon to support their academic success"(p.4). However, neither research recognised that care was plural,

even if situationally it was mono-contextual. Applying this new knowledge to Nguyen's (2016) conceptualisation of care highlighted that the relationship between civic duty and good pedagogic practice is individualised and dynamic, giving rise to the potential for misalignment between carer and cared for in enacting care in the postgraduate tutor-international student relationship. Similarly, it suggested that Newcomer's (2017) funds of care is personalised where each student's 'fund' (even if from similar cultural backgrounds) will be distinctive. This enriched our understanding of the potential consequences of adopting a 'one size fits all' approach to enacting care with international students which contributes to the extant literature on care. It demonstrated that understanding of plurality was critical if universities were to move away from current perceptions of international students as a homogenous other which has been cited as a factor which was limiting their ability to offer relevant and meaningful care.

Moreover, the research adds to contemporary discussions on the challenges of internationalisation in higher education where existing research has identified that tutors are being asked to work in an increasingly diverse teaching space (Walkington, 2015) and that tutors instinctively know how to reflect this cosmopolitanism in their pedagogic practices (Weldon et all, 2011). This research identified that the learning experience for postgraduate international students was broader than developing academic competency, whose success should be measured by more than quantitative statistics. Moreover, this highlighted that the micro-societal tensions between host tutor and home student identified by Trahar, 2007 have the potential to devalue the international student experience if not assuaged. If, as Trahar (2011) suggested, tutors are reluctant to engage with international students and peers this will further hamper institutions in creating a cosmopolitan learning space and compound the existing discord. Thus, understanding how care is reflected in the postgraduate tutor-international student relationship may help ameliorate these tensions which will in turn support the tutor in developing effective cosmopolitan practices (Rizvi, 2009; Wall & Tran, 2015). In an era of intense competition and increasing diversity and complexity, we are at risk of

compromising the international student experience (Albertyn et al, 2016) if we fail to offer a learning experience that meets their needs (Halvorson, 2016). Given that much of the internationalisation research is concerned with enhancing the international student experience, this research makes a valuable contribution by shedding light on what really matters to the postgraduate international student which will support institutions in offering a relevant and meaningful university experience.

Methodologically, research on care is frequently observed through a positivist lens using quantitative enquiry as illustrated by the plethora of literature adopting this approach which suggests that an objective definition of care within teaching can be reliably constructed. Acknowledging that individual constructions of care may not be consistent challenged the existing unitary perspectives of care, facilitating a broader discussion on its potential plurality. Moreover, undertaking a study of both postgraduate tutor and international student allowed a deeper understanding of how care is individually and collectively constructed to emerge. Irrespective of whether the literature has adopted a deductive- quantitative or an inductive-qualitative stance there has been a consistent assumption that care was part of the tutor-international student relationship with the purpose of the research being to measure or understand it. Here, the Biographic Narrative Interpretive Method (BNIM) of data collection was used to explore care which did not presume that care either existed within the postgraduate tutor-international student relationship or that it had value. This data collection method is rarely used in the context of education which distinguished this research from other qualitative studies and extended the existing methodological boundaries of research on care.

It is well established that increasing competition to attract international students (Morris, Murphy & Murphy, 2016) requires institutions to find innovative ways to create a sustainable competitive advantage. Contemporary literature on internationalisation notes that in opposition to the UK's metrification of education, international students place substantial value on the relationships they develop in university (Yu & Wright, 2016) heightening the existing internal cultural tensions (Peseta, Barry & McLean, 2017) which risk diminishing the international student experience. At the same time, destination research identifies international students to be valuable educational ambassadors (Jamaludin, Sam, Sandal & Adam, 2016) where word of mouth reviews (Kau & Loh, 2006) are key determinants of study destination choices (Brown & Mazzarol, 2009). With postgraduate qualifications seen to be an important distinguisher in the global job market which will enhance an individual's future revenue generating capability (Wildy, Peden & Chan, 2013), failure to meet the relational expectations of postgraduate international students may have a substantial impact on a university's revenue streams. This research's contribution to practice was its enhancement of the understanding of how care was enacted in the postgraduate tutor-student relationship which will support institutions in developing programmes that fulfil the holistic needs of the international student.

Scope of the research

The scope of this research was shaped by the author's position as Head of Department, International as well as her professional and personal interest in practising a humanising pedagogy. This was the foundation from which the research aim of exploring the incidence and enactment of care in the postgraduate tutor-international student relationship evolved. It was acknowledged within the extant literature that care was relational, created in an educational context through sustained and meaningful interactions between the tutor (carer) and the student (cared for). Given that the cared for in this research were international students this widened its contribution to contemporary literature beyond care to include internationalisation of higher education. There is substantial synergy between the literature on care and the literature on internationalisation as research on care is frequently undertaken in an internationalised context. As such, this research enriched not only on our understanding of care but also the way in which we can achieve a cosmopolitan classroom where the needs of the international student are appropriately reflected. At the same time, in answering the research questions it was necessary to recognise and reflect on a multiplicity of subject areas which whilst relevant to the overarching theme of care and internationalisation were not the principal aim of the research.

Thus, three tangential areas of literature (physical teaching environment, critical race theory and tutor identity) were explored in chapter two, but whose contribution to existing literature was limited to their relevance to the discussions on care and internationalisation. For example, the physical environment of teaching was considered within the context of the metrification of higher education and its impact on care which is a topic that has been explored in detail within the internationalisation literature. Likewise, the research drew upon aspects of critical race theory but only within the bounds of the influence and effect of race on perceptions of care with discussions on tutor identity restricted to the relevance and impact of care on their role. On analysing the research data, it was noted that care appeared to be reflected through mentorship for which a broad review of mentoring

literature was undertaken but this was not included in the literature review as it was not part of the research objectives. As such, the exploration of each of these four ancillary research areas was purposefully limited to their contribution to the literature on care and internationalisation.

Research question, aims and objectives

The research questions to be addressed were twofold. The first question, "what is the incidence of care in the postgraduate tutor-international student relationship" reflected the deliberate lack of assumption in the proposed research as to whether care was present in this context. Secondly, if care was found to be present, "how is it enacted?" The overarching aim of this research was to explore the postgraduate tutor and international student interpretations of their relationship, highlighting where these concepts converged and diverged with a view to understanding the incidence of care and its enactment in this specific setting Whilst informed by the quantitative assumptions in existing literature, this study sought a broader dialogue and adopted an inductive approach to data collection where care's presence and importance was not assumed but instead allowed participants to build an individually crafted narrative around their experiences. This was supported by an abductive analysis of fourteen participant interviews which framed the research outputs within the context of the existing literature on care. It was anticipated that in undertaking a multi-part approach to data collection and analysis, a richer, deeper subtext may evolve enabling a more comprehensive understanding of the way in which care was constructed and interpreted.

In answering the research questions, the following objectives were fulfilled:

1. Explore the relationship between postgraduate tutor and international student as constructed by the participants;
2. Propose a set of recommendations that will enrich the quality of care in the postgraduate tutor-international student relationship.

Although it may be usual for a thesis title to replicate the research questions, in this research the title emerged dynamically over the course of the study. It reflected the findings that the enactment of care in the postgraduate tutor-international student relationship was plural, constructed by both carer and cared for in an individualised way rather than the research questions answered. Given that the research is a professional doctorate where contribution to practice is expected, the choice of thesis title highlighted the significance of its contribution to practice and its critical role in the emergent recommendations of how tutor reflexivity may be used to enrich the quality of care in the postgraduate tutor-international student relationship.

Outline methodology

The ontological approach of this research was intersubjective whereby knowledge was seen to be a product of the participant's individual conceptualisation of care (Cunliffe, 2010). Given its construction was bounded within the context of the postgraduate tutor-international student relationship this lent itself to a constructionist epistemology. It was acknowledged that the participants understanding of their relationship would be difficult to separate from their moral and ethical beliefs which determined a value laden axiology. The population from which the sample to investigate was chosen were the postgraduate international students at a Post 1992 small city university and their programme tutors. Participants were drawn from both postgraduate tutors and international students to enable a multi-perspective view of care. Five postgraduate tutors and eleven international students were purposively invited to take part: four tutors and ten international students self-selected, choosing to participate. The research was

conducted using the BNIM data collection method which prompted an initial broad discussion with a further focused sub-interview following shortly thereafter. An abductive approach to data analysis was adopted with analogue in vivo coding initially used to identify salient participant comments to which thematic analysis was applied. The consequent themes were then aligned with the extant literature to draw out those interactions and behaviours from which care may be inferred. This approach was chosen to limit the possibility of researcher bias when interpreting the data given its position as insider research. In doing so, this bound the research to the extant literature which was deemed necessary in order to provide the necessary credibility and transferability of the findings.

Chapter 2 - Professional and Literature Review

The previous chapter explored the changing landscape of higher education in the context of its ongoing internationalisation. It illustrated the contradiction in trying to homogenise the student experience through the introduction of quantitative metrics such as TEF at a time when the sector is actively pursuing a diversification strategy. Redefining students as consumers created an expectation that education was something to be passively ingested with the institution perceived as bearing the responsibility for successful outcomes. Further analysis revealed how the massification of higher education risked compromising the international student experience by attempting to apply a standard measurement of success in a multicultural setting. It was suggested that addressing this disconnect required tutors to adopt a cosmopolitan approach to teaching and learning. However, this relied on tutors understanding what cosmopolitanisation of education meant and how to enact this in their teaching. Further discussions of the potential rewards of creating a cosmopolitan teaching environment alongside the pedagogic and relational challenges that teaching in a globally diverse space could create were explored. It was evident that developing a meaningful relationship with international students was complex, multifaceted and prone to misunderstanding.

Thus, the literature on internationalisation formed the foundation from which this chapter emerged. It begins by charting the evolution of the conceptual and theoretical framework on care within an educational context. Despite the absence of a universally accepted definition of care, it is agreed that care is a relational process which is context specific and whose success relies on effective communication between carer and cared for. That said, the importance of care in education remains unresolved with literature divided on whether education has both a pastoral and pedagogic purpose. This is partly attributed to the differentiated expectations of care in individualistic and collectivist cultures illustrating that the cultural habitus of carer and cared for are significant in shaping how postgraduate tutors and international students may experience care within their relationship. Likewise, an observed multiplicity in the enactment of care can also be traced to individual

characteristics such as gender and religion which are also persuasive factors in how care is interpreted. Although there is an abundance of literature examining care within the primary and secondary school settings and across multiple cultural contexts, the incidence of research focused on higher education, and in particular, postgraduate education is limited. Moreover, research frequently restricts itself to either the tutor or student experience whereas this research undertook an exploration of the incidence and enactment of care from the perspective of both postgraduate tutor and international student.

Conceptualising care

Defining care

One could assume that care is a simple act which can be encapsulated within a single definition but existing literature highlights a multiplicity of conceptualisations (Irvine, 2001). Fundamentally, human beings are intrinsically social, relational and interdependent, desiring connections and communication (Keeling, 2014) positioning care as a necessary and sought after value (Lu, 2016). Care is both a basic human need and desire (Nodding, 1992) the fulfilment of which is an indispensable anthropological experience (Nussbaum, 1992). Fisher & Tronto (1990) defined care as, "A species activity that includes everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible" (p.40). It is agreed that care is broadly characterised as a relationship or commitment (Nodding, 1992) from one to another (Beck 1994) whose purpose is to develop the one being cared for (Mayeroff, 1971). Other scholars have refined the definition of care as comprising action, practice (Forrest, 1989; McCance, McKenna & Boore, 1997; Tronto, 1993, 2008) and process (Beck, 1994; Gilligan, 1982; Noddings, 1992; Swanson, 1991, 1999) but also as something less tangible: a value, feeling or attitude (Beck, 1994; Held, 2003; Tronto, 1993; Watson, 1985). It is proposed that co-existing within these broad definitions lies a commonality where the essence of care is the connectivity between the carer and the cared for, leading to the conclusion that

institutions cannot of themselves care for anyone, they can only create a micro-community within which care may flourish (Aspfors & Bondas, 2013).

Care in education

MacMurray (1958) as cited in Fielding (2007) proposed that the purpose and value of education must be grounded in humanity, otherwise students will undeniably fail themselves and the society to which they belong (MacMurray, 1964). He submits that we develop our humanity through our reciprocal care of one another (MacMurray, 1932) suggesting that education teaches pupils rather than subjects with the relationships between tutor and student at the heart of this process (Fielding, 2012). It is proposed that as teachers, we are charged with helping our students understand the way of being human (MacMurray, 2012) reimagining the act of teaching as more than transmission of information and redefining it as a transformational process, an act of human service (De Guzman, Uy, Siy, Torres, Tanioco & Hernandez, 2008). Nodding (1995) suggests that, "We should want more from our educational effort than adequate academic achievement and, second, that we will not achieve even that meagre success unless our children believe that they themselves are cared for and learn to care for others" (p. 675).

That said, Palmer (1998) highlights an underlying tension that teachers must navigate noting that "teaching is always done at the dangerous intersection of personal and public life" (p.18) prompting the question of whether caring and teaching should in fact co-exist (Nguyen, 2016). Despite recognising the potential 'dangers' of care as highlighted above extant literature suggests that there are primarily two reasons that we should want caring tutors. The first is justified from a moral social perspective, where education has a civic duty to develop citizens that meet society's moral expectations (Nguyen, 2016). As care is universally accepted as a moral good, there is an argument that it should be nurtured and developed in all aspects of life, not least education (Falkenberg, 2009; Noddings, 1984; Owens & Ennis, 2005; White, 2003). Further, Nodding (1984) submits that instilling care behaviours in students requires that they experience care themselves through their

interactions with their tutors (Nguyen, 2016). If education is about learning to care for ourselves, others and the wider society, then care and education cannot be unpicked (MacMurray, 1932). The second is that care is implicit in good teaching practice and thus also has pedagogic value (Nguyen, 2016) suggesting that good teaching is grounded in the quality of the interactions (Held, 2006) rather than the competence of the individual (Moore, 2004). This positions good teaching practice as the ability of the individual to utilise their skills and qualities to connect with and sustain a caring relationship with their students (Nguyen, 2016).

The importance of context

Whilst care has no singularly agreed definition, conceptual models provide a framework which capture the essence of a caring relationship (Webb, Wilson, Corbett & Mordecai, 1993) proposing that care is a symbiotic relational experience in which both parties offer and receive something to/from the relationship and whose definition is determined by the context within which it is presented (Bajaj, 2009).

> A caring relation is, in its most basic form, a connection or encounter between two human beings—a carer and a recipient of care, or cared-for. In order for the relation to be properly called caring, both parties must contribute to it in characteristic ways (Nodding, 2005 p. 15).

The expression and interpretation of care is therefore bounded by the relationship within which it is experienced (Li, 2015). The contextualisation of the experience both in terms of the individual and the wider community within which the relationship is set are critical if these interactions are to be received as authentic (Valenzuela, 1999). Hargreaves (2001) proposes that the carer must possess an understanding of and empathy towards the cared for that is genuine for authentic caring to occur whereas Nodding (1984) considers that it is the cared for interpretation of the action rather than the intention of the care giver that makes these interactions authentic.

Buber (1970) indirectly defined care when he conceptualised the duality of an individual's relatedness to the world as "I-It "and "I-Thou". "I-It" reflects individualism where I succeeds at the expense of it, whereas "I-Thou" reflects a collectivist approach, seeing the two as entwined and successful by virtue of their co-dependency. An "I-Thou" relatedness requires an authentic presentation of self, with an uncompromising acceptance of the other (Rossiter, 1999). The underpinning spirituality and selflessness in Buber's "I-Thou" philosophy is captured by Noddings (2005) ''the carer's soul empties itself of all its own contents in order to receive the other" (p.16). Similarly, Mayeroff (1971) argues that "caring is the antithesis of simply using the other person to satisfy one's own needs" (p.1). These definitions each contain an element of sacrifice within the relationship where the carer puts the needs of the cared for before their own satisfaction. Whilst education has multiple outcomes, the pastoral developing of the whole person remains foundational (Nodding, 2006) with literature suggesting that males choose to care (Lahelma, Lappalainen, Palmu & Pehkonen, 2014) whereas females tend to be expected to embrace pastoral responsibility (Mallozzi & Galman, 2014) due to its frequent interpretation as mothering (Mariskind, 2014).

Tronto (1993) identified four phases of caring: caring about (recognising unmet needs), caring for (taking responsibility to meet those needs), care giving and care receiving. Whilst caring about and caring for are conceptually distinct, they are not mutually exclusive and both are essential to caring (Nguyen, 2016). These different aspects are a reworking of Nodding's (1984) care framework of engrossment, action and reciprocity where those actions emanating from the care giver (engrossment and action) and the care receiver (reciprocity) together establish a caring relationship (Nodding, 1992). Engrossment means showing an authentic desire to understand and experience the situation as the cared for does (Li, 2015). Engrossment may include those non-academic, out of classroom actions which could be considered part of the tutor's role or as an act that is above and beyond the student's expectations (Eisenbach, 2016). Action is the process whereby the carer takes affirmative action to enrich the experience of the cared for (Nodding, 1992). This

moves from a passive understanding to active responsiveness on the part of the carer. Reciprocity is where the cared for acknowledges the care and then enacts it (Nodding, 1992). In essence, care is about knowing the whole person and being invested in their wellbeing (Nodding, 2012).

Aesthetic versus Authentic caring

A further distinction in the contextualisation of care lies in the distinction between aesthetic and authentic care (Wagner & Allen, 2016). It is proposed that aesthetic care, where the tutor cares about the student but does not move beyond engrossment, will not result in improved academic success (Valenzuela, 1999). It is the taking of constructive action to meet the unique needs of the student that is considered authentic and instrumental in creating positive effects (Wagner & Allen, 2016). Although authenticity defies a single definition, it is suggested that "authenticity in teaching involves our caring about the subject balanced and enriched by what is in the interests of the students" (Kreber, 2007 p.3) and displays the following characteristics, "being genuine (sincere, honest and candid), true to oneself (in terms of aligning values and action), being defined by oneself rather than others expectations, bringing some of yourself to your interactions with students and doing what is in the best interests of the students" (Kreber, Klampfleitner, McCune, Bayne, & Knottenble 2007, p.40-41). Here, sincerity is demonstrated by treating the students as individuals and flexing the pedagogic approach to reflect this (Kreber & Klampfleitner, 2013; Ramezanzadeh, Adel & Zareian, 2016). For authentic care to exist, there must be trust and mutual respect created through an open and perpetual relationship (Nodding, 2005).

Authenticity may also be expressed through a tutor's sense of responsibility for the student beyond their academic life such as the development of a friendship between tutor and student (Nussbaum, 1997). This authenticity is manifested through the intimate knowledge the tutor has of the student and by the tutor allowing the student to know them personally as well as professionally (Antrop-González & De Jesús, 2006; Baker, Terry, Bridger & Winsor 1997; Beauboeuf-Lafontant, 2002; Garza, 2009; Johnson, 2009; Pang, Rivera & Mora, 2000; Rivera-McCutchen, 2012; Rolón-

Dow, 2005; Shevalier & McKenzie, 2012). Authentic care rejects traditional power imbalances, adopting a horizontal hierarchal structure, akin to friendship (Antrop-González & De Jesús, 2006; Schussler & Collins, 2006) where tutors are the facilitators in helping students work towards achieving shared goals (Antrop-González & De Jesús, 2006; Johnson, 2009). Tutors' who are perceived as authentic will as part of this exhibit care for their students (Ramezanzadeh, Adel & Zareian, 2016). Moreover, care has been observed to involve something 'extra', above and beyond the expected (Fisher, 1990) prompting the question of how institutions could offer care given that if this extra were delivered within a metricised and scheduled setting it would paradoxically be routine (Tronto, 2010).

Caring in a multicultural space

Multicultural caring

Caring is embedded at the heart of most collectivist cultures. For instance, the Shona language characterises care as 'ukama' reflecting a relatedness between humankind and the universe. In relation to personal relationships, it is 'Ubuntu' illuminating how an individual's true self develops through caring interactions rather than at their expense or for an individualistic gain (Le Grange, 2012). Within Maori culture, relatedness is expressed through 'whakawhanaungatanga' meaning interconnectivity with one's extended family (wha¯nau), one's sub-tribe (hapu¯) and one's tribe (iwi)(Cavanagh, Macfarlane, Glynn & Macfarlane, 2012) reflecting a whole person kindness (Mariskind, 2014). Manaakitanga represents the expectation that care is extended to all whether they are visitors or part of the person's extended family such that the tutors are as responsible for caring about their student's wellbeing as much as their academic achievements and learning (Cavanagh et al, 2012). Fielding (2012) reflects this same importance of caring within education stating, "An inclusive, caring community is the precondition of our human being and becoming" (p.675). It is suggested that being in a caring relationship may give the individual a sense of value enabling them to realise their importance in the wider world (Kim & Schallert, 2011).

Research by Hall (1966) and Hofstede (1984) identified that culture has the potential to influence the expectation of care. Most collectivist cultures scored highly for immediacy with individualist cultures exhibiting low contact levels (Hall, 1966), suggesting that collectivist cultures are more likely to demonstrate caring within their relationships than those from an individualistic background. Clandinin (1986) found that when teachers and students are from disparate cultural or social backgrounds the risk of misunderstanding intensifies where the more diverse the cultural mix, the greater the risk of misalignment in expectations of care. This effect was found to be amplified when these interactions took place between individualistic and collectivist cultures (Valenzuela, 1999). Korth's (2003) work on 'care in action' proposes that care is constructed through shared meaning which may be absent if the relationship is approached with mutually exclusive cultural understandings. The challenges of navigating any caring relationship, particularly those contextualised multiculturally is well documented (Bajaj, 2009) with cultural awareness positively influencing tutor-student interactions (De Jesus & Antrop-Gonzalez, 2006**;** Thompson, 1998; Valenzuela, 1999). Thus, where teaching occurs in a culturally diverse environment, understanding the context of these communications is vital (Thompson, 1998) if care is to be effective.

The extant literature highlights that care cannot be viewed in isolation as it is influenced and informed by the historical cultural experiences not just of the student but of their family and wider community (Rolon-Dow, 2005) such that:

> scholars of caring … should consider the material conditions of both students' and teachers' lives beyond the school environment in order to understand how caring relationships are structured, limited, and enabled in distinct moments by larger socioeconomic and political realities…social and economic contexts of students' lives strongly inform the ways in which caring relationships are formed and understood (Bajaj, 2009, p.379).

These 'material conditions' are bounded by society's expectation of the scope of an educational relationship which if viewed within a narrow sociological context may limit the value added of this social reality (Banduras & Lyons, 2012). This

emphasises the essentiality of understanding the experiences and expectations of those within the caring relationship in order that care may be contextualised appropriately (Bajaj, 2009). If those caring assume that they know what the cared for needs, there is a risk that they inadvertently compromise this relationship by indulging their own perceived higher knowledge rather than exploring the cared for expectations (Tronto, 2010).

Culturally relevant caring

Understanding the relationship from a culturally relevant care perspective, is fundamental in empowering minority students to develop asset rather than deficiency based identities (Ladson Billings, 1994, 2006; Gorski, 2011, 2014). Culturally relevant pedagogy (CRP) has been defined as a teaching approach that views a student's background as assets rather than deficits (Nieto, 2010) and supports students academically within a framework that develops their critical conscience and cultural competence (Ladson-Billings, 1995). This has been referred to as a 'humanising pedagogy' (Franquiz & Del Carmen, 2004). It is proposed that CRP is more than just what the teachers do, it is who they are and who they wish to become (Irizarry, 2007), in their journey to cultural connectedness with their students. This concept of 'color (full) critical caring' is evidenced in the work of Rolon-Dow (2005) where the tutors understanding of the socio-political circumstances of their Puerto Rican students enhanced their relationship. Similarly, the research of Newcomer (2017) illustrated the positive impact that culturally relevant pedagogy has on Latinx students. Existing research that has explored students across multiple cultural backgrounds has determined that in order to build a student's academic competence, their cultural assets or 'funds of knowledge' must not be neglected (Au, 2011).

However, there is a risk that the international student experience is being over generalised (Carroll, 2015). The assumption that students are culturally homogenous is constantly reinforced through the construction and use of frameworks such as Hofstede's cultural dimensions (Hofstede, 2001) that tries to

make sense of cultural nuances by shoe horning international students into neat and tidy nationality boxes (Eldridge & Cranston, 2009). By attempting to culturally stereotype international student's experiences and smooth the student profile, there is a risk that institutions come to believe that only culture affects how the student constructs their educational experience (Gu & Maley, 2008). It is recommended therefore that these interactions should be viewed from a national rather than homogenous international perspective (Hanassab, 2006) but that this may still be too broad a demographic (Jones, 2017). Whilst it is accepted that cultural background influences learning experiences, this does not mean that all students from a particular country will conceptualise learning in the same way (Heng, 2016). Recent studies (Roy, Lu, & Loo, 2016) have segmented students based on country of origin, a consequence of which could be to reinforce ill-informed stereotypes (Jones, 2017) and cluster all international students into a misrepresentative 'other' (Holliday, 1999).

This assumption of a homogenous 'other' may have damaging consequences if it leads to a deficit outlook (Biggs & Tang, 2011) where international student's learning needs are seen to be met by teaching them how to fit in (Leask, 2015). Within this conceptualisation is an underlying assumption that the international student is a problematic 'other' whose difficulties lie in their English language proficiency and cultural unfamiliarity (Jones, 2017). However, there is evidence that US students experienced similar acculturation and learning challenges to their international peers despite being native English speakers (Sovic, 2008 as cited in Jones, 2017). This illustrates that student behaviour is dependent on multiple, potentially interrelated factors (Gu & Schweisfurth, 2006) such as how the student interprets their relationship with the tutor or their underlying personality (Kim, 2005) not just their cultural heritage (Wall, 2017; Wall, Tran & Soejatminah, 2017). When examining the care needs of international students, a one size fits all approach may not be appropriate (Nodding, 1992) with literature cautioning that higher education must resist the urge to see international students as a uniform 'other' (Hult, 1980). This

reinforces the need to reflect the socio-cultural environment of the individual student when providing care (Taylor & Wang, 2000).

Enactment of care

The successful enactment of care relies not only on the reflection of the cultural origins of the cared for (Valenzuela, 1999), but also their ethnicity, race and social class (Morris & Morris, 2002) if an authentic relationship is to emerge. Valenzuela (1999) proposed a framework of authentic care based upon care theory (Nodding, 1984), social capital (Coleman, 1988) and culturally relevant care (Newcomer, 2017). She observed that a disconnect frequently occurred in the enactment of care as the Mexican students conceptualised care interpersonally, whereas the white tutors interpreted care as tending to the students' academic needs (Valenzuela, 1999 as cited in Newcomer, 2017). A study of Chinese students similarly revealed that the student and host expectations within their institutional relationships created an analogous tension (Heffernan, Morrison, Basu, & Sweeney, 2010). It is proposed that further research is needed in order that the complexities of intercultural interactions may be better understood (Trahar, 2011). However, cultural misalignment may also extend from historical social injustice (Beauboeuf-LaFontant, 2002). There could be a tension in the tutor's relationship with a student where a historical power imbalance exists (Hambacher & Bondy, 2016) which is compounded by a failure to address the generalised power imbalances frequently embedded in educational curricula (Valenzuela, 1999).

Furthermore, traditional hierarchal power relations where the carer autonomously decides what is in the best interests of the cared for (Nodding, 2005) or sees themselves as a saviour, coming to rescue the student from their deficient culture, community and family (Beauboeuf-LaFontant, 2002; Rolón-Dow, 2005; Toshalis, 2012) lack authenticity. Beauboeuf-LaFontant (1999) found that those tutors who enacted authentic care had a conscious understanding of the sociological context within which education of their students occurred and its potential impact. Tutors who understood and incorporated the students' social, political and cultural contexts

into their pedagogic practices and relational interactions were considered authentic in their care (Beauboeuf-LaFontant, 2002; Rivera-McCutchen, 2012). However, individual tutor-student relationships no matter how authentically constructed have a limited ability to transform the student's educational experience if the institution itself does not exhibit this same commitment (Rolon-Dow, 2005). In order that caring relationships may thrive in a multicultural space, an institution wide ethos of culturally relevant caring is a necessity (Wagner & Allen, 2016). Where a lack of understanding exists, whether at an individual relationship or institutional level, there is a risk that the cared for is seen as a 'stranger' which will inhibit the enactment of authentic care (Bondy & Davis, 2000).

Alternative perspectives of care

This concept of international student as 'stranger' can be found in the work of Wax, Wax & Dumont (1964) who identified that Caucasian teachers of Sioux Indian students tended to teach as if their role was to 'reform' these students and teach them the way of being 'white' and morally complete. This approach resulted in 'silent classrooms' with students displaying a passive hostility toward the tutor (Kleinfeld 1973, 1975). The findings of Wax et al, 1964 were developed by Kleinfeld (1972) through her work with indigenous Alaskan Indian and Eskimo students proposing that teachers could be segmented into four distinct types:

Type 1	Traditionalists	Personal aloofness and active demandingness
Type 2	Sophisticates	Personal aloofness and low demandingness
Type 3	Sentimentalists	Personal warmth and low demandingness
Type 4	Warm Demanders	Personal warmth and active demandingness

Traditionalists who combined personal aloofness with subject-oriented demandingness seemed to create a hostile learning environment for those cultures where warmth and care were significant (Kleinfeld, 1972). Sophisticates were often interpreted by international students as emotionally aloof, exhibiting low demandingness and excessive concern for cultural differences, leading to a deficit approach to cultural difference (Ware, 2006). Sentimentalists had the necessary

personal warmth but low demandingness which gave students the impression that the tutor did not believe they were capable of achieving (Rivera-McCutcheon, 2012). This sentimentality had the effect of excusing rather than emboldening students, disempowering them and reinforcing a deficit rather than an asset based student self-image (Delpit, 2012).

Kleinfeld observed that the most successful teachers were those classified as Type 4 who exhibited personal warmth and active demandingness which reflected a paternalistic approach to teaching (Gay, 2000). Non-verbal communication such as facial expressions, body distance and touch were essential to establishing personal warmth with students from collectivist cultures (Kleinfeld, 1975) with active demandingness manifested through the tutor's personal concern for the student doing justice to their academic capabilities rather than their proficiency with the subject matter (Adkins-Coleman, 2010; Bondy, Ross, Gallingane & Hambacher, 2007). However, active demandingness was observed to be most successful where students respected the tutor's authority within the classroom (Brown, 2005; Delpit, 1995; Perry & Delpit, 1998) and perceived that the tutor believed in them (Bondy et al, 2007; Brown, 2004; Irvine, 1999; Ware, 2006). Conversely, low demandingness had the effect of excusing rather than emboldening the student, disempowering them and reinforcing a deficit rather than asset based student self-image (Delpit, 2012). At the same time, research suggests that students from collectivist cultures sometimes experience care in moments that others may interpret as uncaring (Wilson & Corbett, 2001) if the words being said were without anger or malice (Ware, 2006) and perceived as having a caring intent (Adkins-Coleman, 2010).

Research from Beauboeuf-LaFontant (2005) found that African American tutors demanded high quality performance from their students whilst emphasising their belief in the student's capacity for success with an abundance of research since Kleinfeld's seminal work confirming the success of this approach with international students (Bondy & Ross, 2008; Delpit, 2006; Irvine, 2003; Rivera-McCutchen, 2012). However, it is noted that it is not just students from collectivist backgrounds who

require a blend of support and challenge in order to thrive (Akerlind & Jenkins, 1998; Devlin & O'Shea, 2012). Warm demanders, who do not permit prior societal disadvantage as an excuse for low expectations or achievements may empower all students to strive to be their best self (Ross, Bondy, Gallingane & Hambacher, 2008). They have an unwavering belief in the student's capacity to succeed (Bondy, Ross, Gallingane & Hambacher, 2007) with the tutor adopting a maternal role, where care and warmth are given within a culture of achievement (Hambacher, Acosta, Bondy & Ross, 2016). This may be interpreted as an expression of love (Nieto, 2003) with research suggesting that teaching has five distinct positive emotions attached to it, the first being affection perhaps even love for the students (Winograd, 2003).

That said, Watson, Sealey-Ruiz and Jackson (2016) suggest that a warm demander teaching style is not unilaterally constructed such that the most successful pedagogic relationships must create a feedback loop wherein the high demandingness and personal warmth are reciprocated by the student. An effective community of care requires that tutors understand how their interactions impact on student learning (Ladson-Billings, 1995; Nodding, 1992) and seek to establish a co-operative environment that reflects mutual trust and respect (Brown, 2004) with genuine concern for the student's wellbeing (Adkins-Coleman, 2010) which reinforces the reciprocal nature of the tutor-student care (Nodding, 1984). However, despite some literature to the contrary (Akerlind & Jenkins, 1998; Devlin & O'Shea, 2012), a warm demander approach may not be as effective with all western students as some find the 'hard care' not as motivating as their overseas peers (Kleinfeld, 1973). This confirms our understanding that adherence to a learning philosophy of 'one size fits all' may been seen as exclusionary, limiting student opportunities for success (Wynd & Bozman, 1996). Essentially, tutor approaches to learning and teaching should be contextualised holistically within the bounds of cultural relevance and asset based constructions of identity (Ladson Billings, 1994, 2006).

Embedding a culture of care

Institutions and tutors who do take ownership and responsibility for the holistic wellbeing of their students may successfully create a culture of care (Cavanagh, Macfarlane, Glynn & Macfarlane, 2012) within which their students will flourish. Emerging social frameworks from the 1980s and into the 1990's shaped a socially responsible ethos favouring a social justice and values based approach to education (Thomas & Loxley, 2001). Encouraging peaceful classrooms where students and tutors care for and about each other within a safe environment is the essence of a culture of care (Cavanagh, 2003, 2005, 2008; Gay, 2000; Macfarlane, 2004, 2007; Noddings, 1992, 2002 as cited in Cavanagh, 2012) with the word safe used to express the freedom for students and tutors to be who and what they are (Cavanagh, 2012). It has been suggested however that the subject being studied may influence the student's perception of their relationship with their tutor in the same way as culture (Sander, Stevenson, King & Coates, 2000). That said there remains an underlying tension kindled by the commodification and masculinisation of education which transforms the perceived value of this care from a human interaction to an economic transaction (Brown, 2015). It is questionable how this culture of care can ever be achieved if a teacher's professional survival is reliant on meeting imposed metrics that ignore care's relational value (Chatelier & Rudolph, 2017).

It is suggested that a distinction should be made between a feminist and feminine ethic of care (Lu, 2016) as the former is recognised as a value asset and the latter genderised as mothering and supposedly lacking in educational value (Gilligan, 1982). Irrespective of this proposed distinction, "care has been described as one of the original feminist concepts" (Daly 2002, p.252 as cited in Alsop, Gonzalez-Arnal & Kilkey, 2008, p.624) with literature illustrating that, "women tend to care more about relations and emotion [that] unwittingly perpetuates gender stereotypes that are associated with the Cartesian duality of the mind comprising reason and emotion" (Lu, 2016, p.2). Research confirms that care remains a gendered construct where females are expected to tend to the emotional needs of students in order that male colleagues may focus their attention on the serious business of education (Bozalek &

Boughey, 2012) locating care as an unprofessional, unnecessary or valueless aspect of teaching (Zembylas, Bozalek & Shefer, 2014). Worse still this has been aligned with a 'dumbing down' of higher education, where this perceived femininity is a deficit and threatens institutions aspirations for excellence (Burke, 2017). Despite calls across the last two decades for care to be de-gendered and recognised explicitly as a feminist ethic of care rather than an implicit feminine emotional state (Tronto, 1993) it remains bounded by genderised notions (Lu, 2016).

Impact of care on the student experience

Caring relationships are acknowledged as a central tenant of a safe and effective teaching environment (Eisenbach, 2016) without which effective learning cannot occur (Frymier & Houser, 2000). The tutor-student relationship is noted as infinitely important (Dobransky & Frymier, 2004) in part due to its observed influence in developing social trust (Bryk & Schneider, 2002) which is an important part of personal development. Not only has establishing a robust interpersonal relationship between tutor and student been shown to positively influence student attainment (Fan, 2012) it also has the ability to transcend contexts (Ancess, 2003). Further, tutor caring has been found to have a significant influence on the student's development of life skills such as career and talent development (Chan, Lau & Yuen, 2011). Research indicates that there is a link between students' perceptions of care and their motivation to learn (Cassidy & Bates, 2005; Schaps, 2005; Garza 2009; Rugutt & Chemosit, 2009; Zepke & Leach, 2010; Lam et al., 2012; Roorda, Helma, Koomen, Spilt, & Oort, 2011; Maulana, Opdenakker, Stroet & Bosker, 2013) as well as bolstering their commitment (Wentzel, 1997; Strauss & Volkwein, 2004) and engagement in education (Battistich, Solomon, Watson & Schaps, 1997). Heng (2016) observed that Chinese students wanted their professors to be caring towards them, believing this would enhance their motivation and reduce their anxiety.

A comparative study across four higher education institutions found that an ethic of care was a determining factor between the two highest performing (Rutledge, Cohen-Vogel & Osborne-Lampkin, 2012 as cited in Wagner & Allen, 2016) with further studies revealing that an institution wide ethic of care can lead to higher levels of social and emotional competence (Antrop-González & De Jesús, 2006; Carter, 2012), positively impacting on a student's moral development (Cornelius-White, 2007; Demanet & Van Houtte, 2012). Similarly, a caring relationship between tutor and student may positively impact on student satisfaction (Calvo, Markauskaite & Trigwell, 2012) with evidence that international student satisfaction was more dependent upon the relational aspects of their experience than their degree classification (Yu & Wright, 2016) which may be attributed to the value of care within collectivist cultures (Wang, 2006). In addition, a student's perception of and attitude to a tutor influences their educational success as much as other environmental factors (Astin, 1993) with proactive care for and inclusion of international students shown to enhance their socio-emotional satisfaction and sense of self (Glass, Kociolek, Wongtrirat, Lynch & Cong, 2015). Conversely, Valenzuela's ethnographical study in an ethnic minority high school found that in uncaring contexts, students exhibited lower achievement and attainment (Valenzuela, 1999).

Caring relations have been positively linked to student resiliency (Wasonga, 2002), with evidence that students were more likely to remain at university if they had developed a strong sense of belonging, attributed to their perceived connectedness (Palmer, O'Cane & Owens, 2009). This was all the more important in their first year (Christie, Munro & Fisher, 2004) where failure to connect was correlated with a significant chance of drop out (Brinkworth, McCann, Matthews & Nordstrom, 2009). This same relationship was also observed in the experiences of international students on postgraduate programmes (Matheson & Sutcliffe, 2017). Care has the power to imbue a sense of belonging (Cassidy & Bates, 2005), enhancing a student's personal wellbeing (Garza, 2009) and driving them in achieving personal as well as academic goals (Noblit, Rogers & McCadden, 1995). Baumeister & Leary (1995) proposed a 'belongingness hypothesis' that states, "human beings are fundamentally and

pervasively motivated by a need to belong, that is, by a strong desire to form and maintain enduring interpersonal attachments" (p.522) with care being one way in which tutors can fulfil a student's need to belong (Glass & Westmont-Campbell, 2014; Glass, Wongtrirat & Buus, 2015). Failure to create a caring environment may in fact preclude students developing a sense of belonging, prompting a desire to withdraw (Valenzuela, 1999). Embedding in the faculty community may be an effective retention tool if approached in a caring, understanding and inclusive manner (O'Keefe, 2013).

Feeling connected may be created where the faculty exhibited a homely atmosphere (Morris & Morris, 2002) but establishing this connection relies on developing a sense of community (Nodding 1984, cited in Alexander, 2013). Other literature proposes that care impacts on a student's intrinsic motivation (Komarraju, Musulkin & Bhattacharya, 2010) with connectedness highlighted as an output of caring. Due to their collectivist cultural heritage, experiencing the faculty as an extension of family was particularly important for African American and Black students (Tosolt, 2010) with Maori students aspiring to establishing a friendship with their tutors in a caring, familial environment (Cavanagh, 2009). Other research found that students see their relationship with tutors as twin ship, where tutors see them as a valuable human being (Friedman & Crongold, 1993 as cited in Friedman, 2016) with Scarlett, Ponte & Singh (2009) observing that, "the single most important way that students feel known and understood may be when teachers listen"(p.62). The tutor's ability to listen to their students demonstrated not only a genuine desire to know them better (Pang, 2005) but implied respect and trust which may also be interpreted as an expression of care (Fránquiz & Salazar, 2004; Pizarro, 2005).

Plurality in the interpretation of care

Whilst it is acknowledged that care may positively contribute to an international student's educational experience there is a plurality within which care is conceptualised by the cared for (Bandura & Lyons, 2012; Bulach, Brown & Potter, 1998; Hawk & Lyons, 2008). The different expectations of care may be segmented across multiple domains including student gender. Tosolt (2010) examined how Black African American students perceived care and found a distinction between male and female students. In this study, girls were more likely to consider academic support as caring whereas boys experienced interpersonal connectivity as caring. This same gender bias was also observed in students' expectations of care such that female tutors were perceived as inherently caring (Erickson, 2005) and failure to measure up to this stereotype viewed as a deficiency whereas males exhibiting this same disconnect and depersonalisation were viewed as professional (Hirschfield, 2014). When comparing cross gender, it was found that male Caucasian tutors were perceived as more caring by male Caucasian students in the same way that female African American tutors were perceived as most caring by female African American tutors (Tosolt, 2010). However, this same correlation was not observed when comparing by race alone.

Race, ethnicity and social class may also impact on how care relationships between tutor and student are constructed (Morris & Morris, 2000). For example, studies suggest that Black or African American students were more likely to value caring behaviours they perceived as relating to academic success than their Caucasian peers (Tosolt, 2010). Substantial literature has identified that up to half of international students come from families where their parents did not continue into higher education (Glass, Gessing, Hales & Cong, 2017) which creates additional challenges in acculturation and developing a sense of belonging (Moschetti & Hudley, 2015; Zhou & Cole, 2016) that may be ameliorated if students' perceived the faculty cared for them and their wellbeing (Cheng, 2004). Given the influence of individually experienced factors such as socio-economic background or community dynamics (Tosolt, 2009) generalisations on experiences of care should be carefully crafted

(Garza & Huerta, 2013) with literature cautioning that two students in the same class may require very different levels of care, depending on more than just their cultural backgrounds (Noddings, 2002). A study by Sandnes, Huang & Jian (2006) made clear that westerners should take heed that 'there are no absolutes in China' advising that it was dangerous to make false generalisations about Chinese student's expectations of care.

Tutor narratives of care

Tutor professional identity and care

Teaching is generally accepted as one of the 'caring professions' (Hooton, 2000) with good teaching imbued with care (Hargreaves, 1998). A teacher's professional identity is shaped through a complex interplay between the person and the environment which offers a context within which this then evolves (Beijaard, Meijer & Verloop, 2004). Tutor narratives on professional identity highlight that care is closely linked with teacher professionalism (Hargreaves & Goodson, 1996), implicit in how they carry out their role and as such a key element of their professional identity (Hargreaves, 1998; Nias, 1989; Acker 1995 as cited in Barber, 2002). McLeod (2017) notes teachers talk in their life histories of the social responsibility that they believe is a critical part of a teacher's role. The pastoral care extended by the tutor has also been cited as a core component of their professional identity with the emotional engagement (Markus & Kitayama, 1991) and extent to which emotion is displayed (Yin & Lee, 2011) closely linked to the cultural background of the tutor (Markus & Kitayama, 1991). In Chinese culture, teaching is imbued with emotional labour, described as 'heart consuming' reinforcing the criticality of care in the construction of tutor professional identity (Yin & Lee, 2012).

The notion that caring is a fundamental part of successful teaching (Goldstein, 1997; Collinson, Killeavy & Stephenson, 1999 as cited in Isenbarger & Zembylas, 2006) is reinforced within contemporary literature. MacMurray (1964) illustrates the centrality of care within teaching: "It must be a relation in which two human beings meet, like one another, care for one another, help one another (p.17). … [U]nless one does really care for children— —indeed unless one loves children— —one makes a bad teacher" (p.22). Teaching has always been associated with care, wrapped up with an underlying civic duty and overall enhancement to society (Chatelier & Rudolph, 2017) with a social insistence that teachers should be caring (Demetrulias, 1994; Goldstein, 2002; Hugman, 2005). This moral responsibility of teachers to care is embedded within literature (Oplatka, 2007; Meyer, 2009; Gholami & Tirri, 2012) with Collins & Tamarkin (1982) remarking that "You can pay people to teach, but not to care" (p.26-27). It is not therefore surprising that research suggests that tutors think of themselves intrinsically caring (Thayer-Bacon & Bacon, 1996; Mariskind, 2014; Olson & Carter, 2006). Yet due to its intangible nature and complexity of measurement, caring has often been seen as having little value whose importance has largely been ignored (Zembylas, 2003).

The perception that caring teachers have not entered the professional with exclusively monetary motivations reflects the long held perception of teaching as a calling (Gu & Day, 2007) often described as a vocation where "more than any vocation, teaching is a profession that calls to the heart of an individual" (Maynard, 2015, p.1). This has remained constant irrespective of the belief system and lived experiences through which a tutor's passion for teaching was sparked (Tricarico, Jacobs & Yendol-Hoppey, 2015) with some scholars arguing that given the necessary emotional and personal investment by teachers to support their students, it would be impossible to be an effective teacher if you did not care (O'Connor, 2008). Teachers who saw teaching as a vocational calling rather than a generic job or careered profession viewed their role as one underpinned by moral purpose (Nieto, 2005; Weiner, 1993). There is a sense of commitment to both the students, the institution and the wider community above and beyond the imparting of knowledge

to the individual (Milner, 2008; Stanford, 2001). Here, the tutor's sense of social responsibility for the lives of their students extends beyond the classroom (McLeod, 2017) with tutor's adopting a caretaker role that extends to caring about and preparing the student for their future (Domović, Vlasta & Bouillet, 2017).

Cultural constructions of tutor care

Although the same vocational aspirations underpin other cultural constructions of care its function may be specific to the cultural context (Milatz, Glüer, Harwardt-Heinecke, Kappler & Ahnert, 2014) influenced by the relationship setting (O'Connor, 2008). For instance, Vietnamese definition of a good teacher is someone who should be a moral role model displaying excellence in ethical practice (Nguyen, Terlouw & Pilot, 2006 as cited in Le, Koo, Arambawela & Kutshi, 2017) whereas a distinguishing feature of the Chinese teaching profession (Sun, Cai, & Shen, 2010; Sun & Shen, 2008) is the conceptualisation of the tutor as one who is responsible for showing you the way of being human (Wang, 2006). In Chinese culture teacher care is grounded in the Confucian principles (Li, 2012) of social harmony (Nguyen, Terlouw & Pilot, 2006), where the relationship is an extension of the family (Wang, 2006). Within this familial setting, friendship would be expected in an adult tutor-student relationship (Sandnes, Huang & Jian, 2006) although it would retain the underpinning hierarchy dictated by its Confucian cultural roots (Phillips, Lo & Yu, 2002). There is an emphasis on developing 'virtue' with an affect-respect rather than an ought-respect for the tutor (Li, 2012).

Similarly, a distinction in both the definition and enactment of care between White American and African American teachers (Hambacher & Bondy, 2016) has been identified within the literature (Agne, 1999; Roberts, 2010; Siddle-Walker, 1993; Tarlow, 1996) whereby African American teachers enacted care as a form of activism (Beauboeuf-LaFontant, 2005), challenging students to rise above their subjugated past and succeed (Beauboeuf-LaFontant, 1999). Care, in this context, represented a moral imperative to support students in understanding and then acting upon the society in which they live (Beauboeuf-LaFontant, 2007). Whilst the tutor's

understanding of the scope and content of care in Chinese culture is different from British teachers (Hsieh, 2012) a study by Vogt (2002) confirmed that Finnish teachers place care as the foundation of their work in the same way that a number of other cultures do. Their interpretation was again holistically rather than academically grounded which is perhaps unsurprising given that in the Finnish language, the word for education: kasvatus has a meaning contextualised holistically around social growth and flourishing (Vogt, 2002). Not surprisingly, education has been cross culturally held up as an example of an institutional setting within which caring would have a positive impact (Tronto, 1993; Held, 2006).

Literature suggests that tutors have the potential to be personal role models for their students' future selves (Erkut & Mokros, 1984) in that a tutor who displays care towards their students may spark these same caring behaviours in them (Wu, Chin & Chen, 2009). Moreover, exposing students to caring relationships may facilitate a better understanding of caring practices which can then be applied by the student in their own lives (Nguyen, 2016). However, this assumes a causality between the moral development of the student and the caring practices of the tutor that some scholars reject (Osguthorpe, 2008). Nieto (2003) described successful tutors as having a love for their students, where care is implicit within how tutors carry out their role. A question remains as to whether this vocational perspective is one that a tutor enters the profession with (Tricarico, Jacobs & Yendol-Hoppey, 2015) or may be cultivated through programmes of professional development (Freedman & Appleman, 2009). Irrespective of the nature-nurture debate, literature cautions that the neoliberalist motivations in contemporary education are discouraging tutors with vocational aspirations and encouraging career motivated tutors to the profession (Chatelier & Rudolph, 2017). Furthermore, the current educational aim of standardising the student experience, measured on a pre-determined scale (DfE, 2016) is in opposition to developing tutor professional autonomy and judgement that responds in the moment, to the individual student's need (Nguyen, 2016).

This is fuelling an existing tension and highlights a lack of clarity in what makes a good teacher (Hagenauer & Volet, 2014). Despite the recognition that care is essential to being a 'good' teacher, this disconnect is particularly palpable in a university context where care and adulthood are not yet resolved (Velasquez, West, Graham & Osguthorpe, 2013). Research suggests that a good teacher may not be so much the product of a set of objectively met benchmarks, rather the student's attitude towards and approval of the tutor (Gursoy & Umbreit, 2005). There is substantial literature that evaluates what makes a 'good teacher' with availability, personalised approach to students, empathy, responsiveness and sense of humour frequently cited (Hill, Lomas & MacGregor, 2003; Johnstone, 2005; Patrick & Smart, 1998; Strong, Gargani & Hacifazlioglu, 2011; Yair, 2008). Whilst there is disparity on a single definition, it is recognised that students would tend to identify tutor 'attributes' rather than actions or subject focus when describing excellent teachers (Moore & Kuol , 2007). Delanty (2009) as cited in Lee, Kim & Chan (2015) found that the attributes of passion and enthusiasm communicated that the tutor cared about their students, reinforcing its vital place in the tutor-student relationship.

Literature reveals that care may improve the teacher's professional satisfaction and engagement (Hargreaves, 1994), positively influencing their ethical teaching practice (Sun, Shao, Richardson, Weng & Shen 2017). It has been found to be significant in influencing teaching practice (Hargreaves, 1998; Nias, 1996; Zembylas, 2004), teacher identity (Day & Kington, 2008; Zembylas, 2003), teacher development (Kelchtermans, 1996; Scott & Sutton, 2009) as well as teacher educational praxis (Meyer, 2009). At the same time, a positive class room environment has been shown to contribute to a tutor's emotional wellbeing (Hagenauer & Volet, 2014). Yet despite this, there remains a tension in the literature, where some see care as part of creating a safe environment within which students will flourish whereas for others it is harmful, precluding the evolution of self-directed learners (Lahteenoja & Pirttila¨-Backman, 2005). It is not clear whether this conflict arises from a disagreement on the value of caring or the meaning of care within the university context. Likewise, a subject specific difference of opinion has been observed where tutors lecturing in

sciences such as chemistry or physics have a different expectation of the tutor-student relationship when compared with their 'soft' sciences counterparts (Parpala, Lindblom-Ylanne, Komulainen, Litmanen & Hirsto, 2010). Moreover, the method of teaching was seen as important predictors of care where seminars were observed as offering greater opportunities for relationship development (Lindblom-Ylanne, Trigwell, Nevgi & Ashwin, 2006). Despite these differences, Fitzmaurice (2008) suggests that generally university lecturers saw caring as important to their work.

That said, enacting care in a meaningful way may be challenging where tutor and student are from disparate cultures (Nodding, 2005). There is a suggestion that tutors from a dissimilar culture to their students may not be able to offer culturally relevant care (Beauboeuf-LaFontant, 2007) although substantial literature illustrates the successful teacher caring of African American students by European American tutors (Dillon, 1989; King, 1991, 1993; Cooper, 2002; Parsons, 2005) with similar results seen in tutors from other ethnicities intimating that cultural congruence alone might not predict the realisation of care (Ladson-Billings, 1995; Howard, 2001; 2001; Cooper, 2002; Irvine, 2002). This supports the proposition that a teacher's pedagogical approach is influenced by their own sense of self which whilst influenced by their cultural capital is not dependent upon it (Muros Ruiz & Fernandez-Balboa, 2005). Moreover, emotions are known to be significant in the construction of a teacher's self which in turn influences their pedagogical practices and perceived reality of teaching (Zembylas, 2005; Isenbarger & Zembylas, 2006; Hebson, Earnshaw & Marchington, 2007). However, research comparing female and male teachers found that whilst care was not of itself gendered, academically and emotionally supporting students in increasingly cosmopolitan classrooms remained a challenge (Hargreaves, 1998).

Motivations to teach

While the desire to care is not the sole motivation for individuals entering the teaching profession, it remains one of the most frequently cited reasons (Chatelier & Rudolph, 2017). Friedman (2006) proposed a conceptual model for the motivation in teacher-student interactions based on four key psychological premises: genuine altruism, paternalistic altruism, benevolent narcissism and genuine narcissism where the two extremes of altruism and narcissism were observed as sitting at the poles of a continuum (Friedman, 2016). Altruism is commonly defined as a selflessness where the philanthropic motivation is the improved welfare of another without a desire to see self-benefit (Gleason, Iida, Bolger & Shrout, 2003). It has been described by some researchers as representing 'real caring' for another's welfare (Eisenberg & Miller, 1987) and values (Sosik, Jung & Dinger, 2009). Paternalistic altruism involves an element of self-fulfilment, where the student is the vessel through which the tutors altruistic aspirations were met (Friedman, 2016). This is similar to benevolent narcissism where the actions are for the students own good but are about control and compliance with the students expressing their appreciation of the tutor's expertise. Finally, genuine narcissism demands compliance, gratitude and respect and places the student's needs as peripheral to the tutor's (Friedman, 2016).

It is suggested that understanding the motivations for teaching as highlighted by Friedman, 2016 is important as this will shape the way in which the tutor behaves in the classroom and perhaps their capacity to care (Spittle, Petering, Kremer & Spittle, 2011). This is of particular relevance given the suggestion that teaching has lost its vocational perspective due to recruitment drives that encourage new entrants to see it as an individualistic long term career option that benefits them rather than to develop the student self or enhance the wider society (www.theindependent.co.uk). Irrespective of tutor motivations in entering a career in teaching, tutors consistently describe the difficulties they face in this new age of managerialism in retaining the humanity of the tutor-student relationship (Elliott & Crossley, 1997). Whilst feminist writers note the importance of care in effective learning and teaching (Hargreaves, 1998), it is still marginalised in the policy discussions on educational reform perhaps

due to its intangible nature which hampers the application of value measurement metrics thereby characterising it as valueless rather than invaluable (Zembylas, 2003). On the other hand, the difficulty may lie in disentangling the professional values of caring within teaching from caring as mothering (Vogt, 2002).

Tensions in contemporary Higher Education

Whatever the reason, this tension whereby educational policy, implemented with the intention of meeting the needs of students runs the risk of paradoxically re-orienting tutor care away from the student and towards ticking the institutional box (Rose, 1999; Wall & Perrin, 2015) endures. With student success increasingly equated to completion of degree (Keeling, 2014) rather than the intrinsic value of learning (Macfarlane 2007; Perold, Oswald & Swart, 2012), Skelton (2007) asks us to pause for a moment and consider what it is that a university stands for and how it should define excellence. This lack of clarity on what is meant by higher education (Wood & Su, 2017) raises questions of whether it is about developing an employment ready workforce with the necessary skills to undertake these commercial tasks or developing the 'softer' skills such as individual autonomy and judgement (Skelton, 2005). Moreover, the TEF sets out to measure teaching excellence through the collection and analysis of quantitative metrics (Wood & Su, 2017) yet excellence can also be interpreted as the successful development of intellectual qualities such as honesty and authenticity (Nixon, 2007) highlighting its inherent complexity (Boxall, 2016) and underlying ambiguity (Gunn & Fisk, 2013). Roberts (2010) sums up this discord as follows: "in today's desolate climate of privatisation, standardisation and corporatisation of schooling…a basic respect for the humanness of education, educators and students has primarily been ignored" (p.449).

Chapter summary

Research on care in a university context has not yet been fully explored (Mariskind, 2014) with a substantial focus to date on primary and secondary school relationships (Bernstein-Yamashiro & Noam, 2013; Roorda, Helma, Koomen, Spilt & Oort, 2011). It is accepted that in primary and secondary school care is integral to a successful tutor-student relationship given the positioning of the carer as adult and the cared for as a minor (Yu & Wright, 2016). In contrast, higher education relationships are between two adults (Hagenauer & Volet, 2014) which differentiates it from primary or secondary education. Furthermore, there was little evidence of the way in which tutors constructed care with adult students, particularly those on postgraduate programmes (Yu & Wright, 2016). By undertaking an exploratory study of the postgraduate tutors' relationship with their international students the research's relevance and contribution was not restricted to the extant literature on care but also enhanced and extended our understanding of the challenges arising from the internationalisation of higher education which had not yet been fully explored. It answered the calls for further studies which compared the postgraduate tutor and international student's conceptions of care which have to date largely been ignored (Yu & Wright, 2016) and beyond the existing scope of the literature on care and internationalisation through its exploration of both the tutor and international student voices within a single programme (Newcomer, 2017). Chapter three will set out how the research fulfilled this by undertaking an exploratory approach to qualitatively investigate how care was enacted and understood within and across the two participant groups.

Chapter 3 - Methodology and Methods

The previous chapter illustrated the theoretical basis of care, moving from its broad conceptualisation through to care as contextualised within a multicultural setting and concluding with an exploration of the enactment of care through the perspectives of the tutor and student. This chapter is presented within the Denzin & Lincoln (1998) research design framework: determining the worldview on which the research is informed; identifying what or who is to be studied; the research approach to be used and finally, establishing the data collection tools and analysis techniques to be applied (Yilmaz, 2013). Thus, it begins with a discussion of the research question, aims and objectives, illustrating the key milestones met in addressing the research questions. From this, an explanation of the philosophical position of the research is presented along with the population that was studied. An explanation of the rationale for the adoption of an intersubjective, qualitative approach is provided after which the data collection tool of BNIM, justified within the context of the research intention is presented. The chosen analytical approaches to data analysis of in vivo coding with a further thematic codification and abductive inference are critiqued. Finally, rejected methodological approaches and boundary conditions are explored.

Research question, aims and objectives

The research questions to be addressed were twofold. The first question "what is the incidence of care in the postgraduate tutor-international student relationship" reflected the deliberate lack of assumption as to the whether care was present in this relationship. If care was found to be present, the second question explored "how is it enacted?" The aim of this research was to explore the incidence and enactment of care within the bounds of the postgraduate tutor-international student relationship. Connecting tutor and international student experiences highlighted where these subjective narratives converged and diverged. Whilst informed by the quantitative assumptions in existing literature, this study sought a broader dialogue and adopted an inductive approach to data collection which firstly considered the individual constructions of care comparing participant views within and across samples. This

led onto an abductive analysis of the identified themes which were framed within the current literature. Whilst the literature review drew on research such as culturally relevant caring the author did not seek to advance a particular ideology, orientation or political position (Easterby-Smith, Thorpe & Jackson, 2008). In answering the research questions, the following objectives were fulfilled:

1. Explore the relationship between postgraduate tutor and international student as constructed by the participants to understand the incidence and enactment of care;
2. Propose a set of recommendations that will enrich the quality of care in postgraduate tutor-international student relationship.

Research philosophy

Prior thinking on social sciences research paradigms was often located within the quadratic matrix originally proposed by Burrell and Morgan (1979) where each quadrant was distinct and mutually exclusive (Cunliffe, 2010). Over the last two decades, this perceived incommensurability has been challenged with a call for the traditional subject-object paradigmatic view to be reoriented to one of knowledge problematics (Lather, 2006). This moves away from a dualist view of the nature of reality, acknowledging that each does not operate independently of the other, but offers facilitating and inhibiting forces that shape social practices (Giddens, 1984). The ontological approach to this research considered the nature of reality and how this was characterised (Creswell, 2013) within the context of the postgraduate tutor-international student relationship noting the social reality of care may be multifarious (Cunliffe, 2010). How participants will experience care was subjective but delineated within the context of their tutor-student relationship, where reality was constructed by participants through the meaning they impose on these relational experiences and interactions (Easterby-Smith, Thorpe & Jackson, 2008). Adopting a contemporary philosophical stance positioned this research as intersubjective where ontologically, "social reality is relative to interactions between people in moments of time and space" (Cunliffe, 2010 p.8).

Epistemology encompasses the nature of knowledge (Burke Johnson, 2016) and how this may be judged (Creswell, 2013) asking whether it may be attained objectively where, "people can rationally come to know the world as it really is" (Pratt, 1998 p.23) or constructed empirically through the participants experience and imposed meaning thereon (Lager, 1999). Here, knowledge was generated through the social interactions between the participants (Hatch, 2002) which informed their perceptions of care and lent itself to a social constructionist epistemological approach (Crotty, 1998). This constructionist lens shaped the decisions on the research approach to enable exploration of postgraduate tutors' enactments of care and international students interpretations of their actions (Koro-Ljungberg, Yendol-Hoppey, Smith & Hayes, 2009). This interactivity was not limited to the participants as the knowledge was also produced (Brinkmann & Kvale, 2014), analysed (Alvesson & Skoldberg, 2009) and constructed (Corbin & Strauss, 2008) through the interactions between researcher and participant. Research participants themselves allocated the researcher a role, beyond that of interviewer (Alvesson, 2010). Within the context of this research, participants might have sub-consciously assigned the researcher to role of colleague or tutor reflecting how, "the interviewee becomes different persons in different relationships" (Alvesson, 2010 p.81).

As the primary aim of this research was to explore the incidence and enactment of care from the participants' perspectives, it was necessary to determine whether their accounts were enmeshed with their ethical or moral beliefs. It proposed that this research was value laden as participants were unlikely to divorce their values and beliefs from their relational experiences. At the same time, it might have been expected that the researcher would set aside their own experiences so that an impartial narrative may emerge (De Marrais, 2004; Moon & Blackman, 2014) but the disembodiment of researcher values would have been difficult to achieve here as the researcher was embedded in the social world under investigation (Alversson, 2010), positioning the researcher as both part of and distinct from the evolving discourse (Alvesson & Skoldberg, 2009). Whilst it was accepted that a reflexive approach to the research asks that the researcher engages their values as part of the reporting of

data (Mills & Gay, 2016) the extent to which and the manner in which this is achieved is contested (Alversson, 2010). In the context of this research, reflexivity necessitated the researcher working with the multiple interpretations implicit within the research (Rorty, 1989) and "challenging the chosen interpretation…confronting herself…with alternative views…arriving at the strongest" (Alversson, 2010 p.107).

Contextualisation of setting and sampling approach

The setting within which the research took place was a small city post 1992 university located in the North of England. Whilst the university was considered contemporary, it had a long and successful history in education. The Business School had a substantial proportion of students who were international and had observed a year on year increase in the number of international students choosing to study on their programmes which currently accounted for 30% of the total student population. For the postgraduate programmes (the focus of this research), the percentage of international students exceeded 60%. Whilst there was some commonality of home country, it was not as distinct as some of its sector competitors giving rise to a diversity of cultural heritage. This multiplicity of cohort expectations created challenges in enhancing the student experience. This same diversity was not observed in the teaching staff with more than 70% being of British descent although two of the six postgraduate tutors were non UK. Within the university, the structure of the postgraduate provision was distinct from undergraduate in that the role of pastoral academic tutor (PAT) officially sat with the Programme Director. It was usually the PAT who was the student's first point of contact should they require assistance (whether this was academic or pastoral, university related or otherwise). However, given the number of students versus the number of programme directors, students tended to develop a relationship with both their programme director and individual members of the academic staff. Given that the aim of this research was to explore the incidence and enactment care within the context of the postgraduate tutor-international student relationship samples were selected from both these populations. The first population comprised those students who were registered to

the Masters of Science programmes for the 2016/17 academic year with the second population being the postgraduate tutors who taught on these same programmes. This enabled the tutor narratives to be compared with those of the students. Given the nature of the study, identifying participants who would add to the research conversation was critical (Merriam, 2009). Given that the researcher anticipated that she would learn a great deal from them (Mills & Gay, 2016), purposive sampling was used to identify those international students and postgraduate tutors who it was anticipated would be willing to take part, have a valuable contribution to make (Neuman, 2006) and were open to sharing their experiences (Patton, 2002). Due to the intimate population size of both the programme teaching team and student cohort, identifying features of the individual participants' were not collected as this could have compromised the anonymity of the interviews. As such, no reference was made to their birth country, culture or religious beliefs.

Student participants were interviewed at the end of their programme facilitating an informed narrative (Le, Koo, Arambawela & Kitshi, 2017) of their relationship with their postgraduate tutors. Tutor participants were interviewed prior to the commencement of the new academic term to ensure their experiences of the relationship with that cohort of postgraduate students were still current and before their teaching load for the new academic year commenced. The Master of Science programme had a total teaching team of seven (researcher included) and a cohort of fifty students of which thirty five were international. Five tutors were purposively invited to take part: four agreed to do so. Of the thirty five international students, eleven were purposively selected on the basis of those who were deemed to be most likely to contribute to the conversation (Merriam, 2009): ten agreed to take part. The final sample size of fourteen allowed the collection of sufficient data for a rich narrative to emerge but to enable an in-depth exploration and analysis. The inclusion of both tutor and student voices provided comparable data sets (Miles & Huberman, 1994), in order to illuminate not just how postgraduate tutors and international students interpreted their relationships but allowed cross comparison between these participants (Nodding, 2005).

Research approach

Previous research on the enactment of care has been explored from a positivist philosophical perspective (Li, 2015) within a deductive and quantitative framework seeking to test a theory through the use of numerical, statistical analysis in order to explain a particular phenomenon (Yilmaz, 2013). However, the aim of this study was to explore the incidence and enactment of care in the postgraduate tutor-international student relationship rather than explain it. The research's intersubjectivity and absence of objectivist epistemological philosophy positioned it as qualitative research which whilst recognised as difficult to define (Hitchcock & Hughes, 1995) has previously been characterised as, "any type of research that produces findings not arrived at by statistical procedures or other means of quantification"(Strauss & Corbin 1998, p.10-11). In the context of this research, the definition of qualitative enquiry offered by Yilmaz (2013) captured its underpinning complexity and interconnectivity: "an emergent, inductive, interpretive and naturalistic approach to the study of people, cases, phenomena, social situations and processes in their natural settings in order to reveal in descriptive terms the meanings that people attach to their experiences of the world" (p.312). Here, the interconnectivity between postgraduate tutor and international student and the context sensitivity implicit within their interpretation of care lent itself to qualitative enquiry.

Given the nature of this study, the research question was specifically constructed to avoid creating assumptions around how care may be enacted and looked to inductively explore care with the participants. The research did not seek to explain an existing phenomenon nor confirm pre-validated hypotheses (Creswell, 2014) but sought to understand how care was enacted in the postgraduate tutor-international student relationship without imposing researcher definitions of what was to be studied (Mills & Gay, 2016). The qualitative approach reflected the research intention of exploring the rich experiences, perceptions and feelings of the participants (Minichiello, Aroni, Timewell & Alexander, 1995). In view of the

researcher's position as programme director of postgraduate programmes, their direct involvement with the research setting located this study as 'insider research' (Trowler, 2012). Whilst this could be considered a conflict of interest or risk to the research process, as noted by Wolcott (2008), "intimate, long-term acquaintance with a group of people ought to enrich an account, not be regarded as a threat to it" (p.99). This reflected the spirit of qualitative enquiry where the development of an intimate and empathic relationship with the subjects being studied was necessary to secure an understanding of the participants' social reality (Bergman, 2008; Cohen, Manion & Marrison, 2007; Creswell, 2007).

Alternatives to quantitative measures of research outputs

As noted previously, qualitative study is defined by its sampling approach of small but meaningful participants which produce a richness of information giving rise to an in-depth understanding of the phenomenon under investigation (Yilmaz, 2013). The attention in qualitative research is on quality rather than quantity (Brewer, 2003) but it is acknowledged that this approach limits the opportunity to develop a generalisable set of findings (Patton, 2002; Wolcott, 1994). As such, whilst in quantitative studies, core principles of reliability, validity and generalisability may be used to evaluate research the same measurement criteria may not be suitable for qualitative research (Creswell, 2009). Indeed, some researchers argue that attempting to measure the quality of qualitative outputs using quantitative methods may be extraneous and misleading (Steinke, 2004; Stenbacka, 2001). Thus, it is proposed that a new set of criteria should be used to evaluate the quality of qualitative research outputs (Gibbs, 2007; Wolcott, 1994). This is illustrated in the table below with those criteria in the column titled "overarching qualitative measures" reflected as sub-measures across and within the alternative qualitative evaluation criteria.

Quantitative evaluation	*Alternative qualitative evaluation (Lincoln & Guba, 1985)*	*Overarching qualitative measures (Guba & Lincoln, 1989)*
Internal validity	Credibility	Fairness; Authenticity; Trustworthiness; Empowerment.
External validity (generalisability)	Transferability	
Reliability	Dependability and auditability (Gibbs, 2007)	
Objectivity	Confirmability	

Figure 1 – cross tabulation of quantitative versus qualitative criteria for determining quality of research

Utilising the quality categories identified above the credibility and trustworthiness of this research were evidenced through the verbatim use of participant voice in the first stage in vivo coding allowing the reader to immerse themselves in the situation as experienced by the participants (Patton, 2002). Whilst generalisability may require multiple data sets gathered longitudinally, securing transferability to other settings here required that sufficient detail of the context, setting and related actions were provided. As such, the research was able to focus on a single cohort of postgraduate students. The populations under investigation in this research are consistent with other Business School postgraduate programmes in similar sized institutions where international students are from diverse cultural backgrounds and not necessarily from a single country of origin which supports the possibility of transference of findings to similar settings. The detailed description of setting and context also served to enhance the credibility, dependability and trustworthiness of the research (Yilmaz, 2013). Additionally, asking participants to member check the researcher's interpretation of their responses and undertaking peer briefing of the researcher interpretations of participant narratives embedded within the research approach enhanced the dependability, auditability, confirmability and authenticity of the research.

Data collection method

The chosen data collection method for this research was Biographic Narrative Interpretive Method (BNIM) which is an open narrative interview technique (Van Der Heijden, Visse, Lensvelt-Mulders & Widdershoven, 2015) comprising a main interview split into two sub sessions (Wengraf, 2001). In this research, the biographic was the life story of the postgraduate tutor-international student relationship through the eyes of the participants. The narrative referred to how they accounted for their relationship acknowledging that many factors influenced how participants told their story and the way in which they recounted these events and interactions (Plummer, 2005). This method was justified as it reflected the aim of the first objective of this research which was to explore the postgraduate tutor-international student relationship as constructed. A single framing question aimed at inducing narrative (SQUIN) was used to initiate an account allowing the participant to tell their story in their own way (Jones, 2003). The SQUIN asked to the tutor and student was "Please tell me about your relationship with your [international students]/ [postgraduate tutors], everything that has been important to you personally; begin wherever you want, I will listen and take some notes for afterwards". This provided an initial prompt for the conversation without dictating its content or direction (Bryman, 2008).

During this first interview, the researcher intervened as little as possible other than to reassure the participant (Van Der Heijden et al, 2015) taking note of the topics discussed using the same key words that the participants used (Wengraf, 2001). The initial interviews lasted on average thirty minutes per participant allowing a comprehensive narrative to emerge (Aultman et al, 2009). This was analysed during a thirty minute break between interviews so that key events could be identified whilst still fresh in the mind of the participants and researcher. It gave the participant a break between the two interviews whilst maximising their recall ability. The second interview adopted a narrative point interview approach where participants explored those key events in more detail replicating both the topic order and language used by the participant (Wengraf, 2001). For example, if a participant

used the word care as part of their narrative they were asked to reflect on their use of this word and its situational context. The researcher could not, however, substitute the word care for love as this may change the participant narrative. If care was not mentioned, then in line with this interview technique the word was not used by the interviewer in the second sub session. If participants did not mentioned a particular topic then it could not be referred to in this second sub session interview. The framework for this interview technique is illustrated below in Figure 2.

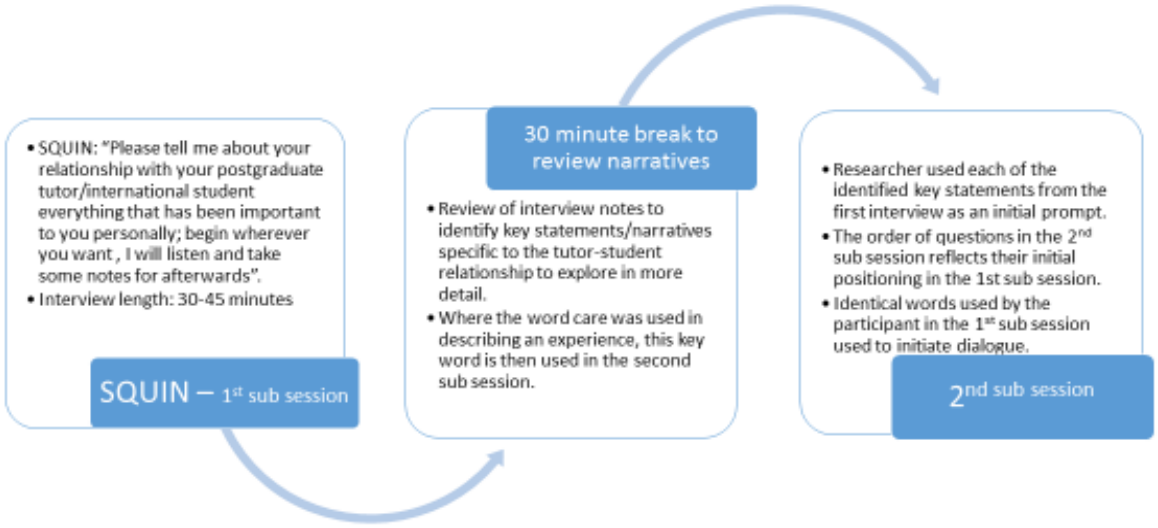

Figure 2 – BNIM Interview Technique (author generated)

The purpose of the research was not to answer a predetermined question but initiate a conversation around the specific topic of the postgraduate tutor-international student relationship and then to determine the incidence and enactment of care (Wrench & Garrett, 2015). The BNIM interview technique ceded control of the direction of interview to the participant (Wengraf, 2001) allowing the researcher to understand how they made sense of their life story within the context of the specified relationship rather than having its direction determined by the interviewer (Bryman, 2008). Gathering interview data over multiple sittings (O'Connor, 2008) albeit in a relatively short time period took on board Seidman's (1998) suggestion that more than one interview is useful for extracting a richer, deeper content.

Interviews took place in the researcher's office which created a safe and private environment in which a conversation could take place (Van der Heijden et al, 2015). The construction of the initial SQUIN was carefully crafted using a selection of clean language principles (Grove, 2013). This involved ensuring that the words used in the SQUIN were not emotive or leading nor did they create assumptions about how the participants would metaphorically describe their relationships. For example, "Tell me how you feel" assumes that the participant is feeling something whereas "How do you see your relationship" suggests that the participant uses visual metaphors. Creating questions using clean language principles lessens the risk that the interviewer will introduce their own model of the world which can subtly influence the interviewees' responses. As this was acknowledged to be insider research, the use of language which precluded the imposition of the researcher's social reality was important in maintaining the credibility and dependability of the data and subsequent analysis. Similarly, the language used in the two interviews where the researcher replicated not just the participant language but the order in which events are discussed (Wengraf, 2006) was deliberately chosen in order to minimise the risk of narratives reflecting unintended researcher bias (Saunders & Tosey, 2015).

Data analysis approach

BNIM may be used as an interview technique with a separate qualitative analytical tool applied or as both a data collection and analytical tool (Wengraf, 2006). In this research, it was used as an interview technique only as the researcher's initial review of the data sets indicated that whilst the participants did use the word care when describing their relationship this was not consistent either within individual participant narratives or across the sample sets. In order to make sense of the data collected, it firstly needed to be analysed in a way which was not congruent with BNIM data analysis methodology. In the first sub session, notes were taken to record chronologically the topics raised using the same key words as the participants (Wengraf, 2001). The second sub session allowed the researcher to ask questions of the participants. A narrative point questioning approach was adopted that required

the researcher to restrict their questions to the topics raised by the participant in the same order and using the same words (Wengraf, 2006). This was to ensure that the relevancy of the topics and their meaning were not compromised by the researcher's own interpretation. For the data collected from the second sub session of the main interview, the segments were then transcribed with analogue in vivo coding to provide verbatim extracts of participant responses (Saldana, 2016). Each segment of narrative from participants was given a number with tutor and student responses then colour coded. From this a thematic review was conducted (Liamputtong, 2013) which had echoes of Le, Koo, Arambawela & Kitshi's (2017) six stage thematic review model. This process is illustrated in Figure 3 below.

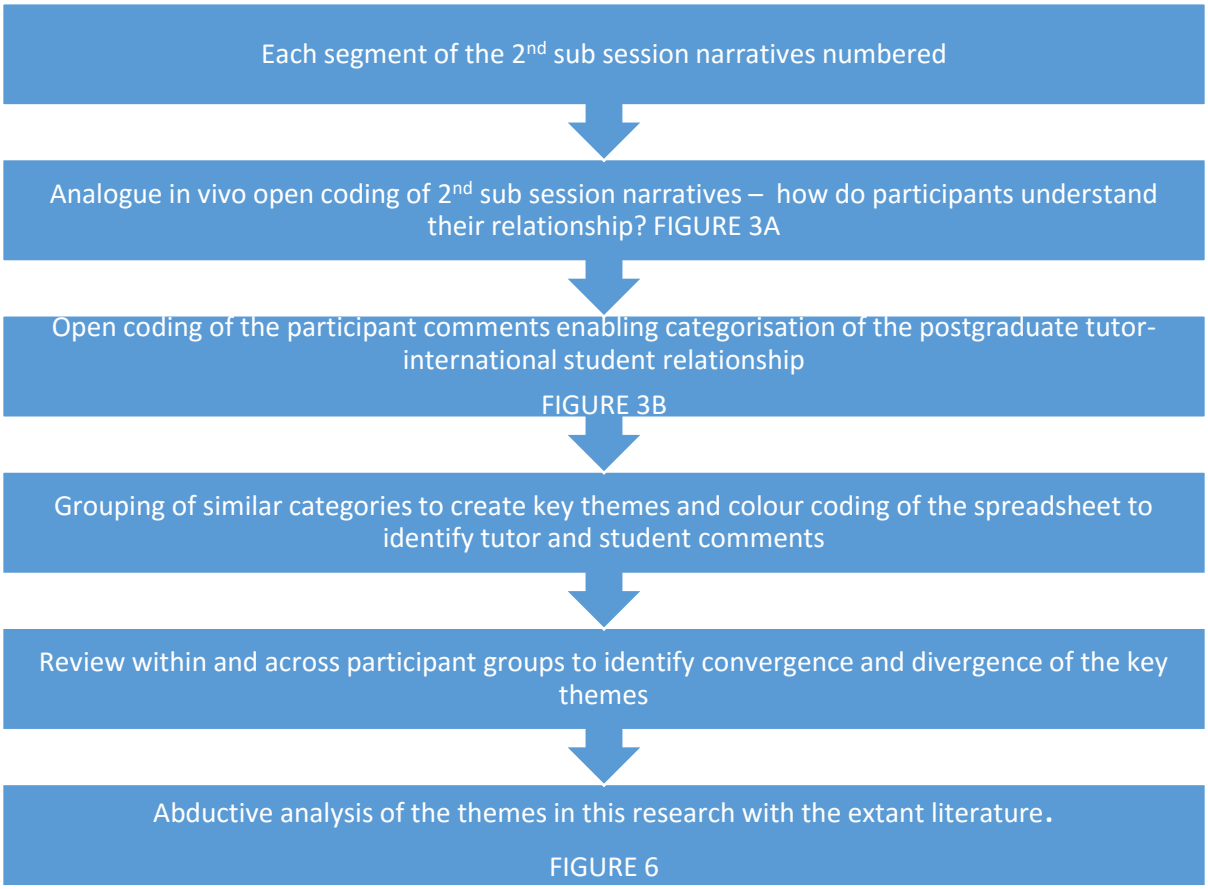

Figure 3 – data analysis framework (author generated)

First, the segments of narrative from the interviews were input to a word document (Figure 3A below) and sequentially numbered. This numbering carried forward throughout the analysis spreadsheets so that the comments could be traced back to the original source and their usage in the analysis tracked. Each segment was then reviewed to consider what the underlying message may be from which potential categories were identified.

Transcript segment	What is this telling me	Possible categories	No
Two or three only as the others only come to the lecture and deliver, don't bother to ask are you coping, do you understand. The simple things of a lecturer asking, not related to the module, how is the course how are you coping, makes you feel more comfortable that they care, but it is also to do with how comfortable they make you feel in class like jokes or make you participate in the class or prompting you	Relationship is beyond academic competency and concern.	Comfort may be created through care. Care is part of the tutor: student relationship. Care as more than academic competency is about being interested in the student.	53
From the first time I met them I know that I liked them already, the relationship just started from the first time from the offset how they approach how they deliver	Intuitive liking that creates that initial connection.	There is an instantaneous reaction which determines whether a relationship may develop.	54
I am sure some of my lecturers don't know my name, at least one in particular. I don't think size of class made a different to whether lecturers knew us, lecturer knew is in big class but sometimes not in small class.	Knowing the student is not dependent on class size.	Closeness is about the person rather than the specific action.	55

Figure 3A – Transcript segment analysis spreadsheet

The narrative extracts identified as significant by the participants were open coded to establish broad categories of meaning (example of categories spreadsheet included as Figure 3B below) with those segments chosen to incorporate in the final analysis highlighted in bold.

	PRE-THEMATIC REVIEW:CATEGORIES
	Differentiation at Level 7
5,11	Relationships at L7 different to L6
95,96	Distinction between 6 and 7 is grounded in professionality of relationship
	Care can still be present even if independent study expected at L7
170	Less guidance more support professionally
21	L6 more passive, L7 more interactive
171	L7 more professional but professional aligned with more subject matter based
	Developing the professional self
46	**An act that could be interpreted as uncaring is transformed where it is explained as betterment of the self**
85	**Professional development interest enhances the tutor:student connection**
152	**Tutors interested in developing professional self**
95	**relationship is professional**
52	**whilst the relationship is professional it is a professional family**
36	**Care as mentorship**
13	**you are the mentor of the student**
105	**Relationship is one of mentorship from which friendship may arise**
28	**mirroring of tutor authenticity is part of role**
37	**Knowing the tutor and engaging on a deeper level**
	Friendship
86	**Friendship is differentiated but still valuable**
103	**Friendly**
106	**Friendship**
108	**difference between a friend and friendship**
164	**Like a friend**
20	**Friendly**
34	**Friendly means more than teaching the academic content**
132	**Different types of friends**
172	**Kind of friendship but genuine**
110	**being a friend, interested in more than academic success**
191	**friendships are different with tutors than with peers**
17	**Friendship may develop that is akin to other friendships**
76	**Relationship is friendly, creating comfort**
81	**Friendship is created by and of itself creates a connection**
85	**Friendship includes an interest in the professional self**
	Contract versus sacrificial actions
80	**A good tutor goes beyond the in-class contact time**
104	**emailing outside of contractual obligations.**
111	**above and beyond pedagogic support**
119	**making time for students when a perceived 'lack' of time.**
61	**care is more than fulfilling your contractual obligations**
64	**care is about doing something that may be to your detriment for the benefit of others**
153	**Tutor not teaching that course helping her was hugely impactful**
156	**Lending student their own textbook showed care**
32	**going above and beyond shows care**
35	**you before me**
136	**looking after others is important - benefits outweigh sacrifice**
122A	**care can be created through non-personal sacrifical acts**
173	being part of the student life even after they leave
176	Perception that going outside the norm is frowned upon
30	**authenticity means going beyond engrossment and action for academic success**

Figure 3B – Pre-thematic review: categories spreadsheet

A further review of the spreadsheet was undertaken to group similar categories which gave rise to five key themes: differentiation of expectation within the postgraduate tutor-international student relationship; mentorship, friendship, recognition of the individual, stratification of the value of care (reflecting authenticity and self-sacrifice). The spreadsheet was colour coded where tutor narratives were coloured yellow and student narratives coloured green which enabled easy identification of shared ways of thinking between participants. Categories were further segmented to identify where the word care was used explicitly and where it was not. It was recognised that the research was conducted by a single researcher which risked compromising the dependability of the categorisation process. In order to mitigate researcher bias or inadvertent misinterpretation of the participant message, the category codification was discussed with supervisors (Wagner & Allen, 2016) and member checked by participants (Mills & Gay, 2016).

It is recognised that inductive approaches may in certain circumstances limit the interpretation of data, thereby hampering new theory creation (Tavory & Timmermans, 2014). In this research, the data highlighted that participants used language that could be suggestive of care rather than explicitly referencing caring behaviours. Here, deriving meaning from the data required the researcher to draw inferences from participant interview extracts through the comparison of the identified categories with the extant literature. As such, an abductive approach was adopted to make sense of those events that participants identified as important but where the word care was not used. It was acknowledged that the researcher's involvement in the social world under investigation meant they could not be fully separated from the interpretation of participant meaning (Corbin & Strauss, 2008). In this research, the additional codification required mediation between the inductively generated initial codes and the overlaying of our current understanding of care theory in education (Wikberg & Eriksson, 2008) which enabled the substance of the participant narratives to emerge. In order for the researcher to interpret the underlying social meaning within participant narratives, these themes were

compared with the current literature which facilitated the generation of new knowledge as well as extending our existing understanding of the manifestation of care in a postgraduate setting (Marshall & Rossman, 2011).

Discounted methodological choices

To date, studies investigating care within the context of higher education have frequently adopted a positivist ontology (Banduras & Lyons, 2012) assuming that care exists and is singularly interpreted by both the carer and the cared for (Li, 2015). This lends itself to a deductive approach where questionnaires, surveys and structured interviews using closed questions are appropriate. Much of the research in the US utilised validated, generalizable data collection tools such as the Care Behaviours Index (CBI) (Guzman et al 2008) to confirm the 'value' of care positioning the research as either confirmatory or explanatory. However, this research began its investigation without assumption on the incidence of care, acknowledging that if care did exist, it would probably be socially constructed, shaped by cultural, social or other influences. A number of qualitative research approaches to data collection were considered and discounted. For example, Trahar (2013) explored care through narrative enquiry, actively encouraging researcher participation in the interview conversation but here the focus was not confirm or explain the author's own anecdotal observations on care but to ascertain participant understanding. Likewise, critical incidence was also discounted as it asks participants to reflect on a single, defining incident of care (Li, 2015) not the whole relationship (Larson, 2006). Focus groups were also rejected as there was a risk that this data collection approach could unintentionally drive a 'group' response which would be at odds with the intersubjective research philosophy.

The ethical framework applied to this research was that of the author's institution which is guided by the Chartered Association of Business School's ethical guidelines (CABS). The research was conducted with integrity, honesty and transparency by firstly, securing the approval of the University's ethics committee to undertake the

research. Participants were asked to sign a consent form that clearly outlined the research aims and objectives. Furthermore, pamphlets outlining University services such as Student Welfare were made available given the risk that reflecting on past experiences could cause stress or anxiety. These measures ensured the participant's health and wellbeing was respected, mitigated the possibility of harm and confirmed their informed consent to take part. Participants were advised that they may withdraw from the research at any time. In order to ensure that participant data was treated with confidentiality, all interview records were kept secure, with participants comments anonymised for the purposes of reporting. Similarly, to ensure that participants' comments were not unfairly or inaccurately represented, the analysis was member checked to ensure researcher interpretation reflected participant intention. All references used in this research were appropriately credited with contributions other than the researcher's own original content acknowledged using the University's APA referencing requirements.

Boundary conditions and limitations

Although this chapter justified the methodological approach adopted it was important to contextualise the boundary conditions and limitations of the research. Firstly, the research was not undertaken to reveal an objective reality of caring. Indeed, the extant literature observed that a singular definition of care was incommensurable with its relational underpinning. The positioning of this research as intersubjective recognised the nature of a caring relationship as one which may be experienced individually (Cunliffe, 2010) and precluded the construction of a single social reality. As such, it did not intend to offer a set of generalisable rules but rather to enrich our understanding of care in a postgraduate setting. Sample sizes, though modest, captured the views of sufficient participants to provide credibility with in vivo coding offering authenticity and trustworthiness (Guba & Lincoln, 1989). However, given the researcher's role in the research setting, it was inevitable that they were a part of this social reality construction (Corbin & Strauss, 2008) and their own preconceptions of care may influence the interpretation of the data (Alvesson & Skoldberg, 2009).

This was acknowledged as a limitation of the research, not least as the participants will themselves assign the researcher to additional roles such as programme director or colleague which may subtly shape the way in which the participants frame their narrative (Alvesson, 2010). That said, this was balanced with the observed benefits of 'insider research' which facilitated a free flowing and rich narrative from the participants (Wolcott, 2008) and safeguarding measures to limit researcher bias were enacted to minimise researcher bias (Mills & Gay, 2016; Wagner & Allen, 2016). Adopting an abductive approach to data analysis further supported the researcher in mitigating unintended bias by framing the creation of new knowledge within the bounds of the extant literature. This tripartite approach to analysis (member checking, supervisory discussion and literary alignment) were considered sufficient to assure the researcher that, in line with the qualitative framework from Lincoln and Guba (1985) the research outputs were credible, dependable, auditable and confirmable.

Chapter summary and conclusion

This chapter provided the research framework which enabled the literature gap identified in the previous chapter to be bridged. Firstly, it established the intersubjective philosophical underpinning of the research. As a formal case study approach was not adopted, the need for further triangulation of data collected was removed, enabling the complexities and context within which the relationships occurred to be fully explored. It outlined how the proposed data collection methods, purposively gathered narrative through BNIM facilitated a rich and deep account from both sets of participants and offered methodological justification to the research. Further, the initial SQUIN and interview questions were carefully constructed using clean language principles which provided assurance that the researcher did not unintentionally impose their reality on the participants (Grove, 2013) and allowed the participants to create their own. The data analysis strategy was multi-layered: firstly, analysed in the field at the completion of the first interview so that key narrative relevant to the research question may be further explored. This followed on to a post interview analysis structure that initially utilised in vivo coding to retain the spirit of the participant voice. Reflecting on their narratives, a second layer which used open and thematic coding principles was applied the results of which were drawn out in chapters four and five. In order to make sense of whether the emergent themes could be interpreted as care the findings were abductively analysed through a comparative review of the extant literature.

Chapter 4 - Data and analysis

The previous chapter began by outlining the research question and aim, highlighting the key objectives to be fulfilled. A comprehensive review of the philosophy of this research was used to identify and conceptualise the research approach adopted. The focus of the research was a single postgraduate programme viewed from the perspective of both postgraduate tutor and international student within the context of the incidence and enactment of care within this space. Whilst this research had echoes of a case study approach, it was determined that the absence of triangulating data, precluded its formal definition as such. Using a purposive sampling technique for both the postgraduate tutor and international student populations, data was collected using the BNIM interview technique which aligned with the inductive, qualitative nature of the first research question. Initially, in vivo coding was applied to the interview transcripts after which further analysis was used to determine the underlying message within the participant narratives from which the key themes of differentiation of the postgraduate relationship, mentorship, friendship, recognition of the individual and stratification in the value of the relationship were highlighted. Adopting this multi-layer approach simplified the complex, enmeshed data which enabled patterns within and across the participant groups to emerge in a cohesive and understandable manner.

This chapter began with an exploration of the conceptualisation of care, noting that postgraduate tutor and international student narratives converged in their perceptions that care had a significant role in their relationship. Almost all international students and more than half of the tutors used the word care when describing their relationship. Both participant groups identified a postgraduate relationship as essentially professional, with echoes of mentorship. Some relationships appeared to develop into a friendship although it was not always clear whether this word was used metaphorically or literally. Further key themes which emerged from the data were relationships enacted as mentorship, friendship and recognition of the individual. At the same time, the value within the relationship was observed to be stratified. For example, tutor actions extending from a position

of authenticity (defined as wanting to know the student and being invested in their wellbeing beyond that of academic competence) were perceived to be of greater value than those which were bounded by class time or subject matter. Similarly, behaviours which were understood to be self-sacrificing were more valued than those which were perceived to be motivated by contractual obligation. In both instances, the perception that the tutor's actions were duty bound rather than voluntarily offered diminished their value to the student.

Perceptions of the postgraduate tutor-international student relationship

Use of the word care in participant narratives

Although the research question did not mention care, most participants used this word when describing their relationship. Predominantly, students' spoke of care when describing how the faculty and the postgraduate tutor behaviours made them feel. Molly, in particular, frequently used the word to express her positive emotions "*It made me feel that they really care*"; "*Makes you feel more comfortable that they care*". However, she also used the word care when expressing a negative perception of a tutor's behaviour such as "*I felt like the lecturer didn't care*" and her resultant emotional response "*I felt like I cared less for that module*". Other student participants used the word to illustrate the emotional essence of their relationship with their tutor. "*The tutor really takes care of them*" (Holly); "*I felt loved and cared for*" (Anna) but did not use the word in a negative context. Each extract highlighted the emotional underpinning to the students' relationship with their tutors and that it was not simply an objective transmission of knowledge. However, it was not only where the word care was used that its presence may have been felt. There were instances where care may be inferred through the postgraduate tutor action or international student interpretation which are explored in the later sections as part of the discussion on the enactment of care.

Conversely, only a few postgraduate tutors used the word care when talking about their relationships with their international students. In particular, Kay and Theo used the word care in their interviews and were also the most cited postgraduate tutors with whom student participants felt the closest connection. Kay, for example, felt that acknowledging the student's needs reflected care and that she was "a very genuine person who really cares". She was the tutor whom students most often cited as offering care suggesting that the intention in her actions to communicate care were received as such by the students. Theo also spoke of his attitude towards his students using the word care: "I do care…care about them as people". Here, Theo was referencing his perception that caring was a human response and care for the students would be an essential part of the tutor's role. In both instances, Kay and Theo were using care to describe the motivations behind their actions. However, unlike student participants, most tutors' narratives used language that could be suggestive of care such as trust, respect, equity and authenticityto describe the way in which they made sense of their relationship with their international students. Narratives where the word care was used by tutors and students are illustrated in Figure 4 below.

Use of the word care:	***Create a feeling of care***
	Sense of belonging created through subject matter Showing an interest in the student wellbeing beyond academic Engaging with the student on a personal level Knowing the student name created a feeling of care Feeling equity in the relationship with tutor Acts of self sacrifice (lending textbook) Going above and beyond contractual expectations
	Create a feeling of lack of care
	Tutor who is disinterested Tutor limited to fulfilling contractual obligations
	Create a feeling of care
	Tutor's role is grounded in humanity Humanity and authenticity of tutor Individualising the student experience beyond academic

Figure 4 – use of the word care (author generated: student – GREEN; tutor – YELLOW).

Differentiation of the relationship

Interview transcripts highlighted a consensus that fundamentally the relationship was contextual not just in terms of its general educational locus but within the narrower frame of postgraduate studies. This sense of differentiation between undergraduate and postgraduate expectations was explicit across all participant narratives as demonstrated by the following extract from Steve's (student) interview:

> *"The relationship should be professional but it depends on what you are studying, at undergraduate not so professional but at postgraduate should be. Because you are different… it is a different part of your life, when you are young you have different ambitions, you need a better relationship more guidance but when you get to master, you know".*

His observation started with the statement that all tutor-student relationships should be professional. Initially, he did not define what he meant by professional but made a distinction between undergraduate and postgraduate relationships, where the postgraduate student had less of a need for guidance given they already had a clear vision of where their ambitions lay. The distinguishing feature of a postgraduate relationship appeared to be that it moved the role of tutor away from guide (conceptualised as helping the student to decide their future personal and professional aspirations) to one whose aim was to help the student achieve their pre-determined career aspirations.

A further example which highlighted the distinction between undergraduate and postgraduate relationships was James' (student) description of his relationship with his postgraduate tutors.

> *"Relationship with tutor is…professional, a work relationship. At undergraduate you are younger, at masters, it is my choice…it is strictly professional… it is not the same, everything changes".*

Although Steve and James both use the word professional, their interpretation of what this meant was nuanced in that James specifically contextualised a professional relationship as akin to a work relationship. James' understanding of the distinction between undergraduate and postgraduate relationships centred on the assumption

that postgraduate study was more of a choice (certainly in a subject matter and career destination context) than undergraduate which was considered to be an obligatory step in a person's education. Thus, the support needed from the postgraduate tutor was more how to use the knowledge to develop oneself. The use of the word strictly may suggest that the relationship operated within a space that was constructed exclusively within a work (and thus professional) context thereby minimising its social or pastoral aspects. However, the commonality between both students' descriptions reflected the differentiation between the expectations of undergraduate and postgraduate tutor-student relationships remains.

Confirmation of this underpinning professional relationship may be found in the narrative of Holly (student) who extended it beyond the interpretations of Steve and James through her use of the words 'family' and 'community' disclosing *"I simply associate it with a professional family…it is a community so if you work in a similar field your interest is connected…you belong to this professional family."* Here, the relationship with her tutors was built on a shared interest in the subject matter. She described a connection that was sparked by this common ground but contextualised it as a professional family distinguishing her interpretation from Steve and James' narrower definition of a professional relationship. Whilst her use of the word 'community' reinforced this perception of connectivity, it also gave rise to a sense of belonging that extended beyond subject matter. However, she observed that the greater the links through subject matter are, the closer the relationship would be.

> *"I perceive the difference between [some] student and the rest of the students… There was more of a focus on them as [the tutor is] more responsible for them, they are not like children but [the tutor] really take care of them… it feels like a deeper relationship with them."*

Although she confirmed the importance of creating a connection, her narrative captured a sense of familiarity or belonging in the relationship which for her communicated care.

Differentiation of the postgraduate tutor-international student relationship was highlighted by a number of tutor participants. An example of this was Owen's description of his students as colleagues, perceiving little difference between him and them. *"You are level 7 so I can refer to you as a colleague… setting myself on the same ground as them, so they can talk to me as we are all postgraduate."* Like James (student), he viewed the postgraduate student as a work colleague creating a camaraderie that they were in this together. He reflected on how uncomfortable it made him when students used his formal title, feeling that it created a power imbalance, acting as a barrier to communications.

> *"In their culture you call the lecturer esteemed sir and it is a problem as I want to be on the same level as them but I cannot as this is counter to everything I aspire to. It feels as though we are not equals and I will then write back as dear colleague. You are level 7 so I can refer to you as a colleague."*

Given that formal titles are rarely used between colleagues within the faculty, Owen felt that their use by the student diminished this equity even though he recognised that the student initiated this formality. For him, the student's position as postgraduate gave rise to an expectation of a relationship that was indistinguishable from that of work colleagues.

However, for some tutors the use of formal title was not always perceived to be a barrier to a close relationship as illustrated by Kay who interpreted the students' use of formal academic titles as an expression of respect.

> *"You are the professor in their eyes, it is a very high profile role and they want the best they can get... I ignore the 'high role' they place on me it just makes me feel valued".*

She disregarded the possible negative connotations and instead reimagined it as an expression of value. However, she did view her relationships with students in the same collegiate way as Owen.

> *"I wasn't coming it at as their tutor, I was their peer, not at a higher level, not commanding power, I wanted to engage in a conversation with them as if we were sitting in an organisation and having a discussion".*

Kay implied that there was an equity in her interactions with the students removing any potential power distance. In contrast to Owen's narrative, she identified the student not as a colleague in the Faculty but in an abstract organisational setting perhaps reflecting her practitioner experience. Although there was the use of the same word 'colleague', the contextualisation of this was distinct which could suggest that whilst Kay saw their relationship as equitable it was differentiated from that with faculty colleagues whereas Owen specifically viewed the students as a faculty work colleague.

Whilst some tutors felt use of formal address could stifle the relationship, this was not borne out in the student narratives. None of the international student participants mentioned formal address as a barrier to creating a relationship. However, a substantial number did comment that they found it unusual that tutors did not expect students to use their formal title and were uncomfortable using informal titles such as forenames. Poppy, for example, was unwilling to use her tutor's forename as using their surname was a sign of respect which acknowledged the tutor's expertise and knowledge. She did not feel this diminished her as it was not reflecting "*superiority of the tutor*" in a way that was inequitable or discriminatory. Similarly, Holly drew upon her own experience of her father (who was a teacher) to illustrate that using a person's formal title did not diminish the closeness of the relationship but was used to express respect for that person's professional skill.

> *"My father was a teacher, he used to call all my friends formal names. I'm not sure if it creates a distance, it is a simple formality but it does not stop you having a personal relationship with the tutor."*

Here, it was the person not the form of address that created the closeness although it was possible that this may have been influenced by the familiarity created by Holly's dual role as daughter and friend which may have acted as a bridge between tutor (her father) and student (her friend).

This same sense of irrelevance of tutor title was expressed by Poppy *"It is just a name…how they talk to you is more important than the name you call them"* with Molly developing this further:

> *"I don't think calling someone by their first name makes me feel closer, I have a lecturer who I call by their first name and I don't feel close at it... They may feel this makes you feel comfortable but this may not be."*

She identified that the tutor may believe this created closeness but that this should not be assumed. She went on to compare her relationships at home and in the UK observing *"My relationships are different [here] than [my home country], there are boundaries between teachers and students, but it was closer in [my home country] than here"*. Whilst acknowledging that there were boundaries to her relationships with home tutors, these were not barriers. Her contextualisation of boundaries related to the respect she had for her tutors given their subject knowledge and perceived position within the community which did not preclude closeness. When explaining the difference between home and host tutors she appeared to suggest that the barriers were created by tutors whose actions were perceived to be counterfeit or lacking in meaning not the societal boundaries enforced through the use of formal title.

Betterment of the students' professional self

A majority of the international student participants contextualised their relationship with their tutors as an interest in the student's future professional self which could be considered a form of mentorship. Although this view was not universal it was a frequently used analogy when explaining the important aspects of their relationship with their postgraduate tutors. For example, James contextualised the relationship as akin to mentorship out of which a friendship could evolve. For him, mentorship was distinct from friendship in that the interest was for his professional rather than the personal self saying *"Rather than a friendship more like mentorship I think friendship can be a result."* This concept of mentorship was echoed by Holly who contextualised the tutor's role as one of leading and guiding the student with regard to their future professional selves.

> *"The main role is to guide and to lead. The interaction as a person was also important. It will confirm that the tutor is experienced not just academic experience but has practical experience, where he applied the knowledge and it worked."*

She noted the importance of that personal connection alongside the tutor's ability to inspire and give the student confidence as to how to use their knowledge in navigating future professional challenges. For her, those interactions where the tutor was sharing their professional experience and guiding her in applying this for her future benefit were a valuable part of her relationship with her tutors.

Utilising the learning from the tutor's sharing of professional practice was highlighted by student participants as important as evidenced by Poppy who confirmed the role of the tutor was to support the student to solve their own problems not provide the solution: *"They push towards right decision, they don't give us exactly the answer, they help us to find the answer".* Giving Poppy the space to find the answer for herself, knowing that the tutor was there if needed was a vital part of this relationship. This same sense of promoting independence was found in an example provided by Holly who recounted how one presentation group were in conflict and the tutor supported them in resolving it themselves. She acknowledged that this was valuable as they would need to be able to deal with such challenges independently in the future.

> *"Another group had a problem… they came to Oscar to explain what had happened and Oscar he was just listening… It was part of our module to resolve this, it was enrichment. When you have a problem you have to resolve this, he was so happy about this as it was what he taught us and they knew what they should do."*

Although Holly recognised that the tutor's approach could be considered harsh, the genuine intention of the tutor in using this example to develop their conflict resolution skills (a valuable skill for a future manager) reinterpreted this interaction as an opportunity for student development.

This sense of preparing students for future challenges may be found in the following extract from Anna's interview although she extended Holly's definition of betterment to encompass fostering the development of the student's whole self.

> *"Kay, she help me out in my studies but she was also there to ask me about my future, what I love to do. I felt that this was a new experience…I felt loved and cared for, people were concerned about my life and future they give me hope to think about my future. It was for my future professional but she would find out also about my experience here how do I see it, do I love Chester, it was not just studies, she was concerned about my life overall."*

Her use of the word 'care' illustrated that for her a tutor's interest in her professional and personal self was a manifestation of care. Anna explained that the sense of belonging created by Kay encouraged her to be the independent, self-directed learner she wanted to be. The narratives of James, Holly and Anna are illustrative of the progression and subtle plurality in the conceptualisation of the postgraduate tutor-international student relationship from a purely professional knowledge based interaction, to enhancement of managerial soft skills through to enrichment of both the student's professional and personal self.

Correspondingly, some tutors also interpreted their relationships with international students as one of facilitator, guiding the development of the student's future professional self. One tutor who cited these behaviours when describing her relationship with her students was Kay.

> *"I became facilitator rather than information giver…for their learning. I am a tutor but my authenticity means I will do my utmost to support you. I am bringing out their authenticity and allowing them not to worry about what they say… It is broader than just teaching them, they have confidence in you as a tutor …you are enabling them to challenge and open the conversation…We are peers I am tutor but also your friend, your confidant if you want me to be."*

She suggested her role was one of guide rather than instructor, supporting students to be their authentic selves and identified trust as a key element of the relationship. As with the student narratives, confidence building was observed to be a valuable

skill that her tutorship could help foster. She referred to her own authenticity exploring how this attribute compelled her to offer support but at the same time act as role model for the students to encourage them to present their authentic self in the classroom.

In accord with Kay's observations, Owen envisaged that the relationship with his students created a lifelong bond which extended beyond their current professional to their whole future self using the word 'sensei' and a metaphor of contemporary film representations to illustrate its meaning. As with the student participants he suggested that the relationship was participant specific with the level of intimacy individually negotiated.

> *"In a certain way it is a friendship, it is a gradual process but eventually it may evolve into a friendship. I am interested in her life and as her lecturer, more than a lecturer, as friend, well helping you in your life. This is what I want to be, like in the Jackie Chan films. Like your sensei and I have a lifelong personal relationship with my sensei."*

His use of the phrase '*more than a lecturer'* was suggestive of an uncertainty if the lecturer role extended beyond a student's academic wellbeing. He observed that for him he had a responsibility to nurture the student and help them negotiate life's challenges. What appeared to move the relationship from mentorship to friendship was the tutor's engrossment in the student beyond understanding their career aspirations and enhancing their professional self to knowing the student's whole self suggesting that the relationship may naturally advance into friendship over time.

Friendship

For most participants mentorship was the foundation from which a friendship could evolve. However, friendship was differentiated by its extension beyond the student's academic self. The language used to describe the essence of this friendship was varied but there was a consistent reference to an authentic connection out which a friendship would evolve as illustrated by Lyn's description of her relationship with two of her tutors.

> *"Definitely, with Dawn and Kay, I feel that we have that connection…we can even talk about our family and what is happening behind our university lives, that made me feel like what's happening behind my life is important. I feel like a friend, I can just say anything".*

The connection between tutor and student appeared to be the catalyst from which the relationship evolved. The reference to 'I can just say anything' suggested that the conversation was unbounded and not restricted to the subject matter. The tutor's ability to recognise those non-pedagogic aspects of Lyn's life not just as important but actively wanting to know more about her was significant. This appeared to be distinct from some (although not all) of the conceptualisations of mentorship where investment in the student was bounded within subject matter or university related topics.

A further example of tutor as friend was found in the interview with Poppy where the stimulus for a friendship appeared to be the ongoing connection between them. The value she placed on this friendship was significant illustrated by her use of the word blessing.

> *"It is quite a blessing to be able as a tutor to make that kind of connection…keeping a friendship level. To be aware that we are friends, but still we have to have a serious approach".*

She identified a distinction between tutor as friend and a friend outside university which differentiated her conceptualisation of friendship from Lyn's. Lyn saw little or no difference between her friendships with tutors and those outside university whereas Poppy felt the relationship with tutors was distinct which could be attributed to Poppy's use of the tutor's formal title which was not enacted by Lyn. Richard's account of his friendship with one tutor, Oscar illustrated a deeper intimacy created by reciprocal sharing of themselves: "*He's a man I call a friend…He talks about his children, his work…It is good to know these things…He is my buddy. This is closer than a friend*". It was Oscar's sharing of himself with Richard that was significant as he interpreted this as demonstrating trust and parity. Allowing

Richard to know him in this way was significant and valuable. Knowing these aspects of the tutor outside the lecture room strengthened their connection.

Like Richard, Lyn's use of the word friendship was reserved for those deepest of connections with friendship defined as an effortlessness, unbounded relationship.

> *"Whenever I bump into them I say hi and it is like bumping into a friend. There is no difference between a tutor and a friend. When I see her we are just two friends meeting, bumped into her in the library and saying 'ah what have you been up to'. "*

She described the friendship as one where the conversation moved beyond academic matters. There was a sense that Lyn believed a genuine friendship had developed between them although her use of the word 'like' suggested that she was using friend as an analogy to articulate how Kay made her feel. She gave an example of how when Lyn left the lecture room unexpectedly Kay knew that she was distressed and came out to check if she was alright.

> *"I realised that Kay is not only thinking about me as her students but more like a friend who is not happy and very stressed out and frustrated and she could understand I was frustrated not with her, she understood as a student. That made me feel much closer to her."*

Kay's ability to see that Lyn was upset and understand that this reflected an inward disappointment of her performance as a student showed a deep understanding of her that appeared to be interpreted as evidence of their closeness.

When discussing his relationships with international students, Owen also used the word friendship and described how over time a friendship could develop between student and tutor.

> *"In a certain way it is a friendship, it is a gradual process but eventually it may evolve into a friendship which means we are not talking about anything business related but we are just going out together. "*

To Owen, a friendship was a stage in the relationship beyond mentoring indistinguishable from other non-university friendships. Alex similarly described his relationships with international students as friendship but as with Poppy (student)

they appeared to be particular to the context. *"A kind of friendship develops. There is a genuine friendship…I enjoy and they enjoy too…it feels like a different environment."* His use of the words 'kind of' suggested a differentiation; it was a friendship but perhaps contextualised differently to other friendships outside of university. He noted that although it was distinctive it was important in transforming the teaching environment. Despite this apparent dichotomy within and across participant groups regarding the contextualisation of friendship it was agreed that friendship was distinguished from mentorship when the interest extended beyond the student's professional self. Where the conversations were subject specific a relationship could evolve but within the defined context of mentorship. Whilst relationships could transform from one state to another, this appeared to be an evolutionary process whose movement was individually negotiated.

Although Lyn spoke of developing friendships with tutors her narrative also identified 'friendly', which appeared to refer to a warm and welcoming atmosphere in the lecture room rather than an intimacy within the relationship. *"All the time you can see the friendly way of talking…In the UK the relationship it is more friendly and more laid back".* Her contextualising narrative used the word friendly to describe the programme and experience in the faculty which implied that it was the atmosphere which enabled the evolution of a friendship. Despite the differentiation between friendly and friendship both implied an approachability and warmth enmeshed in those moments of interaction. This same distinction where friendly reflected a feeling within the classroom was noted by Poppy's description of her experiences.

> *"This friendly atmosphere really makes a difference. Because they feel that the tutor is not there at the end of a tunnel and they cannot get to the tutor… we can say there is a connection. "*

She acknowledged that this friendly environment gave her a sense of comfort which in turn gave her confidence to approach the tutor. Establishment of this connection at a classroom level boosted the student's confidence and removed any power distance.

Similarly, the same distinction between friendly and friendship was apparent in almost all of the tutor transcripts. Kay, for example spoke of creating a friendly lecture environment, contextualising this as a whole group experience rather than individually negotiated.

> *"Friendly…it is broader than just teaching them, they have confidence in you as a tutor, they like your style and you are not prescriptive you are enabling them to challenge and open the conversation."*

For Kay, friendly established the relationship as one beyond the contractual obligation to teach with an underlying emotional connection. She used the word 'friendly' to encapsulate the atmosphere and her approach to communicating with her postgraduate students.

> *"The relationship was very friendly…They were an interesting bunch…Bunch defines friendly, they were high quality from the perspective of thinking there was a connection. I say bunch as they all came together."*

Kay referred to the students' as a 'bunch' illustrating how the relationship was not individualised to a particular student but group based. However, this lack of individuation did not indicate a lack of connection. As with Lyn and Poppy, Kay amalgamated connection and friendly highlighting that in order to create a friendly environment an initial connection was needed.

C**reating a connection**

There was agreement across both sets of participants that whatever the final relationship, establishing a connection was essential. Students suggested that initially, a connection was established through a shared interest in the subject matter. Steve, for example, noted that "*If you are interested in what we are studying, you are sharing some of those same interests and this makes it much easier to connect*". As he said "*the conversation always starts with school*." However, Holly observed that whilst the subject matter was the initial spark for a connection, its evolution was more complex. For her, she found a deeper connection with a female tutor who she felt had a similar familial history to her: "*I feel like we are a little bit in a similar situation so this makes me a little bit more confident with them than other tutors because we have things in common*

outside of this school. This helps build the relationship." She felt that due to this shared personal experience, the tutor was more likely to understand the challenges she faced. Similarly, one of the tutors, Owen, stated that he created an initial connection with one of his students who was struggling to integrate and find a partner for some group work by drawing on his own insecurities when asked to do the same during his time at university: "*I am exactly like her. I used to sit doing this myself and not integrating…I wanted to go up to her and say this is not so good*".

Furthermore, student participants spoke of the importance of tutors' knowing their name with extracts from the interviews with Poppy, Holly and Molly chosen to illustrate this. For example, Poppy commented that knowing her name made her feel important, that she mattered.

> "*For me, when you are called by name, it was a big surprise and extremely pleasant. I was impressed that from the second lecture you knew my name but we hadn't spoken yet, so many faces in the first lecture…this is one of the things but little things but they really count, to feel that you are important you are not just one of those students, you feel quite important, it gives you courage*".

The fact that the tutor knew her name before they had spoken was unexpected but highly valued, made all the more significant as it occurred within a significantly sized cohort. She noted that whilst this might seem to be a 'little thing' its impact was significant as it made her feel known. She used the words 'just one of those students' to illustrate knowing her name had transformed the dynamic within the lecture room from one where the students may have felt like a faceless, homogenous mass to a group of individuals each important in their own right.

This same sense of the unexpected was illustrated by Holly who used the words 'pleasantly surprised' to describe how she felt that the tutor knew her name. As with Poppy this was interpreted as the tutor's genuine interest and engrossment in her. This same sense of unexpectedness but significant value was evident.

> *"It was a pleasant surprise that my tutors know my name. It makes you feel immediately like not a member of family but he knows you. You are not just some body one of many you are important, he knows you, he knows your background".*

Again, the word 'just' was used to highlight the value of being seen as an individual rather than an anonymous 'other'. She aligned the feeling this gave to one that was familial, creating a closeness and feeling of being known which in turn fostered a sense of belonging. The impression that knowing the student name was unforeseen but valuable was also confirmed by Molly:

> *"Knowing you by your name at least, it is amazing by how, I was amazed that some of my lecturers knew my first name, it made me feel valued… Care starts by knowing my name".*

Although both Poppy and Holly's comments could suggest feeling cared for, only Molly used the word care explicitly in her description noting that knowing her name was the first indicator of care.

Whilst Molly recognised that care could be communicated in knowing a student's name, this alone might be insufficient if it was not followed up with further interactions which demonstrated a genuine interest in the student and their wellbeing. *"Simple things asking when leaving classroom is everything ok, it could be making a joke, whenever they see you and come up to you and ask if everything is ok".* The requirement for the tutor to build on this initial contact to consolidate the feeling of warmth was borne out in the following segment from Poppy's interview.

> *"It is just a name, the way you assess their friendship or not is how they talk to you, it is how they talk to you, welcoming, friendly, warm it is more important than talking by name".*

Here, Poppy was reflecting on the importance of a tutor knowing her name. Although she interpreted a tutor knowing her name as vital, as with Molly, it was the interactions that followed which confirmed this feeling. There was a sense that the name communicated a desire to know and recognise the individual, but the enactment of that individualisation was critical to consolidate the relationship. As Poppy said, without this, it was just a name.

Similarly, tutors often cited awareness and understanding of the student as essential but here it was contextualised as part of an effective pedagogical approach. For example, Theo considered that knowing the student went beyond 'basic' facts such as their name to information that gave an insight into their personal and professional selves.

> *"Knowing a student is knowing their name, course, where they are from and then second, their feelings or any anxieties they have… Knowing is knowing how they think, what they like or dislike, their thought processes, and their ambitions. It is professionally important to know your students."*

Here, Theo interpreted this as professional necessity rather than pastoral desire. Owen similarly reflected on how he used this knowledge in constructing lectures and creating opportunities for discussion that were more deeply connected to the student. *"In the first session I ask about their backgrounds, to find out about them. I was then including this into my modules".* Both agreed that knowing a student's personal and professional history was significant in creating a successful experience but contextualised this as part of their pedagogic practice.

However, there was an observed distinction between Theo and Owen in how they perceived the reach and influence of this knowledge. For Theo, knowing the student allowed a differentiation in approach as well as to confirm whether they understood the lecture content. *"Ideally you can change the way you explain, approach the classes by checking their level of understanding. From a teachers point of view this is vital"* which suggested that this knowledge was exclusively with a view to enhancing the student's learning and part of his pedagogic practice. This was in contrast to Owen who saw a broader benefit to this understanding. *"It is important to know about her background so that I can say I am interested in her life and as her lecturer, more than a lecturer, as friend, well helping you in your life."* Essentially, Owen interpreted knowing as being about the whole person (as described by the student participants) whereas Theo bounded knowing within the context of achieving academic success. For Owen, knowing the student was not just about supporting the student academically

but also being actively engaged in their day to day life, supporting them however this manifested itself. He illustrated this further when talking about the student with whom he had the deepest connection, saying *"He included me in his everyday life"* demonstrating that Owen felt part of the fabric of their life beyond university.

Stratification in the value of tutor actions

Beyond contractual duty

Student participants did not appear to value all tutor actions equally. There was an observed stratification in the value international students placed on tutor actions although this was not always articulated homogeneously. For instance, Freya identified that a relationship which was broader than offering academic support was more valuable.

> *"If I see tutors outside of lectures they are receptive and they tell me about out of class stuff, it is important for the student to know that the lecturer is interested in knowing how things are".*

She observed that a tutor who was receptive outside of lectures must genuinely want to interact as it was beyond their contractual obligations. Further, conversations were not limited to subject related content but were about wanting to get to know the student as a person. The value was demonstrated by the genuine interest of the tutor in knowing the student beyond professional courtesy.

> *"The relationship should be a whole thing, it should empower you… it went beyond academic to how do you see things… It should be guiding, not just about academic could be work, and could be life related."*

Freya did not define the relationship within academic boundaries but expanded its reach to knowing the student and actively working to empower them in every aspect of their life. This wider, holistic knowing was perceived to be without contractual obligation or pedagogic necessity.

This sense of going above and beyond the contractual remit was confirmed by other participants such as Anna who used the word care to categorise this experience. She cited Kay as a tutor who she felt had a genuine interest in her as a person.

> *"Kay, she help me out in my studies but she was also there to ask me about my future, what I love to do. I felt loved and cared about, people were concerned about my life and future they give me hope to think about my future. It was for my future professional but she would find out also about my experience…it was not just studies, she was concerned about my life overall."*

Anna used the word love and care to describe how Kay made her feel. The connection that Anna felt she had with Kay prompted a significant emotional response, but more than that it motivated her, gave her the strength and confidence to think about her future herself. The genuineness implicit in her relationship with Kay was confirmed not by a shared interest in subject matter (as was the case for Steve) but with Kay's attentiveness towards Anna's wellbeing, not just from a professional perspective but across the whole of her life. Her sense that Kay's interest in her past, present and future whole self were honest and sincere appeared to amplify its value.

This feeling of whole-person wellbeing bound up in concepts of comfort, trust and familiarity are drawn out in Anna's further description of her relationship with Kay:

> *"I felt easier talking to Kay, I can say that I saw her as mother to me as she had that motherly thing for me I felt different with her, she never cared about my culture, it was nothing. I felt like a white person, I felt I was open and free to talk to her".*

She recounted how the sincerity of the tutor's actions gave rise to a feeling of comfort and familiarity which were interpreted by her as a differentiator between her relationship with Kay and her other tutors. Referring to Kay as her 'mother' might be demonstrative of Anna's perception of the depth of the relationship. Mother and motherly were used to convey a sense of comfort and belonging underpinned with an intimacy, suggestive of a deep trust and knowing between the two. For Anna, the authenticity of Kay's actions metamorphosed their relationship from two people from distinct and unrelated cultures into one that was free from cultural boundaries. She observed that Kay did not notice her culture, that it was irrelevant to the development of their relationship. Her reference to 'feeling like a white person' highlighted her perception that she and Kay communicated as equals

where the ability to interact was neither defined nor restricted by a shared cultural legacy. Knowing that Kay had Anna's best interest at the heart of her actions seemingly transformed how she viewed herself and her place within the faculty.

Tutor participants also used the word authentic during their interviews to describe their own personal attributes and how this enhanced their relationships with their students. As with the student participants, tutors tended to talk about authenticity alongside openness and honesty as well as a sense of presenting themselves consistently whoever the audience. Kay, in particular frequently drew attention to the need for authenticity of action when establishing a relationship with students. *"I am open, honest, treat people the same, I am authentic…I am not a power person."* She elaborated on this authenticity further:

> *"That people person, empathy, fairness are really important for that relationship. Everybody should be authentic. That is one of the strengths of being a people person, doesn't matter who you talk to you would act in the same way and talk in the same way."*

Demonstrating sincerity was achieved through treating each person equitably. The ability to engage at a genuine level with people, empathise with them, understand their needs and treat them fairly were for her hallmarks of authenticity. She perceived that having the ability to break down hierarchies and see beyond an artificial, socially constructed value of an individual and instead uncover the intrinsic value within demonstrated authenticity.

This same sense of equity was noted by Alex as he reflected on his relationship with students.

> *"You have to show kindness, support, help… I am the same at home…I just want them to achieve something with their life. I see my students as my children and no parent will ever want anything other than the best for their children. We are your academic parents."*

Alex pinpointed how his behaviour in work was the same as at home which implied that it was genuine and honest reflecting who he was rather than where he was or

with whom he was interacting. He experienced his relationship with his students paternally, though he indicated that this was in the context of a genuine interest in the student and their wellbeing comparing it to the lifelong interest a parent has in their offspring. This was also evident in Kay's description of how authenticity is created. *"Authenticity comes with your personality and values and beliefs."* To Kay, being authentic was something that you just did. It was not a taught behaviour but one that was intuitive to those who saw the intrinsic value in offering service to others. Authenticity was distinguished by the values and beliefs that underpin those actions such that they were not determined by hierarchy but individual need.

Theo referenced openness and honesty as an essential element in his interactions.

> *"A relationship is about openness, trust... Trust is if you say you are going to do something you do it, you deliver on your promises. Honesty is also important, both good and bad, if I am supervising a dissertation and it is not good, I should say so."*

Trust gave the student confidence and reassured them that Theo was someone they could rely on. His honesty was evidenced when having to tell a student their dissertation needed work. There was a genuine intention to offer the student support even though it meant him having an uncomfortable conversation he could have chosen to avoid. He justified his actions on the grounds of feeling a moral imperative to act: his actions were borne out of care.

> *"I do care...From a personal level, people have a hard time and if we can help them then we should."*

He used the word care to explain why he would choose to have that difficult conversation when it could have been avoided. Theo identified that care was not just important but was a professional and personal imperative. If a tutor had the ability to change the student's life and make it a little better or bring them comfort then they had a duty to do so.

Theo elaborated on this further and explained that his approach was part of his personality rather than an expectation of the faculty.

"My personality is not to look after number one but help. For me to spend thirty minutes or to make a couple of phone calls, it is not excessive. It's not really that much of an effort and it might mean a lot. What I'm giving is disproportionate to the problem solved."

Theo considered that this was a humane response, demonstrated by his willingness to sacrifice his time for the benefit of others. He perceived that a benefit to the student was more important than the loss of his time was to him which revealed that he saw greater value in meeting the needs of his students than his own time. Kay's narrative confirmed this need to put others first being part of who the tutor was.

"They can see I am not false I am very genuine person who really cares, it is that human factor, it is understanding the needs of others before the needs of yourself and understanding why they are doing something and what they are going to get out of it".

For Theo and Kay, care was demonstrated by understanding the needs of the student before thinking about what this may mean for themselves. She used the word 'really' to reinforce her point, suggesting that an interaction might, on the face of it, present as caring but if the tutor's intentions were self-serving the care was devalued.

Enhanced value of self-sacrificing behaviour

As noted by participants in the previous section, tutor behaviours may be interpreted as more valuable where they were perceived to be going above and beyond contractual obligations. Often this included an element of self-sacrifice. Poppy illustrated that answering academic questions outside of the classroom may not be contractual but was the essence of a 'good' relationship.

"The way they make themselves approachable, those five minutes they might stay after the course… I feel able to approach the tutor and I know I will not just be told that I don't have time, can I leave it for next time. I know I will be answered".

Her example highlighted how the value in the relationship was amplified in those moments of interaction beyond scheduled contact time. This same value creation was observed in Lyn's description of post lecture meetings.

> *"I thought wow he has so many students and I asked him if he had time but he always makes time. I told him I have other commitments on certain days and he is fine with that."*

The use of the word 'wow' implied that this was an action which was beyond her expectations. In particular, knowing that he had other commitments and chose not only to make her his priority but work around her schedule seemed to heighten its value.

Lyn also used a further example of requesting pre-course information to illustrate how non-contractual moments were the most valuable to her.

> *"All the tutors replied to me, it made me feel I was important enough, they did not ignore my emails even though I did not start the classes, they understand why I was emailing."*

She inferred that their willingness to reply in a situation where this was not contractually required demonstrated their empathy and understanding of the importance of the course to her. The fact that the tutor replied when the only perceived benefit was to the student enhanced its value. The concept that the value of the action may by enhanced through the self-sacrifice of the tutor giving their time when it was not part of the academic contract was also highlighted by Anna.

> *"He wasn't teaching that course but I got help from him…because of my situation…he was asking how I was, can I help in any way and he sent me some other stuff for me to work on. It was so helpful."*

In this example, the tutor was giving their time to her even though it was not their allocated module. It was a chance encounter that the tutor used to support the student even though this was not required or asked of them by faculty. Given this was not the tutor's problem to solve, Anna considered this to be an example of self-sacrifice.

The notion that the greatest value was in those moments that were at the tutor's expense was highlighted by Molly's example below. Here she was discussing a tutor (Kay) who brought sweets to the lecture as a motivator for taking part in class discussions or bringing relevant and interesting news items for consideration by the cohort.

> *"There are some lecturers where it is definitely their personality, some lecturers go the extra mile and one gave us sweets, an extrinsic motivation, for a lecturer to do that it is special, it made me feel like they care, they go that extra mile, it was probably their money."*

Molly believed that the ability to think of others before oneself was a personality rather than a taught trait. Although the gesture might have been planned by the tutor it was not perceived as an expectation of the faculty or the student. The example she used emphasised that the gesture need not be significant for it to be meaningful. What may have been understood as a simple act by the tutor created a caring interaction not only because it recognised the student's efforts but was likely to be the tutor's own money used to purchase those treats.

A similar example was offered by Anna where the lending of a textbook was significant. Whilst Molly's example was reflecting on a situation where there was an identifiable loss to the tutor, in Anna's case the perceived loss was only a possibility yet no less poignant.

> *"In the second assessment, he lent me his textbook. This was a very new thing to me… Lending me his textbook meant a lot, he trusted me that I could keep his book and return it safely. To feel trusted is nice."*

This act communicated a trust in her as she perceived the textbook to be a prized item given the tutor's scholarly profession, the lending of which was significant to him. Lyn also interpreted a tutor's willingness to lend her their textbook as meaningful. *"She told me she gave her own books to the library as they didn't have a copy and I found that she had given them and I was like oh wow I felt at least she does care"*. In this example, the tutor lending the book was someone that Lyn had not felt she had experienced care from. Lyn perceived that the tutor could have said there was

nothing she could do to help and had no obligation to lend her the books. It was the unexpected offer, given without prompt or obligation that appeared to enhance the perceived value of the action and communicate care.

Likewise, a number of tutors gave examples of their approach to relationship building which demonstrated behaviours that appeared to be at their own expense. However, none of the tutors' referenced their behaviour as self-sacrificing, more often than not seeing this as a moral imperative. Kay described one event where she brought in some sweets to motivate students in answering questions.

> *"Interestingly enough [a student] came up to me, I really like the idea of sweets but wonder if you have any gluten free. She valued it that much that she asked if it was gluten free. Next week, I went to her and asked her about this and encouraged her to get the answer then gave her a gluten free egg…because I value them, I am really interested in them. Because I care, I want them to feel part of the process, so that they don't feel left out and so that they can trust me."*

This example highlighted several actions that could be constructed as beyond her academic 'duty' from buying the sweets at her own expense to then purchasing a separate incentive for one of the students. She then worked with this student in order that she could give that reward to them. Her justification was that creating an atmosphere of trust, inclusivity and care was more important than the cost to her of the sweets.

Another example which demonstrated how doing what was in the student's best interests, whether or not that was beneficial to the tutor was something that they would do irrespective of any perceived contractual duty of care was illustrated in Theo's description of the role of a personal academic tutor (PAT).

> *"It's not really that much of an effort and it might mean a lot. What I'm giving is disproportionate to the problem solved. It is humane, it is part of being a PAT, we are there as a university to look after our students. I'd be happy to do this whether it was part of my role or not."*

Theo saw his role as being more than just looking after their academic wellbeing as the students' professional and personal lives were intertwined one influencing the other. He acknowledged that he would be content to do this whether or not it was part of his role but did see this as part of the pastoral duty of the university. It may not appear as clear a sacrificial response as other tutors but his willingness to do this even if he did not perceive it as contractual countered its interpretation as a contractual obligation. For him, sacrificing some of his own time to help a person in need was a natural response.

Diminishing the value of the relationship

Whilst many behaviours were contextualised by participants as creating value, there were other actions that participants felt diminished the experience. An example of this was reflected in Freya's interview where a tutor's failure to respond to her email communications was cited as reflective of their lack of interest in the student.

> *"If the tutor does not respond I feel like you are ignoring me, not valuing me, just let me know because I asked for a reason. The next time I might not even bother asking".*

Here, the absence of a response was interpreted as illustrating the tutor's lack of interest which had a substantial impact and dissuaded her from any further attempts to communicate. Freya did not consider possible alternative reasons for the tutor's failure to respond, believing instead that this was a deliberate act that reflected their lack of interest in her. James cited a similar example, although here the tutor's attention to other students' needs were interpreted as occurring at his expense which demonstrated a lack of concern for his needs. *"The lecturer shows more concern for those people who are not doing what they are supposed to, then I can't be bothered with this".* He perceived that his needs were compromised by the other students' in the class who had not done the pre-class reading. The tutor's actions appeared to condone the students' apathy by choosing to offer them support rather than elevating the discussion in the lecture room to accommodate James' higher understanding.

Similarly, a failure to listen to the student was drawn out by Liz as evidence that the tutor was not recognising her needs.

> *"I don't have the feeling that he is a person who would listen to you a lot, I asked him and he was insisting, he was insisting on something rather than suggesting…he still insists on his thing without listening completely."*

Fundamentally, the tutor's assumed unwillingness to listen demonstrated to Liz a selfishness in putting their own opinions or needs ahead of those of the student. She clarified that she felt no connection with this tutor and as such they didn't 'understand' her. Holly used an example with a tutor she identified as caring to illustrate that a tutor actions may not interpreted as negative even if this may be the anticipated outcome.

> *"After the lecture it was a little bit difficult because the tutor has limited time, where we had last lecture also for the tutor then he had more time to talk about it. And he always said, if you have any problem, just ask and we can talk about it".*

In this instance, Holly felt that leaving immediately after the lecture was not the tutor's choice. Further, their offer to meet at a convenient time later on transformed tutor intention from lack of interest (viewed as a choice) to lack of time (out of tutor's control).

At the same time, a tutor's failure to respond to Molly's absence from lectures signalled a lack of interest and concern for her.

> *"I don't think anyone would know… not noticing that I was ill, I would say it matters and not, at same time you are doing masters level so should not be babied I remember now there was one time I didn't come to class because we were told to have something presented and I was not ready in the class, and my lecturer didn't even notice I wasn't there. I just felt like he had no concern at all" (Molly).*

Molly acknowledged that as a postgraduate student she did not expect to be infantilised and appeared conflicted whether it mattered or not. She explained her absence was due to a lack of preparedness for the presentation and felt that the tutor didn't know her well enough to understand this. The catalyst for Molly's interpretation of the tutor's behaviour appeared to be the lack of connection that

Molly perceived within their relationship in general. This then tainted all further interactions to the extent that most communications with that tutor were perceived to extend from this negative position.

The same need for recognition of the individual, the absence of which could communicate a lack of care was further drawn out by Molly when discussing lecturers who she perceived came to lectures, delivered the material and then left without going beyond academic functionality. The depersonalisation of the experience was highlighted in the use of the word 'others' to describe these tutors.

> *"The others only come to the lecture and deliver, don't bother to ask are you coping, do you understand. The simple things of a lecturer asking, not related to the module, how is the course how are you coping, makes you feel more comfortable that they care".*

Reflecting on her experience with one particular tutor, Molly felt that not only was the tutor disinterested in her but that this revealed a selfishness, putting his needs to deliver the material ahead of the students need to understand. *"In that class, I felt like the lecturer didn't care if you understood, for him it is about comes in does his bit and he goes, it is all about him, it is not about the students."* In this example, her dissatisfaction appeared to extend from her impression that the interaction was 'all about him'.

This same sense of selfish fulfilment was highlighted in Molly's later description of lecture room interactions:

> *"It is just that they come in, they don't know your name, they don't bother to ask if you understood, it is just bang, bang, bang, so very functional/mechanical there is no personal touch to it…I felt like I cared less for in that particular module and not comfortable going to him, I find myself in the class drifting away and he didn't notice he didn't bother."*

Here she used the word care, noting that the lack of care led to a withdrawal by Molly in the classroom which was further compounded by her perception that the tutor did not even notice. However, she recognised that could be due to differing expectations of how care should be enacted in their relationship.

"I found he was very rigid, he would just come in class, deliver and go he didn't really care, but then again care is very subjective. For him maybe it is just delivering lectures and go he has done his bit but for me it is about showing interest in his students".

Despite this recognised potential expectation gap, it did not appear to fully compensate for the loss that was felt. The student participants agreed that a lack of interest in the student or a perception that the tutor was placing their needs above those of the student damaged their relationship with some using the word care to articulate how individuation, listening and noticing the student were vital for a caring relationship to develop.

Chapter summary and conclusion

This chapter began with a review of how care was referenced by participants noting that most participants spoke directly of care in their interviews. Key themes arising from the student narratives identified that knowing a student's name, being interested in them, listening to them or going above and beyond their perception of the contractual expectations of academia were significant. Tutors also used the word care as a way of describing the motivations behind their actions. Essentially, the students used the word care to illustrate how the tutor's actions made them feel whereas the tutor used the word to explain their behaviours. It was evident that tutors saw care as an intrinsic part of their role although there was some divergence around whether care was a pedagogic or pastoral imperative with a sense that it navigated between the two. However, there was inconsistent use of the word care across the interview transcripts such that whilst most participants spoke of care, there were noted a multiplicity of interactions between postgraduate tutor and international student which were considered to be important but where the word care was not explicitly used. The key themes arising out of the data are represented in Figure 5 below.

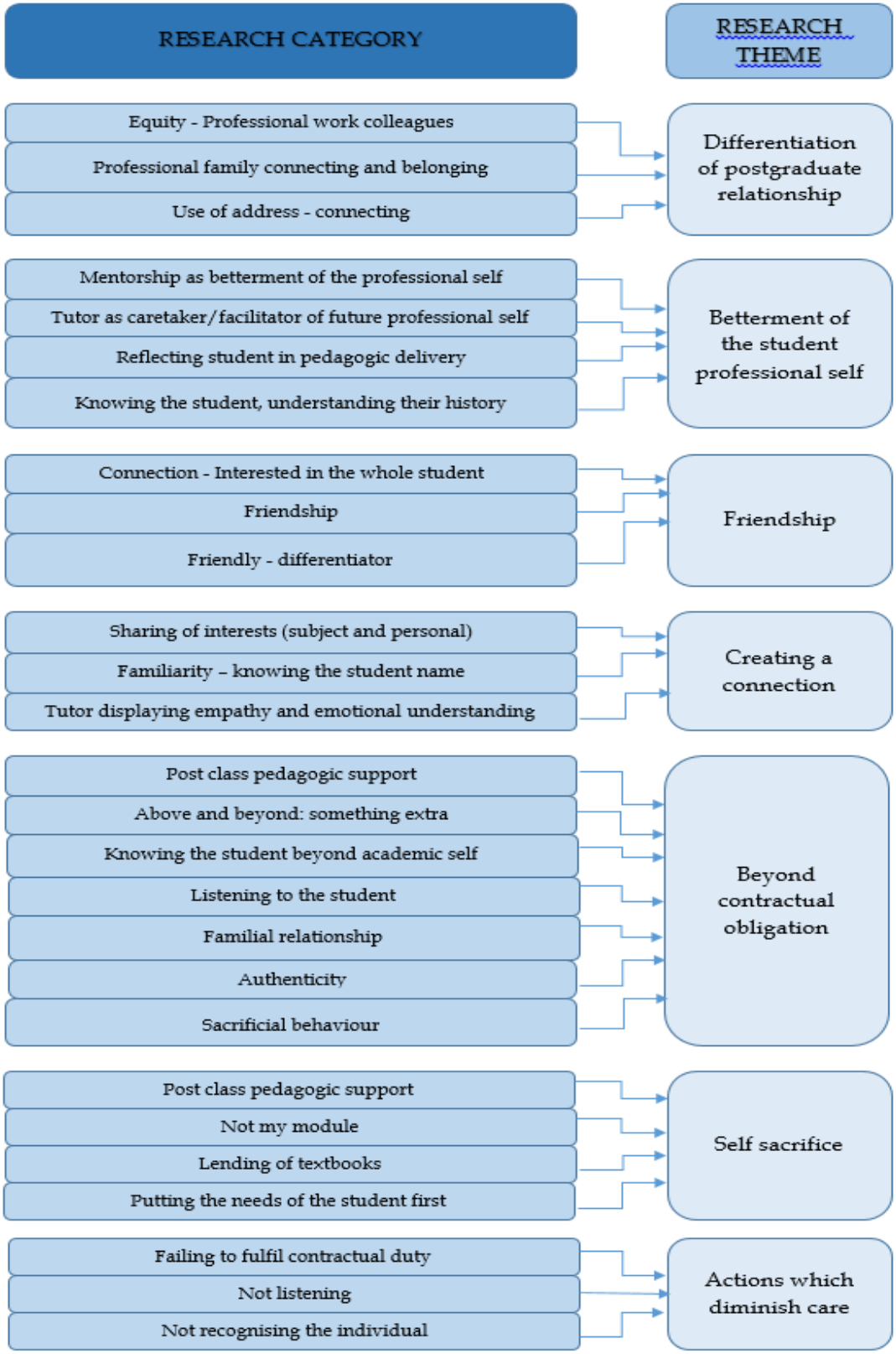

Figure 5 – Themes arising from the analysis of data (author generated)

All participants spoke of how establishing a connection was essential to the development of a relationship. Initially, this appeared to be restricted to the subject matter but at times could develop beyond this particularly where the relationship was described as one of friendship. There was consensus across both participant groups that a postgraduate relationship was distinctive where the students' pastoral needs had evolved and the requirement was not for a relationship enacted through the delivery of academic material but was more around guiding the student in achieving their life goals. There was identified a multiplicity of ways in which the relationship was enacted as noted in Figure 5 above with the word care often used to describe those tutor behaviours and attributes that were considered to emanate from a sacrificial or post pedagogic origin. At the same time, the value within the relationship appeared stratified such that actions perceived as beyond contractual obligation or self-sacrificing were more highly valued than those which were duty bound. The next chapter pulls together the existing literature and the themes identified above to make sense of how the interactions drawn out by participants might be indicative of care in the postgraduate tutor-student relationship even where the word was not explicitly used.

Chapter 5 - Discussion and Recommendations

The previous chapter provided an analysis of the data collected. It indicated that most participants provided narratives that used the word care when describing their relationship (Teven & Gorham, 1998). In particular, students related that tutors' demonstrated care by knowing a student's name, being interested in and listening to them and going above and beyond their perception of the contractual expectations of a tutor's role. At the same time, it confirmed that for some tutors, care was part of their professional self which could not be divorced from their pedagogic approach (Fitzmaurice, 2008) which suggested that care was significant to the tutor's sense of self and highlighted care's importance in the postgraduate tutor-international student relationship. Furthermore, it challenged the presumption that the need for care diminished as the international student moved into adulthood (Warin, 2013) although the expectation of the relationship for both participant groups appeared specific to the postgraduate setting with participants describing it as one of professional betterment akin to work colleagues and with a lack of observed hierarchy. Whilst the word care was not consistently used to describe the relationship, themes of mentorship and friendship were observed where individualisation of the relationship and recognition of the individual appeared key. Further, the perceived value of these interactions and their associated impact were differentiated by the student participants. Where they perceived the tutor's motivation to act was either voluntary and without contractual obligation or self-sacrificing and at the tutor's expense its value and consequent impact was amplified.

In this chapter, an abductive approach was utilised to make sense of those themes where the word care was not consistently used in the participant's descriptions. This was achieved by comparing the themes within the extant literature to the data outputs from this research. In doing so, the creation of knowledge was framed within the broad literary categories highlighted in figure 5 and 6 and mitigated the potential for researcher bias implicit when undertaking insider researcher. It established that betterment of the student's professional self (Adkins-Coleman, 2010; Bondy, Ross, Gallingane & Hambacher, 2007; Domović, Vlasta & Bouillet, 2017),

recognition of the individual and their needs (Ramezanzadeh, Adel & Zareian, 2016) and creating a connection between tutor and student (Komarraju, Musulkin & Bhattacharya, 2010) could be interpreted as caring behaviours when contextualised within the extant literature. Whilst tutors were divided on whether an interest in the student's wellbeing was pedagogic (Nguyen, 2016) or pastoral (Beauboeuf-LaFontant, 2002; Rivera-McCutchen, 2012) both have previously been understood as expression of care. Likewise, friendship (Nussbaum, 1997) as well as the observed stratified value of going beyond contractual duty (Fisher, 1990) or putting the needs of the student before self (Mayeroff, 1971) have been interpreted as evidence of authentic care. This suggested that although the enactment of care was plural and individually negotiated there was some consensus and commonality on the ways in which care was presented in this context. The key recommendations arising from this research were that in the current climate of standardisation and metrification, there remained opportunities to enrich the quality of care in the postgraduate tutor-international student relationship. Secondly, creating these caring relationships with international students was plural and complex which necessitated postgraduate tutor reflexivity of their pedagogic and pastoral practice if they were to offer an enriched care experience.

Use of the word care in participant narratives

It was noted that student participants more frequently used the word care when describing their relationship. For instance, Holly observed that a shared interest in the subject matter created a feeling of care, providing a sense of belonging through the establishment of a connection between tutor and student (Komarraju, Musulkin & Bhattacharya, 2010). This underpinning connectivity was also drawn upon by Molly who noted that knowing her name and engaging with her on a personal rather than pedagogic level (Newcomer, 2017) established a caring relationship which resonated with the work of Tosolt, 2010 who identified personal connectivity as an expression of care. Further, developing that initial connection from which a sense of belonging (Cassidy & Bates, 2005; Glass & Westmont-Campbell, 2014) could evolve required an equitable relationship (Antrop-González & De Jesús, 2006;

Schussler and Collins, 2006) which itself was considered by Anna to be a manifestation of care. Moreover, tutors who were perceived to be going above and beyond their contractual obligations (Fisher, 1990) or acting in a self-sacrificing manner (Mayeroff, 1971) were interpreted as showing care for the student. Lyn, for example, noted how a tutor lending her their textbook gave rise to a feeling of care which had previously been absent in their relationship. It was evident that students perceived care to be significant feature of a successful tutor-student relationship.

Correspondingly, tutors in this research also acknowledged that care was essential to a successful postgraduate tutor-international student relationship and an intrinsic part of the tutor's role (Fitzmaurice, 2008). They articulated how knowing their students was a human response rather than a pedagogic need (Tran & Nguyen, 2013). Theo revealed that "You do care about them as people…if you can help them then you should" with Kay remarking "I am a genuine person who really cares…it is that human factor". Both tutors suggested that this moral responsibility (Oplatka, 2007; Meyer, 2009; Gholami & Tirri, 2012) and sense of responsibility for the student was care laden (Nussbaum, 1997). Furthermore, the perception that a caring disposition was implicit in anyone who chose teaching as a profession (Thayer-Bacon & Bacon, 1996; Mariskind, 2014; Olson & Carter, 2014) was noted by tutor participants. Theo, for example commented that "It is important we know what is going on for our students…we are there as a university to look after our students" implying that this was part of your duty of care as a tutor. Most tutor participants confirmed that care could not be divorced from their pedagogic practice (Nguyen, 2016) with Owen remarking that the ability to create meaningful teaching materials was diminished if you did not know your students.

Although previous research has characterised tutor behaviours as either caring or uncaring, student narratives from this research suggested a plurality whereby the perceived motivation of the tutor's action had the potential to reinvent what could be interpreted as uncaring behaviours into expressions of care. The distinction appeared to extend from the trust within the relationship and genuineness

underlying the tutor behaviour echoing Kreber & Klampfleitner's (2013) understanding of the role of sincerity in an authentic caring relationship. Where the student perceived that the tutor's actions were not driven by a need for self-fulfilment but rather for the benefit of the student, actions traditionally interpreted as uncaring may be reinterpreted. This is reflective of Buber's (1970) "I-Thou" conceptualisation of spirituality where the "I" (tutor) is enmeshed with the "Thou" (student) such that the tutor's actions are based on attending to the needs of the student even where this may be to their own detriment (Mayeroff, 1971). Attendance monitoring (or at least noticing when the student was absent from lectures) was highlighted by Molly as an example where behaviours that may usually be interpreted as uncaring or fulfilling a faculty (rather than student) need could be reimagined as caring if the intention of the tutor's actions was to support the student. Thus, not only could tutor actions perceived to be without contractual duty demonstrate care but may reinvent those actions which could be interpreted as lacking in care (Adkins Coleman, 2010).

Abductive analysis of the research themes

Several key themes arose from the analysis of data in the previous chapter. Whilst the word care was used within the participants' narratives this was not widespread with both tutors and students offering descriptions of their relationship that hinted at care but did not specifically reference it. Thus, the researcher adopted an abductive approach (as illustrated in Figure 6) which compared the themes from this research with the extant literature in order to identify those instances where care may be inferred. Utilising this approach provided credibility and confirmability to the analysis by bounding the interpretation of care within current literature and removing unintended researcher bias.

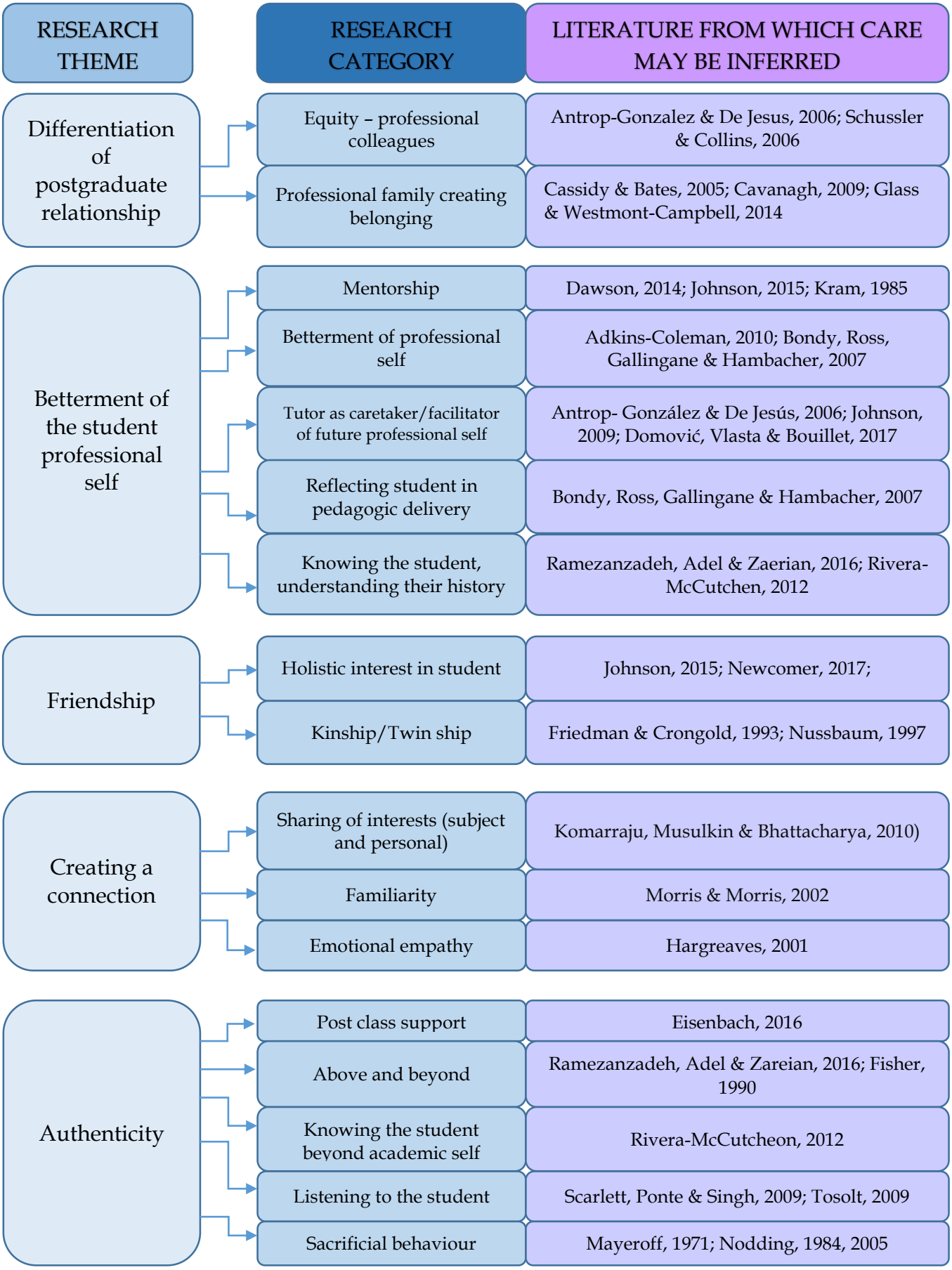

Figure 6 – inference of care through abductive analysis (author generated)

The remainder of this chapter explored the inference of care from the research's emergent themes, framed within the participant voice.

Enacting care through mentorship

This research found that in the first instance, a postgraduate tutor-international student relationship began from a professional foundation with the primary objective being the enhancement of the student's future professional self. Whilst participants did not consistently use the word care when explaining this concept, this has been interpreted in previous literature as a possible representation of care (Adkins-Coleman, 2010; Bondy, Ross, Gallingane & Hambacher, 2007). Here, both tutors and students felt that understanding the student's history and aspirations were key to successful betterment of their professional self which has been shown to be an essential requirement for care to flourish within the tutor-student relationship (Bajaj, 2009). The interpretation of tutor as caretaker preparing students for their future professional life (as articulated by Kay) has also been observed to be indicative of care (Domović, Vlasta & Bouillet, 2017). In this research, students expected the tutor to utilise their practitioner experiences to support them in understanding how to tackle those professional challenges, positioning the tutor as facilitator rather than instructor. This potential to positively influence their life skills was observed to be of value and within the context of the extant literature (Antrop-González & De Jesús, 2006; Johnson, 2009) may infer care.

Some participants used the word mentorship to describe their relationship. Whilst it is recognised in contemporary literature that mentorship may be enacted in a multitude of ways and has evaded a singular definition (Dawson, 2014) it is acknowledged that "highly engaged relational mentorships are those who successfully blend approachability, empathy and care" (Johnson, 2015, p.59). This suggests that care and mentorship are entwined in that the act of mentoring may of itself create care. Kram's (1985) definition of mentorship identified two functions of mentoring: career functions and psychosocial functions. Career functions are those activities which prepare the mentee for advancement within an organisation (Ragins

& Cotton, 1999) such as James' (student) assertion that he expected the tutor to be the foundation for his post-university career success. Psychosocial functions support the mentee's personal and professional growth (Kram, 1985) which reflects the expectations of participants like Anna (student) who saw those life skills imparted by the tutor as key to her experience. These psychosocial functions are reflected in the research participants' expectations that the tutor knows the student's past (Rivera-McCutchen, 2012) present and future goals (Ramezanzadeh, Adel & Zaerian, 2016) without which it is proposed that mentors may be unable to fulfil the psychosocial function of their mentoring role successfully.

Reflecting this same concept of psychosocial support enacted through mentorship, a number of participants spoke of the tutor's role as one of developing the student's whole self which is recognised in current literature as a potential expression of care (Newcomer, 2017). Anna, for example, spoke of how one of her tutor's (Kay) knew not just who she was as a student but where she had come from and where she wanted to be in the future. Johnson's (2015) Mentoring Relationship Continuum purports that mentorship is a quality rather than a category. This means that as the relationship develops the interactions become more reciprocal and intimate with a greater feeling of commitment from the mentor (Johnson, 2015) and a sense of responsibility for the mentee which may demonstrate care (Nussbaum, 1997). In this research, some participants suggested that mentorship was distinct from friendship like James (student) whose description of his relationship with his tutors' recognised mentorship may be a precursor to friendship but that this deeper intimacy would evolve with only a selected few tutors. Theo (postgraduate tutor) extended this further and perceived that the professional nature of the relationship precluded intimacy. However, this would appear to be at odds with the definition of mentorship put forward by Kram (1985) where friendship is categorised as one of the psychosocial functions of mentorship and that intimacy as long as it is managed ethically and professionally is the hallmark of a quality of mentoring relationship (Johnson, 2015).

In the same way that participant dialogue may be interpreted as care laden when aligned with accepted mentoring definitions and models, these same mentorship behaviours when decoded using Nodding's relational care framework (1984; 1992) of engrossment-action-reciprocity may demonstrate care. For example, participants suggested that a primary function of the postgraduate tutor-international student relationship was to develop the students' professional self. Here, the tutor could be considered as providing engrossment through their interest in the student's professional needs. Further, tutor participants confirmed the necessity of reflecting the student's history in their pedagogic practices which Bondy, Ross, Gallingane & Hambacher, (2007) translated as an expression of care. This contextualisation of the learning environment could be considered action (as defined by Nodding, 1992) where the tutor is actively responding to the student's needs (Wagner & Allen, 2016). Finally, Nodding's relational care framework requires reciprocity. It is proposed that the student's sharing of their history and future aspirations in response to the tutor's initial approach as well as in the tutor sharing their life experiences so that the cared for may draw on this in developing their professional self evidenced reciprocity (Nodding, 1984). The tutor's willingness to allow students to know them both professionally and personally has been interpreted as evidence of authentic care (Antrop-Gonzalez & De Jesus, 2006; Baker, Terry, Bridger & Winsor, 1997; Beauboeuf LaFontant, 2002; Garza, 2009; Rolon-Dow, 2005; Shevalier & McKenzie, 2012). In summary, participants' comments contextualised within a mentoring or relational care framework may be considered manifestations of care.

Enacting care through friendship

The desire of student participants to establish a friendship with tutors reflected the findings of Nussbaum, 1997 who identified that friendship may be an expression of authentic care. However, this research extended this knowledge, having identified a divergence in participant narratives between friendly and friendship as well as how friendship in this context was defined. The distinction between friendly and friendship for student participants appears to lie in the context within which the feeling was created. For example, Lyn spoke of a friendly atmosphere which

referred to the place of delivery rather than the person delivering. Similarly, Poppy spoke of a friendly and relaxed atmosphere. Almost all tutor participants spoke of friendly lecture rooms with Kay, Alex and Owen all referring to friendly or in Alex's case 'a kind of friendship' as a way of distinguishing between his relationships in the university context and those outside. Friendly appeared to be about creating an atmosphere that was comfortable and warm but was situated within the room. It was impersonal to the extent that it appeared to be a one sided communication in how the tutor presented to the students within the classroom rather than a two way interaction as was the case in the formation of a friendship. However, creating a familial atmosphere has been shown to demonstrate care (Cavanagh, 2009).

Here, the use of the word friendship (where used as a deliberate departure to friendly) was reserved for the deepest of connections, where the interactions were not just warm but personal, demonstrating a genuineness therein. Tutors who identified their relationships as equal with no barriers to interactions (such as Owen), often used the word friendship to illustrate the depth of personal connection they perceived in the relationship. The equitable nature of their relationship, whilst not always described here as creating care has been shown to denote authentic care (Antrop-Gonzalez & De Jesus, 2006; Schussler & Collins, 2006). This was reminiscent of the findings of Friedman & Crongold (1993) as cited in Friedman (2016) who identified twin ship (where the tutor saw the student as a valuable human being who was both significant and an equal contributor to the relationship) as an expression of care. The student's status as postgraduate, appeared to provide the essential equality within the relationship that allowed this sharing of both the personal and professional self to take place. The equitable locus whereby friendships in and outside of the university setting were contextualised in the same way gave rise to the deepest of relationships (Antrop-González & De Jesús, 2006; Rivera-McCutchen, 2012; Shevalier & McKenzie, 2012) as articulated by Lyn and Anna.

Creating a connection

Irrespective of whether participants constructed their relationship as one of mentorship or friendship, all recognised the importance of creating a connection from which a relationship could evolve. Student participants agreed that often a connection was initiated through a shared interest in the subject matter. For example, Steve (student) spoke of "sharing some of those same interests makes it much easier to connect." There is evidence that this sense of connectedness may communicate care (Komarraju, Musulkin & Bhattacharya, 2010) and this is often created where a sense of familiarity is felt within those interactions (Morris & Morris, 2002). This reflects Holly's assertion that the bond she felt with one of her tutor's was helpful in that "*having that link makes it easier for that relationship to develop*". Establishing a connection appeared to be predicated on a genuine emotional understanding and empathy by the tutor (Hargreaves, 1998) which they were able to convey to the student through their words and actions. For example, Molly spoke of a tutor whose empathy and understanding were implicit through their shared history as non-UK. She described how the tutor had said "*that when they came to the UK they found it odd that we called people by first name. This was just one of the topics that we talked about you could relate to.*" Creating this shared moment cemented their connection and reinforced the authenticity of the bond which may be reflective of care (Hargreaves, 2001).

Authenticity

There was consensus across the participants that their relationship began with the tutor's interest in the student's pedagogic wellbeing and that this was an expectation of their relationships with all their tutors. If tutors were perceived to be depersonalising the learning experience this diminished the value of those interactions. For example, student participants highlighted that tutors who turned up to deliver lecture materials and made no apparent attempt to engage with the students were seen to be selfishly fulfilling their contractual obligations without consideration of the students' needs. The tutor's failure to listen to the student precluded them getting to know the student as to know them required the tutor to

listen and hear the student voice. Literature suggests that knowing the student is an expression of care (Rivera-McCutcheon, 2012) and listening is one way in which knowing may be created (Scarlett, Ponte & Singh, 2009; Tosolt, 2009). The perception that the tutor was putting their needs ahead of the student's was reflective of Buber's (1970) "I-It" conceptualisation of spirituality where the needs of the individual (I - tutor) are satisfied at the expense of the other (It - student). In this research, the perceived selfishness of the tutor's actions appeared to be illustrative of a lack of care (with one student, Molly using these words to describe her feelings) and reflected Mayeroff's (1971) hypothesis that where the carer was perceived to be using the cared for to fulfil their own needs authentic care cannot be created.

Correspondingly, students' perceptions of the value of these interactions were enhanced where they were understood to be non-contractual. In this research, student participants defined contractual interactions as those that took place in the classroom and were restricted to academic subject matter. Here, tutor actions that were considered by the student to be "out of class" pedagogic support (Eisenbach, 2016) or going above and beyond what was expected (Ramezanzadeh, Adel & Zareian, 2016) were interpreted as a manifestation of care. It would seem that the voluntary action of the tutor imparts care as it was offered without duty or obligation with these same behaviours and actions previously interpreted as a manifestation of authentic care. Further, this concept of beyond contractual duty confirms and extends the work of Fisher (1990) who observed that care requires 'something extra'. It is suggested that those actions which are not performed through contractual duty may fulfil this above and beyond criteria. For the students in this research, when the 'something extra' related to the positioning of the interaction as outside the classroom this appeared to create a feeling of authenticity which as noted by Nodding (1984) is imperative for a successful caring relationship to evolve.

Although tutors spoke of interactions that were reflective of sacrifice their interpretation was that this was a humane response and was a part of being a tutor. Theo, for example, reasoned "*For me to spend thirty minutes or to make a couple of phone calls, it is not excessive. What I'm giving is disproportionate to the problem solved*". He explained that for him, giving his time was worthwhile if the outcome was to help the student solve a problem. Similarly, Kay brought gluten free treats to a lecture as a reward for participation as she knew one of the students had allergies. Her reasoning was that she did not want anyone to feel left out which made the extra effort worthwhile. She suggested that putting the student first demonstrated her authenticity and was an integral part of who she was. This authenticity and self-sacrifice of Theo and Kay has been interpreted as authentic care (Kreber et al, 2007). Alex also commented that sometimes he wondered if he gave more than he should saying "*I make myself available to them, might break the rules a little bit… I am not harming anybody I am just trying to help these students*". His comments implied that the faculty may not share his sense of moral obligation to support the student beyond their academic needs but yet still he persisted. These narratives suggested that you could not be an effective teacher if you did not care (O'Connor, 2008; Maynard, 2015) and that authentic care required an element of self-sacrifice (Nodding, 2005).

However, prior research proposed that in order to offer authentic care there must also be cultural alignment (Milatz, Glüer, Harwardt-Heinecke, Kappler & Ahnert, 2014) such that authentic care could not successfully exist if tutor and student did not share a cultural history (Valenzuela, 1999). In this research, participants did not draw on cultural commonality as a creator of authenticity challenging this conceptualisation of colourful care (Beauboeuf LaFontant, 2002). Although Anna noted that her relationship with Kay made her feel like "*a white woman*" her perception was that feeling loved and cared for was created by the equity with which Kay viewed their relationship in that "*she never cared about my culture, it was nothing*". Whilst other students such as Molly identified that shared cultural background could be helpful as an initial catalyst, the evolution and maintenance of her relationship with her tutors was not seen to be reliant on cultural proximity.

Similarly, tutors did not highlight cultural likeness as a precondition to an authentic relationship. It would seem therefore that in this research the interpretation of actions as authentic may be shaped by tutor personality or the students' perception of the tutor's attitude towards their relationship (Beck, 1994; Held, 2003; Tronto, 1993) rather than cultural fit.

In conclusion, when the themes identified in Chapter four were aligned with our current understanding of care it revealed that whilst the word care was infrequently used, the postgraduate tutor-international student relationship appeared to be care laden. It widened our existing understanding of care by challenging the conception that the need for care diminished as the cared for moved into adulthood but recognised that its configuration was shaped by the postgraduate setting. Figure 6 illustrated the potential ways in which care may be enacted as inferred from the existing literature. There was agreement that fundamentally the postgraduate tutor-international student relationship could be contextualised as betterment of the student's professional (and in some instances personal) self. Mentorship was one way in which care could be communicated with some participants perceiving the development of a friendship as part of a mentoring quality continuum. For others, friendship was distinct from mentorship and was reserved for the most intimate of relationships. However, the value of these relationships was stratified depending on its perceived authenticity although here, authenticity was not seen to be dependent on cultural fit between postgraduate tutor and international student. There was a sense that care was not required to be colourful and that it was the perceived motivations of the individual tutor's actions and the interpretation by the student that were the key determinants of its authenticity.

Recommendations

To date, existing research on internationalisation has cautioned against attempting to stereotype the typical international student, reminding us that whilst some similarities may exist, their educational expectations and experiences are individually crafted. Likewise, the extant literature on care concluded that enacting care with international students could not be defined by a single act but was context specific and complex. This research extended current thinking on internationalisation and care, concluding that within the bounded setting of a single postgraduate programme, the enactment of care was plural. There was found to be further complexity in the perceived value of care where authentic actions which went beyond the lecture room and reflected a broader, holistic interest in the student were most valuable. The first recommendation arising from this research was that despite the continued homogenisation of higher education, there still remained an opportunity for postgraduate tutors to individualise their pedagogic practice and enrich the quality of care enacted in their relationships with international students. In the proceeding paragraphs, the author recommended a selection of prompts and questions that tutors may wish to use as part of their reflexive practice to explore how this enrichment may be enacted.

An essential finding of this research was that whilst both tutors and students positioned care as essential for a satisfying international student experience there was an observable change in the construction of care, moving away from care imitating traditional roles of parent and child to one that reflected its adult context. Both sets of participants distinguished postgraduate relationships as more professional where tutor and student were similar to work colleagues. For most, there was agreement that this was distinct from the expectations of undergraduate relationships as the perceived absence of power distance. For other participants, although the interpretation of care had evolved, some power distance must persist due to the nature of the roles that the carer and cared for occupied in the relationship. In the light of these findings, tutors may want to reflect on how they navigate this plurality of relational expectation and whether this power distance is

distinct from any other setting where there are vertical hierarchies at play? Furthermore, even if this distance exists, should it bound how the relationship evolves? Although unpacking how a tutor's relationships with students evolve as they move through their university journey will necessarily be complex, differentiating between under and postgraduate may be particularly important if students are completing both their first and higher degrees in the same university where they may have the same tutor at different levels of study. Enacting meaningful change in tutor practice will require more than the flexing of curricular content and must reflect the changing expectations of the way in which tutor and student communicate and interact with each other.

In this research, care initially took the form of professional kinship with the tutor sharing their practitioner experience with the student and contextualising the pedagogic material to reflect their own professional background as well as the individual aspirations of the student. That said, even within this modest sample, there appeared to be an inherent plurality where some viewed care as holistic betterment whilst others limited it to ensuring academic competence. Both interpretations alluded to a form of mentorship which suggested an individualised relationship requiring knowledge of the student to enact successfully. Consequently, tutors must firstly ask themselves do they understand mentorship to be a function of postgraduate education and if so, is there a common definition on which both the carer and the cared for can agree? If not, how do they reconcile the students' expectation that they will be informally mentoring them with their own interpretation of the remit of their role? For example, are there other ways in which students can access this mentorship other than through their relationship with their tutors? Even if a common understanding may be reached, further questions remain such as how does a tutor create moments in which to offer individually crafted mentorship particularly if cohort sizes are substantial?

At the same time, sharing of personal self moved the relationship to a more intimate footing which could itself create challenges. In this research, there was a clear

duality in the perceived appropriate level of intimacy in the postgraduate tutor-international student relationship. To reconcile this, tutors should examine their own expectations of intimacy and ask themselves what level of closeness are they content with and how do they reconcile those instances where the students' perceptions reflect a closeness that they are not comfortable with. Tutors' will need to acknowledge this tension and consider whether they can align their own beliefs of the boundaries of the relationship with that of their cohort. They may wish to ask themselves whether they can compromise and enact care in a way that is unfamiliar to them or should they attempt to reorient the students' perceptions of the remit of the tutor role? This dichotomy in the intimacy of care was observed not just between carer and cared for interpretations but also within the participant groups with tutors opinions divided. Thus, reflexivity of practice may not be restricted to their own pedagogic practice but may extend wider to that of the programme team. For example, does there need to be programme level consensus on the boundaries of intimacy within the postgraduate tutor-international student relationship or should this be individually negotiated between the carer and cared for?

Whatever the relational boundaries of care, participants in this research unanimously agreed that in order for a caring relationship to develop, an initial connection between tutor and student was paramount. It was noted by some participants that cultural familiarity could be helpful in forging that initial connection but whatever form it took, connecting required an initial spark. If cultural symbiosis is absent, tutors will need to find alternative ways of sparking that initial connection but how do they find common ground from which to develop their relationship with international students where there is divergence in their cultural, social or religious backgrounds? In this research, connectivity was sometimes found through a shared interest in the subject matter but it was agreed that this may be challenging if the topic area was not one that encouraged discussion or conversation.

Even if there is an initial spark, maintaining this connection required something more than an academic meeting of minds or a cultural familiarity. In this research, participants agreed that cultivating a caring relationship needed tutors who had a good understanding of the student's professional and personal aspirations. So, how do tutors create opportunities to get to know their students when the marketization of higher education is exerting a downward pressure on fee income a consequence of which is larger cohorts and reduced contact time? How can tutors begin to get to know their students if in a cohort of forty students, spending just one minute with each would necessarily exhaust the entire lecture time? Consequently, tutors may want to consider how they could innovate in order to create an intimacy where physical cohort size or time may be a limiting factor? Technology may offer a solution through online forums or chat groups (using university module spaces or commercial platforms such as Facebook, Instagram, Linkedin or Twitter) but these may create community rather than individual connectivity. Perhaps, forming a mentoring relationship with one tutor would suffice but if so, how would this be put into practice and who chooses which tutor mentors which student? Given that these relationships are individually negotiated, would it be appropriate to attempt to mechanise this relational process or should it be left to evolve naturally over time?

Furthermore, creating and maintaining this connectivity may be further complicated in a postgraduate context where the length of programme is only twelve months and is frequently taught in a semesterised delivery. This intensifies the time pressure on relationship building requiring tutors to create an almost immediate bond with their students, consolidated over a short period of time. Moreover, if they teach in the first semester, how do they sustain this relationship if they have no scheduled contact with these students after this? Conversely, if teaching in the second semester, how do they create those opportunities to connect in advance or should the relationship be time bound, commencing at the point of delivery of the module and ending at its conclusion? Is it even important to maintain these relationships beyond the point of teaching responsibility? Given that most relationships are dynamic and continually evolving, is it appropriate to limit the students'

expectations of relationality to the period of timetabled contact and if not, how do tutors create moments in which to connect if every action must be scheduled? If tutors are seeking to create a connection which transcends the teaching environment then how this can be achieved is critical to its successful enactment. These are questions that tutors may want to explore as part of their reflexive practice on relationship building with international students.

At the same time, the findings from this research suggested that although developing a caring relationship may enrich the international student experience, its value was enhanced where the care was perceived to be authentic. In the context of this research, authentic meant putting the academic and broader holistic needs of the student first (whether or not at the expense of the tutor). Although contractual care (defined by the participants in this research as care which was offered exclusively within the classroom or was limited to class based subject matter support) was recognised it was considered to be a programme imperative which created the bare minimum of satisfaction and feeling of care. With this in mind, tutors may wish to explore further their own expectations of their role. This may include their motivations to teach and the way in which this may influence the care they offer to their international students. They should consider whether their reasons for teaching reflect a greater civic good (Nguyen, 2016) conceptualising education as poiesis with a value in itself or is it a career choice whose outcome should be the student's successful completion of a degree and thus, praxis? Reconciling this tension is crucial if the quality of care enacted in the postgraduate tutor-international student relationship is to be enriched.

There is a potential further complication inherent in this expectation of authentic care whereby attempts to timetable space for tutors' to build relationships with students could paradoxically be translated by the student as a contractual obligation and by default less valuable. If this means that opportunities to nurture the relationship cannot be offered through the usual workload planning and scheduling models, how then do tutors carve out moments in which authentic care may evolve?

Although a paradoxical outcome is a risk, most student participants in this research interpreted authenticity to mean going beyond subject matter support within a timetabled session to an individualised, holistic care experience. Thus, it was more about how the tutor responded to their needs and the setting where these interactions took place (lecture room only or beyond) rather than whether the action was or was not part of their formal contractual obligations. Authenticity often involved sacrifice such as lending of a textbook or purchasing of sweets but it was the thinking of another rather than any measurable loss to the tutor which appeared to create authentic care. As such, the construction of the meaning of authenticity in this specific context may serve to ameliorate some of the potential paradoxical consequences of creating moments in which tutors can practice authentic care.

Moreover, it was observed that most examples of authentic care noted by the students reflected who the tutors were with a sense of intrinsic rather than learnt behaviour. Although participant perceptions of the sacrificial aspects of the act were distinct the assumption of nature over nurture was consistent both within and across the participant groups. If this type of caring behaviour is an intrinsic part of the tutor's personal and pedagogic practice rather than something that is externally cultivated it is likely that some tutors may not possess these qualities or consider such behaviour to be part of their role. In the same way that tutors should reflect on the incidence and enactment of mentorship in their relationships with students, it is suggested that they also consider to what extent their tutor skill set and interpretation of their role align with these findings around authenticity of care. Where the two are not congruent, do tutors accept that this enrichment will be absent or should they look to negotiate alternative ways of demonstrating this recognition and knowing in a way that is agreeable to both tutor and student? If tutors miss this opportunity to individualise their relationships with international students and fail to recognise care's contribution to a fulfilling postgraduate educational experience the consequence may have an adverse impact not just on their institutional rankings but more widely on the UK's global attractiveness as a preferred study destination.

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Reflective review of future practice

The author started this research with a view to exploring the incidence and enactment of care in the postgraduate tutor-international student. From a personal perspective, the outputs have offered a number of insights which will inform her own future pedagogic and pastoral practices. Firstly, it has highlighted the presence and expectation of care in the postgraduate tutor-international student relationship, illuminating the essentiality and value of relationship building with international students and fortifying her resolve to continue to reflect care in her pedagogy. That said, if this disconnect between quantitative measurement and qualitative value is not easily resolved, it raises questions of how she can continue to offer care in these 'hidden' moments without compromising her own health and wellbeing? Particularly as cohort sizes grow, she will need to explore how to balance creating meaningful relationships with increasing numbers of students with the students' expectations of individualised care. Offering care which requires the tutor to know the student will become increasingly challenging if cohorts continue to grow but the persistent downward pressure on resources and fees means that larger cohorts are an inevitable consequence.

Further, given the student expectation of a differentiated approach to teaching postgraduate modules, the author must be mindful of how this can be woven into her pedagogic approach particularly when a substantial number of postgraduate students have completed their first degree at her institution. For example, questions such as how does this change in relational status manifest itself and over what period of time will need to be answered? What level of intimacy is appropriate and with whom? As with any relationship there may be people that she is more comfortable sharing her professional and personal self with than others. Furthermore, does her faculty and institution have a view on the boundaries of tutor

relationships with students? Is it acceptable to develop a relationship that steps outside the lecture room and beyond the scope of securing academic understanding? How does that compare to her own interpretation of the relational boundaries and what should she do if she finds they are distinctly different? If, as the research suggested, students are anticipating a practitioner tutor how will she live up to these expectations if she has lived in higher education for almost a decade and therefore been 'out of practice' or does the practitioner element not necessitate recent only relevant experience? She has stories (and lots of them) but are they getting tired, outdated or outmoded? Do they need to be renewed and refreshed and how does she achieve this when the academic year is getting longer, opportunity to take annual leave seems to get shorter and sabbaticals a luxury? However, these are not questions that can be addressed in isolation, they must be contemplated both individually and as part of a wider faculty and university conversation on postgraduate teaching and the expectations therein.

Chapter 6 - Conclusions

The aim of this research was to understand how care was enacted within the postgraduate tutor-international student relationship and in doing so, answer the following questions: "what is the incidence of care in the postgraduate tutor-international student relationship?" and "how is it enacted"? The research objectives were:

1. To explore the relationship between postgraduate tutor and international student as constructed by the participants;
2. Propose a set of recommendations that will enrich the quality of care in the postgraduate tutor-international student relationship.

It is important to note that in this research the title emerged dynamically over the course of the study rather than replicating the research questions, aims or objectives. This reflected the significance of the findings with regard to the plurality of care and the potential paradoxical consequences of attempting to embed care more formally in the postgraduate tutor-international student relationship. Moreover, given that the research is a professional doctorate where contribution to practice is an expected

output, the choice of thesis title highlighted the impact that this observed plurality will have on tutor reflexivity and the meaningful enactment of care.

With regard to first objective, the research found that care was an essential component of a successful postgraduate tutor-international student relationship challenging current conceptualisations of age-bound care. There was consensus across both sets of participants that an initial connection was necessary in order for any relationship to evolve. Creating a friendly atmosphere within the lecture room was key to students feeling comfortable and developing a sense of belonging which in turn stimulated the development of the relationship. Initially, care was manifested through the tutor adopting a mentoring role with a desire to enhance the student's professional self. However, in some instances this relationship developed into a friendship which appeared to evolve through the tutor's knowledge of the student's whole self. At the same time, the perceived value of the care was amplified as the relationship became more intimate. This differentiated value of care appeared to be shaped by the authenticity of the tutor's actions. Here, authenticity referred to the genuine intention of the tutor's actions to meet the student's needs which was often demonstrated by the tutor through acts of self-sacrifice or going beyond what was deemed to be contractual care.

From the findings above, two key recommendations were proposed. Firstly, despite the increasing standardisation of the higher education experience, there remains an opportunity to enrich the quality of care in the international student experience. However, capitalising on this opportunity may be complex given that this research concluded that care's enactment appeared to be plural both within and across the participant groups. This is significant as individual postgraduate tutors and international students could have differentiated expectations of care which may require negotiation if care is to be meaningful. Furthermore, as students' placed greater value on care that was considered non-contractual or authentic, trying to schedule time and space in which to create these opportunities for care may give rise to paradoxical consequences. Secondly, these findings require tutor reflexivity on

how to navigate the identified pluralities and possible paradox in enacting care and explore the internal and external enablers and disenablers of care within a postgraduate context. Enriching the quality of care in the postgraduate tutor-international student relationship is reliant not just on tutors' acknowledging and reflecting on how care should be enacted but also the extent to which they use this knowledge as a catalyst for change.

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