



**London  
South Bank  
University**

**BEYOND BEING HANDED THE  
IPAD: AN INTERPRETIVE  
PHENOMENOLOGICAL STUDY OF  
LECTURERS' LIVED EXPERIENCES  
OF IPAD ADOPTION**

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## Abstract

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Lecturers' lived experiences regarding iPad adoption have received minimal research attention. This interpretive phenomenological study aims to give voice to the iPad adoption experiences of twelve health and social care lecturers from a post 1992 university. The lecturers were deployed iPads in December 2013 in readiness for supporting their university's mobile teaching and learning strategy.

The study explores the phenomenological question: What is the lecturer's lived experience of iPad adoption? The majority of current iPad research is technocentric in its orientation and focuses on iPad adoption from an ontic rather than an ontological perspective. The purpose of this study is to inquire into the phenomenon of lecturers' iPad adoption, and the ontological and existential meanings derived from the lecturers' everyday usage of the tool.

The methodology is Heidegger's interpretive ontological phenomenology. Heidegger's philosophy places significant emphasis on ontological and existential issues as revealed by our practical and everyday usage of equipment. His philosophy also has an educational bearing, in the sense that our 'being-in-the-world' is to pursue ongoing transformation of the self. The research methods are drawn from the tenets of Heideggerian philosophy. Two separate conversational interviews, the first phenomenological and the second hermeneutic were undertaken with the participants. The interpretive lenses of Greek mythology and legend, Heidegger's care structure of *Dasein* and temporality, along with Ihde's contemporary technoscience and van Manen's lifeworld existentials support the analysis and filter the interpretations.

The findings reveal that the iPad was used, unused, disused, misused and overused in the lecturers' everyday practice. The phenomenon of iPad adoption revealed the following existential issues: a proneness to over-conscientious caring and intensive labour (Sisyphean toil); dismay as support was held tantalisingly out of reach (Tantalian torture); tension between authentic and inauthentic teaching selves (Diogenes's painted and real figs); the hiding of

ambivalence (Penelopeian pretence); embarking on a challenging and individual learning quest (Promethean endeavour); and experiencing an end to 'being' carefree (Pandora's box).

Lecturers found the iPad to be in 'readiness-to-hand' as an administrative and communication tool and a useful learning tool for their own self-development and self-healing. Most were 'not-at-home' with the iPad as a teaching device. In authentic self-being, teaching as a 'flesh and blood' practice, remained the pedagogical preference for most of the participants. During their individual quests towards iPad adoption, the participants endured varying degrees of existential 'homelessness', 'homesickness' and 'homecoming'.

It is hoped this study will raise awareness of the ontological and existential issues associated with lecturers' iPad adoption. Also, to encourage lecturers to consider their existence and transforming practice as pedagogues in a digitalised HE. An important revelation of this study is that iPadagogy is something of a 'knowledge oligopoly'. If educational technology and peer support are held tantalisingly out of reach, if the well-travelled and the untravelled iPad users fail to meet, then some lecturers may be inclined to postpone or never intend any future pedagogical application with the device. The truth (*Altheia*) of iPadagogy is, 'there is no sweet smooth journey home' for the lecturer.

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## Dedication

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To my mother and father for teaching me that luck favours the backbone not the wishbone. Thank you for guiding me to notice and cherish, the smell of brown earth in the garden after rain, stars in the vastness of a night sky and the magnificence of a North Sea wind whipping a pea green sea.

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# **Beyond being handed the iPad: an interpretive phenomenological study of lecturers' lived experiences of iPad adoption**

## **1 Background to the Digital Technology study: The iPad as a Spark for Phenomenological Enquiry**

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### **1.1 Prologue**

But it was a fully fifteen seconds before the round plate that she held in her hands began to glow. A faint blue light shot across it darkening to purple, and presently she could see the image of her son, who lived on the other side of the earth, and he could see her. (*The Machine Stops*, E.M. Forster, 2011, p.2)

Fiction can help us to comprehend life by giving rise to and illuminating phenomenological meanings. In 1909, E.M. Forster wrote his science fiction novella *The Machine Stops*, in his story he describes a communication device that although round rather than tablet shaped bears an uncanny resemblance to the modern-day iPad. Who would have believed that at the beginning of the twenty first century Forster's ingenious fictional device of the early twentieth century would become a real item and a coveted consumer technology for everyday communication? This is not art imitating life; it is art foreseeing future life. Since the iPad's launch by Steve Jobs & Apple in 2010, the iPad has been appropriated by many higher education (HE) institutions and revered as a tool with considerable educational potential. The iPad was suggested as a device perfectly poised to promote mobile and ubiquitous learning Murphy (2011), a likely 'game changer' by Brown-Martin (2010) and McKenzie (2011), and a catalyst for pedagogical change (Oldfield & Cochrane, 2011).

However, technology appropriation in HE is usually orientated towards a technocentric rather than a humanocentric approach (Selwyn, 2010; Johnson, 2012). For example, mobile technology and iPad appropriation studies, usually

undertaken by early adoption enthusiasts, have frequently reported on the functional affordances of the iPad for teaching and learning in HE (Kelly & Scrape, 2010; Melhuish & Falloon, 2010; Brand et al., 2011; Shepherd & Reeves, 2011; Gong & Wallace, 2012; Kinash et al., 2012; McKillan, 2016). Other academics have raised awareness that the digital technologisation of HE is not as simple as handing out certain tools to lecturers. Laurillard (2008) claims that the rhetoric about how digital technology will transform teaching and learning is actually often disparate to the realities of our teaching practices. Guri-Rosenblit (2010) expresses similar sentiments, she stated that any ‘promise’ shown by digital technologies to enhance teaching and learning in HE would necessitate major revisions in lecturer roles, teaching materials, course design and university infrastructure. Later, Laurillard (2012, p.2) spelt out why the subordinate part played by lecturers in HE technologisation throws real doubt on the expedition of digital technology adoption for pedagogy: ‘Tools and technologies, in their broadest sense, are important drivers of education, though their development is rarely driven by education’.

And so it is the case with the iPad. Lecturers have neither fashioned the iPad with their own hands, nor designed it with any particular pedagogical purpose in mind. Lecturers are not at the forefront of iPad development potentially leading to a lack of understanding and awareness as to how the tool actually works, and unfamiliarity with any pedagogical uses. Peluso (2012) suggests that lecturers will have to learn to master the iPad before they can even imagine how to apply the device creatively for pedagogy. She adds that media-driven sensationalism has been the main impetus for mass adoption of the iPad in HE, all brouhaha rather than solicitous pedagogical reasoning. HE should therefore be wary of placing more value on the throb and thrill of the machines rather than the needs of the lecturers who are being asked to adopt them. As Schwab (2016, p.114) remarked:

Let us shape a future that works for all by putting people first, empowering them and constantly reminding ourselves that all of these new technologies are first and foremost tools made by people for people.

The heart of my thesis does not beat to purely determine what the iPad might do for ‘the business’ of H/E, it ‘lub dubs’ to find out what the iPad might mean to the lecturer’s being, and what it may reveal about our everyday professional practice using the device. Hayman (2018) reported the importance of keeping the human being at the vanguard of technology developments to eliminate excessive machine bias and technology implementation errors. He remarks how a ‘techlash’, a rite of passage, is normally expected by the digital technology industry as human beings encounter and transition into an increasingly digitalised world. If the iPad is going to enhance and energise pedagogy then the frontline lecturer needs encouragement to comprehend the tool and ‘read the manual’, support to deal with any untoward repercussions and time to regularly handle the device to garner its usefulness for teaching and learning. There is also recent phenomenological evidence that technology adoption is not a carefree process for lecturers. Bennett (2014) discovered that modifying oneself to become a ‘digitalised teacher’ in HE demands intense emotional work, her participants described the experience as a battle, a fight. Bennett’s qualitative results suggest that technology adoption can generate conflict amongst colleagues and exert so much pressure that even pro-technology participants want to abandon technology for teaching.

It appears lecturers are expected to unleash the capability of technology for pedagogy without adequate reverence being paid to the emotional demands adoption might initiate. Their voices are practically inaudible and empirical research on iPad adoption from the lecturers’ standpoint remains scarce (Lane & Stagg, 2014). Reports have also been made about the disregard for socio-cultural, human factors and motivational forces concerning lecturer’s digital technology adoption for teaching (Barton et al., 2009). More recently, Lupton et al. (2018) reaffirmed Barton’s view, stating that the current field of research examining how lecturers use, adopt and resist digital technologies remains limited. Finally, Naik (2015) suggests that while lecturers do have an integral role in appropriating technologies into HE, they are in danger of being reduced to an afterthought in technology adoption processes. This is not a trivial issue, as it is lecturers who optimise the benefits of digital technology implementation and

whose role it is to raise standards in teaching and learning (Sappey & Relf, 2010). Students also believe a confident and knowledgeable lecturer is critical to the iPad's implementation in HE (Wardley & Mang, 2016). Human imagination figures out the usefulness of tools Sennett (2009); therefore, it is the lecturer who will conjure up teaching and learning activities with the device and shape pedagogical change. They are the magicians, not the technological tools. Avent (2017) maintains that any invention, however amazing, cannot produce a social transformation unless people learn how to use a tool effectively and can think of imaginative things to do with it. This position is reinforced by Brynjolfsson & McAfee (2016) in their statement that computers are not capable of coming up with truly original ideas, entrepreneurialism or innovation. Managerial disinterest in hearing the lecturers' subjective significance of technology adoption, coupled with an undervaluing of the lecturer's role in digital technology appropriation for teaching, may result in a dulling of the lecturer's commitment towards technology usage. A neglect of the lecturer in digital technology adoption processes could therefore potentially stifle HE's corporate desire to promote mobile learning.

The general lack of appreciation directed towards the humanistic study of technology adoption in HE motivated my study on the lecturers' lived experience (*Erlebnis*) of iPad adoption (van Manen, 2016). Gill (2009) observed how academics often have difficulty finding appropriate fora in which to critique everyday work experiences, and any aired problems may be squashed or projected back onto the lecturer as symptoms of their own feebleness and personal deficiencies. It has also been suggested that the digitised space of HE may precipitate ambivalence and uncertainty in academic selfhood (Barglow, 1994; Sappey & Relf, 2010; Gregory & Lodge, 2015; Lupton et al., 2018). However, there is relatively little concern given to this subject in the current literature, for example, any self-reflection or self-analysis on digital technology application is conspicuous by its absence (Selwyn, 2010). The influence of technology adoption on the academic self remains relatively unexamined Veletsianos & Kimmons (2013) and the meaning of technology adoption for the lecturer's vocation and livelihood is frequently overlooked (Johnson, 2012). This

suggests that exploration of the lecturer's human experience of technology adoption is an important but underdeveloped field, a gap worthy of some research attention. Interpretive phenomenology is my chosen research methodology because it prioritises how human beings experience the world and enables the understanding of peoples' different possible worlds through the interpretation of their texts (van Manen, 2016).

The literature also invites the question as to whether higher education may have succumbed to commodity aesthetics in purchasing the iPad (Nguyen et al., 2014). Fuchs (2014, p. 287) discussed the perceived 'coolness' of the iPad: 'not only does it look nice, but it is a 'symbol of a flexible and mobile lifestyle, success, being part of the group of knowledge professionals, modernity and progress'. These are all the kinds of things that higher education likes to be associated with and may well explain the device's allure to many educational institutions, including my own. Lane & Stagg (2014) found evidence to suggest lecturers may not be so susceptible to the hype surrounding the tool, as social status or image inferred from possessing an iPad was found to be a weak predictor for a lecturer's adoption intent. However, Nye (2007, p.21) argues that people become 'enmeshed and trapped' in technology choices made by others and lecturers will undoubtedly find themselves dealing with the adoption of their institution's technology of choice. HE has chosen to procure the iPad because of its proved persuasiveness as a student recruitment tool, it's supposed potential to transform learning into something avant-garde, and the perception that the iPad is a technical 'thing' student want and expect lecturers to pioneer (Maxwell & Banerjee, 2014).

Forster's dystopian novella not only describes a device resembling the iPad invention, but it also provides humanity with a prescient and foreboding warning about the inherent dangers of habitual machine usage, and the dehumanising consequences of becoming completely dependent on technology for interpersonal communication. In *The Machine Stops* the son Kuno makes a passionate speech:

Cannot you see, cannot all you lecturers see, that it is we that are dying, and that down here the only thing that really lives is the Machine? We created the Machine, to do our will, but we cannot make it do our will now. It has robbed us of the sense of space and of the sense of touch, it has blurred every human relation and narrowed down love to a carnal act, it has paralysed our bodies and our wills, and now compels us to worship it. The Machine develops- but not on our lines. The Machine proceeds - but not to our goal. (E.M. Forster, 2011, p. 33-34)

There is resonance here between the fictional story of Kuno's disenchantment with life lived through a machine and those concerns aired by academics that technologisation will depreciate their human craft of teaching. It is feared that digital modernisation will sacrifice lecturer and student face-to-face contact as increasing emphasis is placed on self-paced online learning, m-learning and massive open online courses (MOOCs). Sennett (2009, p.20) explains that: 'the craftsman represents the special human condition of being engaged'. Teaching online or with mobile devices is reported as a qualitatively different experience to face-to-face teaching, less personal and less engaging. Paris (2013, p.18) and Baggaley (2010) suggest the 'mechanisation and routinisation' of teaching and learning may diminish the personal touch of the teacher-student relationship; displacing lecturers, the human-beings, into a supplementary role (Avent, 2017). Moreover, the dehumanisation of education into an information-transmission process via technology The lessening emphasis on face-to-face teaching involving the lecturer's artisanship Paris (2013) and Naranjo (2012) is of particular concern and interest to health and social science disciplines, where the *raison d'être* of education is to nurture empathy, concern for the human condition, and to foster professional judgement. Hogan (2003, p.213) offers a philosophical view on teaching as a way of life, a human practice: 'it is a singularly conversational way of being human in a world that is *human, all too human*'. Hogan points out that reducing teaching to a set of skills delivered through electronic machines serves to diminish our human artistry of teaching and supplants it further away from the cutting edge of teaching practice. Digital education can go hurtling down the motorway whilst educational philosophy remains idling on the hard shoulder. It is therefore not unimaginable that in the near future lecturers may find themselves employing technology for



their teaching at a distance far removed from their educational, philosophical and humanist positions. Bolivar (2012, p.248) reinforces the importance of a balanced and blended approach to teaching, inclusive of both online content through digital technologies and face-to-face human craft:

-the importance of knowledge and the pursuit of wellbeing are based on a belief in an integrated human being who reconciles rationality, emotions and spirituality. It is not a question of eliminating the rational or techne, which have their uses, but a question of advancing on the path of integration.

Nye (2007) also suggests that in time our adaption to new technology may lead us to forfeit our previous methods of thinking and communication. If this is the case, the iPad could overtime change the way we teach and converse with our students. Nye also posited that any technology introduction is a risk, its usefulness unpredictable and adoption can give rise to unintended consequences. In the last couple of years, uneasiness about the impact of digital technology products on the human condition has begun to surface from within the technology industry. Rushton (2017) reported the thoughts of Chamath Palihapitijaan an ex-technology chief for Facebook. Palihapitijaan conceded that social media tools were destroying human interaction and brainwashing people, but most troubling were his revelations that the unintended consequences of Facebook had always been known, feared and intentionally repressed by its creators. In the technology industry it is normally taboo to speak ill of your products, profit is more important than care for humanity. However, some tech-entrepreneurs are now running scared about the digital future they have helped to create and are using their acquired wealth to purchase isolated idylls from which to escape their digital machines (Bartlett, 2018).

My prologue started with Forster's dystopian prediction that human living and thinking would become dependent on 'the Machine'. We depend on the iPad to: watch films as we commute; plan journeys and social events; to surf the web and buy things online from the comfort of our settee; to play augmented reality games; read books and to quickly and easily catch up with our friends and family through Facebook, Skype, Twitter and email. Weisser, cited in Dourish & Bell (2011) suggests that profound technologies are those which become woven into

the warp and weft of our everyday lives until they become indistinguishable from it. That is until they stop working. I suggest this is revealed through tablet technology usage today. In the story *The Daily Struggles of Archie Adams (Aged 2¼)* by Kirby (2017, p.171) Archie provides a toddler's view of contemporary life. This is Archie on the iPad:

Wind blows through the trees.  
The iPad has not been charged.  
My day is ruined.

Although intending to be humorous this story serves to support the view of Weisser. Berry (2014) adds how the iPad may be considered as part of a post-digital world, meaning the device is no longer distinct from the spaces of our everyday life but rather it is a constituent of our living. He suggests that iPads may increasingly mediate our experiences of the world, making 'always online' the normative way of being and placing autonomous thought and practice at risk. Archie depends on the iPad to organise his playtime and it is a preferential 'toy'. For Berry (2014) the scale, scope and nature of the interaction of tablet technology with everyday life necessitates critical examination of the potential impact of digital technology on human experience. Thus, I suggest any unintended consequences of iPad usage on the lecturer in HE should be positioned more to the forefront of our minds not relegated to the back and ignored.

If you are a lecturer still feeling dizzy by all the digital technology progress you have achieved, then 'spot' yourself before you make another balletic turn, because you are about to pirouette through a whole new repertoire of technological dances. Schwab (2016, p.7) stated that we are now at the beginning of the fourth industrial revolution 'characterised by a much more ubiquitous mobile internet, artificial intelligence and machine learning'. The lecturer is once again going to be placed under considerable pressure to keep up with technological change. As Schwab (2016) explained this revolution will be exponential, broad and deep (changing the what and how we do things and who we are) and is likely to have a deep effect on the whole educational system.

Mobile learning realised by tablet technology, is now trending in HE along with the internet of things, natural user interfaces, artificial intelligence and the next generation of learning management systems (NMC, Horizon Report, 2017). This current trending of the iPad makes my research rather timely as lecturers have been familiarising and experimenting with the iPad for a few years, and senior managers will soon be keen to evaluate adoption processes and their investment in the device. However, it is worth remembering that it has been suggested that the complexity of digital technology adoption for lecturers, and the steep learning curves they face has been underestimated by HE (Cochrane, 2013; Reid, 2014).

## **1.2 The iPad Deployment**

I have been deployed; I now have my own tablet, ‘a must have item’. I do not feel that I have iPad excitement yet, but I can feel the spread of warmth of other peoples’ iPad fever. Have I used it yet? No not really, only for email. But I have customised it by giving it a pretty cover and eyed it suspiciously. (Notebook extract-January 2014)

During early December 2013, I was one of approximately two hundred and seventy health and social care lecturers, in a post 1992 university, who were given an iPad for their personal and work use. The iPads were distributed through deployment workshops. We all signed an agreement to abide by the terms and conditions and were helped to download a number of free educational applications. We were then told to go away and explore the capabilities of the iPad independently. Why were we given it and why is the lecturer’s adoption of the device worthy of phenomenological study?

APPLE launched the iPad in 2010, the device was originally intended for the individual lifestyle customer for professional and recreational usage and is ‘foremost a media consumption device’ (Murphy, 2011, p.21). It was not specifically designed for educational use. However, HE is rather like a mynah bird, it often mimics the digital tool preferences of other sectors such as commerce and consumer goods (Laurillard, 2012). So, it did not take long before HE began to investigate the device for its own business, ‘the new object the iPad, is being scrutinised for its affordances-on how it can be leveraged to enhance

teaching and learning’ (Williams et al., 2011, p.1325). The iPad’s portability, ease of use, intuitiveness and high definition screen eventually resulted in its widespread adoption by HE both in the UK and internationally (NMC Horizon Report, 2013; Cochrane et al., 2013).

The trending of mobile technology and mobile applications has been documented in various NMC Horizon Reports (NMC Horizon Report, 2011; NMC Horizon Report 2012; NMC Horizon Report, 2013). Each report stated that mobile tools had appreciable potential in HE and were positioned to have significant impact on HE in one year or less. Other commentators suggested that a ‘tipping point’ had been reached and mobile devices had arrived Franklin (2011) and that they were going mainstream (Traxler, 2012). The iPad soon became recognised as a potent instrument for realising mobile and ubiquitous learning, the movement of teaching and learning delivery away from the formal university context and into the students’ various informal and everyday environments (Murphy, 2011). Knowledge and learning could now escape the campus, creating a nomadic open system offering individualised experiences, continuous access, connectivity and authentic contextual learning experiences (McCluskey & Winter, 2012). HE eagerly purchased the device because of its capability to further this situated, personalised and flexible educational strategy, enabling students to study ‘anywhere’ and at ‘anytime’ (Sharples et al., 2016). Whalley et al. (2017) called the iPad a *vade mecum* and stated that it would become second nature for students to use the device in any and all locations for accessing information and communicating with others. However, the implementation of iPads for pedagogy does rely on lecturers being able to design learning activities that can be carried out on or with the iPad, irrespective of whether the student is within the walls of the university or on the move. Thus, the iPad was given to myself and my colleagues in December 2013 to support the development of our university’s mobile platforms for teaching and learning. The significance of iPad adoption for reshaping pedagogy or for reconceiving learning as a ‘cybernetic process’ Sharples (2007, p.242) was never discussed or made transparent. Deployment was devoted only to the qualities of the device. However, university documentation on iPad deployment (dated September 2013)

indicated that the university intended a large-scale distribution of the iPad to undergraduate health and social care students and the lecturers needed to be 'made comfortable' with the tool before this happened. In February 2014, I wrote in a doctoral assignment, 'it is not unrealistic to assume that in the near future lecturers may be greeted by students with iPad tablets.' In September 2016, a shade less than three years after receiving my university iPad, this 'greeting' became my reality.

### **1.3 The iPad as a Teaching Tool and a Spark for Enquiry**

The Apple marketing machine and media hype resulted in optimistic claims being made about the contribution the iPad could make to HE. The elevated importance of the iPad was signalled by new vocabulary associated with the device quickly entering the literature. For example, iPadology and iPadagogy, words which suggest that the iPad has its own distinct branch of knowledge and method and practice of teaching (Cavanaugh et al., 2012; Cochrane et al., 2013; Hopkins & Burden, 2015). Enthusiastic early adopters similarly reported how the iPad made learning more fun and exciting for students by increasing the speed of communication, giving easy access to learning resources and applications, encouraging interaction with online tools, and providing collaborative motivating learning experiences (Kinash et al., 2012; Rossing et al., 2012; Young, 2014). The symbolic value of the device as futuristic and progressive drove initial student adoption Gong and Wallace (2012) and most students believed it enhanced learning and wanted to use it (Mang & Wardley, 2012). More recent studies report other beneficial educational uses of the iPad in helping students to: visualise difficult concepts; revisit teaching content in their own time by viewing tutorial videos; access electronic books; Skype guest speakers and to augment lessons with animations, interactive activities and audiovisual media (Bonnington, 2013; Althoff, 2014). The iPad, it is argued, can make learning more stimulating and it has further potential to energise teaching and learning activities. However, Kinash et al. (2012) found that learning did not emerge as a strong concept in their student findings and early enthusiastic researchers reported as many adverse effects of iPad usage as they did beneficial ones. A survey by Gong & Wallace (2012) suggests 50% of students considered

iPads more suitable for entertainment rather than education. Rossing et al. (2012) reported that working out how to use the iPad distracted from class time, and the device could induce anxiety, as well as fun, in lecturers and students. The iPad was also thought to be difficult to use initially and the laptop was still preferred (Young, 2014). Miller (2012, p.58) claims that the novelty of the iPad may be ‘intimidating, befuddling learning activities’, and a recent study by Wardley & Mang (2016) discovered whilst the iPad can increase student self-efficacy it can also tempt students to go off topic during class.

When it comes to lecturers, a review of the literature by Nguyen et al. (2014) concluded that the iPad is still an unestablished device which lecturers are confused about how to leverage into their teaching, and innovative teaching with the tool is embryonic. Others agree, Hopkins & Burden (2014, p.13), claim the iPad may have potential to allow multi-model and multi-synchronous teaching but as a teaching tool, it ‘is highly contentious and largely unexplored’. Mitchell (2014) remarks how the iPad is an alien object, a foreign language. Bean (2014) also expressed concerns about treating these devices like simple additions, stating that there is more to technology enhanced learning than throwing a load of iPads into a lecture hall. While universities worldwide have reported general content delivery uses for the iPad, they have neither determined significant pedagogical use of the device, nor formally measured the impact of the iPad on teaching and learning (Murphy, 2011; Cochrane et al., 2013; Thinley et al., 2014).

It appears that mixed feelings pervade the progress of the iPad as an innovative tool for teaching and learning in higher education, on the one hand enthusiasm and high expectations and on the other hand some cooling and disillusionment. There are also signs of dissonance between expected levels of iPad adoption and what might be realistically achieved in practice, and indications that the device might impact on lecturers’ perceptions of their teaching competency. Therefore, while Horizon Reports may act as a barometer to forecast the next technology trends, they cannot account for the sociocultural and sociopolitical subtleties present in higher education microclimates, local

conditions capable of influencing the acceleration, deferral or abandonment of a technology's adoption (Ng'ambi & Bozalek, 2015). Shelton (2014) suggested that exploring attitudes towards a specific technology in a particular context and with a particular discipline is likely to be more enlightening and worthwhile than studies on general technology adoption. My study pays attention to a local condition by looking at the lived experiences of a group of twelve health and social care lecturers, all from the same health and social care school, about their iPad adoption. The focus is on contextual nuance and richness, pivotal constituents when researching emerging technologies in education Link et al. (2012) and a way of thinking conducive to interpretive phenomenology (Kumar, 2012). At the initial iPad deployment in my own institution, I incorrectly assumed that as a group of lecturers we were all homogeneous. We were all health professionals and all receiving the new tool at the same time. However, as time passed, I noticed that whilst we shared professional similarities our experiences of adopting the iPad tool were not necessarily comparable:

Today I was at my work desk and I couldn't help but eavesdrop on my colleagues' conversations about the things they are learning to do with their new iPads. They are so enthusiastic about placing things in Dropbox, using the electronic diary and accessing email on their way home. Listening to them has made me realise that for some of my colleagues the iPad has become a valuable work companion. Why am I not feeling similarly love-struck? And why am I not using it? I am feeling quite uneasy and even left behind. To hear someone else say, "Mine's still in the box" was quite a relief. "Great, someone's worse off than me". I still feel guilty that my iPad often sits at home and is being used as a compendium of games not as my work tool. It's my son's pleasure palace. (Notebook entry-May 2014)

And this is where it all started an ordinary everyday experience made me wonder. Van Manen (2016, p.37) states that: 'phenomenological study almost always starts with wonder or passes through a phase of wonder...wonder is deep.' My wonderings about iPad adoption were sparked by my own guilt and discomfort about how my own iPad was being used and my observations of divergency in my colleagues' adoption. We may all have been supplied the iPad by our School but our own adoption journeys and our professional decision as to

whether to adopt or resist the device are charted by our own personal itineraries. Adoption of the iPad did not appear to be a uniform and direct journey, it was rather circuitous, haphazard, possibly bumpy, and this phenomenon interested me. I became interested in the ups and downs, twists and turns of our individual adoption roads and I continued to wonder about the real messiness of iPad adoption as experienced by myself and other people.

#### **1.4 Not ‘Just’ a Tool but a Phenomenon**

During a lunchtime work conversation, a colleague, who is a techno-enthusiast, enquired how I was getting on with my doctorate. The colleague added, “Isn’t it about the iPad?” and I confirmed that it was indeed. Immediately they retorted “But isn’t it just a tool?” I am ashamed to say that, on this day, I couldn’t offer a suitable response to defend my chosen topic. Taken aback and rendered speechless our dialogue ground to an uncomfortable halt. Afterwards, I reconsidered our stifled conversation and was encouraged to think more deeply about my initial interest, concerns and wonderings about iPad adoption, a phenomenon which lecturers in my department have been living through collectively since the end of 2013. So why do I think that the lecturers’ relationship with their iPad device and their experience of its adoption is worthy of my critical attention?

Whilst my colleague did have a point that the iPad is another tool in the lecturers’ toolkit, I think they were also missing the point. The iPad is not ‘just’ a tool it is a ‘remarkable’ tool and our adoption of the device may initiate in the lecturer a whole range of contrary human feelings. To name a few contradictory responses, the iPad might entertain or bore us, please or vex us, exhaust or energise us. In addition, in learning to use a new technology, the mastering of any difficulties could potentially arouse our imagination and fuel our creativity (Sennett, 2008). When craftsmanship, art and technology collide, there can be astonishing results. The artist David Hockney, renowned for his modernism and versatility with different subject and media, was quick to adopt the iPad for digital drawing. Hockney was so thrilled by the iPad he said, “Picasso would



have gone mad with this, and so would Van Gogh. I don't know any artist who wouldn't actually" (Gayford, 2010).

In her book *The Second Self* Turkle (2004) discussed how the tools we make in turn shape us; digital tools are not simply things which make our daily life easier. These devices evoke a subjective response in us, they make us think differently about ourselves, our relationships, our place in the world and what it means to be human (Turkle, 2004). The iPad is a useful personal assistant reminding us of our important engagements, keeping us connected to others through easy access to email, and storing and producing the right document exactly when we need it. However, they can also make us more industrious, recently Turkle (2011) reported on the emergence of new inter-dependent states of self where our 'tethering' to these technological devices results in our reluctance to be separated from their presence. The affordances of the iPad device enable work fluidity, where boundaries between the lecturer's regular worktime and private free time become fuzzy. Gregg (2012) referred to this growing trend between professionals and their consumer technology as 'presence bleed'. Unless the lecturer is disciplined in disconnecting from the iPad, they will lose freedom and automatically default to always being present. Bowen (2013) used the term 'cyberprofessor' to describe our robotic enslavement to digital connectivity; however, unlike real robots, human beings are not indefatigable. Being always 'on call' is not humanly sustainable and may have considerable repercussions for work-life balance, health, wellbeing and occupational performance. As a health professional educator, I have real concerns about the possible repercussions of us developing intense symbiotic relationships with mobile technologies to the extent that we cannot disconnect. Consider then when you scroll, sweep, swipe and tap your iPad that you are embracing a tool capable of sharing different perspectives of yourself to others, a tool which may increase your understanding of your position in the world, and one which could make influential changes to your wellbeing, behaviours and everyday occupations. Digital devices can have real meaning for us because they play many parts in our lives and they change us as we use them (Chatfield, 2012). They are depositories for our cherished personal information, guardians of our

lifetime memories and the agency for our creative projects. It is, therefore, not surprising that our digital tools can provoke emotional reactions from us, particularly when they do or do not live up to our expectations.

An example of this comes from Levy's 2016 novel *Hot Milk*. The main character Sofia has a laptop, which contains her unfinished PhD; the laptop also provides her with a virtual universe from which to retreat from unpleasant truths and the external troubles residing in her real life. This short excerpt from the opening of the novel illustrates how possible it is to develop a strong, even spiritual, attachment to a portable digital device:

Today I dropped my laptop on the concrete floor of a bar built on the beach. It was tucked under my arm and slid out of its black rubber sheath (designed like an envelope), landing screen side down. My laptop has all my life in it and knows more about me than anyone else. So, what am I saying is that if it is broken, so am I. (*Hot Milk*, Levy, 2016, p.1)

My interpretation of this excerpt is that the laptop screen validates Sofia's life and projects her more capable second self, so once the screen shatters her life and better self are simultaneously splintered. Later in the novel Sofia states, 'My laptop is my veil of shame. I hide in it all the time' (p.66). The smashed screen unveils to Sofia the less favourable aspects of her life situation and who she really is. She has to come 'down to Earth, where all the hard stuff happens' (p.216). Turkle (2011) suggests that our mobile technology may function as a portable shelter against loneliness and chaos, and this may be the case for Sofia. Her story also reveals how our co-constitutive relationships with digital technology may bestow the machine with a capacity to either embellish or diminish the self of the user, and perhaps even more astonishingly to either exalt or crush our very spirit. As we pour more of what we think, feel and experience into our digital technologies it becomes more likely that any machine breakage or malfunction will raise significant material and existential matters for the human being. Scott (2016, p. 69) sums this up drawing our attention to how:

It may be surprising to think that digital life, built on the rational architecture of computer programs, is an environment both drenched in and endlessly fascinated by emotion.

I can relate to the existential threats, crises and questions that digital technology might raise. My iPad contains my doctorate, it stores all my articles and relevant documents, keeps draft copies of my thesis, allows me to communicate with my supervisors and various other support systems and keeps my participants' data secure. In August 2017, the deployment team notified lecturers that our iPads needed to be upgraded and we would have to transfer all our data onto a new iPad and give the old one back. My emotional response surprised me, it was immediate visceral and intense, a mixture of fear and anxiety. I wrote:

The iPad upgrade has made me feel physically sick. I have no idea how to transfer all my precious data safely onto the new iPad. There seems to be an assumption that I am proficient to do this. They talk of clouds, but all I can think of is cumulonimbus where all that is important to me could unwittingly be forever lost. The thought of swopping my life into another iPad really alarms me. I need this iPad. Worried thoughts loom over my head, not in benevolent, safe cirrus clouds but in black, menacing storm clouds representative of all the times, digital technology and technologists have really let me down. (Notebook extract-August 2017)

Along with dependency on digital technology there is also growing evidence that we are increasingly coalescing with our electronic devices. Scott (2015) gave an account of how a small child hugged the iPad when she said goodbye to her grandfather on FaceTime, as if the tablet was his physical self. Scott is simultaneously chilled and warmed by the story, and he questions whether the grandfather has become part of the iPad or has the iPad become an extreme extremity of his person. Powers (2010) expressed how our digital screens are able to give us a physical sense of the presence of our loved ones. On ending our digital contact with a mobile device, a gap is opened for us to discern, to remember 'all that is human' about our relationship with the person (Powers, 2010, p.78). He intimates therefore that the human and the digital dimensions can possibly enrich one another. From this one could concur that for a child reared on technology, whose kin reunions regularly occur through a

screen, the human and the iPad may become amalgamated and the digital space is embodied by the person. Nevertheless, I cannot forget Kuno's words in *The Machine Stops* about the interpersonal deficiencies that might be felt when communicating through machines:

I see something like you in this plate, but I do not see you. I hear something like you through the telephone, but I do not hear you. That is why I want you to come. Come and stop with me. Pay me a visit, so that we can meet face to face, and talk about the hopes that are in my mind. (Forster, 2011, p.4)

Technological determinism in HE will continue to advance. Croll (2014) predicted that in the next ten years, our mobile devices will be doing even more for us, and they may even replace parts of us. Croll reports on the hybridisation of the human with technology, for example, the mobile device as a 'prosthetic brain', intuitively responding to the self even before we actually know what we want or need. Recently, Schwab (2016, p.11) stated that: 'our devices will become an increasing part of our personal ecosystem, listening to us, anticipating our needs, and helping us when required-even if not asked'. David Dumbleby's embarrassing iPhone alarm moment springs to mind, when it famously told him 'it's time for bed' in the middle of *Question Time* in early July 2017. If we programme our devices to mind us, then we must remember to mind them, otherwise we can enable our digital assistants to inadvertently leak all sorts of information about our habits and routines which we would much prefer to keep private. There appears to be a need for a more sophisticated understanding of the foibles and fortes of our mobile technologies. Schwab (2016) identified that by 2025 it is expected that the first implantable mobile technologies may be commercially available making it possible for us not to simply carry or wear our mobile technology but to have it inserted subcutaneously. Therefore, electronic devices could, in the not too distant future, become an integral part of our bodies initialising the possibility of a cyborg generation. Students, therefore, may in time receive knowledge through implanted electronic chips, as in the futuristic teen novel *The Feed*, where a constant stream of consumerist propaganda robs young minds of independent thought, and education becomes focused on how to work technology (Anderson, 2012).

The use of technology to direct young minds towards consumerism is a main concern of the philosopher Stiegler (1994) in his consideration of technology as part of human evolution (van Manen, 2016). Prostheticity, the cyborgian way of being human is explored by Stiegler in his 1994 seminal work *Technics and Time, 1 The Fault of Epimetheus*. Stiegler explores technology as the ontology of human existence. He does this by revisiting the Greek myth of Prometheus, titan of technics and the creator and saviour of mankind, and his brother Epimetheus who bestowed creatures with special powers of survival but overlooked to give anything to assist humans. When Prometheus realises his brother's oversight, and with nothing left available to give to the vulnerable human beings, Prometheus resorts to stealing the gift of the arts and fire from Hephaestus and Athena in a fennel stalk and gives them to mankind. Stiegler (1994) suggests Prometheus' compensatory gift of technology, as prosthetic and outside of the self, enabled mankind to reason, speak, imagine, and toil to produce their technics for survival. His philosophy claims humans would not 'be' if it was not for *technē* and our relationship with technology must be maintained, as it is indispensable for our human existence. Prometheus' punishment from Zeus was to be chained to a rock and for his liver to be consumed each day by a giant eagle, only for it to be restored each night because of his immortality. Stiegler (1994) suggests human beings are Promethean, the 'touch of fire' rendering us self-aware and inventive. The human condition is to handle and labour with tools, our everyday cares only deferred by each proceeding 'coup of technicity' (Stiegler 1994, p.203). A thought poetically reinforced by Hamilton (2017, p.71):

And now, though feeble and short lived,  
Mankind has flaming fire and therefrom  
Learns many crafts.

## **1.5 My Positionality**

Shedding of preconceptions is deemed impossible by interpretive phenomenologists, as something of oneself always resides in one's interpretations even when we are being sensitive to the views of others (van

Manen, 2016). Researcher acknowledgement, anticipation and sharing of bias are all integral to interpretive phenomenological research methods. Awareness of one's anticipatory understandings is thought to serve researcher engagement with the phenomenological reduction, constructive entry into the hermeneutical circle and deepens critical evaluation of the research (refer to Chapter 5). In this first chapter, I have already included glimpses of my personal struggle with the iPad through the inclusion of my own reflexive comments. In keeping with the ethos of an interpretive phenomenological study my positionality statement will now make explicit how my past experiences might lead me to anticipate and interpret certain things in a certain way.

I am a White British female, aged fifty something and from a working-class background. I graduated as an occupational therapist in 1982 and left clinical practice in 1994 to become a health professional educator in HE. I joined London South Bank University in 2007. My professional discipline as an occupational therapist means I have an interest in the importance of everyday occupations, the technologies we routinely use, and how day-to-day activities might influence wellbeing. I have experienced and negotiated a variety of technologies during my lecturing career, the humble acetate and projector, the now ubiquitous PowerPoint presentation and more recently learning management systems and mobile technologies. I'm not an individual who hankers after the latest digital technology gadget and I never felt the urge to rush to an Apple store to purchase an iPad on its release. I have experienced the last decade of digitalization in HE as very stressful. Adopting new digital technologies does not come naturally to me and any technological change brings me out in a cold sweat and invokes feelings of apprehension and dread.

I do not spend much time on mobile technologies for leisure and I have never had a desire to engage in Facebook, or Instagram, or to Twitter. To be honest, I value my privacy and find all the extra communication these social media tools spawn as time wasting and intrusive. For me, digital media is too noisy, and I prefer to dwell in quiet spaces. Although, I have lived and worked in London all in my adult life, I grew up in a rural environment and I am still a

country girl at heart. On my daily commute, I would not choose to be plugged into my iPad or to incessantly scroll on my mobile phone. My choice would be to gaze outward at the changing view, the natural environment and to be alone with my own thoughts. Landscape not technoscape is my preference. Digital technology does not represent leisure to me, and information technology is firmly located in the realm of my work and study. Therefore, while I can appreciate some of my colleagues' excitement about the iPad and their ability to experiment 'playfully' with the device I cannot 'feel' this excitement myself. I inhabit a different lifeworld to the technophiles and hold a precautionary position when it comes to iPad adoption for administration and teaching.

My 'homeworld', my 'good life' are spaces away from the cacophony of digital communication. But conversely, I do like some of the convenience in connectivity and the easy access to information that the iPad can bring. The iPad has been invaluable during my doctoral study and I would now be inclined to buy my own device. I am prone to nostalgia about my past lecturing because my current professional practice does not seem to represent who I once was as an occupational therapist or where I want to go in the future as a lecturer. I am practical and enjoy upcycling, arts and handicrafts, creative activities all requiring technology and those which originally drew me to my chosen profession. I am not anti-technology. However, I do believe technology, whether it be that of the artisan, industrialist, or the digital scientist can be harmful when used thoughtlessly. My positionality on iPad adoption is not neutral, but one of technophobic essentialism and technological substantivism (refer to Chapter 3 for further explanation on technology theories). As an 'insider' researcher I am 'living' my research question about what iPad adoption is really like for lecturers and my interpretations will need to be shuffled and sorted in light of my substantivist anticipations. My positionality will continue to be made known to the reader through further insertions of my personal reflections in the text.

## **1.6 The Anticipated Contribution of the Study**

My introductory chapter has described: the iPad deployment in the university context where the research was carried out; given some background on the iPad

device and its usefulness for advancing mobile learning; revealed the spark which ignited my phenomenological study; provided a rationale for the existential nature of technology adoption and its worthiness for phenomenological study and made explicit my positionality. The iPad has been introduced eagerly into HE institutions; however, any realisation of its pedagogical potential depends on human ingenuity. The lecturers' lived experiences of iPad adoption have received minimal attention and the meanings arising in their experiences usually pass unfacilitated and remain concealed. This is despite the fact that academic staff could possibly prove to be the Achilles heel of iPad innovation, and one of the determinants for HE iPad usage slackening or stalling in pace. There are also indications that technology adoption is relentless and not altogether straightforward. The selfhood of the lecturer and the nature of their working practice may be shaped by ongoing technologisation, and the human craft of teaching is being displaced in favour of modern digital technologies.

Techno-optimists may see these technological advancements as all good, the techno-pessimists may see it as all bad, but whatever lens you choose to look through there are definitely extraordinary occurrences happening between us and our digital technologies. In the words of Adams (2008, p.4) 'every technology, when taken up, mobilises a unique complex of hermeneutic influences and existential shifts in our daily lives, changes that often go unnoticed and so remain unacknowledged'. The iPad is not 'just' a tool, a word which to me rather trivialised the device and my research. It is a transformative technology, and when adopted in the university setting by people it may precipitate socio-cultural, psychological, political, economic and philosophical questions. Our lives are lived in colony, in synergy and in perpetuity with technology. And here I rest my case for the worthiness of my wonderings; lecturers' iPad adoption is a suitable enquiry for the 'phenomenology of digital experience' (Turkle 2004, p.102). My study sets out not to problem solve iPad adoption but to tell something of the phenomenon, something of our existence with the device, and to interpret its meaning with a group of lecturers in my own HE context.



Chapter 1 has established the local context and the motivation and need for the interpretive phenomenological study. The chapter has included a diverse range of literature to provide a general overview of lecturers' digital technology adoption in HE, including contemporary commentaries and elucidatory items of fiction. Chapter 2 will now present a traditional narrative review of peer reviewed research studies focusing on the current available evidence on the lecturer and iPad adoption. The chapter ends with the identification of the research gap, a statement of the research question and the aims and objectives of the study. Tabulated analyses of the reviewed literature are placed at the end of each themed section.

## **2 The Literature Review**

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### **2.1 Reasons for a Narrative Review**

My narrative review gathers and arranges already published findings about lecturers' iPad adoption in HE to identify areas of disagreement and consensus (Ferrari, 2015; Baker, 2016). The review also aims to provoke thoughts about lecturers' iPad adoption quiescent in the findings (Bart, et al., 2006). The research studies reviewed are from various technology developed countries, for example, United Kingdom, United States of America, Canada, Australia, New Zealand, United Arab Emirates, China and South Africa, and include the disciplines of business, information technology, higher education and health education. Narrative reviews are seen as helpful in describing the development of a phenomenon and in revealing problems, connections and reinterpretations between studies with diverse methodologies (Baumeister & Leary, 1997; Uman, 2011).

The researchers employed both quantitative and qualitative methodologies to explore iPad adoption. There was a predilection for quantitative research, including the mixed methodology studies as the quantitative strand usually took the primary role. This is somewhat to be expected as digital technology research normally rests within a scientific paradigm and the positivist tradition. Researchers of technology often hail from the scientific disciplines, and as such,

they may hold a positivist rather than an interpretivist position and value descriptive statistical data above text. A narrative approach has enabled a qualitative appraisal of the literature and an emerging pattern to be seen in the progression of iPad adoption research over the past eight years. Early studies tend to focus on functionality and ascertain lecturers' current levels of iPad usage. Later studies shift attention towards tablet technology adoption being a requirement for HE teaching and clinical practice, and emphasise ways to make lecturers learn to use the device. The structure of my narrative review is similarly fashioned with the literature divided into four sections: lecturers' perceptions of the iPad and adoption levels (7 studies); comparisons between lecturer and student perceptions on the iPad for teaching and learning (4 studies); cultivation of the lecturer's learning of iPad adoption (5 studies) and health and social care lecturers' experiences of iPad adoption within clinical and social care contexts (3 studies).

## **2.2 The Search Strategy**

Peer reviewed journal publications on lecturers' iPad adoption were electronically searched using Education Research Complete (EBSCOhost), Cumulative Index to Nursing and Allied Health (CINAHL) and Google Scholar databases. The key word terms lecturer, health and social care, iPad, tablet, technology, teaching, learning and experience were used to search these databases. Specialist journals on information technology were also searched using the same terms. Reference lists of retrieved literature were hand searched as recommended by Armstrong et al. (2005) so as to extend the search and ensure that no relevant studies were missed. Evidence on tablet technology in teaching is emergent and recent book publications of collected research by experts in the field were also consulted. For example, the conference proceedings from the first and the second international conferences on iPad usage held in HE in March 2014 & 2016. Searching and researching of the literature occurred throughout the duration of the research study 2014-2018. Critical appraisal check sheets were not systematically employed to evaluate the research. However, the articles were critically appraised using criteria suggested by Ferrari (2015) namely: the purpose and aims of the study; the suitability of the research methodology and

methods; quality and interpretation of the key findings; possible limitations; and the potential impact of the research on actual practice. Tabulated analyses of the appraised studies appear at the end of each of the four sections. Articles on iPad adoption in primary, secondary and special needs education were excluded from this literature review, as the study is firmly located within the HE sector. Research orientated purely towards iPad functionality and student perspectives have been referred to in the preceding chapters, they are excluded here in favour of literature about lecturers or those comparing lecturer and student perspectives.

### **2.3 Lecturer iPad Adoption: Levels of Usage and their Perceptions of the Tool**

The following seven studies place the lecturer's needs, perceptions and progress with iPad adoption centre stage. The studies report early investigations into lecturers' perceptions of the iPad and its pedagogical usage Yeung & Chung (2011), Hargis et al. (2012) and Cavanaugh et al. (2012), evaluations of how lecturers are using iPads Churchill & Wang (2014) and Aiyegbayo (2015) and key factors influencing adoption (Link et al. 2012; Lane & Stagg, 2014).

Lecturers early perceptions of the iPad for teaching indicate the technology and its applications are not developed fully enough for teaching use. Yeung & Chung (2011) stressed that 'serious play' is needed before lecturers can align iPad usage coherently to pedagogical strategies, 50% of the lecturers in their study did not even try to adopt. Cavanaugh et al. (2012) add that lecturers require more time and practice to move emphasis away from the tool and towards pedagogy. Although lecturers may show enthusiasm and confidence using the iPad for student-centered activities there is a need to develop better teaching materials if the iPad is to become a creation tool (Hargis et al., 2012). Churchill & Wang (2014) discovered that enthusiasm alone does not have an immediate transformative effect on the lecturer's ability to focus on the affordances of the iPad device for teaching. Link et al. (2012) revealed lecturers found functionality problems were an adoption barrier, and they were more likely to use the iPads if students reacted positively to the device in class. A later study by Aiyegbayo

(2015) suggests lecturers' knowledge of the iPad remains limited and adoption levels are average 54%, with academics preferring other devices and showing disinterest if students did not have full access to the tool.

Churchhill and Wang (2014) and Aiyegbayo (2015) revealed lecturers were using the iPad to primarily access and deliver content in a traditional, transmission of knowledge and teacher centered way, and 80% of lecturers focused on applications rather than any innovation with the device (Cavanaugh et al., 2012). All the studies confirm that the iPad is only being used by lecturers to augment or replicate teaching activities and no transformative practice was discovered. Key factors influencing a lecturer's intent to use the iPad and to increase usage were found to be strongly associated with a lecturer's perception as to how compatible the device was with their everyday work, its usefulness and ease of use, provision of good technical support and a positive attitude towards technology (Lane & Stagg, 2014). Link et al. (2012) earlier informed how adoption was influenced by the lecturer's pedagogical style, their sense of control of the device in the seminar situation, and the value of family, friends and 'technology apostle' colleagues acting as catalysts for iPad experimentation. Lane and Stagg (2014) also produced statistical evidence to support being of older age (46 and above) and having no previous experience of mobile technologies were negative influences on lecturer's inclination towards iPad adoption.

The studies recommend the following conditions as enablers for lecturers iPad adoption:

- 1:1 consultation with instructional technology analysts to explore the iPads pedagogical application and proactive research to foster lecturer adoption (Yeung and Chung, 2011);
- opportunity to share pedagogical ideas in a safe environment and the use of iChampions (Link et al., 2012; Hargis et al., 2014);
- more emphasis on people, sharing of iPad learning and celebration and measurement of engagement (Cavanaugh et al., 2012);

- clearer institutional directives for iPad adoption and extra assistance for older, less technology experienced and resistant lecturers (Lane & Stagg, 2014);
- and more faculty and technical support to direct lecturers iPad usage towards the device's affordances for collaboration and connectivity and in designing activities for transformative pedagogies (Churchill & Wang, 2014; Aiyegbo, 2015).

Collectively these studies, from a variety of technologically advanced countries, all agree that lecturers perceive the iPad as useful and are motivated to use it for teaching and learning. The findings may need to be viewed cautiously as the studies were in the main carried out by enthusiastic first adopters, most of the researchers had technological nous, and their participants had expressed some interest in applying the iPad to their practice. Purposive sampling was used by most of the survey studies a sampling method associated with the disadvantages of low reliability, potential researcher bias, and an inability to generalise the findings. For instance, Hargis et al. (2014) do not acknowledge that the bulk of their data is from their iChampions. The reporting of lecturer enthusiasm is tempered by the fact that the research is in top-down, wholesale institutional iPad deployments, where adoption is encouraged, expected and anticipated, making lecturer participation unavoidable. The expectation that lecturers 'will adopt' and the implication this may have any research results is a convenient omission in any discussion of the findings by the researchers. In the cases of Cavanaugh et al. (2012) and Hargis et al. (2014) the iPad deployment was accompanied by considerable investment in faculty for the adoption process, conditions which may not be replicable elsewhere. Therefore, the findings may not be representative of the mainstream experience of university lecturers in the United Kingdom. Although the studies aim to report lecturer perceptions, their qualitative data was disappointing. For example, in the qualitative study by Churchill & Wang (2014) there are no personal accounts reported, and the results were presented in a mechanistic manner as numerical frequencies between applications, affordances and personal theories. Similarly, in Hargis et al. (2014) the mixed methods study reduces the qualitative data to a

SWOT analysis and there are no direct quotations. This results in less rich reporting, and while type and level of adoption are captured, there is no sense of the quality of the lecturer's experiences or any interpretation as to why lecturers may have made certain practice choices.

Taking everything into account, the impact of the iPad on lecturers' teaching remains minimal. The main uses of the tool by lecturers are for administration, research and humble teaching tasks, which replicate or augment traditional teaching methods, rather than designing anything original or extraordinary. Despite this, the findings do assist the lecturer's practice by unanimously recommending more emphasis on pedagogical content and by placing significant importance on the need for improved technology support for lecturers if they are to embrace the new technology.

*Table 2.1 Analysis of studies on lecturer iPad adoption, levels of usage and their perceptions of the tool*

Author/s	Study Aim	Methods	Key Findings	Limitations	Value for Practice
Aiyebayo (2015) UK Education	To evaluate how lecturers use the iPad for teaching.	Mixed, an on-line survey (n=84) and semi structured interviews (n=22) Purposive sample.	The iPad was only used by 54% and for enhancement not transformation of teaching. Lecturers preferred other devices and had limited knowledge of how to use it.	Qualitative data lacks richness. No interview schedule included; therefore, unclear what the lecturers were asked.	More formal pedagogical support required to encourage transformative pedagogy.
Cavanaugh et al. (2012) United Arab Emirates Education	To evaluate initial iPad pedagogy among lecturers and determine developmental needs.	Quantitative. Descriptive statistical analysis of technological pedagogical content knowledge (TPCK). n=68 Purposive sample	Level of integration of the iPad was minimal. Too much emphasis on the tool rather than people. 80% focused on apps rather than innovation. Collaborative and goal orientated initiatives were low 14%	The expectation that lecturers will adopt is not acknowledged or discussed. Describes type and level of adoption but nothing about the quality of the lecturer's experience.	Emphasis needs to be on people and pedagogical content.  Recognise and celebrate engagement.
Churchill & Wang (2014) Education Hong Kong	To explore how lecturers use the iPad to teach.	Qualitative using multiple case studies. Purposive sample	Lecturers are using the iPad to access and deliver content in a traditional teacher-centered way.	No personal accounts of the lecturers are reported.	Faculty support is required to direct lecturers' iPad usage towards to collaborative learner centered teaching practice.

Hargis et al. (2014) United Arab Emirates Technology	Identify faculty perceptions of the effectiveness of iPad adoption.	Mixed methods. Survey (n=224) Case study interviews (n=4) and iChampions feedback. Purposive sample	Overwhelming positive response and lecturer and student enthusiasm rose. Some academics not technology inclined.	A small qualitative sample. Qualitative data reduced to a SWOT resulting in less rich reporting. No acknowledgement of possible bias from iChampions.	A need to develop teaching materials and ways to use the iPad for creative pedagogy. The value of iChampions for mentoring lecturers.
Lane & Stagg (2014) Australia Business	Key factors influencing adoption of iPads by lecturers.	Quantitative Cross-sectional survey. n=87 Purposive sample	Adoption is more likely if younger, technology aware and if the device is perceived as compatible with everyday work.	Low response rate to the survey 22% Just over half of this percentage were academics.	A need for more formal technology support especially for the older or less technology experienced lecturer.
Link et al. (2012) USA Education	Perceptions of lecturers of their first year of a large-scale iPad adoption initiative.	Qualitative case study using semi structured interviews and focus group. n=22 Purposive sample	Lecturer's pedagogical style and student reaction influences adoption. Lecturers need to feel in control of the device. Family, friends and colleagues assist with device experimentation.	The reporting of the lecturer's qualitative data lacks richness.	'Apostles' of technology assist lecturer learning.



<p>Yeung &amp; Chung (2011) USA Technology</p>	<p>Early investigation into the pedagogical role of the iPad in HE.</p>	<p>Mixed methods (face-to-face meetings, blogs and on-line community site). Cross-discipline n=30 Purposive sample 'iPeppers'</p>	<p>Technology not fully developed for practical use. A lack of applications and poor integration with other university systems. Potential still to be discovered.</p>	<p>Enthusiastic sample and no acknowledgement of possible bias.</p>	<p>Encouraged proactive research to foster lecturer adoption of the device. Advocated the use of 1:1 consultation between educational technology analysts and lecturers and peer sharing to encourage pedagogical exploration.</p>
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## **2.4 Lecturer and Student Views on the iPad for Teaching and Learning: Similarities and Dissimilarities**

The following four studies compare student and lecturer perspectives on iPad appropriation for teaching and learning. All the studies were carried out with the intention of motivating and facilitating students and lecturers to use the iPad; therefore, they focus on factors that might help or hinder adoption. Leendertz & Jansen van Vuuren (2015) explore student adoption and lecturers' levels of acceptance or resistance towards iPad usage. Shepherd and Underwood (2016) aim to enhance the student experience and to inspire lecturers to innovate pedagogically with the device. Cardullo (2017) draws together ways to optimise iPad adoption from a yearlong feasibility study and Morrison et al. (2015) evaluates the extent to which iPad adoption relies on the provision of technical expertise.

Lecturers and students are equally positive about the iPad's potential for learning. Students and lecturers both favour the iPad for a blended learning approach Morrison et al. (2015) and perceive the iPad as a useful device for motivating, supporting, scaffolding and improving the learning environment (Cardullo, 2017). Shepherd & Underwood (2016) found lecturers and students agreed that the iPad fosters student independence in accessing resources, and it affords flexible learning. Leendertz & Jansen van Vuuren (2015) confirm lecturer and students shared perceptions that the iPad adds enjoyment and interest to learning. Morrison et al. (2015) identify student underestimation of the potential of the iPad for learning, and lecturers felt ill-prepared, expressing disclarity on the use or purpose of the iPad for teaching (Cardullo, 2017). Lecturers require more time and support to mentally adjust to the tool for teaching and learning (Morrison et al., 2015; Shepherd & Underwood, 2016).

Lack of support to adopt is a shared concern of both groups, even among the more experienced tablet technology users (Morrison et al., 2015). Both parties desire more guidance. Students want their lecturers to lead more on the iPad's application for learning, Leendertz & Jansen van Vuuren (2015) and Morrison et al. (2015) and lecturers need access to technical support as this is identified as an ultimate barrier to lecturers' pedagogical development with the

tool (Shepherd & Underwood, 2016). Lecturers and students also agree that the device can distract from learning (Leendertz & Jansen van Vuuren, 2015; Cardullo, 2017). Alternative devices or even physical writing are sometimes preferred Cardullo (2017), rendering the iPad superfluous to lecturer and student requirements (Morrison et al., 2015). Lecturers and students both reported socio-economic inequalities seriously challenging their iPad adoption (Leendertz & Jansen van Vuuren, 2015). Despite this, the researchers report the majority of students as satisfied with iPad usage, perhaps indicating some cognitive bias towards wanting iPad implementation to happen and be a success.

Overall, there are mostly similarities between student and lecturer perceptions of the iPad for learning. However, there is a difference suggested in their levels of adoption. In keeping with the studies in the previous section lecturers rarely moved into the redesign levels of the substitution, augmentation, modification, redefinition model (SAMR), as suggested by Puentedura (2006), when planning their teaching activities using the device (Shepherd & Underwood, 2016; Cardullo, 2017). However, Cardullo (2017) suggests that students are able to dabble in modification and redefinition levels with the tool for learning. Yet there are no concrete examples provided to explain exactly how they did this or what it actually means. The most significant difference in perception between lecturers and students is raised by (Shepherd & Underwood, 2016). Their findings found lecturers to be less enthusiastic about the iPad's potential for interactivity than students. The lecturer participants viewed the iPad as more of a learning tool for students rather than a teaching tool for teachers. Unfortunately, no discussion occurs about this finding in their article. It useful to distinguish here the difference between learning and teaching, to try to understand why these lecturers might have made this interesting distinction. Learning is acquiring knowledge, and all the studies agree how the iPad might enable the learner to access resources easily. Teaching is different. 'Teaching is the process of attending to people's needs, experiences and feelings and making specific interventions to help them learn particular things' (Smith, no date). Therefore, teaching is a far more complex process to accomplish with the iPad than simple information retrieval, as it involves a focus, subject knowledge and

engagement between the lecturer and the learner. This may shed light on why the lecturers in these studies had not yet found:

- a best use for the iPad for teaching, and excitement and anxiety were dominant feelings (Cardullo, 2017);
- were unlikely to use the iPad for seminar work (Morrison et al., 2015);
- had encountered more frustrations and were more deeply affected by iPad implementation issues than their students (Leendertz & Jansen van Vuuren, 2015);
- and perceived their students as already independent learners with the device, creating a tendency for them to doubt their efficacy and to be discouraged from leading on the iPad for teaching (Shepherd & Underwood, 2016).

Shepherd and Underwood (2016) position the academic as having an ultimate responsibility for steering tablet technology implementation to produce pedagogical change. Leendertz & Jansen van Vuuren (2015) agree, they interpreted their lecturers' reasonable socio-economic and technical concerns about iPad adoption as resistance, and view lecturer disengagement with iPad adoption processes as a significant threat to mobile learning. Leendertz & Jansen van Vuuren (2015) add professional development of technological, pedagogical and content knowledge to the lecturer's list of tasks and responsibilities. These findings leave in no doubt that, the lecturer is earmarked as 'the person' expected to ameliorate barriers to iPad implementation in HE. In order to meet their responsibilities lecturers are encouraged to improve their performance in guiding and monitoring students, to develop their technology skills and to adopt the institutions strategy for m-learning (Leendertz & Jansen van Vuuren, 2015). Shepherd and Underwood (2016) also reinforce the earlier findings of Lane & Stagg (2014) that clearer institutional and professional directives are recommended to ensure lecturers fulfil their technology implementation obligations. It is worth mentioning that the survey response rates are low in some of the studies or the lecturer sample size is not made explicit at all. These low

response rates do not necessarily devalue the survey findings, but it could indicate demotivation, a perceived lack of benefit in participating in the research, or sensitivity restricting engagement with the survey topic. Any qualitative data collected from the surveys focuses on behaviours, leaving thoughts, feelings and the reasons for any perceptual differences between students and lecturers uncharted.

All things considered, the findings from these studies do suggest that lecturers and students both accept and enthuse about the iPad as a tool useful for learning. However, when it comes to teaching students notice a lack of pedagogical development and lecturers normally doubt how iPad usage will ever transform and redesign their teaching. In trying to adopt tablet technology for teaching lecturers are shown to be working in the best interests of the student and they demonstrate care for the overall student learning experience. But their vision for teaching using the iPad remains opaque. In fact, the crux of the matter may lie with teaching and learning having very different attributes and differing levels of process difficulty for the iPad to be employed. The retrieval and management of information for learning appears a relatively straightforward activity, unlike teaching's subtle alchemy, which is proving much harder to create in the crucible of the device. Lecturers and students have both intimated that the iPad is foremost a social and recreational tool rather than an educational one. Despite this, the results reveal the growing pressure and responsibility placed on lecturers to learn iPadology for iPadology realisation in HE. Lecturers are expected to learn and could be proportioned blame if iPad adoption fails. Therefore, it is not surprising that a number of iPad studies have been carried out to ascertain and recommend how lecturers' iPad learning might best be facilitated.

*Table 2.2 Analysis of studies comparing lecturer and student views on the iPad for learning and teaching*

Author/s	Study Aim	Methods	Key Findings	Limitations	Value for Practice
Cardullo (2017) USA Education	To gain lecturer and student perspectives on iPad adoption to support a mobile learning approach.	Mixed methods (classroom observations, survey and focus groups) Exploratory pilot,  Purposive sample.	Lecturers only using the iPad at augmentation and substitution levels of the SAMR. Lecturers had not found best uses for the device. Little time to devote to the iPad, discipline specific research more of a priority. Lecturers did not want to make the class 'about technology'.	Sample size is not made explicit. Results place far more emphasis on the student.	A pedagogical approach might promote lecture engagement with iPads.

<p>Leendertz &amp; Jansen (2015) South Africa Information Technology</p>	<p>Exploration of student versus lecturer adoption. Acceptance and resistance to the use of SMART guides on the iPad and other mobile technology.</p>	<p>Mixed methods Survey n=207 students Interviews lecturers n=5 Purposive sample</p>	<p>Lecturers encountered frustrations with infrastructure and technical issues. Students did not use smart guides and preferred the lecturer's own presentations.  Lecturers not using the iPad.</p>	<p>Limited discussion as to what the results might mean. Training and adoption support not addressed directly in the survey or focus group. Results reveal adoption desire of the organization but skim over lecturers' concerns.</p>	<p>The lecturer is perceived as essential in iPad implementation for pedagogy. Students and lecturers require more training.</p>
<p>Morrison et al. (2015) UK  Digital Education</p>	<p>Evaluation of lecturers' iPad usage and the extent it relies on expertise.</p>	<p>Mixed Methods Survey n=12 students n=8 lecturers Interviews n=3 for students and lecturers Purposive sample</p>	<p>Lecturers needed time to mentally adjust. 50% did not use it in the first week. Students had underestimated the iPad's potential for learning.</p>	<p>Small sample sizes</p>	<p>Adoption does require technical educationalist support; even those experienced with tablet technology need help to adjust.</p>

Shepherd & Underwood (2016) UK Business	Comparison of postgraduate students and lecturers' perspectives on the impact of the iPad on teaching and learning.	On-line survey n=200 students n=44 lecturers	Large gap between student and lecturer perceptions. Lecturers see the iPad as a learning tool for students. Technology itself is not perceived as a barrier but lack of support to develop pedagogy and perceived risk to self-efficacy are.	A gap is identified but reasons for the gap are unknown. Low response rates. Only 25% of lecturers responded to the on-line survey. Qualitative data focuses on behaviours rather than cognitive and affective domains.	Clearer institutional goals on adoption required. A need for more staff development on pedagogic integration either 1:1 or small groups with learning technology specialists.
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## **2.5 Cultivating iPad Adoption: The Lecturer as a Digital Technology Learner**

A number of iPad studies have provided practical guidance for formal and informal learning and proposed best practice recommendations to encourage lecturers to learn iPad adoption in the workplace. Two studies explored using a faculty community of practice model to facilitate lecturer adoption (Oldfield & Cochrane, 2011; Engin & Atkinson; 2015). Another two studies investigated lecturers' professional development needs as part of whole-scale university shifts towards iPad usage (Mitchell, 2014; Rankine & McNamara, 2014). One study looked at the value of informal learning opportunities, in the form of coffee clubs, for bringing together 'early adopters' of tablet technology with the late majority (Harvey & Smith, 2014).

Learning from academic peers is strongly advocated in all of the studies if lecturers are to 'buy in' to iPad adoption. Likewise, the provision of informal opportunities for lecturers to discuss and learn from each other's experiences through communities of practice. Continuing professional development (CPD) activities employing social constructivist teaching methods are favoured for prompting lecturers to independently experiment with the device. Mitchell (2014) discovered that the majority of lecturers did experiment and refine teaching activities using the iPad in their own private time. Lecturers felt that iPad adoption was being left to individuals, and because their learning was solitary it often passed unnoticed as actual academic work. Mitchell's findings concluded that self-directed experimental learning by lecturers was necessary for iPad adoption. However, this learning should be formally acknowledged and accounted for in the higher education workplace, and lecturers should be given equal respect and consideration in their needs as learners as their own university students (Mitchell, 2014). The involvement of skilled technology staff in communities of practice is seen as integral to adoption success Harvey & Smith (2014), and it is emphasized that technical support works best if it is prevalent and readily available (Rankine & McNamara, 2014). One-to-one consultations with educational technologists are also considered valuable, with individualised

and timely support being more desirable than short courses purely describing what the device might do (Mitchell, 2014). Mitchell (2014) adds that lecturers prefer to be instructed about technology adoption by their own colleagues (73%) or a technical specialist from their own discipline (54%). However, one-to-one technology support has previously been noted as too costly and unsustainable (Vogel, 2010). Rankine & McNamara (2014) also include access to ‘iPals’, guest speakers ‘well-travelled’ in iPad usage, and rewards for lecturers who engage with the device as useful motivators for lecturers’ learning.

The studies reveal the potential value of communities of practice for planting interest in iPad adoption and revitalizing lecturers’ pedagogical thinking (Engin & Atkinson, 2015). Encouraging reflection on iPad practice had the added bonus of enhancing the lecturer’s existing teaching skills (Mitchell, 2014). Engin & Atkinson (2015) reported how their participants found a faculty community of practice a useful gathering place for social exchange, support for pedagogical development and for safely disclosing insecurities. However, when lecturers failed to meet designated institutional targets demoralisation and boredom with the new technology ensued, and lecturers returned to their tried and tested teaching methods (Engin & Atkinson, 2015). This could be a sign that lecturers are more concerned about their efficacy as teachers and in gaining expeditious pedagogical returns than battling indefinitely to master the iPad for creative usage. Informal coffee clubs were found to be beneficial in helping lecturers to recognize the value of the iPad for collaborative working with students, encouraged informal social learning, enabling lecturer acceptance of the iPad’s presence in seminars, and providing a catalyst for more formalised iPad support (Harvey & Smith, 2014). Harvey & Smith (2014) claim that the spirit of informal learning is the key to unlocking HE staff reticence to experiment with the iPad, and they advocate the uptake of the ‘coffee club model’ in other HE institutions.

However, while social constructivist research on technology regularly focuses on nurturing people’s acceptance of new devices the communities of practice and informal groups in these studies had difficulty maintaining attrition

beyond the research project. Engin & Atkinson (2015) attributed this to a lack of technical representation, internal leadership and weaknesses in the institution's wholesale rollout strategy rather than lecturer apathy. Vogel (2010) has suggested that institutionally managed technology adoption might initiate implementation, but it does not foster true engagement in the lecturer, engagement necessary to maintain ongoing motivation, enthusiasm, interest and commitment. Harvey & Smith (2014) reported that the brevity of the lecturers' iPad experience resulted in minimal pedagogical change and a general awareness that only the surface of the iPad's potential for teaching and learning had been scratched. No one particular continuing professional development method is identified as a perfect solution for equipping lecturers to manage and advance pedagogical change with the iPad. This leads Mitchell (2014) to conclude that staff development is best shaped as an assortment, a medley of technology learning opportunities. The level of positivity among lecturers for communities of practice may be moderated by the fact that the participants in these studies often volunteered to take part because they were the already interested and reasonably self-assured early iPad users (Oldfield & Cochrane, 2011; Harvey & Smith, 2014; Mitchell, 2014). Also, self-selecting sampling and small survey samples may lead to uncoverage bias and the findings being less representative of the entire lecturer population (Engin & Atkinson, 2015; Rankine & McNamara, 2014).

Overall, it may be said that sustained informal and formal professional development is necessary if lecturers are to adopt the iPad successfully. Communities of practice are no quick fix for iPad adoption, familiarity and acceptance of the tool may be initiated but pedagogical change takes time and a long-term commitment. The findings suggest that social learning groups cultivated from pedagogical seeds, rather than social constructivist research interests, may be more likely to thrive and secure long-term growth in iPad usage. Organised staff development using social constructivist methods may act as a stimulus for pedagogical thinking, but the overall findings suggest they provide insufficient sustenance for the long-haul journey. The lecturer is likely to have to take personal responsibility for their iPad travels and venture on an

individual learning odyssey; this may prove difficult for those lecturers unhappy to journey alone.

*Table 2.3 Analysis of studies cultivating lecturers' iPad adoption*

Author/s	Study Aim	Methods	Key Findings	Limitation	Value for Practice
Engin & Atkinson (2015) United Arab Emirates I.T. Education	Academics tasked to pursue redefinition of the curriculum for mobile learning.	Qualitative n=9 lecturers Self-selection sample	Lecturers feared looking unprofessional and were insecure with the technology. Perceived self-efficacy important for adoption. Community of practice extinguished post study.	Qualitative data reports technical challenges but not ontological shifts and is superficially handled.	Institutionally managed iPad adoption may initiate implementation but not necessarily true engagement. Community of practice increased confidence in voicing frustrations.
Harvey & Smith (2015) UK Education	Exploration as to whether the informal environment encourages the late adopter.	Mixed methods On-line survey n=19 Attendance and data training evaluations.	Coffee club created a community of enthusiastic users. It initiated more formal learning opportunities.	Sample population unclear. Qualitative data is vague as to how the academic practice changed.	The value of expert technical support and interprofessional collaboration.

<p>Oldfield &amp; Cochrane (2011) New Zealand Business &amp; Technology</p>	<p>Using community of practice model and social constructivism to encourage iPad adoption among lecturers.</p>	<p>6-month pilot. Small case study using mixed methods and a purposive sample. Face-to-face meetings, blogs, and on-line forums. n=30</p>	<p>A third reported no challenges.</p> <p>Lack of relevant applications and problems with university technology infrastructure.</p> <p>Useful for communication and accessing resources.</p>	<p>Purposive sample focused on enthused 'iPeppers' group. Therefore, the sample may not be representative of all lecturers.</p>	<p>Integration should be approached with caution.</p> <p>Only use the iPad if it actually enhances teaching and learning.</p> <p>Lecturers will require full preparation to adopt.</p>
<p>Mitchell (2014) Australia e-learning Education</p>	<p>To investigate a 1:1 academic development programme and managing resistance to change through communities of practice.</p>	<p>Longitudinal study. Multiple surveys. n=14, 21, 28. Focus group n=15</p>	<p>Frustration commonly reported. 73% sought help from colleagues rather than specialists. 54% preferred technical support from their own discipline. Stress and doubt reduced innovation.</p>	<p>Survey samples small.</p> <p>The social constructivist design meant that participation was not mandatory and those who were attracted to take part were the enthused.</p>	<p>Invisible work is carried out by lecturers to learn the device and this should be formally valued.</p> <p>Nuanced approaches to staff development are preferable. Staff should be institutionally supported in the same way as students.</p>

<p>Rankine &amp; Macnamara (2015) Australia</p>	<p>Report on a wholesale curriculum redesign toward iPad and blended learning.</p>	<p>Whole university evaluation</p>	<p>Sharpened institutional focus on digital learning. Lecturers given licence to thrill. iPad seen as a symbol for curriculum transformation</p>	<p>Unusually high levels of resources given in technical support and time.  Method of data collection unclear.</p>	<p>Professional development should be tiered. Significant resources required. Support needs to include initial design for modules 'Travelled users' are useful.</p>
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## **2.6 Realising Technological Change in Clinical Practice: The Role of the Lecturer**

Health and social care lecturers are aware that the iPad is becoming embedded into our increasingly digitalised health and social care systems. Initially adopted by medicine the iPad is now used by nurses and allied health professionals in hospitals and community settings, and health professional students will encounter the device when on practice placement. *The Five Year Forward View* published by NHS England (2015) outlines the mission to digitalise healthcare, in particular hospitals, and the need for all health professionals to be trained in digital competence. The NHS England (2017) recent review of the document, *Next Steps On The NHS Five Year Forward View* contains a clear directive for clinicians to harness mobile technologies and NHS ‘Health apps’ to help citizens manage their own health. This serves to deepen the argument for students to be familiarised to tablet technology including its clinical application by their lecturers, in preparation for their professional lives and to improve employability.

In medicine, nursing, occupational therapy and physiotherapy, lecturers and clinical educators have all reported the iPad as a useful tool for role modelling access to clinical resources for ‘in the moment’ teaching ( Hill et al., 2012; Mackay et al., 2017; Arinola & Clouder, 2015). In addition, it enables the checking of medical information to support clinical reasoning, assists collaboration, the organization of workload, and decision making at the point-of-care. However, concerns were raised that the iPad might distract attention from patients Mackay et al. (2017), and that patients might think the iPad was being used for social purposes (Arinola & Clouder, 2015). For this reason, lecturers suggest the iPad should not be carried around the ward or be seen as a tool of the trade (Arinola & Clouder, 2015). In all of the studies clinical educators reported: socio-technical problems with iPad adoption; qualified practitioners were not sure how to use the iPad and so did not use it; students were not using the device to communicate with lecturers; and there was a lack of profession specific teaching applications. Variations in educators’ technology



ability, lack of time to learn, dependency on ICT, and connectivity problems were also reported (Mackay et al., 2017). Doctors shows a preference for trusting their own clinical reasoning rather than carry an iPad around (Hills et al., 2012). Limitations with the portability of the iPad in clinical settings also gave rise to clinical educators fearing they might mislay the device or theft of the device and related data protection issues (Hills et al., 2012; Arinola & Clouder, 2015). All of the studies suggest that the iPad may be helpful to support learning and clinical work, but its usefulness may be context dependent, for example, it is especially beneficial in community and out-patient settings where remote access to multidisciplinary records is needed (Arinola & Clouder, 2015).

Overall, the literature suggests the iPad is not entirely accepted by lecturers and practitioners for clinical teaching in practice. As one participant stated, ‘mobility does not guarantee learning’ (Arinola & Clouder, 2015). Future iPad implementation success will depend upon improved infrastructure and interfaces in health and social care environments, increased technical support and resources for professional development. These qualitative studies have small participant numbers, but their findings are similar for each discipline and may be transferable to other health and social care settings. The findings need to be viewed alongside the future technology plans for the healthcare sector. Mobile technologies are predicted to grow in presence in NHS and social care environments signalling a developing role for lecturers in bridging the iPad’s usage between educational and health and social care contexts.

Table 2.4 Analysis of studies realising technological change in clinical practice with the iPad

Author/s	Study Aim	Methods	Key Findings	Limitation	Value for Practice
Arinola & Clouder (2015) UK Health & Social Care Education	To investigate the use of iPads in the clinical setting.	Participatory action research. n=19 students Lecturer number not explicitly stated but possibly n=38	The iPad has a dual purpose in promoting service delivery and patient care and enabling situated learning for the student.	Lack of clarity with lecturer sample size.	iPads do have potential to improve the learning experience of the student on placement. The iPad can help the student to scaffold their learning.
Hill et al. (2012) USA Medical Education	To explore how the iPad supports medical educators teaching and clinical decision making.	Qualitative. Convenience sample One-year exploratory using collective case studies. n= medics n=36 medical students	iPad supported teaching and was used to model at point-of-care and to access clinical information and resources. Not 100% used by the medics.	Qualitative data clear and factual but lacks richness. Mobile network not always working.	Beneficial for clinical decision-making and communication.
Mackay et al. (2017) New Zealand Nurse Education	Exploring nursing lecturers' perceptions of iPad adoption as a teaching innovation in the clinical setting to	Qualitative. Focus groups and reflective journal reports. Convenience sample n=6	Lecturers saw the iPad as a social rather than a clinical tool. Barriers were socio-technical and lack of time to learn.	Qualitative reporting focuses on benefits and practical barriers. The impact on the individual and	ICT and connectivity require improvement. Clinical educators have a role in modelling appropriate use of

	support student learning.		Variation in the lecturer's ability with the iPad was considerable. Great potential for accessing resources for 'just in time' teaching.	affective responses are unreported.	mobile technologies in the clinical environment.
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## **2.7 Chapter Summary & the Research Gap**

The majority of the early iPad studies were based on short duration, small-scale pockets of innovation, and were usually carried out with a technocentric aim to gain lecturer acceptance of the device. Encouraging adoption is also the aim of the later and larger longitudinal studies, where the findings reveal lecturers as willing to attempt iPad adoption even in cases where the institution's technology strategy and pedagogical guidance are lacking in transparency. The research employed a diverse range of quantitative, qualitative and mixed method designs, and reported similar objective measurements of lecturers' levels of iPad adoption, the ways in which they used the device and key factors influencing usage. These combined results enhance the credibility and dependability of the key findings. This aside, I suggest that the technocentric orientation of the researchers and the resultant leaning towards a quantification of the human practice of iPad adoption, has led to a more distinct reporting of the iPad's benefits for HE and more nebulous reporting of concerns for the human-technology experience. The pressure for lecturers to lead innovation, while being ill-prepared and at risk of blame, are notable findings to consider in relation to my study as they indicate possible threats to lecturer wellbeing. The qualitative data often appears subsidiary in the studies, resulting in a quasi-qualitative research approach and a losing sight of the imbroglio of the lecturer and the iPad. For example, there is a paucity of direct quotations and no rich stories shared to make one care or discover much about the lecturer's subjective response to iPad adoption. The under-reporting of the qualitative data leaves a sense of incompleteness, telling of only half of a story, and reveals a gap for phenomenological recasting. My study is not motivated to promote iPad adoption in HE, but rather to notice the human-technology relationship, the co-constituent and existential messiness of iPad adoption and any ontological meanings derived from using the tool. Mess refers to the complex everyday realities of ubiquitous technology and how the reality of technology adoption and its affects differs in people and contexts (Dourish & Bell, 2011). Immersion in the reviewed literature resulted in the formulation of a broad phenomenological research question, four

aims outlining the intended outcomes of the study and four subsidiary objectives to support how the study aims will be accomplished.

## **2.8 Research Question, Aims and Objectives**

### **2.8.1 Phenomenological Research Question**

What is the lecturer's lived experience of iPad adoption?

### **2.8.2 Aims**

1. To examine the human-technology relationship between the lecturer and the iPad in all its messiness.
2. To make visible the subjective nature of the lecturer's experience including hidden meanings, successes and manifestations of resistance.
3. To discover whether existential changes occur in the lecturer's identity, self-efficacy, pedagogical values and beliefs because of iPad adoption.
4. To identify how individual lecturers' lived experiences might provide new understandings of the phenomenon of iPad adoption, and enable consideration of future pedagogical usage.

### **2.8.3 Objectives**

1. To carry out phenomenological and hermeneutic interviews with lecturer colleagues to reveal their individual subjective iPad adoption experiences.
2. To apply an interpretive phenomenological methodology for interpreting the iPad adoption experiences so as to uncover hidden meanings lying beneath the lecturers' subjective experiences.
3. To adopt a rhetoric style resonant with interpretive phenomenology, for example, writing with literary richness and in a tone which invites the reader to enter into the lecturers' world (Kafle, 2011).
4. To foster ongoing reflexivity throughout the research process and to co-construct meaning from the iPad adoption experiences, being

mindful of the intersubjectivity and interconnectedness between the researcher and the participants.

## 3 The Spirit of the Age, The Lifeworld of the Lecturer and Philosophies of Technology

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### 3.1 Introduction

The literature review presented peer reviewed research from a range of iPad adoption projects, various microenvironments within HE institutions across the technologised world. Chapter 3 turns attention to the wider context in which lecturers are adopting the iPad and considers the spirit of the age, and its influence on the life world (*Lebenswelt*) of the lecturer. Lifeworld consists of four existentials felt space (spatiality), being bodily in the world (corporeality), subjective time (temporality) and human relation (relationality) (van Manen, 1990). Our understanding of the lifeworld experience is persuaded by, and discloses itself differently, according to the historical time in which we find ourselves living (Gadamer, 2013). Interpretive phenomenological philosophers contend that human understanding occurs as an amalgam of our socio-cultural fields, the experiences of our own particular generation Kumar (2012), and our past history (Mulhall, 2013). Context is pivotal for understanding a person's lived experience (Finlay, 2011). Lecturers are situated in an age whose spirit is infused with digital technologisation, and their work is carried out in a corporate space driven by a business model. There is rapid and relentless digital technology implementation giving a subjective feeling of time moving rapidly. Bodily attachment to technology is becoming prevalent and the professional expectations to lifelong learn and keep pace with technology adoption may evoke interpersonal tensions in the workplace. In this chapter, the lecturer's lifeworld will be explored, interwoven with supporting philosophical theories of technology and the relevant ideological concepts of hegemony and state apparatuses. These theories act as 'bigger picture' lenses through which to view iPad adoption, and proffer explanation as to why people may be predestined to experience technology adoption differently.

### **3.2 The Business Space of HE: Essentialism, Determinism, Hegemony, and the University as an Ideological State Apparatus (ISA)**

‘Well, the situation is this, Mr. Morley: I’m running a business here and I want to protect my business, just the same as you want to protect your business, don’t you?’

‘I suppose I do, yes.’

‘So, if someone came to you say, and they said, - let’s imagine - they were going to replace all the books and newspapers in the world with some other form of communication, I don’t know what that would be...’

‘Radio waves?’ said Morley. ‘Telephones? Electromechanical machines-

‘Whatever. You would try to protect your career as a writer of books, would you not?’

‘I’m sure I would yes. Or I might learn to adapt to the new-’

‘Because if you don’t protect your business, who is going to? said Cowley. ‘No one?’ ‘Correct’ Mr. Morley ‘No one’.

(Essex Poison, Sansom, 2017, p.249)

Mr. Morley and Mr. Cowley are businessmen and no fools. A business needs to bend with the prevailing winds of change, technology is often involved and seen as a solution, and one may have to learn to adjust and to do things differently. Quite simply, universities have had to become more business-like to survive in the education marketplace, as a result the learning environment has become digital technology intensive and digital tools, ‘the electromechanical machines’ have proliferated. Technological determinism is the hegemonic position in HE (Hall, 2011). Hegemony in Gramscian terms is interpreted as ‘ideological leadership over allied and subordinate groups, which is ethico-political, socio-cultural and economic in its motivation’ (Forgacs, 1988, p.423).

Kellner (2001) explains how determinist theories of technology are assigned to essentialism, and in so doing a set of specific characteristics and



beliefs are applied to digital technology. In technophilic essentialism, technology is believed to hold favourable characteristics, conversely in technophobic essentialism technology is believed to hold unfavourable characteristics (Kellner, 2001). Positive deterministic technology theory is firmly rooted in technophilic essentialism and the concepts of modern capitalism. Technology is seen as neutral, a reliable controller of nature and it serves the interests of profit and human advancement (Feenberg, 1999). Viewed from a positive determinist perspective digital technology appropriation in HE is perceived as all 'milk and honey' an ultimate good, and the iPad as a modern and progressive tool for improving productivity and efficiency. Feenberg (1999), a contemporary philosopher of technology, further explains how this economic neutral view of technology has led to a commonsense instrumentalism in recognising some human control of technology whilst sidelining the need for any philosophical explanation. The dominant pro-technology rhetoric in HE may, therefore, promote all the wonders and benefits of digital technology while inhibiting any philosophical conversations, which might question the situation otherwise. Consequently, any discussion of resistance, limitations or possible injurious effects of any newly introduced technology may be ignored and suppressed. As Vashti the mother in *The Machine Stops* emphasises, we must not behave in a way that is contrary to the machine, contrary to 'the spirit of the age'.

Capitalist societies prize digital technologies, and this has led governments in technologically advanced countries to realise ideological views of technology within their capitalist educational systems. Many universities worldwide have bestowed great hope in digital technology as an antidote to curb rising costs in HE, a way to enhance productivity, and a mechanism for raising quality by creating new and better kinds of educational experience for the students (Bowen, 2013). HE must be able to ride the wave of digitalisation and stay reasonably ahead of this wave to take maximum advantage of the new technologies deemed essential for today's universities: 'the pursuit of excellence requires the pursuit of connectedness' (Powers, 2010, p.58). Thus, HE is continually exploring, embracing and investing in new technologies, including

the iPad, to improve their efficiency, competitiveness and global presence (Schwab, 2016). HE is a technocratic workspace, technology is omnipresent in the modern commercial university, digital tools are now ubiquitous in the seminar room, academics are subjected to technical control and technology is positioned as a form of power, a prime pace-setter and agent for change in HE. To ignore this shift would be irresponsible, even negligent (Naik, 2015).

Hegemony is defined as 'the process by which a social order remains stable by generating consent to its parameters through the production and distribution of ideological texts that define social reality for the majority of the people' (Cloud, 1996, cited in Mumby, 1997, p.353). In his seminal work *Ideology and Ideological State Apparatuses* Althusser (1970) explained how capitalism is reproduced by governments, the state apparatus (SA), through the instantiation of state ideologies by institutions the ideological state apparatuses (ISAs), for example, education, church, law, culture and family. In this way, the government is able to exercise its hegemony and technology ideology through HE senior management, enabling technological modes of education production to secure an important and strategic position in HE (Lewis, 2007; Jones, 2006). As a consequence, technology implementation decisions are normally driven top down by the university management and administration, making it virtually mandatory for lecturers to adopt technological initiatives even if they are ambivalent or disagree with the changes from a pedagogical perspective (Shelton, 2014). Lecturers are not in a space that places them in a strong position to say no to new technology, as the conveyance of knowledge through digital media is a mantra firmly established in faculty expectations, corporate strategies and branding in universities. Technology artefacts, like the iPad, are proffered by official and influential actors within HE until their appropriation becomes inevitable to practice (Feenberg, 1999). Althusser (1970) suggests that through 'ideological interpellation' the subject, in this case the lecturer, is subjectified leading to identification and a self-conscious awareness of oneself as a person who receives and adopts the practices associated with the university. As HE places more and more value on digital technology, the lecturers the academic employees of the business have had to consider technology adoption and

adaption for fear of facing irrelevance and obsolescence (Bean, 2014). Blyth (2017, p.106) succinctly confirmed this position: ‘technology heightens pressures -not least the prospect that it will replace us.’ Bean (2014) advised HE, in his Cass lecture *The Tyranny of Conventional Wisdom*, that the pro-technology culture requires lecturers to ‘unblinker from the siren song of conventional wisdom’ and to exploit the capability of digital technologies in designing innovative pedagogy with the available digital tools. Basically, Bean’s message is that digital technology will organise academic life and lecturers must adapt with technology to stay in the lecturing business. As Mr. Cowley impresses upon us, no one is going to protect the lecturers’ business for them. They must do this for themselves or potentially face technological unemployment.

Fernandez (2006) suggested that lecturers were sleepwalking into technological changes, and if they failed to make a stand for their pedagogy, they would wake to find that technology tools and other stakeholders now determined how they should teach. It could be argued that this has actually happened. Concerns have been raised about the erosion of academic pedagogic autonomy and reduced agency over teaching methods Johnson (2012), and how the increasing complexity of academic practice, as a result of technologisation, is placing multifaceted pressures on lecturers (Reid, 2014). Reid (2014) revealed that some lecturers have minimal interest in digital technology adoption; however, there is little opportunity for resistance. In fact, resistance is rather futile and is likely to be accompanied by a fear of being labelled retrograde and techno-phobic Adams (2008), or branded an opposer of technology (Baggeley, 2010). Therefore, the move towards a technology-enhanced learning space may generate underlying feelings of uneasiness in lecturers as a new electronic pedagogy shifts their role from knowledge expert to knowledge curator and begins to threaten their longstanding pedagogical values and sense of self-efficacy (Hanson, 2009; Greener, 2010). As a result, and particularly in the last decade, the social reality for lecturers in HE has included an expectation to willingly engage with technology and technological change, and to demonstrate agility in learning new competencies with digital tools (Greener & Maclean, 2012).

Time has definitely moved on, the digital revolution characterised by advances in personal computing, the internet and being online is now complete in many businesses, and energies are being focused on making the digital world work (Lanzolla, 2010). This also includes the business of HE, for example, online, mobile and blended learning are regarded as ‘foregone conclusions’ and institutions devoid of these learning approaches will be deemed unviable (NMC, Horizon Report, 2017, p.2). Lecturers in HE have found it necessary to travel varying degrees and distances into a post-digital world. They have done so by taking on new roles as knowledge curators, digital artisans and broadcasters and by adapting to the digital age’s transformative effects on their everyday professional practice. Lecturers are under technical surveillance as the majority of academic work is now mechanised and performed through online learning management systems like Blackboard and Moodle. This includes module designs, the distribution of learning materials, the actual learning and general communications to students, marking, monitoring progress and providing student feedback. Although technology may be seen to improve efficiency, it can also have negative effects on the lecturer’s work life. Feenberg (2005) suggests that technology chosen by HE management may be used to control the lecturers work processes, de-skill them, alter their conditions of labour and enable managers to technically manage academic staff. Lecturers now spend much more bodily time bent over screens, either at the university or elsewhere, to complete a preponderance of online tasks. Vogel (2010) suggests digital technology serves to standardise teaching practices leading to losses for the lecturer in their professional identity, personal autonomy and freedom to teach naturally and unconstrained. This could be interpreted as the lecturer being positioned in a space of powerlessness. Digital tools have become powerful and evermore important to our academic working lives, so essential that digital technology is now integral to the majority of our work processes. In fact, if the technology systems go down it is hard to get any work done at all. Recently, a colleague shared how she had been pulled up short by her own spontaneous outburst at work, “Help, I cannot get my work done, I have to teach!”. This was in response to having to bodily move away from her computer. She suddenly had a disturbing

realisation that she was defined by her technology usage and placed more value upon her work connectivity via technology devices than to her face-to-face teaching. Her teaching had become a digitalised trade.

Drawing on the seminal work of Althusser (1970) and the thoughts of contemporary academics it can be proposed that technophilic essentialism serves to imbue technology ideology into the academic workforce making it impractical, even stupid, for lecturers to attempt to halt the march of digitalisation. HE as an ISA transmits corporate ideological messages to encourage lecturers to submit to pro-technology views and to gain their compliance with ongoing technology implementation. In consenting to accept, the overarching pro-technology conversation lecturers may become socio-culturally shaped into thinking that using technology for teaching and learning is a normal and natural schema (Lewis, 2018). Naik's strong usage of the word negligence to describe non-compliance with technology adoption in HE is, therefore, explicable in this context. Determinism, technophilic essentialism, hegemony, ideology and ISA can help to make sense of my own anecdotal observations of lecturer colleagues quietly complying with imposed technology and frequently bearing the burden of digital noise and disruption without question and like well-bred beasts. When ideologically subjected lecturers will support the replication of technologisation through everyday use of any supplied digital devices and by developing their technology skills. In reality digital technology can simultaneously bring wonder and woe to the lecturer and its usefulness to teaching practice may be ambiguous or even illusionary (Bartlett, 2018; Hayman, 2018). The philosophy of technology in the following section concerns itself with the perilous consequences of technology.

### **3.3 Technophobic Essentialism, Substantivism and Heidegger's Ontological Philosophy of Technology**

I cannot consider anything. Professors in this College are machines. The Regulations will not even let us recommend our students for appointments. I am a machine, and you have worked me. I have to do-  
(*A Slip under the Microscope* 1896, H. G. Wells, 2015, p.52)

In H.G. Wells' 1896 short story, *A Slip under the Microscope* the professor is presented as a programmed instrument devoid of free will. Stripped of his humanity, his own mind and his own emotions, the professor is unable to help the student because he is nothing more than an appliance subservient to a mechanical process. This is a conundrum perhaps all too familiar in today's modern university, as the computer and not the human being, increasingly lends itself to saying yes or no to the student. One might suggest that academic decision-making is now delegated to machines and our relationality with others is increasingly occurring through our digital technology. This stripping of humanity is an idea articulated by substantivism. Substantivism differs starkly to determinism by opposing the concept of neutrality, and seeing technology as autonomous, value-laden and capable of transforming all it means to be human (Hall, 2011; Feenberg, 1999). Through the lens of technological substantivism, the iPad may be regarded as a potentially harmful device capable of tainting, corrupting, surveilling and posing a threat to lecturer wellbeing.

The German philosopher Heidegger is often associated with technological substantivism and he is invariably described as a technophobic essentialist with a dark and distrustful perception of technological progress and a romanticised view of craft and artisanship (Feenberg, 1999). Alternatively, his originaive ontological and phenomenological approach to technology and his existential perspective on the lifeworld is claimed as percipient van Manen (1990), and unfairly misinterpreted and misrepresented as negative (Thomson, 2000). In Heidegger's 1953 seminal work, *The Question Concerning Technology (Die Frage nach der Technik)*, he considers technology from an ontic, ontological and philosophical perspective. Most importantly, he raises the actuality of technology as something ontological and existential, and at the heart of human existence (Ihde, 2010). Thomson (2000) explains that Heidegger's work does not intend to banish technological progress, but rather it is a thoughtful and elaborate attunement as to what technology reveals about the self and our existence in a specific temporal and historical space. The essence of technology is therefore a mode of revealing the truth about the technological world we inhabit (Ihde, 2010; Scrivner, 2014). Heidegger uses the phrase 'enframing' (*Gestell*), to describe a

framework where the crux of technology is to reveal an individual's ontological and existential understanding of their technological era:

The essence of technology is by no means anything technological... Technology is therefore no mere means. Technology is a way of revealing. (Heidegger, 1953, pp.217-222)

Heidegger suggests that technology perpetuates an ordering of the world's natural resources including human beings as standing reserve (*Bestand*) to be used for maximum yield (van Manen, 2016). Technology is, therefore, the condition for shaping the disposition of our world, and the phenomenological focus on technology is on how the tool appears (*noema*) and how we experience engagement with the tool (*noesis*) (Idhe, 2010). From a Heideggerian perspective Scrivner (2014) explains how the prevalence of digital technology in modern life results in us being totally immersed in its power and this saps our human agency. Drawing on Heidegger, Scrivner enlightens how things are 'challenged forth' through digital media and we rarely 'bring forth' glimpses of the world for ourselves. Heidegger would say that the threat of technology is not the machine, but the way in which its essence narrows our modes of revealing, endangering the sight of our self, the truth and our own human essence. The iPad could be considered as a thing 'thinging', but *Gestell* stops us from seeing the 'thingness' of things (Young, 2002).

Scrivner (2014) also raises Heidegger's concept of 'saving power'. Heidegger suggests the essence of technology is ambiguous and paradoxical, as it can both enframe and save. Heidegger (1953) suggests enframing is a dangerous place where mankind might be able to see the power contained within technologies and bring forth the truth and our own saving power. Now the iPad device becomes a thing which in its 'thinging' may reveal to us our subjective associations with technology, our ways of being with technology in the contemporary environment, and the human consequences associated with their technology appropriation. This is a philosophical and humanitarian position resonant with my own motivation for looking at iPad adoption.

My thoughts reside with those of Thomson (2000, p.6) that Heidegger's philosophical contribution goes far deeper than a simplistic outright rejection of technology:

Heidegger's concern is the human distress caused by the technological understanding of Being, rather than the destruction caused by specific technologies. Heidegger approaches technology not as a problem for which we must find a solution [which would be a technological approach], but as an ontological condition that requires a transformation of our understanding of being.

Adams (2011) contributes how attentiveness to our own digital becoming enriches our proclivity for technological thoughtfulness, and thereafter our capacity to build principled pedagogical structures. In a similar vein, Finlay (2011) suggests how a Heideggerian disposition towards phenomenological reflexivity might help us to discover more authentic ways of being with our technology. Therefore, understanding residing within us could surface and assist our transitioning into the technologised brave new world of HE. We need to reflect on how our digital technologies enframe and be-thing us and opt instead to consider what we might want it to be. A happening noted by Agatha Christie in her novel *Halloween Party* 1969 via the little grey cells of Hercule Poirot:

A brave new world. There isn't anything really like that, is there?' 'You don't believe in it?' 'Do you?' 'There is always a brave new world,' said Poirot, 'but only, you know for very special people. The lucky ones. The ones that carry the making of the world within themselves. 'Oh, I see,' said Miranda, with an air of apparently seeing with utmost ease, though what she saw Poirot rather wondered. (*Halloween Party*, Agatha Christie, 2015, p.117)

Ihde (2010, p.119) agrees that Heidegger's philosophy of technology still 'remains insightful and penetrating' today. However, he alerts that Heidegger's philosophy on technology is formed in his own industrial era and his ideas can lack currency in our contemporary world of digital technoscience. Ihde (2010) disputes the Heideggerian view that all technologies are of the same essence and argues that technology and technological experience can be various and follow different trajectories. Ihde (2010) suggests old and new technology are multistable, able to rub along together, they can be forgotten, replaced, revived and human beings and their technologies may foster alterity relations, and be



interrelated and co-constitutive rather than the control residing in either the machine or the person.

In summary, substantivism adds to the technologisation conversation by acknowledging the deleterious effects technology might have on people. Heidegger's philosophical substantivism does not outright reject technological progress; rather he is truthful that technology brings about gains, losses and transformations to humankind. He gives hope that ontological understandings made visible by the 'saving power' of technology may create ways for us to cope with and ascend modernity. Ontological transformation that focuses on multiple modes of revealing may raise our consciousness, our self-understanding and resilience to the technologisation of our era. This reflexive approach might be an attainable and helpful strategy for the individual academic. Deterministic theories, with their respective sanguine or gloomy stances, do have something worthy to say about digital technology adoption. However, their extreme and contentious positions can create dialogic disharmony. If debate on digital technology becomes so polarised and unnegotiable, the subject is in danger of being reduced to a moot point (Feenberg, 2005). To ameliorate this situation the critical theorists presented in the next section aim for an 'ouroboros effect'. Like the mythological ouroboros, a light and dark serpent that swallows its own tail to secure harmony and ongoing renewal, the theories of social constructivism and instrumentalism strive to reduce conflict, ameliorate injustices and encourage pedagogical development by combining critique of the dual natures of technology.

### **3.4 Towards a Critical Theory of Digital Technology Adoption: Social Constructivism and Instrumentalism**

Bishop: "I'm afraid you've got a bad egg, Mr. Jones"

Curate: "Oh no, my Lord, I assure you that parts of it are excellent!"

(Punch, 9 November 1895)

The story of the 'curate's egg' denotes that a thing can be partly bad and partly good. Feenberg (2005) has conscientiously argued that perceiving technology as either wholesale good or wholesale bad, or regarding resistance to technologies

as pointless, impedes political and social activism on technologisation issues. Influenced by Heidegger, and the *Frankfurt School* and its critical theorists such as Marcuse and Foucault, Feenberg has developed his own contemporary philosophy of technology called instrumentalisation. His theory considers the social dimension of technological systems, for example, power differentials and the effects unofficial actors like lecturers might exert on technological developments and the distinctive struggle of the individual in making their own technology choices. Feenberg (2005) advocates a pragmatic bottom-up approach where lecturers' express their ontic struggles with specific items of technology, offer more resistance to technologisation and contribute to a democratic technology implementation strategy. The two tiers in Feenberg's instrumentalisation theory enable technical, utilitarian and functional evaluation of the iPad, primary instrumentalisation, alongside the lecturers' personal lifeworld meaning of iPad adoption, secondary instrumentalisation. Feenberg's vision of technology adoption as a democratic process with increased lecturer involvement in technology decision making seems desirable and optimistic. However, Kellner (2001) questions how any change at ontic level might be instigated and sustained by lecturers when they hold such weak socio-political power in the technocratic environment of HE.

Technology also contributes to university 'greening' and sustainability strategies. The iPad has been identified as a useful device for facilitating paperless processes and improving efficiency in HE (Shepherd & Reeves, 2011; Lindsay, 2011). In my own institution, the examination board went paperless in the summer of 2017 and lecturers were instructed to use their iPads to access all the relevant documentation. A strong message was sent to lecturers, conformity is expected, you must change your behaviours and no paper must be visible. The lecturers did conform but were they fully committed to this change? Perhaps not as there was evidence of some resistance, at the next examination board and in the absence of any formal directive to use the iPad, the majority of lecturers returned with their usual piles of paper. Will another formal directive result in a return to paperless exam board? Yes probably, the dominant position of technology in HE makes it more likely lecturers will succumb to authority.

Lecturer resistance to technological initiatives are usually temporary and covert suggesting any challenge to the technocratic order is a hefty task, perhaps even beyond the realms of possibility.

Selwyn (2016) favours the exploration of hegemonic resistance, an important component of Gramsci's theory of hegemony, and emphasises digital technologies cannot fix HE. Technologies are not always used, adoption processes are an exacting messy business requiring ongoing conciliation and as a consequence interpersonal relationship with others may bristle with social tension (Selwyn, 2010; Selwyn, 2016). Selwyn also supports the application of critical theory to improve our understanding of how and why lecturers engage with technology, and to reposition pedagogy as the prime motivating factor for any technology usage. The overarching view of critical theorists is that lecturers carry the heavy yoke of technology adoption too politely. Taking technology at face value creates conditions for unmindfulness and pedagogical thoughtlessness, 'we know not what we do'. As Cassell (2014, p.10) further elucidates:

As in all moments of major technological change, people, companies, institutions feel the depth of the change, but they are often overwhelmed by it, out of sheer ignorance of its effects.

In response to this situation there is now a growing call for the scrutiny and problematisation of hegemonic struggle, counter hegemony and the sub-cultural practices residing in ongoing technological change (Jones, 2009; Berry, 2014; Posecznick, 2014; Selwyn, 2014a, 2014b, 2016). Social constructivism and critical theory urge us to scrutinise the various countenances of technology so as to minimise harm and make the best use of our digital tools. Through a social constructivist lens, technology adoption is perceived as a mutually shaping process involving personal choices usually in response to pressures from the socio-cultural environment. Human agency is 'the nitty gritty' which makes technology adoption processes actually happen (Lupton et al., 2018, p.5). The iPad may be viewed as capable of refashioning our way of life, but the lecturer may harbour some power to resist or accommodate the implement. Lecturer

levels of iPad adoption are likely to be influenced by strong social alliances in the workplace which either push them to accede or desist.

To sum up, the powerful digital directive within HE and the passing of time means lecturers will inevitably have to make choices about relinquishing old familiar teaching tools and learning to handle new ones. Digital technologisation will continue to envelop the lecturer and the constancy of its presence compel us to make technology work for ourselves and our teaching in the twenty first century university. Welcome to the ‘brave new world’ of HE! However, the fact that the mere presence of digital technologies in HE does not automatically equate to real progress or transformation in teaching is a situation requiring more honest and open academic debate and healthy scepticism. Philosophies of technology provide explanation as to why lecturers usually consent to, HE’s corporate vision of techno-utopia, have difficulty resisting technology implementation and infrequently voice their opinions about how technologies effect their work. Critical and social constructivist theorists encourage us to be bolder politically, to question imposed digital tools, to request explanations about technological decisions and to share our discontent or approval. Heidegger’s ontological and phenomenological philosophy suggests that to actually shape technology for better pedagogy lecturers need to look to themselves. They must allow their digital technologies to speak to them, access awareness of their own personal realities and their ways of being with digital devices. Collectively, these theoretical perspectives provide hope and a way forward for a more balanced review of technology for pedagogy. As John the Savage enlightens us, in Huxley’s 1932 novel *Brave New World*, Miranda’s brave new world is a call to arms, a challenge. The lecturer’s challenge is to discern the intricacies inherent in HE’s digitalisation strategy while considering their own teaching practice and future prospects as educators in HE:

O brave new world!’ Miranda was proclaiming the possibility of loveliness, the possibility of transforming even the nightmare into something fine and noble. ‘O brave new world! It was a challenge a command. (*Brave New World* Huxley, 2014, p.185)

### 3.5 Lived Time: Running Faster and Faster Only to Stay in the Same Place.

‘Now! Now!’ cried the Queen. ‘Faster, Faster!’ And they went so fast that at last they seemed to skim through the air, hardly touching the ground with their feet, till suddenly just as Alice was getting quite exhausted, they stopped, and she found herself sitting on the ground, breathless and giddy. The Queen propped her up against a tree, and said kindly, ‘You may rest a little now’. Alice looked around her in great surprise. ‘Why I do believe we’ve been under this tree the whole time! Everything is just as it was!’ ‘Of course, it is said the Queen’ ‘What would you have it?’ ‘Well in our country,’ said Alice, still panting a little, ‘you’d generally go somewhere else-if you ran very fast for a long time, as we’ve been doing.’ ‘A slow sort of country said the Queen. ‘Now here you see it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least as twice as fast as that! ‘I’d rather not try please!’ said Alice. ‘I’m quite content to stay here –

(*Through The Looking Glass* 1872, Chapter 2, Lewis Carroll, pp. 183-184)

Our country is becoming more like the Red Queen’s; it is fast with ‘technology, globalisation, and climate change’- all accelerating at once (Freidman, 2016, p.3). Digital technology changes frequently in the HE workplace, our past changes in the present technology pressure and we can already see our technologised future taking shape. Some lecturers, like Alice, may be find it difficult to keep up. In Matt Ridley’s seminal book, *The Red Queen* the parable of Alice and the Red Queen is used to compare the process of biological evolution with running very fast. Ridley (1993) debated how evolutionary change is required in order to stay in the same place. To survive we all, have to run, and as Alice discovered running for survival is a struggle. There is some resonance here with technological evolution, as lecturers are often prompted to run to maintain the status quo when new technology innovations enter their workplace.

However, Power (2018, p.24) stated that it takes fifteen to eighteen years for an item of technology ‘to be launched, doubted, challenged, accepted and adopted’. Additionally, Avent (2017) advised that there is often a considerable lag between the introduction of a new technology and any observable changes in

productivity and everyday practices. This may help to explain why it is not unusual to hear lecturers in my open plan office conferring and checking with each other about how to use their technology. For example, “Could you tell me how to set up the module evaluation on Moodle, again please?” or “What do you click on again to release the marks on Moodle?” Lecturers are running to stay in the same place with new digital technologies and our evolution is relatively slow. Wendling (2011, p.56) drew on Marx’s work on ‘technological alienation’ to warn how domination by technological tools, which we do not own nor understand, can dim our minds, diminish volition and debilitate us into silence and uncreativity. In a state of technological alienation, work becomes repetitive and the human being begins to only partially use their faculties:

At times, I am so wearied by the constant technological change I feel I have become a programmed menial machinist. Brabazon is right, my clicking and sweeping is replacing my thinking. (Notebook extract-October 2017)

As the Red Queen states, for greater evolutionary change, to get to a different place where we are truly creative with our technology, we will need to run twice as fast. Lecturers should perhaps not be too punishing on themselves if they are feeling drained with technology adoption. Teller (2016) as cited in Friedman (2016, p.31) explained:

Even though human beings and societies have steadily adapted to change, on average the rate of technological change has now accelerated so fast that it has risen above the average rate at which most people can absorb all those changes. Many of us cannot keep pace anymore. And this is causing us cultural angst.

Friedman (2016) added that as technological innovation cycles get shorter and shorter, and as the next new technology tool quickly follows on from another, we have less time to adapt. Technological acceleration is based on Moore’s Law’ (1964) which predicted that computing power would double every two years (Hobsbawn, 2017). Thus, if the pace gets really fast, ‘being slower to adapt makes you really slow-and disorientated’ and you will find yourself in a constant state of destabilisation (Friedman 2016, p.32). Brynjolfson & McAfee (2016) informed that each technological advance is the sum of those which have preceded, therefore, the accumulated doubling of Moore’s Law and the scope of

future doubling to come will soon take us and our technology into the realms of science fiction.

All things considered, this may seem fantastical, but it is an existing state that is likely to persist, transforming our lives as lecturers and the essence of our teaching selves. Is this not something we should contemplate, care and converse about? This ongoing fraught situation, of trying to keep abreast of technological advances, might result in lecturers wanting to take a snooze or sleep permanently under the tree. Like Alice, they even may stop running and be perfectly content not to evolve with technology. The Red Queen parable warns us of what might happen if we choose to stay still-extinction. In order to survive the fourth industrial revolution, lecturers appear to have little option but to stir, run, and learn at a flying pace to transform themselves into digital teachers. Individual lecturers may find themselves expected to adopt technology at an unrealistic pace, a pace even faster than the technology industry conceives feasible. Still, lecturers strive to do so and the impetus for their motivation to respond to technological change is often attached to the individual's professional commitment and obligation to lifelong learn.

### **3.6 Lifelong Learning: The Changing Academic Self and the Lived Other**

The theory of lifelong learning is strongly associated with adaption to change (Laal & Sulamati, 2012). The NMC Horizon Report (2017, p.2) emphasises that lifelong learning is indispensable, 'the lifeblood', in driving educational change with technology in HE. For the health and social care lecturers in my study lifelong learning is a deeply ingrained approach. This is due to it being a requirement for meeting continuing professional development standards for remaining registered on the Health and Care Professions Council (HCPC, 2012) or the Nursing and Midwifery Council (NMC, 2015). Additionally, allied health professionals and nurses must attend to lifelong learning guidance from their respective Professional Codes of Ethics and Professional Conduct to ensure their practice is safe, legal and effective. Technology adoption may be noted explicitly in these ethical codes, an example is occupational therapy:

You should understand the scope and benefits of emerging information and communication technologies to ensure that you can make best use of what is available in your own practice or through referral to other agencies. (The College of Occupational Therapists, 2015, 5.1.3, p.32)

The lecturers in my study are all compelled to adopt new technology and incorporate it into their lifelong learning plans as ongoing evidence of professional competence for their dual roles as health professionals and health professional educators. Kulkuska-Hulme (2012) emphasises that lecturers have a professional duty towards lifelong learning, which obliges them to self-direct and role model digital technology competencies. However, in order to role model with technology individual lecturers will often have to lead the digital work while simultaneously trying to learn how to use the new consumer technology themselves. This is a difficult learning situation for the lecturer, which is given negligible consideration (Bertolo, 2008). Mitchell (2014) confirms that the language of the learner seems to be all but forgotten when it comes to the lecturer's own learning challenges. Graham (2012) suggests the lecturers' needs and provisions for technology learning should be tailored individually. However, their needs are covered vaguely in the technology literature Vogel (2010) and are omitted from scholarly enquiry (Lea & Stierer, 2009).

Lifelong learning is usually aligned to corporate need and the marketplace of technologisation, resulting in an obfuscation of the non-neutral aspects of technology adoption on the lecturer's academic workload, role and identity (Hanson, 2009; Sappey & Relf, 2010). Gregory and Lodge (2015) suggest that high workloads and a lack of ring-fenced time for lecturers to devote to technology learning aggravates the learning situation. An absence of understanding towards lecturers' digital technology learning may explain insensitivity towards lecturers' divergent positions regarding technology adoption and the tendency to trivialise the effects it might be having on ourselves, others and our social relationships at work. A colleague made a passing comment that: "iPad adoption is to do with lifelong learning; we just have to get on with it". Feeling cross I thought to myself:

Well that is all well and good for you, but it is rather a simplification of the learning situation. You're an APPLE devotee, you enjoy



learning about their products, it's almost your hobby and you are already familiar with the iPad. Learning is more enjoyable if you're good at it. But what if the iPad bears no significance or interest to the lecturer's life, and learning about the tool is really not pleasurable? Surely, this will make the learning more challenging, harder? And if the actual playing field for lecturers' technology adoption is rough and uneven, could it be perceived as all rather unfair, or is it just tough? (Notebook extract-October 2017)

The situation of technology adoption is definitely more complex than 'doing' lifelong learning and provokes issues of relationality including; inequity, intolerance of diversity, marginalisation and the splitting of colleagues into two camps. McDonald et al. (2009) talk of winners and losers, those academics who are advantaged by technology and those who are disadvantaged. Carson (2012) describes the disadvantaged group's experience of feeling inept with digital technology as a shift from a state of conscious competency into a conscious incompetence and a deskilled state. Hussein (2008) discusses how lecturers' may come to internalise the organisation's perception of them as less valuable employees as evidence of their own mediocrity. I have definitely felt this 'shift in state' in my work life and it was an unpleasant feeling, which made me think differently about my colleagues and myself. Selwyn (2010, p.4) suggests that introducing new technology can influence the social environment and social relations between people and is best attended 'as a profoundly social, cultural and political concern', about which we should be asking and debating critical questions. Krell (1993, p.215) commented, 'and the age of modern technology is up and running before anyone can catch their breath and raise a question'. This rings very true, supporting why lecturers need to speak up about what is happening to them. Brabazon (2007) champion's good intuitive teaching practice over enforced digital technology usage, she is emphatic that using technology you neither understand nor want, and using it badly, disables the lecturer and discredits the wealth of their accumulated teaching experience. Burke (2013) urges academics to refocus their attention on pedagogy rather than technology per se, to dispel insecurities and secure their role as leaders in technology-driven education approaches.

The argument for lecturers to lead the leverage of digital technology into pedagogy is a persuasive one, but it must be recognised that the process is challenged by great variation in lecturers' states of self-efficacy, motivation, preparedness, familiarity, personal experience and confidence level (Kulkusha-Hulme, 2012; Shelton, 2014; NMC Horizon Report, 2015). These variables may result in qualitative differences in how the lifelong learning is experienced by lecturers, possibly ranging from fun to a worrisome chore. Barglow (1994), like Turkle, has emphasised the influence technology has on self-conception and how individual experience is conveniently overlooked. Barglow suggests that not only are our lives changed by technology, but also a life is changed, and the experience is unique to the person. Lifelong learning should be concerned about a distinctive opportunity, interest or delight for the self, but it has become part of or a new form of work compelling people to participate in vocational learning to support the progress of their workplace, rendering it with the propensity to be less pleasurable (Tight, 1998). Mandated learning reduces freedom, and extrinsic motivators like rewards or threats can transform a highly motivating autotelic task into less meaningful and less rewarding work (Blyth, 2016). In work situations where technology learning is extrinsically motivated enthusiasm and creativity towards technology learning could possibly contract in both techno-hobbyists and techno-phobes alike.

Lifelong learning is 'a formation of human capital and an investment in economic progress and development' (Biesta, 2006, p.169). In HE opportunities for digital technology learning often focus on superficial upskilling activities which build on economic and efficiency gains for the university, like basic iPad use for administration or increasing lecturer awareness of free educational applications to download onto the device. However, 'appy hour' initiatives were found to be unsuccessful and poorly attended by lecturers (Stuntz, 2017). Overall, there is negligible consideration as to why or how iPads should be leveraged into our teaching and learning practices and insubstantial dialogue about the lecturer's passion, the pedagogy. Kulkulska-Hulme (2012) despite advocating lifelong learning also warns that being told to use technology, and feeling you have no choice, is not an optimal condition for encouraging growth

in lecturers' personal convictions to use technology for their teaching. It could be argued that lecturers are being swept along with the business model of HE. Lecturers are encouraged to self-promote and increase their external visibility, and more of our professional development opportunities are now aimed at promoting technology tools or veneering our online personas to support the university's online approach to teaching and learning (Lupton et al., 2018). The modern university is not a fertile place for lecturers who are introverted wallflowers; bold extrovert blooms will thrive much better in its hot technological climate. Lecturers without any online identity or digital skills may find they have less Bourdieusian social, cultural and symbolic capital to convert into Marxist economic capital for the university, increasing their vulnerability to deadheading (Fuchs, 2014). However, scratch the surface of the veneer and you will probably find that there has been minimal real investment in professional development opportunities which actually skill the lecturer to teach differently with technology, or to explore their pedagogical beliefs and intentions to create pedagogically sound teaching and learning designs (Saffey & Relf, 2010; Owens, 2012; Paris, 2013, Veletsianos & Kimmins, 2013). Weale (2019) reports on the increasing numbers of HE employees experiencing impaired mental health and refers to the *Higher Education Policy Institute Morrish Report, 2019*. The Morrish Report (2019) suggests the effects of managerialism and digitalisation in HE has contributing to universities becoming characterised as 'pressure vessels' and 'anxiety machines'. The report claims, vulnerability to overwork, self-criticism, lack of developmental opportunities, surveillance and unreasonable expectations have resulted in inhumane work conditions conducive to academic wellbeing (Morrish, 2019). Taking everything into account it may be said that when it comes to learning digital technology lecturers are situated in a blistering lifelong learning space, face arid conditions and are not adequately supported by HE to cope with the heat. Technology adoption can, therefore, be an oppressive experience for a lecturer, as Scott (2015, p.174) so beautifully expresses, coercive use of technology 'is another short cut to claustrophobia'.

### **3.7 Chapter Summary**

Chapter 3 has explored the ‘spirit of the age’, the lifeworld of lecturers and philosophies of technology to provide a broader historical and socio-politico-cultural context for understanding lecturers’ professional practice experiences. The chapter has also highlighted the learning challenges facing lecturers as they attempt to regularly negotiate and sustain the appropriation of new technologies during their working lives. It is my view that scholarly enquiry and technology research should pay more attention to lecturers’ subjective experiences of technology adoption and adaptation, on their thoughts, feelings and actions as both teachers and learners if we are to engage technology effectively for teaching and learning in higher education. Digital technology adoption is not a neutral experience; it is an ontological condition, socio-politico-culturally shaped and can affect lecturers’ minds and relationships in different ways during their everyday working practice. Technology adoption reveals things about our everyday existence and heightens our awareness of existential states and our relationships with others. The philosophers Heidegger, Ihde and Feenberg all encourage looking at specific digital technologies from an ontic and ontological perspective. However, Heidegger’s ontological philosophy of technology places significant emphasis on human existence and existential issues as revealed by our practical everyday usage of equipment. The Heideggerian view is closely aligned to my own wondering about the human consequences of technology adoption. I was therefore drawn towards Heidegger’s philosophy as the methodology and method for my study as his philosophy thoughtfully opposes technology and neither applauds nor demonises it. Also, his inclination towards a value neutral and free relationship with technology Thomson (2000), means his philosophy has more in keeping with the curate’s egg than one might first expect.

## **4 Research Methodology**

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### **4.1 Introduction**

Chapter 4 aims to map the research paradigm or belief system of interpretivism and plot a decluttered and precise route through the philosophical framework. My final destination in this chapter is Heidegger's ontological phenomenology; the particular philosophic tradition I decided was best suited to support my study. The identification of a particular research paradigm is deemed important because it represents a worldview that defines for the researcher, the nature of the world and their place in it (Denzin & Lincoln, 1994). In simple terms, the paradigm tells you what I believe in and makes visible the compatibility and cohesion between the paradigm's components (O'Gorman & Macintosh, 2014; Mertens, 2005). The paradigm influenced my choice of philosophy, how I applied the philosophy as methodology, the methods I selected and the course of action I took during the research process. The research paradigm and the choice of methodology should flow from the researcher's ontological and epistemological positions and the nature of the study (Marsh & Furlong, 2002). Marsh & Furlong (2002) use the analogy of these positions being the 'skin' of the researcher rather than 'a sweater' they can take on and off. Our skin composed of our ontological and epistemological positions is an interface between us and the outside world, a layer for retaining who we are as the researcher as we go about our research study. So what is my skin?

### **4.2 Ontology: What is my reality?**

Ontological theory is most usually divided between the opposing positions of realism (objectivity) and relativism (subjectivity) (Ritchie et al., 2014). Qualitative researchers normally tend to be associated with having a relativist or subjective skin (Andrews, 2016). Relativism argues that reality is mind dependent, socially constructed and is conceived through people's experiences, resulting in diverse subjective interpretations about the world (Ritchie et al., 2014; Finlay, 2011). My study is intending to answer an ontological question about peoples' realities of being in the world with technology, and to uncover

meaning by co-creating interpretations of their everyday iPad adoption experiences. This resonates with a relativist position and an interpretive ontology. Relativism is applicable to phenomenological research, as iPad adoption will be shaped by the social context and experiences may be individual and multiple. However, my ontological position is in fact nuanced and I do not hold an extreme position on the realism-relativism continuum (Finlay, 2011). I do not believe there are *only* individual realities of iPad adoption, and concede that shared social realities also exist and these may be united into a consensus (Denzin & Lincoln, 1994). This forms the basis for my taking an interpretive epistemological position to discover the knowledge.

### **4.3 Epistemology: How do I know something?**

My underlying epistemological position is interpretivist and has been shaped by my own professional background, and my personal interest in all things to do with the human condition. During my working life as a health professional and educator, I have been privileged to listen to people's life course experiences and their existential concerns. I often disclose personal anecdotes of my own clinical and life experiences as part of my teaching method. Attention to experience is a habit and passion, which has informed my own learning and knowledge production. Heidegger views knowledge making in the context of ontology, our 'being-in-the-world.' In interpretive phenomenology, the traditional distinction between epistemology and ontology disappears as the two concepts coalesce (Denzin & Lincoln, 1994). My interpretivist perspective means I prefer to co-create with my participants. I want to talk with them face-to-face to draw out their subjective and intersubjective meanings of their everyday experiences with the iPad. I would want the quality of my research to be judged by its descriptive richness, interpretive depth, reflexivity and soundness of the interpretive processes (van Manen, 2016; Finlay, 2011). The reader should be able to hear my voice in the reporting and know something of my own iPad experience. My writing should evoke the lived experience aesthetically and reveal something of my self-growth by detailing my struggles and successes during the research process (van Manen, 2016; Finlay, 2011; Laverly, 2003). My interpretivist, axiological approach is value laden and this necessitates self-reflectivity on my

part. Knowledge will be affected by my own values and I must make my preconceptions about iPad adoption transparent (O’Gorman & Macintosh, 2014). Interpretive phenomenology places value on subjective understanding and practical knowledge, something I value, rather than statistical and numerical evidence (Kafle, 2011). Analysis of my qualitative data will be intuitive Giorgi (2011) and reductive, preductive and abductive van Manen (2016) to produce insights into the meaning structures of pre-reflective lived experiences. My map so far has charted my subtle relativist ontology and my interpretivist epistemology; two complementary paths leading me to an interpretivist methodology.

#### **4.4 The Methodology: Interpretive Phenomenology**

Phenomenology is an appropriate methodology for my study, as its *raison d’être* and philosophical venture is to acquire knowledge about what it means to be human and to interpret and make meaning of lived experiences. Kaufer & Chemero (2015, p.1) define phenomenology as ‘a loosely grouped philosophical tradition.’ Alternatively, Adams & Thompson (2011) state phenomenology is a means of human science inquiry rooted in philosophy. Farina (2014, p.50) claims there is no unique and definitive definition of phenomenology and suggests that rather than a philosophical school it is ‘a style of thought, a method, and an open and ever renewed experience having different results.’ Giorgi (2011) agrees on the openness of phenomenology stating that phenomenology may mean very different things to different philosophers. These variations in personal meaning of phenomenology stem from the existence of a swathe of different phenomenological philosophies, emanating from different beginnings, periods of time, strands and traditions, and are often fastened to eminent scholars (van Manen, 2016). Thus, phenomenological philosophy traditions can be contradictory, ‘may blur’ Finlay (2011) and ‘overlap’ (Denscombe, 2007). This all serves to make defining phenomenology rather ‘dangerous’ and amorphous, as phenomenology may relate to different subjects (Farina, 2014, p.50). As Finlay (2011) illuminates, it takes the researcher into rich, diverse and swampy ground. The vast array of ways available ‘to do phenomenology’ can be discombobulating and disorientating, taxing the researcher to select the most

appropriate philosophical tradition to align their own research to. Van Manen (2016) advises how in coming from different philosophical strands, phenomenologists will have different methodological and philosophical insights for guiding an inquiry. All things considered, and although definition may be problematic, there are some universal features to phenomenology: all the phenomenological traditions are steeped in philosophy; use philosophic methods of questioning; delve into phenomena; practice a reflective form of inquiry; are concerned with the human condition and meanings arising from experience; and commence by looking at the lived experiences of ordinary life.

The following thoughts also help clarify the nature of a phenomenological methodology. Phenomenology offers philosophy and not method, and the researcher must work out for themselves the philosopher's ideas and how to apply them to their own phenomenological study (Finlay 2011). Once a phenomenological tradition has been selected the researcher needs to commit, support and follow the sense of terms used in the chosen tradition (Giorgi, 2011). Blending traditions may result in poor scholarship and the researcher not really doing phenomenology at all (Giorgi, 2011; Polit & Beck, 2014). Research on the lived experience can only be considered phenomenological if it draws on phenomenological philosophy and adheres to the guiding framework of that chosen philosophy (Finlay 2011). Van Manen (2016) advises researchers to allow themselves to be open and attentive to a phenomenologist whose style and approach might develop their own studies philosophical orientation and plays to their strengths; but not necessarily to imitate them. In summary, methodology in phenomenology comes in varying forms, because the methodology is dependent on the underpinning philosophical tradition and its philosopher's associated philosophical thinking. My challenge was to 'get to know' Heidegger whose thinking had an affinity with and some connection to my own study. In his work *Being and Time (Sein Und Zeit)* first published in 1927, Heidegger took a phenomenological approach to the ontological question of the meaning of our 'being' in the world (Mulhall, 2013). Heidegger declared ontology is possible only as phenomenology and the phenomenological concept of phenomenon is letting 'something be self-showing' the 'being of beings' (Heidegger, 1927,



pp.30-31). Phenomenology gives access to our being and returns to our being and it is the science of the 'being of beings'-ontology (Heidegger, 1927). Our human existence named by Heidegger as *Dasein* is fastened to both phenomenology and ontology as one discipline, hence ontological phenomenology (Heidegger, 1927). Mulhall (2013) is perspicacious in his explanation of Heidegger's perspective on phenomenology as 'the method' in accordance with the 'subject matter' of ontology.

#### **4.5 The Research Paradigm: Interpretivism**

The interpretivism paradigm focuses on understanding and meaning rather than measuring and considers multiple realities from the perspectives of different individuals (O'Gorman & Macintosh, 2014). Previous iPad research has already objectively measured aspects of iPad adoption, and a subjective focus on experience is accommodated by an interpretivist paradigm. The source of this paradigm is attributed to Immanuel Kant's work on the appearance of phenomena in everyday life in the 1700's (Mertens, 2015). Kant is the founder of phenomenological philosophy van Manen (2016), and a major influence on *The German School* of philosophers (Husserl, Heidegger & Gadamer) who developed and shaped the paradigm (Mackenzie & Knipe, 2006; van Manen, 2016). There are two distinctive strands of phenomenology from *The German School*, although they may also be regarded as lying on a description-interpretation continuum (van Manen, 2016). Descriptive phenomenology was developed by Husserl followed by interpretive, alternatively known as hermeneutic or existential, by Heidegger. Both philosophers were interested in lived human experience and they critiqued and influenced each other's work (Sloan & Bowe, 2014). My focus is on Heideggerian interpretive phenomenology associated with the language of hermeneutics and interpretation (Denzin & Lincoln, 1994). Heidegger deviated from Husserl in maintaining that description is already an interpretation, he argued that it was impossible for a person to put aside their fore-knowledge of a phenomenon by 'bracketing', and it was, therefore, essential to name prior assumptions (Lavery, 2003; Sloan & Bowe, 2014). As an insider researcher experiencing the messiness of iPad adoption alongside my colleagues, I do not believe I could, nor would I want to, block out my own experiences. I, therefore,

gravitate toward Heidegger’s ideas and his interpretive phenomenology. Mertens (2015) explains how each research paradigm has a branch of evaluation, which reflects the perspectives of the paradigm. The value branch is associated with the interpretivist paradigm, its focus is to identify multiple values, and perspectives through qualitative methods; interview, focus group, observation, and the findings may be represented through words, pictures or icons (Mackenzie and Knipe, 2006). The term qualitative is sometimes used to describe a paradigm or methodology, in my study it is referred to as method.

The research paradigm is now mapped and is summarised in the following table.

*Table 4.1 The Mapping of the Research Paradigm*

<b>Ontology</b>	Subtle Relativism
<b>Epistemology</b>	Interpretivist, Ontological Reduction, Production, Abduction Co-Creative and Reflective
<b>Methodology</b>	Phenomenology
<b>Tradition/Strand</b>	Ontological Phenomenology Interpretive (Heidegger)
<b>Supporting Traditions</b>	Technoscience Post-phenomenology (Ihde) Technogenetic Phenomenology (Stiegler) Phenomenology and Pedagogy (van Manen)
<b>Paradigm</b>	Interpretivism
<b>Branch</b>	Values Researcher is the instrument
<b>Method</b>	Qualitative Phenomenological Attitude The Ontological Reduction
<b>Data collection</b>	Phenomenological interview (pre-analysis). Hermeneutic interview (post-analysis).
<b>Analysis</b>	Hermeneutic Circle-deconstruction & reconstruction Epistemological Reflection Phenomenological Writing

## **4.6 Meeting Heidegger, Ihde and van Manen**

The specific strand of phenomenology selected for my study is Heidegger's ontological methodology of phenomenology. Heidegger is undoubtedly 'the most important pioneer thinker of contemporary philosophy of technology' and was the first philosopher to notice and contemplate technology as an ontological and existential issue (Ihde, 2010, p.28). Additionally, Heideggerian philosophy may be considered a philosophy for education. D, Agnese (2018) explains how our being-in-the-world is a 'paradoxical educational call' between freedom, choice and responsibility. As human beings we choose to free ourselves from earlier understandings when called by 'possibilities', other ways of knowing, and take responsibility to work towards a 'new-becoming'. 'Dasein is grounded in its ongoing choice to become, namely, in its choice to educate and being educated' (d'Agnese, 2018, p.296).

The phenomenological work of two other significant philosophers also guide my research, Ihde's technoscience post-phenomenology, and van Manen's phenomenology of practice, these philosophers both have philosophical connections with Heidegger. Ihde, has written extensively on Heidegger's philosophy of technology, and has developed Heidegger's ideas to incorporate twenty first century technologies. Ihde's new perspective of a post-Heidegger phenomenological technoscience is helpful in deepening understanding of the co-constitutive nature of modern digital technologies especially in professional practice (van Manen, 2016). Van Manen's (2016) phenomenology of practice is soaked in Heidegger's interpretive phenomenological tradition and has a philosophical focus on professional practice and our everyday life. Van Manen's approach is sensitive to how language reveals being, he advocates interpretive phenomenology usage in both health and educational research and has evolved the philosophy to some extent to a 'method' (Sloan & Bowe, 2014). These philosophers helped to make the distinctive features of Heidegger's ontological phenomenology more understandable and accessible to me as a novice researcher unfamiliar with Heidegger's philosophy. Finlay (2011) warns of the dangers of cobbling philosophies together, I would like to think this is not the case here. I have judiciously drawn on the work of these contemporary philosophers to assist

my understanding of Heidegger's complex seminal works. Ihde and van Manen helped my conceptualization of Heideggerian ontological phenomenology, deepened my understanding of his philosophy of technology, enabled 'the method' and analysis stages of my research, and helped to textually organise my phenomenological writing. Their contributions have already been visible elsewhere in my thesis and will be seen again in Chapter 5 when discussing the research method. The translation of philosophy into applied research is challenging Conroy (2003) because philosophy was not originally intended as a research method (Horrigan-Kelly et al., 2016). However, methodological structure and guidance for phenomenological research can be determined by familiarising oneself with the key tenets of a philosopher's original thinking (Sloan & Bowe, 2014; Horrigan-Kelly et al., 2016). It is necessary to take a closer look at Heidegger's philosophical constructs to reveal how his philosophical ideas transfer into methodology and methods guidance. Also, how his idiosyncratic language acts as a useful tool for interpreting and arranging the findings of my study.

#### **4.7 Heidegger's Philosophy: My Rationale for Using his Language.**

Heidegger described our everyday activities as in the 'background' and commonsensical, as well as being complex, sophisticated and intricate structures (Dreyfus, 1991). He suggested that we lack a vocabulary for describing our everydayness, because the everyday 'background' of human living is not normally made explicit (Dreyfus, 1991). For this reason, Heidegger developed his own idiosyncratic and unusual technical language for staying with the phenomena of our 'being' and our 'being-with things' (Dreyfus, 1991; Young, 2002). He did this to avoid the application of misleading ordinary words or having to borrow other philosophers' terms to describe the phenomena, and to free his philosophy from ingrained metaphysical assumptions (Dreyfus, 1991; Campbell, 2017). Heidegger's conceptual language has anamorphic qualities, and distortions appear to be deliberately impregnated into his words. Young (2002) confirms Heidegger's characteristic pattern of using familiar German words and extending their meaning into unfamiliar territory. Therefore,

Heidegger's words are open to interpretation and may become less extraordinary once digested, absorbed and interpreted for the researcher's own terms of usage in the context of their own research (Miles et al., 2015). In my own study, Heidegger's philosophical language is deployed to make manifest patterns of meaning in my participants' exploration and understanding of the 'thingness' of their iPad. Heideggerian terms related to 'things': 'thinging', 'thingness' and to be 'be-thinged' are espoused in my thesis because they name and specify the normally unnamed characteristics of the 'implementality of the implement' (Vycinas, 2012, p.239), that is to say, in my study, the lecturer-object relationality, what the use and using of the 'thing', the iPad, discloses about the lecturers' sense of self and purpose.

Heidegger's personal and distinctive lexicon for the background of everyday life has been referred to as impenetrable and at first off-putting (Miles et al., 2015; Dreyfus, 1991). While these authors suggest that Heidegger's new vocabulary may make it difficult for people to decipher his philosophical concepts into ordinary language, they do advocate perseverance in both interpreting and making use of his original words and phrases. Heidegger thought the essence of being human was to be a user of language, and he enthusiastically engaged with the use of language in his philosophical works. Language equates to his ideas and as such his ideas are his language. Thus, it may be considered remiss to ignore and requisite to include Heidegger's own distinctive words, especially when applying his ontological phenomenology to an interpretive research study. For this reason, I focused on coming to terms with Heidegger's language and the concepts they represent. I have incorporated many of his expressions, I felt were salient to my research, within my thesis. I have made his terms recognisable by using inverted commas. Heidegger's terminology is most visible in this chapter on methodology and in Chapter 6 where his poetic language is deployed as the lens for interpreting my participants' lived experiences.

In Chapter 6 of my study, I use the Heideggerian terms of 'loss of dwelling' and 'homelessness'. In Heideggerian language 'not-being-at-home'

does not refer to being literally homeless. Heidegger's notion of 'homelessness' represents how modernity and technologisation has robbed people of their existential dwelling and the plight of humanity is to be left in spiritual 'homelessness'. And this is how I use his language in the context of my own study. The lecturers were experienced health professionals and educators who concernfully dwelled in a world of students and the use of technology for learning. For Heidegger, to dwell in 'homeliness' is to feel safe, cared for in one's dwelling place and to care for things in that dwelling place (Young, 2002). They talked about their loss of 'homely' space (*Heimisch*) in relation to not feeling ontologically secure when using the iPad tool for pedagogy or uncared for in their quest to achieve iPad adoption in HE. My usage of Heidegger's term 'homecoming' communicates my participants' joy at using the iPad successfully for pedagogy. So, in Heideggerian language some of my participants do find themselves in a new place of freedom (*das Freie*), or as I interpret Heidegger's 'homecoming', a place where they are at peace, or safe, with their teaching. Heidegger's transformation of certain German words often serves to 'sharpen the point' he is making (Dreyfus, 1991, p. xiii). I apply Heidegger's words to make more apparent my participants' sense of insecurity in their new digitalised workplace and their relief at finding security once they discover what their iPad really represents to them in their lifeworld. Heidegger's words are symbolic, they are not supposed to be taken literally and his individualised lexicon does give a sense of persuasiveness to the phenomenon he wishes to disclose. I borrow Heideggerian words like (*Unheimlich*) 'not homelike' or 'uncanny', (*Abgrund*) 'an empty nothing' and (*Gelassenheit*) 'letting be' because they are compelling words for explaining the existential experiences of a phenomenon. I found these words appealing as they have qualities for capturing and accentuating the distinguishing features of existential experiences. Features which would otherwise be hard to describe. I use the words 'uncanny' and 'an empty nothing' to existentially express the sense that iPad adoption was rather strange and meaningless for some participants. The term 'letting be' contributes a valid and convincing description of lecturer acceptance to their uncertain situation with iPad adoption.

Heidegger provides a whole new set of terms for explaining the phenomena of modern technology. Our technological devices, how we use them and what their use discloses, takes on a unique and special meaning in his philosophy (Young, 2002). For this reason, his technology terms are also acknowledged in my thesis. Previously, on page 71, his words *Gestell*, meaning frame in English, and *Bestand* meaning ‘stock’ or ‘supply’ were introduced and explained. Heidegger uses *Gestell* as a proper noun to describe Western modernity’s technological disclosure of our existence as human resources for exploitation (Young, 2002). He extends the word *Bestand* to include machines, machine like entities and people (Young, 2002). In my study, the words *Gestell* and *Bestand* explain the iPad’s mode of enframing and how engagement with the tool disclosed my participants’ actions to intensify work, care less for themselves or care more for their own ‘being’. Heidegger introduces vocabulary for defining the ‘being of equipment’, for example, ‘for-the-sake-of-which’, ‘in-order-to’, ‘towards-this’, ‘in-which’ and ‘with-which’. I use these Heideggerian terms, in preference to everyday general terms like purpose, goal, context and personnel, because they are directly related to the phenomena of everyday equipment (Dreyfus, 1991). By applying his choice of words for equipment I am able to draw attention to the actual ‘thingness’ of the iPad and our human subsistence or ‘being’ with an everyday tool.

The interpretation of Heidegger’s language is further complicated by its translation from German into English. The original German words for Heideggerian terms do themselves ‘say something’ and they have unique qualities which are notoriously difficult to translate (Dreyfus, 1991). The phonology and sense of the German word may be lost or distorted in English translation, for this reason some of the original German words are included in my text. A glossary of these Heideggerian terms and other useful terminology may be referred to in Appendix 1. Heidegger’s idiosyncratic terms related to his question of technology and his tripartite care structure have now entered the language of the interpretive phenomenologist. Many of his words are commonly used by researchers in their original German form and I have chosen to do likewise. For instance, *Dasein*, ‘being-in-the-world’, literally translated as ‘there

being' (Mulhall, 2013), is especially important as it is the 'ultimate structure of Heidegger's ontology and his analysis of everyday existence' (Ihde, 2010, p.43). *Dasein* refers to the capacity of human beings to wonder about and comprehend their existence, because it matters and is important to us (Cohen, et al., 2000; Conroy, 2003; van Manen, 2016).

Heidegger stated, 'that "being" as it is first and for the most part in its average everydayness', is where our understanding and meaning of our existence may lie (Heidegger, 1927, p.20). Heidegger sought an ontology of the 'being' of everyday objects, how our existence is grounded in familiar bits of equipment (*das Zeug*) that we use in our everyday life and take for granted (Kaufer & Chemero, 2015). This collective term of Heidegger's encompasses more than the normal usage of the word equipment, it is expanded to include everything of cultural and practical significance, including buildings, furniture, tools and raw materials (Mulhall, 2005). Heidegger also devised specific terms to describe our 'background familiarity' with our tools, such as 'availableness', 'ready-to-hand', 'present-at-hand' and 'unready-to-hand'. I apply these Heideggerian terms in my interpretations of my participants' iPad experiences, to reveal something about the tool itself and to aid understanding as to how the phenomenon of iPad adoption might disclose (*Erschlossenheit*) into 'a clearing' (*Lichtung*) hidden aspects of our professional practice.

I intentionally apply Heidegger's care structure of *Dasein* and his distinctive words for describing these concepts into my thesis. His particular terminology acts as a sense-making filter for understanding my participants' iPadagogic lived experiences. *Dasein* is to be 'thrown out' (*Geworfenheit*) into a world of existing objects and everyday activities, and into a potentially informing and existing condition 'already-having-been', an 'existential' called 'facticity'. Heidegger reserves this term 'facticity' for the determinateness of *Dasein*. Therefore, in my study the iPad may be considered as already having been taken up in our teaching existence even if it is disregarded or neglected by some lecturers. This being of existence, a 'pressing-into-possibilities', matters to us and is concerned or occupied with everyday coping or 'being-fallen'



(*Fallenness*). Heidegger's philosophy explains that when people are in concerned mode, in 'fallenness', they become wrapped up in the present, are lost in a public world and lose sight of their authentic (*Eigentlich*) self. Inauthenticity (*Uneigentlichkeit*) enables our everyday coping in the world. However, in stepping out of our hurried everydayness we are able to reconnect with our authenticity (Young, 2002). Heidegger's ontological structures enabled me to understand and interpret my participants' behaviours of conformity, frenzied activity and self-analysis (Young, 2002). As well as encountering our world through skillful and purposeful use of tools, Heidegger denotes our human existence by three interrelated 'existentials' structures, which influence the care structure of *Dasein* and form the core of Heidegger's philosophy. I employ Heidegger's care structure in the context of my thesis to arrange my findings and to assemble the meanings iPad adoption had for my participants. Heidegger's care-structure 'existentials' are our mood or affect, how we sense and find ourselves in situations (*Befindlichkeit*), our capacity to interpret and do things (*Verstehen*), our speech or telling (*Rede*) and our idle talk or hearsay (*Gerede*) (Gendlin, 1979; Dreyfus, 1991). *Dasein* our 'being-in-the-world' is also 'being-with-others' (*Mitsein*) and caring for others (*Sorge*) (Finlay, 2011; Pascal, 2010; Ihde, 2010). This is revealed by our concerned engagement in the world (*Besorgen*) as a direct result of our awareness of time (Hornsby, 2010). Heidegger suggests that it is through the familiar but hidden everyday environment and *Dasein's* 'existentials' in the care structure (mood, interpretation and talk) that light is cast on the truth (*Aletheia*) in a 'clearing of being', or 'light' (*Lichtung*) (Ho, 2017). *Lichtung*, as a clearing in a forest where 'being' is illuminated, is Heidegger's metaphor for 'phenomenological seeing'. I apply his term *Lichtung* to assemble my own phenomenological 'seeings' of lecturers' iPad adoption.

So what about Heidegger's Time? *Dasein* is temporality (*Zeitlichkeit*) 'because 'being' is comprehensible only on the basis of the consideration of time' (Heidegger, 1927, p.22). Heidegger viewed our historicity as ineradicable. Time gives our existence context (Wilson, 2014), and unpicking our past can make apparent horizons of understanding about our existence in the world

(Mulhill, 2013). Daseins temporal structure or our subjective lived time our era, our past, present and future all influence our interpretation of the world at a particular and present moment (Lavery, 2003; Lindsey, 2006). Our past, present and future therefore commingle into a single time structure, as our understanding is a going back to our authentic present while also going forward into our future possibilities (Gendlin, 1979). Our fore-structure of understanding ‘pre-understandings’ shaped by our historicity influences our future interpretation ‘for-having’, our viewpoint in making an interpretation ‘fore-sight’ and our assumptions ‘fore-conception’ (Kumar, 2010; Tuohy et al., 2012). A circle of understanding is created by the fore-structure of *Dasein*, and the circle may be entered at any time or place (Kremer, no date). Our cyclical oscillation between these different time zones is what distinguishes humans as interpretive beings and is emblematic of the hermeneutic circle which is a key feature in Heidegger’s ontological phenomenology (Vandermause, 2011).

My own everyday experience of iPad adoption is presented in table 4.2 and figure 4.1 to illustrate how Heidegger’s philosophy and special language can be useful in exploring things that matter about iPadology and what iPad adoption might mean to the lecturer.

*Table 4.2 Personal Reflection on iPad Adoption using Heidegger’s Care Structure*

I tried to use the iPads in class today to support my teaching on healing environments. I found my own teaching environment stressful because of application issues with the technology. Ironic considering the title of my lecture. Initially the key could not be found to release the iPads from the workstation, and then the cables they gave me were incompatible with the device and the computer. This technical hiccup, along with my unfamiliarity with the iPad, made me highly anxious and diminished the effect and value of my teaching activity. I felt I lost control of my teaching. I allowed the students to use their own devices or their iPads themselves in their own way. Why am I trying to use the iPad for teaching when it serves to complicate my work? Honestly, I would rather not bother. When I am close to the rawness of a difficult iPad adoption experience, I feel re-united with my own internal voices, my real self. I think, “I am not comfortable teaching like this, I am making myself do it, because I think I should”. It is like Orwellian doublethink: ‘to know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously

two opinions, which cancel out, knowing them to be contradictory and believing in both of them...' (Orwell, 2000, p.40). These are the slogans on the white face of the HE Ministry of Truth:
















TECHNOLOGY IS HUMAN  
CONNECTION IS ISOLATION  
EMPOWERMENT IS VULNERABILITY

Do I want to go through a similar iPad teaching experience again? No. But I want to teach well and if 'Big Brother' wants it,' I will use the iPad. (Notebook extract- November 2016)

I was thrown into a teaching experience with the iPad where the equipment (*das Zeug*) did not work as I expected. I experienced the device as not being in 'readiness-to-hand' (*Zuhanden*) and this demanded 'circumspection' on my part to try and resolve the problem. Heidegger explains 'readiness-to-hand' as our practical, skilled and active engagement with tools where the tool becomes invisible and our focus can be dedicated solely to the task (Ihde, 2010). Once the tool did not work, the iPad became noticeable to me as an 'present-at-hand' (*Vorhanden*) thing and I thought about it not being useful for its teaching purpose. Heidegger's concept of the 'referential totality' of equipment is useful here. It explains how 'myself' as a strand in the web structure of equipment became broken, resulting in a thread breakage of the equipment's 'referential totality'. In fact, the situation was more complex because I had never acquired enough skill to really experience the device as invisible. This Ihde (2010, p.124) calls 'present to hand slag' and accounts for my heightened disembodiment and discomfort with the device. My normal workday task became unsettled, my iPad became recognisable as 'unready to hand' (*Unzuhanden*) and this made me reflect on my teaching practice. My scepticism about the iPad for teaching became palpable as anxiety (*Angst*). Inwardly and outwardly anxious in the teaching situation, I became destabilised and 'not-at-home' (*Unheimlich*). In applying Heideggerian philosophy and terms, my 'present to hand' iPad attuned me to my angst, bringing me face-to-face with my 'unhomeliness' and what engagement with the tool meant for my teaching. In the present moment, my course of action for coping was to problem solve and allow my technology capable students to manage their own learning with the device. However, my use of the iPad for teaching 'was-for-the-sake-of-the' students tapping into the Heideggerian idea of *Dasein* as with others (*Mitsein*) the existential state of concern and the cultural and historical conditions attached to sharing the world and dwelling with others (Conroy, 2003; Wheeler, 2011). My experience of the iPad being 'unready-to-hand' was disturbing because it touched on something that mattered to me, my care for myself, how I want to teach, and my students' learning. Heidegger suggests that the mood generated by our 'present-to-hand' mode of encounter with equipment discloses our state of 'being-in-the-world'. This reveals what is meaningful to us in the world Conroy (2003), and prompts consideration as to whether we want to make different choices or make a stand for how *we want* to live in the world (Mulhall, 2013). My anxious mood prompted me to question my pedagogical practice and my text discloses my

contradictory existence entering into the *Lichtung*. That is, my double thinking, in wanting but not wanting to use the iPad for teaching. This led to my guilt and my envisioned future (*Umwelt*) of conformity in HE, to ‘They’ (*Das Man*). I start to question, ‘Do I really want to be saddled with teaching like this?’ Overleaf, is an illustration of the care structure and the existentials of *Dasein* as taken from my personal account.

Figure 4.1 My Care Structure and Existential Features of Dasein

<p>TEMPORALITY</p> 	<p>LICHTUNG</p>  <p>A CLEARING OF LIGHT</p>	<p>ALTHEIA</p> <p><i>Double think</i> I do not like teaching with the iPad</p> <p>I will teach with the iPad</p>	<p>CARE STRUCTURE</p> <p>Care for the students learning</p> 	<p>SPEECH ARTICULATES</p>  <p>UNDERSTANDING</p> 
<p>A PAST</p> 	<p>MOOD</p> <p>ANXIETY</p>  <p>Authentic self</p>	<p><i>DISCLOSURE OF</i></p>	<p>THROWNESS</p>  <p>Teaching with the iPad</p>	<p>I am making myself do it because I think I should not because I really want to</p>
<p>A PRESENT</p> 	<p>IDLE TALK</p> <p>Falling into the 'they'</p> <p>I will use the iPad.</p> <p>CONFORMITY</p> 	<p><i>TRUTH</i></p>  <p>I am angry that by using the iPad I have been made to feel vulnerable and doubt my teaching</p>	<p>FALLING EVERYDAY COPING</p>  <p>Inauthentic self</p> <p>Keep trying to use the iPad for teaching</p>	<p>CONTRADICTION AND GUILT</p>
<p>A FUTURE</p> 	<p>ACTION</p> <p>Let go of control</p> 		<p>EXISTENCE TWO FACES</p> 	

## 4.8 Chapter Summary

This chapter has mapped the research paradigm and justified the suitability of Heidegger's ontological phenomenology for answering a research question about our being-in-the-world with technology. Heidegger's care structure of *Dasein* reveals how hidden understandings of our existence may be sensed through our moods, are disclosed through our everyday practice with equipment, and are articulated and shared through speech. Our knowledge of everyday existence is informed by our temporality, care and intersubjectivity. Chapter 4 ends with a tabulation of Heidegger's key philosophical tenets as gleaned from the literature and configures these tenets into methodological principles and methods for my study. Chapter 5 will look in detail at the phenomenological methods and how they were applied to the research, especially the reduction, the hermeneutical circle and the phenomenological and hermeneutic interviews.

Table 4.2 Identification of Methodological Guidance and Methods drawn from Heidegger's original philosophy of Ontological Phenomenology.

Heidegger's Philosophy	Methodological Guidance	Phenomenological Method
<p><b>Ontological</b> the meaning of being. (<i>Dasein</i>)-we can wonder about our existence and are self-interpreting beings (van Manen, 2016).</p>	<p>To start with and continue to <b>wonder about everydayness</b> during the research process (van Manen, 2016).</p>	<p><b>Phenomenological Attitude</b>  <b>The Ontological Reduction</b>  <b>Epistemological Reflection</b></p>
<p>Our existence is <b>inseparable</b> from being in the world. We exist as a being in and of the world-(<i>Umwelt</i>) (Lavery, 2003).  <b>Care</b> is an existential dimension of <i>Dasein</i> and being in the world (Wheeler, 2011). Understanding is <b>moody</b> (Gendlin, 1979).</p>	<p><b>Existentialia</b>- moods and interpretations are always present, with different ones dominating at different times (Heinonen, 2017) and are actively explored (van Manen, 2011).</p>	<p><b>Modalities</b>-Spatiality, corporeality, temporality, relationality and materiality (van Manen, 2016).  Technology background taken for granted, embodied, alterity and hermeneutic (Ihde, 1990).</p>
<p>The hidden meaning of our existence may be understood through exploring human experiences of 'everydayness' and our <b>encounters with everyday objects</b> (<i>Zeug</i>) (Lindsay, 2006; Ihde, 2010).</p>	<p>Begin with and <b>stay true</b> to the participants' individual and unique <b>pre-reflective lived experience</b>. The exploration of our being is understood through <b>lived everyday experience</b> (Horrigan-Kelly et al., 2016).</p>	<p><b>Dwell in the language</b> of the participants (Ho et al., 2017).  <b>The Phenomenological Interview</b>  A reflexive reliving (van Manen, 2016) to obtain descriptions of lived experience (Giorgi, 1997).</p>
<p><b>Das Man</b>  We are social beings and conform to socio-cultural expectations (Pascal, 2010) Exploring the world in the context of <b>being with others</b> (<i>Mitsein</i>) (Conroy, 2003).</p>	<p>Research is a <b>caring act</b> (van Manen, 2011) understanding the world of the person in the world as a whole. Process is <b>intersubjective</b>. Interpretations are made meaningful through <b>shared understanding</b>.</p>	<p><b>Co-Creation of Meaning</b>  <b>The Hermeneutic Interview</b> (Heinonen, 2015).</p>

<p><b>Understanding is gained through interpretation.</b> It is human to interpret, and we are capable of finding meaning in our lives (Kumar, 2012). <b>Language</b> makes known what matters in our existence.</p>	<p>Employ thoughtfulness to uncover meaning embodied in the human experiences <b>in texts of life</b> (van Manen, 2014).</p>	<p>Interpretation is achieved through the <b>hermeneutical circle</b> (Grondin, 2016) and the <b>act of phenomenological writing</b> and re-writing (van Manen, 2011). An <b>artistic dimension</b> is applied to the write up (Finlay, 2011) Interpretations are <b>co-created</b> with the participants by conducting a hermeneutic interview.</p>
<p>We share culture, history, practice and language. <i>Dasein's</i> <b>temporal structures</b> of past, present and future <b>influence our interpretation of the world.</b> We are unable to stand outside of our own experiences and therefore our understanding is always before us (Kumar, 2012).</p>	<p><b>Pre-understandings</b>, values, cannot be put aside in the research process (Lavery, 2003; Tuohy et al., 2012). <b>Historical context and cumulative subjective</b> experiences are a central concern as they connect us to our understanding of the world.</p>	<p>The researcher <b>self-reflects</b> openly on his or her own experiences and pre-understandings. Use of the <b>ontological reduction</b> method and the memoing of events in a <b>researcher notebook</b> (Sloan &amp; Bowe, 2014). Hidden meaning is drawn out and interpreted in relation to the person's background and the larger context (Conroy, 2003).</p>



# **5 Heidegger: An Interpretive Phenomenological Method**

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## **5.1 Introduction: Is There or Is There Not Any Method?**

Phenomenologists argue that no method, in the sense of a set of rules, prescribed steps or techniques exist to enable access to lived experience (van Manen, 2016; Gadamer, 2013; Finlay, 2011). There was no neatly packaged Heideggerian method for me to emulate. My method, including my data analysis, has stemmed from my scholarly contemplation of Heidegger's philosophy, his ontological reduction and my use of reflectivity in seeking meaning from my participants' shared lived experiences. Despite the claim of the absence of any 'method', there are two important processes which can be conceived as method in Heideggerian interpretive phenomenology. These are the reduction and the hermeneutical circle; both processes are recognisable in my study and will be described early in this chapter. The chapter will revisit my anticipated positionality on iPad adoption, describe the participant recruitment, the collection, protection and analysis of the data, and discuss the ethical considerations related to my study.

## **5.2 The Reduction**

The reduction is regarded as the principal 'method' of phenomenology (van Manen, 2016). Reduction is a term used to describe how the researcher breaks through the taken for grantedness of everyday experience to access the meaning structure of a phenomenon (Heinonen, 2015). The reduction relies heavily on the attunement of the researcher to the phenomenon, and from a Heideggerian perspective, it is heavily dependent upon the researcher as the instrument of the research. The onus is on the researcher to sustain reflexivity, to be sensitive to the subtext hidden in the interview conversations and to strive for depth in their interpretations. This is fundamental to Heidegger's interpretive 'method'. Van Manen (2016) explains phenomenology can only be fathomed if the researcher attends to the reduction, as achieved by practising thoughtfulness, adopting a phenomenological attitude, an openness of mind and a mood of wonder.

In the same way that there are many genres of phenomenology, various types of reduction are distinguishable, the four preparatory elements of the reduction proper, namely, heuristic, hermeneutic, concreteness and approach and then other specific varieties, that is, eidetic, ontological, ethical, radical and originary (van Manen, 2016). These reduction types may be used in concert or they may be incompatible and impossible to integrate between the different phenomenological traditions (Adams, 2008). Heidegger's interpretive phenomenology does not concur with the Husserlian version of the phenomenological attitude and his methodological epoché of bracketing (Pascal, 2010). Instead of a suspension of pre-understanding, Heidegger's reduction requires the researcher to make explicit their own presuppositions as they enter the hermeneutical circle and to engage in ongoing epistemological reflection as other preconceptions may emerge during the interpretive process. My positionality was declared in section 1.5 pp. 29-31 and will be revisited in section 5.3. The following tabulation 5.1 draws on the work of van Manen and identifies the reduction types applicable to Heidegger's ontological phenomenology. The table outlines my method as informed by the reduction including my: entrance into wonder; my employment of epistemological reflection; my co-creation of the interpretations with my participants; my engagement with the hermeneutical circle; and my adoption of a creative analysis and creative writing approach.

5.1 Table The Heideggerian Reduction and its Application in the Study

Reduction	'Method'	Heidegger	'My Method'
<b>PROPER</b>			
<b>Heuristic (discovery)</b>	An initial sense of <b>wonder</b>	Finding the <b>extraordinary in the ordinary</b> everyday experience.  <b>'Things thinging'</b>	What is iPad adoption really like? What does it mean? I describe <b>my entry into wonder</b> at the phenomenon in Chapter1 and sustain my wonder in subsequent chapters.
<b>Hermeneutic (interpretation)</b>	<b>Openness</b> and critical self-awareness	The researcher cannot put aside pre-understandings but must reflexively <b>acknowledge own private feelings</b> , preferences and inclinations.	I have shared rather than shed my own experience. I have been explicitly reflexive by including my own everyday reflections in reflexive voice. These acknowledge <b>my position</b> , reveal my pre-understandings and evidence my ongoing <b>epistemological reflexivity</b> to gain insight and avoid one-sided understandings.
<b>Concreteness (specific communication)</b>	Avoidance of theorising and abstraction in <b>favour of concrete experience</b>	To the things themselves. <b>Go back to the beginning</b> the experience as lived.	I have co-created meaning by dwelling with, listening to and conversing with my participants. The <b>findings arise directly from their lived experiences</b> and our <b>intersubjective sharing</b> rather than my personal subjective feelings.

<b>Approach</b>	Each inquiry is <b>invented anew</b> . Relies on-creative insight, interpretive and linguistic sensibility and <b>scholarship</b>	No such thing as one phenomenology. <b>Reduction is not an end</b> , but a returning to the world as lived in enriched fashion	I undertook <b>scholarly activity to discern</b> and embed Heidegger's philosophy <i>Dasein</i> , his ontology of phenomenology, and his philosophy of technology into the fabric of my study.
<b>TYPES</b>			
<b>Ontological Heidegger</b>	A mode of being - understanding the world as <b>an event of being</b> . The study of meaning through <b>reduction and deconstruction</b> .	The meaning of things involves a showing and hiding, a <b>concealing and unconcealing</b> . <b>Reduction is never complete</b> ; we only partially unconceal the meaning of the phenomena. Applying <b>hermeneutics</b> , the theory and practice of interpretation.	I engaged in the hermeneutic circle moving back and forth between the parts and the whole of my participants' texts. I <b>deconstructed</b> the texts to reveal things which might otherwise be passed over, remain hidden or go unacknowledged, and to reveal hidden meaning (Rolfe, 2004)
<b>Originary/Inceptual</b>	<b>A flash of insight</b> An understanding of a phenomenon and ourselves as humans. <b>Examples of richness</b> ( <i>Inbegriff</i> ) and uniqueness	<b>A birth of meaning</b> The beginning is sought in the primordially of lived experience	I have included an <b>artistic dimension</b> in my write up, as favoured and embraced by Heidegger. Myth & legend are integrated into the findings to deepen and enrich understanding of the phenomenon. I exerted patience in waiting for insights to emerge from my participants' pre-reflective experiences (preduction)

### 5.3 Heidegger's Hermeneutical Circle

The hermeneutical circle was first mentioned in the methodology chapter (refer to 4.7, p.98) as the integral feature of the temporal and care structure of Heidegger's *Dasein*. In this study the hermeneutical circle supports the interpretive phenomenological methodology and is also applied as a data analysis method for the interpretation of the phenomenological text (refer to section 5.7) (Mulhall, 2013). Sebold et al. (2017) and Grondin (2016) state that in Heideggerian phenomenology the hermeneutical circle depicts *Dasein* as 'a being' with a life that is cyclical and whose understanding is guided by their history, expectations and questioning. Mulhall (2013) defines the hermeneutical circle as a holistic structure, an infinite and self-perpetuating cyclical process, with no interpretation free moment, no end point or conclusion.

Heidegger suggests that humans have learnt to interpret human experience by entering and engaging in the hermeneutical circle. By moving backwards and forwards between our future, past and present temporality, a person might reconsider their earlier anticipations so as to revise and form new understandings about their experience of the world (Mulhall, 2013). The Heideggerian ontological reduction claims that no one makes an interpretation from a neutral position. As part of Heidegger's interpretive research method the researcher needs to enter the hermeneutical circle correctly, by acknowledging their own anticipations and engaging in the ongoing destruction of false anticipations (Sebold et al., 2017). In the 2013 film *About Time*, the closing words of the time-traveller Tim reflect how our temporal existence occurs alongside other people, a 'being-with' (*Mitwelt*) in Heideggerian terms:

'We are travelling through time together every day of our lives. All we can do is do our best to relish this remarkable ride.'

Our individual life experiences are unique to us, but we encounter our life experiences intersubjectively and in a shared space. *Dasein* is therefore to be alongside others in the world, and it concerns us what others do or say to us.

Adopting the iPad is, therefore, intersubjective, part of the ‘They-self’ of a lecturer’s work-life and the group identity of being a health care educator and practitioner. *Dasein* falls in everydayness into the ‘they’ and idle talk (*Gerede*) which is unquestioning conformity. Although intersubjectivity and individual subjectivity are different, they exert a mutual influence on our interpretation and sense making of ‘being-with-others’ in the world.

When I entered the hermeneutical circle my iPad enquiry was based on my concern for my colleagues’ wellbeing, and my anticipatory structures (*Orchestrator*) that learning to use the iPad might bring challenges and hardship. These anticipations concern my own ‘preunderstanding’ (*Vorhabe*), ‘fore-sight’ (*Vorsicht*), and ‘fore-grasp’ (*Vorgriff*), and are based on times when digital technology had disabled and disrupted my past work-life. During the analysis I needed to remain mindful of my anticipatory structures and enter the hermeneutical circle, as suggested by Heidegger (1927), in a constructive and non-vicious way (Grondin, 2016). I realised my past and everyday idle chatter (*Gerede*) could lead to negative anticipations and these needed to be sorted through self-understanding (*Auslegung*) and revised and replaced by new understandings through ‘deconstruction’. At the outset, I was cold and cynical about the iPad, like a salamander I resisted its Promethean fire. Within the hermeneutical circle, time passed, and I engaged in ongoing epistemological reflection. Openness to my own anticipations and the idle chatter of others resulted in ‘a clearing up’ of understandings (*Auslegung*) Grondin (2016, p.7), completing my process of care (Sebold, 2017). More accurate understandings of iPad adoption for learning were acquired. I became warmed by my own success at using the iPad for learning and research and by the stories told by my Promethean participants for whom the iPad had lit creative fires in their minds. During the research process, my participants and myself were simultaneously touched by the research context and our interview conversations. This is called the double hermeneutic (Smith et al., 2009). However, when it comes to the iPad for teaching, I remain chilly about its application to pedagogy; an unwarmed salamander. Like the skeptical young man Lorenzo in Dr. Young’s poem *Night Thoughts*, I require further support and guidance to be converted. However,

within the hermeneutical circle I retain an open mind, who's to say one day in the future I could be touched by someone else and their iPad's fire:

“Oh, what genius must inform the skies!  
And is Lorenzo's salamander heart  
Cold and untouched amid these sacred fires?”  
(Night Thoughts, Night 1X and Last: The Consolation, Dr. Young)

Heidegger claims in his *Letter on Humanism* (1945) that our language, our speech and linguistic composition (*Gegliedert*) is what brings the unspoken words of our being into visibility and understanding (Hornsby, 2010; Gendlin, 1979). Heidegger believed that close interpretation of an author's text might reveal understandings of our ways of being in the world lying hidden in the text (van Manen, 1990). Hence, Heidegger's emphasis on hermeneutics, the practice of interpretation, and the significance of the hermeneutical circle to his and my own phenomenological 'method':

Thinking gathers language into simple saying. In this way language is the language of being, as clouds are the clouds of the sky. (Heidegger, 1945)

## **5.4 Recruiting My Participants**

A non-probability purposive sampling method was used to recruit the allied health professionals and nurses for my study. This type of sampling is usually recommended when a researcher needs to select participants who have some experience of the phenomenon under study and who can potentially provide rich data (Denscombe, 2007; Ritchie et al., 2014). In interpretive phenomenological research the participants are key to the inquiry of 'the something', the phenomena to be explored. This means it is imperative the chosen sample group have experiences of the phenomena under study for sharing. Therefore, lecturers disengaged with iPad adoption were excluded. As an 'insider' researcher with 'insider' knowledge it was possible for me to handpick colleagues for interview whom I had noticed using the iPad during my everyday work life. I made contact with my colleagues to request their involvement in the research either by email

or by face-to-face meetings. In my sampling rationale lecturers for inclusion in the study needed to meet any of the following criterion:

- they had experienced an event with the iPad and had a particular story to tell,
- they used the iPad regularly for administration or were attempting to use it,
- they were actively engaged in using the iPad for their pedagogy or had tried to engage,
- they were receptive to sharing everyday experiences of their iPad adoption.

The sample group were homogeneous because they had all experienced the iPad deployment in the study context. However, they were heterogeneous in other characteristics, for example, age, gender, professional group, length of service, career stage and their familiarity with the iPad. The composition of selective considerations in interpretive phenomenology are unimportant as there is no intention to generalize the findings from the sample to the wider population. The study inquiry is about the phenomenon of iPad adoption, ‘the something’ and not the person. Therefore, it is the participants’ ability to share stories of the phenomenon of iPad adoption that is essential to their selection for the study, rather than their demographic profile. For this reason, and also to protect anonymity, descriptive vignettes of the participants have not been included in this study. Table 5.2 displays my participants’ information and only reveals age band and health and social care discipline. The table shows over half of my participants already had familiarity in using the iPad prior to the university deployment and were aware of its functions. The key phenomenological reasons for selecting my twelve participants were: active engagement with the technology for teaching (Kenneth, Bella, Diego); regular use of the iPad for administration and communication (Myriam, Felicity); strong emotional responses to iPad experiences (Matthew, Daniel, Karen); and having some iPad stories to tell (Dominic, Fifi, Alina and Magnus).



Purposive sampling is commonly employed for phenomenological research as it enables access to people with various and unique experiences van Manen (2016), and it is neither costly nor time consuming (Denscombe, 2007). However, one disadvantage is the researcher can make an error of judgement in their selection and some of my participants were less able in sharing deep experiences of iPad adoption than others. Twelve lecturers were interviewed. A number suggested suitable by van Manen (2016) for gaining enough iPad accounts to produce a phenomenological text (although he also suggests sample size is irrelevant in interpretive phenomenology) and sufficient for research at a professional doctorate level (Smith et al., 2009). The setting and rationale for the iPad deployment was outlined in Chapter 1.

Table 5.2 Participant Information

Interviews & length of interview		Pseudonym & Reason for Selection	Age	Health and Social Care Discipline	Experience with the iPad prior to deployment	
1.Phen	2.Herm					
1	Yes 00.47.17	Yes 00.25.31	Karen Karen had expressed anxiety regarding iPad adoption for pedagogy and she experienced strong emotional responses to her iPad usage.	Late fifties	Allied health professional (AHP)	Previous private use with own iPad
2	Yes 00.40.15	No. Left and moved far away	Myriam Myriam had used her iPad excessively for administration and this had impacted on her work life balance and wellbeing.	Late fifties	AHP	No previous experience
3	Yes 01.02.40	Yes 00.34.46	Diego A met Diego carrying iPads on his way to teach. I was aware he was engaged in experimentation with iPadagogy.	Mid thirties	Nursing	No previous experience

4	Yes 00.54.51	Yes 00.23.57	Fifi Fifi was a competent iPad user but she used the tool with discernment.	Mid forties	Nursing	Previous private use with own iPad.
5	Yes 01.06.03	Yes 00.23.18	Daniel I was aware Daniel had attempted to adopt the tool for teaching. He was frustrated with his iPadagogy progress.	Mid thirties	Nursing	No previous experience
6	Yes 00.53.08	Yes 00.40.59	Matthew I was aware Matthew had broken his iPad and had stopped using it for a period of time.	Early fifties	AHP	No previous experience
7	Yes. 00.53.19	No Left	Dominic Dominic depended on the tool for his own doctoral study and self-development.	Mid fifties	AHP	Previous private use with own iPad.

8	Yes 00.43.36	Yes 00.18.11	Kenneth Kenneth was a very confident iPad user. He regularly used the iPad to teach and for facilitating mobile learning.	Mid sixties	AHP	Previous private use with own iPad.
9	Yes 01.15.58	Yes 00.41.31	Bella Bella had used anatomical applications on the iPad to teach. She was very positive about the functionality of the device.	Mid sixties	AHP	Previous private use with own iPad
10	Yes 00.38.37	Yes 00.32.20	Magnus I was aware Magnus had not adopted the tool fully but he was beginning to transition in his approach to using the iPad in class.	Early sixties	Social Care	No previous experience

11	Yes 00.21.23	Yes 00.33.40	Felicity Felicity used the iPad excessively to manage her work. She also had strong emotional responses to the device.	Early fifties	Social Care	No previous experience
12	Yes 00.50.18	No. Left and moved far away	Alina Was recommended to me by a colleague as someone with past experience in iPadagogic innovations.	Mid fifties	Nursing	Previous use of iPad in teaching at a different university

## **5.5 Data Gathering: Interviews and Notebook**

### **5.5.1 The Interview**

The interview is the sole but singularly important data collecting method for my study. Using talking to collect data is a commonly used, substantive and approved method for gathering experiential material in phenomenological research (Cohen et al., 2000; Bevan, 2014; Ritchie et al., 2014). My choice of interviews is further legitimised by Heideggerian philosophy, as knowledge of our being in everyday practice is believed to be revealed through our dialogic intersubjectivity (van Manen, 2016). The interview in a Heideggerian interpretive study is intentionally conversational in nature to foster collaboration and has a specific purpose in capturing experiences as they are lived through (van Manen, 2016). My interviews had two different but significant functions. Firstly, for gathering and exploring participants' experiences of everyday life. Secondly, to provide opportunity for shared reflection and interpretation of the meaning of those lived experiences (van Manen, 1990). From a Heideggerian, perspective the interview aims to uncover what it means to be and is requisite for the analytic process (Vandermause, 2011). Additionally, the interview must be conducted in a way that enables the co-creation of the nature and meaning of the phenomenon by the participant and the researcher (Vandermause, 2011). I followed the guidance of van Manen (1990) by keeping the two functions of the interview separate and carried out two interviews with my participants. An initial phenomenological interview for gathering context, and describing and co-creating the stories, a 'pointing to' meaning. In addition, a later hermeneutic interview for the co-creation of the interpretations and new understandings, a 'pointing out' of meaning (Giorgi, 1997; Gadamer, 2013).

### **5.5.2 The Pilot Interview**

Only employing interviewing for data collection was also a pragmatic decision, informed by the piloting stage of the study design. The pilot was carried out in the autumn of 2015 with the purpose of checking the viability of an interview guide, and to give myself practice and confidence in using it (Bryman, 2012). A nursing colleague assisted with the piloting. She was not a member of my sample

but was a technical champion within the university with expertise in e-learning and a confident iPad user. I had initially planned to ask my participants for additional written or drawn reflections of their lived experiences as part of the data collection, as recommended by (Bryman, 2012; Edward & Welch, 2011). However, the piloting phase made apparent that written reflections were likely to take time to materialise from the lecturers, and the extra activity would consume more of their work time. Furthermore, feedback from the piloting stage revealed that the written medium derived similar content to the interview. Extra data collection methods were deemed unnecessary and a decision was made to focus full attention on the interview. van Manen (2011) also suggests that writing and drawing initiate a reflective attitude, making it harder for the participant to stay with an immediate lived-through experience. The piloted interview guide may be referred to in appendix 2 and was found to glean relevant data. However, as I became more knowledgeable of Heidegger's ontological phenomenology I realised his methodology advocated an unstructured and freer conversational style of interview. Therefore, the semi-structured guide sheet became redundant to the study (Morse, 2015). However, the guide did accompany me to the interviews as a 'comfort blanket' for the first couple of interviews (Bevan, 2014). The piloting exercise also gave opportunity to practice using the Voice Record Pro application on the iPad for recording the conversations. Using the iPad to record was a new skill to learn and it was beneficial to practice using the device with a person who was familiar and confident with the tool.

### **5.5.3 The Phenomenological Interview: The Researcher as Instrument**

I used phenomenological interviews to gather my participants' descriptions of their lived experiences of iPad adoption. A phenomenological interview needs to be conducted in a manner consistent with the chosen phenomenological methodology and by a researcher immersed in the genre of the phenomenological reduction associated with that methodology (Bevan, 2014). As the instrument of the research, my part was to sustain wonder and reflexivity, to actively dwell with my participants' experiences and to engage intersubjectively with my participants about the phenomenon in question, as we resided within the

hermeneutical circle. The data gathering occurred between May 2016 and March 2017. The skill in eliciting pre-reflective experiences through phenomenological interviews is often underestimated by researchers (van Manen, 2016) and to carry them out effectively requires skilled craftsmanship (Brinkman & Kvale, 2015). In my professional career, I have conducted many therapeutic and motivational interviews. However, this did not fully prepare me for the challenges I would face in facilitating my colleagues to share actual lived accounts of their iPad adoption in story form. In fact, my previous therapeutic interview experiences may have contributed to a counselling approach sometimes leaking into my interview style and a tendency to interpret too early. My participants offered their opinions, views and events easily. I found myself having to really concentrate on my choice of questions to elicit their experiences 'as lived'. On one occasion, I had a pulled-up short experience as I attempted to steer my participant towards sharing more about his lived experience of inner confidence with the iPad. I said to Kenneth, "You seem to have some inner confidence with the iPad?" He chuckled nervously and abruptly responded, "This is not a psychological interview?" He was quite right my line of questioning was psychological and not philosophical. In retrospect, it would have been more appropriate to say, "Can you describe for me a specific instance at work when you felt confident using the iPad?"

Finding the right questions and responses 'in the moment' of the interview demanded intense concentration on my part. I started the interview by asking an introductory question, "Do you remember what happened when you received your iPad?", I employed silence and probing questions, "Could you tell me more about that moment?", direct questions, "Do you think your previous iPad experience helped?", specifying questions, "Can you give me an example of a class you would never use the iPad in?", interpreting questions, "Please tell me if I haven't picked this up right?" and break off questions, "Thank you, and I'm going to come back to that later" (Bevan, 2014; Brinkman & Kvale, 2015). During transcription, I reflected on my interviews and noticed my interviewing errors, for example, sometimes using leading questions, interrupted too quickly or applying hasty metaphors and analogies that were not quite accurate. I also



began to worry whether the stories I had recorded were ‘phenomenological enough.’ This resulted in some loss of confidence and a need for some emotional shoring from my supervisors.

It is said, we can only understand phenomenology by doing it (van Manen, 2016; Finlay, 2011). We cannot make people respond to questions as we would like them to Bevan (2014), and the perfect interview is an unattainable ideal (Smith et al., 2009). I gained some comfort from these words, as my learning curve in phenomenological interviewing was steep and demanding. However, reflection on the interviews did make me more able to differentiate lived experience from other superfluous material, a skill that later proved beneficial for the analysis and reporting stages of my study. There were also moments when the conversational style of the interview resulted in my participants taking more of the lead spontaneously directing the conversation towards autobiographical accounts from their own life course:

The conversation moved back to Bella’s past. Her childhood memories of living in another country, and the significance of her parents in igniting her lifetime curiosity and love for technology. I felt a layer of perspiration forming on my face. Were we going off track? This was not about the iPad in particular. And yet her story was vivid and meaningful to her. Bella was so happy travelling back to significant technologies and people in her past. I could not stop her, so I chose to go with her. Back to her homeland. (Notebook extract: Interview with Bella, December 2016)

In retrospect, I should have had more confidence in myself as a research instrument. Bella’s retracing of her past was a good sign, as it signalled our engagement in the hermeneutical circle. By revisiting her past steps, Bella could step forward and towards a different and new understanding about her existence in the world with iPad technology (Mulhall, 2013). And I was able to step back and forth with her.

#### **5.5.4 The Hermeneutic Interview**

The hermeneutic interview was far more than simply a follow up interview. The second interview was integral for enabling myself and my participants to become co-collaborators in the interpretation of their lived experiences. The purpose of the hermeneutic interview was to facilitate reconnection with my participants and to co-create and deepen the layers of meaning already arrived at in my initial interpretations (van Manen, 2016). The second interview also allowed me to introduce my participants to the legend and mythology I had associated with their experiences and to share possible stories for textually structuring the write up of our findings. I completed nine second interviews between June and December 2018 and shared with these participants the preliminary analyses and interpretations I had gleaned from their initial transcripts. I sought my participants' assistance in deepening and co-creating new interpretive insights collaboratively. The original transcripts were long, rather unwieldy and did include information other than lived experience. I, therefore, produced a formulation sheet documenting my preliminary interpretations of the lived experiences. I used the formulation sheet for noting down key words, phrases and lived events worthy of revisiting with my participants for dialogic intersubjectivity and co-interpretation. My formulation sheets were structured around van Manen's lifeworld existentials, spatiality, corporeality, temporality, and spatiality and Ihde's types of human-technology relations, embodiment relations, background relations (technology as taken for granted), alterity relations and hermeneutic relations. The formulation sheets helped to focus the hermeneutic conversations on the lived experiences and their meanings. A sample formulation sheet may be seen in appendix 3 (permission for inclusion granted by my participant). At the time of the second interviews, four of my participants had already left the university. I could not access all of the relocated participants, but I did carry out two of the hermeneutic interviews in either the participant's own home or their new workplace. A new environment and a new time created a different dimension to the interview; I became aware that my colleagues had now moved on to a space with different priorities and concerns:

I felt Matthew was able to share more openly his experience of iPad adoption in his new work environment. But I also noticed him glance periodically at his watch, and then at his still switched on computer screen in the latter part of the second interview. Something had kicked off that required his attention as a manager, something that might have serious repercussions for people. The iPad was now less relevant and in his past. (Notebook extract: 2nd Interview with Matthew, August 2018)

### **5.5.5 Carrying Out The Interview: The Instrument as Participant & Researcher**

The interviews were carried out at the university, at mutually convenient times. My lecturer colleagues had busy schedules and it was important that I fitted around their timetabling commitments. I wanted them to feel relaxed during the interview and less preoccupied about rushing to their next lecturing task. Some of my participants were time pressured, but no one cancelled, perhaps an indication of their academic commitment to engage with research. A counselling room or a corporate interview room were pre-booked, normally for 120 minutes duration to allow for lateness, overrunning and an interview debrief (Finlay, 2011). The interview length was intended to be one hour, and the phenomenological interviews mostly ranged from 45 minutes to an hour, whilst the hermeneutic interviews were normally shorter falling between 18-45 minutes. Participants were emailed to remind them about the interview and the venue a few days before the interview. I normally arrived at the interview room fifteen minutes before the participant to tidy and arrange the room and to test the voice record application on the iPad for volume control and audibility. I paid attention to the ambience and cleanliness of the interview room, as subtleties such as chair position, lighting, room temperature and soft furnishings are important in creating a relaxed and private atmosphere conducive for a phenomenological interview. A visible and integral item of equipment necessary for the interviews was the iPad itself, as the tool had a role to play in the data collection, analysis stages and writing stages of my research. The interviews were all audio recorded, securely stored and replayed on the iPad, rendering me dependent on the instrument. I paid attention to the iPad before, during and after my participants' conversations:

I find myself talking to my iPad in those quiet moments before my participant arrives. Soothingly I say, “Don’t let me down Hermes, record well, this is important”. I explain to my participant how I will tap the iPad screen periodically during our conversation, to stop the screen dimming, and to make sure my iPad is still working. I am drawn to look at him, especially near the half hour when his essence recedes. On seeing the screen fade, I am invited to tap and return him to brightness. My participant and I both pause for a while to check on our non-human participant. “Is he OK?” “Is he still working?” There are times during the conversation when I do not notice my iPad. But when my colleague leaves and says goodbye we are at once reunited. On checking and finding the recording is OK I exclaim, “Well done Hermes, you recorded everything. All is well” (Notebook extract: December 2016).

My reflection describes how during the recording task I would occasionally catch sight of my iPad as potentially ‘unready to hand’ (*Unzuhanden*). Adams & Thompson (2011) propose that paying attention to technologies as actual research participants can help us to better understand the co-shaping relationship between our ‘technologies-in-use’ and ourselves. In light of their work, my iPad is explicable as an ‘interviewee’ at those times when the device is momentarily observed by my participant and myself. An interviewee whose ‘voice’ also supplies data about my co-agency (Adams & Thompson, 2011). My treatment of the iPad as a quasi-other, my reaching out to touch its screen on invitation, my alterity in naming the device and my habit of communing with the instrument like a human research assistant, all indicate my deepening embodiment with the tool. I named my iPad Hermes after the Greek god who brings messages to the gods, a name somewhat comparable with my own name, Angel, a messenger of god. Moules (2002) explains how Hermes is associated with the verb *hermeneuein*, to interpret. He is a clever enticer of interpretation and sometimes acts irreverently. It could be said that Hermes was more than an inanimate object, my instrument for collecting data, he had assumed the role of my mischievous co-researcher and suited his name.

My interviews were brought to closure with a short period of debriefing as recommended by Brinkman and Kvale (2015). I summarised key points, thanked the participant for their contribution and checked if there was anything else, they would like to add. Brinkmann & Kvale (2015) state how the briefing

may continue as an informal conversation once the tape recorder is switched off. This did occur in my study and I put time aside to accommodate and listen to my colleagues' off-the-record remarks. In this informal space, my participants expressed some of the added value of participating in the interview. For some it was a cathartic experience providing relief from pent up feelings, for others a rare and pleasurable opportunity to talk about their own teaching practice. A conversation, felt by one participant, as reminiscent of past and fondly missed clinical supervision. Finally, two participants were astonished at the insights they gained during the interview from sharing their pre-reflective experiences:

“Yes. It is about valuing yourself, that is really important. Now I would never have thought of any of this Cheryl when I walked through that door.” (Closure of Bella’s interview: December 2016)

“And so here I am nearly five and a half years into my career as an educator, having an ah ha moment about how I might actually use this iPad.” (Matthew’s interview: October 2016)

### **5.5.6 Notebook**

A small pocket notebook was used to log jottings, phrases, memos, observations, and insights worthy of note during the research process, including my own lived experience of iPad adoption. These spontaneous scribbles were used as memory joggers and later coaxed into recollections of my researcher experience. Memoing encouraged ongoing epistemological reflexivity and provided opportunity to regularly review my interpretations in light of my anticipations of the iPad phenomenon (Cohen, et al., 2000). Examples of my reflections are sprinkled throughout my thesis.

## **5.6 Ethical Considerations**

Lecturers may not immediately be perceived as a vulnerable group. However, everyone has the potential to become vulnerable in an interview situation (Iphofen 2011, cited in Brooks et al., 2014). The phenomenological nature of my research could potentially tap into my colleagues' insecurities about their technology competencies, giving rise to unexpected emotions and existential concerns about themselves as health professional educators. Although, I assessed any risk of harm to my participants as minimal, I had a duty of care to consider

an appropriate course of action if any lecturers did experience upset during or after the interview. My plan was to monitor the effect of the interview on the lecturer and at any signs of distress I would intervene by either checking if they wished to discontinue the interview, or stop the line of enquiry, or temporarily suspend the interview to offer empathy and support. I was able to refer lecturers, if necessary, to the employee assistance programme at the university for supportive counselling and staff development. Fortunately, none of these remedies had to be implemented in the course of the research.

Ethical care had to be considered and sustained throughout the entire research process, starting from the purpose of the study, through to the study design, the interview situation, transcription, analysis and finally in the reporting of any findings (Brinkmann & Kvale, 2015). My application for ethical approval prompted me to think in advance about any potential harm and risks my research might pose to my colleagues, and myself as an insider researcher. I identified potential risks by referring to the ethical guidelines of the British Research Association (BERA, 2011) (refer to appendix 4), the National Research Ethics Service (NRES, 2015) and my professional Code of Ethics, The College of Occupational Therapists (COT, 2015). My research proposal was approved by the university ethics committee in October 2015 (refer to appendix 5).

### **5.6.1 Informed Consent**

My participants are autonomous adults and were able to use their own volition in making decisions (Brooks et al., 2014). However, it was an ethical and educational research requirement to acknowledge and respect their capacity for deciding to participate in the study (Brinkman & Kvale, 2015). On invitation to participate my potential participants were provided with a brief explanation of the purpose of the study, an information sheet (refer to appendix 6) and a copy of the consent form (refer to appendix 7). An indication of the time commitment required for participation was made transparent and estimated at approximately three to four hours (BERA, 2011). I gave colleagues space and time to decide if they wished to participate and did not place any undue pressure on them to reach a decision. I did not give too much detail about sharing lived experiences as

preempting reflection prior to the interview could have jeopardized the collection of pre-reflective material necessary for the phenomenological research. Consent was revisited on the day of the interview, before the actual data collection commenced. The participant was informed of their right to decline to participate or to withdraw at any time during the study. A written consent form was signed by the participant to record their informed consent for; interviewing, audio recording, use of their verbatim extracts and inclusion of interpretations in the thesis and any future publications. I struck a balance between providing enough written and verbal information for informed decision making whilst supporting methods inherent in the research design (Brooks et al., 2014).

As the research was being carried out in the university workplace, I also needed to acquire consent for permission to recruit staff from the Heads of Department (HoDs) in each of the allied health and nursing disciplines. An explanatory email (refer to appendix 8) and a letter of endorsement (refer to appendix 9) were emailed to the HoDs. The return of the signed letter served as confirmation of permission to proceed with recruitment. To contact relevant gatekeepers is courteous and customary, as it enables HoDs to monitor research activity, its impact on the working day and to support their staff (Lee, 2005). The collaborative nature of the study was presented as an opportunity to engage in research activity. However, care was taken not to use this aspect of the phenomenological methodology as leverage for participation or to use pressure from HoDs for staff to participate. Brooks et al. (2014) suggest that informed consent can help to equalize power differentials in the data collection stage. My participants and I were of equal status as senior lecturers, I was not a stranger to them, and there was some biography-occupation matching. The power differential was perceived as neutral and there was already a degree of developed trust between my participants and myself as the insider researcher. However, my participants might have been concerned that as an 'insider', I could be harbouring ulterior motives for exploring their iPad adoption. This could have made them cautious in sharing their experiences openly with me. At the consent stage, I made it clear that I held no position of influence or allegiance to the iPad

deployment or the mobile learning strategy for the university (Brooks et al., 2014). Moreover, I explained how my study was humanistic and not determined by any technological desire to enforce the iPad on teaching practice. Rather my study was motivated by concern and care for lecturers in their everyday practice and intended to examine the choices they had made in adopting the iPad, the consequences of their choices and to explore their agency or co-agency with the device.

### **5.6.2 Confidentiality**

Internal and external measures were taken to protect the privacy of my participants. Full anonymity in qualitative research cannot be absolutely guaranteed, but the risk of traceability can be made more unlikely by using good research practice methods (Punch & Onacea, 2014). As an insider researcher, researching in my own work environment, the content of the research was in danger of subtly seeping into everyday conversations. Internal leakage is a pernicious threat to participant confidentiality and may be more of a real threat than external ones, for example, when colleagues enquired about my doctoral progress:

They asked, “What have you found then?” I replied, “Oh, people experience the device as monitoring them” “How ridiculous people are!” I did not agree, this was their experience, And, in speaking of them, I was winded by a sudden and terrible blow of disloyalty. (Notebook extract- October 2016)

As a result, I adopted extra caution in keeping everyday gossip and confidential research separate. I did not inform colleagues of who else was taking part (Green & Thorogood, 2004).

Internal and external confidentiality issues are prominent in the reporting of phenomenological research Brooks et al. (2014), as the findings are written discursively and include verbatim extracts. Some of my participants, and myself, would remain working at the university at the time my findings are reported. Maintaining anonymity is challenging, as it might be possible for individuals to recognise portrayals of their own colleagues. To shield collegial and personal in-house relationships from harm I took care with my reporting tone, choice of



words and content in my findings chapter. The following anonymisation techniques were used to assist in maintaining confidentiality: pseudonyms; careful selection of quotes; approximate terms for occupations; ages; and inclusion of minimal demographic material in the write up of the findings. The use of mythology, literature and metaphor may also provide some literary camouflage, as these stories take centre stage instead of individual biographic vignettes of the participants. No one else had access to the transcripts, I carried out all the transcribing myself to protect the privacy of my participants and the integrity of the transcripts (Welland & Mckenna, 2001). I had to exercise prudence in navigating the tension between faithful representations of my participants' authentic voice and preserving anonymity, as publication does result in the participants' material being made public. Brooks et al. (2014) suggest that to be ethical a study must do more than only provide an opportunity to 'give voice' and the value of the research needs to be made tangible. By providing space for reflection, the study aims to nurture the lecturer's personal development, and possibly encourage transformative experiences. Van Manen (1990) considers the value of phenomenological research is that if we concern ourselves deeply enough with it, it may well do something for us. New understandings may support my participants' wellbeing by encouraging authentic existence (*Eigentlich*) with iPad adoption in their everyday world (*Umwelt*) of HE.

### **5.6.3 Data Protection**

Participant data needed to be safeguarded during and after data collection and in adherence with the Data Protection Acts (1998, 2018). As outlined in the legislation, the availability of my participants' data was limited to what was adequate and necessary for the purpose of the research. Mauhtner (2012, cited in Brooks et al., 2014) suggests that it may be potentially harmful, unethical and unmeaningful for participants to witness later re-interpretations of their data from a completely different perspective or purpose. For this reason, verbatim transcripts are neither included in the dissertation submission nor will they be included any copies submitted for library deposition. The recorded and transcribed data will only be kept for as long as is necessary, in this instance

five-ten years after submission. After this time period, the data will be disposed of as confidential waste. The audio-recorded interviews are held securely on my password-protected iPad and are only accessible to myself. At home, the transcriptions were held on my password-protected computer and hard copies, including consent forms, were secured in a locked cupboard. The names of my participants and the aliases they personally chose or were assigned by myself, if this was their preference, were committed to my own memory. I asked my participants to select a pseudonym meaningful to them in real life, a practice deemed preferable to imposing a name (Vandermause & Fleming, 2011). Participant choice of pseudonym avoids the risk of attributing a name associated with a certain age, ethnic, social or age group and inadvertently causing offence (Dearnley, 2005).

## **5.7 Data Analysis**

Methods of data analysis for phenomenology are diverse, and each researcher is inclined to adapt and combine various recognised approaches to suit their own particular study (Laverly, 2003). Finding a formalised data analysis method for hermeneutic phenomenology proved elusive and was actually found to be unadvisable as individualistic approaches to data analysis are preferential (Finlay, 2011). As with the methodology, I have endeavoured to remain faithful to Heidegger's ontological phenomenology in my data analysis by honouring the ontological reduction and sustaining engagement with the hermeneutical circle. Whilst phenomenologists embrace the reduction during data analysis, they are averse to reductionism, in the form of data coding, developing categories, the grouping of data into general themes, abstraction and the employment of software for analysis purposes (van Manen, 2011; Finlay, 2011). I have, therefore, avoided such things. My phenomenological data analysis aligns itself to hermeneutics, the critical interpretation of text, and aims to distill and blend the direct, hidden and secret meanings in my participants' original transcripts into an evocative story (van Manen, 1990; Ajjawi & Higgs, 2007).

The hermeneutical circle is a salient and essential 'method' for interpreting my participants' texts as it stems directly from Heidegger's

philosophy and his ontological reduction. The hermeneutical circle, in relation to the data analysis, involves iterative reading and reflective rewriting of parts of a text to produce a final rich text full of hermeneutic meaning (Kumar, 2012). These parts may range from a single word, phrase, a few sentences, or an extract of an event or an entire single interview (Smith et al., 2009). Figuratively the hermeneutical circle represents the researcher's inquiry as a reflective and dialectic movement, passing back and forth between parts and the whole of the text and vice versa to derive understanding from within the text (Cohen et al., 2000). The researcher considers the relationship between both the small and larger units of the text as they further illuminate and define one another (Ajjawi & Higgs, 2007). To create a credible story, I needed to dwell and linger over significant parts of my data, pinpoint and select illuminating and meaningful events, identify nuance, paradoxes and ambivalence and embrace reflexive and creative analysis (Finlay, 2011). The five stages of my data analysis are presented below:

### **Stage 1: Dwelling in the Data: Active Listening and Transcription**

My data analysis began with the conversational interview as I actively listened to my participants' stories (Cohen et al., 2000). Whilst talking I became aware of some of the surface or direct meanings of iPad adoption from their everyday descriptions. Dwelling in the data continued in the action of doing my own transcribing, and my attentive listening to the audio recordings. Refer to (appendix 10) for an example of how the transcripts were laid out. The transcribing was interpretive in itself and it enabled me to become very familiar with my participants' stories. The verbatim transcripts I produced were important, as they were my interpretive and analytic tools and included intonation, pauses, and speech overlaps (Lapadat, 2000). Listening to how my participants said things was as important as what they had to say. Voice tone conveys genuine mood and can reveal how a person really feels about a situation or person. A point made well by Victoria aged five: 'When my Mummy's cross she talks with a Nasty smack in her voice' (Newman, 1978).

## **Stage 2: Coarse Sifting: Selecting and Finding Useful Data**

I read each individual transcript to gain a sense of it as a whole text. This coarse sifting stage enabled me to identify significant structures of lived experience and to separate them from the data of little value, demographics, opinion, and descriptive account out of alignment with the topic. The data was made more manageable by digitally highlighting the useful data directly on the transcripts. Selectivity was important at this stage as my interviews produced a large amount of data.

## **Stage 3: Finer Sifting: First Blooming & Identifying Existentials**

I read the transcript again. This time the text was sifted more finely for descriptions of experience and exemplars were noted onto a formulation sheet for each participant (refer to appendix 3). The formulation sheet was shaped by van Manen's 'existentials' of spatiality, corporeality, temporality, and relationality and Ihde's suggested existential themes of technology embodiment, background, alterity, hermeneutic, technics and aesthetics. Heidegger's 'existentialia', mood, talk and actions were also noted. These 'existentialia' organised an existential viewing of the data and captured a hermeneutic reduction for each participant. This produced a blooming of useful data for co-interpretation with my participants, including preliminary interpretations of their existential relationship to the iPad. At this point, I also began to think about the particular mythology which could possibly be used to mediate the re-telling of the lived experiences. The completed proforma acted as a guide for the hermeneutic interview where the preliminary interpretations were aired and developed with my participants.

## **Stage 4: Extra Fine Sifting: Second Blooming and Condensing into Vocative Text**

I transcribed the hermeneutic interviews and dwelt once again in the data by revisiting the preliminary interpretations and cross-referencing them with the original phenomenological transcripts. This gave rise to an extra fine sift and second blooming where exemplar passages of anecdotal text, considered

powerful or distinct to each participant's situation were digitally highlighted on both interview transcripts. Notes were also made on the transcript to identify the participants' 'existentielle' (refer to appendix 10). These highlighted segments of text were extracted from the original transcript and transferred to a separate document where they were condensed into vocative texts. Again, thought was given to the mythology, which might enrich the telling of the experiences. This extra fine sifting and second bloom stage resulted in separate document containing a selection of vocative texts for every participant. These vocative texts were now ready for the final blooming, the writing of the findings.

### **Stage 5: Final Blooming: Bringing the Phenomenon to Life**

The vocative texts were subjected to a detailed reading approach by looking at the text line by line, sentence by sentence to access the subtext, the hidden meaning (van Manen, 1990). My interpretations and textual revelation of the findings are made through the lenses of Greek myths and legends, the Heideggerian care structure and 'existentialia' of *Dasein*, and the technology and lifeworld existentials.

## **5.8 Phenomenological Writing: My Justification for using Greek Myth and Legend as a Tool of Interpretation.**

Science and technology revolutionize our lives,  
but memory, tradition and myth frame our response.  
Arthur M. Schlesinger

The aim of interpretive phenomenological writing is to braid together the findings of the participants' lived experiences with the context and the researcher's interpretations (Finlay, 2011). My chosen method of phenomenological interpretation led me to refract my findings through philosophic, reflexive and literary lenses (Finlay 2011; van Manen, 2011). Interpretive phenomenologists advocate that the write-up of phenomenological findings should have an aesthetic writing approach and preferably include a creative, artistic and expressive dimension (Moules, 2002; Finlay, 2011). This might be the incorporation of novels, poetry, music, parable, myth, legend or

visual images into the phenomenological writing so as to support the interpretive process (Finlay, 2011; van Manen, 1990).

I chose to filter the interpretations in my study through the lenses of myth and legend. The idea arose from my reacquaintance with Greek mythology on reading Bernard Stiegler's philosophical work on technology called *Technics and Time, 1 The Fault of Epimetheus* (see pp.28-29). Stiegler's use of the myth of Prometheus and Epimetheus inspired and initiated my decision to employ myth and legend as a tool of interpretation for my own study. I was already familiar with the stories of classical Greek mythology, as I had enjoyed reading them or having them read to me as a child. Therefore, these stories were part of my own historicity and culture, and I was able to recall them. This influenced my decision to creatively deploy Greek European mythological thought as a medium to interpret the findings rather than, for example, Celtic, Germanic or Norse myths which were less familiar to me. However, the mythology of different cultures often delivers similar messages and presents common themes and archetypes (Mark, 2018; Matyszak, 2018). This makes it possible for my interpretations to still be comprehensible to those unfamiliar with Greek mythology. The reader may replace my chosen motifs with similar mythology representative from and meaningful to their own culture.

As the Greek myths were held in my memory, they would come to mind, striking a chord with my participants' lived experiences during the interviewing, transcribing and the analysis stages of the research. Myths and legends were useful tools for strengthening my interpretive process, as in keeping with phenomenology their intention is to give meaning to phenomena and to help make sense of everyday life. Malan (2016) drawing on Ricoeur, explains how the meaning of human existence may be found in the creative mediums of myth and legend. My study has an ontological focus; therefore, myths and legends are suitable lenses for my interpretations as they function as cultural symbols for teaching and explaining the meaning of human existence (Malan, 2016; Mark, 2018). Myths and legends are also a powerful medium for communicating messages and when ancient myths are brought into modern life, they are able to

deliver truths with modern resonance (Matyszak, 2018). This is because ancient mythology was constructed for individual interpretation and the recognition of personal meaning (Mark, 2018).

My findings are presented in the next chapter, and interrelated Greek myths and legends frame my understanding of the participants' lived experiences of iPad adoption. I draw upon the symbolic meaning deposited within the myths and legends to strengthen and evocatively furnish my interpretations and to deepen their meaning (van Manen, 2016). Therefore, myths and legends act as a vehicle for the mediation and amplification of the interpreted meanings iPad adoption had for my participants. The following findings of the phenomenon of iPad adoption are illuminated by the following myths: hidden intentions (The Trojan Horse); the intensification of work and conscientious caring (Sisyphus); frustration at support for iPad adoption proving elusive (Tantalus); technology as part of the evolutionary process of our pedagogy (Prometheus & Epimetheus); and procrastination and resistance (Penelope's Web). The semi-true stories or legends of The White Elephant and Diogenes also have mythical qualities. The White Elephant legend is well known in Western culture for imparting the message of the dangers of unwanted gifts. It is applied here, along with its less known Eastern interpretation within Western culture, of the White Elephant's potential benefits to the recipient. The legend reinforces the conflicting perspectives held by my participants that the 'gift' was either a 'menace or meritorious'. The teachings of the legendary Diogenes are employed as they add emphasis to the distinction my participants made between teaching authentically, in a way true to one's nature, or inauthentically as when using imposed teaching methods.

## **5.9 The Chapter Summary**

Chapter 5 has justified the research methods in the context of Heideggerian phenomenology and philosophy. Important aspects of the method such as the ontological reduction, the hermeneutical circle, co-creative interviewing, the use of sustained epistemological reflection and the inclusion of myths and legends as interpretive tools have all been examined. This chapter concludes that *Dasein*

is to be a self-interpreting human being, influenced by our own life circle, anticipations, subjectivity and intersubjectivity. As human beings, it matters to us that we show care and concern for objects, the environment, the self and others. I have acknowledged my own anticipatory structures, described my entry into the hermeneutical circle and explained how I analysed the data using hermeneutics and reflexive awareness. Ethical considerations specific to insider research have been explained and the research process has been outlined including some reflections on the challenges and triumphs experienced during the data collection. Chapter 6 will now present my participants' lived experiences and discuss their understandings of the phenomena through the lenses of Heideggerian philosophy, the contemporary existentials of Ihde and van Manen, and selected Greek myths and legends in accordance with Heidegger's creative tradition of interpretive phenomenology.



## 6 The Findings: A Clearing (*Lichtung*)

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### 6.1 Introduction

“No, no! the adventures first,” said the Gryphon in impatient tone “explanations take such a dreadful time.” (Lewis Carroll, *Alice’s Adventures in Wonderland* 1933, p.123)

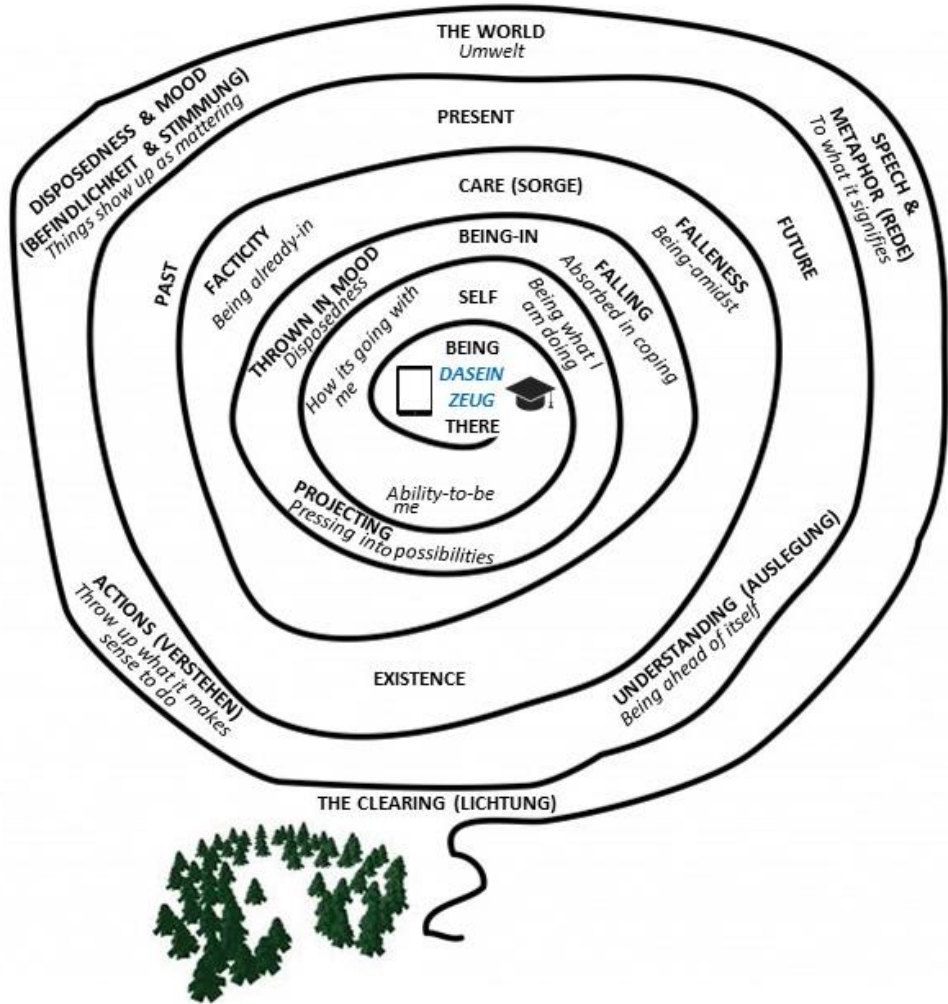
My undertaking in Chapter 6 is to textually organise my findings exegetically and existentially, approaches to phenomenological writing suggested by (van Manen, 1990). This chapter is an admixture of findings and discourse, as the interpretation of the stories through the lenses of mythology and legend leads naturally into a discussion. Everyone’s ‘adventure’ is heard, although some more often than others. Enough of the lived experience is presented to enable the reader to draw their own interpretations and meaning for their own practice. The interpretations are also filtered through the lenses of the Heideggerian ‘existentialia’. Therefore, attention is paid to: the content of my participants’ talk, specific words, phrases, or metaphors they use (*Rede*); their ‘disposedness’ and ‘moods’ (*Befindlichkeit & Stimmung*); their understanding as a projection and pressing into possibilities for practical action (*Verstehen*); and its conjunct interpretation (*Auslegung*) a self-understanding and a working out of the projected possibilities (Cavalier, no date; Kotsko, 2013). The contemporary technology existentials of Ihde and the lifeworld existentials of van Manen are also referred to.

My own hermeneutic interpretation of the texts, the explanations, leads to what Heidegger refers to field of ‘disclosedness’. According to Heidegger, human beings may disclose an already interpreted world or previously hidden meanings of their world through equipment usage in everyday activities. Here what matters to lecturers is brought forth, into what Heidegger metaphorically calls a clearing of light (*Lichtung*) as in a forest. Each storied section finishes with a summary of the *Lichtung*. Overleaf, Figure 6.1 provides an illustration of Heidegger’s ‘world disclosure’ (*Erschlossenheit*) the ‘world in which we already find ourselves’, ‘disclosedness’, and our new horizons of meaning ‘disclosed’ by our everyday use of equipment (Dreyfus,1991). The figure shows how

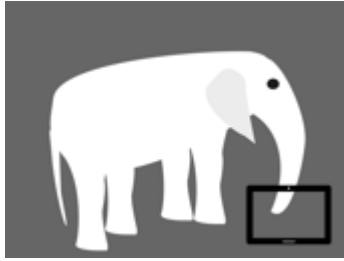
Heidegger's philosophy of 'being-in-the-world' (*Dasein*) is founded on a tripartite care structure (*Sorge*) and the threefold unity of temporality (past, present and future) (Mulhall, 2013). The structures of '*Being and Time*' act as a scaffold for my findings. Dreyfus (1991) outlines Heidegger's dimensions of care as:

- the past - thrownness-already-in-the-world/disposedness,
- the present - fallenness-preoccupied-with-the-world /fascination,
- the future - projectiveness-ahead-of-itself-in-the world/understanding.

Figure 6.1 The structure of our world disclosedness and disclosure adapted from Dreyfus (1991).



## 6.2 A Gift: The Legend of The White Elephant



Magnus said, “I thought, yes, that’s splendid, but I didn’t know quite how I would use it or what I would use it for. To be honest with you I use it at home, I don’t bring it into university. This wonderful thing, I can get BBC News, check the rugby, the weather or my journey times. It stays at home.”

Chuckling Bella said, “I absolutely loved it. It was nice having such a smart piece of technology. It really made me feel quite excited. And in a very peculiar way it made me feel a little bit superior.”

My participants were excited to receive an iPad from their employer and saw it as a valuable gift. However, the possession of the tool ‘in-order-to’ do something at work was something of a polarised experience. Some participants had no idea how to use it while others were more confident in its potential application for their lecturing work. These opposite extremes appear to be influenced by the person’s historicity and the external and internal resources at their disposal to support their pedagogical practice with the tool. Their stories have many parallels with the Siamese legend of the King of Siam’s gifting of white elephants to his courtiers. The Western interpretation of the legend suggests the king bestows a white elephant, without resources to care for it, with an intent to bring burden and hardship upon the recipient (Bullen, 2011; Barrett, 2013). In this interpretation, the white elephant is a commonly used metaphor for an expensive, useless and unwanted gift. However, the original Siamese story considers the white elephant not to be a menace but a meritorious gift bringing kudos and higher rank to the beneficiary (Bullen, 2011; Barratt, 2013). In the opening text, the iPad made Bella feel elevated in status, her use of the word ‘peculiar’ suggests that this feeling was unexpected and it felt rather strange.

The following experiential accounts of my participants resonate with both the Western and Eastern interpretations of this legend.

I shall begin with Karen's story:

I have two iPads at home. One is mine, I pre-ordered it and I love it and it has a nice light red case. You can sit there of an evening and think I'll just have a look at that, that looks interesting and you're enjoying it. And the other one is this hulking great thing which is heavy because of the great big case we're forced to carry it around in and I have different feelings about this one. They've got personalities. This one [Gesturing to the work iPad] I'm using for unpleasant things that I don't enjoy. And it does cause me some stress. Because I sit there of an evening and I see an email from a student saying they are not coming in tomorrow, because you know the cat's just been sick. And in a hushed tone she added, "Oh, for God's sake, that's a bad iPad, it's a deadweight dragging me down."

Karen had formed an affectionate bond with her own iPad and was accustomed to using it for her own recreation at home. In contrast, the work iPad is an unwelcome visitor in her house. Two is company, three is a crowd. Her words 'forced to carry it around' emphasise her resentment of the work iPad's-imposed presence by HE, and its demands to be read. It is experienced by Karen as an unpleasant encumbrance, enabling the unpleasant minutiae of her everyday university work life and details of her students' personal lives to readily enter into and spoil her homelife. The two devices are experienced anthropomorphically and human traits and intentions are attributed to them. She says, 'They've got personalities' and addresses the iPad, 'that's a bad iPad' as if she was rebuking a disobedient child or pet. Her own iPad's disposition is pleasant and it is kind to her, whilst the work iPad is unkind and intends to be nasty to her. Karen fails to see how her work iPad might be profitably employed for her teaching, as there is no tangible educational product. As Heidegger states: 'The readiness of the equipment and the createdness of the work agree in this, that in each case something is produced' (Heidegger, 2011, p.122). In the absence of any discernible thing to be created for teaching and without guidance from her employer her resentment and anxiety about the work iPad intensifies:

*I don't need this, I don't need it, and I've already got one. I'm not doing anything with the new one that I couldn't do perfectly well on*

the old one. I have been lugging it around. Why are you wasting money giving me this thing? Really, it represents convenience for me, for my social life and a bit of typing, a piece of technology that I've got at home and might use for my own evil ends. I feel I have just been given something, and there are people who have expectations of me because its cost a lot of money It's expensive and I don't think I'm using it. I'm only using it as a toy. No, I love the iPad. As far as I am concerned, at best it's a little gift they've given me, at worse something that they can beat me around the head with because I'm not using it to its full potential. I do love the iPad; I love the iPad. What I don't love is *how I'm* going to be using it, and my anxiety around what on earth am I supposed to be doing with it from a work point of view. Other than lugging it around all day and everywhere I go. It doesn't really confer any real benefit, it's just a pain.

Karen's use of the word 'toy' and the phrase 'my own evil ends' implies the iPad is best used in her own homely space for things that are exclusive to her and meant to be kept undisclosed from her employer. Her words, 'I don't need this' appear as a plea for her employer to take the work iPad away. The work iPad remains 'unready-to-hand' (*Unzuhanden*) for Karen, meaning her iPad is not useful for something at work. Karen falls into a preoccupation about her inability to comprehend how or what her employer and colleagues might expect her to do with her iPad as a lecturer. In keeping with the metaphor of the white elephant, Karen associates the iPad with wastefulness, and a squandering of university money. Her mood (*Stimmung*) becomes one of dread or anxiety (*Angst*). Heidegger uses the term (*Stimmung*) to cover a broad range of ways *Dasein* might be affected from 'being-in-the-world' (Dreyfus, 1991). Heidegger (1980) suggests *Stimmung* brings our being to its 'there' and it informs us as to how we are faring. *Angst* for Heidegger means being anxious in the face of generally 'being-in-the-world' and of one's own self. Karen anticipates not meeting the obligations expected of her to 'care' for HE's expensive gift and this is something she feels burdened to deal with. 'The lady doth protest too much, methinks', her frequent repetition of the phrase, 'I love the iPad' implies this is untrue, her feelings are actually conflicted, and the work iPad is at times loathed. Karen expects the likelihood of unpleasant repercussions from her line management and colleagues, as she is lost to their way of being with the tool. The iPad is, therefore, a portent of her own ruin. To be 'beaten about the head', such a violent phrase, reveals Karen's authentic (*Eigentlich*) and existential

concern for her future role as a lecturer. Heidegger's terminology of authenticity (*Eigentlich*) and inauthenticity (*Uneigentlich*) refers to the choices people make between the different modes of their existence. People may choose to live in modes of existence which are representative of their true self or choose modes which fail or neglect being one's true self (Mulhall, 2013). Karen's iPad, to use Heidegger's term is 'obstinately' un-ready-to-hand (*Unzuhanden*) for teaching. This means through the lens of Heidegger, that Karen will not discover how to use the tool for her pedagogy unless she becomes more flexible in actually taking up the tool for this particular purpose. Light is thrown on Karen's burgeoning feelings of her lecturer-self-self-depreciating. Her self-deprecating words 'archaic and clunky' suggest she is not so much being beaten about the head but beating herself about the head:

I do feel like I'm losing my mind. I suppose a bit archaic and clunky. And I always think that there's pressure is being waved at me; if you are not doing this, then you're not meeting the job description. Could you be performance managed out? No one has mentioned that to me, but you always think it.

As the Siamese legend tells, a white elephant is an imposed gift by the King of Siam to chosen courtiers, it is bestowed, and failure to appropriately care for the elephant will bring about dishonour. Matthew's following experience describes his realisation that HE's extravagant gift would carry responsibilities and obligations for everyone to do something educationally useful with the tool:

We were given this thing just before Christmas. The word, the elephant in the room, *is toy*. A lovely new toy, our little Christmas present. We were all aware that these things cost *a lot of* money; it's not something that any of us really would go out and buy without thinking about it, sort of hundreds of pounds. Definitely, the sense was we were being given something very precious and we had to make something of it, we had to respect it as an item of work equipment. We were just given it. I went away, and it gradually began to seep in. We had been given these *really* expensive pieces of technology and obviously, there would be some expectation of us delivering something in return. And a gradual, sort of creeping feeling came over me, that was a little bit anxiety provoking. Because I began to think, *so what* is it that we are expected to deliver with these things.

Matthew's words, 'we were just given it' reveal the lack of control he had in any decision-making process about the appearance of the tool in his everyday work

life. Like Karen, he was puzzled as to how he might use the device to teach and his reference to the device as ‘this thing’ gives an impression of disdain towards a tool he notices is not obviously ‘handy’ for teaching. However, a white elephant is a sacred creature, owing to it being associated with giving a pure lotus flower to Buddha’s mother on the eve of his birth. Matthew later refers to the iPad as ‘precious’ and ‘demanding respect’, a gift he should show gratitude for and care for well. However, Matthew does not manage to keep his iPad safe:

I was on the train and I pulled out my iPad to start working. It was all shattered; the screen was all broken, it was a dreadful feeling. I’ve broken it, it is broken. I wasn’t sure how it had happened. It must have been on the floor of the carriage and somehow someone must have stood on it, or something got pressed against the screen. I was aware that this thing was ruined; I had to get another one. I had to ask for another one of these things, that I did not really want or need, but somehow I ought to use it. Obviously, there would be as sense of *shame* that I had not looked after it properly that this was university property and that there may be consequences. Obviously not terrible consequences but nevertheless it would be quite embarrassing to ask for another one. I wanted everyone to forget I had broken it. And my feeling about that was if other people forget you can forget.

Matthew on observing his damaged iPad, feels dread at the conspicuous unusability of his device. ‘I’ve broken it’, his exclamation directs blame upon himself. He has done something wrong, and there may be consequences, a penalty to be paid. His mood is one of guilt, and he needs to put things right. Matthew expects to feel shame as owning up to others about the breakage will be a humiliating social experience in the workplace. Matthew becomes preoccupied with how his negligence towards ‘the white elephant’ will make others, ‘everyone’ in fact, perceive him. Shame will be felt because he has been negligent. This evaluation of himself is dependent upon his relationship with other lecturers and shared expected levels of competency, care and readiness with the tool. Heidegger’s phenomenological term ‘being-with’ (*Mitsein*) refers to the feature of being human as our living in a world with shared meanings and shared situations. I apply this term to explain why collegial forgetting of the breakage of his iPad is uppermost in Matthew’s mind. Being around colleagues, those others who are careful, termed (*Mitwelt*) by Heidegger, is necessary to restore Matthew’s self-respect and to allow him to forget his own disgrace. But



in self-protective mode, and to avoid his expectation of being shamed he does not immediately own up to the damage. Instead, he hides, a recognised impulse in response to shame (Purton, 2000). To evade exposure Matthew continues to use the device in a state of disrepair and unreadiness:

I tried to carry on using it, rather stupidly; I kind of swept my fingers across it. Cutting my fingers open and so there would be you know bits of blood smeared across the screen. I bought a little screen protector, so I could keep it going just long enough until I could get another one.

In hiding from shame, Matthew exposes himself to physical harm by using the broken screen. The 'blood smeared across the screen' is evocative of self-flagellation. The drawing of his own blood symbolises his bodily penance for his misdemeanour. The damage to the iPad and unreadiness of the tool eventually forces Matthew to acquire another. However, guilt and shame have a profound effect on his feeling of competency with the tool, resulting in the replacement iPad having a period of disuse. The tool is indeed a white elephant, too precious and too big a responsibility for Matthew to put to any useful work:

For about a year my new iPad became a little ornament on my desk. I felt that I couldn't possibly let it happen again, I couldn't take it on the train with me. I felt that I couldn't do that anymore. I couldn't trust myself to look after it. The thing was less use than it had been before. That was the price I had to pay for protecting this new, this replacement iPad. Because when I went to get the new, the replacement iPad I was told that XXXX would make the decision as to whether I could have another one. So obviously, the implication was I couldn't expect just to be given another one; it was contingent on him agreeing. So clearly, if I broke it again then I would be in some sort of real trouble.

Matthew's price to pay is having to purely observe his iPad on his desk as an object with properties that is simply sharing his space. Heidegger terms this as a 'present-to-hand' thing, and in the sense of my study it makes Matthew fully aware of his paralysis in setting the tool to useful work. He cannot preserve work, create or make anything happen. Heidegger explains: 'Preserving the work does not reduce people to their private experiences but brings them into affiliation with the truth happening at work' (Heidegger, 2011, p.124).

Matthew's truth is his iPad lies useless and unready for any pedagogical work and this sets him apart from some of his colleagues:

People came strutting into the meeting with their iPads under their arms. Somebody said they used their iPad as a tray, a coffee cup holder. And there was a lot of sniggering about that, as if that was sort of very naughty thing to do, as actually you should be using this thing as a tool. But it was a statement about all I really use this thing for is to carry three cups of coffee.

'Strutting'-Matthew's choice of word conjures up a visual picture of a muster of peacock-like lecturers, all proud to be seen with their iPad and wanting to impress. However, Matthew alludes that parading our embodiment with the tool to other lecturers amounts to cultural conditioning and may serve as a masquerade, a pretence of competency and engagement with the device. Matthew is able to identify how the lecturers' everyday discourse, which Heidegger terms 'idle talk' (*Gerede*), is spurious and distances people from the real issues of iPad adoption. In Heidegger's *Gerede*, what-is-said in idle talk gets understood but what the talk is really about is understood only superficially (Campbell, 2017). The lecturers' idle talk, in this context, is really about how iPad posturing camouflages the meagre presence of any critical pedagogic examination of the iPad serving to stagnate its pedagogical usage in the work context.

A white elephant is expensive to maintain and caring for it requires physical, psychological and emotional resources. Fifi describes how HE's seemingly generous gift demanded ongoing extra labour, care and effort on her part:

The majority of us were like, "Wow, nice shiny iPad, have you got your iPad yet?" There was this buzz going around. But after a while, phew. What am I doing it's heavy? It's making my bag heavier. I'm carrying it in and out of work, and why? I don't do any work on the tube home because I don't get a signal. What am I doing? Some of my colleagues won't use it at all, never even taken it out of the box. I was very aware of being told it was mine, and feeling it was going to be always in my bag following me around. So, this kind of whole thing-it's like, "Oh great I've got an iPad, aren't we great we'll be working forever!" And with humour and under her breath she said, "I'm like, better take it back. I certainly didn't say it."

Taking the iPad out of the box is a sign for Fifi that she has accepted the gift and all the responsibilities attached to it. By keeping it close and carrying it about with her she physically feels its burden, the disappointment of it not always working, and the increased time it will make her spend on university work. Fifi alludes to an ulterior motive of the university in making the gift, that is to increase productivity at the expense of her own and her colleagues' time. Fifi acknowledges how awkward things are for herself in carrying the device around, 'It's making my bag heavier'. Figuratively, the heavy bag gives an impression the iPad is also weighing heavily on her mind. In her 'fallenness' a Heideggerian term for the losing and seeking of one's authentic self, she repeats the phrase, 'What am I doing?' This emphasises her recognition of her own irrationality in bearing the weight of such an unready tool. Fifi suggests it would be in our collective best interest to give the tool back. But as the legend explains, a recipient of a white elephant cannot dispose of the gift because of its value or their obligations to the king. Her fate and ours is, therefore, sealed with the iPad. Fifi knows to even think of returning the iPad is unspeakable amounting to treason. She reveals this by her quiet intonation, humour and the fact she makes clear she never openly articulated any suggestion we should all return our iPads to their boxes.

Once in possession of a white elephant the recipient is obliged to bear the accompanying physical, economic and emotional burdens related to its care. In the following vocative text, Felicity expresses how her iPad ownership has laden her with burden and vulnerability:

Yes, I know, it's made me far more anxious. Definitely. One the fact not losing it, knowing where it is. Two, ensuring that it's charged when I do need it [Laughs]. You know it's an *added burden* and a responsibility. I was going to a meeting and I was outside Tottenham Court Road. My phone had run out and I had my iPad and I was using the internet, using the Google maps in the street. I felt vulnerable it didn't feel safe to be walking with the iPad in my hand. Using it in public places does make me feel more vulnerable. In fact, I deliberately buy bags where it can hide, so it does not look like an iPad that's sticking out, because I do believe it does put us at risk. Particularly in the winter when it is dark. I am having to use it, but it's a very expensive bit of equipment, it doesn't belong to you, it

belongs to the university and I do have some sort of obligation to try and look after it. A vulnerable person, yes, a vulnerable person.

Felicity reveals the potential destructive character of her white elephant as it places her at risk of potential harm. Felicity says, 'I'm having to use it' indicating her resignation to utilise the tool. Her understanding is that despite not wanting to be placed in this situation her iPad is a necessary burden and she will inevitably have to bear the risks. However, *Dasein* as 'thrown projection', enables Felicity to understand how to care for herself, and she seizes the possibility to risk-manage her own situation by camouflaging her device. Heidegger's term projection (*Entwurf*) describes the human experience of freedom to act upon the world in a genuine way (Critchley, 2009).

However, the auspicious white elephant of Siamese culture tells a very different story, the revered creature bestows honour on any person who is given the opportunity and responsibility to care for it. The following lived experiences of Bella and Kenneth reveal how the gift made them feel empowered in their everyday academic work and personal lives. In the following account, Bella lives the moment of her early iPad acquisition, a moment resting on affectionate past memories of her technologically 'au courant' parents:

In 2011 I went to Australia and I bought my first iPad. It was shortly after my Mum died and I kept on thinking how *she* would have loved this iPad. Because she was technologically, I would probably say, the most astute of us all. She could just work *anything*. She would have loved the iPad for writing her letters; I just know it, so that made me feel so positive about it as well. I just thought, "Oh, if Mum was here. That sort of thing."

And,

I have always been *very* curious about nearly everything on earth. I am and I have always been like that [Chuckles]. I remember when I was a little girl on the farm running around barefoot my Dad had come to London at the time of the Sputnik, that the Russians launched. And he bought me a toy, that showed you the trajectory of the Sputnik around the earth. And I think that was the first time that I really thought, [Pauses] how exciting life can *be* with *this thing*. Since getting the iPad I *feel a lot* more excited about my work I must be pretty honest with you, a lot more excited.

Bella's actions towards new technology 'this thing' is embedded in her heritage and past relationships with her parents. Retrieval of positive memories supports her present active engagement with the tool and her enthusiastic vision for her future iPad usage. 'Oh, if Mum was here', the iPad could be conceived as Bella's mode of 'being-with' her parents. The term 'being-with' (*Mitsein*) is suggested here as it is Heidegger's term for our relationship with others. For Bella, the iPad may be emblematic of the her Promethean parents influence on her ability to accept being alongside new technology:

I absolutely loved it from the moment that I got it. I remember meeting a man on the flight who said to me, "Oh, I see you're using the iPad all the time", and I said, "Yes I absolutely love it". He said he had been thinking about buying an iPad for his elderly parents. "What did I think?" Well, I thought, "I'm not that elderly" [Laughs heartily]. But this really cheered me up tremendously because it made me feel I am a little bit on top of things. I'm not that backward in terms of technology then! In many ways the iPad has really empowered me, it has really done that and especially you know in the team in which I work I am by far, I mean, you know the people I work with are younger than my youngest child. You know and I just think, Oh my goodness, where am I now. And that is really given me a place, I've got a niche in which I'm really comfy now. And I must tell you that I am by far the person, who uses the iPad the most, in our team. It makes me feel that I am able *to do* and not only talk. That is the type of superiority.

Possession of a white elephant enables Bella to shrug off the hackneyed stereotype of an 'older person' foxed by digital tools. Armed with the resources of her past positive experiences with technology and buoyed up with renewed confidence at owning a cutting-edge device, Bella regains a sense of authority and legitimacy in her workplace. Bella's technological identity may have been shaped by a childhood spent in the era of the advent of space exploration and in a family with a strong familial interest in all things technological. She finds herself able *to do*, words she emphasised. Bella's word superiority is not used here to mean being better than others. Instead it expresses how her competency with the tool provides her with strength, she feels supreme enough in herself to do things with the iPad currently and in the future. Kenneth also shares how his practical confidence and ontic knowledge of the tool helps him to put his iPad to useful work:

I just totally welcomed the iPad because I could see so many opportunities. I know what I can get out of it. And actually, I feel confident, fairly confident, no I feel confident about whatever technology is stuck in front of me. I don't know where it comes from, I haven't a clue. I'm just a nerd probably. I realised the iPad probably came out of my bag for a dozen different things yesterday. From checking an email, to looking at students work, to checking my diary, a variety of things, and the internet. It's just such a good device. Secretly, I think, "It's that little thing that I can do this, I can *do this*".

Bella and Kenneth work in disciplines where digital imagery is well established, specific teaching applications exist to teach their subject on the iPad and both have a lifetime passion for technology. They have all the resources they need to care for their white elephants. This gives them freedom to apply the tool in their own unique and individual ways and to project themselves as capable academics. Kenneth suggests he is a 'nerd', a term that is often used pejoratively to describe someone who is overly interested in technology. He says secretly to himself, 'It's that little thing that I can do this, I can *do this*.' His repetition of the words 'I can' suggests technology competency is an integral part of Kenneth's personal identity as a lecturer.

### **6.2.1 Lichtung**

The Western and Eastern interpretations of the white elephant legend and Heidegger's 'existentialia' of attunement and mood (*Befindlichkeit & Stimmung*) provide meaning for why the iPad was used, unused, disused or misused in the lecturer's surrounding world (*Umwelt*) of pedagogical practice. Heidegger's *Umwelt* represents the cares and concerns of our everyday human activity. The gift disposes lecturers to iPad posturing as carrying the device around appears to be a demonstration of commitment to the gift. When the iPad was noticed as 'unready' by participants, they were 'not-at-home' in the world (refer to page 94), opening them up to burden, vulnerability and moods of anxiety, guilt, shame and disappointment. Thrown and falling in the world, light is shone on their 'authentic' selves. Through their moods they gain 'moments-of-vision' and understanding about their future existence as lecturers. They discovered that what mattered to them were existential concerns regarding their fitness for

purpose, job security, competency levels and personal safety. Freedom to use the iPad is supported by historicity and enculturation with the tool, practical confidence and having sufficient internal and external resources. Those that experienced freedom with the tool found their teaching re-energised and their self-esteem raised.

### 6.3 A Gift with Hidden Intentions: A Trojan Horse



I was sitting having a bit of quiet time, to sort of do something, and I suddenly thought, “They know *exactly where I am.*” They you know, the company, the corporation, the institution. That’s the thing. Part of me thinks they are surveilling me, wherever I am anyway. They can track where you are, and you’ve got to have a tracking device on it because they want to be able to find your iPad. And I think it’s because they want to find *you* [Laughing]. They can track *where you are* and that is something that I don’t like. It is almost like a double-edged sword. It’s like what do you want to do, be *productive* perhaps when you are on your journey coming in, or do you want them to know which way you get to work. I’m now of the school of thought that if I’m choosing to have it, then I need to keep myself safe in it. I’ve got other devices at home which I use if I want to do personal stuff, purely because I don’t want them to know what I’m doing at home. Not that I am doing anything wrong, but it’s a work *device*. So, it’s that kind of realisation, they’re probably doing it. But have they got the infrastructure to do that anyway, given all the cuts that have been happening and everything? I don’t think there’s anyone sitting in a little room surveilling all the iPads and what sites we go on. We haven’t got a teaching team, so I don’t know where they’re going to get a team for that.

Fifi’s use of the word ‘you’ is an address to me as the listener, and all the other lecturers who were deployed a work iPad. Her understanding of the inner workings of the machine give her the foresight of its intrusive powers. Fifi is

thrown into a mood of indignation at her resulting fore-conception, 'That's the thing' she proclaims, the iPad can be a surveillance tool for tracking and monitoring. She is brought to this understanding by the tripartite combination of herself 'being-in-a-mood' and her relationality with the device and her employer. Metaphorically speaking the iPad, she suggests could be a Trojan Horse, a gift given by HE for hidden and misleading intent. Fifi resembles Cassandra. Cassandra, the Trojan prophetess, had the gift of foresight, but her punishment from Apollo was to never have her prophecies listened to (Hamilton, 2017). The Trojans did not heed her warning about the Greek's gift of a wooden horse being of danger to them. Fifi has no actual evidence of surveillance and neither does she fully believe the university has the adequate manpower to carry it out. But she forewarns, 'They are probably doing it'. The priest Laocoön had previously warned the Trojans to be wary of the Greek's gift of the large carved wooden horse: 'Trojans don't trust this horse. Whatever it is, I'm afraid of Greeks, even bringing gifts' (Laocoön's Warning, Aeneid Book, Virgil 11:1-56).

Poseidon sent serpents to coil around Laocoön and squeeze him to death; the Trojans believed his demise proved the priest was wrong to oppose bringing the horse through the city gates (Hamilton, 2015). So, the Trojan Horse was dragged inside. Fifi's nettled mood leads her to interpret the tool, as an embodiment of the organisation's intention to control her. Her self-understanding, according to Heidegger's terminology is to be 'be-ahead-of' herself. This is the structural moment of the 'existential' of understanding *Verstehen* when *Dasein* presses into practical action. Her *un-standing* is to press forward defiantly and preserve her privacy by never using her work iPad for anything personal and limiting its use beyond the walls of the university. Like Cassandra's predictions, Fifi's prognostication may be cast aside by people in the university as bunkum. However, the very fact the tool is capable of monitoring and surveillance is enough to unnerve the sensibilities of some lecturers that it could be happening. It will matter to those whose interrelationship with the tool disposes them to suspicious feelings. Ihde (2010) in his post-phenomenological critique of technology argues that people have various phenomenal relationships and



responses to their digital devices: ‘One size does not fit all, and one analysis for all is next to useless’ (p.120).

The Trojan Horse was part of the Greek’s rescue mission to release Helen, Zeus’s daughter from Troy, the city where Paris the Trojan Prince had taken her. There are contradictory versions of the story containing different moral messages. Either Paris kidnapped and ‘raped’ Helen or alternatively Helen went willingly, and Paris won her fairly. Helen’s violation is the version of the myth that strikes a chord with Fifi’s moral concerns of imposition and control. Fifi’s speaks of the double-edged sword; the sword cuts both ways, as protecting either her productivity or her privacy will bear both favourable and unfavourable consequences. Ultimately, Fifi would rather flout usage outside of work time to avoid ‘abduction’ than be-in-the-world with compromised privacy. Felicity had similar concerns about privacy:

The university has use policies and they have administrators who have access. So, your stuff is not totally confidential on the iPad. That worries me, that administrators do have access to the information there is about students. And the university has a right to go into your email and see what you have been doing. And they can also, I suppose monitor when you’re working and when you’re not working. They can tell from when you ‘re on that server, and it does feel as if it is a back-door way of monitoring what we are doing even when we are not here.

The iPad made it possible for Felicity to carry out Skype tutorials with students at weekends from the sanctuary of her own home. Felicity’s pragmatic use of the tool for keeping in contact with her students outside of normal university working hours throws light on the existential themes of lived space and time (van Manen, 1990):

I was at home, but in my office and I deliberately chose a clear background so when they looked at me the attention was on me. I said find somewhere that is comfortable and a number of the students went into their bedrooms. And had their interviews in their *personal* space. I found myself, yes listening to the interviews, but also my eyes were driven to what was behind the interviewee in terms of their rooms, dressing tables, the bedlinen. I was caught in terms of their space, and I suppose it gave me a little bit more insight into that individual student. I remember one student picking up the phone because we were on Skype and going to use the loo! And I could hear it in the

background. But she continued the interview and for me it felt intrusive.

Felicity says, 'I was caught in terms of their space', a phrase that conjures up her captivation and fascination with her students' personal space and the objects within it. The opportunity to surveil her students' rooms is yielded by the iPad. Felicity's eyes are 'driven', there is an impetus to look around the lived space and listening lessens in priority. Felicity understands the significance of respecting and protecting privacy and she has taken security measures to shield her own private life from her students view. Suddenly, Felicity feels like a trespasser in her students lived space. This is something she does not want to feel, and something she is unsettled at finding herself doing. Felicity attempts to reconcile her shock at 'invading' her students' private space, surveillance she shudders at the thought of management carrying out on her. She does this by justifying her observations as in some way beneficial for understanding her students. However, in truth her feeling of being an intruder does not sit comfortably with Felicity's selfhood, the authenticity of *Dasein's* being as care. Despite this, the allure of iPad in securing 'being-there' as the lecturer at anytime or anyplace is irresistible and strikes a chord with the moral dimension of Helen's seduction. When we are in our own living spaces, particularly places of safety and comfort, 'we can be what we are' and our self-guard may relax (van Manen, 1990, p.102). For many students one-room serves multiple purposes, the whole space is intimate and potentially on show during Skype interviews. Being in 'homely space' and at the weekend a lived time normally for leisure, may have contributed to the students 'there-being' at their most 'homeliness' and Felicity being seduced into the guilty pleasure (in an almost voyeuristic sense) of seeing the accoutrements of her students' homelives. Finding a 'neutral' space rather than 'comfortable' space and keeping student contact closer to contracted working hours could serve to remove future temptations.

### 6.3.1 Lichtung

Unlike our worktop computers, the portability of the iPad means it can be embodied and taken to an assortment of spaces beyond the physical workplace. Felicity and Fifi can hermeneutically read the language of the iPad (Ihde, 2010) it can follow, and it can gaze. Fifi is nettled, Felicity is unsettled, and their intention is to defy abduction and resist seduction, phenomenon mediated by the myth. The ‘existentials’ of *Verstehen* shows how *Dasein* is constantly having to ‘de-ground’ and ‘de-stand’, as moods throw and send us falling into projection, a movement towards intended actions and self-understanding (Kotsko, 2013). Heidegger identifies Being (*Sein*) with a groundless ground (*Grund*) and *Dasein* is to be ‘groundless’. In my findings, a mood of suspiciousness brings Felicity and Fifi face-to-face with their ‘groundlessness’ and they are forced to ‘de-stand’ into the factual possibilities of monitoring. Self-evident morality issues surface and understandings for protecting privacy are gained. The story of the Trojan Horse also mediates nuanced moral responses arising from the participants’ particular phenomenal relationships with the tool. Their individual phenomenological accounts and the symbolism within the myth reveal how the moral rights and wrongs of using the device can be ambiguous, and different interpretations may result in mixed feelings and uncertainty as how to respond. It matters to lecturers that the tool has the capacity to monitor and it matters that the iPad is used ethically. Moral decision-making occurs as the lecturer experiences adoption of the tool, but there is limited formal workplace guidance or a specific code of conduct for how to best use the tool with students. In the absence of transparent directives and assurances from the university about monitoring, some lecturers may press on with their suspicions of infiltration with a Trojan Horse. Fifi and Felicity know the gods, if they wish, can watch the mortal lecturers as they toil like Sisyphus.

## 6.4 A Never-Ending Task: The Myth of Sisyphus



Sisyphus was a cunning king who manipulated the Greek gods and held them in contempt. He twice cheated death by tricking Thanatos, plotted fratricide, was indiscreet with the gods' secrets and became so conceited and cocksure of his cleverness that Zeus finally lost patience (Fry, 2018). Zeus decided to give Sisyphus the harsh punishment of never-ending labour. In the depths of the underworld Sisyphus may be found pushing a boulder uphill, however, his effort is futile for at the hillcrest the boulder simply rolls back down. His task of torment can never be completed as Odysseus reported: 'So once more he had to wrestle with the thing and push it up, while the sweat poured from his limbs and the dust rose high above his head' (Homer, 2003, Book 11, p.155, lines 598-600).

The toil of Sisyphus is a metaphor for an unrewarding and interminable task. Odysseus describes the physical suffering of Sisyphus, but Karen refers here to her psychological torment at having to push her iPad uphill:

“Is torment too strong a word?” It certainly seems to torment me but that might be because of my personality, continually looking at myself and thinking.

Karen in uttering the rhetorical question, 'Is torment too strong a word?' about her work iPad usage, is making a point that she thinks it is exactly the right word. By adding the statement, 'It certainly seems to torment me', she makes

her feelings completely transparent. It is torment because the tool makes her brood about herself. The following lived experiences reveal how ‘dis-stance’ (*Ent-fernung*), the spatial way the iPad appears, encouraged lecturer engagement in never ending tasks. Heidegger’s decision to hyphenate the word ‘dis-stance’ is intentional in making it mean the establishing and overcoming of distance (Dreyfus, 1991). *Dasein* brings equipment close into our range of concern, tools may be experienced as near or remote and in Heideggerian terms they may be experienced as more or less ‘at-hand’ or ‘available’ (Dreyfus, 1991). In the following vocative text, Alina describes lecturers being fettered to their devices. Lecturers seem unable to stop responding to work communications and connectivity happens at any time and on any day:

OK I’ve got an iPad. I can look at my emails, I can look at my calendar, and that’s all I use it for. I don’t use it for anything else. Since I arrived here I notice people are going around with their iPads because that was not the culture where I came from. We had this amazing technology but very few people were in meetings with iPads or touching iPads. I was at a meeting the other day and I did count how many people had an iPad in the room and there were ten of us in the room at this meeting and five people had iPads with them that they were using. Everybody is walking around with their iPad, their ball and chain. I suppose psychological links to our minds and particularly our working mind. And people seem shackled to the iPad for day-to-day operations. I mean you feel as if you’re on duty twenty-four hours a day really, seven days a week. That is how I am sort of feeling a little bit that you are constantly on call. And even when you’re working from home, there’s this sort of directive you need to keep checking your emails. I’m not sure how it’s being used educationally to drive forward; you know this massive revolution in using technology in teaching. I haven’t worked that out yet.

Alina’s usage of the word ‘shackled’ is interesting as it invokes an image of us being enslaved by the tool. It also suggests we are restrained and are not really doing what we should be doing by placing most of our iPad effort into pushing the rock of administration. She proposes that our shackles to the ‘ball and chain’ are forged from our own ‘working mind’, making us somewhat culpable in chaining ourselves to management’s all-consuming administrative tasks. Our ‘mind-forged manacles’, to use Blakes’s phrase from his 1794 poem *London*, securely fasten us to the misery of ‘new managerialism’, and our minds are kept

too preoccupied to seek freedom or start a pedagogical revolution. Alina expresses not having yet worked out the overall purpose, function and relevance of the iPad for teaching. Heidegger calls this ‘equipment totality’ and he provides a whole host of other terms to correlate our existence with equipment. Heidegger’s ‘equipment totality’ suggests equipment is part of a bigger equipment structure or ‘totality of involvements’ (*Bewandtnisganzheit*) in which it finds its place (Mulhall, 2013). Equipment is used against a ‘significant background’ involving: the ‘for-which’ (what is it used for); for-the-sake-of-which (self-understanding of why we act-being a lecturer); the ‘in-order-to’ (why the tool is applied in present everyday coping); the ‘towards-which’ (what is produced by the work); and the ‘with-which’ (a taken for granted resource) (Dreyfus, 1991; Mulhall, 2013). These all need to be known if a tool is to make sense or be used for meaningful activity. Alina’s supposition that iPadagogy is going to take some time to work out is recognisable and understandable when considered in relation to Heidegger’s specialist terminology.

Myriam provides a metaphor of iPad adoption being like an overstimulating walk in a busy high street, her lived space felt bustling and littered with obstructions:

It’s a walk. It’s not a walk in the countryside because I don’t find it to be a calm, peaceful, tranquil journey. It’s a walk through a busy high street. OK, you’re going along and there’s a lot of input and then suddenly you come across a barrier. You’ve got to stop to wait for the traffic to cross the road. Then you take on board a bit more and then you wait for that green man to cross the road again. It’s quite an intense journey. Certainly, in the beginning I suppose you could say at some points it was a bit of an overload of information.

Van Manen (1990) suggests the existential of lived space is about places where humans feel at home. He perceives highways and thoroughfares as a means of travel from one place to another, ‘they are no place *to be*’ (p.103). In the absence of vacant or in-between space for us to settle, Sisyphean labour may block our thinking (Garlikov, 2018). Alina’s naming of the iPad, as the ‘ball and chain’ is apt, as it is a tool capable of taking us prisoner by tethering us to inescapable tasks. These relentless duties can feel futile and may stall academic creativity for developing teaching and learning activities with the iPad. Over-usage of the

iPad for administration may simply result in us carrying Sisyphus's boulder around, and with no dip for it to come to rest, we are in danger of achieving nothing enlightening for our pedagogy (Garlikov, 2018).

Felicity's overly involved usage of the iPad means she is in the habit of responding to the device during her annual leave and leisure time. Felicity's nearness to the tool enables her to be preoccupied in carrying out university business anywhere and at any time:

I was on holiday in XXX on a beach. A student rang me via FaceTime she knew I was away, but she had failed her placement. I ended up offering her counselling via FaceTime and offering her reassurance. And it feels almost like, in terms of your personal space, there isn't any personal space. I don't think I would like to go on holiday and leave the place completely [Laughs]. I could not. I could not do that [Laughs]. You do sacrifice yourself, your own time for the sake of meeting the needs of others, whether it's your peers, your colleagues or the students. It helps me to keep in contact with my peers and my students even when I'm not here, to find out what is happening, and it has improved my evaluation scores.

Felicity perceives her additional labour in her own free time as a necessary evil. Worthwhile even, if she is able to bring comfort to a distressed student, satisfy the request of her colleagues and improve her ratings. Heidegger suggests that to care and show concern for oneself and others is the premise for being human, we cannot refrain from making things an issue (Dreyfus, 1991; Mulhall, 2013). Felicity's commitment to her work borders on the heroic; however, she gains some temporary satisfaction each time she successfully completes a caring act using her iPad. The loss of her own recuperative space is a sacrifice she is prepared to make in lieu of the gratification she feels at getting the boulder regularly to the top of the hill in the service of others. The philosopher Albert Camus in his essay, *The Myth of Sisyphus* (1940), explains that one must imagine Sisyphus happy in his task:

Happiness and the absurd are two sons of the same earth. They are inseparable. It would be a mistake to say that happiness necessarily springs from an absurd discovery. It happens as well that the feeling of the absurd springs from happiness...There is no sun without shadow, and it is essential to know the night. (Camus, 1955, pp.58-59)

Through Camus's interpretation of the myth of Sisyphus, we might come to understand how Felicity's absurd situation of perpetually working might also make her happy. Using the iPad gives her temporary but regular sensations of worth and purpose. Felicity's 'being-in-the-world', Heidegger's term for a distinctive way of dwelling or inhabiting the world, is to conscientiously care. Like Sisyphus her endeavour is to keep the rock moving. Whilst care determines Felicity, she admits that the handiness of the tool does mean she repeatedly slips into workspace and this may potentially compromise her own wellbeing. The iPad presents a paradox in being simultaneously helpful and tiresome. For Felicity, carrying it around does feel like punishment from the gods:

It does feel like [Pause] it is a burden, and I cannot say it is not a burden. I call it symbolic violence. It's always there as a reminder in my bag, and I feel its weight. It's telling me it's heavy, it's cumbersome, but you need it and you have to have it around. I often change my bag thinking it will be easier if I carry it on my shoulder. No maybe not, and I go back to the rucksack where the weight is evened. It is almost an attack on me. It is symbolic of how I feel about the piece of equipment, its heavy, and it is a burden.

Felicity uses a term of Bourdieu here, 'symbolic violence', to refer to her complicity in bearing the heavy weight of the iPad. 'But you need it, you have to have it around' is her argument for tolerating the burden as if it is completely natural. In symbolic violence terms 'this is just the way things are' (Bourdieu, 1987). The iPad is embodied, and her corporeal attachment with the device is seemingly strong as she mentions its 'symbolic heaviness' many times. Like Sisyphus, Felicity wrestles with the task of moving the burden; it even speaks to her of its weight and feels like an assault. However, she never names or blames HE, the dominating group that imposed the gift, making her in a Bourdieuan sense indebted to the institution (Nicolaescu, 2010). Felicity uses the metaphor of a mewling new-born baby to express, in the words of Mark Twain (2015, p.41), the 'inestimable blessing and the bother that it brings':

Always there, cries, I have to nurture it. There is added burden having that baby and having to carry it around. My husband comes and says, "Oh your iPad is going, your iPad is going." I say, "Well leave it XXX; I will deal with it tomorrow. Leave it alone." Often I say to myself, "Well everything is OK". It's seven o'clock now, I'm going to go



upstairs, I'm not going to look at it again, however, much noise it makes. Cry yourself to sleep if you must. A baby, carrying a baby, it's the work baby, the LSBU baby. That is what it feels like, definitely what it feels like, and I don't know what the long-term effects are going to be of using it more and more. It is my baby, so it is. Yes, it's close to your heart and if it doesn't go for little while you panic, is it OK, is it working if you don't hear ping, ping.

From this excerpt, the whole range of Idhe's contemporary human-technology existentials may be seen. Embodiment relations have occurred, as the iPad is 'baby worn' by Felicity and kept physically close to her heart. Hermeneutic relations are evident as Felicity is hypervigilant (as is her partner) to any pings that may indicate it needs attention or silences that might suggest some harm has befallen the infant device. 'It is my baby', shows alterity the iPad is a quasi-other which Felicity speaks to and seems to be sleep training. Felicity hopes her iPad will eventually soothe itself, but ultimately, she realises her own conscious effort at re-regulation is her best hope of any self-protection or respite from its wails.

Fifi quickly understood the inherent dangers in the excessive and interminable toil associated with iPad dependency and seized the opportunity to regulate her own iPad usage. Here Fifi describes her trigger moment and the pragmatic action she took to ensure *herself* did not become 'be-thinged' by her own iPad:

*It's yours, it's yours*" [Laughs]. So maybe in the beginning it was all a bit like, "Oh look at this I can get my emails at home", I can do this, I can do that, and then all of a sudden, "I don't want to do this." It's like having that kind of awareness [Clicks fingers]; switch it off [claps hands]. Definitely, because it scared me. I need to make sure that it's *switched off* at times. I need to make sure when and where and how I use it, or otherwise it would control me. Not to do work on your way into work, not to do work on your way home, not to do work when you're at home. Because it makes it very easy to do that. I try and be very strict with myself that I don't do that. If I do, it's because I'm choosing to work when I work, rather than that's telling me when, because it's so easy to tap into. It's having the energy to keep yourself constantly in that space, because its work and I don't want to get dependent on something that's work related in that sense. I just want to be my own person. I don't want to be, you know, "Oh it's Fifi's iPad."

Fifi uses her own agency to care for herself. In switching her iPad off, she throws away her feelings of burden and everyday absorption in coping. She is not going to be drawn into a Sisyphean task with the iPad or become its co-constituent. Fifi acts in an authentic way and experiences freedom or projection (*Entwurf*) to be herself. Her non-verbal communication of snapping her fingers and clapping her hands adds dramatic emphasis and sensory cues that Fifi has broken free from her ‘mind forged manacles’. However, maintaining her freedom takes effort, as the siren calls of the tool are persistent in the work culture. Fifi raises concern for colleagues who may not understand the significance of co-mixing private and professional usage, and who may have lost sight of the work iPad as first and foremost a work tool:

They would work you to the bone if they could. They’d be happy for you to work whatever hours you’d be willing to work. And then this helps you do it. They give it quite *freely* without actually perhaps being aware of the detrimental effects it can have on their employees. The institution will allow it, will let that happen. It’s almost like they should get them switched off at like six o’clock on a Friday. It’s that big. I suppose it makes some things easier, but I think you’ve got to have an awareness of how to use it. And I am, thankfully, I am, I do know. Unfortunately, some people are not aware. But you can’t be responsible for everybody. I’m not taking on that issue; I’m just putting it out there. How much responsibility can you take on for others? All you can do is say to people, do you know this is work? And try and allow them to read between the lines. Because what you don’t want to do is put the fear of God into them, that they can’t use it at all, because if they use it appropriately then it can be a good thing. Otherwise, you end up, trying to do it for everybody and you just get worn out. You’ve just got to look after yourself as well.

Fifi’s use of the word ‘freely’ is telling here. The university provides no guidance or controlled use of the device, leaving individual lecturers to work out the consequences of frequent connection for themselves and their remedial action. Fifi intimates that the problem of iPad over-usage in this context is significant and far too big for herself to tackle. Her words, ‘The institution will allow it’ implies the organisation will remain conveniently blinkered and indifferent to the problem of excessive iPad usage.

Myriam shares how her work iPad became a taken-for-granted constituent of her life. Usage became automatic and the work iPad was always there in the

background in readiness for her to complete recreational and work tasks. Myriam reports how the nearness and accessibility of the tool made it *easy* for this to happen:

It was an interesting family meal, the conversation turned to me. There were comments made by the children, “Well of course Mum, always takes her iPad to bed and who knows what time she turns her light off, and is she doing her emails for work and stuff.” I hadn’t fully appreciated this, I think it had just happened, it just gradually happened without really, you know me recognising it *and it was easy*. I had this iPad in front of me, it could display all my emails, and I thought, Well if I answer these now and I won’t have to do it tomorrow. I don’t think I was fully aware of the impact it was having on my family. And then my partner quoted several Sunday evenings, “Well, it’s always a classic, on Sunday night you will get an email from somebody and that can just ruin our whole Sunday evening. Because you know, you’ve got to deal *with it* next day. Your mind is distracted, whilst you should be enjoying time with us and thinking well that’s for tomorrow, you don’t always. Because it’s there in the back of your mind. You’re thinking about how I can do that tomorrow, cover somebody’s’ lectures or whatever.”

In ‘being-amidst’ (*sein -bei*) with the iPad Myriam conforms and falls ‘in-with-the-one’, what Heidegger refers to as the faceless expectation of the public work-world, by being ‘on call’ with her iPad (Mulhall, 2013). In Heidegger’s language, ‘being amidst’ means to inhabit or dwell. Heidegger claims that in average ‘everydayness’ *Dasein* is inauthentic and relates to work by disregarding the self. Self becomes what you are doing, individuality is lost, and the task takes precedence (Dreyfus, 1991). Myriam’s ‘fallenness’ into industrious email checking leads her to prepare for future work tasks at the expense and disruption of her family’s current space and time. Note that it is the family and not Myriam who arrive at an understanding that this existence is unacceptable. Myriam is too entrenched in conformity and she is closed to her own personal needs. Her partner therefore acts decisively in ‘marching her off’, to procure ironically a technological solution in the form of another iPad, in a bid to re-separate Myriam’s home and work life:

He marched me off to Oxford Street and purchased an iPad for me [Laughing]. It’s different now, I think. And I think probably some of it is to do with me being kind of strong enough, to kind of say right make a decision, I’m not taking it with me. I think now that I can have

the choice and this one can live in my bag in the cupboard, and you know I don't have to engage with it. I think it's definitely made a difference really. We do.

Myriam reveals that her iPad self-regulation requires willpower and there are indications that she isn't quite sure her usage is totally under her full control yet. *Dasein's* coping action is to hide the work iPad out of sight at home. In this last extract of text, Myriam finally acknowledges how her absorption with her work iPad had eclipsed quality time with her family and her care for herself. The work iPad is so prominent in Myriam's life her children even make the tool the focus for her birthday gift. Her phrase, 'even to the point' suggests Myriam perceives the iPad as the real recipient of 'her present'. She sighs in her awareness of becoming in Thoreau's words, a tool of her tool or as Heidegger would say the 'be-thinged'. Myriam's iPad became a quasi-other in her family:

It became part of life very much, part of my working life and also part of personal life. Yes, even to the point where my children bought me a very nice cover for it for my birthday. It's very much part of my life now and well I do use it [Sighs] all the time.

#### **6.4.1 Lichtung**

The *Lichtung* reveals how iPad usage can be a contradictory and bittersweet experience for lecturers. Through the myth of Sisyphus and the technology and life world existentials, the iPad is revealed as a helpful conduit for our conscientious care and a channel for detrimental overwork. Herein lies the paradox, the iPad is a blessing and a burden. The spatial nearness and accessibility of the iPad made it easy for the lecturers to always be on work standby. Their everyday existence is to work harder and to pay less attention to their non-working selves. Over-usage did happen, producing a disequilibrium between work-life and work-family balance. Heidegger's philosophy of technology informs that technology becomes damaging when it 'enframes' human beings as stuff, when we become 'standing reserve' *Bestand* disconnected from our true-self (*wahres Selbst*). Heidegger's idea of absorption in coping illuminates how some of the participants were 'be-thinged' by their iPad, falling deeply into compliance and over identification with their work role. They are obedient to the will of the gods, and their iPadtheism meant they lost

sight of their own needs. Caring for others, matters to them because adopting the iPad is ‘for-the-sake-of-which’ to be a good lecturer and using it is ‘in-order-to’ do good for the students. However, giving individual iPads to lecturers to ‘play with’ did not necessarily mean they would come to ‘know it’ as a pedagogical tool. These participants only used their iPad for administrative and communication purposes. Heidegger’s ‘towards-which’ illuminates how the meaning of the iPad for teaching can only be discovered through its use and in the wider context of what it is used for. Light is thrown on how over-connectivity with the iPad for administration and communication may threaten lecturers’ critical and creative thinking for the development of pedagogical activities. In the next story, about the treacherous King Tantalus, we discover how trying to gain tangible guidance on iPad implementation, especially for pedagogy, proved challenging for some participants.

## **6.5 Unsatisfied Needs: The Myth of Tantalus**



For angering the gods, King Sisyphus was condemned to labour in the underworld for the rest of eternity. He was not alone in Hades, King Tantalus also languished there. Tantalus is a tortured soul, forced to stand waist high in a pool of water his punishment for stealing ambrosia, murdering his own son and tempting the gods to feast on his flesh. Like Sisyphus, he is tormented by a great stone, a huge rock hovers above his head threatening to crush him if he dares to escape (Fry, 2018): ‘Moreover, an enormous stone, a crag from Mount Sipylus, overhangs the tree and eternally threatens to crush Tantalus’s skull’ (Graves, 1960, p.26).

Boughs of a fruit tree laden with delicious pears, apples, and pomegranates hang above him (Hamilton, 2017). Driven by hunger and thirst Tantalus reaches for the branch and tries to scoop water from the pool, but neither can he reach. He is forever tantalised, so close to his desire that he expects satisfaction, only to be denied and forever disappointed. The myth of Tantalus helps us to understand the human condition of being tantalised, to be tormented by the sight of something that will be forever withheld. The myth does not tell us about Tantalus's emotional response to his brutal punishment of perpetual non-gratification, and we are only told how he repeatedly reaches out but to no avail. However, the myth may make us empathetic towards Tantalian torment, the physical and psychological experience of desire unsatiated. In the following accounts, my participants reveal how guidance for translating iPad functionality into pedagogical work activity was often tantalisingly out of reach, as the succulent fruits and cooling waters were for King Tantalus. In the following vocative texts, the participants share their distress, what they *felt*, Tantalian feelings of misery and anguish at their desired support was held tantalisingly out of arm's reach.

Daniel had used technology extensively in his professional life and had high expectations for integrating the iPad into his own teaching. Here Daniel describes his experience of being made to feel very uncomfortable when he tried to seek help with an educational application:

It was so horrible, because it was in front of people. I said, "I don't understand how we were supposed to use an application with the iPad". And somebody said, "It's completely self-explanatory". I said, "It's not self-explanatory to me; I'm struggling to understand how I can use this." They giggled and sniggered, and it made me feel very uncomfortable. People were just rolling their eyes and I hadn't even at that point got through my concern. And one particular person referred to my age, which is probably irrelevant, I'm not of millennial tech age. However, I'm not sure age really does predicate technological ability, perhaps you might be more familiar with it, but people were very dismissive. And then I giggled, laughed and made light of my incompetence as a way of dealing with it. And did I get any satisfaction? Did I come out knowing anything more? No, I didn't. My mood was very sombre, and I felt here we go again. I was concerned. On this trajectory of support, I was never going to be able

to use my iPad as fully as I needed to. Well I'm certainly speaking the truth from my point of view.

The group discounts Daniel's learning needs. His sombre mood reveals his shame at being ridiculed and the seriousness he places on being denied guidance for his development. 'Here we go again,' suggests this is not an isolated experience; he has tried to grasp the fruits from the tree of know-how before only to be disappointed. Daniel notices the group's disrespect towards him by the rolling of their eyes and their sniggering. In an act of self-preservation, he chooses to cover up 'being' unworthy and unsettled 'not-at-home' by turning or falling away. Dreyfus (1990) explains how *Dasein* has no choice but to act in accordance with societal norms and 'being-in-the-world' as the average everyday person, who Heidegger terms the 'Anyone-self.' In this lived moment Daniel 'unowns' his authentic self to avoid intersubjective conflict and anxiety. He chooses to follow their way, the way of the 'They-self' (*das Man*) and to go along with *Dasein's* being as others make it, the identity of 'my-unowned self' (*Man-Selbst*) (Brady, 2018). Heidegger's concept of *das Man* as *the One* is used here to explain Daniel's inauthentic modes of existence by conforming to social norms, conventions and practices instead of choosing or stating his own true preference. When the root of the problem is directed towards his age Daniel is offended by this assumption, but he senses the group will counter any suggestion that pedagogical application with the iPad is difficult and complex whatever your age. Daniel's authentic self, the self of his own making (*eigentliches selbst*) does not believe the 'group truth' and he takes on the mask of the fool to obscure his shame and to press forward authentically:

I suppose I'm acknowledging my deficits by being the fool, by creating a facade. I am in some way protecting myself but also articulating what might possibly be the experience of others. Everyone knows, unless they have a lack of insight if they have a deficit. So, we don't need it pointed out and completely exposed. We need to know how we would put that right. And the thing about being the fool, is it is better to be the fool purposely than to be made to look a fool by others. I now deliberately act the fool. I act the fool because if I become offended by how I'm being spoken to, then I become upset. So, by constantly acting the fool, I sort of bypass it.

Plato with reference to Socrates said: ‘We are only as wise as the awareness of our own ignorance’; to acknowledge what we do not know is a kind of knowledge. In the manner of Socrates, Daniel makes known his simple or Socratic ignorance and becomes his own authentic self (*Eigentlich*) behind the mask of the fool (Ambury, 2018). As the fool, he fits in with the perception of himself that others choose to see, his inauthentic self (*Uneigentlich*) the Daniel who cannot be expected to grasp the intricacies of iPadagogy. Like many fools in literature, Daniel is a learned fool (Keen, 1969). For example, in Shakespeare’s *As you Like It*, Touchstone says, ‘The fool doth think he is wise, but the wise man knows himself to be a fool’ (p.81). Behind his fool’s mask, he can expose and speak truthfully of the real messiness and challenge the elite who think they do know. Daniel puts on a ‘façade of foolishness’ to illuminate the human quandaries of iPad adoption and the plight of himself and others who may be finding iPadagogy ‘undoable’. Daniel’s wisdom lies in his understanding that not every lecturer finds iPad adoption straightforward, adoption for pedagogy is not intuitive, reaching for help makes you vulnerable and it is unreasonable to disrespect genuine and sincere requests for pedagogical guidance. Like Tantalus, Daniel continues to reach for sustenance, and like Tantalus, he experiences more misery:

I watched a tech savvy staff member’s teaching with the iPad. I was surprised because rather than showcasing what they were doing, they presented it as this is what I do with my students. You’re not really looking; you’re not really seeing this. And it seemed very childish, and of course it could have been my interpretation. I wasn’t really encouraged to understand it. Whereas, for example, if I was doing a session I would want to share it with someone, so it was something they could use. I certainly wasn’t encouraged to, and when I asked a couple of questions, I was shut down. They were territorial with what they considered to be, perhaps good teaching and learning techniques that they use. I suspect it wasn’t done consciously but it certainly was the way it made me feel. When I left [Draws in a sharp intake of breath] I felt inadequate.

Daniel’s word ‘territorial’ emphasises the strong sense of proprietorship demonstrated by the lecturer for their expertise with the iPad. The iPadagogy skills are their personal possession (*Eigentum*); they belong to ‘them’ and make them notable from others. Besides, by restricting appropriation, by keeping



potential knowledge-raiders out, the lecturer may maintain their singularity, their sense of self-possession, or own-ness (*Eigenheit*). In a Heideggerian sense, ‘own-ness’, is a state excluding the admission of the Other, an ownership of the self, in this case the lecturer’s Dasein as iPadagogue. Daniel doubts whether the lecturer’s guarding of the iPad teaching skills is deliberate, but the phenomenal nature of his lived experience is to feel excluded, rejected. He senses an interpersonal gulf, an inferior versus superior relationality and a conflict of wills and egos with the lived other (van Manen, 1990). Daniel’s sharp intake of breath is a corporeal indication he recognises his despair, his Tantalian torment. Rebuffed in his attempts to join the elite iPad user group and unable to drink-in the pool of ‘Others’ pedagogic knowledge, Daniel becomes resolved (*Entschlossen*) that his ‘Situation’ is unlikely to change. His ego dented, his iPadology ‘un-fruit-full’, leads to a dwindling of pedagogic desire to develop iPad skills, until they eventually fade away into *no-thing-ness*. His everyday activity, his way of ‘being-in-the-world’ changes. He stops thinking too much about the device, ‘doesn’t even give it a second thought’ and stops bothering to trying to keep up with the elitist group:

I haven’t achieved the level of understanding that perhaps I should have done. And ultimately, I never have. I feel disappointed about it actually, that I haven’t made full use of it. I’ve asked a couple of times, “Can you give me an example or put me in touch with someone who has is using the iPad to its fullest in teaching and learning?” I can never be directed to this person and I’m not sure they exist [Laughs]. I had thought it would become an absolutely sacrosanct piece of equipment, and if I left it at home, I would feel like my arm had been cut off. I don’t even give it a second thought. [Laughing] I think *the ship has sailed somewhat*, I feel I have missed the boat and I’m not getting in another boat to chase it!

For Daniel the iPad, the tool he thought might become sacred to his practice, as implied by his word ‘sacrosanct’, becomes nugatory.

Matthew’s sense of selfhood is derived from his successful clinical career, his passion for his professional discipline and his pedagogy. By the time of the second interview Matthew had left HE and returned to clinical practice. In the following account, he provides a veiled description of his own struggle with his academic identity:

It was professional development week and people showed up with things, stuff on the iPad and I would think, “Oh what’s that, how did they do that?” And there was an awareness that somebody had obviously got some fantastic app to help their teaching but actually they hadn’t shared it with anybody else. The logical thing would have been to go and see them sometime later and say, Tell me about that app, show me it. It’s the reason why I’ve left lecturing really, that sort of underlying lack of confidence in my abilities. I had to return to clinical practice to validate my confidence about myself as a clinician and educator. My new clinical role has given me a lot more confidence to go and to talk to people, pick up the phone, tap on peoples’ doors and so forth. I suppose it was people coming in who were very tech savvy and feeling a bit inadequate in comparison. This is all about throwing the hierarchy on its head. Someone who has been in the organisation twenty years they would be expected to have a sense of informal authority over people who have only just joined the organisation, because they have the knowledge. But if someone new to the organisation knows how to use the iPad and they don’t, then it’s flipped on its head.

Matthew rationalises his avoidance of consultation with tech-savvy lecturers as low confidence. He talks of the ‘Situation’ debilitating his confidence in himself, his ‘my-ownness’. Heidegger’s ‘Situation’ with a capital S, refers to something that has been closed off and when one only knows the ‘general situation’ of *das Man*. In the ‘Situation’ and with the Gerede of the ‘anyone’, the HE hierarchy is experienced by Matthew as upended and he shares implicitly the ‘unbecoming’ of his own academic identity (Colley & James, 2005). Matthew experiences his extensive past clinical work as being undervalued and made extraneous, as he observes less clinically experienced or novice lecturers being venerated because they possess iPad skills. Having to go cap-in-hand to the less experienced but tech-savvy lecturers would make Matthew’s delegitimised authority and competence all the harder to bear. Being able to use the iPad for teaching counted to Matthew, but he comes to an understanding that the HE culture will not enable him to-be-himself. With restricted possibilities in the *Situation* Matthew’s ‘resoluteness’, by which Heidegger means to make sense of one’s situation, makes him receptive to his ‘call of conscience’. His closed *Situation* becomes open to his unique *Situation*, and he is able to embark on a return to clinical practice. This makes most sense

for regaining his previous professional standing and to restore his self-integrity, his lost love of self.

By falling-in-with the university and using the iPad for student administration Dominic finds himself entangled in an everyday work practice which may pose a threat to data security. Dominic becomes vexed when attendance at an in-house course on data protection brings to light conflicting information about how to use the iPad for student administration:

I asked the lawyer, Is Drop Box OK?” And she said, “Absolutely don’t use Drop Box, please don’t use Drop Box.” “Why then are ICT putting it in on my computer?” The university should have a policy on what it expects lecturers to do. I was told I couldn’t use Drop Box for student work. I went to look at Drop Box and found it’s a US IP address, the servers are in America. It’s outside the European Union, which means you shouldn’t be putting anything remotely confidential, *up*. I wasn’t very pleased; in fact, I was quite annoyed. So, after the training, I deleted everything historical that was there and I mean hopefully that means it’s totally deleted. I’m grateful I’m not shifting super confidential stuff. “I mean can I put up a student essay?” So, I did something about it, but I feel that senior management haven’t, can’t, hasn’t got a grip, otherwise they would be instructing. So, I think there’s turning of a blind eye you know, that we can’t quite manage integrating this thing.

Heidegger declares we are our skills and are skilled at existing (Dreyfus, 1991). Dominic in the ‘existential’ (*Verstehen*), the understanding of the meaning of actions, discovers he is unsure how to go about his practice and this situation threatens him. ‘I did something about it’, is an emphatic announcement that he faced up, accepted his irritation with the organisation and took over responsibility for the situation. The world of the university is not working efficiently or feeling safe enough for Dominic as, ‘that we’ the HEI, are not facing-up-to or taking decisive action. He remains unsettled by thoughts of the efficacy of the data deletion. His concern is justified as a number of Drop Box privacy and security breaches have been reported. In 2017, a Drop Box bug reinstated long-deleted files back into users’ folders making a mockery of the deletion policy (Tung, 2017). Dominic’s rhetorical question, ‘I mean can I put up a student essay?’ implies a lack of confidence in himself and in the institution as to what constitutes safe data processing with the device. For Dominic, the

*homo faber* of senior management is not a wise man who appears a fool, 'he is a fool who pretends to adequate knowledge' (Keen, 1969, p.129).

Karen shares an experience illustrating how insufficient knowledge of the iPad's functions can result in loss of control of the device:

I remember, somebody senior in the organisation at a meeting said something quite convoluted. Siri suddenly turned on and said from somebody's iPad, "I didn't understand what you said". I thought it was perfect timing [Both Laugh], because I was thinking, "I don't understand that! No mine doesn't really do anything funny [Pauses]. *No.*"

Her description is reminiscent of the apprentice's enchanted broom that spirals out of his control in von Goethe's 1797 ballad, *The Sorcerer's Apprentice (Der Zauberlehrling)*:

Stop now, hear me!  
Ample measure  
Of your treasure.  
We have gotten!  
Ah, I see it, dear me, dear me  
Master's word I have forgotten!

Despite all her concerns about using the device for her teaching, Karen has mastered the iPad's 'equipment totality' for administration and would never allow her device to make her look foolish. Karen's verbal pause draws attention to and gives us both time to reflect on the underlying meaning of her humour, before she delivers her definitive, '*No*'. Beneath her humorous retelling of the situation belies her serious message. It is not funny and should not be funny to be in charge of a powerful tool you cannot fully control.

Participants also felt the nourishment offered for iPad pedagogy development was not worth reaching out for. Karen avoids iPad development seminars because they make her feel foolish and uncertain and Kenneth misses them because he feels too wise and certain. Never the twain shall meet. Firstly, Karen says:

No, even if they put on classes, I don't think I'd go. I don't want to do it one to one. I don't like to be stupid on my own, but then in a group I feel sometimes that I don't know what's going on there either. I just don't see a way forward with it actually. There is no substance

to the support. It won't be running today, or we won't be doing this today because nobody is turning up. I'm not surprised.

Secondly, Kenneth in the following excerpt also rejects the iPad training, unlike other participants is not tantalised by the expertise on offer and openly admits his own arrogance at believing 'I know':

I haven't been to any of the iPad tutorials and that's a bit of arrogance really looking at it, because you can always learn. I was originally advised that I probably don't need this because they recognised I used it and then I just sort of scrubbed it out of my mind. But thinking about it, it is a little bit of arrogance on my part thinking I know. And it's not always correct [Short laugh]. Well, I don't always know, I don't always know everything and there are people who can show me. But is that too much confidence, I don't know. I think there is a bit of, well, *I know*.

Despite not being tantalised, Kenneth's self-congratulatory acknowledgement of his iPad skills may be compared to the egotism of Tantalus, whose downfall was in thinking himself equal to the gods. Tantalus was never going to get away with feeding his son Pelops to the gods, who apart from distracted Demeter, instantaneously knew the food was suspect (Fry, 2018). Tantalus was caught out. Kenneth does intimate some underlying uneasiness that his self-aggrandisement about already 'knowing' might lead him to miss learning kinships. It is worth noting that Kenneth was influenced to stay away from in-house learning opportunities, he was perhaps put-off being involved and possibly kept away purposely because of his high level of expertise. The business case, teaching and learning strategy and local guidance for iPad pedagogy in this context are ambiguous. Still, lecturers are beguiled, bewitched by the iPad's Apple deliciousness, charmed perhaps into being 'tantalised by the tech'. Magnus illustrates this with his metaphor of the iPad as a rocket. The ill-equipped academic, in spite of having only a vague idea of the direction and purpose of the HEI's space mission, allow themselves to be launched into virtual open space:

It's Star Trek, We've got the technology. As they say in some totally different zone. We've got the technology. So, it's like building a rocket. I've built a rocket, so where we are going? Fuck knows. But we've got it; let's aim it somewhere and we don't even know if we've got enough fuel.

### 6.5.1 Lichtung

The myth of Tantalus and Heidegger's 'existential' of understanding discloses how my participants' progress with iPadagogy was influenced by their intersubjective experiences, be they conflictual or otherwise. Reaching for and receiving help with iPad skills is dependent upon mutuality and the selfless exchange of practical knowledge. However, into the clearing (*Lichtung*) appear knowledge keepers, those who 'gate-keep' access into the iPadagogue community and knowledge seekers who find their claim towards an iPadagogue identity barred. In this context, help for iPadology was found difficult to source and there was insufficient sharing of the 'new electronic craft' for teaching, exposing lecturers to the Tantalian feelings of longing and disappointment. Asking for help opened a space to be either offered or denied support and the lecturers' self-identities were challenged by colleagues in the workplace. Regrettably, we as lecturers appear deficient in our consideration of equality issues, and the Equality Act 2010, when it comes to our own technology peer learning. Inconsiderate comments about protected characteristics such as age, disrespect for previous professional and teaching experience and insufficient practical guidance exposed my participants to blunder, demoralisation and ridicule.

The lived experiences brought into the clearing (*Lichtung*) their 'indwelling' in discomfort. In some cases, they were humiliated, their self-esteem and self-confidence crushed. A lack of sensitivity to lecturer vulnerability in technology learning situations saw lecturers avoiding in-house seminars and other learning opportunities for their iPad skill development. Poor turnout for iPad training means pedagogical knowledge is unlikely to be promulgated amongst lecturers and neither group has the opportunity to recognise or develop respect for each other's iPad development needs. My participants describe reaching for iPad skills in eager anticipation and retracting in a state of disillusionment as the learning context could feel uncompassionate,

and sustenance was either experienced as intentionally or unintentionally kept out of arm's reach.

Although perhaps prudent in procuring the device, senior management are perceived by the lecturers as disinterested and not facing up to all the messiness created by the techno-centric pedagogical change process. In this context, unclear pedagogical directives and expectations for using the iPad, the lack of pedagogical debate, blurred lines of responsibility for implementation and insufficient access to in-house experts or educational technologists were all culpable reasons for why highly skilled health professional educators became overly anxious or perplexed with iPadology. These findings reflect the thoughts of senior sector attendees at a Joint Information Systems Committee (Jisc) held in 2015. The attendees suggested the digitalisation of teaching faltered because: institutional leaders knew little about digital technology; management's use of the language of technology rather than pedagogy uncoupled lecturers from the implementation task; there was meagre evidence of good e-learning practices; and the enablement of lecturers in using digital technology for pedagogy had to be a key priority (Havergal, 2015).

Only a small number of lecturers have specialised skills in using the iPad for teaching and learning and it is hard for lecturers to locate or obtain help from this self-contained group. As Daniel said, "I can never be directed to this person and I'm not sure they exist". This is suggestive of a 'knowledge oligopoly', where only a few hold the iPadology, and in order to gain entry high barriers need to be scaled. The iPadarists' oligopoly appears in the clearing (*Lichtung*) as a knowledgeable but exclusive group, but non-collusive, tending to act independently and competitively in pursuit of self-interest. This creates uncertainty and a moral vacuum, an HE environment where only the self-interested flourish. Tantalus mythopoeically reveals the ontological torment of the lecturer who is tantalised by a pedagogical desire to use the iPad that passes unsatiated. In the next section, anecdotes from the legendary Greek philosopher Diogenes mediate how the 'unavailableness' of the iPad threw light on the lecturers' changing way of life.

## 6.6 Lecturing as a Way of Life: Diogenes's Real & Painted Figs



Hegesias: Diogenes can you lend me one of your writing tablets?

Diogenes: You are a simpleton, Hegesias!

Hegesias: A simpleton, why do you say that?

Diogenes: You do not choose painted figs, but real ones; and yet you pass over the true training and would apply yourself to written rules

(Adapted from Burton, 2012. p.1).

The Greek Cynic philosopher Diogenes led an unconventional life. A life lived simply, and in keeping with his philosophy, that happiness is achieved by going back to basic human nature and living outside of the constraints of normal society (Piering, 2019). As the 1860 painting by Jean-Léon-Gérôme depicts, Diogenes lived in an earthenware tub like a dog and with dogs. Dogs are emblematic of his cynicism as derived from *kyonikos* the Greek word for dog-like (Academy of Ideas, 2013). Few of his texts have survived. Despite this Diogenes has become a legendary figure, his antics mythologized, keeping alive his philosophical teachings. His appeal to the ‘natural’, of being true to one-self and one’s own nature is comparable with the ‘authentic’ self in Heideggerian ontology. In the opening extract, Diogenes tells Hegesias that written rules are only ‘painted figs’, they are not the real and free way of living. Diogenes believes to follow written rules is to relinquish the authentic self to societal pressure, a version of *Dasein* as *das Man* the inauthentic self. In this section anecdotal accounts about Diogenes deepen the meaning of my participants’ experiential accounts as their ‘unreadiness’ with the iPad discloses their preferred and authentic ways of teaching.



Diogenes's teaching was famed for its theatre and pantomime (van Manen, 1990). The following participants speak passionately about their teaching delivery as a personal performance, a disclosure of their knowledge and skills through anecdote, humour and corporeality. Moreover, the participants approve of a Diogenesian approach to their teaching, as embodied by 'naturalistic thinking and knowing, the tacit, experiential and intuitive interaction' (Storkerson, 2010, p.1). Karen describes her teaching:

I do a lot of flapping around and running up and down. With arms! I would rather use myself when I'm actually teaching. I should have done stand-up comedy I think. When I say stand-up, I'm trying to make it into entertainment and get them engaged. I do feel my style doesn't fit any more, I am being asked to do something else that isn't what I came to do here really.

Her term 'stand-up' illustrates how Karen's teaching style is that of the good-humoured raconteur. Trying to master imposed digital technology, the 'painted figs' is not her natural way of being as a lecturer. The iPad is a threat, a 'staying away' from the ground, from her earthiness, her naturalness, and the 'real figs' of her, individuated pedagogy. Her words, 'my style doesn't fit anymore', signals the bringing on of the miserable mood of homelessness (*Unheimlich*). Buchoul (2013, p.4) says that for Heidegger the: 'Unheimlich is the fundamental groundlessness of our existence, this profoundly felt sense of 'not-being-at home', wherever one would be. Just like the fear of death. Karen has sight of the abyss (*Ab-grund*), the 'being-toward-death' (*Sein zum Tode*) of herself as a lecturer. This Heideggerian term 'being-toward-death' does not literally mean end of life. Here the term accentuates Karen's awareness of a bringing to an end of her way of being as a lecturer, and where Dasein gains an authentic perspective of own-ness (*Eigenheit*) as gained by the dread of death. Her ongoing anxiety anchors her to nongenuine authenticity, she is held fast and paralysed Dreyfus (1991), neither unable to reject the 'painted figs' nor to openly endorse her love for the 'real' ones.

Fifi is resolute in sustaining her natural teaching style:

I'm singing, I'm dancing, I can tell you! I do like humour in my lectures, because I know when somebody makes me laugh I'm more

likely to listen, because they have touched something in me. Where for the digital crazed people, the real techno's without it they're like, "Oh God I've got to get up and talk" [Said wearily]. They rely on it perhaps more. Or you know they do more with it and so they think that's going to answer them [Said with sarcasm and a dismissive gesture to the iPad]. Where I'm kind of thinking I would like to do more just me [Laughs]. I like to know that I can do it that way. If I can't do it without that, then I think something is quite wrong.

Fifi's dismissive hand gesture towards the device, in conjunction with her wearisome tone and mocking words, 'that's going to answer them', displays her disapproval and cynicism of iPadagogy. Fifi refuses to accept a teaching way of life where the iPad is promoted to quasi-lecturer, pushing her unnaturally to the stage wings. Fifi takes pride in her naturalistic teaching style, her being able to 'answer' without any or with minimal reliance on electronic props. Fifi's natural flow of contextualised knowledge, originating from her life stream of personal and professional experience, is what Diogenes refers to as the 'true training' and what Fifi calls her 'true teaching'.

As students begin to regularly use their iPads in seminars, Magnus notices his relationality to his students changing as their gaze starts to fall more on their screens and less on him:

About two weeks ago I was teaching what we call a readiness for direct practice session. So, it is very practically orientated. I was talking about something and seeing them tapping away. Head down, tapping away and I was wondering what on earth are you doing. I blundered in by actually saying, "Well what are you doing?" A student said, "I've just googled what you mentioned there, and it says here" ... and then they checked it out we me, "So, have I got this right?" And I think, "Why you don't just ask me first?" [Chuckles]. The information is more readily available through the electronic world out there, it's almost that [motioning to the iPad] is the first port of call and then it's check it out with someone. Maybe another way of reading it, is they actually put me on a pedestal, which I quite like. So, we're check with that, and if we don't understand that, then we will go to him because he will know how to interpret it. It's flesh and blood in the classroom and I think what the iPad actually gets at is ideas and thoughts. And there is a synergy between them. It's learning on the job but its learning almost by accident. To do anything beyond the basic I would need intensive care, I think life-support.

‘Head down, tapping away’, makes Magnus feel estranged from his students. He feels excluded from their learning, relegated to a secondary position by Google. The ‘*new*’ new found land’ is ‘already right at the heart’ of his seminar room (Smith, 2017, pp. 192-193). Dislocated from their conversations, Magnus is stopped from excelling as the tutor and he feels a need to be corporeally reacquainted, in his words as, ‘flesh and blood’. He feels being in lived relation with his students, having a naturalistic experience connected to body and affect Storkerson (2010), is the best way for him to surpass the search engine. Information may reside in the iPad but the making sense of the knowledge, he believes, and he chooses to interpret his students also believe, is brought about by a ‘flesh and blood’ conversation with a learned person. Their gaze must, therefore, be redirected back towards his corporeality. In some ways, Magnus is comparable to Hegesias, as he strays from his natural instinct by endorsing a potential synergy between naturalistic and technological approaches. Probably because he feels he ought to promote HE’s directive. Magnus acknowledges this type of new lecturing existence would be an artificial life for him, unsustainable without the support of others, an ‘unautonomous’, enslaved way of life according to Diogenes’ teachings.

Bella echoes Magnus’s feelings that the iPad’s knowledge has no equivalence to knowledge acquired personally and professionally from a natural perspective:

I feel the knowledge that I have in my iPad is not my true knowledge. All the futuristic and all the wonderful stuff, the stuff that I call the Jag with the leather seats and the little bar in the back, that’s not my call. The Volkswagen is my call-in actual fact. If they talk about something that has to do with that core knowledge base that I have, from my experience, in my field of expertise, I will very easily say no you’re wrong and just go on with my work. It’s part of me. So, there are times when I can categorically even if somebody has argued and used the iPad, I can still say no!

Volkswagen means ‘people’s car’, and Bella’s metaphor is a fitting description for knowledge acquired from being with people in the world. Like Diogenes, Bella values and trusts her ‘living examples’ (van Manan, 1990). The iPad, the luxury Jaguar, the ‘painted figs’, may appear swish in speedily reproducing facts.

However, Bella, the back to basics Volkswagen, provides deep, nuanced and naturalistic knowledge that may speak to and move the student personally. Bella's true knowledge, 'the real figs' is amassed from her years of experience, her knowledge resides within and arises from herself, only she can impart it. For the Jag to compete, Bella would need to fabricate something of her 'worldly' natural self, to be deposited amongst its stuff. Perhaps, then it too could be a vehicle for human activity and Bella's individual style of teaching.

In keeping with a Diogenesian stance, Dominic's way of life as a lecturer is to use direct verbal interaction. His own iPad usage for doctoral study means he knows how easy it is to become totally absorbed and lost in the experience of the machine, where time, place and relations can become subjectively different:

I was drawing something, and I said, "Well what's this?" and someone said, "Oh it's a Picasso!" And *that gives*, because we are *sharing*, as the class. And that's what it should be. It should be a communication. Classes should be communal, that's it. Everyone knows that image of the family who go out for a meal and they are all looking at their phones. And everyone will have thought, why they are together? And why are they together, what's the point of using the iPad if they are in the class. There's no point me standing over them using it as a tool. It can be used to shift material to people to do at home but when people are in class it should be a communication either with me or with them. If everyone is looking at a screen, then why are they sitting there, they may as well go and sit at home.

'And *that gives*, because we are *sharing*', Dominic premises the success of his teaching on the social and conversational relations he has with his students. The playful banter is significant, as it makes the learning more enjoyable and encourages interpersonal bonding. Students, gazing into their screens like Narcissus into the pool, is an alarming prospect for Dominic. He worries his students will become sequestered from each other if their gaze is fixated on the screen. Moreover, he is concerned his students will not 'see' him, rendering him something of a stranger to them. Dominic values student contact time for the 'flesh and blood' activity and believes there is 'no room' for 'painted figs' in his seminar room.

Diogenes saw a child scoop water into the cup of their hand to drink. Not to be beaten in the plainness of living he throws away his own cup. Matthew favours Diogenesian plainness, the simplicity of pure dialogue for his teaching:

I suddenly stood up to teach and I had no technology. I had a chance to just practice talking spontaneously to a group of students. I really enjoyed it because it was a proper dialogue, a proper interaction with the students. I focused on their faces and gauged their reactions instantaneously. I didn't know what I was going to say, until I said it. And I found that wonderful, I loved that spontaneity. I think a problem for me with a lot of this technology lacks spontaneity, it's all very pre-formed and like you're following the path that you set out for yourself, you can't deviate from it. If it derails, everything halts and you don't know what to do. Whereas, if you're in a little craft centre somewhere crafting your little handmade tool or chair or something. You would be working with your hands and it would be all down to your own abilities and you wouldn't know how it was going to turn out necessarily. I think I'm a fan of that natural way of working. It would be good, that's the thing, to work more spontaneously with technology, but it will take a bit more exploration. And I think that's going to need to involve the students and I think that's probably where I'll go from here.

His words 'crafting' and 'handmade' are descriptive words for the skills or technics, *techné*, of the artisan (Stiegler, 1994). Stiegler (1994) argues how the word technology has become synonymous with science, hence technoscience, and yet originally the word encompassed all human skill including speech. Matthew uses these words to express his pride at his 'thinkerly bringing forth' of dialogic teaching material from his own experience' unaided by the 'making happen' the challenging forth, of digital technology (Young, 2002, p.40). By choosing 'that natural way of working', Matthew experienced his teaching as Diogenesian delight, as worthwhile work:

The craftsman, as he fashioned the thing he had under his hand, ornamented it so naturally and so entirely without conscious effort, that it is often difficult to distinguish where the mere utilitarian part of his work ended and the ornamental began. (William Morris, 1884, *Useful Work versus Useless Toil*)

In using a freeform conversational approach, Matthew stands out of his ground, in what Heidegger terms the abiding expanse and gathering (*Gegnet*). Heidegger characterises *Gegnet* as the truth of be-ing, a region where there is always the

togetherness of dwelling and mobility (Todres & Galvin, 2010). The term *Gegnet* emphasises Matthew's sense of freedom and his openness of mobility, along with his sense of 'rootedness' or rooted flow, coined by Todres and Galvin (2010) as 'dwelling mobility'. He experiences a 'coming back home to itself' and dwells in peacefulness. There is resonance here with the philosophy of Cynicism. 'Pre-formed' teaching applications straitjacket Matthew, his movement for teaching is restricted, and the 'unready' tools result in his homelessness and the risk of his teaching becoming unsuccessful. In the Heideggerian sense of *poiēsis* as an 'unconcealing', Matthew's metaphor of teaching as 'dwelling in a craft centre' brings to light his recognition of the precariousness of his 'handmade' product and the threatened closure of his 'craft shop' dwelling. He realises his teaching habits and craftsmanship will be shaped by the technocratic culture of 'the They' *das Man* or Diogenes's 'painted figs' of societal corruption. Matthew therefore feels duty-bound to do 'such-and-such' in his teaching (Brady, 2018). 'Where I'll go from here'- Matthew was thrown into transcendence mid-interview, and he is free to make room for the possibility of what is 'not-yet'; he must decide if he wants to educate himself into iPadagogy. He looks to the 'towards-which' of bringing the artisan's 'dignity of labour' into his teaching alongside tablet technology. Not wishing to journey alone, he contemplates educating himself with the help of the students for whom he believes the iPad is already 'available'. 'It will take a bit more exploration' is rather an understatement of the undertaking he plans and is indicative perhaps of his ambivalence to embark on such a venture and to betray his 'natural' self.

Despite feeling 'not-at-home' with the iPad for teaching, Matthew does find the tool 'ready' for his self-development, in networking, nourishing curiosity, expanding knowledge and stumbling on obscure information:

I tend to use the iPad *for me*. I can use the iPad to mark; I can use the iPad to write lectures, I can use the iPad to read articles and those sorts of things. I find it a personal tool rather than a *teaching* tool to share with students. I breeze around the Internet aimlessly and happen on something that I probably wouldn't have picked up normally and think actually I could use that and apply that directly to my lecture. I've drifted through LinkedIn or Twitter. Something and somebody I've connected to has shared something randomly from some other part

of their lives, and it's made its way into my sphere. I suppose it's enriched my awareness of what's out there and that can help inform my teaching by kind of pointing out some wider connections. I've come away from feeling the iPad's got to be directly related to my teaching and entered into its usage in a wider sense of myself as an academic.

The relaxing words 'breeze and drift' portray a self-possessed and confident Matthew using his iPad autonomously for his own liberal education. A taste of 'real figs' with the device. It made sense for Matthew to use the iPad in this way, as his academic *Dasein* defines a lecturer as someone who is informed, conversant with current affairs and connected to the wider community. In Heideggerian terms, the iPad is available to him for 'doable' activity. An outward focus using the tool brings new professional affiliations, which confer positive self-regard upon Matthew, ameliorating his shame and strengthening his self-confidence in his academic identity. His thoughts about possibly having to teach with the device become less bothersome. However, the alternative cynical viewpoint would be to suggest that Matthew has been seduced by the easy attractions of the device and is slipping into inauthenticity.

Bella found the 'referential structure', the purpose of the iPad for her teaching, made less sense. Heidegger's term identifies how the iPad is not useful as teaching equipment unless its teaching purpose is known:

I didn't for one moment think to use my iPad, for instance do my lectures on or anything like that. I just didn't think like that! It didn't transfer automatically that this would make my life a thousand times easier. I was very excited but slightly disappointed because I was not able to envisage, to have a vision of how I would be able to use this effectively within my working environment.

Between the first and second interviews Bella had developed a repository of information about her inner-facing life worlds with her iPad:

I have everything there, I have my one and only grandchild there, I've got all my self-development in there, I've got my teaching in there, I've got lots of applications. With my iPad, I can sit with my family and actually work and be part of the family as well while I'm working.

Bella's relationality with her grandchild is enabled through the iPad and it allows her to inhabit her lived world of home and her lived world of work

simultaneously. This fusion of her lived worlds is her choice and is under her strict control. In the next anecdote, Bella intentionally blocks the iPad's function for satisfying consumerism to stop it overshadowing the human existential issue of birth:

We visited our family over the weekend, and I did take out the iPad to show them a new cousin that had been born. My daughter said, "Oh but you know Mum if you go to this website they sell the most fantastic furniture." But we didn't go there. I am really disciplined in terms of that because I don't like electronics to mix in with an awareness of the emotion. And *feeling* of other people and you know those very *things* that make us *human*, I think that make us human. So, I don't want that to happen.

Whilst Bella uses the iPad to store important information to make her feel happier about her everyday work life she is careful to separate her humanity from her iPad. In a Diogenesian sense she does this to pursue a life true to her own nature. In the painting of Diogenes, we can see he is lighting a lamp in daylight. The anecdotal story says Diogenes would carry the lamp to the marketplace and tell people he was looking for 'an honest man'. By this, he meant happy, free and autonomous human beings. Bella uses her iPad to search for her honest self as a lecturer, to return to her inner nature, and to taste real figs now and in the future. For Bella the tool is humanised, transformed from a box of electronics into a technological object with a spiritual essence. Bella uses her iPad as a portal to enter the inner sanctum of her experiences, experiences she uses to develop her positivity and to live towards what she could possibly be as a lecturer and a person. Her familiarity with the iPad allows her to gather and deposit meaningful and creative items into the device to depict her past, present and future happiness:

It's become a spiritual aid for me as well. Yes (with feeling). When I use my iPad and I feel there are important things, I will take a photo, and leave it on My-Photos. When I go back and perhaps look at the photos it serves as a reminder of what it is that I want. I just wanted to show you a photograph of myself on the iPad. Oh, my golly this is me at school. So that's me. And in a way I still have a lot of a contact with these people here. I cut out this little piece of me before my life became so stressed and so complicated. Well in a peculiar way, I see this as my real self. And I would never have done this with a proper photograph, if you understand what I mean. This is the technology,



that has allowed me to do this. It revealed to me that I had become quite lost at a time in my life. Yeah it is about loss. So, it is not only about me becoming lost, it's about the loss that I have experienced, and in many ways I have let that loss of life take me over a little bit. It suddenly became so prevalent, I feel with this, I've sort of been making up for that loss.

Her words, 'I feel with this', suggests her iPad is her collaborator in her healing process, in supporting her retirement preparations and the finding of her authentic self. A therapeutic assembler who brings together a bricolage of positive images to help her find the self she wishes to reclaim. The word 'peculiar' in her phrase, 'Well in a peculiar way, I see this as my real self', suggests past pictures of herself bring on feelings of uncanniness (*Unheimlich*). Her authentic self re-emerges, how she sees herself and not how others see her and this supports her undertaking to live a life in accord with her own nature. A Diogenesian way of living, worthy, free and independent. Bella would not want to cut up or deface real photographs and the functionality of the tool allows her to compose a montage without marring any of her photographic originals. The iPad enables her to feel human connectivity with people from her past without physically meeting them, 'In a way I still have a lot of contact with these people' she says, and these moments pluck her from lostness. From a Heideggerian perspective, it may be construed that Bella's firm control of the tool allows openness to the sensing of the technology and she enters into a 'releasement' (*Gelassenheit*). Heidegger's concept of *Gelassenheit* is a simple letting of things be in their uncertainty or mysteriousness. The essence is not the iPad itself, Bella does 'not gape' at the tool, rather she waits to see what it unfolds about herself from the 'realm of memorabilia' she has harboured inside (Heidegger, 2008, p.235).

### **6.6.1 Lichtung**

The legend surrounding Diogenes, Heidegger's ontological philosophy and my participants' lived experiences co-correspond to reveal the antagonism in the lecturer's life forces as they fluctuate between authentic and inauthentic existences. They are cynical about the benefits of iPadagogy and Cynical in the Diogenesian sense that their pedagogy should be kept 'natural'. The way my

participants chose to teach defined who they were as lecturers, and most were happiest teaching in a manner that was true to their nature, as advocated by Diogenes Cynical teachings. The importance of teaching authentically is made manifest by every participant showing concern about iPadagogy and its future impact on their own individual way of teaching. However, their actions varied in accordance with their own will and inclination to move away from their 'natural' lecturer self and towards a new 'digital' lecturer identity. Becoming an educator was a second career for my participants and most cleaved to a teaching style perfected over time and steeped in idiosyncratic meaning. Meaning related to their past professional experiences and expertise in health and social care. They loved their talking method and were cynical of the iPad's appropriateness for teaching about the human condition.

Additionally, the iPad was pedagogically 'unavailable' to them as an item of equipment, giving credence as to why they often declined to change in favour of this electronic teaching medium. Their difficulties with iPadagogy are warranted if considered through the lens of Heidegger's 'equipment totality', a totality necessary for the lecturer to be able to use a tool skilfully. *Dasein* establishes meaning by understanding tools as something within the totality of equipment in the everyday world (*Umwelt*) (Dreyfus, 1991). The 'referential totality of equipment' for the iPad is unclear to the lecturers' in the study context. Also, they rarely encounter other lecturers in trying to use the device for teaching, this keeps elusive any iPad equipmental norms or indications as to the everyday pedagogical usage. Additionally, the HEI's pedagogical vision for introducing the tool, blurry from the outset, is not discussed with lecturers and has vanished out of sight. The essence of the iPad 'enframes' (*Gestell*) the lecturer, unveiling the mode of existence for the majority of lecturers in the study as being unfashionable and out-moded. The iPad becomes an apparatus bringing forth the realisation, true or otherwise, that the 'real figs' of their teaching practice are perishable and cannot be preserved. Existentially, *Dasein* is as an unworthy lecturer who worries about their future worth, and the tool becomes an unwelcome threat to the self and their accustomed way of face-to-face teaching.

The participants show ‘openness’ (*Entschlossenheit*) by accepting *Dasein*’s call of conscience and by acknowledging their current circumstances as lecturers. They become authentic, receptive to themselves, open to the situation, and the potential consequences of digital teaching. Privately they make a stand for their Diogenesian individuality, for example, through impotency (Karen), ambivalence (Matthew), defiance (Fifi & Dominic) or pursuance (Bella). They also ‘existentially dwelled’ in the present, by taking things day by day, awaiting provision of further support and directions for future action from management. From a Heideggerian perspective some experience a ‘releasement’ (*Gelassenheit*) ‘letting the self be’, similar to Diogenes’ philosophy of there being, as an idiosyncratic individual. In the next section, the myth of Prometheus is used as an exploratory lens for looking at lecturers’ experiences of applying the tool to their teaching.

### **6.6.2 The Promethean Condition: Prometheus**



In Chapter 1, the myth of Prometheus was outlined as the foundation for Stiegler’s philosophical work on technology as a pre-requisite for human evolution (refer to p.41-42). The myth is continued here to mediate the experiences of those lecturers who embraced the iPad in the spirit of technological progress. Prometheus, having made mankind to fulfill Zeus’s whim for human playthings, chooses to live among them. He teaches humans how to use fire to fashion more technology for civilizing and sustaining their human

existence (Fry, 2018). Zeus, furious that Prometheus had bestowed fire on humankind, had punished them cruelly, meting out a host of ills using Pandora's jar (see Epilogue, p.229). The myth gives meaning to the Promethean condition of humans, explaining why we are obliged to work, invent and handle tools for ameliorating our human condition (Stiegler, 1994). Each era, the myth explains, will bring different technologies. However, Prometheus in his kindness also enabled humankind to make technology that destroyed their simple way of life or brought destruction rather than life enhancement (Cotterell, 1999).

Diego and Kenneth both perceive the iPad as the right teaching tool for the era of teaching and have developed co-constituent relationships with their devices. Diego says:

It's like building with the right tools. "Do you understand?" You could go to war with your bare hands or all of a sudden, you have, "Oh, look there is a gun, oh wow, OK, this is going to better my abilities." There was a class where I said, "We are going to have a healthcare debate and at the end, we're going to take a picture of what we do and put it on Twitter. You can then continue to comment on today's debate because there is only limited time in class". They were on Twitter via the iPad and they had the opportunity to see they could do this. There was continuity to it and the thought process continued outside the classroom. I couldn't do that without the technology."

His rhetorical question, 'Do you understand?' is an instruction to me that we should be adopting the tool, and we would be doltish to ignore it. His figurative statement of iPadagogy as "going to war" and the iPad as a 'gun', suggests lecturers will lose the fight, if they are unable to handle these contemporary tools for their teaching.

Kenneth says similarly:

I think being competent with these is sort of part of *our armoury* really, it's just part of our tool set. You just have to adopt it, all those little tools; we just have to sort of accept because they are a better way of working. I would argue that people will go down avenues with an iPad thinking oh this is best but actually, it might not work. I don't think we're ever going to go backwards away from a digital format. I think I want to be *there*, at the front. It's nice to be using technology that students already recognise is a tool. Rather than coming out with some paper and things like that. You can draw on it and do all kinds

of things. I suppose I like *toys*, electrical toys. I mean I do find it valuable, it's always with me it's a diary, its communication, it's an education device, it's a resource for everything, it's another limb.

Kenneth's iPad is existentially close to him and in constant use for his work and leisure. His human-technology relation with the tool is one of embodiment (Ihde, 2010), it is no longer a mere object, but a corporeal extension of himself- 'it's another limb'. Heidegger's 'equipmental totality' of the tool, that is its character, for what and how it is used, and how it belongs to other equipment Dreyfus (1991), are all known to Kenneth. The 'involvement whole', the human purpose of the tool, means he can place the iPad directly into his existing 'armoury'. In knowing, 'how to iPad' he may dwell 'in-homeliness' with the device. To both these participants tablet technology is just part of an evolutionary process in our pedagogy that reflects how people currently live their lives. 'Gun' and 'armoury' give an impression that the iPad is a tool for battling for the modernisation of our lecturing craft. Ironically, though, the words may be suggestive of the potentially destructive power of the tool!

Diego enlists the iPad as a quasi-other, as his creative "partner" during his period of transformation into an iPadagogue:

The iPads and I have been working together in the last few months, *like partners*. Whenever, I wasn't so proficient in doing a certain activity I didn't enjoy it particularly. After a while, you do it with your eyes closed and that is it. And then after a while, it's like, "OK that's fine, I know how to deal with it. Well, this works, and it brings in new ideas, and I need to develop myself to be able to use this fully.

Diego is prepared to endure some discomfort in his present teaching 'for-the-sake-of' being a lecturer who can transform his teaching with the iPad. Diego endures uncertain teaching outcomes and the students' public scrutiny of his technology glitches. In Heideggerian terms, (*Dasein*) makes room for the 'not-yet' that is *Dasein's* potentiality, and selfhood 'as-being-beyond himself' d'Agnese (2018) so as to reach towards a possibility:

I was using Space Race on the iPad where the students sit in groups and they have rockets. On the screen, they can see who is ahead and it adds competition. However, I had forgotten to change the settings, so this element was taken away. I had introduced the activity as if it was

going to be a competitive thing; we were going to compete against each other. I regretted forgetting to do something, and I wasn't sure what to do once the activity had already started. I felt they would realise that I wasn't so proficient with the use of the software, and therefore why should they have to use it. I tried to overcome this by saying, "OK there is a problem with the settings". I like to recognise if I have done something wrong. I feel that if I am honest, I can manage the situation much *better*. So, I said, "I forgot to change the settings, so we can't go back but I will be going around and seeing the progress and I will be shouting out where the group is". I felt nervous at the time, that is for sure and a little disappointed. I remember thinking I must learn all the functions of this game and make it work a hundred percent next time or otherwise this can't happen again.

Kenneth uses his iPad to teach small groups of students as he moves between different clinical settings. In the following excerpt, his image of an abandoned whiteboard accentuates how the iPad has become his preferential teaching tool and how our attachments to old technologies take time to extinguish:

Two weeks ago, I used it as a chalkboard for three students. I was in a room in clinic, in a hospital, where believe it or not, my marks on their whiteboard are still there from three years ago. This is XXXX It's lovely they've kept a corner for me. But I just had it between my knees, and I was doing this, so they were there, I could just move the iPad towards them and show them. I was drawing mostly; I think they enjoyed it.

The whiteboard is a relic of Kenneth's past teaching, an artefact neglected but not yet extinct. His iPad is used to replicate exactly the same teaching activities, but they are improved by the mobile and more versatile digital device. However, the whiteboard isn't entirely forgotten and serves some nostalgic importance as it ties and returns Kenneth to this clinical teaching space. His teaching with the iPad is independent and self-assured; the tool feels right for his teaching. There is no sense of any significant 'homelessness' when he uses the tool, in fact, he may be 'too-at-home' to help others. Having already experienced his iPad 'homecoming', Kenneth is already looking forward, as the Promethean myth suggests is part of the human condition, to the next novel digital technology or 'electronic toy' to be handled (Stiegler, 1994). From a Heideggerian educational perspective, it could be said Kenneth never dwells long anywhere,

(*Aufenthaltslosigkeit*) in his mission to stay at the cutting edge of digital technology (Buchol, 2013).

Diego's seminars with the iPad are creative and require some prerequisite preparation from the students. In the following teaching experience, he arrives at an understanding that the students are not as Promethean as maybe the HEI has led us to believe:

It takes a lot longer than you imagine it would. In my head, I have already worked everything out, if I am using a new piece of software. Whilst I'm developing the teaching for that session I have learnt the software myself. What I didn't expect was that the students needed that time. Or I didn't account for their time to learn the software, to then do the activity that I have designed for them in that software. You need to factor those things in if you are going to use the technology. I designed a mind mapping activity using the iPad, the students prior to the session had to log into a particular website that provided a mind-mapping tool. So, the students had to create an account on this website. I don't know the reasons why, but they didn't do it, so the activity itself didn't work. Having to go and log in and create an account took time and for some students who didn't like technology, they avoided it. People are learning something new, not just joining in a session in a different way. They are learning to use the iPad themselves.

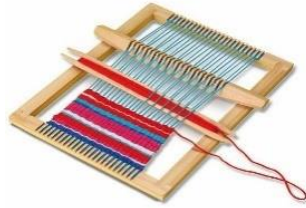
Introducing the iPad into learning activities added another layer of complexity to Diego's teaching. He had assumed that learning with tablet technology would be intuitive to the students, but in reality, they were also grappling with the tool and needed far more support from him to engage with a digital style of learning than he had anticipated. In addition, to teaching his profession specific knowledge Diego unexpectedly finds himself with an additional role. He has to teach the subject of tablet technology and its applications. He discovers iPadology needs to be taught to students, this requires extra-dedicated time to ensure all students can use the applications; otherwise, some students are at risk of disengaging.

### 6.6.3 Lichtung

Diego and Kenneth's grasp of the 'equipment totality', and their co-constitutive relationship with the iPad, enabled them to both 'intentionally uproot' and experiment with the iPad for their teaching. The myth of Prometheus and the Promethean condition explains why new tools appear, why we take time to toil to master them, and why once successful, we might go in search for the next new tool. Adoption requires a belief in the tool and electronic learning, dedication to persevere and master the tool, resilience to failure, the taking on of new teaching skills and roles and the facing of risks when practising use with students. Even the uncynical iPad enthusiast has to drag Prometheus's chains. Diego's learning odyssey and 'homecomings' will be further explored in the final section about the myth of Penelope's web. A closer look will be taken at anxiety (*Angst*) and 'not-being-at-home' as the 'primordial phenomenon' of human beings, which confirms our individuality and our freedom to choose an authentic or inauthentic life (Buchol, 2013).



## 6.7 Doing But Never Done: Penelope's Web, Odysseus & Telemachus.



It was Odysseus, the heroic and intelligent King of Ithaca, who hatched the plan of the Trojan Horse, allowing the Greeks to raze Troy to the ground and to desecrate its temples. The gods were not happy at such sacrilege. Poseidon sent a tempest to shatter the Greek ships, Odysseus survived; however, his ship was thrown off course (Hamilton, 2015). So, started his *nostos*, his perilous yet exciting ten-year sea journey to return home to Ithaca and reclaim his status and identity as king. Back in Ithaca his loyal wife Penelope and their son Telemachus wait. The myth relates how Penelope would not give up hope that her husband Odysseus was still alive, and for this reason, she is often associated with fidelity (Bulfinch, 2000). People believed her to be widowed and pressure was placed on her to remarry. Unsuitable suitors plagued her. Needing to delay a forced marriage, Penelope told her suitors marriage was impossible until she had woven a shroud for her ageing father-in-law Laertes. In respect of her piety, they agreed to wait (Hamilton, 2015). Penelope's pretence worked. She weaved, only to unravel her work at night. The task would never be completed, gaining her time to wait and hope for Odysseus's return. Penelope's web is therefore a proverbial expression for anything perpetually doing but never done (Bulfinch, 2000).

In the next two excerpts, my participants express having no wish to adopt the iPad in-order-to-teach and like Penelope, they use delaying tactics to avoid having something forced upon them that they want no part of. Here Karen addresses her employer:

I'm showing that I'm using it, you've given it to me and yes I am using it. Might possibly not be for what you intended me to, but I've got it, it's here, I haven't lost it, nobody's stolen it yet, and I *am using it* and getting the benefit from it. I always *like to please*. I have already thought; I don't know what you're thinking you're going to make me

do with this, but I'm not doing it. Sort of, digging my heels in, which sounds nuts and I probably will have to come around to it. If I really got down to it, I could find so much more out about how I could use it. I have got to a point in my life where I am not going to do it now. I'm getting a bit too idle and maybe a bit too stupid to learn new things [with sarcasm]. I'm hoping it will become obsolete.

Karen's words are ostensibly placatory but heavily sarcastic. She emphasises the words, 'I'm using it' and 'like to please' as a form of irony, and to create a dissemblance, a Penelopeian web of protection around herself. In seeming to accommodate the corporate mission of iPadagogy, she may conceal her true feelings of resistance. Karen's temporal landscape is really looking towards a future horizon 'for-the-sake-of' the iPad being gone for good. Likewise, Penelope wishes her suitors would go away. 'Digging my heels in', is indicative of Karen's obstinate mood and her resolve to never use the iPad for her teaching. With her words, 'sounds nuts', Karen conveys how staving off the iPad for teaching is her preferred and conscious action; however, in so doing she knows she is going against the general HE consensus to facilitate iPadagogy. Neither Penelope nor Karen can delay forever; they are both hostages, Penelope by her suitors and Karen by her employer. 'Evil Ileum which I loathe to name', says Penelope, cursing Troy for taking away Odysseus (Homer, 2003, Book 23:19-20). Karen's sarcastic tone, in calling herself too idle or too stupid, belies her scorn of her unnamed institution for taking away her sense of self-worth.

Felicity is also biding her time:

At this moment the time I have is precious. I would like to maximise use of the iPad. I just can't do it now because it requires training and I don't have the time to go and do that training. I'm trying to avoid it, I'm looking at retiring in two years and if I can continue as I'm going without having to learn any more than I have done, I would be quite happy with that. Yes, there may be worse to come, and hopefully I won't be here to experience or need that burden. I can't do it. That is my reality.

Felicity describes her present time as 'precious', but it is 'in-order-to' do other things than iPadagogy. 'I would like' to use the tool is swiftly contradicted by 'I can't do it now'. To escape the expectations foisted upon her, she holds on to her hope of retirement as Penelope holds onto the hope of Odysseus's return.

Telemachus says, ‘No one can guess what my mother is doing until it is done’ (Miller, 2018, p.280). The real purpose of Penelope’s weaving will only become comprehensible once the shroud is complete or her deception uncovered. Penelope’s trick is eventually discovered by her handmaidens, and her suitors become more demanding (Hamilton, 2015). Felicity worries the university will discover her administrative productivity screens her iPadagogical inertia and they may demand more iPadagogy from her in the future. Like Penelope, to complete the task is inconceivable and the fear of exposure must be secretly borne.

While Penelope protects herself and her son’s position by weaving a web of deception, Odysseus and Telemachus travel on their separate ventures. Odysseus journeys to return home, his *nostos*. Telemachus journeys to develop his own strength to overcome the bullying suitors, and to build on his father’s glory, or *kleos*. Parallels may be drawn between the hero myth and Diego’s description of his Odyssean journey to find the ‘towards-which’ his iPad might be used for teaching:

The world is a good place because people are made uncomfortable. Actually, I look around at this university and I don’t see many people embracing it. It makes me stronger, instead of going I don’t want to do this either, or I don’t have to do this because nobody else does, it’s not done here. I feel like (clicks fingers), that’s what we need to do. But I felt connected and sort of there was no going back. Because that would feel like, Oh my God, I would feel like almost a failure if I decided to avoid it. And then I think being able to use the iPad for innovation, and I don’t call this innovation to be honest. I know that a lot of people in the university say, “That’s very innovative” and I think, “This has been done for a long time. It’s nothing new.” But I agree and understand that it is new here. And it is new for me. I think the fear is probably we just haven’t done it yet.

According to Heidegger being ‘not-at-home’ (*NichtzuHause-Sein*) is *Dasein*’s primordial condition, making uncertainty at the very core of our selfhood d’Agnese (2018) and human existence a state of permanent homelessness (O’Donoghue, 2011). Diego expresses how dwelling in an uncomfortable space makes him feel ‘stronger’, and like the Greek heroes he has ‘a calling’ to embark on a journey of discovery. He must leave ‘home’. The finger-snapping

accompanying his words, ‘that’s what we need to do’, is perhaps a non-verbal signal, a direction to the rest of us ‘to wake up’ from our homely complacency. Diego’s exclamation, ‘Oh my God’, emphasises abandonment of the journey is not an option, as without the journey he will never become an authentic iPadagogue. ‘Homelessness’ confirms Diego’s individuality and his falling away from ‘the They’ (*das Man*). The majority might not be bothering to innovate with the tool, but he chooses to be authentic by uprooting from the familiar. In Heideggerian terms, ‘intentional uprooting’ or ‘not tarrying’ and proactive exploration of other possibilities, ‘distraction’, are essential for embarking on a quest (Buchoul, 2013). Diego draws attention to his colleague’s commentary of his iPadagogy as innovative. He knows his current iPadagogy activity is commonplace elsewhere, highlighting how far behind the curve and how early in the journey of iPadagogy himself and most lecturers in the context really are. Diego, as told in the previous iPadagogues section, has experienced multiple homecomings, each success embeds technology usage deeper into his practice and self-concept. He tolerates ‘homelessness’ and ‘homecoming’ is a place where he has already dwelt. By repeatedly facing ‘not-being-at-home’, Diego’s transformation as an iPadagogue becomes established, as Telemachus was shaped by his own extensive journey, into the image of his glorious father. In the next excerpt, Diego makes a comparison between his iPadagogy and returning to ‘one’s’ own home after a long visit with your parents:

I said, “Why can’t we just do a Webinar and get everyone to sign up and do it once?” And it was agreed to do it, and then later on I got an email from the module leader saying there were some anxieties and we were not going to do it. So, my initial reaction was, “Oh! that’s a bit sad that people seem to agree but didn’t feel strong enough to say they didn’t. But never mind.” Then two people agreed they would do a Webinar for sessions two and three. I said, “I’m fine guiding you; I will set up, I will show you how to do it.” And it was amazing. When I saw those two tutors who had been a bit worried and they loved it, and the students liked it and the feedback was good. I just felt like, “Yes!” [Triumphantly]. It was a feeling of relief, a feeling of ‘yes’ like something good just happened, so it’s like happiness, being light and free and belonging. So, like walking into your own home after two weeks away after staying with your parents! [Both laugh]. It’s my space, I like this. It’s my space.

Odysseus and Telemachus's 'homecomings' or *nostoi*, are a return to a place of belonging, and to reclaim what is theirs. Diego uses the differences between his personal and parental space as a metaphor for his experience of 'individuation'. His iPad pedagogy skills make him distinct from his colleagues, like he has grown distinct from his parents and their habitat. He repeats, 'It's my space' accentuating he is 'in place', his selfhood is free, autonomous, he can be himself as he would be in his own private home. The 'homecoming', in keeping with the Greek heroes, is not just to a place, but to who he is, his status and identity as a lecturer (O'Donoghue, 2011). Malpas (2006), drawing on the work of Heidegger suggests our being is to be 'in place', and the 'homecoming' is a reorientation or the re-finding of the self.

### **6.7.1 Chapter Summary or Grand Lichtung: The Woven Cloth**

The iPad experiences are now told. There are 'webbed' interrelationships between my participants' iPad experiences and Greek mythology. Together they form the warp and weft of my findings chapter to form a finished cloth. Weaving in Greek mythology is to be 'enlightened'. Near the beginning of the chapter, we met Helen, the woman whose captivity was why the Trojan War was fought and the Trojan Horse devised. She is an accomplished weaver. Her weaving displays her virtues as a wife, virtues severely tested by her capture or elopement. Whichever interpretation you prefer, Helen was alone, vulnerable and kept uniformed in the foreign kingdom of Troy (Barker, 2019). Similarly, my participants are perplexed and homesick in their new found land of digital teaching. In the novel *The Silence of the Girls*, (Barker, 2019) embellishes the myth of Helen's weaving. Through the voice of Breseis we are told how Helen weaves elaborate and detailed tapestries of the Trojan War and how each time she cuts a thread in her weaving a man dies on the battlefield. The tapestries are representative of the voice of Helen:

...and those tapestries were a way of saying. I'm here. *Me*. A person, not just an object to be looked at and fought over...I think her tapestries were a way of fighting back from that moment. (Breseis on Helen, Barker, 2019, pp.130-131)

I have also weaved, and although my participants' identities are concealed, I hope their individual stories shout from the cloth, I'm here. *Me*. A lecturer, not just an object, standing reserve *Bestand* to boost productivity.

However, it is another fine weaver, the homely Penelope who is the perfect person for drawing all the threads of my findings together. It is Menelaus, Helen's husband and Odysseus who besiege Troy to rescue Helen. For this reason, Odysseus is sent on his Odyssey leaving Penelope waiting at home. Penelope, a paragon of virtue, is made to feel unsafe in her own home; she hides upstairs and weaves to avoid the suitors who lay siege to her fidelity. Through the lens of Heideggerian philosophy the lecturers may also be viewed as besieged, there is no safe place for them to dwell, no homely refuge to avoid their surrender to new digital technology (O'Donoghue, 2011, d'Agnese, 2018). Penelope's identity as wife is tested to the limit by Odysseus's absence, just as the health educator's identity is tested by the absence of any pedagogical leadership. Once in 'homelessness', the lecturers act like Penelope, becoming industrious with the tool to feign compliance. Authentically, they are nostalgic, from *nostos*, for a journey home to their past teaching traditions. Some grieve for their old lecturer self, as Penelope does for her past life with Odysseus. The pretence of never intending is a miserable place of covering up and under-achieving (d'Agnese, 2018). Penelope's ruse stretches her patience and brings with it endless Sisyphean toil. Penelope weaves and the lecturers tap, their voices and autonomy constrained by their respective situations: 'So, by day I used to weave the great web, but every night I had torches set beside and undid the work' (Homer, 2003, Book 19, pp.253-254, lines 149-151).

Penelope's daily ritual, her rhythmic cycle of weaving and unpicking for no actual cloth, resembles the lecturers' cadence of technologically driven tasks that do not create any real iPadagogic products. The woven cloth of my participants' phenomenological accounts of iPad adoption speak of complexity and contradiction, entrapment and empowerment, fortune and misfortune, deception and enlightenment, secretiveness and candidness. A farrago of trials, tribulations and exhilarations. The *Lichtung* shows iPad adoption to be plentiful

in paradox, a blessing yet burden, bitter yet sweet, lost yet found, home yet homeless, and free yet captive. The iPad is not a benign gift, more likely a ‘gift’ given to lecturers for realising the technocratic ideology of the gods seated at the top of the HE mountain.

The boulder or rock reoccurs in more than one of the myths and has symbolic value of the iPad as a potential threat or punitive measure towards the lecturer. Participants’ phenomenological experiences help us to recognise the iPad as: the rock Sisyphus pushes up the hill to complete endless tasks of administration; the rock suspended menacingly over Tantalus’s head as an uncomfortable reminder we must not fail in our iPadagogical quest; and the rock eternally chained to Prometheus, for the continual ‘dragging it around’ in the hope the suffering we endure may eventually realise some sort of desirable iPadagogical practice. Embracing iPadagogy, is to embark on a learning Odyssey, to venture away from the familiar. As the soothsayer Tiresias foretold to Odysseus about his return travels to Ithaca, there is to be no ‘sweet smooth journey home.’ My participants’ iPad travels sometimes left them with a bitter taste, varying degrees of ‘homelessness and homesickness’ and on some occasions a joyous ‘homecoming’. Odysseus’s final *nostos*, or homecoming makes the journey worthwhile bestowing glory, *kleos*, upon himself and reuniting him with his kinship and kinsman. Diego experiences a type of *kleos* in his periodic ‘homecomings’ and like Odysseus’s return, they are uplifting experiences, and a celebration in the company of other lecturers, the ‘being-with’:

Flocking out of their quarters torch in hand they embraced Odysseus in welcome and took and kissed his shoulders head and hands. A sweet longing came on him to weep and sob, as he remembered them everyone (Homer, 2003, Book 22: p.300, lines 496-501).

The White Elephant legend explains the duplicity of the iPad ‘gift’, and the teachings of the legendary Diogenes the polarity between our authentic and inauthentic selves as we transition towards becoming digital academics.

Table 6.1 gives a summary of the participants’ ‘existentialle’ in the *Lichtung* and Figure 6.2 provides a diagrammatic illustration of the findings.

Table 6.1 Summary of the participants' 'existentials' in the *Lichtung*

<b>Participant Legend &amp; Myth</b>	<i>Befindlichkeit</i> <b>Mood</b>	<i>Rede</i> <b>Talk/Metaphor</b>	<i>Verstehen</i> <b>Intention &amp; Practical Action</b>	<i>Auslegung</i> <b>Understanding</b>	<b>Pedagogy</b>
	<b>What Mattered?</b>	<b>What words?</b>	<b>What Action?</b>	<b>Self-Understanding</b>	
<b>Karen</b>  <b>The White Elephant</b> <b>Sisyphus</b> <b>Tantalus</b> <b>Penelope's Web</b>	Anxiety & Burden.	"Lugging it around." "That's a bad iPad." Beaten about the head.	Use for administration and communication. "Dig heels in for teaching." Be obstinate.	I have less worth.  I am at risk of being self-managed out.	Avoid teaching use. Stay 'being-at-home.'
<b>Felicity</b>  <b>The White Elephant</b> <b>The Trojan Horse</b> <b>Sisyphus</b> <b>Diogenes</b> <b>Penelope's Web</b>	Anxiety & Burden.	The Baby & The Trespasser. Symbolic violence.	Use for conscientious caring.	I cannot use the iPad for teaching.	Delay teaching use. Stay 'being-at-home.'

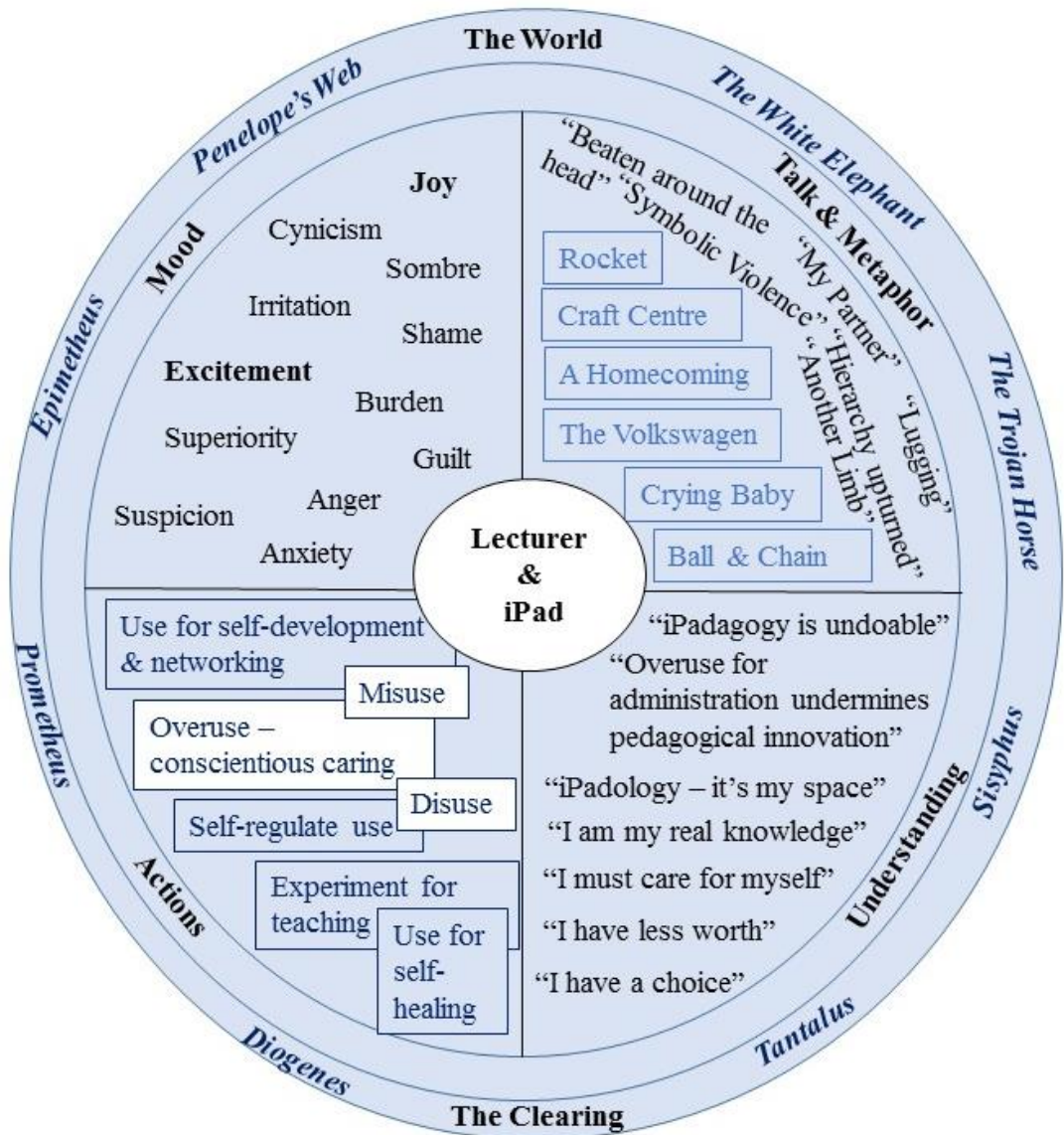


<b>Fifi</b>  <b>The White Elephant</b> <b>The Trojan Horse</b> <b>Sisyphus</b> <b>Diogenes</b> <b>Penelope's Web</b>	Suspicion & Burden.	The Heavy Bag.  "Better take it back."	Be defiant and restrict usage and use for communication at work.	I need to take care of my welfare and privacy.	Use as an adjunct. Take or leave the tool.
<b>Daniel</b>  <b>Tantalus</b>	Sombre, Disappointment & Shame	The Learned Fool. "The ship has sailed somewhat."	Leave the tool mostly at home. Hide by using the mask of the fool.	iPadagogy is undoable with current support.	Abandon usage for teaching. Stay 'being-at home.'
<b>Matthew</b>  <b>The White Elephant</b> <b>Tantalus</b> <b>Diogenes</b>	Guilt & Shame.	The hierarchy is thrown on its head. A Craft Centre.	Use it damaged-self-punishment. Use for networking.	My previous clinical and teaching skills are undervalued.	Suspend usage for a time. Pressing into possibilities.
<b>Bella</b> <b>The White Elephant</b> <b>Diogenes</b>	Excitement & a little bit superior.	Volkswagen. A spiritual aid.	Use for self-healing and teaching.	I am my real knowledge.	iPadagogue.

<b>Myriam Sisyphus</b>	Excitement & Burden.	The Busy High Street.	Conscientious caring. Get another iPad for personal use.	I have a choice. “It’s part of my life now.”	Possible iPadagogue. ‘Pressing into possibilities.’
<b>Kenneth The White Elephant Tantalus Prometheus</b>	Excitement.	Another Limb. “I can do this.” “Our armoury.”	Use for everything	“I’m just a nerd.” I want to be, and I am ahead.	iPadagogue. ‘Already-at-home’
<b>Diego Prometheus Penelope’s Web</b>	Joy.	A homecoming. “It’s my space.”	Experimental teaching with the tool. Personal transformation.	iPad is my partner.	iPadagogue. ‘Homelessness’ & ‘homecomings’.
<b>Alina Sisyphus</b>	Cynicism.	The Ball and Chain.	Use sparingly and resist conforming.	Excessive administration use undermines space for pedagogical innovation.	iPadagogue but not in this university context.

<b>Magnus</b> <b>The White</b> <b>Elephant</b> <b>Tantalus</b> <b>Diogenes</b>	Excitement.	The Rocket.	Use for leisure. Familiarise self with the students' usage.	I am unlikely to use the tool for pedagogy without specialist care and support.	Flesh & Blood. Existential dwelling. Present to what is present.
<b>Dominic</b> <b>Tantalus</b> <b>Diogenes</b>	Irritation & Frustration.	"We can't quite manage integrating this thing."	Use for doctoral study and administration. Take control, use it only for what I feel comfortable using it for.	Current practice is ambiguous, unsafe.	iPad not welcome in class. Stay 'being-at-home.'

Figure 6.2 Illustration of the participants' 'existentials' in the 'Lichtung'.



Chapter 7 will discuss the measures taken to safeguard the quality of the phenomenological study, identify the study limitations, and declare the original contribution and relevance of the study. Finally, the epilogue draws together the existential aspects of the interpretive phenomenological study with the myth of Pandora's box.

## 7 Quality, Knowledge Contribution, Relevance and the Epilogue

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### 7.1 Introduction: Phenomenological Approaches to Quality

Criticism is often levelled at qualitative studies for being too subjective, lacking in rigour, ungeneralisable to the wider world and containing findings weighted towards the researcher's own agenda (Panday & Patnaik, 2014; Galdas, 2017). These looming spectres of doubtful evidence, bias, fabrication and low impact can haunt and spook the researcher. The humanities researcher, in mining for subjective data may feel they are perceived as digging for 'fool's gold' in comparison to the scientific researcher who is seen as quarrying the objective seam of 'true gold'. Morse et al. (2002) state qualitative findings pass unrecognised as 'solid empirical research' and in the absence of rigorous quality verification strategies, this type of research is 'worthless, becomes fiction and loses its utility'(pp.14-15). Such harsh criticism against the value and usefulness of qualitative research can make it appear unworthy to the wider research community. Morse (2015) and her colleagues (2002) are helpful messengers, bringing important messages to myself as an interpretive phenomenology researcher. They make clear I am ultimately responsible for the study quality, and as the researcher, I must be able to verify the quality measures for my genre of phenomenology study. In this chapter, I will start by reporting the quality actions I undertook during the research and justify the chosen measures for strengthening the plausibility of my study to others.

Fearful their work may be deemed inferior rather than different, qualitative researchers can feel pressure to emulate quality measures arising from the quantitative paradigm to gain credibility, manage bias and to attract funding (Galdas, 2017). The terms rigour, validity, and reliability common to quality discussions in scientific enquiry are advocated as the preferential terms for use by health education qualitative researchers (Morse et al., 2002; Morse 2015; Cypress, 2017). Recent articles from health education do show a reversion to these scientific terms for exploring quality in qualitative research (Panday & Patnaik, 2014; Noble & Smith, 2015). The terms validity and reliability are

advocated rather than trustworthiness, credibility, transferability, and dependability Guba (1981), Guba and Lincoln (1985, 1989), terms derived through their significant work on developing qualitative quality criteria. However, the seminal work of Guba & Lincoln (1981, 1985), does include measures for ensuring quality more akin to the epistemological ideals of the realist rather than the relativist researcher. For example, audit trails, member-checking, sampling size, triangulation, coding systems, inter-rater reliability, peer review debriefing and external audits (Morse et al., 2002; Morse, 2015; Panday & Patnaik, 2014; Noble & Smith, 2015).

All of these above quality measures and their accompanying quality terminology of credibility (internal validity), transferability (external validity or generalisation), dependability (reliability), or confirmability (objectivity) are discordant with my philosophical interpretive phenomenological study. I declined to apply any of these types of measure, choosing to push off the inferiority complex and use phenomenological approaches true to the Heideggerian philosophy. Choosing quality criteria is made more confusing by the dissent amongst qualitative researchers and also between the various strands of phenomenology, as to which are the right criteria to best judge the quality of the human 'science' research (Moules, 2002). However, phenomenologists argue that a quality marker for phenomenological research is how consistent the researcher's methods, analysis and write up are with the philosophical foundations of their chosen strand of phenomenology (Moules, 2002; Finlay, 2009; Giorgio, 2011; van Manen, 2016). I have applied a phenomenological quality approach grounded on interpretive phenomenological criteria by van Manen (2016), namely, orientation, strength, richness and depth (Kafle, 2011).

## **7.2 Quality Measures Taken in the Study**

John Ruskin said, 'quality is never an accident. It is always the result of intelligent effort.' My study is interpretive, concerned with the humanities, and is located at the distant interpretive end of the descriptive-interpretive phenomenology continuum. These facts will be considered in the following

discussion of the study quality and the phenomenological quality measures will be identified.

### **7.2.1 Orientation: engagement with contemporary literature and phenomenological and hermeneutic sensibilities**

Orientation refers to the responsiveness of the researcher towards the participants and the phenomenon (Kafle, 2011). To fulfil the criterion of orientation, the researcher must take measures to foster openness, intersubjectivity and sensitivity to the context (Finlay, 2009; Moules, 2002). Sensitivity to the context was developed through my broad engagement with contemporary literature on the impact of digital technology on our everyday life. It is suggestive of quality if the phenomenological findings mirror the existing body of knowledge on the phenomenon (Shenton, 2004). The Heideggerian reduction inherently supports orientation as a quality criterion because the methods are a bidding to the researcher to apply phenomenological and hermeneutic sensibilities. As an insider researcher, I had personal experience of the iPad deployment in the university and was known of or to my participants as a fellow lecturer of equal standing. This did make it easier to relate to them (Saidin & Yaacob, 2016). However, adoption of the phenomenological attitude, a method integral to the interpretive methodology, made me more mindful that my participants were talking about the phenomenon of their 'being-with' the iPad in their context, and intersubjectively my relationship was different with them as the researcher than a colleague. Likewise, the hermeneutic interview facilitated intersubjective co-creation of meaning of the phenomenon with my participants.

The reduction also demanded acknowledgement of my pre-suppositions, which contributes towards orientation and may enhance the plausibility of the findings. The phenomenon or particular instance of the participant is of utmost importance in an interpretive study (Moules, 2002). Interpretive rigour in interpretive phenomenology is aided by paying attention to each individual case, something upheld in the write up of my findings (Langdrige, 2007, Ajjawi & Higgs, 2007). Interpretive phenomenology is contextual, relative, and sensitive

to the singular experience and the shared creation of meaning. These features make replication of my study improbable, and other researchers may arrive at different interpretations (Moules, 2002). Empirical generalisation of the study findings was never intended. However, as the context of the study has been described at length in the thesis, transferability of the findings to similar settings is possible with prudence. van Manen (2016) suggests existential, and singular generalisations, are the most appropriate focus for phenomenological studies. In my study the archetypes provided by the Greek myths might form the basis for existential generalisation of the phenomenon of iPad adoption. Existential generalisations might include: a proneness to over-conscientious caring and intensive labour (Sisyphean joy and hardship); the experience of discomfort as support is held tantalisingly out of reach (Tantalus's torture); ongoing oscillation between one's authentic and inauthentic teaching self (Diogenesian philosophical teachings), the hiding of ambivalence (Penelopeian pretence); embarking on a challenging and individual quest (Promethean endeavour) and experiencing an end to being carefree (Pandora's box).

### **7.2.2 Strength: epistemological reflection, self-reflective notebook and resonance**

The strength criterion refers to how believable the findings are in representing the understandings of the participants' lived experiences (Kafle, 2011). Phenomenologists have responded to the criticism of their work being biased and 'not objective' with the counter argument that subjectivity is the strength of interpretive enquiry and provides opportunity for deepening and enriching understandings (Finley, 1998; Galdas, 2017). Researcher bias is regarded as necessary for and unavoidable in interpretive phenomenological research (van Manen, 2016). In Heideggerian methodology, bias is seen as an asset to be embraced not bracketed, shared not shed and it may even validate the findings (Finlay, 2009; Morse, 2015; Thirsk & Clark, 2017). Engagement with my own subjectivity is made clear throughout the thesis by the inclusion of self-reflective snippets of my own experience of iPad adoption. My ongoing epistemological reflection, integral to the Heideggerian methodology and methods and the compilation of personal reflections were reinforced and aided by the quality



measure of a self-reflective notebook. The notebook was used to record my self-understandings and biases as they emerged during the course of the research (Cohen et al., 2000; Morrow, 2005).

The strength of a good interpretive study is its truth-value. The descriptions need to 'ring true' and be recognisable to the reader (Moules, 2002). My findings should be recognisable to other people and bear some likeness to their own human experiences of iPad adoption. A quality check for structure resonance was applied to the study as advised by (Harvey, 2018). I asked a lecturer who was part of the iPad deployment, but not a participant, to read and comment on my findings chapter. The following extract confirms that many things rang true to her:

Reading this rings true on so many counts. The sense of being made to have an iPad (tablet) and being confidently told it was to improve our pedagogy, strongly implied we were out of touch, and so we felt pressurised and vulnerable in our jobs. I felt a strong pressure to use it. I stuck to a 9-5 approach, as my wellbeing was important. I put my cynicisms re-benefits to pedagogy to one side and tried to use the iPad in the classroom in several different ways, only to find out the students had less experience than me. I would spend longer trying to help them. On reading these findings I relate to it being perceived as an 'object' which we were not sure how to use or what we were allowed to use it for. After finding out it was not the quick fix to pedagogy (as I predicted) I just used it primarily for home use and therefore acknowledged it, accepted it as a gift/reward/perk, which would have elements of usefulness primarily for the organisation.

I had tried to use it for teaching on numerous occasions but hit a barrier just like the people in the narrative, and so found face-to-face teaching the most creative and effective. I found it frustrating in that when asking for advice on how to use it, everyone kept saying, "Have you used this app. or that app?" And when I went for advice I was told, "Oh that app's now passé, I now use this one." I felt like this iPad invasion was led by people who were into iPads (android was a dirty work) and into 'objects' (iPad apps) rather than pedagogy as a creative and human process. For me it was not so much a white elephant but a red herring in relation to pedagogy, as pedagogy goes beyond a specific brand of tablet. I didn't feel as demoralised as the one who left, but it was an influential factor for career planning. After all, I did not come to teach to sit for hours behind a desk doing web design or reading on-line entries with minimal student interaction.

This phenomenological criterion of ‘strength’ to evaluate quality is preferable to the member-checking used for assessing validity or credibility. Member-checking for consensus is not advisable in interpretive phenomenology, where having a plurality of interpretations is agreeable (Brinkman & Kvale, 2015). Also, if a participant disagrees with the researcher’s interpretation, the analysis may be compromised by the researcher having to return to the surface of the original data, rather than remaining in the depths of their own interpretation. Morse (2015) suggests the researcher’s understanding of the interpretive methodology and methods must be allowed to surpass the participant’s judgement of an interpretation. The strength of my study is also supported by the interpretive phenomenological methods employed, as they support deep immersion in the data and encourage reflexivity. These included carrying out all my own transcription, repeated reading of the transcripts, listening to the audiotapes and reviewing my self-reflective notes (Morrow, 2005).

### **7.2.3 Richness: creative writing style, harmony and supervision**

The aesthetic quality or richness of the writing style is an important marker of quality in an interpretive phenomenology study (Moules, 2002). My thesis is intentionally literary and creative in its presentation and has a storied writing style for bringing forth the vividness and texture as expected of an interpretive phenomenological study (Finlay, 2009). To meet the criterion of ‘richness’, the findings should contain recognisable experiential material and the evocative text should directly address and emotionally connect with the reader (van Manen, 2016). My findings chapter contains long enough condensed texts to enable the reader to have an authentic encounter with the lived experiences. Giving the reader all the clues enables them to make their own interpretations and to detect how my interpretations have been reached (Cohen et al., 2000; Moules, 2002; Brinkman & Kvale, 2015). Moules (2002) suggests richness (validity, credibility) in interpretive phenomenology is achieved by harmonising nuanced and differing stories into ‘a pleasing whole’.

The supervisory process is another important quality measure for richness and was fundamental in developing my writing and improving the coherence of my findings. The supervisory relationship was enormously helpful in nurturing my creative writing and for affirming the appropriateness of my interpretations. My supervisors helped me to persuasively weave the symbolic value and recurring points from the mythology through the findings chapter to mediate and elucidate the phenomenological experiences and my interpretations:

I am wondering, however, whether we are fully archaeologising how the myth gets at the *essence* of the *lived experience*. The mythopoeic structure of the phenomenon must capture the ‘essences’ or structures of meaning immanent in human experiences (Finlay, 2009, p.7). (Supervisory feedback from Andrew, spring 2019)

#### **7.2.4 Depth: Heideggerian reduction**

Depth is how the text penetrates down to convey the meaning of the phenomenon beyond what is immediately experienced (Kafle, 2011; van Manen, 2016). The approach for ensuring the quality of the depth criterion is linked to my adherence with the tenets of Heidegger’s interpretive methodology and its associated methods. Abidance with the Heideggerian reduction is an important quality marker, as the hermeneutic interview, engagement in the hermeneutic circle and the hermeneutic analysis using the ‘existentials’ all encourage the digging for depth. These methods steered me towards taking a closer look at the emotional subtext in my participants’ experiences and established the necessary demand for myself as an interpretive researcher for reading between the lines (Finlay, 2009). The hermeneutic interview helped me to further embrace the co-creative nature of the research and provided opportunity for deepening the layers of the phenomenon’s meaning collaboratively with my participants. The co-collaborative supervisory relationship was also useful in testing out and validating my interpretations. Despite these quality measures there are some shortcomings in the study related to me, the participant sample, and the research methods, which have potential to influence the findings. These limitations should be considered when evaluating the findings and will now be discussed.

## **7.3 Limitations of the Study**

No study is perfect, and limitations may have an impact on the overall strength of a study. The limitations for discussion relate to the sample profile, the interview method and my skills in interpretation (hermeneutics).

### **7.3.1 Limitations related to the sample profile**

Moules (2002, p.16) states, ‘Hermeneutics chooses the best players on purpose’. I purposively selected lecturers who had a particular perspective on, or a unique experience of, iPad adoption. Time pressures and full-time work drove me to focus on collecting the phenomenological data all at once in readiness for taking a block of time to carry out the future analysis. This non-concurrent collecting and analysing meant my purposive sampling was not shaped by any preliminary analysis. My sample of participants contains homogeneity, but there are fewer participants in the sample who give exemplars of the phenomenon of ‘homecoming’ rather than ‘homelessness’. In hindsight, an emerging awareness of my participants’ experiences may have directed my purposive sampling towards finding more participants who were actually pedagogically active with the tool. Although iPadagogues are rare in the study context, my unwrought purposive sampling may have led to a lack of discrepant cases and this may be considered a limitation.

Sample size is irrelevant in hermeneutic research as the emphasis is on the richness of the cases and the depth of the interpretations (Moules, 2002; Thirsk & Clark, 2017). Despite this, I did conform to the ‘the magic number 12’ Morrow (2005), and this was probably a residual influence from an earlier methodological focus on IPA. This quantity of participants presented me with a morass of data and in hindsight; the number could have been better reduced to allow multiple perspectival interpretations of the same text for a smaller number of participants (Brinkmann & Kvale, 2015). Taking an individualistic approach is important in phenomenological research and ethically I did not feel comfortable omitting anyone’s story. However, the volume of the interpretations

in the findings could be construed as a limitation as the depth of the interpretations may be diluted at the expense of honouring the breadth of all my participants' experiences. Despite this, my reported interpretations do offer ample differences, nuances, contrasts and paradoxes, as is the intention of interpretive research.

### **7.3.2 Limitations related to the interview method**

The data collection method of using phenomenological and hermeneutic interviews to gather lived experiences is recommended by prestigious phenomenologists like Gadamer and van Manen. However, interviewing does throw up challenges in data collection, and the specific limitation issues I encountered are common to interview research and the unpredictability of the human conversation (Brinkmann & Kvale, 2015). In the methods chapter on page 112, I have mentioned how some of people were easier to interview than others in reporting their lived experiences and the quality of the data was therefore variable. An intrinsic limitation of the research interview is the possibility of participants self-editing their responses. My participants were all interviewed in their work time for their convenience, but the work environment may not have been conducive to phenomenological openness. Being in work may have led my participants to report experiences more consistent with the typical corporate consensus, to temper their experiences for fear of embarrassment or retribution, or to exaggerate a particular event to please me as a fellow colleague interested in iPadology. The workspace environment used for the interview may also have had a subliminal influence on the openness of their conversations. I perceived those interviews carried out in the cosy insulated space of the counselling room to be more evocative and richer than those held in the university's corporate interview rooms.

Paley (2013) suggests the interview is limited in getting at the truth. He provocatively states that the interview is an inappropriate method for phenomenological research because, *das Man*, the voice of compliance and conformity, is always elicited, rather than the unique voice of the individual. Paley goes as far as to assert that, *das Man*, is actually who we are, and people

have no private subjective experience to even unearth in the interview situation. I initially found Paley's condemnation of the interview as being a dubious method for my phenomenological research quite alarming. I concede that his suggested alternative research method of observation and naturalistic experiments for everyday iPad usage is cogent if the focus is on practical competency with the tool. However, in defence of my interview method, hermeneutic or interpretive phenomenology demands a 'literary' text to be produced for critical interpretation. This is more achievable using an interview than observation. I disagree that we are *always, das Man*, and believe the re-living of experience in the interview context may capture in the written transcript lecturers' authentic private selves as well as their inauthentic public selves. Heidegger insists our understanding of being does belong to the self, either as the *Dasein* in everyday inauthentic conforming one-self, or *Dasein* as care and the call of conscience of the authentic self. They are 'existentialia' of *Dasein* and Heidegger construed both selves as legitimate in achieving understanding (Mulhall, 2013). By design, hermeneutics or interpretive phenomenology requires sensitivity and respect to be proffered towards the participants' related experiences, irrespective of whether they are inauthentic or authentic disclosures. It is the hermeneutic or interpretive criticality of the researcher, their skilled personal and co-collaborative involvement in examining the respective texts for inauthenticity and authenticity that brings to the *Lichtung* the various angles of understanding of the participants. Additionally, observation methods only provide the researcher view and are not suitable for co-creation of interpretations (Green & Thorogood, 2015). The level of researcher skill in hermeneutic writing and interpretation as a potential limitation of the study will be discussed next.

### **7.3.3 Limitations related to the researcher's experience**

My interpretation of peoples' experiences to create meaning brought with it a great sense of responsibility and a challenge as there is no set-in-stone format for carrying out the interpretation. I wanted to produce the best interpretations of my colleagues' iPad experiences as I could at my current level of interpretive expertise. My ability to interpret the text and to write creatively unfolded whilst

writing my thesis. As a first-time attempt at hermeneutic interpretation and writing, my inexperience does present some debatable limitations as to the type and focus of my interpretations. Skill in hermeneutics needs to be cultivated and my propensity for interpretation had to undergo some maturation and growth during the study. Despite this, my finished findings chapter does present recognisable and believable findings in a literary way.

Phenomenological interpretive research seeks to understand a phenomenon and the participants' experiences are valuable for throwing light on the topic of interest (Thirsk & Clark, 2017). In this case, what do my participants' disclosed stories of iPad adoption tell us about the phenomenology of iPad adoption? The experience of 'something' is, therefore, more important than what meaning the phenomenon has for the person (Thirsk & Clark, 2017). In light of this, the iPad experiences should not be interpreted as being to intimately explore parts of my participants' lives, but rather to give plausible examples of iPad adoption as part of the human life of lecturers (van Manen, 2016). To get at the internal meaning structures of the iPad lived experiences, I drew upon Heidegger's philosophical and theoretical understandings of *Dasein*, his 'existentialia', his care structure and his concept of temporality to assist my interpretive process. My lecturers' moods, talk, actions and self-understanding were all significant and valuable facets for my interpretation of the experiences. Consequently, and contrary to what has been previously recommended, my participants' understandings do have a presence in my findings. Although, I have not 'analysed' my participants in a psychodynamic sense, the interpretations do include some of the subjective meaning iPad adoption had for them. This could be perceived as a limitation in the phenomenological research, my erroneous straying into relativism Thirsk & Clark (2017) or becoming too individualistic (Brinkmann & Kvale, 2015). Alternatively, it could be viewed as a variation in approach to interpretation as shaped by my application of Heidegger's care structure of *Dasein*, for example, the inclusion of my interpretation of their intended meanings buried in their subtext, their disposition, actions and self-understanding. The following section will now consider the original contribution of the study.

## **7.4 Original Contribution of the Study**

Phillips and Pugh (2010) suggest originality may be shown by applying someone else's theory and making new interpretations. The following three aspects may be considered demonstrable of originality in my thesis; a different presentation approach in the writing of the findings, a methodological deviation into Heidegger's philosophy and ontology, and capturing the phenomenon of iPad adoption and the existential concerns from the co-created interpretations.

### **7.4.1 A different presentation approach in the writing of the findings**

Gill and Dolan (2015) suggest that when considering originality, it is important to situate one's work within the existing literature. Previous qualitative literature on iPad adoption familiarly distils the lecturer experience into homogenised themes. With this approach, the lecturer can recede into the background as an actual person, and there is a tendency to objectify lecturers, clumping them altogether as a 'thing' or factor that will make electronic learning happen. The complexity of the lecturer's everyday technology adoption task is de-emphasised and circumvented. The emotional connection with the person may be lost, and the writing becomes less persuasive in making us take notice of the lecturer's true adoption conditions. The inclusion of mythology is probably unexpected in a thesis about technology, and for some readers it may even seem strange. Thomson (2015) refers to David Lodge's suggestion that original writing serves to defamiliarise something that is familiar. By offering a different presentation approach in the form of hermeneutic writing mediated by mythology, the truths of iPad adoption are kept distinguishable and are heard as the voices of the participants. The mythology serves to amplify what they say about their iPad adoption and to shed light on why the suffering or joy of their experience does matter. The ancient ideology of the myth contains wisdom and feeling about the human condition, and when paralleled with the lecturers' experiences of the new ideology of digital technology it creates a raw description, and a more meaningful picture of the lecturer's iPad practices.



#### **7.4.2 A deviation into philosophical and Heideggerian methodology**

I have made a novel methodological deviation by using Heidegger's ontological interpretive phenomenology and his tradition of hermeneutics for my study. Past iPad research studies have commonly used case study and mixed methods methodologies and their qualitative findings have shied away or made little of the lecturers' subjective or existential experiences of using the tool. Originality lies in my study's ontological focus, the 'in-being' and the 'in-seeing', to seize all the glorious 'mess' of the iPad adoption phenomenon. The study is different to the other iPad research because rather than de-emphasise feelings, the reader is drawn directly into the lecturers' everyday emotional turbulence related to iPad usage. The study is grounded in the heritage of Heidegger's ontological and interpretive phenomenology and the methodology has been applied innovatively to explore the under-researched area of the lecturer's human-technology relationship with the iPad and their existential perspectives.

### **7.4.3 Capturing the phenomenon of iPad adoption and the existential concerns**

It is unusual to have the lecturers centre-stage in iPad research instead of the tool or the student. However, the originality in this study lies in the phenomenological descriptions and the co-created interpretations. It is the getting at the essential essence, the phenomenological and ontological nature of what iPad adoption is ‘really’ like in the lifeworld of the lecturer. In comparing my findings to the existing body of literature there are similarities: the iPad has had a minimal impact on teaching; the tool is used by lecturers for transmission of knowledge; replication and augmentation teaching tasks and not for transformative teaching practice; adoption is influenced by the lecturers’ preferred pedagogical style rather than age; lecturers see it as a tool for learning and not teaching; support is needed to learn to use the tool for teaching and the lecturers feel pressurised to adopt the tool. My findings challenge previous knowledge in the field: intuitive transfer of the tool to pedagogy was not gained by becoming familiar with the tool; students needed to be taught how to use the iPad; and learning from academic peers was not fruitful. However, the distinctive quality of my study is my participants’ texts as they reveal the essence of the phenomenon of iPad adoption. Below is an extract of my own phenomenological writing capturing our intersubjective experience:

It is to be-there in the parlour, partaking in children’s games. Breathing heavily in the dimness waiting for either slaughter or investigation. To go clambering up a ladder, listening for the hiss of the serpent, the sound sealing your sliverin slide back to square one. Hiding in a space anticipating you will be discovered or seeking for someone who cannot be or has no want to be found. ‘Chinese whispers’, the hearing of different messages bearing no resemblance to the original utterance. To be spun around and buffed along blindfold, arms flailing or outstretched. And the pleasure, the elation of removing the layer of the parcel to find you have won the prize. It is to be in the game, to play the game and to be played.

## **Relevance of the Study to Practice**

The word ‘relevance’ (Finlay, 2011) is used here as more appropriate to a phenomenological study than the more frequently used, and perhaps overused, term ‘impact’. The merit of interpretive phenomenology is people may glean from the participant knowledge different things that hold significance for their own roles or situations (Cohen et al., 2000; Brinkmann & Kvale, 2015; van Manen, 2016). My findings may be of interest to the university context, health or other HE educators, managers, human resources, clinical practitioners, digital technologists and policy makers. Their response to my findings will be varied and distinct. For this reason, the provision of a list of recommendations is incongruent with interpretive phenomenological research (Cohen et al., 2000). The participants’ knowledge is lodged in the richness of their descriptions and each individual reader dislodges the information uniquely to form their own personal ‘recommendations’. Phenomenology is not about solving a problem with a list of possible solutions rather it is about the meaning and relevance of human reality and it desires to poetically provoke human beings to act with kindness towards one another (van Manen, 2016). Instead of recommendations, the participants’ phenomenological descriptions offer meanings that may have relevance for practice and ‘suggestiveness’ towards new questions the phenomenon raises (Mulhall, 2013; Moules, 2002).

The study relevance is in:

- the provision of interpretations of the phenomenon of iPad adoption filtered through the lenses of Greek mythology and legend, Heideggerian philosophy and the contemporary existentials of Ihde and van Manen;
- enabling the human aspects and co-constitutive nature of iPad adoption to be revealed and aired;
- raising awareness of the need to improve care for oneself, and each other during iPad adoption and technology innovations generally;
- empowering the participants and maybe readers to grow in their iPadology;

- manifesting the danger of entrenchment in debilitating work practices and the need to nurture resilience in self and others;
- making sense of why iPadology was hard to establish in the context.

#### **7.4.4 Giving voice and providing a better understanding of the human condition of iPad adoption**

Lecturers find it difficult to talk about suffering and are usually compliant in getting on with things. My study gave participants an opportunity to give voice to their professional practice and to consider and reconsider their experience of iPad adoption. In my methods section, I referred to my participants as not being a particularly vulnerable group. However, the study brought into the clearing (*Lichtung*), many existential issues of concern arising from the ‘unavailability’ of the iPad: doubting their purpose and contribution to the HE ‘business’; feeling their way of life as a lecturer was threatened; various states of homelessness, homesickness and anxiety because of their inauthenticity with the digital technology; their autonomy; past professional skills and identity feeling undermined; and the desire to want to improve their teaching and make a contribution to iPadagogy.

*Dasein* is to care. Academics cannot help but be concerned with their iPad adoption and to want to deal with it. It is the care structure of *Dasein* which makes it ontologically possible for people to become aware of their authentic selves (Mulhall, 2013). Van Manen (2016, p.69) states that phenomenology is about the practice of living and ‘it may do something *with us*.’ Some participants made definite steps to protect their own being or to let go of unrealistic iPadagogy expectations. In considering their pedagogy, possibilities were opened up for them to explore who they were as a lecturer and how that might make them act with the iPad:

Immediately after our interview on the 27<sup>th</sup> September I felt inspired to explore the issue a bit further. I asked my PBL group (MSc PGDip students) as they arrived how they were finding the iPad. They were all really happy with them and reported using them all the time, in place of laptop to access notes, etc. I had a handout that I had found which I thought would help the discussion, so I ‘airdropped’ it to them. I was really pleased that it worked for some of them-the others were

able to make adjustments and received it a few minutes later. Students helped each other with the technology, rather than asking me. I feel this is quite significant as there was a great sense of equality in the interaction. This helped crystallise my awareness that my role of the lecturer in HE is moving away from being 'sage on the stage' towards being the 'guide on the side'-which is surely a more natural way of working with adult learners.

(Matthew-follow-up e-mail communication, 19<sup>th</sup> November 2016 relating to his "ah ha" interview moment, refer to p.124).

The study highlights the deficiencies in the care we afford one another when adopting and adapting to new technologies. My participants' stories might be formative in making others reconsider what they say to and how they act towards colleagues in relation to digital technology adoption. Lecturers were caring about iPad adoption and needed more care taken of themselves to carry it out in this context.

The study made manifest fragilities in professional identity and weakened resilience for coping with technological change. Resilience is the ability to believe something is 'doable', to continue to make progress in adversity and to reattempt something after making a mistake (McIntosh & Shaw, 2017). Signs of depleted resilience were evident in the phenomenological descriptions as more of the participants felt rejected, gave up, did not try to avoid failure or refrained from any action (Sharples, et al., 2016). Failure to recognise and ameliorate lecturers' low resilience may have repercussions for the professional development and tenure of the individual lecturer, and the overall resilience of the university to exert technological development (Weller & Anderson, 2013). Increased digital connectivity with students using tablet technology is now an expectation in HE (NMC Horizon Report, 2018). However, the untoward effects of increased digital connectivity on lecturers are underplayed in the NMC Horizon Report but clearly exhibited in my study.

My participants' experiences are relevant because they revealed their unwitting conscription and entrenchment into working practices debilitating to themselves and detrimental to the resilience development of their students (Mishel, 2015). It raises the question: Does lecturers' over-conscientious, caring behaviour arise from feeling vulnerable about their identity or security in the

workplace? Since the beginning of my study, seven of the lecturers have left the university, going into semi-retirement, back either to clinical practice or to employment at a different higher education institution. My findings suggest more attention should be paid to building lecturer resilience for digital technology adoption and it raises the following questions: Do we know the levels of resilience in lecturers for coping with technological change? Could there be a correlation between the progress of technology innovations and the resilience of the lecturing workforce? Is resilience exhaustion due to technologisation responsible for dissatisfaction, absenteeism and lecturers leaving HE?

#### **7.4.5 Making meaning with Heidegger's philosophy**

Heidegger's philosophy can help us to make sense of why our iPadagogy is so hard to achieve. Knowledge oligopoly meant the 'relational whole' was incomplete. Lecturers in the context rarely saw others doing iPadagogy in practice. The educational purpose and the educational product were unclear making the 'involvement whole' of the equipment sketchy, Heidegger states there must be an authentic mode of 'being-with others' for there to be authentic commitment (Burden & Papandreopoulos, 2011). This may raise the question: Do unauthentic teachers lead to unauthentic teaching? Smugness and resentment among the 'crowd' led to inauthenticity, possibly reducing lecturer commitment to the task of iPad adoption and 'others', whether they were either strugglers or attempting innovators. These conditions are hostile for pedagogical development and it is not surprising the lecturers experienced the iPad adoption situation as intensely 'messy' (Selwyn, 2016; Dourish & Bell, 2011).

#### **7.4.6 iPadagogy 'Pressing into Possibilities': Collaborating with Professional Practice**

The NMC Horizon Report (2019) positions mobile learning using smartphones and tablets into a prominent position for further innovation in 2019. The report highlights how familiar usage of tablet technology makes it an ideal focus for improving lecturer's digital fluency. Emphasis has shifted away from digital literacy to digital fluency, which is the lecturer's ability to co-create meaningful resources for teaching with digital education technologists. There now seems to

be an appreciation that it is unrealistic to expect lecturers to design quality mobile learning activities without dedicated teams of digital education technologists. However, the report suggests the availability of digital learning expertise is now characteristic of all institutions, making it appear every lecturer has a supportive infrastructure readily available to them. Technology innovation is contextual; there are multiple realities of lecturer iPad adoption, with some lecturers and some universities better resourced and more resilient than others for achieving innovative teaching with technology (Havergal, 2015). It is not a level playing field. My participants and myself toiled and suffered in Hades rather than enjoying ambrosia on Mount Olympus. My study has shown how high-tech hype and unrealistic expectations leads lecturers to disparage themselves for the lack of iPadology progress and this can be harmful, disabling and prohibitive. As lecturers, we need to insulate ourselves from the hype, let go of the impossible task and refocus on pedagogical activities which have relevance for our own professional practice and our *own* authentic pedagogical development.

Cross-sector and cross-institutional collaboration on using digital technologies for teaching and learning is trending this year (NMC, Horizon Report, 2019). Who might we collaborate with to develop iPad teaching and learning activities? What small-scale iPadology initiatives might be feasible? What way do we want to show with the iPad? The aim of the research was to describe and interpret what the phenomenon of iPad adoption was really like for lecturers. ‘Pressing into possibilities’ to co-design iPad learning activities for students with our health and social care partners is an obvious choice and potentially ‘do-able’. Bella’s singular case shows the potential of the device for self-discovery, self-healing and self-development. Many of the activities she described embrace a humanistic perspective and employ the tool for purposes for which it was designed: communication, leisure and self-management. Instead of focusing on commercial applications, delivering polls and canvassing opinion with quizzes to gauge propositional knowledge, students could be learning more about its practical usage for wellbeing in their own and other peoples’ everyday lives.

In recognising the phenomenon light is thrown on my own practice. My self-discovery is to understand the ‘equipment whole’ of the iPad in the context of how it is used in everyday life and clinical practice. The iPad could be made ‘ready-to-hand’ for charting professional development by building professional development portfolios on the device or designing an intervention on the iPad to support a patient’s recovery. These learning activities could develop self-reflexivity and the ability to find clinical evidence *in situ* and be linked to practice placement modules for real life, i.e. authentic application. The activities do not have to necessarily be hi-tech; it is more important they are meaningful to students, lecturers, clinicians and clients. The students would also benefit from being acquainted with the iPad’s use in practice for professional and patient communication before they graduate into the digitalised health and social care system. Other learning activity ideas on the iPad from my own discipline of occupational therapy might be: developing motivational content (positive thinking mantras, such as pictures and objects that make the person feel good about themselves); producing electronic scrapbooks (for reminiscence and to support life transitions); producing relaxation and mindfulness exercises; creative work (digital drawing or animation); making charts for self-management and to develop routines; practising how to use social media safely for professional networking; designing educational pamphlets for patients; and critiquing commercial iPad patient applications.



## 7.5 Epilogue: Pandora ‘The Beautiful Evil’



‘The gift of the iPad’ and its adoption called my thesis into existence. In the prologue, I made connections between the iPad and Forster’s classic and prescient story of the perils of life dominated by ‘the Machine’. Now in the epilogue, Lawrence Alma-Tadema’s famous 1881 work of art, depicting the myth of Pandora prompts me to retell her myth. The myth is chosen to draw together the existential aspects of the interpretive phenomenological study, to reunite us with Prometheus and Epimetheus and to reconnect us with where the story began with the receiving of a ‘tricky’ gift, a White Elephant or Trojan Horse.

Zeus was so consumed with vengeance that man had Promethean fire, he instructed Hephaestus and Athena to fashion a woman from clay. She was to be a gift for mankind, and all manner of gifts were bestowed upon her from the gods (Gill, 2019). Hermes, the god of tricksters, named her Pandora meaning ‘all gifts’ and taught her to be curious (Hamilton, 2017). However, she was not a benevolent gift for mankind. Pandora was a punishment, a honey trap, a femme fatale who would release evil, the need for man to toil to survive, and mortality into mankind’s halcyon world (Hurwit, 1995). Prometheus and Epimetheus were of course the immediate targets for Zeus’s spiteful trickery. It was not long before Hermes was knocking at their door, bringing with him the beautiful Pandora cradling her stoneware jar, to be gifted to Epimetheus as his new wife (Fry, 2018). Epimetheus, true to form, completely forgets his brother Prometheus’s warning: “In my absence, on no account accept any gifts from

Olympus!” (Fry, 2018). Epimetheus was immediately smitten by her loveliness and her goodliness, for she brought with her art and craft as gifted by Athena, including a weaving talent we already know is associated with the resourceful Helen and the dutiful Penelope (Hurwit, 1995). Epimetheus decided he would worry about what Prometheus might say later and promptly married Pandora. Zeus had told Pandora she must not open the pottery jar, her memento from her time with the gods and to avoid temptation, she buried it under a sundial in the garden. One moonlit night her curiosity could no longer be contained, she slipped into the garden, dug up the jar and lifted the lid. Out into human existence flew the dark and evil shapes of ‘sorrow, disease and conflict’ (Cotterell, 1999, p.70). Pandora’s name also means ‘gives all gifts’, and by opening the jar she releases misery, blame, deceit, ruin, discord, lies, quarrels, disputes, hardship and pain (Fry, 2018). She triggers helplessness (Hurwit, 1995). Terrified, Pandora closed down the lid only managing to trap Elpis, the spirit of hope inside (Hurwit, 1995; Hamilton, 2015; Fry, 2018). An alternative version of the myth is the jar-contained blessings, security, harmony, worth, fairness, mercy, freedom, happiness, peace and joy. In this version, it is either Pandora or Epimetheus who lets out the blessings and loses them all, leaving only hope lingering behind. The trick executed Zeus smiles down menacingly. Now is the time to secure Prometheus to ‘the rock!’

Pandora, the first woman, is, therefore, the ‘beautiful figure of dread’ (Hurwit, 1995, p.99). To open ‘Pandora’s Box’, \* has become a proverbial phrase for the source of something that may turn out to be uncontrollable and will bring about unexpected troubles, unforeseen problems and grief (Gill, 2019). The iPad may be representative of the proverbial Pandora’s jar and the lecturers themselves as Pandora or Epimetheus. The jar appears as an attractive item of pottery, the iPad an attractive item of digital technology. But their beauty belies the complexity of what good and bad they potentially contain, the havoc they might wreak and what it may mean for the person who opens them. On opening the object’s ‘box of tricks’, Pandora, Epimetheus and the lecturers suffer a similar fate. By releasing either misery or joy, they bring an end to a previous existence. Mankind and the lecturer are no longer carefree. The reason for Zeus’s

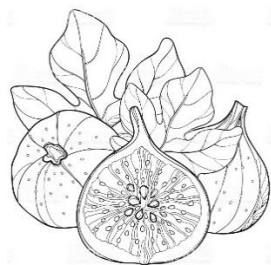
ruse to make Pandora unleash misery from the jar, or alternatively for Epimetheus to lose joy, was to make humanity toil and hunger for what they cannot get. Likewise, HE in giving us the iPad has unleashed upon us the discomfort of working harder. The findings disclose how the existential nature of the phenomenon of iPad adoption is to experience the misery of overly conscientious care, overconnectivity to work and a requirement to labour independently to learn the ‘equipment totality’ of the tool. Even if this labour brings an element of Sisyphean joy, or an Odyssean homecoming, these joys are only acquired by the lecturer through enduring some personal sacrifice or hardship. The mortals, who are analogous to the lecturers, experience the miseries and helplessness, not Zeus and the other gods, who represent those holding power in the upper echelons of the Higher Education Institution.

In experiencing the unreadiness of the iPad, my participants were wrenched from the familiarity of their everyday work-life and into what Heidegger’s philosophy calls projective understanding, the call of care of the authentic self. In understanding, in their ‘ability-to-be me’, their ‘talk’ is nuanced and candid as to their various blessings lost. The lost blessings of security in their job, digital competency and safety, collegial harmony between iPad knowledge keepers and seekers, worth as iPad skills become more valuable than past clinical expertise and pedagogical experience, fairness in the inequitable way the less digitally skilled are scorned, mercy in the lack of compassion afforded as they struggle to adopt and adapt to the tool, freedom to teach as ‘one-self’ and not ‘they-self’, happiness due to a beleaguered identity, peace in being constantly on call and joy in losing sight of pedagogy.

However, the myth of Pandora also tells us that hope is left lingering at the rim of the jar, bringing us uncertainty (Stiegler, 1994). There are different interpretations as to what Elpis may represent and this determines whether Pandora, as destined by Zeus, did us a service or disservice by succeeding in trapping it. Hope might be construed as just another evil, an empty false tantalising hope for prolonging torment and making us live hopelessly, or alternatively a retained blessing of fruitful, expectant hope to ameliorate torment

and to support our hopeful living (Fry, 2018). Different degrees of hope and hopelessness resided in the lecturers' experiences of iPad adoption in the nexus and temporality of this study.

My thesis has inquired into the phenomenon of the lived experience of iPad adoption in a particular HE context and with a particular group of health and social care lecturers. Phenomena, and human responses to them, may alter with the passage of time. Our interpretations oscillate between our temporal horizons of our past, present and future. Heidegger's view is we exist in time (*Being and Time*), meaning our existence is not stationary and people transform differently in their own timeframe and everyday activity (Dreyfus, 1991). For this reason, my thesis does not end with a finite conclusion as my interpretations can never be complete and are not definitive (van Manen, 2002). I have shown something of the phenomenon of iPad adoption, one interpretation of what it was really like for myself and my HE lecturer colleagues. However, other stories and other interpretations in this and other contexts may arise and be revised for future transformation and future telling of iPad pedagogy. Just like Pandora's jar, the opening of the iPad in this setting led to difficulties, change and hope for future pedagogical practice. My wonderings and writing will have been worthwhile, if on reading people are rallied to reciprocally care for themselves and others, or choose to ponder awhile on the authenticity of their pedagogical way of living.



Note\* Pandora was given a “pithos” a jar and this is the original term used by early Greek writers. Later writers mistranslated the jar for a casket or box, hence the proverbial saying, ‘Pandora’s Box. Like the jar, Pandora was created in clay and water and is the personification of Earth (Harrison, 1900).

## **8 Personal Statement My Doctoral Experience 2012-2019**

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### **8.1 Beginnings & Time Spent as A Frog in a Milk Pail**

I was 51 when I began my doctorate, and I had been thinking about studying at this level for at least five years. I had been a health profession lecturer in higher education for eighteen years, and previously worked in the NHS as an occupational therapist for thirteen years. I had completed my Masters in Mental Health in 1994 at UCL and I had not undertaken any serious study for quite some time. According to, Gail Sheehy (1995), I had moved into my second adulthood or middlecence, and a ‘can-do’ passage in my life. It seemed an ideal time for me to commence with doctoral study, to pursue a personal goal, as life was on a reasonably even keel and work had a customary routine. I wanted to try to succeed in something new. I saw the doctorate as my significant milestone, an opportunity for renewal and a satisfying high point on which to maybe retire from my academic career. I rather believed I could do the doctorate and so as soon as an opportunity arose for me to begin, I took the plunge.

Sheehy’s passage of second adulthood also carries another message. This life stage is also a time in life when a person needs to keep developing to avoid becoming obsolete. It is now the norm for health professional lecturers to have doctorates and it would be difficult for me to change jobs or gain promotion without one. Therefore, my doctorate was also a pragmatic venture, a necessary accomplishment for catching up with peers who had already achieved this higher level of study, and a way of protecting my job security as a lecturer in HE. I hoped the doctorate might enable me to diversify my role in higher education or even assist me to make a career change in an entirely new direction. My doctoral study was motivated by my own self-actualisation needs, but it was also bound up in the everydayness of my work life and my roles and responsibilities as a university lecturer. There was an expectation from my employer that my doctorate would be achieved, and this did add another layer of psychological and social pressure for me to be successful. Objectives related to my doctorate were incorporated each year into my annual appraisal.

However, life course theories never entirely fit one's real life as lived, and my own life course has frequently been unsynchronised from Sheehy's suggested theoretical life stages. My life has a habit of delaying me, forcing me to take the long way around. Although the doctorate was something I wanted to accomplish, it has proved to be a Herculean task to keep going, especially with working full-time in HE. My new demanding role as admissions lead, teaching commitments, staff shortages, lack of time and ill health all threatened my research progress. My optimism became sapped, my anxiety rose, and my can-do confidence began to evaporate. My chosen life passage became under attack by thoughts and feelings of can-not. Wise mentors advised me that the hardest part of achieving a doctorate is less to do with intellect and more to do with one's endurance and determination to not give up. They said, "Just keep going and stop beating yourself up". In passing I read an Aesop's fable (Lockett, 2009) about a frog in a pail of milk, the moral of the story is: Never Give Up!

A frog accidentally jumped into a pail of milk. The frog swam around for a while in circles until he discovered the sides of the pail were too slippery and too high for him to get out. The frog feared he would drown in the milk and never get out. Nevertheless, he kicked and jumped. At times the frog, thought about giving up, to let himself drown, and sink to the bottom of the bucket. However, he kept trying and the longer and harder he kicked the thicker the milk became. In time, with all his kicking and jumping the milk thickened enabling the frog to leap safely out.

There were several times when I felt I would have to stop kicking and drown with my doctorate. Peers who had successfully completed their doctorates reassured me how they too had experienced times when they needed to take a break from study, request an extension, or felt they wanted to walk completely away from the task. I would then think of that frog and kick. When progress was difficult it was useful for me to reflect on what I had achieved, for example, the times I had already managed to churn words into solid chapters. The lovely thing about frogs in fairy tales is they are usually transformed from their amphibian state back into human form and one normally anticipates a happy conclusion. The thought of one day feeling more human and contented motivated further progress. If I had known in advance how demanding the task would be, would I

still have embarked on the labour? Yes, I probably would have, because of its unexpected transformative benefits on my family and myself.

## **8.2 Ongoing Transformation: From Frog to Stag Beetle**

From the beginning to the end, my doctorate will have taken me seven years to complete (2012-2019). A fitting number of years perhaps, as in numerology the number seven is associated with introspection, analysis and wisdom. So much has happened in these past seven years. My son has passed through his pubescence, gained his GCSEs, started driving lessons and become a young and gentle man. My husband gained his bus pass and I have attended four funerals and one wedding! My garden seven years ago was a hillocky mass of wild grass, dense bramble, with piles of rotting garden waste and plastic detritus. Now, it is a beautiful potager, where vegetables and flowers grow informally and in abundance. Time has passed, and many people and things have been transformed.

When I asked my son how he perceived my doctorate he said, “Mum it is your life.” At first, I was rather taken aback, but he is quite right. My doctorate is not a journey with an origin and destination, it is more than that. My doctorate has embedded itself into the fabric of my families’ life course and mine, and is now woven into our shared past, present and future. My studies have definitely impacted on family life, sometimes making me preoccupied, distant and less efficient with household tasks, including organising family events. Annual leave became my writing leave. I do feel guilty that my studying has affected negatively on quality family time, especially the lack of vacations and leisure. However, along with stress the doctorate has brought unexpected benefits.

Studying alongside my son has been a pleasurable bonding experience; we have helped each other to focus and to think critically. My studies have inspired my son to think about his own academic future and his own impending entrance into university life. The whole family have enjoyed reading and discussing Greek mythology together or debating what digital technology might hold for us all as a family in the future. My scholarly activity has led me to open the covers of a number of dystopian and science fiction novels which I might otherwise never have read. For example, H.G. Wells, E.M Forster, A. Huxley, G. Orwell and R.

Kipling. As a family, we have enjoying visiting art exhibitions and plays with a technological focus. Pretty amazing for a family who are not fussed about social media. We were all surprised that we actually liked David Hockney's iPad pictures. My son now has his own iPad Bucephalus, named after Alexander the Great's faithful steed, because his iPad has become his helpful companion in finding information about the world. In general, information gleaned from my studies has helped the family to ease a little further into the digitalised twenty first century. However, the most welcome aspect of my doctoral study is the escapism it has provided me from the scientific and technological focus of my everyday vocation. My doctorate has literally fed my soul, enabling me to indulge my interests in philosophy, literature and the arts. My doctorate has influenced my family and myself intellectually, emotionally, culturally and technologically.

So what about the stag beetle? My garden has helped me to relax and think during my studies. Thrice in seven years, I have come across stag beetle larvae in my garden, either under the rotting woody stump of an ancient buddleia or in the soil of my large terracotta pots. These amazing creatures can spend up to seven years underground as larva, depending on how inclement the weather is. While they are pupating, the larvae are vulnerable to birds, too tidy a garden and the gardener wielding a heavy garden implement (People's Trust for Endangered Species, 2018). When I discover the larvae, I re-bury them in rotting wood, and hope to witness a fondness of shiny black adult beetles emerging in fragrant May. In my seven years of doctoral pupating, I have often felt vulnerable to external threats that might end my metamorphosis into a Dr. and I have depended on certain kindly folk to help preserve and shelter me along the way. I am thankful to them. In July 2019, my thesis and the stag beetle larvae will reach maturation. And in the mugginess of August, we should simultaneously complete our at times fragile but amazing seven-year life cycle.



### **8.3 Writing, Support of Others & Magical Thinking**

The doctoral cohort of 2012 proved to be a supportive and tight knit group. The closeness was especially felt in the taught phase of the doctorate and in the early stages of the doctoral research. We shared the challenges of the taught component, the gaining of ethical clearance, the operationalising of the research process, we bolstered each other through the six monthly and annual reviews and our social contact had a positive effect on our motivation and learning. However, as we began to knuckle down to serious writing, we found ourselves working at different paces, and some members progressed more quickly than others. I found myself lagging behind due to work commitments, I was granted a one-year extension and my progress continued more independently from the group. When I came to be writing, I discovered solitude was welcome and necessary. I actually enjoyed the isolation; each chapter took at least eight weeks and sometimes even longer to complete. My perfectionism was a nuisance sometimes as it led me to agonise over the perfect word or to keep revisiting, revising, and changing things. Nicki and Andrew finally said, “Don’t go back over anything now Cheryl, just finish all the chapters!” There is something intensely satisfying about completing a chapter. The more chapters I produced the more confident I began to feel about my ability to finishing my doctoral task.

The writing was hard, and I created certain magical rituals to make me stay at my desk. This will probably sound a little mad, but I did the following things. I would spray the room with True Grace Library scent (you may catch notes of this fragrance on the paper), I always lit a candle, fairy lights adorned the desk, cards with meaningful motivational messages were stuck at eye level on the wall, and a vase of seasonal fresh cut flowers were placed nearby. These rituals all seemed to help me to concentrate. A little bit of magical thinking also occurred, perhaps initiated by all the Greek mythology I was also reading. I would say to myself that if I completed some work in the garden or wore a favourite item of clothing or jewellery my writing would flow better. If I saw motivational messages in the environment, I would imagine that the posters were talking directly to me and it would really cheer me up. For example, the notes to strangers Instagram posters on the way to Waterloo station which say, ‘The

tinest bit of progress is still progress’ and ‘Independent thinking is lonely but necessary’. I glanced at these posters most days and smiled about them. Perhaps this is not so crazy, as magical thinking is suggested to be beneficial in helping adults to cope with circumstances they feel are beyond their control or are affecting their social and emotional life (Subbotsky, 2004).

#### **8.4 Future: The End of the Beginning**

At the beginning, I saw my doctorate as a sort of fitting terminus for my forty-year career as a practitioner and educator in health and social care. Now I know my doctoral cycle will end, as might my career as it is currently is, but these ends can lead to different beginnings. Achieving ‘doctorateness’ has involved my dealing with troublesome knowledge, enduring liminal states and leaping across conceptual thresholds (Trafford & Lesham, 2009; Morris & Wisker, 2013). This is a life ride, which has transformed my understandings, interpretations and views. It has made me look inwardly at myself and outwardly at the world and the research community. Some of my new beginnings may include publication, teaching qualitative methodology and methods, engaging in active research opportunities in either health or education and supervising doctoral students. The doctorate has helped me to reassess my life and to think about my future choices. I do not want to disengage from the nourishment of literature and art and plan to infuse my newly available leisure time with its gentle strokes. Winston Churchill sums things up: ‘This is not the end. It is not even the beginning of the end. But it is perhaps, the end of the beginning.’ My doctoral completion puts an end to my opening thoughts I was approaching a terminus. Not an end awaits but a ‘homecoming’ and a more authentic way of living.

(Wordage, 2,299)

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### **9.1.1 Note on illustrations**

All the illustrations in this thesis are either in the public domain or were sourced from Creative Commons.

## **10 Appendices**

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BERA

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Copy of the Transcript Proforma and Condensing into Vocative Text

## 10.1 Appendix 1 Glossaries

### 10.1 Heideggerian Terminology

**Abyss, *Ab-grund***

To be groundless.

**Alethia**

Unconcealment, disclosure of truth.

**Angst**

Anxiety, uncertainty.

**Articulacy, *Gegliedert***

**Attunement**

An affective condition, what matters to us.

**Authentic, *Eigentlich***

Actual, in reality.

**Authentic self, *eigentliches Selbst***

Actual self. My owned self.

**Average Everydayness**

The typical way Dasein is primarily and usually.

**Availableness, *Zuhandenheit***

Equipment being 'at hand', being available.

**Being-at-home, *Zuhause***

Refuge in 'das man', a kind of 'at homeness', taken for granted familiarity at the cost of not taking on a life of one's own.

**Being-in-the-world**

Dasein's distinctive way of being in the world, dwelling, residence.

**Being-with, *Mitsein***

Dasein's relationship to others.



**Be-thinged**

The conditioned ones.

**Being-towards-death, *Sein zum Tode***

Dasein comes face-to-face with the possibility of being itself, a freedom towards death, released from illusions of the 'one', factual, certain of itself and anxious.

**Care, *Sorge***

Fundamental basis of our being-in-the-world.

**Circumspection, *Umsicht***

A mode of awareness, the sight of dealings to cope with paraphernalia and tasks.

**Clearing, *Lichtung***

A clearing in which something or idea can show itself or be unconcealed.

**Concern, *Besorgen***

Being amidst the available.

**Dasein, Being-there**

Presence, wondering about existence. The experience of being peculiar to human beings.

**Daseining**

Already projecting on possibilities.

**Das Frye**

Place of freedom

**De-ground**

Dasein is always in a place where the ground is cut away, there is no secure to place stand and one cannot merely stand.

**De-stand**

Dasein is forced out of what it factually is into its factual possibilities.

**Disclosedness**

To unveil or make manifest either Dasein or being.

**Disposedness, *Befindlichkeit***

Affectivity in human existence, attunement.

**Distraction**

A proactive desire to discover other possibilities, a component of curiosity.

**Dwelling-mobility**

Rootedness and flow, a space in which the homecoming can be found by embracing homelessness.

**Equipment, *Zeug***

An object in the world that has meaningful dealings.

**Equipment Totality, *Zeugganzes***

Interrelated equipment

**Enframing, *Gestell***

A gathering together, a way of existing in the world.

**Essence**

The true being of a thing.

**Event, *Ereignis***

An event of social or personal importance.

**Existence**

The being of Dasein.

**Existential, *Existenziell***

Of or pertaining to the being of Dasein.

**Existentiale**

An essential feature of Dasein, an element of the being of Dasein.

**Existentialia**

The plural form of 'existentiale'.

**Existentiell**

An existential feature the person understands about themselves.

**Everyday world, *Umwelt***

Ordinary, purposeful everyday

**Fallenness**

Fallen in with publicness, being-with-one-another

**Facticity**

The determinedness of Dasein, an 'existential'. Brute facts and something already in existence, even if unnoticed or unattended.

**Fore-conception, *Vorgriff***

Something we grasp in advance, anticipation.

**Fore-having, *Vorhabe***

A taken for granted background.

**Fore-sight, *Vorsicht***

Something we see in advance.

**For-the-sake-of-which**

The self -understanding for which Dasein acts.

**Gegnet**

Gathering in an abiding expanse. freedom to journey into novel horizons as well as coming back home to itself, peace of own abiding.

**Groundlessness**

The sense of 'not-being-at-home', the uncanny *Unheimlich*.

**Homely, *Heimisch*****Inauthentic, *Uneigentlich***

Following along with the they, conforming.

**Idle talk, *Gerede***

Illusory protection of everyday talk, assume understanding, hides us from actual experience.

**In-order-to**

The relation between the equipment and the task.

**Interpretation, *Auslegung***

The way understanding develops to cope with breakdown

**Involvement whole, *Bewandtnisganzheit***

The human purposiveness of using equipment.

**Lifeworld, *Lebenswelt***

Experiences & activities that make up a person's world

**Lived experience, *Erlebnis***

Experience as we live through it.

**Mood, *Stimmung***

Tone, atmosphere.

**Never dwelling anywhere, *Aufenthaltslosigkeit***

To constantly uproot oneself, acceptance of the uncanny, a lively and authentic life.

**Noema**

That to which we orientate ourselves.

**Noesis**

The interpretive act directed to an intentional object.

**Not-at-home, *NichtzuHause-sein***

Negation of familiarity, comfort and security.

**Not-being-at-home, *Unheimlich***

A particular kind of fear or threat.

**Not-tarrying**

To intentionally uproot oneself from the familiar, that which is most closely known, a component of curiosity, the excitement of novelty.

**Obstinacy**

The mode of equipmental breakdown.

**Obtrusiveness**

The mode of equipment breakdown where something is missing.

**Occurrentness**

The being of occurrent entities not involved in human tasks.

**Oneself, *man Selbst*****Ontical**

Inquiry concerned with entities or things.

**Ontological**

Inquiry concerned with what it means to be.

**Openness, *Gelassenheit***

A serene openness to a possible change in our understanding of being.

Releasement a letting-be-ness and making space for, existential dwelling.

**Practical action, *Verstehen***

Capacity for practical action.

**Perfect example, *Inbegriff***

Quintessence.

**Present-at-Hand, *Vorhanden***

Merely looking at or observing an entity.

**Presence-at-hand**

Equipment that needs to be repaired or replaced.

**Projection, *Entwurf***

The structure of understanding ahead-of-itself in the world. Pressing-into-

Possibilities, *In-der-Welf-sein*.

**Publicness**

The Being of the Anyone. Averageness.

**Ready-to-hand, *Zuhanden***

Encountering objects as equipment in-order-to do things. Readiness.

**Referential whole, *Verweisungsganzheit***

The interrelations of equipment.

**Resoluteness, *Entschlossenheit***

The ability to unclosethe one's framework of intelligibility and to be receptive to the 'call of conscience'.

**Standing reserve, *Bestand***

Stock, assets.

**Saving power**

A power contained in technologies that reveals our own power.

**Significance**

The background point upon which entities can make sense and activities can have a point. The webbing that holds the web of the world together.

**Situation**

The spatiality of a particular community. Common ways of life shared by a community.

**Social environment, *Mitwelt***

How the social environment is experienced.

**Talk, *Rede***

Discourse, unfolding of language.

**Temporality, *Zeitlichkeit***

Lived time and the meaning of care.

**The One/the They, *Das Man***

Inauthentic modes of existence, following along.

**The-for-sake-of-which**

The final point of Dasein's activity.

**The-towards-which**

What Dasein is pressing towards in the current situation.

**Thrown-ness, *Geworfenheit***

Dasein delivered over to its being, thrown in the world, *Sein-in-der-Welt* which is time subject to its attunements which reveals what matters and how.

**Totality/context of involvements**

The interrelated system of roles that define paraphernalia.

**Towards-which**

The in which of the equipment's involvement.

**True self, *wahres Selbst***

**Situation**

The spatiality of a particular community, the sharing of common ways of life.

**Understanding**

The existential feature of Dasein that is able to self- understand, manipulate equipment and understand the occurrent.

**Unready-to-hand, *Unzuhanden***

Equipment that hinders us.

**World, *Welt***

The social milieu in which Dasein dwells and is familiar.

**World Disclosure, *Erschlossenheit***

The openness of being-in-the-world

**Worldly**

Dasein's intrinsic involvement with a familiarity with the world and is in that sense worldly.

## **Van Manen Terminology-Four Existentials**

### **Corporeality**

The lived body or embodiment, being bodily in the world.

### **Relationality**

Our lived relation to other human beings shared interpersonal space.

### **Spatiality**

Lived space, our felt space.

### **Temporality**

Our lived time, subjective time.

## **Ihde-Technology Existentials**

### **Embodiment**

The technological artefact becomes an extension of our bodily self.

### **Hermeneutic**

The technology itself is read for meaning.

### **Alterity**

The technological artefact is experienced as a quasi-other or anthropomorphically.

### **Background**

The technology functions unnoticed and taken-for-granted

## **Abbreviations**

HE: Higher Education

HEI: Higher Education Institution

NHS: National Health Service



## 10.2 Appendix 2: Interview Guide UREC No.1540

### **Interview schedule for lecturers' lived experience of iPad adoption.**

1. Please can you tell me what you thought and felt about the iPad when you first received the device?  
Possible prompts: What were your first impressions? Have your initial thoughts and feelings stayed the same?
2. Why do you use the iPad?  
Possible prompts: What motivates you to use the device?
3. How would you describe your own ability to use the iPad?  
Possible prompts: What do you think and feel when you go to use the iPad?
4. Can you tell me about any successful or unsuccessful moments of iPad adoption you have witnessed or experienced?  
Possible prompts: What have you noticed happening? Tell a bit more about this?
5. Can you tell me how you went about learning to use the iPad?  
Possible prompts: Where did you seek help from? Who gave you guidance?
6. What has the learning experience been like?  
Possible prompts: How have you found learning the iPad in the workplace?
7. Can you tell me how you have been using your iPad for your work as a lecturer?  
Possible prompts: What would work be like without the iPad? What has the iPad replaced?
8. How has the iPad changed the way you think about yourself as a person and as a lecturer?  
Possible prompts: Do you see yourself differently? What are the differences? How do you feel after using the iPad?
9. What would be a positive development for your iPad adoption/adaptation?  
Possible prompts: How do you see the future use of the Pad? How could your situation change?
10. What else would you like to say about your iPad adoption experience?  
Possible prompts: Is there anything else you would like to add?

### 10.3 Appendix 3: Example of a Formulation Sheet (permission given by participant).

Lived Space-Spatiality (Felt space)	Lived Body -Corporeality (Being bodily in the world)	Lived Time-Temporality (Subjective time)	Lived human-relation- Relationality (Experience of the other)
<p>Unhappy space- confined suffocating.</p> <p>A space where I am made to feel less useful.</p> <p>A space of fear and monitoring -where iPad is used to record to protect self and to be recorded -policed space.</p> <p>A space in which I am going mad-threatens wellbeing.</p> <p>A space never free from work intruding</p> <p>People can bring own life into the workspace.</p>	<p>Pretence -trying to fudge cooperation whilst struggling to engage.</p> <p>Weighed down by the iPad-<b>lugging</b> it around-presence of <b>the white elephant</b> is physically felt -a tool that is no use for teaching and only serves to make one vulnerable and may lead to downfall.</p> <p>Bodily in the world with the iPad to appease management</p>	<p>Anticipate that in the future could personally be blamed</p> <p>Not enough time for learning and innovation-all too much</p> <p>Feeling old and out of time.</p> <p>Amplifies feelings of not being in the right time or place.</p> <p>May give an impression that using time effectively</p> <p>Personal bad experiences of e-learning.Past &amp; fore-structures reminds her of not keeping up and getting behind</p>	<p>Not developing with like other people. Isolation? Sadness?</p> <p>Tap the screen rather than focus on the student</p> <p>Not alone- there are others like me-thought reduces anxiety.</p> <p>The use of the iPad in teaching is not commonplace</p> <p>Unable to meet the imagined expectations of HE</p> <p>Using the iPad to communicate is noticed by the students but not necessarily welcomed</p>

Training opportunities are an unhelpful space avoid them -arouses feelings of stupidity.			HE will blame us as too idle or too stupid
Technology -taken for granted (a tool and technique) Technology- as aesthetics (changing sensibilities)	Technology-taken ontically (the facts of the thing-the means to an end -a human activity)	Technology -taken ontologically (a way of revealing our being our existence)	Technology -as technics (a way of life-relations maintained with technology)
Loves the iPad -for own recreation -marvellous, beautiful tool. Admire it  iPad is present in HE - cannot avoid it even if not willing to use it.  iPad adoption is essential to work survival  iPad as a tool for working smarter and for communication convenience  iPad used for the sake of it, to look efficient and to look the part of an effective academic	Technology is troublesome and unreliable. It is disturbing when it goes wrong-disturbs teaching self.  iPad is a waste of money for teaching.  Expectations from management for using the tool are unclear.  I would be mad to be seen to go against the establishment  The university management are to blame for making me feel mad	Not becoming a digital academic.  Use humour to cope with the stresses and vulnerabilities related to technology for teaching.  'Thrust on'-technology is an unwelcome imposition.  Emotional response- <b>anxiety (unable to do the job anymore) fear, guilt (using for leisure) and unhappiness.</b>  <b>Anger</b> -at having the tool imposed and no help. Anger-at allowing work to come into homelife	Attached to old iPad -the new was an <b>unwelcome gift.</b>  iPad becomes a tool of work and recreation - blurred uses.  Previously a tool for joy, and now a tool of burden.  Work intrudes on home life and spoils free time. Impairs life quality always on standby for work.  Anger at surrendering free time and privacy.  Co-constituent -cannot stop looking at it or

<p>The iPad is a toy-</p>	<p>The tool is part of documentation culture-covering one's back</p> <p>Giving apps does not make the tool useful for teaching</p> <p>A tool for performance managing and <b>judgement</b></p> <p>IPad is expensive-HE will want a return on the investment</p> <p>IPad is used as a poke to make me more productive, feeds into insecurities</p>	<p>IPad reveals abandonment by organisation left to muddle through</p> <p>IPad makes one question own value and intelligence</p> <p>Does not feel intelligent or fulfilling SL role.</p> <p><b>Opens one up to having teaching scrutinised to criticism- and to have teaching criticised.</b></p> <p>IPad acts as a mirror in which can see work self - vigilant, anxious, overwhelmed, angry and undermined.</p> <p>Feel insecure at work and fear redundancy.</p> <p>Struggle need to avoid.</p>	<p>carrying it with me-like being tagged?</p> <p>People do not necessarily know how to manage the device. An irritant. Whole iPad thing is ridiculous but not funny. <b>Are we all just playing?</b></p> <p>IPad may threaten our jobs.</p> <p>A gift with good and bad results.</p>
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## Things to deepen explore further in the interpretive interview

**Change** Which probably says a lot about me (27) -resistant to change/unable to change/incapable of change? The pen (38) sarcasm-old technology indicates depth of resistance. I came in here 43/44-prison sentence, trapped, confined space.

**Resentment of the new iPad**-sullied, spoilt the fun, letting go of an old friend, another thing to get use to?

**'I don't need this; I don't need it'** (122) Imposition,resentment

**'I haven't even begun to think about that'** (142) panic, overwhelmed

**'I haven't got a feel for what I can use in my teaching'**

**'Lack of imagination on my part'** (155) This is my fault? Or will be seen by management as my fault

In my very own head its, I'm **already thinking I'm not doing that** (174/175) secret resistance **Digging my feet in** (178/179) not wanting to use the iPad for teaching

**'You need to bring this into your teaching'** (242) there will be repercussions, a warning

**'I feel vulnerable in my job'** (296) iPad emblematic of conforming to tablet technology but unable to really join in.

**'Other than lugging it around all day'** (359) useless tool, imposition a burden

**'I might use for my own evil ends'** (406) would prefer to use it for own leisure, my own life,have no life.

**'I always like to please'** (433) but would really like to rebel, suppressed anger

**'They are probably not doing anything productive with it at the time, because I'm not'** (442) all a facade

**'I would rather park it, and blag my way through my appraisal that erm, I am using it'** (552) rather pretend than be exposed to training with others.

**'Which is stand up, do a bit of stand-up'** (563) self as the performer.

**'It's all fur coat and no knickers'** (596/597) all looks like we are doing something great on the surface but underneath nothing there, naked, laid bare

**'It would take something major to make me use it in creative way'** (721) not going to happen

**'I am hoping it will become obsolete...and then I can use it for personal reasons'** (752/753) A desire to go back to how it was when the tool was for leisure

**'At worst it's something, they can beat me around the head with'** (763/764) Beating self over the head

**Key words and expressions –**

**‘Flat spin’**-turning rapidly a sense of agitation and panic while visibly trying to look in control of the spin.’ **‘Driving me nuts’** impossible task making one feel mad -emotionally vulnerable. **‘Weird’ (96)** liked the iPad but felt differently about it as a tool for work-

**Anxiety/Burden/encumbrance** –‘something heavy for me to carry around’ (131) constant reminder of the burden dragging it around (621)

**Swamped** (p223) thinking about the iPad for teaching is overwhelming **‘I’m losing my mind’-**

**Torment** (p.600/604)

**Deepen Experiences-**

Describe the experience of:

Giving the old iPad up for the new

The iPad making you feel vulnerable in keeping your job.

Anxiety generated by the iPad

Using the iPad to record students

## 10.4 Appendix 4 BERA

### Stage 1: Ethics Checklist

#### BERA guidelines

[www.bera.ac.uk/system/files/3/BERA-Ethical-Guidelines-2011.pdf](http://www.bera.ac.uk/system/files/3/BERA-Ethical-Guidelines-2011.pdf)

All undergraduate, MA and EdD (taught phase) students in Education are required to read the BERA guidelines and complete the BERA form in advance of beginning their project /dissertation, or (for the EdD taught stage) the pilot research.

If you answer **no** to every question you are required to submit the completed Checklist with your project and may proceed, once it has been approved by your supervisor/module leader.

If you answer **'yes'** to any question in the BERA checklist, further discussion with your supervisor/ML is necessary before you can proceed. (You may only proceed when the supervisor/ML has signed off the BERA form.

First, please confirm that you have read the BERA ethical guidelines:

	Yes	No
I have read the BERA ethical guidelines (tick as appropriate).	√	

Please tick in the column that represents your answer to each question. If you answer **no** to all of the questions below you do not need to complete the second ethical approval application form within this document. Once you have the agreement and signature of your supervisor/module leader you can proceed.


You must keep this completed form and submit it together with the write-up of your project.

		Yes	No
1	Could the research induce psychological stress or anxiety, cause harm or have negative consequences for the participants (beyond the risk encountered in their normal lifestyles)?		√
2	Will you be deliberately withholding from participants the real reason for your research (e.g. racism, higher order questioning <sup>1</sup> )?		√

<sup>1</sup> For example, you might feel that if you told them you were researching racism or higher order questioning it might influence their behaviour/response and therefore make the research invalid. If

<sup>2</sup> For example, you might feel that if you told them you were researching racism or higher order questioning it might influence their behaviour/response and therefore make the

3	Will the study involve prolonged or repetitive testing?		√
4	Will financial inducements (other than reasonable expenses or compensation for time) be offered to participants?		√
5	Are there problems with the participants' right to remain anonymous, or to have the information they give not identifiable <sup>2</sup> as theirs?		√
6	Is the right to withdraw from the study at any time withheld, or not made explicit?		√
7	Does the study involve participants who are particularly vulnerable (e.g. people with learning difficulties or emotional problems, people with difficulty with understanding and/or communication) where your interaction with them goes beyond what would normally be expected of a teacher at that institution?		√
8	Does the study involve participants at an institution where you are not employed?		√

Student Name: Cheryl Angell-Wells	Signed 	Date 08/04/2014
Supervisor/ML/ Name:	Signed	Date

research invalid. If this, or something similar is the case, then you should answer 'yes'. You may need to check this with your supervisor.

<sup>3</sup> For example, if you gave a questionnaire to a lot of people and then you wanted to interview a subset to see if their interview comments differ from their questionnaire answers, you would need their names on the questionnaire.



## 10.5 Appendix 5: Letter Confirming Ethical Approval

London South Bank  
University

Direct line: 020-7815 6025  
E-mail: mitchen5@lsbu.ac.uk  
Ref: UREC 1540

Cheryl Angell-Wells

Friday 2 October 2015

Dear Cheryl

**RE: Beyond being handed the iPad: exploring lecturers' lived experiences of iPad adoption.**

Thank you for submitting this proposal and for your response to the reviewers' comments.

I am pleased to inform you that Full Chair's Approval has been given by Vice Chair, Daniel Frings, on behalf of the University Research Ethics Committee.

I wish you every success with your research.

Yours sincerely,



Nicola Mitchell

Secretary, LSBU Research Ethics Committee

cc:

Prof Shushma Patel, Chair, LSBU Research Ethics Committee

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## 10.6 Appendix 6: Participant Information Sheet

**London South Bank**  
University

UREC No. 1540

### Participant Information Sheet

You are being invited to take part in a research study. Before you decide it is important for you to understand, why the research is being done and what it will involve. Please take time to read the following information carefully. Talk to others about the study if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether you wish to take part.

Dear Participant,

- Academic practice has been made more complex and multi-faceted by the demand for lecturers to learn new technology and appropriate it quickly into their practice (Johnson, 2012; Reid, 2014). In higher education the pro-technology culture makes it advisable for lecturers to embrace technology or face irrelevance and possible obsolescence (Greener and Maclean, 2012; Bean, 2014). However, while the argument for technology adoption is persuasive, there is great variation in lecturers' states of self-efficacy and preparedness to teach with digital devices (NMC Horizon Report, 2015). Often, lecturers may have to lead technology enhanced learning while simultaneously trying to learn the technology device themselves. Despite this situation, the 'language of the learner' seems to be forgotten when it comes to the lecturers' own learning challenges in the workplace (Lea and Stierer, 2019; Mitchell, 2014). Additionally, there is little research on how lecturers learn and professionally develop with technology and the influence of technology adoption on the academic self remains unexamined (Veletsianos and Kimmons, 2013). Therefore, this study intends to look at how the lecturer experiences iPad adoption and what adoption might mean for our academic work.
- The aim of this study is to provide lecturers with an opportunity to 'voice' their everyday work life experiences of iPad adoption, both as a teachers and a learners. The study will explore the humanistic, socio-cultural and socio-political aspects of iPad adoption/adaptation in the workplace.
- You have been chosen to participate in this study as you have recent experience of iPad adoption and have had two years familiarisation with

the device in your workplace. In total ten people will be included in the study.

- It is up to you to decide whether or not to take part. If you do, you will be given this information sheet to keep and be asked to sign a consent form. You are still free to withdraw anytime up to the submission of the dissertation and without giving a reason. A decision to withdraw, or a decision not to take part, will not affect the collegial relationship.
- If you are willing to participate, you will be invited to attend a semi-structured interview lasting approximately one hour at a mutually agreeable date and time at London South Bank University. This study is planned to last one year. During the interview, the researcher will explore with your everyday subjective experiences of iPad adoption including your thoughts, feelings and actions and for ease of later analysis, record the conversation with your permission as well as take notes. If you do not wish to be recorded but are still willing to participate, the researcher will take notes only.
- It is not anticipated that you will be at any disadvantage or suffer any risk from this study. However, I will be discussing your opinion and personal experiences of iPad technology adoption in your workplace. You do not have to answer any question if you feel it is too personal or if talking about the topic makes you feel uncomfortable.
- It is unlikely that you will gain any personal benefit from participating in this research. However, the information you share with the researcher may lead you to new understandings about tablet technology adoption which may benefit your pedagogical practice. Some individuals may gain some benefit from having the opportunity to discuss iPad adoption with a receptive listener, and from engaging in a collaborative research approach.
- You are free to withdraw from the study and not have your information included, at any time up to the time of completion of the dissertation. However, after that time, it would be impossible for the researcher to comply.
- All information received from you will be handled in a confidential manner and stored in a locked filing cabinet and on a password protected computer in an environment locked when not occupied. Only the

researcher and supervisor will have direct access to the information. Any reference to you will be coded. The data will be held for a period of three years post completion of doctoral study and post publication of the research (December 2018 publish-December 2021-destroy data). After this date, paper transcripts will be shredded and disposed of as confidential waste, USB sticks will be physically destroyed, digital audio recordings will be erased, and records stored on hard drives removed using commercial software or by multiple overwriting.

- This study is being completed as part of a Professional Doctorate in Education at London South Bank University. It has been reviewed and ethically approved by the London Southbank University Research Ethics Committee.
- If you have a concern about any aspect of this study, you should ask to speak with the researcher who will do their best to answer your questions Cheryl Angell-Wells at 0207 815 8170. If you wish any further information regarding this study or have any complaints about the way you have been dealt with during the study or other concerns you can contact: Dr. Nicola Martin at 0207 815 5779, who is the Academic Supervisor for this study. Finally, if you remain unhappy and wish to complain formally, you can contact the Chair of the University Research Ethics Committee. Details can be obtained from the university website: <https://my.lsbu.ac.uk/page/research-degrees-ethics>

## 10.7 Appendix 7: Participant Consent Form

### London South Bank University

UREC No. 1540

**Title of Study: Beyond being handed the iPad: an interpretive phenomenological**

**Study of lecturers' lived experiences of iPad adoption.**

**Name of Participant:**

Please tick each box to consent.

I have read the attached information sheet on the research in which I have been asked and agree to participate and have been given a copy to keep. I have had the opportunity to discuss the details and ask questions about this information

The researcher has explained the nature and purpose of the research and I believe that I understand what is being proposed

I understand that my personal involvement and my particular data from this study will remain strictly confidential. Only researchers involved in the study will have access

I have been informed about what the data collected will be used for, to whom it may be disclosed, and how long it will be retained

I have received satisfactory answers to all of my questions

I hereby fully and freely consent to participate in the study which has been fully explained to me

I understand that I am free to withdraw from the study at any time, without giving a reason

I consent to have the have the interview audio recorded using a digital recorder and transcribed

I consent to having anonymised direct quotations from the interviews used in publications

Participant's Name: (Block Capitals) .....

Participant's Name: Signature .....

As the researcher responsible for this study, I confirm that I have explained to the participant named above the nature and purpose of the research to be undertaken.

Researcher's Name: .....

Researcher's Signature: .....

If you wish to speak to someone not directly related to the research, please contact the Chair, London South Bank University Research Ethics Committee ([ethics@lsbu.ac.uk](mailto:ethics@lsbu.ac.uk)).

## 10.8 Appendix 8: Email to Heads of Department

UREC No. 1540

Dear

I am currently undertaking doctoral study with the Department of Education at London South Bank University and request your support for the recruitment of health and social care lecturers for my research project. My phenomenological interpretative analysis (IPA) study will explore academics lived experience of iPad adoption. The study aims to provide value in the form of transformative experiences for the lecturer and to derive new understandings about learning tablet technology in the workplace, which might benefit pedagogical practice, future technology learning and workplace wellbeing.

The Research Committee agreed registration on February 2015 and ethical approval was granted for my study on..... Data collection is intended between December 2015 and December 2016. Data collection will occur through semi-structured interviews and a 250-500 word written reflection compiled by the lecturer. Written informed consent will be obtained and the lecturer's identity protected by anonymisation techniques.

I have attached a copy of the research proposal and the email invitation and information sheet, which will be sent to the health and social care lecturers. Please contact me if you require any further information. Thank you for your consideration. For your convenience, I have attached an endorsement letter, which may be signed and returned to the Director Research in the Department of Education.

With kind regards

(Signature)

Cheryl Angell-Wells Senior Lecturer

School of Health and Social Care

Allied Health Sciences

Room V603

103 Borough Road

London SE1 0AA

0207 815 8170

## 10.9 Appendix 9: Letter of Endorsement

UREC No. 1540

Director of Research

Department of Education

Dear Director of Research,

Cheryl Angell-Wells, Senior Lecturer in the School of Health and Social Care has proposed a doctoral research project on the lived experience of lecturers in learning to adopt and adapt to the iPad in the workplace. Data collection will take place between December 2015 and 2016.

I am aware that the project involves recruiting employees of this department and will be conducted in the School of Health and Social Care. I understand that participation is voluntary and with duly informed consent from the participants and the members of the School of Health and Social Care can refuse participation with no negative consequences to the individual. Data provided to the researcher will have all personally identifying information removed so that the data cannot be traced to the individual. I support the conduct of the research in the department.

Yours sincerely

Signature

First/Last Name

Title

Department



## 10.10 Appendix 10 Sample Transcript and Condensing into Vocative Text (permission for inclusion given by participant)

*A. Transcript example of sifting data, highlighting concepts, condensing into vocative text and analysis using the care structure and existentialia.*

Care Structure	Line No.	Original Transcript Phenomenological Interview 11 16/12/2016	Existentialia	
<b>Past</b> Repetition of definitely-emphasises extent of <b>thrownness</b> into anxiety	101	S: Yes, I know, it's made me far	Mood anxiety	
	102	more anxious. Definitely, definitely,		
	103	definitely.	Understanding-	
	104	I: Yeah.	I am struggling	
	105	S: One the fact not losing it,	to care for this	
	106	knowing where it is.	thing. I am at	
	107	I: Yes, yes.	risk at work	
	108	S: Two ensuring that it's charged	because of it.	
	109	when I do need it (Laughs). You		
	110	know it's an added burden and a	Emphasis on	
	111	responsibility.	words added	
	112	I: Yes.	burden-felt	
	113	S: And sometimes, I feel sometimes	very much	
	114	at risk, when I'm on work duties,		
	115	I'm going to meetings and I'm	Felt space-	
	<b>Present</b> fallenness-preoccupied with iPad as a desirable thing to others-opens space for robbery and danger-having to protect he iPad	116	having to find places and putting it	spatiality-
		117	on.	places self in
118		I: Yes, yes.	hypervigilant	
119		S: Using it in the street, it does make	mode	
120		me feel a little bit vulnerable.		
121		I: Yes, yes.		
122		S: Because it is an expensive piece	Deepen next	
123		of equipment.	time-to get at	
124		I: And because you, you know, it	an actual	
125		doesn't feel quite natural...	experience -	
126		S: No, no.	develop the	
127		I: It seems to me, so it makes you	phenomenon	
128		feel as if you're a vulnerable		
129		individual.	Next time -	
130		S: A vulnerable person, yes, yes, a	Deepen lived	
131		vulnerable person.	experience of	
132		I: I'm sensing there is some	vulnerability	
133	vulnerability coming through.			
134	S: Yes, very.			
135	I: From the idea of having to use it.			
136	S: Yes	Ontological-		
137		way of being is		

	138 139 140 141 142 143 144 145 146	I: But you're obviously engaged with it. S: Well I'm I: What made you do that if it makes you anxious, you have to...? S: There has been pressure in the department to increase use. I: Yes. S: That's where it's come from primarily. Erm, yeah to increase use	anxious vulnerable
<b>Care Structure</b>	<b>Line No.</b>	<b>Original Transcript Hermeneutic Interview 11 28/10/2018</b>	<b>Existential</b>
<b>Future Projectiveness</b> Action-Hide and camouflage it It is the property of 'they' not really mine das Man and there will be consequences	99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 110 111 112 113 114 115 116 117 118 119	I: There's another part in the transcript where you talk about a feeling of vulnerability, carrying it around. Can you tell me of an experience when you felt that vulnerability keenly? S: I think I was going to a meeting outside Tottenham Court Road and my phone had run out and I had my iPad and I was using the internet, using the Google maps. I felt vulnerable it didn't feel safe to be walking with the maps and the iPad in my and erm, I would have felt even more vulnerable had I had my phone in my hand. Erm, but yeah, the need to keep it, to use it in public places I think for me does make me feel more vulnerable. In fact, I deliberately buy bags where it can hide, so it does not look like an iPad that's sticking out because I do believe it does put us at risk. I: Yeah S: Particularly in the winter when it is dark. I am having to use them but also it's a very expensive bit of equipment it doesn't belong to you, it belongs to the university and I do	Felt space-unsafe

	120	some sort of obligation to try and	
	121	look after it.	
	122	I: Yes. Yes. It comes across very	
	123	much so how much you care.	
	124	S: Yeah.	
	125	I: About everything	
	126	S: (Laughs)	
	127	I: Everything, the iPad in away is	
	128	something that your burdened with	
	129	but you are prepared to take the	
	130	burden because you want the	
		students to have good experiences.	
		S: Good experiences, yes.	

*B. Condensed into vocative text about mood (anxiety, burden), rede (emphasis on burden and anxiety), action (hide it), interpretation (I am at risk, I have extra responsibility, I must take care of the iPad or there will be consequences).*

Yes, I know, it's made me far more anxious. Definitely, definitely, definitely. One the fact not losing it, knowing where it is. Two, ensuring that it's charged when I do need it [Laughs]. You know it's an *added burden* and a responsibility. I was going to a meeting and I was outside Tottenham Court Road. My phone had run out and I had my iPad and I was using the internet, using the Google maps in the street. I felt vulnerable it didn't feel safe to be walking with the iPad in my hand. Using it in public places does make me feel more vulnerable. In fact, I deliberately buy bags where it can hide, so it does not look like an iPad that's sticking out, because I do believe it does put us at risk. Particularly in the winter when it is dark. I am having to use it, but it's a very expensive bit of equipment, it doesn't belong to you, it belongs to the university and I do have some sort of obligation to try and look after it. A vulnerable person, yes, yes, a vulnerable person.