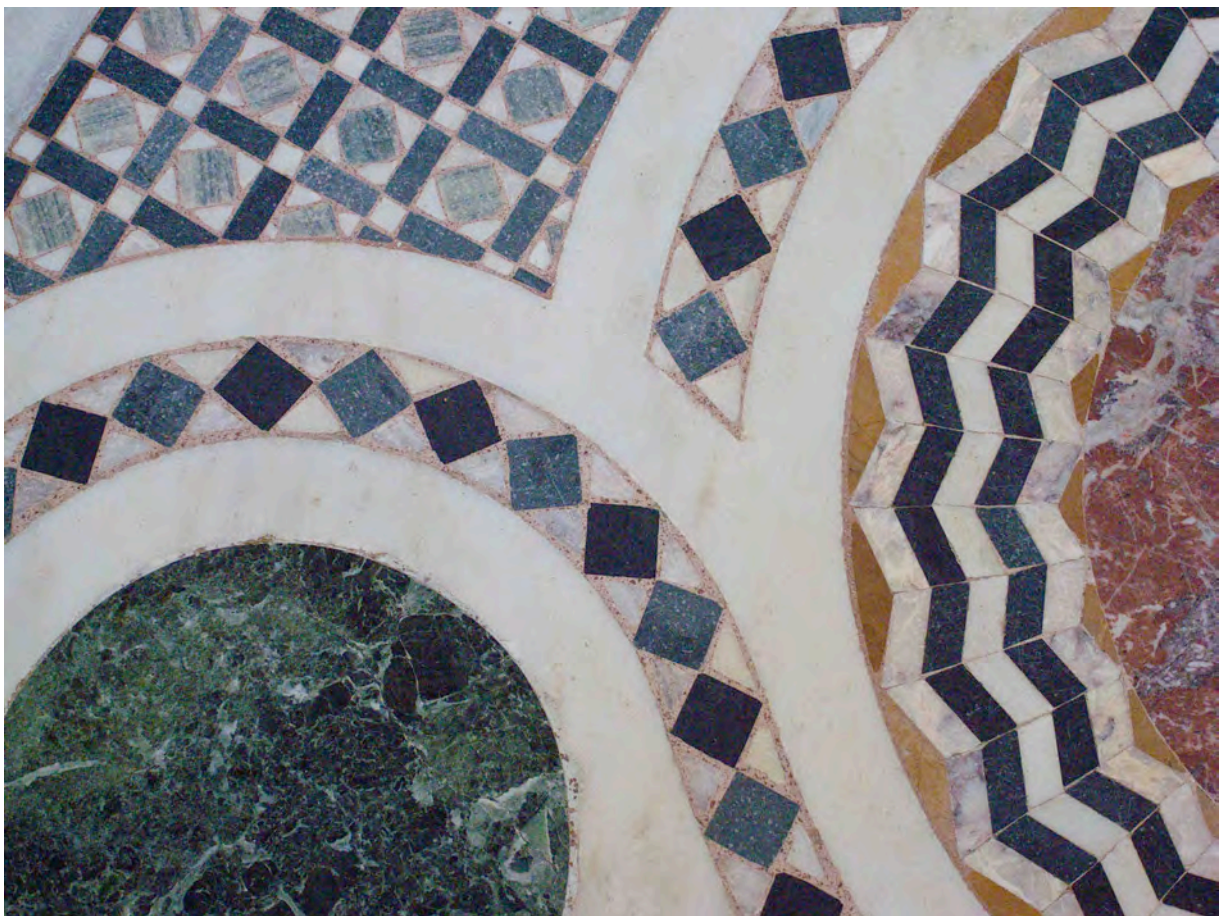The International Transformative Learning Conference in Europe
9th International Conference on Transformative Learning

Transformative Learning in Time of Crisis: Individual and Collective Challenges

May 28th – 29th 2011
Pre-conference May 27th 2011
Post-conference May 30th 2011

Athens, Greece
Hotel Classical Athens Imperial

Proceedings

Michel Alhadeff-Jones & Alexis Kokkos, *Editors*
Dimitra Andritsakou & Stacey Robbins, *Editorial Assistants*
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Floor detail, Church of the Holy Apostles (ca. A.D. 1000), Athens, Greece.
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Université Paris Est Créteil, France
University of Warwick, UK
University of Lower Silesia, Poland

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Welcome

We would like to extend a warm welcome to all participants of the First International Transformative Learning Conference in Europe, hosted in Athens by the Hellenic Adult Education Association. The First National Conference on Transformative Learning "Changing Adult Frames of Reference" was held in April 1998 at Teachers College, Columbia University. Thirteen years later, this 9th International Conference on Transformative Learning welcomes over 350 participants coming from 27 countries all over the world.

Since Jack Mezirow introduced in 1975 the notions of "perspective transformation" and "transformative learning" into the North American adult education literature, and especially in the last twenty years, research and writing in this area has proliferated. Transformative learning is the process by which we call into question our taken for granted frames of reference to make them more inclusive, discriminating, open, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. Transformative learning is "[…] an approach to teaching based on promoting change, where educators challenge learners to critically question and assess the integrity of their deeply held assumptions about how they relate to the world around them." (Mezirow & Taylor, 2010, p.xi). The study of transformative learning itself is grounded in systems of thoughts characterized by 'deeply held' epistemic assumptions. It takes its roots in heterogeneous educational practices, theories and environments, shaped by social, political, economical, cultural, epistemological and linguistic singularities. Since it is the first time that a Transformative Learning Conference will be held outside the American continent, it is the hope of the organizers that this encounter will provide us with a privileged opportunity to identify some of the specificities of this field of study, and to reflect on the influence of the geographic, cultural and linguistic backgrounds, which inform our assumptions about the way human beings learn and transform themselves throughout their lives. We sincerely hope that you will be able to take advantage of this encounter to enrich your understanding of transformative learning, through the constructive confrontation with alternative and innovative research and practices.

The theme of this Conference is "Transformative Learning in Time of Crisis: Individual and Collective Challenges". During the last twenty years, the use of the word "crisis" seems to have increased around the world. Referring to sudden and intense political, economic, social, psychological, cultural or environmental changes, this term emerges now more frequently in everyday vocabulary. According to transformative learning theory, the emergence of a crisis represents a potential opportunity for personal and/ or collective transformation, grounded in the capacity of individuals and groups to revisit the perspectives through which they interpret their own experience. The aim of this Conference is to introduce and confront some current reflections around transformative learning in order to provide an opportunity for students, practitioners and researchers in the field of education to discuss some of the implications in regard to the contemporary experiences of crisis. Considering recent history, how does the emergence of social, economic, political, cultural, intellectual or environmental crisis manifest an opportunity, or an expression, of transformative learning? How does the experience of individual or collective crisis affect the way one learns to critically interpret one's own experiences? What are the learning resources required in order to overcome the experience of individual or collective crisis? What kinds of learning opportunities facilitate the management of personal and collective transformations triggered by a crisis? Recursively, what are the effects of contemporary crisis on the way one thinks about the nature of

transformative learning, from a theoretical and practical point of view? What are the emerging issues that they translate? How do they affect research on transformative learning?

Since the very first encounter, the Transformative Learning Conference was conceived as a space and time, which aims to provide researchers and practitioners with an opportunity to share and reflect collectively on how they interpret the way change, transformation and learning occur in the adult life. Since the beginning, the organizers of Transformative Learning Conferences have privileged a model favoring collaborative inquiry and the formation of a community of transformative educators. In order to perpetuate this tradition and at the same time accommodate the increased number of participants, the organizers of this conference have chosen to nurture the diversity of formats of encounters in order to provide participants with multiple opportunities to share their research, their practice, and their professional and personal experiences. Formal time will be organized around six formats: panels, papers presentations, symposia, experiential sessions, roundtables and synthesis time.

Two panels will be organized: the first will provide participants with an opportunity to grasp the evolution of transformative learning theory in North America and more specifically in the United States; the second will be dedicated to European perspectives. Paper presentations are based either on research, theory or specific practice. Paper presentations have been "paired" based on their themes. 45 minutes will be allocated to each paper presentation and most paper sessions will last 90 minutes. Experiential sessions demonstrate new and innovative practices in transformative learning through creative, interactive formats. These sessions are expected to demonstrate an integration of the theoretical, practical and experiential. Innovative experiential sessions will be allocated a time slot of 90 minutes and require pre-registration due to the limited amount of space available for each group. Symposia groups will have at least three to five authors discussing contradictory, antagonistic or complementary points of view related to a shared topic. They usually privilege international collaborations. Symposia will be allocated a time slot of 90 minutes. Finally, roundtables will be organized to enable new researchers, including postgraduate students, and those who wish to discuss aspects of work in progress, to do so in a more informal and relaxed context. Roundtable presentations will be allocated a time slot of 45 minutes. For each of these formats, instructions have been given to the authors and facilitators to make sure that enough time is dedicated to questions and discussion with the audience. Finally, synthesis sessions will be organized at the end of the day in order for participants to share and reflect on their learning based on their experience during the day. These syntheses will be articulated around the feedback and comments produced by a group of observers. In addition to these formal times, we also strongly encourage you to take advantage of the informal moments punctuating this conference in order to arrange meetings with other participants.

Language is one of the key challenges of this Conference. Although English is the official language of the conference, there will be translation in Greek and French during the plenary sessions. In addition, the facilitators who will chair the sessions have been selected based on their capacity to play an active role in the process of cultural and linguistic mediation. We strongly believe that bridging the linguistic gap that may separate some of us is part of what will make this Conference a strong opportunity for learning. We thank you for the active role you will play in this adventure!

Michel Alhadeff-Jones, Teachers College, Columbia University
Alexis Kokkos, Hellenic Open University and
          Chairman of the Hellenic Adult Education Association

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A Short History of the Transformative Learning Conference

Elizabeth Kasl

The first Transformative Learning Conference convened in 1998, at Teachers College, Columbia University, New York City. Teachers College had awarded a small grant to Jack Mezirow, a retiring professor of adult education whose work in formulating a theory about the transformative dimensions of adult learning had precipitated a lively discourse among adult educators across North America and beyond. Mezirow used the grant to develop a conference. His idea was to invite people who were interested in theory and research about transformative learning to what the conference planners called "a small working conference". They expected about 40 people. News of the conference spread by word-of-mouth and nearly 200 people attended in April 1998.

The conference planners invited several people to give papers in which they summarized an area of research related to transformative learning. The second and third day included a mix of learning activities and structured conversations. Participants identified several emerging discussions about different approaches to transformative learning and explored current critiques. Without a formal structure, the conference evolved in North America, with a number of different institutions volunteering to play host (Teachers College, New York; Transformative Learning Collaborative, San Francisco; Ontario Institute for Studies in Education, Toronto; Michigan State University, East Lansing; University of New Mexico, Albuquerque; Bermuda College, Bermuda). Eventually, a biennial norm emerged.

The conference's program structure evolves and expands. In addition to research paper presentations, many scholar/practitioners conduct experiential sessions. All conference activities are invited based on juried blind review of proposals. Written proceedings for many of the conferences are available on the Transformative Learning website (www.transformativelearning.org). As new voices join the conversation, the conference's content has also evolved and expanded to embrace multiple perspectives on the nature of transformative learning in individuals, small groups, and larger institutions or communities. Each conference has contributed to Mezirow's initiating vision — to add to our understanding of transformation in human systems.

Previous International Transformative Learning Conferences:

1. Teachers College, Columbia University, New York City, USA (1998)
2. San Francisco Bay Area, California, USA (1999)
3. Teachers College, Columbia University, New York City, USA (2000)
4. Ontario Institute for Studies in Education, Toronto, Canada (2001)
5. Teachers College, Columbia University, New York City, USA (2003)
6. Michigan State University, East Lansing. Michigan, USA (2005)
7. University of New Mexico, Albuquerque, New Mexico, USA (2007)
8. Teachers College and College of Bermuda, Bermuda (2009)

SUMMARY PROGRAM

Time	Content	Location / Room
Friday May 27th (Pre-conference)		
18h30	Departure from the hotel to DEREE - The American College of Greece	Hotel
19h00	Arrival at DEREE-The American College of Greece where the event will take place in an open-air theatre	DEREE College
19h15 – 20h00	Welcome speeches: Alexis Kokkos, Hellenic Open Univesity, Hellenic Adult Education Association Todd G. Fritch, Vice President of Academic Affairs & Dean of Graduate and Professional Studies of DEREE-The American College of Greece	DEREE College
20h00 – 20h45	Cultural event including Greek music and dances	DEREE College
20h30 – 21h15	Presentation of Ancient and Modern Greece: (a) Transformative Learning - Ancient to Modern Greece, Elizabeth Langridge-Noti, DEREE-The American College of Greece; (b) Symbolisms about crisis, Maria Terliksidou, Hellenic Adult Education Association	
21h15 – 22h30	Dinner	DEREE College
22h30	Return to the hotel	DEREE College
The whole event is sponsored by DEREE The American College of Greece		
Saturday May 28th		
08h30 – 09h15	Registration	
09h15 – 09h30	Introduction to the Conference: Michel Alhadeff-Jones, Columbia University	"New York"
09h30 – 10h00	Keynote lecture: Peter Jarvis, University of Surrey	"New York"
10h00 – 11h00	Panel: North American Perspectives on TL Theory	"New York"
11h00 – 11h30	Break	
11h30 – 13h00	Session 1	Conference Rooms*
13h00 – 14h00	Lunch break	
14h00 – 14h45	Session 2	Conference Rooms*
14h45 – 15h00	Break	
15h00 – 16h30	Session 3	Conference Rooms*
16h30 – 16h45	Break	
16h45 – 17h30	First day synthesis	Conference Rooms*
20h00	Dinner & cultural event	
Sunday May 29th		
09h00 – 10h30	Panel: European Perspectives on TL Theory	"New York"
10h30 – 10h45	Break	
10h45 – 12h15	Session 4	Conference Rooms*
12h15 – 12h30	Break	
12h30 – 14h00	Session 5	Conference Rooms*
14h00 – 15h00	Lunch break	
15h00 – 16h00	Group work: Reflection on what has been learned	"New York"
16h00 – 16h45	Synthesis: Feedback from the observers	"New York"
16h45 – 17h30	Closing session	"New York"
Monday May 30th (Post-conference)		
09h00 – 16h00	Trip to Aegina / Delphi	

* *See detailed program for locations.*

Keynote Lecture

The Transformative Potential of Learning in Situations of Crisis

Peter Jarvis
University of Surrey, UK

In this brief introduction I do not expect to produce anything particularly new since transformative learning is being thoroughly investigated and a multitude of papers and books have already been written about it. At the same time, in my own investigations into learning I have differed slightly from Mezirow over the years and in this paper I want to highlight some of the differences and refer especially to crisis situations.

A crisis is:
- a crucial stage or a turning point in a sequence of events;
- an unstable period;
- a sudden change for better or worse.

(Collins English Dictionary)

Crises can be natural, social or individual – the Japanese earthquake and tsunami might be regarded as a crisis in nature; the economic crisis is a social crisis; we all have life transitions, etc. which are individual. There are just two points that I want to make about the first two: firstly, if I were to ask why they had occurred – this is not a crisis in meaning since scientific/economic knowledge can explain this; secondly we experience crisis as individual or social within our life-world.

For us, individually, we can see crisis as a crucial stage in the sequence of events of daily living. For the most part we like to be in harmony with our world and, therefore, act upon it in a presumptive, or taken-for-granted manner. This situation is captured by Schutz and Luckmann (1974, p.7) when they write:

> I trust that the world as it has been known by me up until now will continue further and that consequently the stock of knowledge obtained from my fellow-men and formed from my own experiences will continue to preserve its fundamental validity [...] From this assumption follows the further one: that I can repeat my past successful acts. So long as the structure of the world can be taken as constant, as long as my previous experience is valid, my ability to act upon the world in this and that manner remains in principle preserved.

This relationship is an interpersonal one so that when we are in agreement with those with whom we interact there is a sense of harmony between us: when we are also in harmony with the world in which we are acting then we know that we can repeat our past successful acts - we feel 'at ease' in the world. Bourdieu (1977, p.80) would put it another way:

> One of the fundamental effects of the orchestration of habitus is the production of a commonsense world endowed with the objectivity secured by the consensus of meaning (sens) of practices and the world, in other words the harmonisation of agent's experiences and the continuous reinforcement that each of them receives from the expression, individual or collective[...],improvised or programmed [...]of similar or identical experiences.

In the former, Schutz and Luckmann are seeing action as individual acting within the life-world whereas Bourdieu seeks to show how the life-world is held together by a consensus of meaning – which we can take for granted – when we all act together and understand the nature of our taken-for-granted experience. Fundamentally, from our childhood learning we are socialised into this complex cultural manifestation and in our subsequent actions we actually perpetuate it: in an interesting manner our actions are both a reflection of the situation and a reinforcement of it.

But these situations of stasis do not last forever – change is endemic in social living and I can no longer presume upon the situation. I have what Mezirow would call a disorientating dilemma – and he gives an example of how this transformative learning is worked out in ten stages with reference to his original work on the subject:

- *a disorientating dilemma;*
- *self-examination with feelings of fear, anger, guilt or shame,*
- *a critical assessment of assumptions;*
- *recognition that one's discontent and the process of transformation are shared;*
- *exploration of options for new roles, relationships and action;*
- *planning a course of action;*
- *acquiring knowledge and skills for implementing one's plans;*
- *provisional trying of new roles;*
- *building competence and self-confidence in new roles and relationships;*
- *a re-integration into one's life on the basis of conditions dictated by one's new perspective.* (Mezirow in Illeris, 2009, p.94)

Mezirow goes on to say that the two major elements in the process are – critical reflection, or critical self-reflection and participating in a 'dialectical discourse to validate a best reflective judgment' (*ibid.*). The whole of this process is cognitive and rational and maybe a little unrealistic. More recently Dirkx (2001, 2006) has suggested that this process is less rational – it can be intuitive, etc. – but it is still a cognitive process. We learn when we have new cognitions – transformations which are re-integrated into our lives and dictate our perspectives.

For Mezirow then – learning may be defined – simply in his earlier formulation as the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one's experience in order to guide future action (Mezirow, 1991, p.12). But as a result of the considerable amount of research that has been conducted on transformative learning, he now defines transformative learning as "[...] the process by which we transform problematic frames of reference (mindsets, habits of the mind, meaning perspectives) – sets of assumptions and expectation – to make them more inclusive, discriminating, open, reflective and emotionally able to change" (Mezirow, 2006 in Illeris, 2009, p.92).

For Mezirow, the transformations are in the cognitive dimension – interpretations, frames of reference, sets of assumptions, and so forth, and this I want to question. It is not the cognitive domain which learns – it is the person – the whole person (Jarvis, 2009; in press), that is body/brain and mind – so that I define learning as:

The combination of processes throughout a lifetime whereby the whole person – body (genetic, physical and biological) and mind (knowledge, skills, attitudes, values, emotions, meaning, beliefs and senses) – experiences social situations, the content of which is then transformed cognitively, emotively or practically (or through any combination) and integrated into the individual person's biography resulting in a continually changing (or more experienced) person. (Jarvis, 2009, p.25)

Illeris (2007, p.3) defines learning even more broadly as "[...] *any process that in living organisms leads to permanent capacity change and which is not solely due to biological maturation or ageing*". Both of these definitions are inclusive and Illeris'

definition recognises more clearly than mine that learning is not only a human process but one that relates to all living organisms – see MacIntyre (1999) who provides an excellent introduction to the philosophy of animal learning.

Mezirow's concern is with the cognitive and in many ways this appears to be commonsense, but some prominent scholars do not see this as the pre-eminent dimension of the human condition: a number have focused on the primacy of doing in human living – such as Margaret Archer (2000) and before her Hannah Arendt (1958). Indeed, Husserl claimed, "*I live in my acts*" (cited in Schutz, 1974). Doing, then, is crucial to any understanding of our humanity but doing involves the whole person and learning does not begin from a specifically cognitive dilemma but from a disjuncture which can occur in any of the human domains – the cognitive, the emotive or the action domain. What I have called disjuncture is a complex phenomenon and yet it might best be described as the gap between what we expect to perceive when we have an experience of the world as a result of our previous learning, and therefore, our biography, and with what we are actually confronted. It is, however, not a single, simple phenomenon – its complexity may be depicted thus – which is a slight alteration from the diagram that occurred in Jarvis (2009, p.30):

Disjuncture - the Distance between Perception of the Reality and Individual Biography
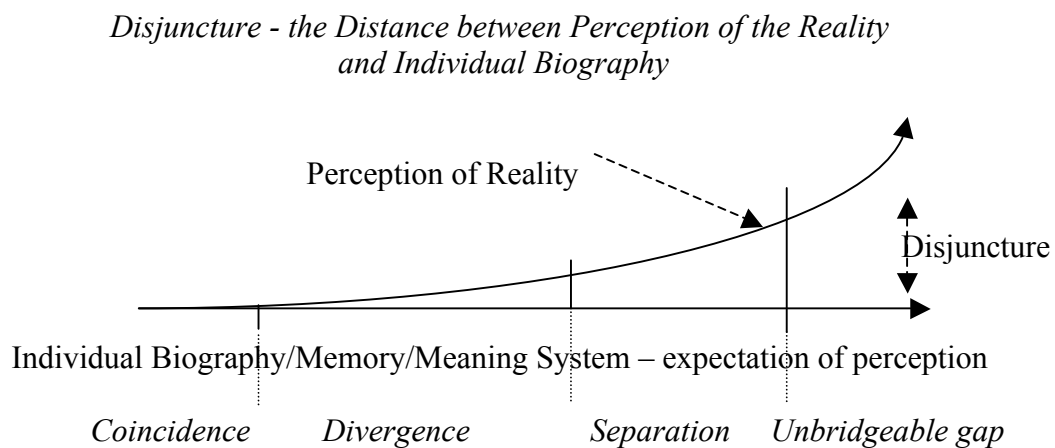
There are broadly four different states of this relationship between our perception of reality and what we expect to perceive/experience as a result of our previous learning:

- *Coincidence* is when there is no specifically conscious experience because we can presume upon the world;

- *Divergence* is when there is a slight difference between expectation and perception, and we can adjust our behaviour to respond to the situation without changing our understanding of the world (our theory/meaning) – this may be a dilemma in Mezirow's terms but it is not disorientating;

- *Separation* is when there is a larger gap between the two and this is generates a disorientating dilemma – it is where the questioning begins and where our conscious learning starts: distinction is when the gap is so wide that we know that in order to bridge it we have to learn new responses, etc. – it can be disorientating;

- An *unbridgeable gap* occurs when the gap occurs between perception and expectation that is so wide that we know that we can never bring the expectation and the perception together – this may, therefore, make it a meaningless or a very meaningful experience. It is a disorientating dilemma and one in which we experience crisis.

For the remainder of this presentation I want us to go through these four states in the disjunctural diagram.

Coincidence. This is precisely the state that we described in the quotation from Schutz and Luckmann (1974). States of coincidence occur in such organisations as bureaucracies because they are designed to implement precisely the same procedures each time – many such organisations are designed so that once we have been socialised into them we no longer have to think about them. It is only when the organisation changes or we change our perceptions that a learning situation is created – it is not surprising, therefore, that the ideas of the learning organisation and the learning society have taken a long time to evolve.

This situation is one in which the participants are not only expected to know the cultural norms and mores but also the underlying expectations of non-verbal behaviour and body movement (Hall, 1981): in some countries if this does not occur then the participants will discuss the situation, but in many Eastern cultures, for instance, the knowledge is expected and the Eastern person will not expect to explain any divergence to, say, a visitor and we, Westerners, probably make many mistakes when we are in cultural situations which we do not fully understand – I certainly know that I have over the years.

Divergence. This occurs in many situations where there is a very small gap between what we expect and what we actually perceive – it can pose a dilemma but it is certainly not a disorientating one. It is the type of situation that occurs to us everyday, probably every time we enter a conversation with anybody. The more we understand the cultural expectations the more we can adjust our behaviour to fit the expectation – we do this in a number of ways – we adapt our behaviour to fit the situation, we imitate those who seem to be at ease in the situation, and so on. In other words, we learn new behaviours without actually changing our meaning system and, significantly, this process can itself be cumulative so that we develop theories in use, as it were, which differ from our espoused theories (Argyris & Schon, 1974) because the actions have preceded the underlying meaning and we have not necessarily reflected upon it. By so doing, we begin the construct repertoires of tacit knowledge.

Significantly, this is also formative learning and it need not occur only in childhood – but in the same manner Nelson (2007, p.247) writes:

> The child can take what is offered in a situation into his meaning-memory system and later represent it and reflect on it, manipulate it mentally and come back to it, or come back to the person who introduced it and check out its shared meaning or add to it in new ways. Children frequently express new ideas that they have come to through such reflections […]

For Nelson this process of reflecting and acquiring new ideas begins at about three years of age. For her, this is part of the learning process and for me it makes childhood learning transformative – or, put another way, it sees transformative learning as a fundamental form of cognitive learning. This is in contrast to Mezirow's (1991, p.3) assertion that, "The formative learning of childhood becomes the transformative learning in adulthood": is that he contrasts adult learning and children's learning too discretely in just the same way as Knowles (1970, 1980) did with andragogy and pedagogy nearly twenty years previously. Indeed, we adult educators have tended not to study children's learning – merely make claims about it from a distance, but this is problematic and I feel that we have to begin to understand learning as a lifelong, lifetime process.

Separation. This is when we become conscious of our need to learn – it is a disorientating dilemma, which Mezirow suggests we respond to in the ways we have previously described – it is a response to the question – why has this happened to me? As we noted Dirkx, and others, have extended the ways in which this response is made – one being intuition. In recent studies in intuitive behaviour Sadler-Smith (2010, pp.15-16) suggests that

we all have an intuitive mind which he contrasts with the analytical one. He suggests that the analytical mind is: narrow, controlled, works step-by-step, conscious, verbally-based, fast in formation but slow in operation, and a recent step in human evolution. By contrast, the intuitive mind is: broad, automatic, works by pattern recognition, non-conscious, talks the language of feelings, slower in formation but fast in operation and very old in evolutionary time. It is about emotion and feelings and, clearly, Dirkx's extension of learning by rational analysis is a welcome addition to our understanding of the disorientating dilemma.

In my work, however, it is the whole person who experiences disjuncture and so while the 'why' question is still significant, we also experience the range of basic questions – what should I do? how should I do it? what was that smell? What am I actually feeling? and so on. Any or all of our senses can respond to disjunctural situations. How do we go about responding? We do this in a variety of ways, such as: adaptation, imitation, seeking guidance, exploring, experimenting, planning – and we even utilise more unconscious methods such as intuition, sleeping on the problem (see van den Veen and Archer, in press) – and so on. However, the really important thing about this is that we are in a new situation and we usually learn our responses in situational units rather than individual items. Hall (1981, pp.131-132) writes:

> *People do not learn to perform by combining parts which are memorized according to the rules which they must think about in the course of the transaction, whether it is a new language one is learning, or skiing, or spotting an enemy plane during wartime. The process is too slow and too complex. Besides, people learn in gestalts – complete units – which are contexted in situations and can be recalled as wholes.*

Basically, new contexts require new situational languages and understandings and we need to internalise these if we are to respond to disorientating dilemmas.

The point is that when we reach an answer we first of all have to evaluate it and then integrate it into our biography – we become changed or transformed persons. In this sense, learning always has transformative potential but it is the person who is changed.

Unbridgeable Gap. This is the most extreme form of disjuncture – we could call it a crisis situation – once again it is a disorientating dilemma. However, crises can be short-term or long-term. In short-term crises, our first reaction is always emotive because we are hard-wired to respond to dangerous situations – we feel anger, terror and so on. These are the basic emotions by which our ancestors lived (see Turner & Stets, 2005). But most unbridgeable gaps are long-term and there are a number of different responses to a crisis situation. In the first instance, we can acknowledge the gap as unbridgeable and decide not to try to learn from it or we can respond to it and work and plan to rectify the crisis that has occurred.

If we decide not to respond to the situation – in one sense it becomes a non-learning event – but cannot continue unchanged and so we have to learn new ways of coping with the situation. Consequently, there is the apparent non-learning response but it is also one in which we just avoid the new situation by devising new patterns of behaviour. If the crisis situation continues, however, it might generate new attitude changes from apathy to challenge. I think that we do need to recognise that in certain third and fourth age situations such crises might generate a non-response that leads to withdrawal, a feeling of impotence, hopelessness and despair – which could have more drastic consequences (Spitz, 1964, cited in Hall, 1981). However, if we respond to the new situation as a challenge then we would work at it in precisely the same way as we would respond to any new situation. Crises affect everybody in the vicinity who experiences it – they have to learn to cope with it and in so doing they become transformed persons.

Conclusion

Learning, then, is both formative and transformative: it can occur in the cognitive, emotive and action domains; it can be rational, intuitive (extra-rational) or even irrational. It is part of the process of life itself, the outcome of which is the living person – you and me – being continually transformed either pro-actively or re-actively through learning.

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Company Culture and Communication Networks - Empirical Patterns and Transformative Potentiality

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Introduction and Aim

Post industrial structural work life conditions involve increasing flexibility and learning demands on organizations (Allvin et al. 2011). Decentralized organizations have emerged in order to master this flexibility by providing more decision possibilities and autonomy among employees on operative levels. In lack of top down control, company cultures have evolved to integrate such autonomic work performances to the common goals and visions of a company.

How do such organizational solutions influence short and long term learning among employees? In a case study in Sweden a competitive bank has been studied that has tried to combine a strong company culture with decentralized work settings. Norms and values were introduced stressing a humanistic view of man as proactive, responsible and developmental oriented. The goal of the case study was to elucidate, if and how such an organization hinder or promote employees' learning and personal development.

It is not evident if and how such an organisation provides conditions that promote not only everyday learning but also transformative changes of frames of reference among employees. Decentralization may for instance promote everyday learning by providing increased decision possibilities at work, but may also hamper it by generating mental overload. Culture related values, in turn, may gain social integration and consensus but may hamper critical reflection of assumptions taken for granted and therefore hinder development of the employees' frames of reference.

The aim of this paper is to discern conditions for learning and changing frames of reference among employees in a decentralized and culture guided work setting and its transformative learning potentiality, illustrated by communication network patterns among work groups varying in their company culture integration.

Theoretical Approach

The theoretical approach may be entitled a "transform-actional" frame of reference (Hagström & Hanson, 2003) combining lines of reasoning from action theory, transformative learning theory, adult developmental theory and "complexity theory".

A basic idea in action hierarchical-regulation theory (Volpert, 1989; Frese & Zapz, 1994) is that a dynamic development of knowledge and skills at work presuppose that work tasks provide possibilities for cognitive problem solving, which when being solved become more automatically regulated, freeing the thinking to solve new problems. Without such possibilities at work the learning process tends to stagnate, but may also be blocked by a too high mental work load. This kind of learning appears to have some features in common with what Mezirow describe as instrumental learning since it include "[…] task-oriented problem solving and involves an emphasis on enhancing prediction and performance" (Mezirow,

2003, p. 68). This learning may be entitled an" upward – down" kind of process, dealing with traditional cognitive complexity, information processing, etc.

The development of new frames of reference rather concern possibilities of dealing with norms and values contrasting one´s own and trying to make sense of conflicting experiences. Transformative learning, according to Mezirow (2003), concern "[…] the learning involved in transforming taken-for granted frames of reference to make them more inclusive, differentiating, emphatic, open and critically reflective so that they generate interpretations and opinions that will be more likely to be found true or justified to guide actions" (p. 68). This learning may be entitled a "down-upward" kind of process from less to more consciously articulated frames of reference providing possibilities to critically consider own assumptions and critically reflect upon them. This may be for instance gained by what Mezirow describe as communicative learning where we assess "[…] the experience and character of others communicating with us and by becoming critically reflective of the assumptions supporting their intent, beliefs, values, feelings, and judgements" (Mezirow, 2003, p. 69).

Dynamic learning are here assumed to include both such "upward-down" and "downward –up" processes; the former concerning work performance in a more narrow sense, the latter a broader work setting including for instance culture norms and values. Culture can psychologically be considered as "[...] those meanings, conceptions, and interpretative schemas that are activated, constructed, or brought on line through participation in normative social institutions and practice" (Shweder & Sullivan, 1993, p. 512). In a company such a process can be more or less consciously perceived by the employees. This is due to how inclusive and self reflected their frames of reference are but also to how much the culture is formalized and instrumentally applied by the management as a tool for – among others – competitive goals. A company culture may for instance in a powerful way exercise normative control, informal control or socio-ideological control (Alvesson and Kärreman 2004).

Whether and how culture guided work settings influence the two kinds of learning processes mentioned above is not evident. However, we assume that learning processes in general emerge not at least in group interactions (Backström, 2004) that may express patterns that indicate the two kinds of learning processes, and their "transformative potentiality" can be related to the possibilities to interact frequently with persons whose values are contrasting or even conflicting one's own. Such inconsistencies in a person's value system, beliefs or moral standards, can promote new perspectives when the person tries to make sense of the conflicting experience.

The Case Studied: Characteristic Features, Methodological Approach and Earlier Results

The choice of the object of this study, a merchant bank in Sweden was justified by the ambition to study an organization striving towards sustainability by combining competitiveness with for instance competence development among its employees (Docherty, 2002). A case study design has been applied, regarded as an empirical investigation of a contemporary phenomenon "within its real-life context" (Yin, 1989, p. 23). Several methods have been used (e.g. observations, interviews and surveys) in three research steps: 1) explorative observations and interviews of 65 employees in 12 work groups, constituting a base for step two; 2) a survey directed to all employees in the organization in Sweden (N=5347, response rate 70%) that, in turn was the base for step three; 3) study more in depth of interaction patterns in ten local work groups (109 employees). The bank has been highly competitive and a sweeping re-organization was carried out in the early 1970's by the then president (Wallander, 2002). This move was based on a decentralization characterized by

operative levels consisting of relatively small units (local branches) with quite a high level of decision-making possibilities as well as a corresponding humanistic view of man as proactive and meaning making. The latter way of thinking was inspired by Maslow's motivational hierarchical theory (1954).

Results so far clearly indicate a positive attitude towards the company culture and the decentralized work organization among the personnel, although tendencies towards critical attitudes also were found, for instance in terms of the bank being too cautious and not innovative enough (Wilhelmson et al., 2006; Hagström, Backström & Göransson, 2009). Moreover employees' frames of reference often were found to express an "expert" way of reasoning focused on formal details and perfection in performing work tasks rather than critical considerations about a broader work context (Göransson, 2007). Survey data in the second research step was also used to perform statistical cluster analyses of indices and variables measuring "attitude profiles "among work groups towards the company culture and its regular work activities. The three clusters of interest here were: 1) "High culture integrated" (HCI) covering 165 work groups, totally 683 employees; 2) "Middle culture integrated" (MCI), covering 212 work groups, totally 1570 employees; and 3) "Low culture integrated" (LCI) covering 85 work groups, totally 499 employees. The main criteria for defining culture integration in general were the index consisting of items such as: "I stand by and engage in the bank culture"; "There is a special culture in this bank".

Social Networks in Selected Work Groups: Methodological Approach

Totally ten work groups (totally 109 employees) were selected from these three clusters as well as from two cluster profiles in a cluster solution consisting of the most internally varied work groups in the organization regarding the same culture related attitudes. The number of employees in the groups varied between five and 13. Iinteraction in those groups was studied by measuring the density (level of over-all interaction) and the centrality (the extent to which certain persons is more central than others) in terms of communication networks (using the soft ware programme UCINET 6, Everett & Freeman, 2002).

We used data about the communication between group members based on answers to questions regarding which person they communicated with, as well as how often and about what they communicated. Every person in each work group got a list of all persons employed at the actual point of time. The time frequency categories were: daily, weekly, every month, yearly, seldom or never. And we differed between different topics: social small talk, everyday experience talk, problem solving talk, talk about goals and plans of the workgroup, and talk about the strategy of the company. This was meant to be a hierarchy of topics from cognitively more simple to more advanced ones.

In the result section below we present talk about goals and plans. Compared with the strategy talk category, it can be supposed to be easier and more motivating for ordinary employees to connect the culture to their own goals and plans, than to the strategy of the whole organization. In the light of the goals and plans of one's own work group the culture may be more concretely manifested in the everyday work experience of the employees.

The density of a network is a measure of how many of all possible relational ties that is used. In a network with high density a lot of actors have direct contact with the other actors; in networks with low density most actors have few direct contacts with others. Density is calculated as the number of used ties divided by all possible ties. The centrality of the network regards its overall structure. In a network with high centrality, one or few actors are in the center of the network interactions while the other actors are in the periphery.

Communication Patterns in Terms of Social Networks: Some Preliminary Patterns

Below, illustrating examples of communication patterns are shown and commented. These analyses are not fully completed and more "generalized" conclusions based on these illustrations should be regarded as tentative. The examples below concern one social network (covering one work group) illustrating each one of the three levels of culture integration and two networks illustrating interactions in groups with internally varied culture integration.

Figure-1-4: Figures of the Network for "talking about goals and plans of the workgroup"

Each node represents a group member and each edge between two nodes that they communicate once a month or more often about goals and plans of the workgroup. No line between two nodes indicates that they communicate about goals and plans more seldom or never. Circular nodes represent group members with high integration in the organizational culture (upper quartile), square nodes members with medium integration and triangular nodes the ones with low integration (lower quartile). White notes represent the supervisor of the group and black nodes employees.

Figure-1: Social networks in a highly culture integrated work group (N=9)
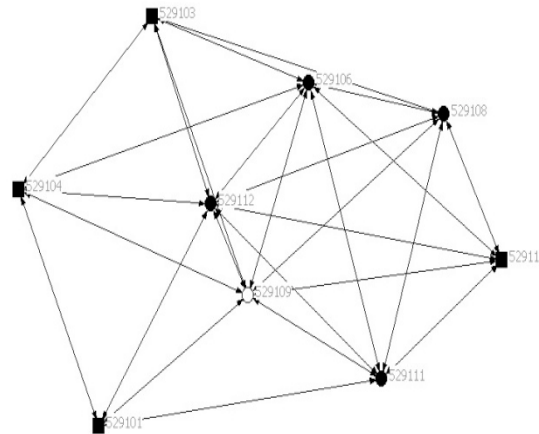
Figure 1 illustrates a dense communication pattern typical for the three work groups from the cluster with high culture integration (HCI). All group members having contacts with at least two others. The interaction between five highly culture integrated persons in the group seem to be more dense than the interaction between four middle integrated persons in the group, but no one is isolated. This pattern can be interpreted as a majority dominated interaction pattern without accentuated sub groups.

Figure-2: Social networks in middle integrated work group (N=12)
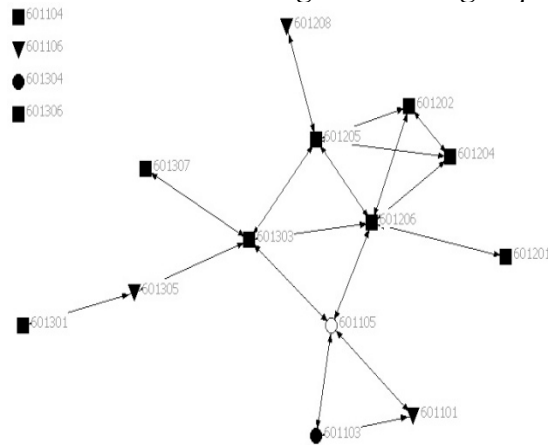
Figure 2 illustrates a much less dense communication compared with Figure 1, and is typical for communication pattern among the two work groups from the cluster with middle high culture integration. There are group members without contacts with others. The networks between the ones how are included appear to be vulnerable and dependent on few contacts.

Figure-3: Social network in low culture integrated –culture challenging work group (N=13)
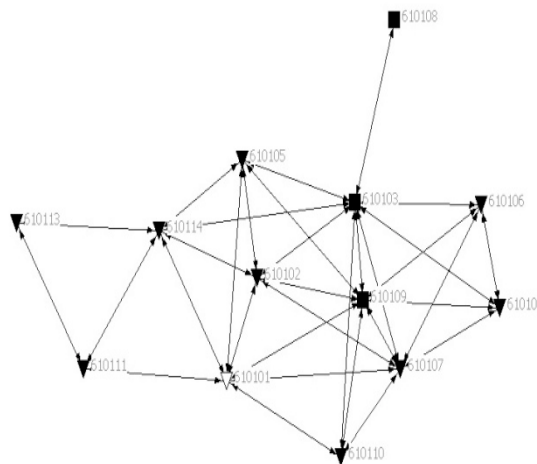
Figure 3 illustrate the only selected work group from the cluster with low culture integration (LCI). This pattern was dense and surprisingly similar to the network illustrating communication patterns among the highest cultural integrated work groups. This dense interaction concern seven of the nine low culture integrated persons in the group, while one of the three middle integrated persons is isolated. The local manager in this group is also low culture integrated, in contrast to the high integrated local managers in the other studied groups.

Figure 4 Social network in an internally highly varied cultural integrated work group (N=11)
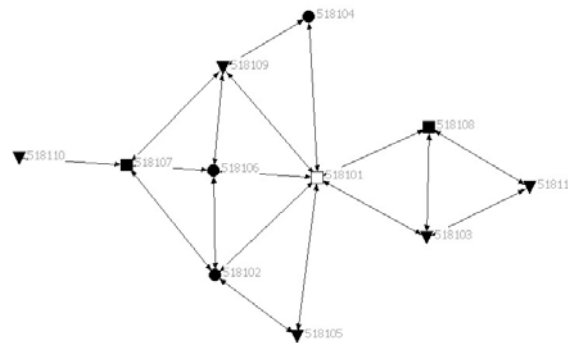
Figure 4 is illustrating a network in a work group with comparatively varied culture integration within the work group. This network expresses a more centralized communication pattern, with one person, the local boss, having a central role. Furthermore there may be a tendency towards a split between two sub patterns that also differ somewhat regarding level of cultural integration, since the high integrated persons are gathered on the right side.

Figure 5 Social network in an internally highly varied cultural integration work group (N=12)
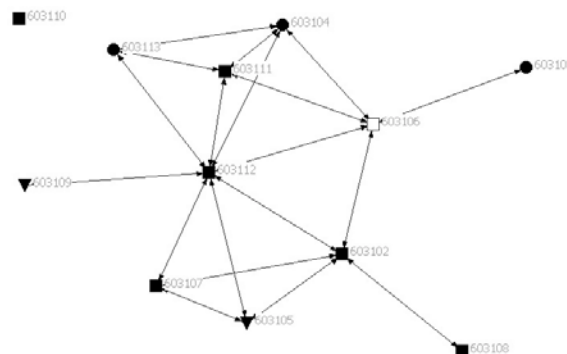
Figure 5 finally illustrates one more network in a work group with comparatively varied culture integration within the work group. This network express a more scattered and fragmented communication pattern then the one illustrated in Figure 4, with more communicatively isolated persons and perhaps a tendency towards a split between two sub patterns. The "upper" one tend to cover higher cultural integrated than the "lower" one.

Discussion

There might be several reasons behind the connection between density and culture integration. Similar levels of culture integration seem to increase the density which may be interpreted in terms of the culture integration making it easier and nicer to talk; the persons you talk to have a similar understanding of the world and a similar language. The centralized work settings integrated in the organizational culture may in itself bring to the fore communication strivings since a workgroup with high culture integration naturally engage and talk about goals and plans. High density in the network seem to increase the reproduction of the culture since common understanding and values emerge as a consequence of the group members interacting during work a cooperating regarding for instance goal formulation and planning. A highly centralized pattern could also be assumed to have the same effect since a highly culture integrated group member person in a commutatively central position can intermediate the organizational culture to the other members of the group. However, the network illustrating the high culture integration does not indicate that this is a successful organizational solution for cultural integration and reproduction.

The communication patterns point in somewhat different directions and it is hard to generalize to the whole organization. However, tentatively, the scattered pattern among middle cultural integrated employees do not indicate that accentuated learning gaining interactions going on among such groups in the organization neither of the "upward-down" nor the "downward-up" character(the cluster covering 1570 employees). The interaction patterns among the highly cultural integrated work groups indicate that more such learning are going on in the organization but the influence in the organization may be smaller since this cluster covered a smaller number of employees (638 persons)

However none of those communication patterns seem to indicate interaction processes characterized by exchanging culture contrasting attitude, values, etc. This may indicate that the culture does not promote much of culture challenging processes. Too much of consensus may generate standardized and stereotypical thinking. This may hinder "downward-up" transformative learning, generated by interactions within the work groups as well as between sub groups within the organization. Sub groups in the bank representing alternative perspectives on the company culture that under certain conditions can gain a culture development. However, the most culture critical work group studied was chosen from the smallest cluster (499 employees), indicating that their influence on learning and competence in the organization is comparatively low.

Mezirow's conception of "habits of mind" in terms of "[…] broad, abstract, orienting habitual ways of thinking, feeling and acting, influenced by assumptions" (2003, p. 68) suggest that these habits acts as a set of codes that may take for instance the form of cultural models. If such habits of mind or more specific meaning schemes ("point of views") are integrated in unarticulated or unconscious frames of reference that are taking the company culture norms and values for granted, they don't trigger internally culture challenging thinking and acting in every day work. As mentioned above, this "non culture challenging" tendency seems to be reflected by a rather high prevalence of "expert" frames of reference in the thinking among employees in the bank. This way of thinking is, according to adult developmental theory (Rooke & Torbert, 2005) characterized by a rather narrow perspective on the work performance and its outcome rather than by conceptions of the work setting and one´s own role in a broader and longer term system perspective. The latter can be associated with a more differentiated and inclusive frames of reference, capable of critical reflections of for granted taken assumptions and values of one's own and among others.

The way of conceiving man in the company culture is, as already mentioned, based on Maslow's hierarchical-motivational theory (1954) reflecting a humanistic view of man as proactive, responsible and developmental oriented towards self actualization. But neither the internal incitements for such a development in terms of the employee's way of thinking, nor the external incitements in terms of the cultural model seem to be much accentuated. The latter may depend for instance on the highly competitive instrumental demands that may narrow the space for communicative actions and interactions according to Mezirow's terminology. Thus even if the company culture, promoted by the formal regulating model described, may gain learning in terms of the reproduction of this culture this may not necessarily gain a long term competence development.

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What Can We Learn from Innovators and Creators about Transformative Learning?

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Abstract: Based on empirical research, this contribution explores the processes of informal learning developed within exceptional situations (resisting social disengagement) and exceptional activities (creative activities). The proposed analysis examines a conception of transformative learning that is perhaps too normative.

Introduction

This contribution explores the learning potentials in situations of crisis that an individual undergoes in two exceptional situations: when the learning integrates survival techniques (material, physical or both) and when it involves creative activity. Exploring the dynamics at work within both these exceptional situations enables us to rekindle our perceptions on what learning in the most ordinary circumstances means, regarding our representations of the learner and his mobilization capability while learning. The approach proposed in this paper suggests a critical perspective. It highlights the limits of a highly standardised approach to training and brings into light the unintentional and un-programmable models (the playing around with activity - "DIY", improvisation, experimentation, intuition, etc.) On this occasion, the notion of "perspective transformation" which is central to the transformative learning theory as developed by Jack Mezirow is associated to other approaches. For example, we integrate the structuring role of informal learning, the psychosocial approach of representations and their transformation and the contribution of self-training.

Formative Potentialities of Crisis: Guide Lines for Survival Apprenticeship

This position is based on a set of empirical research which enabled us to identify the conditions that favour the development of learning "survival apprenticeship". The findings are innovative as they highlight the role of informal learning in unusual situations for which standardized methods appear to be insufficient.

Crisis and Survival Apprenticeship: A Few Examples

Our work on training commitment amongst individuals going through a transitional period affecting their lifestyles and their social affiliations (joblessness, going into retirement, prison, participation in addiction cure programs, etc.) led us to explore the driving force behind commitment to training within these situations as well as training's role in the negotiation of these transitions. We were particularly interested in the two following models:

- "Classical" models stipulated by a given institution and which, more often than not, give way to reserved commitment (1);

- Experimental models based on voluntary participation of both users and professionals. We therefore explored two experimental models of university teaching (the first model targets recently retired persons who joined the professional field very early and without diplomas; and the second training model was targetting individuals serving long term prison sentences) as well as a training model destined for individuals engaged voluntarily in addiction cure programs.

Our research brings into light how these are reconciled, in cases where an individual's reference points are destabilized, the restructuring of social affiliations, the commitment to

training and the transformation of his relationship to learning during this period of destabilization. In certain conditions such as the experimental models in which we were particularly interested in, the model could have a mediation function in the elaboration of and the "emergence" from the crisis.

If the influence of the environment on the relationship to training can hardly be questioned and has indeed given rise to numerous studies, our research highlights a dimension that has hardly been taken into consideration, that is, the influence of the organisational context of the training model as well as the cultural model that it embodies on commitment or lack thereof in training. These contextual dimensions of an individual's commitment could reinforce and encourage transformative learning, or inversely, they could produce results contrary to those expected by reinforcing reserved attitudes in relation to the training.

The research concerning training commitment amongst the jobless highlights the effects of an organisational context which is itself in crisis. The reserve observed amongst the jobless in relation to the training offer proposed actually reinforces the crisis dynamics and this on three levels: social disengagement of the "users" who risk injunction, crisis of the official organisation which like many organisations in the domain of social and educative intervention are subjected to injunctions concerning modernization, and as a consequence, discomfort of the professionals who are often in precarious situations and suffering themselves.

The life stories conducted with trainees during the research mentionned previously show that survival tactics are organised on the basis of the immediate environment, "of getting among themselves, in their own little group". We have designated these spheres as "spaces of social intimacy" unconnected to institutions. Distancing oneself from institutions could equally represent the "deinstitutionalization" of the relationship with knowledge (Illich, 1970; Finger & Asùn, 2001). This dissociation is reinforced by the restructuring of the social affiliations held by the individual (Castel, 1995) and appears as a form of distrust towards official institutions on one hand, and at the same time, leads to the participation within networks and communities of practice, "local worlds" within which ordinary social relationships – which become sources of informal accompaniment – are formed.

Our research highlights the fact that where crisis situations exist, as we have observed at different levels including that of the organisation, the social affiliations of the individual – and how these are reconfigured – calls for particular attention (Bezille, 2010).

On the contrary, our evidence-based research (research on the commitment of pensioners, of prisoners, etc.) enables us to identify the positive influence that the ambience, atmosphere, and shared codes within an institutional environment could have on training. Of a subtle nature, this influence that is cultural, physical and relational is difficult to measure. For example, our work brings into light the fact that for pensioners previously distanced from higher education possibilities due to their professional paths, the university environment is considered to be highly desirable. Our work on training commitment amongst individuals engaged in addiction cure programs leads to similar results. The findings show that the associative sector organised around "caring", paying special attention to participative and community approaches to prevention and care, largely reinforces commitment to training.

Theoretical Implications of Transformative Learning

This work is an occasion to associate transformative learning to other models that equally enable us to understand the transformation process that an individual goes through when faced with new learning experiences. Three theoretical domains are mobilized.

In Relation to the Role of Informal Learning within the Dynamics of Transformative Learning.

Our work leads us to consider the relationship of the individual to the learning process in relation to five knowledge dimensions: formal knowledge developed by educational and research institutions; knowledge produced in every day situations, action knowledge, knowledge produced by significant experience, existential knowledge. The informal component is rather structural. We consider this component as *the dark matter* of learning (2), a resource that is both dispersed and difficult to identify and that we mobilise as soon as we have to invent for example, original solutions to a specific problem, especially in matters of survival.

Today, this domain constitutes a research field in its own right and offers a renewed vision on what it means to "learn" and to "train" all the while proposing critical debate (Bezille & Brougère, 2007; Montandon, 2005). Present in this domain is the concept of "situated learning" (Schön, 1996) which is equally attentive to the social dimension of learning that is culturally organised and participative (Billett, 2004 ; Dasen, 2004 ; Lave & Wenger, 1991).

The Role of Social Representations in Learning

Learning implies the transformation of representations present in reality. This framework borrows from the theory of social representations and their transformation as developed by Moscovici and his school of thought (Moscovici, 1994). The original idea was as follows: representations are the principal vector within the social influence process. All transformation necessarily implies the transformation of representations and every transformation of representations has an influence on the individual's commitment to her/his activities, on the orientation of her/his choices, on her/his attitudes and especially on how s/he learns. The unconscious dimension incorporated within the transformation process is considered to be of great importance. This theory is close to the notion of *perspective transformation* developed by Mezirow.

The emergence of possible transformative learning dynamics when faced with an unusual experience is situated within this moment of destabilization of representations (for example, during the meetings of university lecturers in prison, or during an intercultural training experience). Experiences in the course of life that lead to rupture, accessing new fields of knowledge and intercultural encounters are all experiences that upset systems of representations. This destabilization could affect our reference points within which are intersected our representations of what it means to learn, the representations of the value of learning, the objects of knowledge, of the self as an individual capable of learning, of the other as a reference person or evaluator.

This "reassessment" of representations that have been stabilized over time affect at the same time our "relationship to learning", our attitudes concerning knowledge, self, the other and our tendency to commit or not to a voluntary action of learning.

The Self-Training Concept

The paradigm of self-training (*autoformation*) which has since the 1980s undergone important developments in France, Quebec and elsewhere (Tremblay, 2003; Pineau, 1983) is equally close to the notion of transformative learning. This concept sees training as a process of individual or collective transformation. This transformation process takes place in a momentum which associates three models of learning: training by others ("formal learning"), training with others and in relation to the environment ("eco-training"), and "self-training" whereby the individual reflects on the influence of the other two forms of learning.

The deinstitutionalization of the relationship to learning in which we are particularly interested contributes to the development of a learning dynamic centred on the eco-training pole.

The Creative Moment

Recent research (Bezille, 2009) is in line with the studies previously mentionned. These have explored learning that occurs unintentionally ("on the occasion of") or voluntarily ("self-taught") by individuals passionately engaged in a project, an activity or work (art, research, hobby). These questions are particularly relevant for societies in mutation.

These studies highlight how creative activity, the overcoming of an existential crisis and transformative learning complement each other. Analysing learning biographies or autobiographies, as well as diverse written records (such as correspondence) produced by innovators, creators, researchers, shows how informal learning accompanies the process of work production. They also contribute towards renewing of our perceptions of the importance of learning in the most ordinary situations in which both individuals and groups find themselves.

We present here the investigation that we carried out on the learning developed and mobilized by Freud while elaborating his work (Bezille, 2009). Our decision is based on the fact that Freud's approach provides an exemplary demonstration of these "ways of doing" that are characteristic of the creative process which associates work production, self production and self-learning.

This example elucidates the key role of existential learning (the experience of solitude, the loss of reference points, of "being on the threshold", on the creative resolution of the crisis). On a larger scale, it shows that learning can be linked to a complex dynamic that is to a large extent irrational.

Making Good Use of the Existential Crisis

Freud's approach is soundly based on a first training, both formal and informal, which blends scientific culture and a philosophical and literary culture, and within which existential interrogations, self search and scientific demands are conjugated.

The Freudian bias of considering the experimentation by and on oneself as a preliminary step to the understanding of phenomena arises from this hermeneutic culture profoundly present in his initial training. This reference possibly predisposes Freud to accept and draw conclusions from the moments of existential crisis that he goes through in service of his work, to experiment the limits of oneself (Anzieu, 1959). While analyzing the links between personal life, the hardships experienced and the theoretical developments of Freud, Anzieu describes the creative process as a succession of hardships which lead the individual to the most intimate part of the self. For him, the moment of internal crisis is also a moment of creative "take-off" and one of intensive production. These hardships are experienced through disconnection, through being on the threshold. This passage, says Anzieu, is perceived as being foreign, with feelings of becoming another, within an experience of rebirth and re-creation.

According to Anzieu, Freud demonstrates a basic desire for self-knowledge and for truth which has a philosophical dimension. From this perspective, the training follows the *Bildung* tradition which implies "working on self, cultivating one's talents by one's self perfection" (Fabre, 1994). This model is the "novel of apprenticeship", the story on learning which features an individual's learning through life experiences. Wilheim Meister by Goethe perfectly illustrates this approach and Goethe would have a decisive influence on the Freudian orientation (3).

Off-track, Experimentation and Playing Around with Activities (DIY)

Owing to a very sound classical and academic background, Freud develops remarkable ease with the "divergent", vagabond, adventurer school of thought which leads him to develop largely unconventional research practices: the analysis of his dreams is compared to that of his patients, all this is discussed informally (especially through letter exchanges and discussions with his friend and colleague Fliess). His inspiration involves artistic resources (especially during his travels to Italy), sciences, literature, informal exchanges, self analysis, observation of various everyday trivial events (as his multiple essays have proven) as well as the therapy of his patients.

It is in this way that Freud shows the same characteristics as those found amongst creators and "expert self-learners" which consist in "using anything and everything at one's disposal" and refers to the art of playing around with activities (Bezille, 2009) which Levi-Strauss identifies in *La pensée sauvage* as a characteristic of a scientific approach.

Using anything and everything at one's disposal is inherent to the relation that one holds to the environment and its resources. This goes hand in hand with risk taking, tolerance of incertitude, attraction for experimentation, great liberty with epistemological conventions and conformities. Freud actually toured diverse fields of study before settling on medicine, he experimented several sectors within medicine before making his choice (with a clear interest for zoology, botany, physics, chemistry, mineralogy), he got involved in notable scientific experiments (studies on the bisexuality of eels) but also on himself (cocaine, self-analysis) (4).

"Using anything and everything at one's disposal" equally refers to the usage that Freud makes of his relations to accompany the production of his work. Freud is a knowledge traveller who finds mentors, guides with whom he identifies himself temporarily during the course of his journey as a researcher; he listens to them, and also knows when to leave then when a crisis arises. An example of this is the period in his life when he separates from Breuer (5). This rupture marks a moment of transition in the creative process of his work; as Anzieu indicates (6). Freud finds himself forced to take personal responsibility for his discoveries. But following this rupture, Freud is going to weave a network of privileged interlocutors and find himself a confidant in Fliess. This will be the creative turning point of the self-analysis (7). A little later on, he will leave Fliess in a moment marked by both the death of his father and the organisation of his succession with the first disciples (8).

What Perspectives?

These studies open up new horizons of reflection regarding the loss of the desire and the passion to learn often provoked when one comes into contact with the school environment. The ways-of-knowing of passionate individuals puts us on track concerning possible "revitalization" when the question of sense is taken into consideration and when the "eco-training" environments are designed. In addition, it is necessary to take into account the relational dimension of the accompaniment, the use of playing around with activities and experimentation in protected environments, of the role of informal learning, and more generally of the complexity of an approach that is both formal and informal, conscious and unconscious, rational and irrational.

The issue of accompaniment is naturally crucial. The accompaniment that individuals or networks provide, are looking for, or develop in everyday life situations, characterized by the search for the production of originality provide us with paths of reflection regarding the advantages and disadvantages of imposed forms of accompaniment. This work encourages alternative thinking regarding assistance models beyond a normative vision which often tends to see the individual in terms of his limits and accompaniment as a curative remedy. Informal

and inclusive accompaniment models developed daily through creative complicity are exemplary of the "eco-training" dimension.

Finally, we insist on the importance of a critical approach concerning the transformative learning theories (Taylor, 1998, 2005): reflexivity is not necessarily at the centre of learning. Informal learning methods in creative approaches show the importance of intuitive experimentation methods (Petitmengin, 2001), a *métis* (9) type of relationship with the environment, the forms of engagement in non-formalised activities, based on experimentation and playing around with activities, knowledge sources, relationships, etc. We take great pleasure in ending our contribution with what Freud shows in his own regarding his work methods: "I am putting together material for the theory of sexuality and waiting till some spark can set what I have collected ablaze." (Anzieu, 1959/1998. p. 440).

Notes

(1) For example, the systems proposed by the *Agence Nationale Pour l'Emploi* (The National Agency for Work)

(2) We have borrowed this term from physics, where the hypothesis exists that an invisible substance known as "dark matter" constitutes the largest part of all the matter in the universe. Its existence is inferred so as to show the consistency of the universe.

(3) Before Wilhelm Meister, Goethe had written an autobiography on his childhood and youth that Freud had read (*From my life. Poetry and truth*). This autobiography featured "the interior formation of the being" covered by the notion of *Bildung*.

(4) Concerning this issue, Anzieu explains that Freud was inspired to use the method of free association after reading three books amongst which the work of Lugwig Börne *How to Become an Original Writer in Three Days,* books that described self-analysis attempts in relation to literature.

(5) Breuer played a key role in Freud's decision to pursue psychoanalysis.

(6) To resolve crisis, writes Anzieu (1959/1998), one needs to create a transitional environment which enables the restoration of relations: "*To create, one needs to deconstruct and construct new relations*".

(7) He would also explain that the creative turning point initiated by his self-analysis and travels was also due to his choice for abstinence after having fathered six children between 1887 and 1895. His wife became his "beloved old dear" and Vienna, where he was installed with his family "his dear prison" (Freud, 2005).

(8) The letter exchanges would be relayed through correspondence with Freud's sister in law, Minna.

(9) "Métis *is a form of intelligence and thought, a way of knowing ; it involves a complex yet extremely coherent network composed of mental attitudes, forms of intellectual behaviour which associate flair, wisdom, forethought, flexibility, vigilance, a range of skills, experience acquired over time; it applies to fleeting realities, uncertain, disconcerting which can neither be measured precisely, accurately calculated nor subjected to rigorous reasoning.*" (Detienne & Vernant, 1974, p.10).

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Situated Conditions for Transformative Learning:
Developing Critical Thinking Within Family and Workplace

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Abstract: This paper aims at understanding the transformative trajectories which facilitate reflective processes, through educators' and families' narrative interviews, participant observation and action research. The paper is focused on the social and organisational conditions which foster the development of more inclusive, discriminating, open and reflective perspectives.

Introduction

Starting from the debate on the processes of knowledge building and their epistemic fundamentals (Schön, 1993; Mezirow, 2000; Fabbri, 2007), this research aims at deepening, from an educational viewpoint, the development of professional and familiar epistemologies suitable for increasingly complex social scenarios (Striano, 2009) which underline the deficiencies of technical rationality and the emergence of reflective rationality.

The guiding principles that support this work are attributable to a dual awareness:

(1) Educators and parents can be considered as epistemic subjects able to reflectively modify their practices and produce knowledge;

(2) Professional communities and families can be viewed as "Communities of Practices" (Wenger, McDermott & Snyder, 2002) where their situated knowledge is produced through problem solving and learning by doing.

In this framework, the research focused on the educational and auto-transformative tools that would enable people and communities to learn by themselves.

The basic hypothesis which justified this study was to consider the learning process not only as an individual reflective process (Argyris & Schön, 1992), but also as a situated phenomenon linked to the particular activity system in which it operates. From this perspective, reflective thought makes sense if studied in relation to environmental variables and not only as a process separate from actions, artefacts, and cultural constraints that characterize a particular environment. Knowledge is recognized as being "integrated and distributed" in the community life, in its history and past experiences.

The acknowledgement of knowledge as "practical knowledge" and the recognition of organizational settings as contexts where knowledge is transmitted and continuously generated by learning processes, suggest investigating under what conditions participation to professional and family practices allows communities to evolve and change.

The Research Objective

The research aims to understand and analyse the transformative trajectories that can facilitate or impede reflective processes. These processes can help professionals working in the educational field with different roles and families to become aware of the implicit and explicit epistemic structures underlying their practices, producing new forms of knowledge and meanings. As widely acknowledged, professionals will then be able to use such new forms of knowledge and meanings to engage critically in new paths of action. There are many questions that need to be answered: under which conditions can we learn from practice (Schön, 1983)? Under what conditions does the participation in work practices allow to learn and, above all, under what conditions does the participation in work practices allow

communities to evolve and transform (Wenger, 1998)? What reflective practices do we need to cultivate to enable learning from experience in a transformative perspective?

The research analyses the issues related to learning and knowledge building in educational settings, within both institutional and informal contexts.

The aim is to understand what educational practices and expert knowledge characterize: (a) community of educators working in social and organizational contexts; and (b) family members acting in informal educational environments and developing expertise.

The Research Design

The research design is mixed-sequential and transformative. It consists of two phases (Figure 1) that allow to gradually increase the power and quality of on-going results.
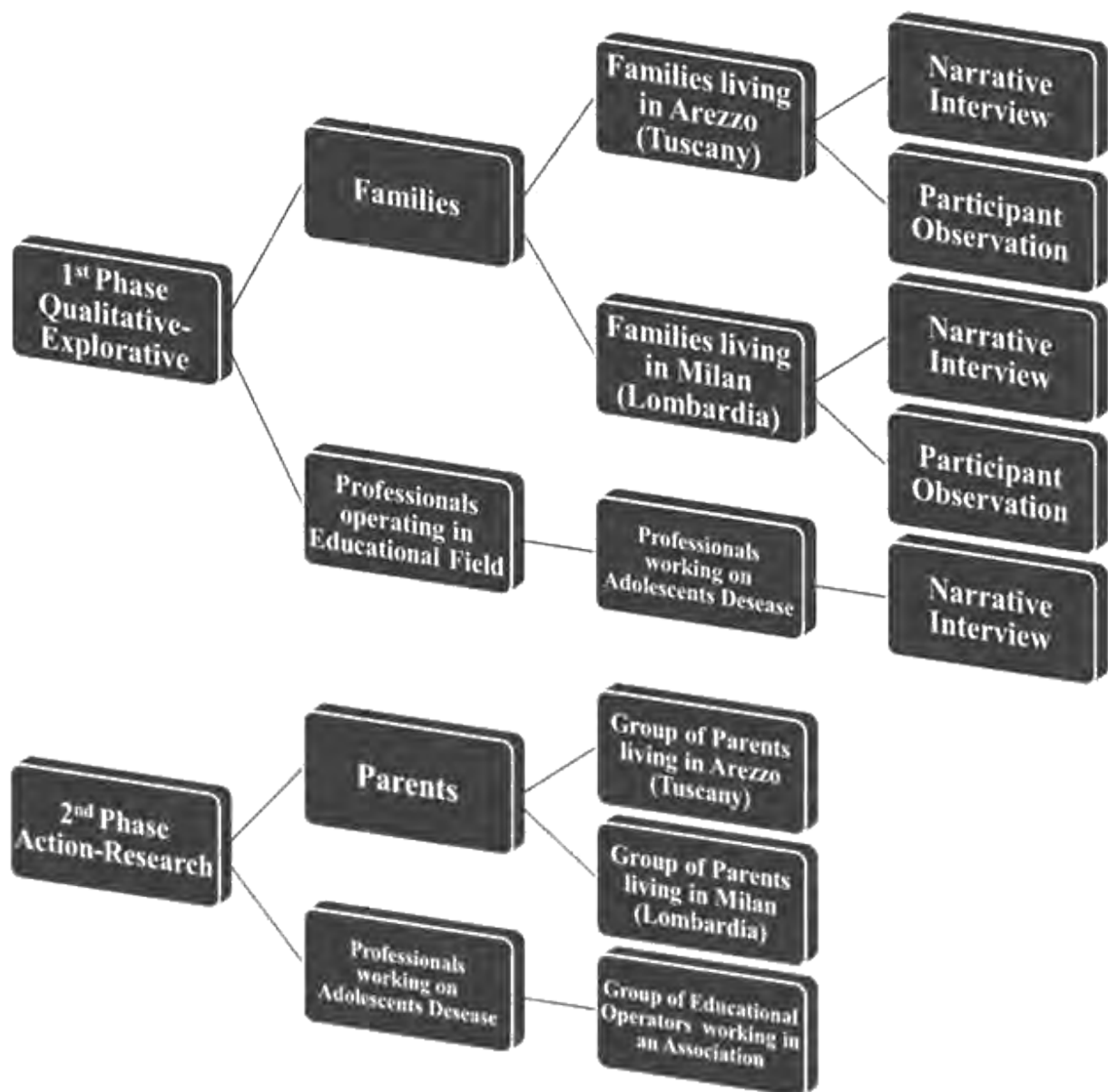
Fig. 1

First Phase Qualitative-Explorative

It implies the simultaneous use of several methodologies to cover aspects of understanding related to different viewpoints.

Population & Sample

Population	Sample
The reference population is made by:	The research was conducted on a reasoned sample, using the criterion of maximum variability.
• the set of families residing in the Municipality of Milan and Arezzo. The choice to compare educational styles that characterize families residing in urban centers which differ in size and geographical position is motivated by an attempt to intercept and exploit the different practices families define and construct.	Families, rather than individuals, were taken as sample units to facilitate the reconstruction and understanding of family histories and educational practices. 22 families residing in the town of Arezzo and 22 families residing in the City of Milan were interviewed.
• the set of associations, cooperatives, institutions, public and private organizations in the province of Arezzo that provide education services to youth and adolescents.	Professionals in associations such as cooperatives, institutions, public and private organizations were taken as sample units. Associations were chosen so that they: • work with adolescents; • have experience of networking with other local and national socio-organizational contexts; • operate within social problems, inclusion, street education, and redevelopment of urban centers and suburbs.

Detection Tools

The survey instruments used in this phase were the narrative interview and the participant observation.

Second Phase Action-Research

Sample

Families	Professionals operating in the Educational Field
Two groups were selected:	The following activities were undertaken:
• in Arezzo, it was possible to arrange a meeting to return the results of the 1st phase which involved 12 parents interested in reflecting on their educational practices; • in Milan, a workshop was conducted for nine hours divided into three modules. This workshop involved 12 people involved in the educational work (parents and oratory operators) concerned to undertake a training course within the Project "*I luoghi dell'educazione in dialogo a Milano. Costruire la rete attraverso le persone*".	• 3 in-depth meetings managed as reflective workshops involving the respondents in the 1st Phase; • a Training Program that involved 12 educators to collect and reflectively analyze their professional histories and practices. The choice to work with teachers belonging to the same association allowed us to tackle questions related to the relationship between background variables (organizational culture, roles, functions, institutional mandate) and the professional learning processes.

Methodological Tools

   In this phase, the action-research was employed as a methodological tool. The Action Learning Conversation (Marsick & Maltbia, 2010) was used during the various sessions of
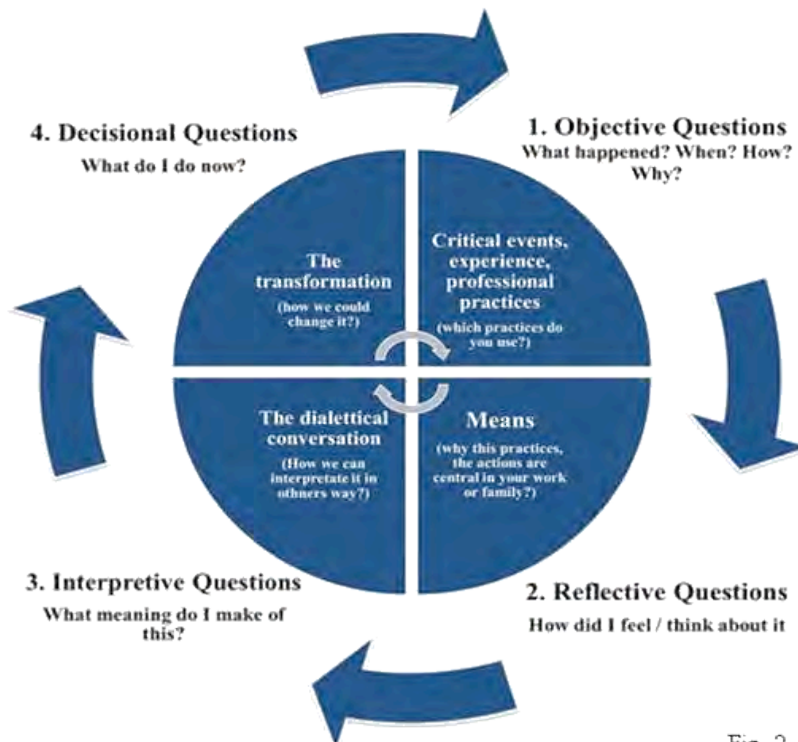
Fig. 2

the reflective laboratories. This methodology was adopted in a non-chronological sequence (Figure 2), that is in a logical and recursive sequence.

Findings with Family: The Family as a Community of Reflective Practice

   The narratives provide a dense and detailed description of parental knowledge construction processes, and describe the family as a social context where learning occurs as a natural event:

   "Whether or not you want to learn something from your family, living together, more or less closely, mould you deep inside. I am a father and I know how to be a father because I was a child myself and I observed my parents, and also because I learn to learn from my daughters. In a family, everyone observes the others, we spend the time together and we do things together, from the mundane to the most important" (S., father of two daughters).

   The interviewees describe family life as a period of "apprenticeship". This metaphor allows us to qualify the family as a:

- Generative context in which experts and novices move together, but not equally;
- Place characterized by learning ways that represent forms of participation in expert practices;
- Learning community that sustains the transmission and transformation of the family culture, allowing the development of new and shared repertoires.

The Stories and the Family Tradition Repertoires

The stories help to emphasize how each new family draws upon well-established scripts belonging to its family of origin:

"It is like if everyone had a basic natural script which we doesn't even realize to have. It's a script that, as parent, you take as good. Besides, for the first years of your life, that script has been the only model you have known, seen and lived. What you know it's your parents' model. It's like a starting sketch from which learn to become a parent. Look – this is the only way to be a parent, of course!" (M., father of four children).

Interviewed parents refer to their families of origin as systems of meaning from which it is possible to build their initial identity. They describe their family history both as a resource and as a binding structure. On the one hand, patterns, frameworks, values, interpretation of roles pass all - in a more or less conscious way - into the new family contexts. On the other hand, every new family is called to live within different historical contexts, and to deal with cultural and social changes situated in the life stories of its members. Faced with problematic and uncertain situations, the family starts a research process, tests some possible solutions, develops new meanings.

The Parental Knowledge

The interviews show how parental knowledge is, at least initially, a knowledge related and built through life experiences:

"I had two very severe parents, both my mother and my father, for whom rules are important. I felt so bad because of this that I decided to live on my own very soon, at eighteen years old [...]. I tried to take the distance from the education I got, but as a parent I think I succeeded only in part" (M. father of four children).

It is a knowledge developed and issued in a daily universe of social activities we take for granted, mostly pre-reflexive, which provides what it is called "the horizon of the context creating" that consists of a set of unchallenged assumptions and culturally shared conventions that include norms, roles, social practices, psychological models, individual skills (Mezirow, 2003).

Parental adult knowledge passes through a validation process of past experiences:

"If you are always busy, you don't even take the time to reflect about it, it is like if you do not watch at yourself, you keep doing things without thinking" (A., a mother of four children).

We can identify an evolutionary line that allows to see how:
• Novice parents are linked to their family of origin patterns;
• Experienced parents validate their origin knowledge through shared social networks, and through the creative development of solutions, theories and new meanings.

The Parents' Relationship

The comparison with the spouse takes the form of an artefact, which promote a critical thought. In the narratives it is possible to recognize recurring themes enabling parents to learn from each other: "At first, we "fought" a lot because everyone has his/her personal story [...] At first, we didn't understand why our perspectives were so different" (P., father of two children).

Within the relationship with one's spouse, it is possible to:
• Learn to identify oneself with another person's or group perspectives;
• Learn to manage a transactional dialog (Mezirow, 2003) which implies an exploration of the conversation evidence used in support of alternative viewpoints.

The Role of Children

The interviewees underline that children can represent:

(1) Trajectories of differentiated learning for their parents:

"When the first child, Gianni, tell you that he felt more controlled that his sister, you modify your relationship also with the other child. In the end, if Gianni complains that he has felt more controlled and we feel the same (because Stefania agrees too), it is due to the fact that first child told us this thing. If it had been shut up we would not have faced the problem" (M. father of four children).

Children might be interpreted as a "learning artefact" that foster new forms of understanding and shared knowledge. The novices learn from experts, as well as experts grow and develop their knowledge from novices. Thus, the family is not just a place where you transmit stories and values, but also a place where we can co-construct and share new learning stories and negotiated knowledge as well:

"I had the impression that my second daughter felt me less insecure, but I was wrong; nothing has changed, I behave the same way. I haven't learn a lot from my experience" (M., mother of two children under school age).

Parents who have children under school age, express a knowledge embedded in actions. Their meaning perspective is focused on the immediate problems of daily life. Interviews show a knowledge that takes shape as a simple consequence of participating in an experiential context, without requiring the intervention of reflective reason, ie being present thoughtfully over experience.

Finding with Group of Educators

Share a Common Frame of Reference

A first finding is on the practices in use and the theory of educational actions (Table 1) identified through an analysis of educators' narratives. Learning in the educational workplace means to find an agreement about "what we think it is the best way" within the community.

Table 1

Best practices	Bed practices
Caring does not mean teaching	Teaching what I think is best for you
Rebuilding the educational experience which, in itself, is undefined	Educational experiences are unambiguous. If appropriate tools and theories are available, it is possible to solve any problems
Developing a sense of belonging	Developing unanimous thinking
Transforming the sense of inadequacy in research attitude	When faced with questions, giving at all times definite answers
Supporting people to find in themselves and their histories the learning sources	Solving any problems limiting the others' responsibility

The Colleagues, the Youths, the Institution

Shared meanings and the sense of what needs to be done are learning processes influenced by situated and organizational conditions. Educators often stress how important colleagues are in speeding the learning process, especially when colleagues' competences and learning histories are legitimated by informal groups, when they participate in the same practices, when they use the same language. It emerges that youths do not always allow

educators to become critical professionals. Educators are researchers engaged in problem solving processes. However, they are not interested in comparing youths' theories with their personal theories. Youths contribute to adjust educators' practices only when they can oppose them through a dialectical process, and not because educators recognize youths as having legitimate needs and knowledge. Institutions are not mentioned in the stories told by educators. This could imply that, when planning their educational work, educators have low awareness about institution mission and social norms. Thus, the learning process in educational organizations seems to be linked more to social implicit knowledge than to formal rules.

The Means of the Educational Setting

Educators work within specific educational cultures embedded in their organizational settings. In the perspective of some educators, the education setting is an "empty box" where educators build the box content together with youths:

> *"In the organization I belong to, we plan activities for the youths in a metacognitive perspective. It's not important what a youth does, but how he/she does it, the quality of educational relationships and the ways educators support the education process."*

In another perspective, the education setting is a "full box" where educators set all activities by themselves:

> *"No! The final goals are also relevant. For example, when a youth is outcast by class mates because he/she is weak in practical or sport activities, it is important to help him/her to plan succeeding activities, such as performances or art exhibitions."*

This issue emerged as a very important object of debate. It implies two different perspectives on youths' educational practices: on the one hand, the methods are acknowledged as more important than the educational objects; on the other hand, the methods are considered as important as the objects.

Within educational organizations, there are not best perspectives and it is important to allow educators to share different perspectives.

Participation vs. Reflectivity: The Reflective Dialectical Process

Educators work in loosely-coupled system (Simon, 1997). Moreover, in Italy educators do not have institutional legitimacy. Therefore, educators, more than others professionals, need to answer a basic identity question: who I am and what are my practice and identity boundaries? This elusive background might not encourage the learning process. The reflective process is more supported by the complex nature of professional practices than by the legitimacy of the social context. The professionals' learning stories (e.g. what schools, training courses, informal experiences) tell us that their professional identity and frame of references are not the result of a critical reflective process but an informal and tacit participatory experience.

Thus, educators involved in this research show that a critical reflective process can be activated if they manage to describe their practices within a dialectical setting (Freire, 1973). The transformative learning process of professional identities needs specific educational support to deal with perspectives developed outside their community of practice:

> "[Educator] *Oh!!! This is my best practice! This is my work.*
> [Researcher] *Well done, but what are the differences between you and a psychologist then?*
> [Educator] *I don't know. I know what my job is about, but I don't know what educational practices identify my professional identity."*

Therefore, to promote critical reflective thought it is necessary to validate educators' theories within and outside their community.

Conclusion

The design of Reflective workshops, with both parents and educators, led to the starting of a process of exploration designed to detect and define the conditions that can facilitate transformative learning trajectories (Table 2). The research tells us much about the reflective process as an individual or social critical process (1). In accordance with this second framework, the research show some finding related to the conditions that can help engaging in critical learning processes within action-research settings.

Table 2

Table 2 — **Conditions to learn from practice in the educational setting**

	Family	Educators
The engagement	Sharing "Economies of Meanings" allowed the actors involved to feel connected with each other and to realize the importance of view exchanges, techniques and histories. The perception of intra-group homogeneity - which facilitated the construction of common objects of work to use as a basis to develop critical-reflective dialectics - characterized the groups of parents who shared: • problems (eg, having dyslexic children); • framework values (eg., Catholic orientations).	Sharing common practices in the group helped educators to feel free in the conversation. This was a basic condition to promote a reflective process on prior assumptions and personal perspectives about educational work. Afterwards, it has been important to create a confidential setting ("Why do I have to tell my personal story in a professional context?")

The relationship Expert/Novice	The novice assumed:
	• a meta-reflective function with respect to learning,
	• an anchoring role to action,
	• a questioner role (Q-storming) with respect to parental practices, urging those involved to:
	  ○ explicitate tacit dimensions,
	  ○ negotiate criteria to validate sedimented cognitive systems or experiment new solutions.
		The informal and friendly relationship between educators is a common feeling and it is not clear who is the expert and who is the novice.
		The setting can help to emphasise anyone's competences and to go beyond the friendly relationship.

The Methodology	Employing a perspective outside the community of practices. Some educators found difficulties in using more inclusive and open perspectives within the workplace because the new actions were not legitimated by the organization. Similar difficulties are experienced by families within life contexts. Thus, it is important to create adequate social and organizational conditions to legitimate personal learning. Each problem discussed in the group identified who was the novice and who was the expert. The setting had to provide the possibility to "play different roles".	

Notes

(1) Mezirow offers a set of seven ideal conditions to promote transformative learning. Janis (1983) underlines the risk of "groupthink" in groups with high informal and stressing settings; Taylor, Cranton, Marsick and others develop this framework in different contexts, from workplaces to informal educational contexts. Wenger indicates seven principles to cultivate communities of practice and promote learning.

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Transformational and Transformative Leadership in High-Poverty and Urban School Contexts: A Review of the Literature

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Abstract: This paper presents a review of the literature and synthesizes arguments and findings of empirical studies about leadership practices in high-poverty and urban school contexts. It focuses on dominant educational leadership theories in challenging schools from 2000 – 2010.

Introduction

To many, school reform movements and accountability pressures take a disproportionate toll on educators and students in high poverty and urban school contexts. Hargreaves (2003) characterizes the inequalities students experience in such contexts as "soulless standardization". These are contexts where low-level basic skills content dominate the curriculum; where opportunities for teachers to thrive professionally and enjoy the benefits of collaboration and continuous development are thwarted; and where leaders are under-resourced and too often unable to support the learning of adults under their leadership. Effective leadership is especially important in such contexts. We know that there are some proven practices for effective leadership generally and that these have been shaped by transactional, transformational and transformative leadership theories over the last several decades. But we do not know enough about the extent to which there are similarities, differences or convergence of leadership practices associated with these theories that may inform school improvement in urban and high-poverty school contexts.

In this paper, I aim to provide better explanations of the ways school leaders working in challenging environments develop capacity for school improvement and how they transfer this capacity to the adults under their leadership. More specifically, I offer a review of the literature and synthesis of findings related to the three dominant educational leadership theories from the last decade (2000-2010), *transactional*, *transformational*, and *transformative* leadership, because these are relevant to improving schools in high-poverty and urban contexts. Two specific questions are answered:

- To what extent do the combined findings of reviewed studies reveal leadership practices that are distinguishable as reflecting transactional, transformational, or transformative theories?
- To what extent are there convergent or divergent trends in the practices reflecting each theory?

Background

In order to understand how current practices have been shaped by the three theories, I first describe their evolution, differences and similarities. Next, I review the core leadership practices considered necessary for effective leadership. I then consider some enabling principles that have shown success in challenging schools.

Transactional Leadership Theory

Under a transactional leadership framework, the focus is on management rather than leadership. Bass (1985) identifies three underlying factors of transactional leadership: clarification, completion, and compliance. Clarifying goals, standards, and tasks is an essential component of transactional leadership. Completing tasks is the major outcome. Compliance is accomplished through incentives, rewards and appeals to individual

stakeholders' self-interest. Friedman (2004), arguing that current educational reform is grounded in a transactional framework, noted, "Instead of asking, 'How do we teach our students the skills and processes of critical literacy essential to participation in a global society?' transactional leadership asks, 'How do we improve our students' scores on high-stakes tests?'" (p. 207).

Transformational Leadership Theory

Burns (1978) contended that transforming leadership "[…] occurs when one or more persons engage with others in such a way leaders and followers raise one another to higher levels of motivation and morality" (p. 20). Bass (1985) later conceptualized transformational leadership as appealing to high ideals and moral values, and as assuming three essential factors: charisma, consideration, and creativity. Charismatic leadership is embedded in admiration and respect and relies on trust, honesty and credibility. Considerate leadership prioritizes constituency needs, and is attuned to their desires, beliefs, talents and ideas. Creative leadership inspires constituency intellectually, encouraging collaboration in addressing new challenges (Friedman, 2004).

Transformative Leadership Theory

Shields (2010) explains transformative educational leadership challenges inappropriate uses of power and privilege that perpetuate injustice. She draws distinctions between the three theories describing transactional leadership as involving reciprocal transactions; transformational leadership as focusing on improving organizational qualities; and transformative leadership as challenging inequity and injustice toward broader social change. Transformational leadership theory is largely focused on inward-looking goals for building organizational capacity. By comparison, transformative leadership incorporates outward-directed social justice and equity goals.

Core Leadership Practices

Jacobson, Johnson, Ylimaki & Giles (2005) summarize three core transformational leadership behaviors considered necessary but insufficient in urban schools as setting directions (i.e., developing a set of shared goals that encourage a sense of common purpose; developing people (i.e., influencing behavior towards the achievement of shared goals by providing intellectual stimulation, individual and collective support; and redesigning the organization (i.e., facilitating the work of the school community in achieving shared goals may require a leader to reshape a school's culture). Leithwood & Jantzi (2005) included a fourth set to represent transactional and managerial dimensions (i.e., staffing and monitoring school activity).

Enabling Principles

Enabling principles build upon the core practices and have shown success among leaders in challenging high need schools (Jacobson, Johnson, Ylimaki & Giles, 2005). Examples of the enabling principles that have shown success in challenging school contexts follow: (a) The *accountability principle*, associated with direction setting, focuses on balancing pressures for improving student performance with appropriate supports; (b) The *caring principle* enhances reciprocal, caring relationships between faculty, students and parents in similar ways accountability enables direction setting; (c) The *learning principle* supports structures that de-privatize teacher practice and encourages collaboration.

Methods

I searched the literature to learn more about current leadership theories and the practices associated with each. My review criteria was transactional, transformational and transformative leadership in high-poverty and urban schools. This search yielded 32 studies. I searched articles for 12 key words: behaviors, change, characteristics, domains, impact, improvement, methods, practices, principals, roles, strategies and techniques. This search resulted in 22 articles.

For analysis, I coded and organized the studies graphically to identify reoccurring patterns in their findings (Stake, 1995; Miles & Huberman, 1994). Next, I used Shield's (2010) analytical framework for classifying leadership practices using nine points of theoretical distinction (i.e., emphasis, processes, key values, goal) to identify conceptual differences between the three leadership theories. I then used dimensions of Leithwood & Riehl's (2003) transformational framework of core school leadership principles (i.e., setting directions, developing people, and redesigning the organization) and enabling principles of successful leadership (i.e., accountability, caring and learning).

Findings

Distinguishable Leadership Practices

In Question 1, I asked "To what extent do the combined findings of reviewed studies reveal leadership practices that are distinguishable as reflecting transactional, transformational, or transformative theories?" The reviewed studies showed distinctions among the three theories: three studies reflected transactional, ten reflected transformational, and three reflected transformative practices.

Transactional theory. In three of the reviewed studies, leadership practices clearly reflected transactional leadership theory. Each study illustrated the impact of externally generated district-level accountability mandates driven by compliance and task completion that are consistent with transactional leadership theory. Specifically, Wohlstetter, Datnow & Park (2008) described the effects of implementing principal-agent organization theory on a district-level data driven decision making system. Principal-agent theory is, by definition, based on contractual relationships of delegating and completing tasks which, when applied at the school level, would inherently limit decision rights and autonomy. Datnow & Castellano (2001) described similar limitations in decision-making and autonomy when school-level leadership succumbs to district-level pressure for adopting an externally generated literacy curriculum model that strictly prescribes instruction. Finnigan (2010), found teachers exhibited less expectancy and motivation if their principals were not perceived as providing strong leadership. In each of these three studies, the emphasis was on impact at the school level when the principal's role was perceived as mostly managerial and administrative rather than creative or inclusive. A central feature of each study that distinguished it as an example of transactional leadership was the tendency of organizations in crisis to centralize their operations, thus lessening opportunities for shared decision making.

Transformational theory. Ten studies revealed practices that reflect transformational leadership theory. These studies highlighted teacher professional development, the centrality of trust in capacity building, instructional leadership, and student learning. Freidman (2004) and Fennell (2008) showed cases where transformational practices prevailed at the school level under transactional accountability mandates. Freidman (2004) concluded that the transactional framework of school reform required school leadership to be collective and democratic in order to transform learning cultures. Fennell (2008) found that while principals' training was rooted in structural-functionalism, characterized by hierarchical structures synonymous with management and transactional orientations, most principals

studied held transformational leadership views. Both argued that effective school transformation demanded that leaders should be versed in a variety of approaches to address the unique problems and issues inherent in complex school contexts, particularly those of challenging schools.

Cosner (2009) found that collegial trust was an important social resource of school capacity through which the principal played a key role in setting and reinforcing interaction norms. Three studies focused on teacher development and addressed specific periods along the career path. DeArmond, Gross & Goldhaber (2010) studied the benefits of school-based hiring to decentralize teacher selection as a district human resource-management reform and as a means of promoting relational trust and collaboration among teachers. Tillman (2005) found mentoring was perceived as a means for enhancing professional and personal competence and for transmitting the culture of the educational environment through principal involvement. Finally, Tschannen-Moran (2009) confirmed a connection between collective teacher efficacy with faculty trust in students and parents. Faculty placed great importance on being treated as professionals; and the level of trust was tied to the degree to which rule enforcement was perceived as overly stringent. The findings highlighted the principal's central role in the quality of relationships among adults in urban schools. In sum, the studies addressed transformational practices by decentralizing the hiring process, by mentoring at career entry, and by fostering professionalism among experienced teachers.

Two studies focused on student learning in relation to transformational leadership practices. Leithwood & Jantzi (2008) found school leaders' sense of collective efficacy was an important link between district conditions, the conditions found in schools and effects on student achievement. They found important district-level antecedent conditions included district-wide use of data, emphasis on team work and professional community, and new approaches to board-district and district-school relations. Links found between student achievement and school conditions included school culture (i.e., minimizing disruptions), shared decision-making, support for instruction (i.e., professional development time), and professional learning communities. In a later study, Leithwood, Patten & Jantzi (2010) identified variables associated with leadership and student learning one of which was family. Significance of this finding rests in potential as an untapped resource for leadership. This finding was deemed especially important for children from low-income and minority families because it suggests that parents do not have to be well educated to help. The former study suggests that bureaucracy, to some extent, is necessary and inherent in district-level administration. The challenge for transformational leaders is to avoid effects of rigid adherence since it erodes trust and teacher professionalism. The later contributes empirical evidence for practitioners to more selectively choose from a growing body of research-based practices for school improvement. Significant among these is the potential for including parents of minority students as members of the schools' adult learning community.

Finally, Marks & Printy (2003) found the integration of transformational and shared instructional leadership to influence school performance substantially, as measured by the quality of its pedagogy and student achievement. Mangin (2007) found a link between principals' knowledge about the role of instructional lead teachers with the level of interaction and support for the position. This link contributed to building trust among the faculty. In sum, the reviewed studies indicated that leaders who resist adopting a bureaucratic orientation that implies distrust can foster greater teacher professionalism. Leaders enhance levels of trust by demonstrating an ethic of care that is central to transformational leadership, particularly so in challenging school contexts.

Transformative theory. Three reviewed studies revealed practices that reflect transformative leadership theory. Giles, Johnson, Brooks & Jacobson (2005) explained that the term *post-transformational* leadership refers to the trend of linking facilitative,

democratic, relational, and 'systems thinking' orientations in the literature. Their case study showed convergence with transformational leadership theory, more importantly; it highlighted an urban principal whose practices exemplified support, caring, trust, participation, facilitation and consensus building, consistent with longer term transformative theory, rooted in democracy, equity, and social justice. Dantley (2005) advocates for Cornell West's prophetic pragmatism, that would make the school a vehicle for broader social change, as a theoretical base for reforming educational leadership in demographically challenging public schools particularly for urban schools where African-American students predominate. Intellectual activity in the school would not be divorced from political action (i.e., voter registration). Finally, Heck & Hallinger (2005) consider current and future directions for the field of education management. They argue that traditional research has focused too narrowly on administrative processes and improvement while accepting premises of an unjust educational system. As such, they envision greater focus on the study of leadership and management as a moral and humanistic endeavor that will continue to reflect a broader set of social concerns. The combined findings of these three studies reflect transformative leadership practices allied with broader social change goals and a new direction for the field.

In Question 2, I asked "To what extent are there convergent or divergent trends in the practices reflecting each theory?" To the extent transactional tasks are present but subordinate to transformational and transformative practices, there is convergence. Clearer convergence of transactional/transformational theories was reflected in the practices of four studies; and convergence in practices for transformational/transformative theories was reflected in 2 studies.

Convergent Leadership Practices
   Transactional/transformational theories. Leithwood and Jantzi (2005) explained that transformational leadership does not substitute for transactional leadership; rather, transformational behaviors augment the effects of transactional behaviors. They argued that the best leaders use both transformational and transactional strategies; and that, depending on the context, transformational leadership can be directive or participative, authoritarian or democratic. Park & Datnow (2009) described the implementation of a district-wide data-driven decision-making policy that used a combination of centralized and decentralized authority. Firestone & Fisler (2002) found distributed leadership problematic in a school-university partnership where the district's maintenance of strict control and divergent interests of the school and the university at times inhibited collaborative work, threatened autonomy, and the sense of joint ownership at the school level. Young & King (2002) found that principals were able to build high levels of capacity sustained by establishing trust and creating structures that promote teacher learning when reform was generated both internally and externally. Conversely, Sullivan & Shulman (2005) described the case of a superintendent characterized as a charismatic transformational leader who promoted transformational practices but strictly enforced controlled choice rather than empowerment. These findings highlighted the difficulty of balancing the convergence of transactional/transformational theory particularly under externally generated and high-pressure reforms.
   Transformational/transformative theories. Two reviewed studies revealed practices reflecting the convergence of transformational and transformative leadership theory. Both studies focused on building organizational capacity. Giles (2006) found parent involvement to be an effective capacity-building strategy for teaching and learning that reflected transformational leadership by enabling organizational conditions, and transformative leadership by enabling ownership in the process of addressing social justice issues in

traditionally marginalized communities. Jackson & Kelley (2002) reviewed exceptional and innovative programs. They found greater emphasis on issues associated with urban schools, more attention to transformational leadership concerns such as moral and ethical leadership principles and more course content focusing on social issues related to broader social justice concerns characteristic of transformative leadership.

Discussion

Overall, the reviewed studies focused on practices associated with exercising transformational and transformative practices in the shadow of reform often associated with a transactional framework and mediocrity in performance among students and adults in high-poverty and urban schools. The core principle of developing people was important for the school leaders' who work in these environments and for transferring this capacity to the adults under their leadership.

The most important thing to take away from this study is that we now know from the existing literature that there are core and enabling principles that have shown effectiveness for urban school leaders. These principles draw on all three forms of leadership in a way that may allow principals to be more successful in urban schools. Moreover, the contribution of this review is that it suggests urban principals attempting authentic improvement stress trust, efficacy and family as three emergent trends that seem associated with the enabling principle of caring.

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Tools for Change: A Quantitative Examination of Transformative Learning and Its Precursor Steps among Undergraduate Students

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Abstract: In this quantitative study of college students in 2005, 2008, and 2010, the ten theoretical precursor steps of transformative learning did predict its occurrence. The most consistent predictor was the step of *reflection*. The implication is that forcing more reflection in the classroom may accelerate transformative learning.

Introduction

Given the turbulent economic and business conditions of today (Eisner, 2010), college graduates will have to adapt to rapid change and exhibit leadership in their roles as entering professionals and managers. Transformative learning has been shown to be an effective component of leadership among teachers (Harris, Lowery-Moore, & Farrow, 2008), in the operating room (McNaron, 2009), and in executive education (Ciporen, 2009). Creating a climate designed to maximize transformative learning may help undergraduate students adjust more readily to a fast-changing workplace (Wills, 1994) and provide tools for future leaders facing 21st century challenges.

Theoretical Background

Transformative learning has been important in the development of college and adult education since Jack Mezirow proposed it more than 40 years ago as a theoretical description of the steps learners undergo in changing their worldviews. From the educator's perspective, transformative learning is when a learner is struck by a new concept or way of thinking and then follows through to make a life change; it supplements more common types of learning such as acquiring facts or learning new skills (Cranton, 2006).

However, despite much qualitative research, little quantitative study has been made of the incidence of transformative learning or the ten steps predicted by Mezirow to precede it (Taylor, 2007). These ten steps are:

(1) a disorienting dilemma; (2) a critical reflection on assumptions; (3) recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change; (4) exploration of options for new roles, relationships, and actions; (5) self-examination with feelings of guilt or shame; (6) provisional trying of new roles; (7) planning of a course of action; (8) acquisition of knowledge and skills for implementing one's plans; (9) building of competence and self-confidence in new roles and relationships; and (10) a reintegration into one's life on the basis of conditions dictated by one's new perspective. (Mezirow, 1978, 2000).

These ten steps may not necessarily be linear (Cranton, 1994; Mezirow, 1994), and a number of qualitative researchers have condensed the process into three or four steps (Taylor, 1997). Some researchers (Kilgore & Bloom, 2002; Kovan & Dirkx, 2003) have emphasized their "disproof" of transformative learning because they have shown it not to require the first step of disorienting dilemma. Mezirow has stated that all steps are not required to experience transformative learning (Mezirow, 1978, 1994) although Brock (2010) showed quantitative

evidence that the more of these steps remembered, the more likely transformative learning occurs.

Purpose

The purpose of this research was to add confirmation to the usefulness of the ten precursor steps proposed by Mezirow (1978) in predicting transformative learning, especially in the college classroom. His original research was among adults even though other transformative learning researchers have explored the usefulness of this model in studying college students (Brock, 2010; Cranton, 2006; Harris, Lowery-Moore, & Farrow, 2008). Additional knowledge about what precedes transformative learning may indicate that curricula designed to focus on the most relevant precursor steps will increase the rate of transformative learning in the college classroom. An understanding of which students may be most susceptible to transformative learning and its precursor steps, as described by their college majors and demographics, may also help curriculum design.

Research Questions

The research questions being addressed include the following:

What is the relationship of the precursor steps to the report of transformative learning among college students?

1. Are some combinations of precursor steps better predictors of transformative learning than others? If so, what are these?
2. Are there differences in reported transformative learning among demographic groups of college students? If so, what are these?
3. Are there differences in transformative learning or the relationship of it to the precursor steps due to college major? If so, what majors appear to be more effective foundations for transformative learning?
4. What differences in incidences of transformative learning are observed in the samples of college students collected in three successive years: 2005, 2008, and 2010? Are these incidences in the range reported in the transformative learning literature?

Method

A series of studies measured the incidence of transformative learning and each of the ten precursor steps as well as demographics and college majors. Samples of undergraduate populations were gathered in 2005, 2008, and 2010 from two colleges in a large metropolitan area in the Northeast United States via an anonymous web survey. Total sample sizes for each year were 298, 454 and 468, respectively. The 2005 sample consisted of traditional age undergraduates (mean age 19) whereas the later two samples had mean ages of 26 and 27.

Instrument

Data describing students' experiences were collected using a quantitative survey, previously validated through use of an expert panel and multiple pre-tests (King, 1998). It covered the ten steps leading to transformative learning, the reporting of transformative learning, as well as questions on demographics and college major. Recall of each these precursor steps was measured by check boxes and included the option to say "none," followed by a question on whether or not transformative learning occurred while at this institution. Those respondents reporting transformative learning were asked to explain in their own words how they experienced it. These open-ended responses were used to confirm that students reporting transformative learning understood that it was not merely learning a new tool, such as SWOT. As in King's instrument, the precursor step of *reflection* included two options: *reflection followed by changing assumptions* and *reflection where assumptions*

were not changed. Demographic measures were determined by checkboxes or filling in the number for age and semesters completed.

Procedures

Participation in all three studies was voluntary and had been approved by the colleges' Institutional Review Boards. In the 2005 wave, the Dean of the Undergraduate School helped recruit students. Recruitment invitations were included in four editions of the school's weekly e-newsletter. Those students interested in volunteering were directed to a link for a website (surveymonkey.com) displaying the survey. In the 2008 and 2010 waves, undergraduate students were emailed directly and offered a link to the surveymonkey.com website. In the 2005 study, participants were offered participation in a $250 lottery as suggested by Dillman (2000) to increase response rate. No incentive was offered in the latter two studies, but in all three the offer was made to send a summary of the completed results if an email address was provided. Response rate was 13% in the 2005 study, the relatively low level being attributed to the invitation appearing at the end of the Dean's letter and "below the fold" of this electronic communication (Lynch & Horton, 2001). In the latter two waves, the response rate to the more direct solicitation was 60% (2008) and 61% (2010). Early and later responders showed no significant differences on answers to key questions in any of the waves.

Findings

Research Question 1

What is the relationship of the precursor steps to the report of transformative learning among college students? Recalling the precursor steps predicted transformative learning in logistic regression modeling. The model used the following formula, where p = the percent answering "yes" answer to recalling an experience of transformative learning, $\beta_{1\text{-}13}$ = measures of the individual precursor steps and epsilon a Gaussian error term.

$$\log\left(\frac{p}{1-p}\right) = \beta_0 + \beta_1 X_1 + \ldots + \beta_k X_k + \varepsilon$$

Using the model to predict from one wave to another showed large numbers for a logistic model. For the 2005, 2008, and 2010 waves, the respective Cragg Uhler Nagelkerke pseudo R^2 measures were 0.316, 0.231, and 0.357; and the McFadden pseudo R^2 measures were 0.196, 0.138, and 0.229, indicating a good fit in 2010 and a borderline good fit in 2005. See Table 1.

Table 1: Transformative learning prediction power of models using precursor steps

	2005 Predicted transformative learning	2008 Predicted transformative learning	2010 Predicted transformative learning
Model using 2005 precursor step data	70.1%	62.3%	69.4%
Model using 2008 precursor step data	64.1%	67.6%	72.9%
Model using 2010 precursor step data	66.8%	66.1%	73.5%

Checking any of the precursor steps predicted transformative learning. Further, indicating having experienced *none* of the precursor steps predicted a "no" to experiencing transformative learning and improved the fit of the model. See Table 2.

Table 2: Transformative learning prediction power of adding "none of the steps remembered"

	2005	2008	2010
Base = checked at least one precursor step and also reported transformative learning	61.4%	64.0%	62.5%
Base = checked "none of the precursor steps remembered" and did *not* report transformative learning	79.5%	70.4%	80.7%
Combination of above	64.1%	67.2%	72.6%

Also the more of the precursor steps remembered, the higher the likelihood that students reported experiencing transformative learning. The ß coefficients for the addition of each of the precursor steps to the logistic regression model were 0.33, 0.19, and 0.28 in 2005, 2008, and 2010 respectively. Saying "none of the precursor steps remembered" was a strong predictor of transformative learning in the 2008 and 2010 waves with ß coefficients of -0.93 and -1.12.

Research Question 2

Are some combinations of precursor steps better predictors of transformative learning than others? If so, what are these? In order to address the relationship between specific precursor steps and transformative learning, likelihood ratio tests (Casella & Berger, 2001) were conducted between each of the ten precursor steps and reported transformative learning. The step of *reflection* was significant in predicting transformative learning in all three waves. In 2005 and 2010 *critical reflection resulting in changed assumptions* significantly predicted transformative learning; in 2005 this precursor step was much more important than other steps. In the 2008 and 2010 waves *reflection that occurred without changing assumptions* also significantly predicted *not* reporting transformative learning. A *disorienting dilemma* was predictive in the first two waves. *Trying on new roles* and

acquiring skills/knowledge to implement a plan significantly predicted transformative learning in the 2005 and 2010 waves. *Building confidence* was a significant predictor in the 2010 wave. The following steps showed no significant relationship to transformative learning in any of the waves: *recognizing discontent shared*, exploring *new roles* (as contrasted to trying *new roles*), *self-examination with feelings of guilt/shame*, *planning a new course of action*, and *reintegrating to life.*

Research Question 3:

Are there differences in reported transformative learning among demographic groups? If so, what are these? Six demographic variables were examined for relationship to the recollection of transformative learning: class standing, semesters completed, age, prior education, gender, and ethnicity. The only demographic variable to have a significant relationship to transformative learning in all three waves of this research was age.

In the 2005 and 2008 waves significant relationships to reported transformative learning were found in age with the more mature student reporting higher rates of transformative learning. Older students reported greater rates of transformative learning in the 2010 study, as did students who had qualified for college with the non-traditional GED (general education development) or high school equivalency diploma. Ethnicity had a significant relationship with transformative learning at the .05 level in 2008 and 2010 with Hispanics reporting it at a higher rate. In the 2005 sample there were too few Hispanics to analyze. Gender, class standing, and semesters completed did not have significant relationships with reported transformative learning in any of the three studies.

Research Question 4

Are there differences in transformative learning or the relationship of it to the precursor steps due to college major? If so, what majors appear to be more effective foundations for transformative learning? There were no significant differences in transformative learning or the ten precursor steps and college major in any of the three waves.

Research Question 5

What differences in incidences of transformative learning are observed between the samples collected in three successive years: 2005, 2008, and 2010? Are these incidences in the range reported in the transformative learning literature? The incidence of reporting transformative learning was 55.4% in the 2005 sample, 46.9% in the 2008 sample and 38.5% in the 2010 sample, indicating significant differences. These incidences fall within the range reported in the transformative learning literature (King, 1997, 2000).

There are differences in the respondent bases with the 2005 sample being full-time business school undergraduates, the 2008 and 2010 samples being a combination of full and part time undergraduates of all majors.

In summary, incidences of transformative learning varied across time and samples, confirming the range found in the limited reporting of quantitative studies of transformative learning (Brock, 2010; King, 1997, 2000). The group of precursor steps to transformative learning proposed by Mezirow (1978) related to the reporting of transformative learning. Checking any of them predicted transformative learning and checking none predicted *not* reporting transformative learning. The more of them observed, the more likely the report of transformative learning in every wave of this study. The precursor step of *reflection*, as Mezirow has argued (1994, 1998), may be the most important of the precursor steps, positive where it was reported to change assumptions, negative if this reflection did not change assumptions. Other precursor steps showing significant value in some of the waves were *a*

disorienting dilemma, trying on new roles, acquiring the knowledge and skills to implement a plan, and *building confidence*. The precursor steps of *recognizing discontent shared*, exploring *new roles* (as contrasted to trying *new roles*), *self examination with feelings of guilt/shame, planning a new course of action*, and *reintegrating to life* showed no significant relationship to transformative learning in any of the waves.

Older students and non-traditional ones such as those without high school diplomas and Hispanics indicated a higher rate of tranformative learning. Other demographics and college majors showed no significant value in predicting transformative learning.

Discussion and Recommendations

The study indicates that the circumstances best supporting transformative learning are nuanced. They do support discussions in the literature that placing a student in the unfamiliar situation of college is even more likely to be a fertile foundation for transformative learning if that student comes from a non-traditional background. King's 2000 study was among ESL (English as a second language) students and showed a very high incidence of transformative learning (66.8%).

The differences in life style among the three waves of this research may help to explain why the incidence of transformative learning varied. The highest rate was in the school where students were enrolled full-time (2005). Most students in the latter two waves had jobs and family responsibilities outside school, probably creating different dynamics for transformative learning than for the more traditional student.

The results also provide an understanding of which precursor steps are most important to transformative learning and therefore important objectives of curriculum design. The precursor step of *reflection* was the most consistent predictor, positive where it was reported to change assumptions, negative if this reflection did not change assumptions. The implication is that forcing more reflection in the classroom may accelerate transformative learning. Mezirow has strongly defended the inclusion of critical reflection as one of these steps (Mezirow, 2009) in reaction to suggestions to change his original definition (Kovan & Dirkx, 2003). Much of the research and commentary about fostering transformative learning has centered on how to incorporate this step.

Further, educational techniques stimulating four other of the ten transformative learning precursor steps may be particularly helpful in fostering this type of learning. These four precursor steps are *disorienting dilemmas, trying on new roles, acquiring skills to make a change,* and *building confidence*. That the other five of the theoretical precursor steps were not significant predictors of transformative learning may indicate that less attention can be paid to *recognizing discontent shared*, exploring *new roles* (as contrasted to trying *new roles*), *self-examination with feelings of guilt/shame, planning a new course of action*, and *reintegrating to life.* Also, as college major does not appear to create a significant difference in receptivity to transformative learning, these implications may apply across majors. Implications for curriculum design include:

- Reflection, whether in writing or not, increases the likelihood of transformative learning, and there is a need to point students first toward what their assumptions have been in the area being reflected upon. For example, if they are studying leadership and before exposure to new concepts, the instructor could ask that they draw from their prior experiences and from observation of their world as to what they think leadership is.
- Provide opportunities in the classroom to present disorienting dilemmas, whether from current events, the instructor's educational repertoire, or experiences of students, especially older students and those coming from non-traditional backgrounds.

- Trying on new roles appears to be more effective in creating transformative learning than exploring roles, lending credence to the use of simulations in the classroom where students assume new roles.
- Action plans to incorporate classroom learning into student lives may increase the likelihood of transformative learning. Creating the opportunity to try new skills and roles and report back on successes is likely to build confidence.

Future Research

This study was limited to two undergraduate colleges at three points in time in a major Northeastern city in the United States. Therefore, the results may be only generalized to similar contexts. Future research is recommended to extend this research to other schools and other populations of learners.

Although some research exists showing a connection between transformative learning and being prepared to manage change (Ciporen, 2009; McNaron, 2009; Harris, Lowery-Moore, & Farrow, 2008; Wills, 1994), more research, especially longitudinal research, is needed to strengthen this connection to leadership in times of turbulent change.

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The Experience of Illness as a Source of Transformative Learning Examples Using Obesity and HIV/AIDS

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Abstract: The objective of this paper is to discuss the experience of illness from a point of view emphasising transformative learning using an analysis of transformations of "meaning perspectives," as defined by Mezirow (1990). This project requires an examination of changes in direction applied to certain aspects of the lives of individuals affected by illness, the development of new competencies, and perhaps even personality changes. The proposed analysis is being conducted within the context of comprehensive research that is currently being pursued in the educational sciences and is shaped by the following line of questioning: "What do individuals learn about themselves, about others, and about life in general through illness? How is illness defined by the affected individuals? Is it seen as a departure from their normal life path or as part of a continuum? Is it perceived as something to be fought or as an event that could possibly provide meaning? Does the patient feel that he or she is suffering from his or her illness, or does he or she feel that he or she possesses the resources to face it. If so, what are these resources?" This project entails an examination of how illness is experienced, as well as its consequences and any resulting self-transformations. Our approach to research is comprehensive. It consists of perceiving the human being as a key player and of focusing the relevant analysis on the individual/collective dialectic. Our methodology relies on interviews. We have combined two types of interviews: the biographical narrative and the semi-directive interview.

Fourth World People's University: Collective Transformative Learning in Action

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Abstract: This paper examines how the international Fourth World People's University, headquartered in France, implements transformative learning as an organizational strategy to promote empowerment and emancipation of extremely impoverished and socially excluded people through knowledge production based on their life experiences.

Action Research Conducted with the Poor

This paper is based on research conducted in Paris, France between 2007 and 2009, and for which a Ph.D. was granted by the University of Paris VIII: *The Fourth World People's University: the construction of emancipatory knowledge* (Defraigne-Tardieu, 2009).

The dissertation examines how people who have been excluded from access to knowledge can start anew to learn, to produce knowledge, to act for their own emancipation.

The research was conducted as an Existential Action-Research following Barbier's approach (1996). It was undertaken with members of the Fourth World People's University. Members shed light on the conditions for the production of identity, meaning perspectives, and knowledge in operation at the FWPU, as well as for the production of new social relations. It shows that even adults with very basic education can engage in transformative learning through action research.

Founded in 1972 by Joseph Wresinski with very underprivileged people (Wresinski, 2007), the Fourth World People's University (FWPU) is a locus for collective expression and emancipation through transformative learning and constructed knowing. It is built on the experience-based knowledge of persons who live in extreme poverty. The theoretical framework utilized is that of "transformative learning" following Mezirow (2001) and "communicative action" following Habermas (1992). FWPU is the foundation of action of the International Fourth World Movement, which has been in existence for 50 years and is now working in 30 countries of the world, including the USA.

Extreme poverty is an ongoing crisis. It is both cause and consequence of lack of access to basic human rights: housing, health care coverage, proper training and income, and access to education, among other issues.

The challenge of the FWPU is to reach out to those who, even though they have had access to free, state and compulsory education, have not acquired the tools that are essential to the construction of their existence and that enable them to support themselves or to act as citizens, such as reading and writing. They have deeply internalized this as a failure and do not see themselves with ability to think or to have any intellectual activity worthy of interest for themselves or for others.

We have framed the hypothesis as follows: the implementation of new social relationships based on ethical connections and reciprocal commitment to change allows for transformative learning and constructed knowing. Inversely, the process of transformative learning and constructed knowing produces new relationships which are agents of social change.

Transformative Learning in the Context of the Fourth World People's University

In FWPU practice, access to knowledge is an empowerment tool, a means of emancipation. It is based on the assumption that people living in extreme poverty have a life-experience from which different types of knowledge can be elaborated. These life-experiences show the failures of democratic societies, the lack of access to human rights that cause loss of dignity, loss of equality and freedom. Knowing about these first-hand experiences is a key strategy for citizens from all walks of life who seek to restore democracy and fight poverty.

The FWPU is implemented in poor and deprived areas, reaching out to those who no longer have social relationships. The facilitator engages the poor, offering opportunities for people to express themselves about specific topics linked to their life experiences. After the first one-to-one connection is made, another opportunity is offered: that of meeting with peers. Participants are asked to engage in self-critical thinking based on their life experiences. After they have built up their thinking, they are ready to be part of a regional meeting of FWPU.

This regional meeting is a two-hour debate on a precise theme that all participants have already thought about. People from different walks of life interact to get a common understanding of the world through the vision of the poor, on topics such as access to rights in health, housing, education, etc.; existential topics such as courage, dignity, etc.; current events such as the media, immigration, exile, etc. A guest speaker is invited. The regional meeting happens every month throughout the year.

These meetings bridge the gap between those who are voiceless and those who have power but cannot understand poverty without the insights of those who are experiencing it.

Collective Transformative Learning

Members of the FWPU who were part of the research shed light on the transformative learning that they experienced. They analyzed their situations and meaning perspectives as result of the interactions and how they achieved emancipation. Key themes were:

1) How to create a transformative learning environment
2) How self reflection on experience can produce knowledge
3) What transformations are emancipatory

How to Create a Collective Transformative Environment

Unlike many educational structures, the FWPU is open to all without prerequisites. Therefore, the FWPU implementation conditions are crucial: They are meant to counterbalance the lack of formal education on the part of many participants.

Relationships. Reaching out to the poor means encountering them where they live and initiating a one-to- one relation. Excluded people will not, by themselves, attend meetings or educational settings; to do so, they must be engaged.

Georges, who participated in the research, and has been living in the street, gives this analysis:

"I was a savage before. Because the person has come to meet you, you end up saying, why are you interested in me? That's already a mark of respect for a human being. It starts there. It's the person who does not look at you in your distress, in your misery, but who looks at you as a human being."

He points out that the relationship should be totally respectful and on an equal footing. Recognition is very effective against exclusion. Building friendship, allowing a long time to adjust, meeting with other people who share the same experiences of life, helps to get past blockages and affective wounds related to poverty.

"In my mind, I was totally unable to do anything. This is what I was told by my stepmother. At the FWPU was so surprised to discover the total lack of judgment. That gave me a lot of confidence." (Lise)

Reaching out to the poor, means getting past blockage and failures, respecting their freedom and dignity, and engaging in unconditional and reciprocal relationships.

"Marianne invited me to join the FWPU; I said 'no, no, I don't know anybody there'. She asked again, and I said 'I'll try'. I went there. I was struck by the way people expressed themselves freely. I liked it. I was given the opportunity. I felt freedom as well." (Joëlle)

Overall project of emancipation. The facilitator creates an environment which favors transformative learning. Most of the interactions being oral, it is not necessary to master reading or writing. A variety of pedagogical animations is used, like theatre, role playing, poetry, visual arts. This is an engineering of capacity building or empowerment. There are no rigid training programs, but instrumental learning is built along the way: how to speak into a microphone, listening to others, taking notes, using a camera etc.

The poor frame the issue of the debate. Those who have already been trained are in charge of preparing the sessions. They write the invitations and phrase questions to help participants prepare for the dialogue.

A group leader helped participants spell out their experience about insecurity. During the research interview she described how important this step was in the critical thinking:

"The first question about insecurity was: "What is the most important insecurity for you?" Someone started off saying: "For me, the greatest fear is to lose my housing and my work." I reacted by saying: No, wait, that's not what we are talking about!" The person went on: "Yes I understood the question very well. I am also afraid of violence in my stairwell and aggressions, but my greatest fear is loosing my housing and work." So I understood that what SHE sees on this theme is far from what one might think should be formulated and expressed in public." (Clarisse)

The facilitator allows for collective expression, confrontation of different types of experiences, and awareness and emergence of meanings from which knowledge can be derived.

Global commitment to change in all participants allows the poor to express themselves; they have the sense of a common purpose; they are not asked to express themselves just for the sake of it, but to bring a unique contribution to the struggle. In this way, the aim of the FWPU is not education or re-education but emancipation. Transformation accompanies this.

"It's a gathering, it's a large family. We come together on the same topic, in the same debate and especially for the same struggle, poor or rich. Given that they are with us, therefore they also want to struggle against that. They don't accept any longer that there are people in the street, without water, in unhealthy, vile lodgings. […] It's true, this is the account of our life, they can understand." (Simone)

To achieve a true dialogue, it is necessary to pursue the means of correcting the disequilibrium between theoretical knowledge which is ready to be expressed and experiential knowledge. It is necessary to correct the disequilibrium of power of the participants by giving a priority to the life experience of the poor.

How Self Reflection on Experience can Produce Knowledge

This research explores the constructed knowing that occurs at the FWPU. Mezirow has shown how self-reflection on experience brings a renewed identity and new meaning

perspectives. We are using his work and the work of Bezille and Courtois. They have shown how knowing can stem from experience (Bézille, Courtois, 2006). Self reflection on experience can produce new identity, new meaning perspectives, and also knowledge. During the research, the three different steps have been analyzed by the participants.

Producing identity:
"For me, the Popular University is about saying out loud what one thinks and about learning a lot of things. (...) I had learned to find my place when I felt myself blotted out by society, I felt lower than the earth. That's truly why the FWPU is important to me. It's a place of exchange, to receive and to give. I feel like a real person when I am listened to and understood." (Patricia)

This woman shows how her individual identity has been changed and improved through the FWPU. She has gained self-esteem, which is a basic step toward learning and emancipation.

Producing collective identity:
"I thought I was the only one who had had her electricity cut off but, at the PU, I heard everyone talk about their own situation. That made me do a U-turn on myself, because I realized that I was not alone with these difficulties." (Dominique)

Their isolation tends to make the poor believe that poverty is inevitable and that they are guilty of their fate. Exposure to people who live or who have lived the same conditions is emancipating. Meeting someone who has freed himself from poverty or someone who is able to speak freely of the experience of poverty is a great opening to a perspective of new meaning perspective, but at first it changes the identity. Building a collective identity is crucial to a collective fight against poverty.

Producing new meaning perspectives. The FWPU group and its dialogical interactions bring many opportunities for new meaning perspectives. For example, the theme of violence gave people living in violence a chance to realize how they were living. People who are enmeshed in exclusion, suffering, and isolation seclude themselves and cannot easily spell out their experience.

"We are not accustomed to look around us. It really is necessary that we reflect on the question in order to say: « Yes, it's true. » It's necessary that someone pose the question to us. At a given moment, we don't even see what is all around us. We experience violence every day. It's how others treat us every day, through evictions, etc. We are subjected to this every day. And at first, we don't even see it." (Christine)

So, the facilitator and the group at the FWPU enable experience to emerge. It requires self reflection; it can stem from collective self reflection, and necessarily brings new meaning perspectives.

This opens to production of knowledge. For example the FWPU about *exile* enabled the participants to say that exile is not only a condition facing immigrants, but also the condition of the poor. They feel unwanted, isolated and rejected in their own country. Participants collectively gave a new meaning to exile.

Production of knowledge. A FWPU on the theme of *Hospital* was a powerful provider of knowledge. The guest speaker was an official writing a report for the government and wanted to know, first hand, about the experiences of the poor. He says:

"We thought it was important to see first hand the people who are confronted with the problem of access to hospital care because of financial issues, who go to the emergency room [...] We got concrete responses from experienced ' experts'. The

quality of expression convinced me that these people have their own expertise, their own culture and values which need to be heard.” (Eric)

Another guest speaker, a philosopher, explained during the research that the FWPU: "puts knowledge to the test of reality. You can't just talk any old way about freedom with those who have been deprived of it." That's why confrontation of different sources of knowledge is so important to construct a new knowledge that is coproduced knowledge.

Which transformations are emancipatory
FWPU participants analyzed the changes that occur in their lives. They spoke of switching from a feeling of shame to a feeling of pride, from dumbness to ability to speak, from oppression to liberation.

Getting rid of shame:
"The PU is a response to shame, that's for sure. When I heard the people speaking who live in the woods, who live in huts in the woods, without shelter, with nothing, that changed my head. As I was leaving, I told myself that I no longer felt shame." (Jean)

Gaining pride:
"That will stay forever in my memory, when my son was arrested at six in the morning. […] The police officer prevented him from hugging me before he left; I found that unacceptable. And to see my son with handcuffs behind his back, not that! (...) I acted out that scene to show that, whatever else, a mother has courage in those moments. That brought me comfort. I am proud, because I had the courage to say to him and to show the others that this could happen. No one is sheltered by a large umbrella." (Marinette)
She gives a new meaning to a traumatic experience. She turns her suffering into pride; she switches from shame to pride. Doing so, she builds knowledge of resilience.

From dumbness to speaking. A member of the FWPU analyzes how she engaged a person to speak out for the first time:
"I visited Camelia (in the trailer park) to invite her to the PU. She said: «I don't understand why they are despising us like that. » I said to her: « Why do you feel like that? Why don't you tell us? » She said: « You live in a house, but I live in a trailer. Trailer people are always misunderstood. We are always insulted. » I made her aware that she did not have to feel shame about where she lived."
"That evening at the PU, I said to her: «Don't be afraid, say what you told us. It will come from your heart. » And she spoke very well about what she lives. She saw that no one made fun of her and that she was understood. She became aware that what she had said, it was important to her and to others." (Louise)
At the beginning, people are afraid to speak. If they know that they will be heard and taken seriously, speaking out is facilitated. The person who has a positive first experience will continue and will in turn ask others to speak out.

From oppression to emancipation. FWPU can bring information that allows people to change daily life. For example, learning how to fight an eviction, or how to file a complaint about unhealthy housing, is immediately emancipating.
Emancipatory knowledge stems also from a new meaning perspective. For example, envisioning the possibility of interacting with the teacher of your children, or how to talk to a

social worker has a direct impact on daily life outside of the FWPU. The confidence and knowledge that members gain enable them to interact thoughtfully.

Members of the FWPU who don't know poverty first hand also achieve emancipation. They can free themselves from misconceptions, preconceived ideas, a tendency to judge. For example, an invited guest, a journalist, described how much he had changed his view point:

"Yes, it complemented my training. I had never had a discussion with very poor people. If I wrote about street people, I wasn't going to show them the article. I had no way of going back to them. At the PU, I understood that an article could be very wounding for the person of whom I was speaking." (Ludovic)

This is a total reversal of relationships and these kinds of relationships bring about social change. The ones who are supposed to be illiterate and not worthy of intelligence can teach those who are highly educated. They have an impact beyond the boundaries of the FWPU.

Conclusion

We can see how the FWPU acts as a locus for communicative action (Habermas, 1987). This is a setting where, through the seeking of common understanding and collective viewpoints, new knowledge and new relationships are built.

Using Habermas's three generic domains of human interest, we see the development of three kinds of knowledge:

(a) Instrumental knowledge is achieved through capacity building through the special care taken in the setting of the FWPU

(b) Communicational knowledge is achieved through the recognition and acknowledgement that the group provides to the individual. Each of the parties gains greater self esteem, gets rid of their guilt, and gains the ability and interest to interact with others

(c) Emancipatory knowledge is achieved in numerous occasions of self reflection. Bringing new values, new information, solicitations, confrontations, and the possibility of action leads to consciousness, raising awareness, and emancipation.

During this research, the members of the People's University have gained in reflection, in exteriorization, and in their capacity to express their own evolution within the PU, as well as in their understanding of that tool.

FWPU is definitively a learning organization, where everybody learns because the relation to knowledge has been reversed. It provides the conditions of common and inclusive that is cognitive democracy (Morin, 1999). This is a key factor in social change.

Model of emancipatory knowledge at the FWPU © G.Tardieu

CAPACITY BUILDING

INSTRUMENTAL KNOWLEDGE

EMANCIPATORY KNOWLEDGE   COMMUNICATIONAL KNOWLEDGE

CRITICAL REFLECTION   **RECOGNITION**
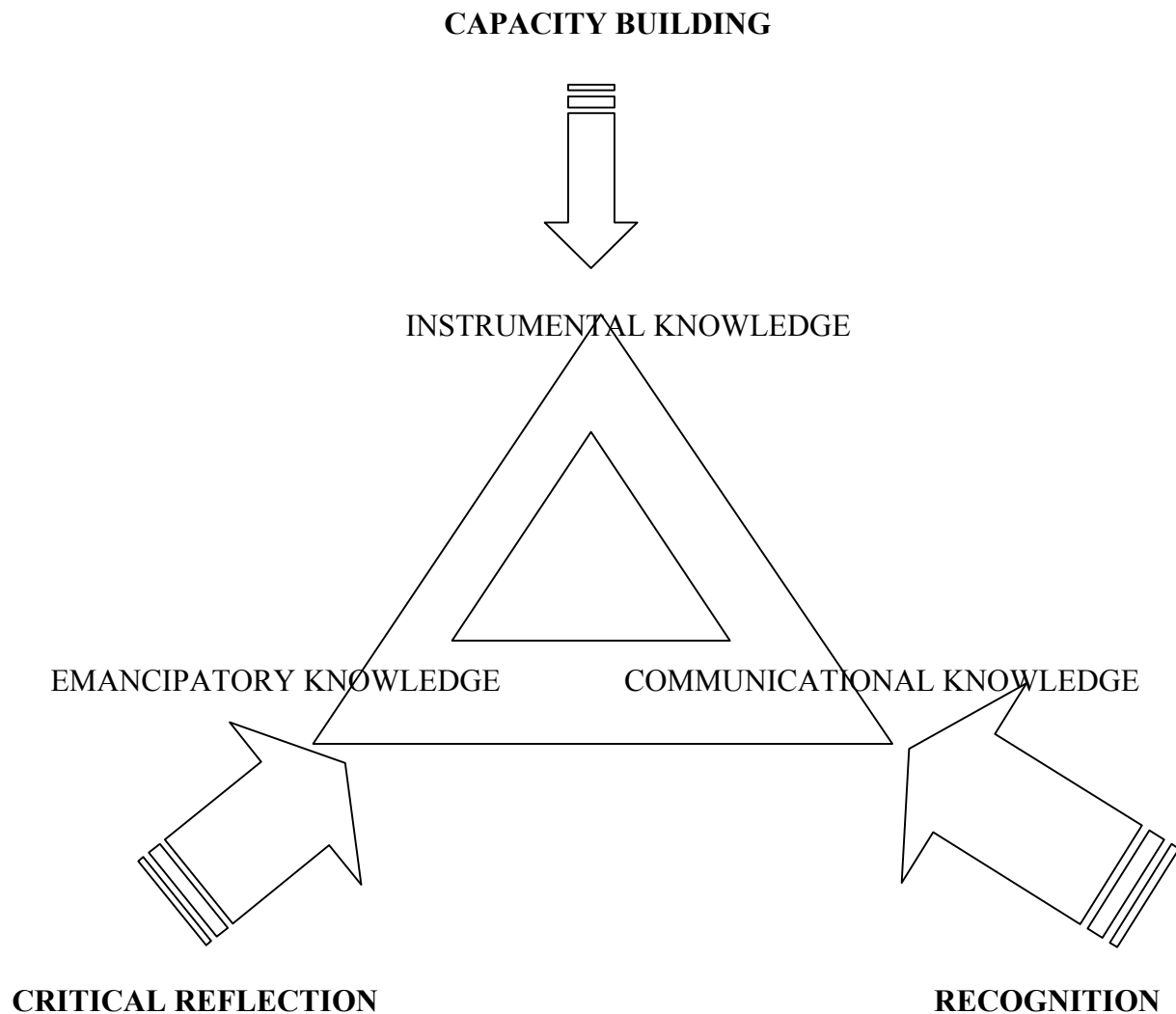
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Romancing Tales From the Dark Side: Crisis, Emotion, and the Construction of Meaning in Transformative Learning

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Abstract: This paper presents a conceptualization for interpreting and working with negative emotions within a broader framework of self-formation of teachers and learners higher and adult education.

We often think of a crisis as a condition reflecting great instability or uncertainty within political, economic, cultural, or social contexts. The experience of abrupt, sudden, and decisive change that is associated with a sense of crisis can occur at multiple levels. At the personal level, the experience of crisis often manifests itself in a less dramatic or sudden manner. Such experiences seem more insidious, percolating below the surface within the everydayness of our routine lives, revealed only occasionally through powerful, emotion-laden experiences that tend to reveal the contours of this simmering sense of crisis to oneself or others. Because they are less dramatic and their impact less severe, these experiences are often ignored or minimized as temporary distractions, deviations from the "normal" way of moving through any given day.

While less abrupt or overwhelming than large-scale crises, these more personal experiences of crisis often dislocate our sense of well-being, jumbling our ability to adapt to the ongoing demands of an outer reality, and creating unwanted emotional pain and uncertainty within our lives. From a Jungian perspective (Whitmont, 1969), however, some of these emotional-laden experiences may actually represent important messages from the soul (Dirkx, 2008, 1997), symbolic expressions of the inner world that are evoked by our interactions with the outer world and that represent the psyche's attempts to compensate for that which might be missing or not receiving an adequate voice within our lives (Zweig & Wolf, 1997).

Educational settings largely stress that which is instrumental, rational, and literal, often leaving little room for explorations of meanings associated with the more affective or symbolic. This paper, however, focuses on the self-formative processes implicitly or explicitly associated with most, if not all, education and training for adults (Chappell, Rhodes, Solomon, Tennant, & Yates, 2003; Tennant, 2000). In contrast to other studies, however, this paper takes a psychodynamic approach to understanding the process of self-formation in adult learning. A key assumption being made here is that emotions that are evoked within contexts of teaching and learning are, in some way related to the content, structure, or processes of these contexts. The purpose of this paper is to explore how we can more fully integrate emotion-laden experiences into the meaning-making processes that characterize self-formative processes in such contexts. This paper describes a framework through which we may learn to become better acquainted with the shadow figures that populate our inner worlds as teachers and learners in higher and adult education. I will argue that, by learning to romance and dance with our dark sides (Richo, 1999; Zweig & Wolf, 1997), we foster a reconstruction of the meanings we hold of our selves and our being in the world. Such work is central to the process of transformative learning.

Two Case Scenarios

As learners and teachers, we sometimes experience moments of emotional crisis in our work that can literally catch us by complete surprise, overwhelm us, and disrupt our conscious relationship with both ourselves and the outer world. For example, India was a

middle-aged student enrolled in a graduate-level, online course in higher education. She and her fellow students were organized into small teams of three to four members and they were expected to complete a significant portion of the course assignments by working online within these teams. As the semester progressed, India found herself becoming increasingly frustrated with her team members, all of which she knew only by their presence online. From her perspective, they did not seem to be actively engaged in doing the work or getting it done within the timetable they as a team had established. She recorded in her class journal that one night, while trying to work with her team in their discussion forum, she became so upset and angry with her team members, that she shouted at the computer and wanted to put her foot through the computer screen. While her fury passed with relatively little incident, the experience left an emotional residue that made it more difficult for her to work constructively with her team. It colored not only her experience of this team but of learning in groups in general.

Being swept up by powerful currents of emotional experiences, however, is not limited to learners. As teachers, we can be knocked off our game by surprising affect that suddenly seems to overwhelm our conscious perceptions of what is before us. Janet was a seasoned instructor with over thirty years of experience teaching mostly pre-algebra math to developmental education students in community college settings. She was also participating in a study that I was conducting of an innovative, accelerated developmental education program for dislocated workers being offered by her community college. She was teaching pre-algebra to two groups of adult learners who had been laid off because their companies were either closing or downsizing as a result of foreign competition. During the third week of class, Janet approached me between classes in the hallway. As the second group was filing into her classroom, she told me that she really liked working with the first group, with whom she had just finished. For the most part, she remarked, they were very cooperative, did what they were told, and followed instructions in class. But she seem to be having a lot of difficulty with the second group, the one she was about to face. Clearly frustrated, agitated, and somewhat distraught, she exclaimed, "They just don't listen! They're too busy talking with one another about whatever! How will they ever learn if they don't listen and follow the instructions I give them?" She then returned to her to her "troubled group" to explain addition and subtraction of mixed fractions.

For both India and Janet, their teaching and learning contexts evoked powerful emotional responses that threatened to disrupt any attempts they were trying to make in learning or teaching. In both situations, these emotions arose within their interactions with others in the environment and, in both cases, the groups with which they were working were attributed as the source of the emotional crisis they were experiencing in the learning setting. Both India and Janet perceived their emotional experiences as unwanted intrusions and regarded them as significantly disrupting what they thought should otherwise be a thoughtful and orderly learning experience. They clearly felt that these emotions did not need to be a part of their experiences and considered them to be destructive deviations from what the situation should be, and blamed the others in their environments for their experiences of these difficult emotions.

Many, perhaps most of us would describe similar incidents occurring within our experiences of teaching or learning and would probably have a very similar reaction to their presence in our lives. But what do such incidents really mean? Are these examples of potentially disruptive emotions that need to be effectively managed, as some would suggest? Or might they represent profound and intimate reflections of characters that populate our inner worlds and who seek to have a voice in our becoming?

The Significance of Emotions in Teaching and Learning

While most meaningful learning reflects substantive dimensions of affect or emotion, my concern here is with explicit and dramatic experiences of emotionality within teaching and learning encounters – those episodes, such as the ones illustrated in the case scenarios, during which emotion seems to surge forth spontaneously and erupts into otherwise relatively sedate learning experiences. We might think of these episodes as emotional mini-crises. Our experience of emotion has long been the focus of both scholarly interest and practical concern (Lewis & Haviland-Jones, 2000; Lupton, 1998; Nussbaum, 2001). Scholars have sought to better understand what emotions are, where they come from, how they arise, and what they mean. Although there is some early work on emotions and adult learning (e.g., More, 1974), in recent years, we have witnessed a dramatic increase in attention being given to the expression of emotion in teaching and learning (Dirkx, 2008; Greenhalgh, 1994; Neumann, 2006; Shepard, 2004; Weiss, 2000) and the role that it may play in intelligence (Goleman, 1995; Nussbaum, 2001). For the most part, this attention underscores a positive contribution that even so-called dark or negative emotions can make to our being in the world, a point most remarkably demonstrated in the relatively young field of "positive psychology" (Seligman, & Csikszentmihalyi, 2000). Yet, the approach to negative emotions reflected in much of this literature is one of "managing our emotions" (Goleman, 1995, p. 57). In the view of the human psyche implicitly reflected in this approach, ego consciousness is privileged – captain of the ship – and self-mastery results from effectively learning to manage our emotions. While a view of the unconscious is not necessarily denied in this approach to negative emotions, ego consciousness is clearly awarded the captain's chair.

In arguing for a more psychodynamic understanding of meaning, Chodorow (1999), suggests that the unconscious plays a far greater role in the construction of personal meaning than the emotional management approach suggests, a position supported by Jungian psychology as well (Whitmont, 1969). A Jungian conception of the human psyche reflects a dramatically different interpretation of the relationship of emotions with ego consciousness. Stein (2006) argues that "people do not create their personalities willfully by choosing a specific identity or character any more than they form their physiques by picking out a complexion, a size of the foot or hand […]" (p. xi). He goes on, "Who we are as individuals remains, in the end, a complex network of givens, assembled into a psychological "object" called a self […][T]he work we as individuals and to some degree as communities can do and where we can make a difference – is to become conscious of what is given to us […]"(pp.xi-ii). This perspective is also reflected in the work of post-Jungians, such as Hillman (1975) and Watkins (1984, 2000), who stress the autonomous nature of the emotion-laden images that are evoked through our interactions with the outer world and the importance of learning to work with these images.

Negative Emotion-laden Experiences: Tales From the Dark Side

From a Jungian perspective, then, emotion-laden experiences and images represent aspects of our inner selves that usually remain hidden from view and of which we remain largely unconscious. The 1980s popular television series, *Tales From the Darkside*, began with the voice-over message, "Man lives in the sunlit world of what he *believes* to be reality. But... there is, unseen by most, an underworld, a place that is just as real, but not as brightly lit.....a *DARKSIDE*." In adult learning, this dark side is often manifest in the so-called negative or dark emotions: financial worries, relationships, abuse, concerns about not fitting in or being able to do the required work, and frustrations or anger about working in teams or groups. The context of teaching and learning itself often evokes a number of potent emotional dynamics that cause trouble for individuals, groups, or the teacher. Among these challenges are recognizing and learning to work across differences among participants, de-

authorizing traditional teachers and authorizing self and others, or overcoming fears of fusion with or alienation from the group (Smith & Berg, 1987).

Jung referred to our dark side as our personal shadow. One of the common manifestations of the shadow in our lives is through our experience of others. Jung argued that we project onto others that which we can least stand within ourselves. We locate the deep inner truths of who we are with others, thereby denying them in ourselves. The shadow refers to aspects of ourselves that are largely unconscious and become visible only through our projection of these negative traits, feelings, and beliefs on to others or some other thing. Richo (1999) defines the shadow as all "of the positive and negative traits, feelings, beliefs, and potentials we refuse to identify as our own. The shadow is that part of us that is incompatible with who we think we are or are supposed to be" (p.1). The experience of powerful negative emotions, such as the ones described above and in the case scenarios described earlier, reflects manifestation of one's shadow figures. Shadow figures are often evoked within relationships and interpersonal interactions, such as those that occur within settings of teaching and learning.

In contrast to widely held views of negative emotions, the shadow does not refer to that within us that must be fixed or avoided. Rather, it is considered to be integral to what makes us who we are. Establishing a conscious relationship with the shadow is critical to enhancing self-awareness and fostering our evolving sense of wholeness. "Managing" our emotions occurs not by asserting the will of the ego's values over manifestations of our emotions, which are often expression of inner shadow figures, but by accepting them and engaging in a conscious relationship with them. This process contributes to an emerging sense of wholeness, what is referred to in the Jungian literature as individuation (Stein, 2006). The idea of individuation involves both recognizing and identifying from an undifferentiated matrix the various figures that make up our inner selves and giving voice to an innate need for a sense of wholeness that emerges from a deeper understanding of our relationships with this inner population.

Thus, we might think of the shadow as a compensatory psychic process that seeks to give voice, and therefore balance, to those aspects of our inner selves that retain considerable energy but have remained invisible and therefore hidden away from conscious awareness and realization. Shadow aspects seek to be reclaimed by the totality of the person. When they are denied access to conscious awareness by denying they are a part of who we are, they often spontaneously find their own way through to daylight, usually in the form of emotion-laden experiences and images, such as those illustrated in the case scenarios described earlier. The consequences of such intrusions into our waking realities are often disruptive, creating more problems for us in our negotiation of our outer reality demands. Jungian psychology suggests that, by learning to accept and work with the manifestation of these shadow figures in educational contexts, we can further learn to integrate them into in a constructive and life-affirming manner within our lives.

Romancing Tales from the Dark Side

The approach described here seeks to integrate shadow work with the more literal and instrumental focus of teaching and learning contexts. In our earlier case scenarios, there is something about the contexts in which India and Janet found themselves that provided opportunities for aspects of their inner selves to find expression within their outer worlds. From a Jungian perspective, these expressions are giving voice to stories or tales that seek to be heard but we are only able to "see" or "hear" these stories through a more symbolic and imaginal lens. An imaginal depth psychology stresses the imagination in perceiving, recognizing, and working with the powerful emotions that are often evoked within learning experiences (Corbin, 1976; Hillman, 1975; Paris, 2007). An imaginal psychology focuses on

the creative power of the unconscious within one's life and how, through emotions and their associated images, it conveys, from the unseen, unlit, and unconscious dimensions of one's psyche, deep messages or invitations to change and transformation. For example, what does India's anger with her online learning group suggest about her inner self that needs attending? What does Janet's frustration with her development education group indicate about her own inner frustrations?

Detailed descriptions of this process are beyond the scope of the present work but the focus is to develop a more clear understanding of what this image represents within our own inner lives. A brief summary of what one approach might look like follows. The work first involves a centering activity, such as a breathe meditation (Zweig & Wolf, 1997). Through this activity, we seek to quiet the ego and allow ourselves to better hear what is arising from within. Then it is possible to move into the shadow work, which reflects the use of the imaginal method (Corbin, 1976; Hillman, 1975; Paris, 2007; Watkins, 1984, 2000), a general process described in Jungian literature as a means of identifying and giving voice to our shadow figures. It can be effectively used through various methods but journaling seems to fit well within academic contexts. I suggest to my students to focus on an emotion-laden image or experience that is powerful and that tends to show up again and again in differing contexts. The imaginal method involves attending to the body, mind, spirit, and affect, all of which may be used as conduits for this relationship. The process involves working with four key questions: 1) What does the image look like, feel like sound like (Description)? 2) As I describe this image further, what does it remind me of from my past? Where has it shown up before (Association)? 3) In what ways is the experience of the image reflected in broader culture, such as in popular movies, stories, books, and so forth (Amplification)? 4) What does the image seem to be saying back to the learner or what is it doing or seeking to do? (Animation). I suggest to my students that they limit the amount of time they devote to this work to a specific length, try to do it about the same time and same amount of time with each engagement, and write down the work in a journal.

Working with tales from the dark side that arise within the contexts of teaching and learning involve recognizing and learning to accept and work with those aspects of ourselves revealed through shadow manifestations. Framed within the context of the academic setting, this approach provides a way of working with personal, emotional crises in a way that helps foster the reconstruction our sense of self and deeper self-formative processes within our lives as teachers and learners. Through knowledge of our parts we come to a greater awareness of our whole selves.

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Learning as Transformation or Adaptation?
Thinking With and Against Mezirow and Bourdieu

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Abstract: Drawing on the findings of a recent qualitative research project on working class students' experience in Higher Education in Ireland this paper explores critical reflection, development and social power in working class students' experience of Higher Education in Ireland through the work of Jack Mezirow and Pierre Bourdieu.

Introduction: Thinking with and against Mezirow and Bourdieu

Pierre Bourdieu has been one of the most influential figures in international sociology for over forty years and is a key figure in educational scholarship. In identifying and analysing the transformative dimensions of adult learning Jack Mezirow (1991) made an enormous contribution to learning theory in general and extended the theoretical reach and philosophical depth of critical adult education. Beyond the value of their respective contributions to scholarship there are also a number of similarities between Bourdieu and Mezirow- most notably a sustained interest in how we learn as social beings and a shared commitment to the use of reason in the pursuit of emancipatory goals. More specifically there are a number of interesting conceptual similarities between how Mezirow understands meaning making within a broader theory of human development and the way Bourdieu analyses socialisation through the concept of habitus.

Despite this there has been very little work that examines Mezirow and Bourdieu in tandem. Inglis (1997) drew on Bourdieu as part of a more general critique of transformative learning theory (TLT). Torres (2003) briefly explored the relevance of Bourdieu to a Freirean approach to TLT and Brigham (2009) and Kennedy-Ryan (2009) outlined some of the connections between the notion of habitus and TLT. However, none of these papers offered an extended account Bourdieu's ideas in relation to Mezirow.

The paper will analyse Mezirow and Bourdieu through the lenses of each others work. It will first outline how this question emerged through qualitative research and how the findings from that research were illuminated by Mezirow and Bourdieu. It will then give an overview of these two partially overlapping, but ultimately different, approaches to knowledge, rationality, education and agency and suggest that this synthesis is potentially generative for a sociologically orientated version of TLT.

A Theoretical Solution to an Empirical Problem

The question about the commensurability of Bourdieu's work with Mezirow's ideas emerged during the analysis and interpretation of data gathered as part of a longitudinal qualitative research project exploring the experience of working class men and women in Irish Higher Education. To date thirty in-depth, semi-structured interviews have been conducted with students at the National University of Ireland Maynooth. These interviews were supplemented with a focus group and twelve other interviews which were undertaken to test some of the key findings generated in research with the main cohort.

Employing grounded methods within a critical realist perspective the research explored how these students understood their college experience in terms of their broader life history and examined the impact this has had on how these students construct and view knowledge. A number of themes emerged from the students accounts which lent empirical

weight to some of the key contentions of transformative learning theory. Despite this there were a number of important issues which were difficult to interpret solely within this framework. This was overcome by drawing on Bourdieu's concepts of habitus and field alongside Mezirow's theorisation of meaning perspectives.

As the main purpose of the paper is to delineate where transformative learning theory and a critical sociology of education might fruitfully inform each other the paper will not give an exhaustive or fully differentiated account of the research findings. Instead summaries of the interview data will be used to ground the theoretical arguments.

Negotiating Meaning, Critical Reflection and Development

Nearly all the interviewees framed their stories primarily as stories of development. Repeatedly interviewees discussed learning as an integral part of their broader biographies and as a deeply *meaningful* activity regardless of the nature of the discipline they were studying or how 'instrumental' their primary motivation for enrolling in university was in the first place. Nearly all the students were convinced that the university offered space for new forms of meaning making related to their sense of self and described their learning in developmental terms. This was seen as a very personal process but also depended on the intersubjective exploration of meaning with student peers, family members, staff and friends. In discussing development particular emphasis was given to four things 1) a sense of widening social opportunity 2) greater levels of autonomy and increased independence of thought 3) recognition of their value as human beings and 4) the overcoming of previously encountered obstacles to development.

For these students going through college precipitated complex and intense inner conversations about their place in the world. Frequently the most in-depth and intense parts of the interviews occured when the interviewees tried to relate their inner conversations about their own development to the researcher. They regularly described a process that Mezirow (2007, p.13) has termed 'subjective reframing' in which previously taken for granted assumptions, norms and roles are reflected upon and modified. With the students I spoke with this largely related to family roles, work, and their experience of schooling. For many of these students attending college was seen as breaking away from previously assigned meanings and roles in their life. Becoming a student made them feel entitled and capable of entering into public discourse a process from which many had previously felt excluded. Unsurprisingly, given that historically so few working class people have been granted access to universities in Ireland, this subjective reframing often involved rethinking their class 'fate'.

Importantly this process of 'subjective reframing' connected to developmental expectations (which cannot be explained in narrowly utilitarian terms) validates some of the key premises of transformative learning theory. The data strongly suggests that significant adult learning is always bound up with the process of critical reflection and the clarification of meaning in which habitual expectations and patterns of culturally assimilated values are examined (Mezirow, 1990; 1991; 2007). As such Mezirow's transformative learning theory – which brings together developmental psychology, Dewey's concept of experience, a Freirean ontology which asserts the centrality of curiousity and hope in learning, and Habermas' communicative ethics- was particularly well designed to making sense of both the content and the form of many aspects of these students' narratives.

A key concept here is the idea of meaning perspectives and how they change through critical reflection. Mezirow argues that:

> [...] *the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective.* (Mezirow, 1990, p. 14)

This is Mezirow (1991, pp.167-174) argues a difficult process which follows identifiable phases in which the learner moves from a disorienting dilemma through to self-examination and eventually to change and reintegration. Many of the students did examine their assumptions and there were significant changes in the students' perspectives regarding gender, family and social roles and learner identity. However, it should be noted that the subjective reframing did not necessarily result in transformative learning in the sequence described by Mezirow. In fact the longitudinal dimension of the research indicated that the students' learning was often uneven, discontinuous and socially mediated process which followed fairly elliptical trajectories.

This is perhaps unsurprising given the fact that the students were enrolled in higher education courses with little transformative intent or design. Besides which Mezirow is obviously *explicating* phases which are necessarily going to be less linear in reality. However, there is an issue worth considering here-the relationship between social conditions and transformative learning. The students frequently highlighted the extent to which opportunities for development had to be seized in the midst of life and both in the past and present they were constantly managing time, money and social pressures. Moreover, many students reflected deeply on their assumptions but often in a circular and unresolved way and the interviews would regularly orbit around these unfinished processes or the existence of perceived obstacles to transformation. Behind this is, I think, the deeper question of finding a fit between one's sense of self and available social opportunities. Tentatively I would suggest that educators need to think carefully about how context and the horizon of expectations impact of processes of transformative learning.

Obstacles to Development and Social Power

Mezirow's learning theory offered conceptual resources for a structured and nuanced interpretation of the role of meaning making and critical reflection in these students' experience of Higher Education. However, persistent themes in the data such as the practical, socially situated, emotional and embodied nature of these students meaning making processes were less readily theorised through the conceptual lens of Mezirow's work. It is not, I want to note, being argued that these dimensions are wholly absent in Mezirow's work but that an engagement with other conceptual frameworks further sensitises us to these aspects of learning processes.

This is of course linked with the findings on the profoundly contextual and contingent nature of developmental trajectories. In general the interviewees' discussion of possible futures were fluid and optimistic especially in the first stages of the research. In general the students proved to be resilient and resourceful and achieved many successes. However, throughout the research there were many knotty and emotionally charged discussions about development. The embodied and emotional aspects of meaning making regularly came to the fore when students were discussing the experience of social inequality and some of the most vivid descriptions were stories which illustrated how they became fully aware of social closure and exclusion in their lives. Typically, this occured in schools or when they entered the world of work. Alongside this the students described how repetitive and highly regulated work, misrecognition, social invisibility, domination and, in much smaller numbers, exploitation played a part in their developmental history. What this indicates is that the limits on the free development of individuals are social stories, sometimes difficult social stories, in which we encounter social boundaries and we realise how we are (under)valued by others. What becomes clear when we listen carefully to stories of this kind is that that we make meaning against social boundaries and against the gravitational pull of circumstances (Thompson, 1991) but that we also internalise these limits on development (Sennett & Cobb, 1977). This is, I suggest, why the question of the unequal access to valued tools for

development featured so heavily in these stories and why the relational, structured and *enduring* nature of social inequality is so emotionally charged. In other words lines of development are dependent, in part, on access to social power and resources.

It is precisely those dimensions of social experiences that Bourdieu's theory of habitus addresses. Notions of habitus can be traced back to Ancient Greek philosophy but the renewed academic interest in the concept in the past thirty years is largely due to the work of Bourdieu. Drawing on Marx, Mauss, Merleau-Ponty, Durkheim and Weber, Bourdieu emphasises the collective, relational and structured nature of social life in his theorisation of habitus (Bourdieu, 1984, 1990, 2000). This concept was developed as part of a theory of social practice which aims to unpick the false dichotomy between structure and agency. Our lives, argues Bourdieu, are not determined by iron laws nor are we free-floating agents and what is required is an approach to theory that transcends structuralism and methodological individualism- which requires a concept like habitus imagined as:

> […] *systems of durable transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations, that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them* (Bourdieu, 1990, p. 53)

This has marked similarities with Mezirow theorisation of meaning perspectives: "[...] *as structures of epistemic, cultural and psychic assumptions within which our past experience assimilates and transforms new experience*" which are "largely prerational and unarticulated presuppositions" (Bourdieu, 1991, p.62). However, Bourdieu's reflexive sociology emerged in a different conjucture, employs very different coordinates for analysis and draws on alternative theoretical resources. The similarities and differences will be explored in greater detail later but briefly the argument here is that Bourdieu's notion of habitus underscores the regulatory and collective aspects of socialisation in a way that Mezirow does not.

For Bourdieu habitus is a product of our historically conditioned experience of social reality- a process which results in the formation of durable and generative dispositions. To understand social interaction we have to grasp how the logic of practice depends 'on a feel for the game' and that immersion in that game profoundly shapes agents' schemes of perception and action. Significantly, this theory of embodied social cognition "[…] has the primordial function of stressing that the principle of our actions is more often practical sense than rational calculation" (Bourdieu, 2000, p.64).

Thus habitus is our sedimented social history which forms the assumptions that guide action in the present and the future. Again the similarities with Mezirow's meaning perpsectives are obvious. An important distinction though is that for Bourdieu (1984) habitus needs to be deployed relationally and reflexively alongside a number of interlinked concepts, most notably his theory of the field and capitals, to understand social life. Of key importance here is that Bourdieu's argues that an individual's habitus, and the social habitus through which this is formed, can only be understood in terms of how these dispositions are activated or neutralised in a given social space (Bourdieu, 2000). Each field has its own specific logic of practice with its own stakes and rewards which underpin the dynamics of that field (Bourdieu, 1984, pp.112-113). Thus, to use one of Bourdieu's favoured similes the relationship between habitus and field can be likened to respectively one's feel for the game and the game itself (Bourdieu, 2000, p.151). A field is also defined by how the various forms of capital, i.e cultural, economic, symbolic, social capitals, circulate within that field. By examining the fit between an individual's habitus, the amount of capital at their disposal and the structure and dynamics of a field we can begin to understand the possibilities and restrictions on agency. When a specific habitus is understood within the dynamics of the field

we can begin to build up a picture of social space which is shaped, but not absolutely determined, by history and structural forces. In other words we have some of the rudiments for a theory linking cognitive processes to social power. The theory of field also provides the groundwork for making sense of the relationship between institutions and individuals.

So although there are obvious parallels with Mezirow, especially in how Mezirow views socio-linguistic meaning perspectives, the focus is different in Bourdieu.The concept of habitus stresses the *contingent*, *relational*, *situated, embodied* and *practical* nature of both conscious and subconscious social action more strongly than Mezirow.

Before I proceed to considering these issues further it has be noted that there are many theoretical gaps in Bourdieu's account of habitus. Firstly, it is much less tightly defined than Mezirow concept of meaning perspectives and secondly it displays very little psychological insight and *tends* to used in a way that bypasses question of meaning and phenomelogical experience. Thirdly, habitus has been primarily designed to explain structural reproduction and regulatory adaptation and underplays the way reflexivity and critical understanding allows people to transform their circumstances (Archer, 2007; Honneth, 1995).

Habitus and Meaning Perspectives: A viable Synthesis for Critical Research?

In summary, interpreting the data required a detailed psychological account of adult learning and cognition which outlines the conditions under which critical reflection and rational agency can, and does, occur and how this might be linked to development. Researchers need theoretical tools that offer insight to students' internal conversation and how this might be linked to a broader dialogue about meaning and identity. It is abundantly clear that much sociological theory is not sensitive to this and has little to say about the fine grained dynamics of specific learning encounters

On the other hand, the data suggested that meaning making is routinely an emotive, relational, situated, embodied and practical process linked to the collective realities of social power. Importantly the findings suggest that both the limits and possibilities of critical reflection often have, with some important qualifications, a relationship to social inequality.

So what can be learnt from working with a synthesis of Mezirow's meaning schemes and Bourdieu's concepts of habitus and field? It is a banality, but perhaps a necessary banality, to point out that our disciplinary knowledge, the way we view key issues in research and the way we choose units of analysis is shaped by our own assumptions and cultural history. Part of the value of reading these authors with and against each other is that the conceptual and disciplinary boundaries they work within become much clearer.

Bourdieu read through Mezirow certainly clarifies certain issues. His philosophically armed sociology, concerned primarily with mapping social power, has little psychological insight and neglects the role of meaning making. This a significant gap – not least because reason, ethical norms and reflexivity are sources of agency (Archer, 2007). Habitus could also benefit from a more clearly differentiated, malleable and less determined account of dispositions which is attentive to the conditions under which change occurs.

On the other hand if one examines Mezirow through Bourdieu it becomes clear that his definition of epistemic, sociolinguistic and psychological meaning perspectives relies first and foremost on psychology, learning theory and philosophy. It would be ludicrous to claim that Mezirow ignores the social or collective dimensions of learning especially as the work is so clearly informed by social movement theory, critical theory and the tradition of Freirean popular education. Nonetheless, the primary unit of analysis is the individual as learner and maker of meaning and the primary interest is in the point in which we break with our assumptions. Thinking with Bourdieu reminds us how deeply we are regulated and marked by social structures, how boundaries are internalised, and how developmental needs can be understood, in part, as contingent and based on our relational positions in social space.

It would do a disservice to both thinkers to gloss over one important and perhaps insuperable difference. Ultimately, Bourdieu sociology is based on consciously breaking with people's everyday sense of how the world functions. For Bourdieu clarity is most likely to come through reflexive, social scientific work within the academy. Mezirow, on the other hand, views transformative learning as emerging through rational exploration of personal meaning which can emerge through critical dialogue in many settings including social movements. This seems to me a fundamental distinction and that Mezirow holds the more credible position.

Despite this I think this synthesis is potentially generative. The question of how meaning is made in specific, conflictual, context bound social spaces is, I think, of key importance in fleshing out some of the limits and possibilities for transformative learning. It asks how the local and contextual may be linked to universal reason and how individidual transformation is bound to collective conditions -a deeply and typically Freirean question (Freire, 1972).

It is no accident that the interview data generated these questions. The theoretical synthesis sketched out here brings us back to a familiar issue what James Baldwin (1998, p.678) once called the "the paradox of education" that is as learners, teachers and researchers we always have to work between the forces of social reproduction and the hidden potential for transformative learning. The contention is that part of this work involves cultivating our sociological imagination so we can begin to "[…] understand the larger historical scene in terms of its meaning for the inner life" (Mills, 2000, p. 5).

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Reflective Practices in Organizational Team Interventions

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Abstract: Dysfunctional teams in organizations may underperform impeding productivity and potentially lead the organization into crisis. Guided reflective practices can develop the mindset and skills in team members to transform the way they interact and function to shift from being a task-driven to a learning-oriented team performing more effectively.

Introduction

Janice has been working in her organization for more than 20 years. In that time she has risen to senior management level. Colleagues around the organization and external global partners admire her knowledge and expertise. Janice's team is multicultural and she has good relationships with most of the members and difficulty with one or two, specifically some of the men reporting to her. The relationship with her boss is difficult and he often blames her for performance issues within her team. This difficulty with senior management has been impacting team communication flow, information sharing, being included in departmental initiatives and other activities. Janice has requested a teambuilding retreat to clarify perceptions she has and others have expressed of how her team works together. Her goal once clarifying these perceptions is to have the team develop ways to improve how they work together and how they will address the senior management issues affecting their performance.

Organizational stories such as this are unfortunately, not unusual. These dynamics that occur within the team and between the team and leadership in the organization impact the effectiveness of the team. It limits the scope of their individual contributions and subsequently, the potential for the team's contributions to positively impact the organization. Short-term it is uncomfortable; long-term it manifests in a profound impact on the organization's ability to fulfill its mission rendering it ineffective and in crisis mode.

One observation is that there is such a high degree of hurt and discouragement present in individuals and groups to whom I have spoken. Often in conversation these feelings are not articulated as such, yet are communicated in other comments made. Typically, staff and managers describe their experiences working in their organizations by voicing blame toward others. They label these others as inconsiderate, self-centered and uninformed because these people do not give them a chance to make a difference. Almost never are there comments made about the role the individual to whom I am speaking played in creating these dynamics or in trying to resolve them. There seems to be a blind spot in that they, too, are members of the organization and the team and therefore, they too have an influencing factor on the interpersonal, intergroup and systemic dynamics.

This paper will look at the role reflective practice plays in teams when integrated into their group process, during a project or at the conclusion as an after action review. These practices can lead toward shifts in perspective taking about self and others, which can be transformative leading to change in relationship dynamics within the team and in each team member's sense of agency in affecting those changes (Brookfield, 1987). Several team cases will demonstrate how the *L?V<3 Model* and *Quadrants of Reflection Chart* both with guiding questions (Fisher-Yoshida & Geller, 2009) was applied with several client teams in several industries. The theoretical framework integrating transformative learning, Coordinated Management of Meaning (CMM), and intercultural communication will be used to explore

these phenomena being studied and to provide conceptual and practical explanations to enhance understanding.

Nature of the Workplace

Accountemps, which describes itself as the largest service specializing in placing temporary staff into organizations in financial areas, conducted a study through an outsourced independent research firm to determine what percent of times in companies with more than 20 employees, do they spend managing conflict (www.accountemps.com). They claim to average about 18% of the week managing staff personality conflicts. This means one out of five days of work is spent solely on working with staff to manage their conflicts. In another study looking at team effectiveness in organizations it was found that interpersonal conflict is the best predictor of less effective teams (Devine, Clayton, Philips, Dunford & Melner, 1999). If managers are busy resolving interpersonal and personality conflict instead of doing other substantial work and if the team members are in conflict distracted from doing their own productive work, how is this impacting the productivity, bottom line and quality of life in the workplace?

These staggering statistics on one hand seems to be astounding, while on the other hand not surprising because it echoes the reasons why external consultants are called in to organizations to "fix things" when they are no longer tolerable. This begs the question of how long has this been building and how much time and energy has been wasted until now when conditions were more modestly tolerable? And does one person's levels of tolerance echo that of another or are some people struggling more?

When trying to collect data specific to the organizations and teams with whom I am working, trust building needs to be done. In some situations that are *toxic*, staff members are fearful of retributions. In the past they were more open about their working conditions and suffered consequences when they shared these views. In other instances they were labeled troublemakers. These circumstances negatively impacted their careers, so they became silent, and those observing stayed silent. This silence is what perpetuates these toxic and unhealthy environments because it directly or indirectly sends the message that the behavior is tolerated.

The workplace today is more diverse than ever before with the increase in local population diversity and organizations being more multinational (Fisher-Yoshida & Geller, 2009; Thomson, 2007). People from different backgrounds define work differently, how it should manifest itself in the workplace and the role of the manager in addressing work and workplace issues. In addition, the complexity of the work staff members are being asked to do has also increased the fragmentation of work assignments with a heightened demand for interdependency (Schieman, 2007). This increase in interdependency also raises the possibility of an increase in interpersonal conflicts in getting the work done (Deutsch, 2006).

In working with teams it is evident that people want to have a positive workplace and that their communication strategies and tactics may not be as advanced as would be helpful to them in achieving this goal. Developing their skills in dialogue and reflective practice has proven to be beneficial to the quality of their interpersonal interactions and effective in improving their productivity.

Teams in Organizations

More than half of all organizations in the Unites States work in teams, project teams being the most common (Devine et al, 1999). What is s team? There are numerous definitions and for the purpose of this paper we will define team as a group of people working interdependently to achieve a common goal. The amount of time can be short or long, they can be temporary or ongoing, in the same geographical location or virtual. Working

successfully in a team is not often a topic of conversation, study or planning, however people are expected to work in teams. Managers tend to manage people as individuals rather than manage teams and there are different dynamics that happen between individuals in a team configuration than one-on-one (Thompson, 2007).

We can see there are clear benefits to working in teams and having teams as part of the organizational structure. There are researched factors that enable teams to work effectively. However, as stated earlier even though there may be an awareness of what constitutes a good team and staff members say they want to work in an effective team, there are obstacles that get in the way of making this a reality.

Strategies for Improved Teamwork

An important aspect of working with a client (or in any capacity when asking people to use certain behaviors and skills) is that we need to model those same behaviors and skills. This is a suggested flow of processes and principles:

1. Collaborative Partnership: gather confidential information from staff members and management that provide opportunities for acting into collaboration. Co-create the agenda and decide on the most appropriate procedures to achieve the created goals.
2. Self-Awareness & Understanding Others: foundational and core to all activities, especially in clarifying worldview perspectives through social identity mapping, sharing formative influences and co-creating team values, norms and collaborative processes.
3. Perspective Taking: a large focus on sharing perspectives, expanding each person's perspective, achieving a shared perspective for the team to function well. Participants develop critical thinking skills.
4. Art of Inquiry: develop skills in questioning to provoke more open conversation and deeper understanding, partnered with sensitivity to how questions are framed, implicit and explicit purpose of questioning and courage to ask difficult questions.
5. Challenge Assumptions: participants encouraged to explore underlying assumptions of belief systems to see how their opinions and decisions are informed, facilitated through activities, such as expanding worldview, taking up alternative perspectives and asking provocative questions.
6. Reflective Practices: learning deepened through practice of reflection, on-action and in-action (Argyris, 1993). Clients guided through process and encouraged to build this into their team "routines."

These processes allow trust amongst the team members to be built (Lewicki, 2006). At the same time, in order to more fully engage in these processes, trust is needed. Therefore, creating the environment that reduces the risk and increases the reward is critical. In addition, continued education, access to resources, and support are necessary for ongoing success (Thompson, 2007). The manager of the team is typically responsible for providing these optimal conditions, setting the tone and modeling the skills for team success.

L?V<3 Model and Reflective Matrix Model

Two models used with teams to facilitate and make accessible these processes and principles are the *L?V<3 Model* and *Reflective Matrix Model*, both used with guiding questions (Fisher-Yoshida & Geller, 2009).

The L?V<3 Model represents: (L) listening; (?) inquiry; (V) voice; and (<3) empathy (Fisher-Yoshida & Geller, 2009). The guiding questions are used to make explicit behaviors that promote effective communication instead of assuming they are being done or not needed and that the other party knows our intentions. Some sample questions from the four categories include: listening – What do I need to listen for? Focuses our listening for what is

important to move this conversation forward; inquiry – How shall I frame my question? Shapes our request from a perspective of openness and curiosity; voice – What do I need to do to ensure the other person/or I have voice? Creates the space for all to be heard; and empathy – What do I need to be empathic about? Ensures our hearts and sensitivities are in alignment (Fisher-Yoshida & Geller, 2009).

This model changes the communication between people providing openings for disorienting dilemmas, significant or incremental, leading to transformative learning (Mezirow, 2000). We may hold expectations of certain types of interaction and when something different happens because a new level of caring and concern are being expressed, it may stimulate an emotional reaction. This emotional reaction can cause us to question our underlying assumptions and beliefs about who we are, what we contribute to the relationship and to reconsider our story about the other person (Fisher-Yoshida, 2003). This was evident in a team in conflict in a humanitarian organization that was experiencing an ever-increasing amount of dissonance amongst staff members, long-timers and newer arrivals. This impasse negatively impacted their contributions to the rest of the department because they were unwilling to share information and work in partnership with others because they felt unappreciated and unheard resulting in distrust toward their colleagues and lack of progress in their work.

The Reflective Matrix Model is used to make explicit individual and group processes both during and after an activity in which you are working with others (Fisher-Yoshida & Geller, 2009).   There are four quadrants aligned with the two axes that represent individual/group to focus on "who" and in-action/on-action to focus on "when." Guiding questions are used here to stimulate reflective processes that go deeper than the actions that were taken to surface assumptions about those actions, beliefs and perspectives on roles and responsibilities and to identify intended outcomes. Sample questions from the quadrant of "individual in-action" could be: "What is working well and how am I benefitting? What assumptions am I making? What can I do differently? What challenges am I facing? What am I doing to overcome them?" (Fisher-Yoshida & Geller, 2009, p. 108).

By identifying our contributions that perpetuate certain behaviors and dynamics our sense of agency can be fostered (Pearce, 2007). This realization that we play an active role in creating and potentially resolving those same dynamics to shift them to something more constructive can have a significantly altering effect on our self-perception and perception of others (Fisher-Yoshida, 2000). In addition, when these thoughts and feelings are surfaced and named it brings them to the level of being openly shared, whereas when they are subsurface they are still being experienced by the team, but not acknowledged and addressed by the team. This recognition that something is going on stimulates new possibilities for relationship building and fosters more effective team dynamics. This iterative process of practice and reflexivity also referred to as *critical praxis* allows teams to continuously question their processes, values and contributions to promote more effective teamwork (Siebold & Kang, 2008).

This matrix was used with a team of human resource professionals who provide intercultural training to external clients. They realized there were many assumptions about how they defined quality service and this was impacting how they worked together. The members of the team all thought they were delivering quality to their clients according to how they defined it, and were at the same time critical of other team members who delivered services in a different manner because those actions didn't meet the standards of the team members observing them. These actions were interpreted through their own frames and this perspective led toward judgment of the other team members (Fisher-Yoshida, 2003). They were invested in the success of their team and followed a guided process to support surfacing these assumptions so they could understand their own values and worldview that led them to

make these judgments. This additional information created a broader perspective and from this space allowed for clarifying questions, which in turn slowed down the decision making and judging process.

Coordinated Management of Meaning (CMM)

Coordinated Management of Meaning (CMM) is a practical theory taking a communication perspective to look "at" communication rather than "through" it to address what we are making together (Pearce, 2007). We make the social worlds in which we live by what we say and do in coordination with others in the specific contexts in which we find ourselves. Every action and reaction is fateful as it sets the stage for what is to follow and thus defines the relationship. This is especially relevant to teams in an organizational context because whether they are virtual, temporary or long-standing, the dynamics between the members of the team sets the tone for how the relationships will develop, the types of norms to which they adhere and the quality and productiveness of the work they do.

Pearce (2007) recognizes that while using CMM is a reflexive and responsive process to a situation, there is a four-phase sequence "formula" that can be used: *describe* what is happening in as rich and descriptive a way as possible; *interpret* what is going on by sequencing the chain of events or naming the different stories being told about the events; *critique* what is going on and notice contradictions in what is being espoused to what is actually being lived; and *put into practice* to frame this approach so that using CMM and the communication perspective is accessible. CMM can be used in partnership with the L?V<3 and Reflective Matrix Models as tools for teams to use in sharing information and worldviews with each other and making explicit their communication processes and types of social worlds they are creating within their teams.

Referring back to the scenario about Janice and her team, we can apply the four-phases approach of using CMM (Pearce, 2007).

(a) Describe: On a recurring basis, team members feel they are not being fully informed of departmental activities that could potentially involve them and they find out about these activities after they have happened or by chance before they happen.

(b) Interpret: In identifying the different stories according to the LUUUUTT Model of CMM, which surfaces the various stories in any given context to clarify what is known and what needs to be known (Pearce, 2007), the team can clarify these points as well; what story is actually being *lived* as compared to what is being *told*; how is this unfolding and what form is the *storytelling* taking, for example am I being directly notified or finding out by chance; what is *unknown* to me and maybe others; what is consistently being *unheard*, such as our need to be included; what is not being said and remaining *untold*; and what are the taboos that sustain certain information to be *untellable*?

(c) Critique: The L?V<3 model can be used here to structure the communication process to address the contradictions surfacing in the LUUUUTT in naming the stories, for example. This sets a constructive, non-blaming tone for the conversation.

(d) Put Into Practice: In this phase the Reflective Matrix Model can be used, so that team members have opportunities to do a process check-in, mid-way and at completion. It is a way of supporting and fostering more individual agency and group collaboration.

Capacity Building in the Work System

Individual personalities and the dynamics that happen within a team have a direct link to how they perform. Context plays a vital role in influencing team performance (Devine et al., 1999). Teams do not exist in a vacuum and instead are part of the organizational environment. If there is support for reflective practice and dialogic style of communication there is more chance it will happen in the work environment. In order for this core value to be

lived it needs to be modeled and that is where managers play a key role. People notice what others do. It is typically experienced internally and then we respond to it in our subsequent actions even if this is not conscious, as the *ladder of inference* infers (Argyris, 1993). The models and processes suggested in this paper, call upon team members and managers to use their agency to make more explicit the underlying assumptions and beliefs they hold about work and management to transform their perspectives that will result in an increase in productivity and improvement in quality of life in the workplace. In addition, there will need to be measures of accountability because this work is sometimes uncomfortable and encouragement will be needed to support staff members in adhering to these practices and processes.

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Recognition in the Work of Axel Honneth:
Implications for Transformative Learning Theory

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Introduction

The highly rational and abstract discourse of Habermas associated with democratic will-formation along with the rules for engaging in such discourses have influenced transformative learning theory. Communicative action and critical reflection are demanding activities. The conditions for engaging in discourse require adult learning capabilities such as the development of the capacity to be critically reflective as well as the ability to engage in "[…] critical dialectical discourse involving the assessment of assumptions and expectations supporting beliefs, values and feelings" (Mezirow, 2003, p. 60). These difficulties, at least in part, led to other understandings of transformative learning such as Boyd & Meyers (1988), according to Taylor (1998).

From the beginning Mezirow (1981) has closely allied transformative learning with the project of critical theory and democratic will-formation as outlined by Habermas. Jefferson, Marx, Gramsci, Dewey and Maxine Greene all note that democratic participation is an important means of self-development and produces individuals who are more tolerant of difference, sensitive to reciprocity, better able to engage in moral discourse and be more self-reflective (Mezirow, 2003, p. 60). Dewey understood that democracy "[…] necessarily emerges on the condition of an antecedent intersubjectivity of social life" (Honneth, 1998, p. 767).

Transformation theory has been critiqued on the basis that it does not have an adequat understanding of the social dimension of learning (Collard & Law, 1989; Clarke & Wilson, 1991) prompting clarifications and further development of the theory (Mezirow, 2003). The high level of rationality, the demands of critical reflection, the developmental dividend of democratic engagements and the much critiqued individualism of Mezirow's understanding of learning can be better understood by a study of Axel Honneth's work. This paper will explore the ideas of Honneth as a way of developing a dialogue about these issues.

Honneth and Critical Theory

Axel Honneth, originally a student of Jürgen Habermas at Munich, is now the Director of the Frankfurt Institute for Social Research. He works to enhance the project of emancipatory struggle for a more just society. He expands the key insight that human development can only be achieved intersubjectively by emphasizing the key role of recognition in this process. He sets out to refocus critical theory by "[…] grounding the theoretical and normative justification of intra-mundane social struggles for recognition upon an understanding of personal identity formation" (Zurn, 2000, p. 115). He locates the motivation for emancipatory critique within the domain of ordinary human experience. Habermas (2002, p. 208) does not think that this recognition paradigm involves a shift from his own work. Distortions in communication are for Honneth forms of disrespect and the need and desire for recognition precede communication. But his theory relies less on cognitive rationality, calling for "[…] critical theory to focus on a term that has a decidedly subjective, non-economic, psychological and cultural character" (Alexander & Pia Lara, 1996, p.129). The communicative turn of Habermas has become the recognition turn of Honneth (1994, p. 262) in this the third generation of critical theorists.

Recent conflicts and crises, particularly in Europe (Greece, Ireland,) and in North Africa) indicate that as long as people are denied the recognition they deserve, society will be

normatively deficient. This is central to Honneth who, building on Hegel, emphasises not the struggle for self-preservation but the struggle for the creation of relations of mutual recognition as the pre-condition for self-realization and for the kinds of conversations that are democratic and understood as communicative action. Cognitive rationalism, he argues, with its emphasis on undistorted communication, is too cognitivist, too rationalistic and too abstract (too Kantian). It is this recognition turn in critical theory that I see as having implications for communicative action and transformative learning. According to Erman (2006) mutuality (as in mutual understanding) when used by Habermas (1996, p. 106) means that we strive toward mutual understanding as long as we follow the rules of discourse. The subject owes its constitution to its relationship with others and autonomy can only be realized in intersubjective dependency. Mutuality is important for Habermas and so 'inter' of intersubjectivity is thickened and mutuality illuminates the very preconditions of communicative action (Erman, p. 378). Communicative action (and transformative learning) is always already more than the following of linguistic rules and involves mutuality and intersubjectivity. Honneth (1995, pp. 92-95) has built on the work of Mead who saw the intersubjective basis for personal identity development, and the ways in which a consciousness of one's own subjectivity emerges. The antidote to being too individualistic is in the very foundations of the theory of transformative learning that also relies on mutuality, if we listen to Honneth.

These ideas have had little impact on education, apart from Huttunen (2008) and Murphy (2008) but do have significant implications for transformation theory. These ideas have also been used as sensitizing concepts for researching the experience of non-traditional students in higher education (RANLHE); and for developing a critical theory of lifelong learning.

Honneth sets out to re-imagine the project of critical theory. He argues that:

[…] *the reproduction of social life is governed by the imperative of mutual recognition, because one can develop a practical relation-to-self only when one has learned to view oneself, from the normative perspective of one's partners in interaction, as their social addressee.* (Honneth, 1995, p. 92)

In order to achieve a productive relationship with ourselves (an identity) we require an intersubjective recognition of our abilities and achievements. This is the foundation of one's moral consciousness and of society as a whole. The struggle for recognition, based on the need for self-esteem and experiences of disrespect, explains *social* development.

It is by the way of the morally motivated struggles of social groups - their collective attempt to establish, institutionally and culturally, expanded forms of recognition - that the normatively directional change of societies proceeds. (Honneth, 1995, p. 92).

Though there are strong connections with the Marxist tradition of Gramsci and E.P. Thompson and frequent references to Adorno, Horkheimer and Benjamin he breaks with the established social and methodological premises of early critical theory. The historical context in which their work was developed has disappeared (Honneth, 2009, p. 219) and he argues that the hopes that sustained the early twentieth century workers movement, the appalling brutality of Soviet power and the fear of a completely managed society in Western Europe no longer shape the social imagination or provide useful coordinates for intellectual work. Critical theory can rely on social agents who can struggle against domination and misrecognition and in so doing assert their identity (Honneth, 1995, p. 170). Individuals engage in struggle for recognition as part of the recovery of basic social conditions that are essential for them as human beings. This speaks directly to the conference theme.

Honneth and Recognition

Recognition in Hegel's early writings is the starting point for Honneth and in the story of Master and Slave:

> [...] *the Lord achieves his recognition through another consciousness; for in them, the other consciousness is expressly something unessential, both by its working on the thing, and by it dependence on a specific existence. In neither case can it be lord over the being of the thing and achieve absolute negation of it. Here, therefore, is present this moment of recognition, viz. that the other consciousness sets aside its own being-for-self, and in so doing itself does what the first does to it.* [...] *But for recognition proper the moment is lacking, that what the lord does to the other he also does to himself, and what the bondsman does to himself he should also do to the other. The outcome is a recognition that is one-sided and unequal.* (Hegel, 1998, p. 116)

Honneth argues that identity formation is an intersubjective process of struggling to gain mutual recognition from one's partners in interaction (Zurn, 2000, p. 116). This leads to the development of three different relations to self and the intersubjective processes of learning to view oneself, from the normative perspective of one's partners to interaction are the media through which individuals become who they are, and within which social forms of life are continually maintained and reproduced (Honneth, 1995, p. 92). Full human flourishing is dependent on well established ethical relations, of love, law and ethical life achieved through the struggle for recognition and take place in the family, civil society and the state. Each corresponds to three levels of relation to one's self.

Honneth argues that in modern society there are three differentiated recognition orders and:

> [...] *three levels of increasingly more demanding patterns of recognition, and an intersubjective struggle mediates between each of these levels, a struggle that subjects conduct in order to have their identity claims confirmed.* (Honneth, 1997, p. 21).

Recognition, a simultaneously individual and social need, requires love in the family or interpersonal sphere in order for the child to develop self-confidence. Recognition of the autonomous person, bearing rights in law, is the basis for self-respect. And the formation of a co-operative member of society whose efforts are socially valued leads to self-esteem (Honneth, 1995, pp.92-130). The theory is layered, and also stripped of some of the metaphysical abstraction of German Idealist philosophy by an engagement with sociology and the psychology of Mead and the object relations theory of Winnicott.

The first form of relating is self-confidence, established and developed in the relationships of friendship and love. If one experiences love an ability to love one's self and others is developed. One is capable of forging an identity by receiving recognition from others. Without a special relationship with another it is not possible to become aware of one's own uniqueness and so develop a positive image of one's abilities. Only by being recognized can we achieve an identity. In the language of Erikson (Honneth, 1997, p. 26) these are the relationships that create trust through being accepted and recognized. They support the expression of ones' needs without fear of rejection or abandonment. If this essential ingredient of development is not available, or a negative message about self-worth is given, then the outcome is a potential hiatus or missing piece in the personality that may seek and find "expression through negative emotional reactions of shame, anger, offence or contempt" (Honneth, 1995, p. 257).

The second type of relationship to self involves self-respect, when a person in a community of rights is recognized as a legally mature person. One is then accepted as having an ability to participate in the discussions of the institution concerned, for instance state or organizations. Respect is shown to others by relating toward them as having rights. This form of self-relation is self-respect. Without rights there is no respect. It is not just having a good

opinion of oneself but a sense of possessing the universal dignity of persons as morally responsible agents or as one capable of participating in the public deliberations we know as discursive will-formation. The price paid for the absence of this recognition is the absence of autonomy.

Forms of Relating to Self (stages of identity development)	Contexts in which one Develops ways of Relating to Self (or forms of social organization)	Forms of Recognition	One can…	Forms of disrespect
Self-confidence	Relations of friendship & love. *Personality*	Parent secure attachment of love and care	Care	Neglect, abuse, emotional neglect
Self-respect	Recognized as autonomous person with rights. *Social Organization*	Legal rights	Recognize legal rights	Violation of legal, civil, human and employment rights
Self-esteem	Performance of one's freedom and autonomy through work = how the community values one's contribution. *Culture*	Community of practice, respect & solidarity	Recognize contribution of others	Bullying, ignoring, excluding, constant negative feedback

Table 1. Forms of relating to self as understood by Honneth

The experience of being honored by the community for one's contribution through work leads to the third form of self-relation he calls self-esteem. People with high self esteem will reciprocate a mutual acknowledgement of each other's contribution to the community. From this grow loyalty and solidarity (Honneth, 2007, p. 139).

It is not surprising that corresponding to the three forms of respect there are three forms of disrespect that serve the function of explaining historical struggles for recognition:

Experiences of disrespect serve as the moral motivation for individuals to struggle for expanded relationships of recognition by highlighting the defects in extant social arrangements. (Zurn, 2000, p. 117)

If people are denied rights their self-respect may suffer and if one's way of life is not recognized or respected then damage is done to one's self-esteem. For these reasons abuse, insults, ignoring people will not only be an injustice but injuries are done to their identity. Embedded in the structural logic of the three forms of respect and disrespect are three different forms of moral claim, to be recognized as the autonomous and unique person one is (Honneth, 1995, p, 131). It is these claims that are raised when individuals or groups struggle to overcome violations and injustices and other misrecognitions. When disrespect is experienced as a violation of universal norms the motivation is possible for collective political action for change. The possibility of realizing one's needs and the possibility of identity development depend on the development of the three modes of relating that in turn can only be achieved intersubjectively.

Implications and Discussion

Few of the implications of these ideas have been addressed in the literature of adult education and the discussion here is to outline (rather than discuss fully) the possible implications.

Understanding Adult's Experience of Self-confidence

Adults frequently frame their experiences of returning to education in narratives of increased self-confidence. These ideas of Honneth enable us to understand better (or interpret) that closely connected to the experience of increased self-confidence there is a development of one's identity based on increased self-recognition. While it may be interesting to assert this connection it provides an important research agenda to reach a better understanding of the experience of self-confidence.

In a recent EU funded research project the recognition theory of Honneth was used as a sensitizing concept for understanding the experiences of non-traditional students in higher education (RANLHE). The narratives tell of a significant number of students in higher education who have stories of increased self-confidence and esteem. Not only do they hold education, teachers, well-educated and articulate people in high esteem but they want to be held in high esteem themselves. They look to higher education to redeem this search for recognition. Typically one student told her narrative as:

> *"When you are working class, you look for esteem [...] we held teacher, priest and garda* [police] *sergeant in esteem. I had the perception that these are positions of recognition. I was probably looking for that."*

Such a pursuit is a process of identity development and increases the forms of respect and recognition that are available to the student. The way in which these are bestowed on the student imply that there is a social dimension as a society or community is, through the validation and qualification of higher education, acknowledging and respecting the individual in ways that issue in increased social solidarity and respect. This is a process of identity development and transformation.

This raises the possibility too that lifelong learning can be redefined as a more basic human need and that it has a personal development and social solidarity outcome remarkably different to the dominant economic take on lifelong learning.

A New Dimension for Transformation Theory: An Antidote to the Individualistic View

Communicative education or transformative learning are critical of presuppositions; aim to create an ideal speech situation in which the force of the better argument is the only force and in which all have full and equal rights to participate in a discursive form of democratic will-formation. Respect is the essence of this approach to learning.

In order for one to be able to engage in the discourse associated with transformative learning we can now, by an extrapolation from Honneth's theory, assert that the formation of a democratic discussion requires three forms of self-relation. We need caring and loving individuals and these are produced through and by those with self-confidence. It requires a good recognition of the reciprocal nature of legal rights and, as one might anticipate, only a person who possesses self-respect (the capacity to know one's own rights) can recognize the rights of others. And thirdly, a democratic society requires the reciprocal recognition of work. Again, only a person with good levels of self-esteem can recognize the contribution of others. This so called recognition turn in addition to the communicative turn of Habermas suggests strongly that the high rationality of the often critiqued version of transformative learning is 'softened' by this understanding of the recognition that underpins democratic discourse. If care and self-confidence are learned originally in the family and self-respect is the product of schooling and education one is led to ask how in a modern world one can acquire self-

esteem. It may be achieved as part of the normal interaction between adults in a functioning society but the thought is also worth exploring as to whether the achievement of transformative education is capable of contributing to self-esteem. Now the possibility of answering the original question of this paper about how adults express the experiences of returning to learning as an increase in self-confidence, self-respect and possibly that of self-esteem – all crucial for the formation of a functioning democracy. The difficulties associated with both the high level of rational discourse and the challenges of critical reflection are based on something much nearer the normal every-day experiences of adults – the struggle for recognition.

Without altering the importance of communicative action or of critical reflection there is now the possibility of reframing some of the critiques so that rational discourse is seen as based on an interpersonal process of support and recognition that build self-confidence, self-respect and self-esteem. It is important not to sink into a sentimental subjectivity but build this understanding as an antidote to disrespect; a precondition for rational discourse and a 'softening' of the sometimes cold rational debate without loosing its rigor or ambition to remain within the tradition and agenda of critical theory.

The individualism of the processes referred to by Habermas and Mezirow as discursive learning to which some critics refer is now also reframe as fundamentally intersubjective process of mutual respect and recognition. These relations of mutuality are preconditions for self-realization. Recognition and emancipation are connected and recognition becomes the foundation on which communicative action and emancipatory learning are based.

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Metaphors, Stories and the Making of a Satisfying Theory: Transformational Learning for Professionals in Education

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Abstract: The paper addresses the role of metaphors in continuing education as aesthetic representations of experiences and doorways to theory. The making of a dynamic satisfying theory through a 4-step spiral is focused as an individual/collective process of transformation.

"What is a meta-for?" This joke by Gregory Bateson (1977) transforms a question aimed to definition in another kind of question, regarding presuppositions. It shifts the focus from the "object out there" to the map, or better its effects in life, cognition and communication. A metaphor reveals and provokes many transformational effects, if used – intentionally or not – in communicative situations, especially those communicative situations, that we call "teaching" or "training", where adults are involved in developing new perspectives and actions. My practice entails the aesthetic representation of experience – metaphors, stories, images – as a way to open possibilities for thought and action.

A Journey into Metaphor: on the Tracks of Gregory Bateson

Gregory Bateson explored the role of metaphors throughout his life. I will track here the development of his ideas to show just how complex the role of aesthetic representation is. Metaphors are not only a "tool". We live by them (Lakoff & Johnson, 1980), even if rarely aware of it. The common definition of a metaphor as "[…] a figure of speech in which an implied comparison is made between two unlike things that actually have something in common" somehow trivializes its essence and role as a form of thought. For most vocabularies, a metaphor expresses the unfamiliar in terms of the familiar, or something that cannot be said in clear terms. Very often it is considered provisional, a tool to be abandoned as soon as we can gain a better statement. If objectivity is a value, then metaphoric thinking must surrender to other forms of thought.

In "A theory of play and fantasy" (1955/1972), Bateson explored that "twilight area" where art, magic, and religion meet, and where humans lean on "the metaphor that is meant", for instance the flag they are ready to die for. In this area, the distinction between map and territory is erased and humans are similar to other mammals, for whom communication is an innocent way to signal *one's position in relation to others*. "Metaphoric actions" (Bateson, 1966/1972) are behaviors that comment relationships. An action can be a meta-for a relationship.

In "Style, Grace and Information in Primitive Art" (1971/1972), Bateson gives an epistemological foundation to his way of observing: an aesthetic method for observation. His *abductive thinking* - a "third way" beyond the deductive/inductive polarity - brings forth an anti-dualistic, aesthetic and embodied view of knowledge.

What is Bateson's question in this paper? He strikes up by claiming the "search for Grace" as the main problem of Mankind. Humans have lost the simple animal naturalness in communication because their behavior is corrupted by the fallacy of purpose, control and self-knowledge. Dualism of mind and body dooms human relations and life. Art is then a way to re-integrate the divided parts of the Mind. Conscious and unconscious processes, heart and brain, emotion and reason are composed in art. "Every picture tells a story", but what story, and *whose*? Our cultural habits impel us to think that the story is in the *subject* (of a painting, a novel etc.) and belongs to a *subject*: the artist as an individual. These

presuppositions bring to underestimate the role of *codified information*: style, materials, composition, rhythm, technical ability, etc. Until we put all efforts in the (analysis/interpretation of) content, we are blind to forms, to the "pattern which connects". We miss *the fact itself* of representation.

The act of aesthetic representation is relevant for a theory of transformational learning: it is the basis for sense-making, for any conversation, for intelligent understanding. We need a shift in our idea of "interpretation": from the analysis of the contents to the ability of "seeing", i.e. recognizing forms and relations.

Bateson does not look for the meaning within the message - "what does the author want to communicate?" - but for the meaning in the inter-play of forms at different levels. What may be celebrated and disclosed, about the relationship of the author with oneself, the culture, the world he/she lives in? What does this artwork generate in the ongoing communicative process, at many levels?

Meaning is not intentional or controlled by the author: the essence of communication, then of cognition, is to create redundancy and a reduction of randomness. It builds cognitive and perceptive habits, automatic expectations that structure our "known" field. This happens unconsciously. The prejudice that the unconscious should become conscious is wrong. The victory of conscious thinking over the "primary process" would not be an advantage.

The term "aesthetic" refers to our senses: the participation of the whole body in knowledge and communication is crucial. As Isadora Duncan, the famous dancer, said: "*If I could tell you what it meant, there would be no point in dancing it*" (Bateson, 1971/1972, p.137). Some messages cannot be communicated by words, because a total translation from lived experience to words is not possible, not even desirable. So, metaphors tell us something about the boundary between conscious and unconscious, the real and the possible, rationality and imagination. At the same time, they are doorways from one side to the other: ways to cross the boundaries. When we experience art, we feel harmony and Grace. Reading a Balinese picture, Bateson (1971/1972) shows composition and connection between control and abandonment, technique and creation, observation and resonance. The world "out there" is, in fact, no more "out there". A relationship is (re)created between the perceived and the perceiver.

So, we have a problem of translation: how is it possible to put an experience, emotion, or feeling into words, into categories, into linear sentences? In the primary process there is no category, no negation, no time. Objects and persons are not identified as such, but as relationships. Emotions and feelings are structures of relations. They may be better represented with images than with analytic descriptions and explanations. It is a pity that someone decided to give names to feelings. This conceals their dynamic/relational quality. Emotion is always *more* than its name. The culturally biased attention for its intensity, writes Bateson (1971/1972), keeps us ignorant regarding its form.

Our body uses *iconic* communication: it shows the feeling that has to be expressed through a gesture, a voice, a position. To display, hence "to see", are simple acts, far from the intellectual habit of speech. When we practice with aesthetic languages, we learn to communicate "positively", i.e. without negations. We learn to celebrate our experience of "what is there". This is a revolutionary transformation of frames, in some cases.

Bateson suggests the "corrective nature of art" (1971/1972, p. 144), as it "takes care" of the partiality of our conscious truths, ideas, and representations. In fact, they always contain some distortion of a larger ecology of ideas. We are only able to perceive a limited arc of a wider circuit. To honor the systemic nature of the Mind and the World, we are obliged to draw on art, dream, stories and metaphors. Pure rationality, guided by purpose, problem solving, control, creates "pathologies" (Bateson, 1969/1972), and destroys life itself,

as life depends on complex entangled circuits, while rationality inevitably acts lineally, based on those poor delimited arcs that are available to human perception and action.

Briefly, the aesthetic representation of experience keeps human wisdom alive, by correcting an excessively purposeful understanding of life. Both the creation and contemplation of a piece of art are ways to nurture wisdom. This demands, however, a discipline of sight: we have to drop content-based interpretation, refresh our views, look for wonder, and open our minds to other ways of thinking.

Bateson brought great attention to formal analogies that seem to cross disciplinary boundaries. For example: botanic, anatomy and grammar seem to show the same patterns of relations, while their objects differ. Interdisciplinary studies are needed for addressing these analogies.

A big turning point in Bateson's work appears when he begins to integrate all his ideas in the effort to definitely overcome dualism. *Angels Fear* (Bateson & Bateson 1987) shows a trial to compose abductive thinking *and* language: they do not need to be contrasted, in fact, as if verbal communication were only logic and anti-metaphoric. The world of Creature is metaphor-soaked. *We are such stuff as dreams are made on,* Prospero says in Shakespeare's Tempest. Even verbal communication is made of metaphors, as also stated by Lakoff and Johnson (1980). When it is dressed in words, a metaphor bears the typical features of verbal language. This makes it the concrete link between biologic and linguistic domains.

The final act of this Batesonian journey in the world of metaphor is his last concept of "Our Own Metaphor" (Bateson, 1977), i.e. what we are able to perceive about ourselves (microcosm). We use it all the time to structure our perception of the world. The microcosm becomes the most appropriate metaphor for the macrocosm. The aesthetic perception of the world is our method to understand it, using analogy. The Self is then a metaphor representing the heart of a network of relations/metaphors through which we recognize the world and interact with it. The experience of "oneself", and the possibility of representing it, talking about it, developing knowledge and action with others in relation to it (*who am I, and who are you?*) is the essence of human communication (and education).

The Spiral of Knowledge: A Practice in Adult Education

I describe here a form of participatory research I use in contexts of education and teaching, social intervention, counseling and guidance, therapy, where the aim to accompany transformation through the development of personal *and* collective theory-and-practice. While experience is, at some level, personal and singular, any representation of it happens in codified communication – hence, in the social and cultural world. Collective processes are then necessary to develop local theories that orient our action in the world.

Participatory research demands reflexivity, critical thinking, management of conflict and the development of differences in the group. The whole process – a complex, circular, relational process of theory-and-practice building – is represented by a "generative spiral of knowledge" (Formenti, 2008, 2009), where four steps are repeatedly proposed to the learning group. They are:

- ✠ authentic experience
- ✠ aesthetic representation
- ✠ intelligent understanding
- ✠ deliberate action.

This movement is meant to create a generative transformational circle between practice and theory, experience and meaning. A "satisfying theory" (Munari, 1993) is a composition of concepts, values and actions that are considered – at a certain point in life (1) – as good, beautiful and worthwhile, from different points of view (cognitive, emotional,

practical, ethic, aesthetic...), by a subject or a community. A collective Mind is generated. In Bateson's terms, the Mind is not "inside" the individual, neither it is separable from the body or the context.

The prevailing view of learning as individual and self-managed reinforces individualism and the solitude of the many. It perpetuates an epistemological error that can be fatal for Mankind.

The format here explored tries to create composition, not polarity. The frame of participatory research, also inspired by co-operative inquiry (Heron, 1996), is aimed to build a satisfying theory through the sharing of personal, experience-based and emotionally relevant knowledge. Aesthetic representation is used to make this knowledge available for communication, reflection and transformation.

The development of a theory of oneself as a professional, of one's clients and contexts, is crucial in vocational and continuing education. Stories and metaphors are then not only legitimate forms of knowledge, but the very basis for learning.

An important aspect is that only a very little part of learning happens in purposeful, rational and controlled ways. The transformation of human systems (be they individual or collective) is driven by complex and somehow mysterious processes, not under our control. The concept of transformation we are referring to is coherent with Mezirow's theses (1991) regarding learning as the development of understanding, and specifically the relationship between pre-reflexive processes of learning and the development of understanding in language, where reflexivity plays an important role.

"From Experience to Shared Knowledge: Educational work with the Family"

I will briefly describe a workshop, which is titled "From Experience to Shared Knowledge", involving professionals in family education and social work. The workshop is structured in 5 meetings, 4 hours each. The participants (18) work in educational services for the family, with different roles. Some of them meet with families in their homes, some work in houses for single mothers with their children, and others work only with children/adolescents, and occasionally accompany them in protected visits with family members. One of the participants is working in an oncology pediatric ward. Another is a community planner. None of them considers him/herself as an expert of the family, as their work is focused on the single individual (normally the child), or on specific aims.

A better knowledge of the family is then a learning objective of the workshop. Other objectives are: to enhance practices of educational work with families, to bring attention to professional relationships with parents, and to build a shared view among these professionals.

I cannot develop here the theme of family education and its links to adult and lifelong learning (see Formenti, 2000, 2010). I will only say that educational work is often based on hidden, common-sense, sometimes prejudicial premises. Life-experience and informal education are the ways people learn about the family. What does it mean "to take care of the family" in professional terms? First of all, it means a re-education of our sight. Most educators tend to see and think in linear and granted terms. The workshop is aimed to create attention and awareness of the already existing theories and perceptive habits - about the family, about the educator's role and about educational services. All the participants bear experiences about the "objects" of the workshop; what is necessary here is to voice and legitimate them, and question their frames using reflection. The first step, in this process, is to make contact with one's experience and give it an aesthetic representation.

Aesthetic Steps in the Workshop

During the workshop, metaphors and stories are used in many different moments. A discussion follows each, with the aim to build a common understanding, by a recognition of the different forms/positions and their composition in a meaningful whole.

(a) The "starter" is a collection of 20 photographs (beautiful images of the Earth taken from the sky, see Arthus-Bertrand, 1999). Each participant chooses an image to represent his/her idea of "working with families", and gives a metaphoric title to it (2). The discussion brings to a "map" of different ideas in the group. In this conversation, personal theories are voiced and mobilized. Some experiences are shared. The professionals are very involved: they talk about their feelings, put questions to each other, and signal risks: a good quality of communication and sense-making is raised.

(b) Each participant is invited to write a story about a meaningful experience with a family. This biographic and experiential writing is done in the time between the first and the second meeting. The stories are then read aloud in the group.

(c) Each text becomes the starting point for a new search. By underlining words/phrases and composing them in a new text, each participant offers a reading of the story. These different compositions bring multiple visions of the same story. The complexity of the narrated event is honored: different versions/interpretations are possible (and what a surprise for the author!). During the discussion, prejudices and frames are revealed and reflected upon.

(d) Another kind of search is started by writing a poem about a story. We follow the rules of "*Petit Onze* (Little Eleven)", a surrealist method consisting in the creation of a poetic text formed by eleven words (1-2-3-4-1). This aesthetic representation brings the group in a context of play. Positive emotions are shared. Some participants are astonished and become uncertain about what is happening. This is a generative moment in the workshop.

(e) During the following two meetings, the main focus is on the Collective Mind and the phase of "intelligent understanding": stories are now analyzed in little groups, following some reflexive questions: Which theory is expressed here, about the family? And about the educator's role? Which idea of "taking care of family links"? The participants are engaged in the process of transforming their experience into a "satisfying theory". What is evident is that families are seen differently in relation to the context where one meets them. Many participants become deeply reflexive about their own views.

(f) The last meeting enters the fourth phase of the spiral: deliberate action. Each group must develop a list of actions that "take care" of family links. They are invited to keep in mind the stories they have collected and analyzed, to avoid generic actions, and be very specific and concrete in their lists (3).

(g) To finish: each group must draw a blazon for their service, containing a symbol, or a composition of symbols, and a motto. They are very active in this phase and enjoy it a lot. They go very deeply into a discussion of the values of their work. What is really good, and always amazing for me, is that they look for *coherence* between the stories that have been collected, biographic experience, theories/values, and the whole process they are participating to.

(h) (Self)evaluation is made with a reflexive questionnaire, proposing open questions while the answers can be written in a free, narrative way. They explore learning in three areas:

- Outcomes: personal learning, awareness, knowledge of the others, changes.
- Process: personal participation, quality of listening, satisfying/dissatisfying aspects, methodology.
- New questions/educational needs: about practice, theory, methodology.

The results are very positive: all the participants had a great engagement; most of them recognize some learning, at different levels. Many appreciated aesthetic methods (images, stories and drawings), as "fascinating, tiring, stimulating, dispersive," "efficient and productive," and "a way to bring more fluid exchanges between professionals." A weakness of the method is that the theories that have been shared are seen as "not enough systematic and clear."

In my view, the outcome of this process is twofold: on one side, each participant develops "My own theory", i.e. a composition of biographic fragments, between memory, imagination, and reflexivity. It brings relevant understanding of professional "life" (role and identity, relationships, crises and losses, desires and passions). On the other side, "Our own theory" is a richer and more complex outcome, written by many hands, developed and composed through discussion. This is more difficult, a true challenge somehow.

I never take results for granted, in these processes: they demand strong commitment, authentic involvement, deep and safe relationships, a "transitional space" (West, 2007), as well openness to the idea that (professional) learning is wider than purely cognitive and rational. Difficult learning always brings emotions, conflict and crises. *Composition* is not only a cognitive matter. It is relational. But when it works, people feel good, cared.

This kind of transformations appears urgent and necessary, when we try to develop in educators such professional skills as "listening", "emotional self-awareness", "caring", "creativity." Is it also a way out from some problems of our time?

Notes

(1) A local theory is historical, provisional and contextual. Briefly, it is always located in time and space.

(2) Some examples of these titles are: "Two worlds and a path to be done together", "We are drops of water falling on scorching stones", "To be able to leave, we need a form allowing the journey", "Each season transmits its own feeling", "Where are we going to?", "Everything is a sort of equilibrium above madness", etc.

(3) The lists are indeed concrete. As an example, the group of "domestic aid" identifies as good actions: when mother and son are fighting, bring attention to something beautiful, or offer a model yourself with a concrete gesture (e.g., a hug), to talk is not useful, better to do; when a situation appears static, ask about family memories: they create a sense of time and movement...

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Facilitating Transformative Development Leadership: A Case Study Reflecting on Learning for Social Action

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Abstract: This paper examines transformative development leadership education in the context of international development and collaboration to further develop our understanding of leadership education that engages meaningfully with community action. The study describes methods used in a foundational program for community development leaders.

The presenters of this paper work in an adult education institution with a long history of community leadership and community development education in an international context. Each year, the Coady International Institute conducts a number of educational programs, including a five month residential diploma program for community development leaders and social activists primarily from the Global South who are offered scholarships to come to our small campus in rural Nova Scotia, Canada. We strive to foster a unique transformative learning community in terms of course content, program structure and principles and processes. We endeavour to build genuine and reciprocal learning relationships with students while encouraging reflective practice and developing the courage to act based on a transformed vision.

As we reflect on our practice in this context, we consider our own interests and struggles on the very concept of leadership for community-based action, how our practice supports the transformative leadership learning we envision, as well as how we reflect on the effectiveness of our practice.

Context

This model of leadership learning is close to our own history, vision and practice for adult education. The Coady International Institute's existence is directly linked to the Antigonish Movement, a grassroots movement working for social and economic justice in Eastern Canada during the 1920s-40s. Mobilized through the Extension Department of St. Francis Xavier University (St.FXU), the movement brought together two development models gaining momentum at the time, adult education and economic co-operation. The Extension Department leaders included St.FXU's activist priests and educators Moses Coady and Jimmy Tompkins. Several comprehensive surveys of this history exist, the most immediate of which is Moses Coady's own account in 1939, *Masters of Their Own Destiny*. Extension Department staff would travel to impoverished rural fishing and farming communities and to industrial coal mining areas in the region to assist communities mobilize for change. Mass meetings to discuss the oppressive working and living conditions were followed by the invitation to form study clubs. The study clubs were the crucibles that enabled local people to gather together to identify the obstacles they faced, the resources they could build upon, and what they needed to do to mobilize and confront the challenges. Through this model a wide range of adult education programs, co-operative societies and credit unions were formed to assist communities increase their economic independence. Adult education was the engine that enabled people to share their knowledge, collectively build their expertise and gain the confidence to challenge the inequitable conditions they faced as workers, producers and consumers.

Moses Coady, the most visible leader of the movement, saw the strength of the movement in collective learning and action, not through individual leaders alone: "Coady's vision of social justice led him to question position, privilege and the responsibility of leadership, both locally and globally". In his view: "[…] a leader must be with, not above, the people. The people themselves, not the leaders, through programs of adult education and group action, would be the ones who would build the new society" (Bean, 2000, p.69). The day-to-day leadership was collectively enacted through the network of dedicated fieldworkers who practiced this vision of leadership and it was through mentorship (English, 2000) that community members learned the skills they needed to organize.

By 1944, the philosophy and values driving the Antigonish Movement were articulated by Harry Johnson in the following six principles:

1. The primacy of the individual (later articulated as the person)
2. Social reform must come through education
3. Education must begin with the economic
4. Education must be through group action
5. Effective social reform involves fundamental changes in social and economic institutions
6. A full and abundant life for all

These principles continue to guide and inspire our work today. A retired colleague describes today's Antigonish Movement at St.FX as a three-legged stool:

- The Extension Department continues to work in Eastern Canada working to strengthen community-based organizations and facilitate rural leadership programs for community development workers and activists;
- The Department of Adult Education focuses on an innovative self-directed graduate-level studies and research on adult education and community development;
- The Coady International Institute, responding to an original international interest in the Antigonish Movement, was created to focus on international development, and engages in education programs as well as action research and capacity building work with partner organizations in several countries, primarily in Africa, South Asia and the Caribbean.

Theoretical Framework & Method

As our programs are designed to create a space enabling critical reflection for social activist, transformative learning experiences often transpire. Our institute's programs have been, for decades, informed by Freirean approaches to transformative learning. As well, many of our students are familiar with local adaptations (such as Hope & Timmel, 1984) that challenge the ways dominant forms of knowledge suppress the desires and activism of communities. Through our programs, we aim to provide a transformative learning environment where community leaders cooperatively learn to become better development leaders. Fostering transformative learning or as Taylor (2009, p.3) suggests "teaching for change" is a practice of education that seriously challenges students to assess their value systems. It involves communicative learning through rational discourse and consensus building. The process begins with a focus on a review of an individual experience followed by a critical reflection on that experience through dialogue with others concerned. The ultimate purpose of "teaching for change", as argued by scholars, is for greater personal development and/or societal change.

We recognize the need to analyse evolving transformative learning and leadership theories to promote the same critical reflection in our own work that we ask of our students.

In an environment of increasing funding challenges and therefore increasing"efficiencies", it is a challenge to balance organizational priorities and carve out

the time to foster such critical reflection. Preskill and Brookfield's (2009) model of learning leadership is helpful in our context. Taking issue with prevalent management discourses of leadership, Preskill and Brookfield propose a leadership learning model that is attentive to the reality of collaboration and engagement necessary for effective leadership in the cause of community action and social change. They argue vigorously that learning is central to leadership for social justice. Preskill and Brookfield identify a series of learning tasks to help foster a leader's awareness, commitment, and practice. Developing talent in learning from others, analysing experience, and always questioning are key tasks necessary for collective leadership. They equally value the importance of learning democracy, creating community, and "[…] learning to sustain hope in the face of struggle" (pp. 15-18).

As Johnson-Bailey and Alfred (2006) stress the necessity for educators to understand their own transformative learning processes, we are attentive to our roles as both learners and facilitators in this context. The authors' description of what this looks like in the classroom is of particular relevance for us:

> *What we are setting forth is that we try to provide a classroom setting where we engage with our students, our co-learners, in critical reflection, critical thinking, reframing questions, deconstructing issues, and dialogue and discourse. Often in this setting we and others are renewed and transformed in the struggle* (*ibid.* p.56).

Data for the analysis that follows were collected from our own reflections, debriefings, course material, student evaluations and organizational reports. Course evaluations continue to be a critical tool for monitoring the relevance of educational design, methodology, content and learning environment. Feedback is collected through participatory discussion as well as formal, statistical anonymous forms. Each certificate and Diploma course is evaluated as soon as it is completed, and the Diploma includes mid-point and end-of-program critical reflection workshops designed to assess immediate learning as well as plan for application upon return.

Analysis of Our Model

Each year the Coady International Instititute offers, in addition to a range of short certificate programs, a comprehensive 19-week residential Diploma in Development Leadership program for 50-60 development practitioners primarily from the Global South. This is not an 'entry level' program as applicants must have substantial development experience and be actively working with organizations such as community groups, NGOs (non-governmental organizations), and social movements; or intermediary organizations such as international NGOs, donor or government agencies. The courses are designed to enhance students' existing development experience through: peer-learning, self-reflection, critical and creative thinking, practical skill development and study of theoretical context grounded and tested in field reality. Courses are facilitated by experienced practitioners at Coady, and are often co-facilitated by development professionals from the global South. This diverse and rich range of experience among students provides much energy and context to the program's content. To address the challenges of working with such diversity, the program begins with an intensive four-week "foundations institute" to explore concepts of transformative adult education and leadership from the personal to the societal, followed by individual and collective reflection on their own path of learning and leadership. This is followed by fifteen weeks of courses focused on various aspects of citizen-led development, from community economic development and livelihoods to advocacy, peacebuilding and community health development. There are reflective spaces in between for individual and group evaluations on both the course content and the pedagogical processes used in the class. From many pedagogical tools and processes at our course, in this section, we choose to examine four to highlight some of the methods we use in the classroom.

Storytelling

Life histories and other narratives are used — both through documentary films and the students' sharing of their own experiences, though it can take time to build the trust required for people to share details, given the challenging situations many of them face in their work and lives. Our colleagues have reflected on the issues, and recognize the "tricky" aspects of sharing stories and warn that the power of story "[…] can be lost if they are used narrowly or instrumentally" (Gladkikh & Lee, 2007, p.1). Yet, they remind us that storytelling has been at the core of our practice, from the time of the Antigonish Movement through to today, and that story specifically recognizes and gives space to the knowledge and ideas students bring to the classroom. The use of story touches on several of Preskill and Brookfield's learning tasks, as this sharing requires students to come to recognize each other's knowledge once they realize that there will be no lectures. Those who come from a very structured educational background can take some time to adjust to their learning expectations. Some are often more comfortable with the term "case study" as opposed to "story" when sharing their personal or organizational experiences.

As facilitators, the use of story forces us to be just as open and flexible as we expect the students to be. Our colleagues, Gladkikh and Lee (2007) stress that it can be uncomfortable for facilitators to trust in the process and allow different leads to be followed than the expected outcomes. They state that the point of story is to embrace that unpredictability as too much prescription can undermine the desired goal: "How people address the issues raised in the story will vary, but it will defeat the purpose if the point of the story is to illustrate something that has already been organized or determined ahead of time" (p. 11).

Frames and lenses

The collaborative sharing of stories can provide entry points to reflect critically on social justice as students must confront their own unexamined prejudices regarding other cultures, religions, abilities, gender and so on. Notably, the process of what we will call here "frames and lenses" is the one aspect of the foundations program that is identified by almost all of the students as one of their primary learning from the course.

Unpacking different frames of development: As all the staff and students are involved in development work because we believe that change is possible and desirable, explicitly or implicitly, we are guided by a framework or a worldview of development. That is, our individual values and belief systems drive and frame the way we approach social change and the work that we do daily. It is therefore, necessary that through our education we unpack some of these different frames, values and ideas that influence our approach. We begin by challenging students' values, and those of our own, in doing development work, whether we believe there are objective truths, rights and wrongs in the world or whether there are multiple truths or frames of looking and relating to the world that are constantly evolving. Through different exercises, these are some of the questions we raise for reflection and discussion:

- What is our individual's philosophy of development?
- What principles or models speak to us personally and why?
- What are the various influences that have shaped our values?
- What are the turning points in our individual lives that have shaped our values?
- How do we think social change occurs?
- With which writers, visionaries or leaders do we identify with and why?

Upon a thorough process of discussion and reflection, we contrast different streams of thoughts that emerge from the discussions. We, then, try to unpack each category in terms of

its underlying assumptions and how the concept of social change is treated in any one of the particular categories presented. In this discussion, some of the leading questions are:

- What are some of the values in this philosophy?
- What kind of change is seen to be necessary?
- What are the underlying assumptions about change?
- What is suggested needs to be done to bring about change?
- At what level is it suggested that change should occur? (individual; community; organization; economy; nation)
- Who drives the change?
- How are the people treated in this process? (objects; participants; drivers)
- To what extent is this school of thought/philosophy of development realized in practice?

A challenge with this exercise is that it can be an unsettling experience for people whose deeply held views may be challenged. The exercise can feel rushed in a short time frame when people need more time to adjust to a profound "disorienting dilemma" (Mezirow, 1991) this exercise might create. Also some students tend not to prefer to share their thoughts during this exercise with other peers.

Multiple lenses, multiple narratives: Having reflected on their frames, students are next asked to analyze stories — primarily using documentary film — through different lenses of gender, sustainability, livelihoods, and class. Through narrative texts, stories, life histories, and documentaries students identify with characters and are encouraged to question cultural assumptions and deeply held beliefs in the context of the story and in relation to their own realities. They are also asked to recreate stories based on different sets of assumptions or under different cultural circumstances. Reliving stories through different lenses has proven to be a great way to encourage critical reflection; consequent sharing and group discussions significantly enhance students' awareness of social, cultural, political, or in other words power, relations within communities. This, we believe, is a critical first step, often overlooked, in strategizing for social change.

Intense experiential activities

Serious games and role plays are also used as catalysts for critical reflection; encouraging more holistic and direct learning. One consequence of direct and experiential activities is emotional engagement further prompting critical reflection. We also allocate time to collective reflection and sharing on the process; probing questions on the behavior of each individual through the game. This post-activity exercise has often engendered deep discussions on individuals' motivations and group behaviour in social change processes, especially in the context of limited availability of resources. Often, students come to the understanding that uncritical focus on serving self-interest, even if it is mandated by the rules of the game, creates much disharmony within the community, leading to a lose-lose outcome.

Mapping change

To develop an understanding that the change process begins with the individual and also that self-change occurs through self-exploration within and through collective social pursuits, students are involved in guided meditations using life-mapping exercises that help them explore relationship between motivation, self-esteem and happiness. Also, another set of exercises are introduced to explore and examine the barriers and supports which either disable or enable people to live up to their potential as individuals with particular gender, cultural, and class attributes in our contemporary society. Having explored the individuals' motivations and the social context in which one has to participate, through role plays,

students are instructed to act, react and reflect on the impact of different leadership styles on mobilizing and organizing people, communities, and groups. They are broadening their perspective by developing a better understanding of their own situation and experience through having it perceived through other people's eyes. This strengthens their ability to respect, appreciate and nurture the existence of different voices in their communities.

Summary and Conclusion

In our Foundations course we emphasize leadership from the personal to the societal. Beginning with students as individuals, the course focuses on the knowledge, attitudes and skills essential to each student's leadership development. The course then progresses into group leadership, and looks at the meaning and activities of emancipatory, transformative adult education as a means to bring about the empowering leadership we wish to see in the world. The literature, as summarized by Taylor (2009, p.7), defines the purpose of transformative education either for greater personal awareness in relation to others, "[…] where the unit of analysis is primarily the individual", or its purpose is as much about social change as it is about personal transformation. Through our course, we tend to adhere to the principles of the former orientation; we aim to nurture a learning environment whereby students develop greater agency through increased power and political consciousness for an informed engagement in a practice of leading social change through community organizing and education, when they return home.

Through above-mentioned exercises and more, along the way, we promote and engage students in critical processes of questioning, analysing and reflecting on one's own beliefs and practices. Over the years, our graduates, through mobilizing and organizing communities, have hoped to promote tolerance; through encouraging participation in collective economic and social pursuits, have anticipated promoting confidence and hope and through their work as development leaders they wish to create communities of learning and practice. These attributes, we believe, correspond to the Preskill and Brookfield's (2009) framework of learning leadership.

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Crisis as an Instigator of Growth in Breast Cancer Survivors

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Abstract. This paper reports on a study that sought to understand the process of posttraumatic growth in a group of breast cancer survivors by examining their experiences through the lens of transformative learning theory.

Breast cancer definitely holds the potential to be a personal crisis. However, many women emerge from their breast cancer experience feeling as if they experienced posttraumatic growth (PTG), or personal growth resulting from their challenges. This paper reports some of the findings of a research study that examined the experiences of a group of breast cancer survivors through the lens of transformative learning theory.

Literature Review

The idea that traumatic life events can yield positive life changes has been a central message in many religions and philosophies for thousands of years (Tedeschi & Calhoun, 2004). Over the last several decades, systematic attempts have been made to better understand the phenomenon of positive changes following physical or psychological trauma. The term "posttraumatic growth" has emerged as a term used to describe the types of changes about which the study was focused (2004). Firstly, it focuses on major crises rather than lower level stress that can be a part of other terms. For the purposes of this study, breast cancer needed to have been perceived as a major crisis. Secondly, the term refers to outcomes of a traumatic experience rather than various processes that people use as a means of coping with crises (Tedeschi and Calhoun, 2004).

Posttraumatic growth is not the normal or expected outcome of breast cancer or other traumatic events. However, some people do indeed experience various forms of benefits, learning, and/or growth from their traumatic experiences, such as more intimate personal relationships, greater appreciation for life, increased personal resources, greater sense of spirituality and more meaningful life priorities (Stanton et al., 2006).

Although there is overlap between PTG and transformative learning, the two phenomena are different. Transformative learning has traditionally been conceived as a collection of approaches, such as the rational, extrarational, constructive developmental, and ecological approaches (Cranton, 2006). For the purposes of this study, transformative learning was defined as the experience of a person fundamentally changing how she makes meaning, or how she understands, experiences, interacts with, or exists in the world. This broad definition was chosen because participants in a pilot study described processes such as the critical assessment of assumptions (Mezirow, 2000), imagination (Dirkx, 1997), meditation (Lawrence, 2009) and spirituality (Tisdell, 2000), and the researcher determined it would be best to be open to a wide range of participant responses rather than limiting them to the specifics of any given approach. Therefore, this study used a holistic view of transformative learning that defined experiences based on the definition above, and then focused on the processes that led to those results.

Methodology

The study sought to understand the process of posttraumatic growth from breast cancer by examining participants' experiences through the lenses of various adult learning theories, including transformative learning theory. This report will focus on only one of the

four research questions addressed in the study, specifically, the ways that the participants described the process of learning and growth

This research was a multiple case study of eighteen breast cancer survivors. The participants were comprised of survivors claiming that cancer ultimately yielded a better quality of life than pre-cancer. Participants self-selected based on a description of the study distributed by a local cancer support group, and were between three years and seven years past treatment. The purpose for this time frame was to accommodate the dual purposes of 1) allowing sufficient time since the end of cancer treatment to allow for mental and emotional processing of the cancer-related events, and 2) to help ensure that memories of the transitional experience were still relatively fresh in the survivors' minds.

In-depth interviews were the primary method of data collection. Triangulation was achieved through a focus group and through analysis of the Posttraumatic Growth Inventory (PTGI) and the Core Beliefs Inventory (CBI), two brief survey instruments that elicit information on posttraumatic growth that were administered to interview participants.

Participants were assigned pseudonyms, and interviews were originally coded using a template strategy for organizing the data (Marshall & Rossman, 2006) based on the conceptual framework derived from adult learning theory, with an emphasis on transformation theory. However, after coding several interviews and consulting with peer researchers about the results, the researcher concluded that specific theories of and approaches to adult learning did not provide an adequate framework within which to categorize interview data. Therefore, the interviews were coded using an emergent category technique. Categories were created based on interview data, and were subsequently modified or expanded to better describe nuances in the data. When, after 14 interviews, the specific data from interviews no longer generated new codes or contributed unique entries to existing codes, the researcher made a tentative determination that data saturation had occurred. After four additional interviews, new categories still had not emerged. Therefore, the researcher made a final determination that data saturation had occurred.

Findings

The findings from this study suggest that the participants' overall experiences of PTG consisted of three aspects: Crisis, Coping, and Engagement. These aspects represent distinct types of experiences. Crisis involved deep physical, mental, and emotional disruptions for the participants. Coping describes the participants' efforts to physically survive and mentally / emotionally handle their challenges. Engagement refers to participants' efforts to mentally grapple with their concerns. These aspects represent distinct parts of the process that were present throughout their posttraumatic growth process, but describing separate aspects does not imply that they are distinct stages or phases; rather, they overlapped and shared some similarities.

Crisis

The aspect of Crisis showed up most prevalently where participants described intense emotions and being forced into undesirable circumstances. Although occurring throughout the participants' cancer experiences, the Crisis aspect was most prominent during the early stages of diagnosis and treatment.

Intense Emotion

Sixteen participants described periods of very intense emotions. The most common emotions described were shock, fear/terror, and anxiety. Many participants spoke of being overwhelmed by the debilitating effects of such powerful negative emotions. Donna, for instance, reflected on the times during her cancer experience when it was difficult to even get

out of bed. "I look back on it and think, was there some depression related to that? I don't think there really was, it might have been some overwhelming kind of sense, of everything I was trying to deal with." A focus group participant talked about the emotional struggle on the day she shaved her head: "so nasty, so ugly and just horrible, just awful." She went home and was "just sitting there sobbing, crying."

Forced into Undesirable Situations

Fourteen participants talked about being forced into situations that they did not want to experience. Although it can be assumed that nobody would want to deal with the ramifications of cancer, participants spoke specifically about being forced to confront challenges that were uniquely challenging or painful to them because of personal idiosyncrasies or previous experiences.

The Crisis for any individual participant was not caused exclusively by an external event. Rather, Crises were formed when a preexisting way of making meaning aligned with a particular aspect of the cancer experience in a way that caused acute discomfort. For instance, many participants mentioned that their lives felt out of control during their treatments, but most experienced this lack of control as discomfort rather than a Crisis. For Casey, however, feeling out of control was intensely terrifying. She described herself as having a long-established need to control events in her life and said that cancer forced her into confronting the impossibility of fulfilling that need. Casey's most acute challenges during her cancer experience revolved around this issue of uncontrollability. It was the source of most of her anguish and, accordingly, became the focal point of her Coping and Engagement efforts.

Coping

There was a time for most participants when they were not ready to engage with their issues and concerns; instead, they were simply trying to "Cope" with an acutely uncomfortable new reality. Coping was described most often as a time of being in "survival mode" and of needing social and emotional support from other people.*Survival mode.* All 18 participants spoke about a time during their posttraumatic growth process when their focus was simply on surviving. This period of being in "survival mode" was slightly unique for each participant based on their individual preferences for handling the diagnosis and treatment of a life-threatening disease. Most participants talked about having a time when they were so overwhelmed by the difficulties brought about by cancer that they were unable to focus on anything except simply trying to survive the disease, treatments, and attendant difficulties. Danielle, for instance, spoke about her thoughts when in the midst of chemotherapy. "I thought I was going to die, and just wanted to die, and to be done with chemo. I couldn't do chemo anymore, so if dying was going to be the alternative at that point, I was ready to do that."

Participants most commonly described a need to be taking action as their way of handling the disease. For instance, Suzanne talked about her need to research breast cancer as her way of taking action. "I decided that I was going to gain all the knowledge I could, and that is where I got my power and strength from. My life was depending on it." Participants also described a need to stay busy, find distractions, use humor, create a plan for their treatment, make short-term goals, maintain a sense of normalcy during cancer and celebrate moments and small victories.

Social support. Seventeen participants spoke about the importance of social support. This support included practical assistance with normal daily tasks, as well as emotional support provided by the willingness of loved ones to talk about cancer, to not talk about

cancer, or to simply "be there" and allow the cancer patient to deal with their issues and concerns in the way she thought best.

Engagement

The aspect of Engagement refers to those parts of the posttraumatic growth process whereby the participants made conscious efforts to mentally grapple with the implications of their breast cancer experience. Many participants described personal reflections that were similar to Mezirow's critical assessment of assumptions. Their acute struggles prompted them to examine specific worldviews that had become problematic due to cancer. They also went beyond such a cognitive approach in their Engagement efforts, describing a gradual process of transforming to a new post-cancer self through a variety of methods, such as prayer, mediation, nature walks and journaling.

Outward Orientation. Seventeen participants described the thinking during their cancer experience in a way that showed an orientation toward others rather than on themselves. This "outward orientation" showed up most commonly as a concern for others, but it also manifested as surviving for a purpose and in finding meaning or purpose in the cancer experience.

Mental Exertion. All the participants spoke about their PTG process as including a time of mental exertion, or a conscious and purposeful mental effort to deal with the challenges brought about by the disease. Thirteen participants described conscious efforts to reframe they way they thought about challenges. Jerolene, for instance, spoke of a purposeful reframing of the way she thought about the scars from her lumpectomy that were visible when she wore a swimming suit. She went from seeing them as a "deformity" of her body to choosing to see them as "battle scars" that she would willingly show the world

Similarly, participants described mental exertion as purposefully maintaining a positive attitude during their trials. Jerolene, for instance, struggled with the physical changes that happened to her during her treatments: especially weight gain, hair loss, and a mastectomy. After two days of feeling ugly, she made the decision to focus solely on the positive aspects of cancer. She focused on the fact that she could get ready for work very quickly in the morning by just throwing a wig on rather than having to style her hair. Rather than fretting about the mastectomy, she decided to focus on the fact that she would be getting new breasts, the insurance would pay for it, and she "got to pick the size and everything."

Seven of the participants talked about reflection as an important part of their growth process. Georgia spoke of "searching within yourself, figuring out what makes you tick, and how you can relate to (a) situation" as her way of taking a bad situation and having it make her a better person.

Areas of Posttraumatic Growth

The participants in this study demonstrated a wide range of challenges that prompted struggle and eventual growth. Interestingly, the benefits of PTG described by participants often aligned with the specific areas of struggle. The following table shows a few examples.

Name	Issue	Benefit
Jamie	Overwhelming fear of death	Greater appreciation of life
Casey	Terror of not being in control of cancer or her life No support from husband	Acceptance of Uncontrollability of Life Awareness of her internal strength and ability to handle difficulties regardless
Tanya	Life lacked meaning and purpose	Sense that her life has more meaning and purpose through her volunteering activities. Greater feelings of connectedness and compassion for others, intrinsic urge to find ways to help others
Rita	Need to survive so she could raise her son	New priorities; She no longer works long hours, but instead spends more time with son, doing "important" things
Reba	Overwhelmed with how she could get everything done as a single parent with cancer	More realistic expectations of self; overcame tacit self-expectation to be "super woman;" not stressed by things that used to cause stress
Maureen	Traumatic memories of her mother's experience with breast cancer; terror of breast cancer	Lifelong terror of contracting breast cancer is gone; does not live in fear of breast cancer any more

The areas of learning were usually very specific to the aspects of the breast cancer experience that had been acutely problematic. In contrast, the participants' more generalized worldview assumptions remained unchallenged and were sources of strength, comfort and stability.

Analysis & Interpretation

The aspects of Crisis, Coping and Engagement were interconnected adaptive processes by which specific ways of making meaning 1) became problematic due to cancer, and 2) were ultimately examined and changed such that participants were better able to deal with the challenges prompted by the disease and to enjoy a better quality of life after cancer.

Transformative learning theory was one interpretative lens through which to interpret and understand this adaptive process. Although a current trend in the transformative learning literature is to criticize Mezirow's model for emphasizing the conscious articulation of assumptions, most participants in this study described precisely that type of process. There was an obvious overlap between Mezirow's "disorienting dilemma" and the aspect of Crisis, although Crisis included many elements that extend beyond a cognitive disorientation, such as the physical and day-to-day realities of being forced to endure those consequences of cancer that were acutely problematic for a particular survivor.

Mezirow's model does not address the aspect of Coping. Although coping may be a natural by-product of the realities of a breast cancer diagnosis and treatment, it nevertheless seems to be a component of the overall growth process – and one that should not be ignored.

The aspect of Engagement aligns very strongly with Mezirow's model. Participants described processes of "Reflection" or "Reframing Challenges" that helped them become aware of, evaluate, and change problematic habits of mind. Interestingly, the participants in this study did not utilize the kind of dialogue proposed by Mezirow in their Engagement processes. Whereas they talked with friends for support, their reflection processes were almost always individual.

The findings from this study demonstrate an important distinction in the types of Engagement used by this study's participants and those described by Mezirow. Although there are similarities in the introspective forms of reflection, 17 of the 18 participants also described an outward orientation in their reflections. In addition to reflecting on their own struggles and concerns, these participants turned their attention to a cause other than themselves, such as their need to survive for their children, their need to find a way for their sufferings to benefit other people, or on a higher power whose purposes for their cancer had to be discovered. The common theme in these outward orientations was that the focus did not remain exclusively on themselves. It seemed to this researcher that personal reflection was valuable, but at some point the reflection was unable to progress any further when focused solely on the participant herself. "The self does not yield to total self-reflection. In this sense, human existence is basically unreflectable, and so is the self in itself. Human existence exists in action rather than reflection" (Frankl, 2000/1948).

The findings of this study align strongly with more holistic approaches to transformation theory, especially in the way that participants' deep learning often occurred as they sought to adapt to new physical and social realities. In this adaptive process, they employed a combination of efforts, such as meditation, prayer, positive thinking, nature walks, and living in the moment. Their changed context brought about by cancer instigated and shaped their change, and their struggles to understand and adapt to their new context were deeply emotional, physical, aesthetic, imaginative, and cognitive.

Conclusions & Recommendations

Although there is no single path for PTG from breast cancer, the participants in this study described different types of experiences that can be classified as Crisis, Coping, and Engagement. The different types of experiences elicit different reactions, many of which are simply part of the challenging process of posttraumatic growth. The emphasis in the transformative learning literature is often on aspects of the learning process that this study described as Engagement. However, for significant, deep learning experiences, people may often be dealing with aspects of the learning experience that can be better described as Crisis and Coping. Engagement techniques are not necessarily helpful when a learner is enmeshed in Crisis and/or Coping aspects of the learning process.

Women with breast cancer should be encouraged to respond to challenges in ways that are uniquely helpful for them and suited to the particular challenges they are currently experiencing, without feeling pressure or expectations to react in a certain way. When ready for Engagement, the participants in this study demonstrated that deep introspection combined with an outward orientation, such as towards serving some higher purpose, can be an effective way of engaging with one's challenges and concerns.

Implications for Theory

The current state of transformative learning can still be best described as a four-lens collection of approaches to the theory (Dirkx, 1998). Although an accurate assessment of the various strains of literature on the theory, the four-lens depiction is ultimately an insufficient, unsatisfying, and often unhelpful end point when trying to understand the phenomenon of people making significant changes in how they make meaning. As it currently exists,

transformation theory helps explain a few forms, paths or causes of transformation, but the approaches are not comprehensive, neither individually nor collectively. To be more helpful for studies such as this, transformative learning theory needs more comprehensive models that illustrate various processes and results of transformation.

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The Sensible Body: Towards Renewed Affect in Times of Crisis

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Abstract

For adults in today's societies, crisis in all its forms seems to present a new paradox. In recent years it seems to represent a form of continuity that incorporates moments of discontinuity. Within the context of the life of the individual, the change that is being imposed by the rupture that characterizes this moment of crisis has varying impacts on the different planes of time, space and organization. The paradox of continuity within discontinuity elicits dynamic resonance processes and implications of very different types. Emotional and other affective stimuli and how they are perceived, understood and absorbed are inseparable from the person's life experiences. We could posit, as Lesourd does, that the person is moving towards being an 'expert' at knowing-how-to-be (*savoir-être*) in relation to the changes and transitions of life (Lesourd, 2009). Human beings as social beings encounter the necessity of attuning themselves to turning points in their lives that dissolve the traditional frame of reference that regulates their existence. For some thinkers, the individual body is the place where social crises and the ruptures they trigger are imprinted.

Within the bodily reality of the subject we may witness during the crisis a decline, sometimes even a cessation of intra- and inter-personal communication, both intra- and inter-subjective. Yet the crisis could also contribute to the awakening of the person's relationship to self and to the other. The crisis introduces new forms of relationships to the world. Considering those two conditions, how can it be possible to support the individual without encouraging them to be curious about their own body and to support it? Is it relevant to consider the suitability of a support practice that accompanies the individual by placing the body at the center of its action, as the body is the means by which we express our emotions, our desires and our exchanges with the world? Is the body not an experiential field rife with hope and despair, conflict and revelation, all connected with representations and realities which the crisis often reveals or destroys? In the face of crisis, how can the body become the preferred accomplice in the process of becoming?

It is strongly tempting to invoke the contribution of one of Spinosa's propositions that concerns the change of physical states in connection with the health and growth of the subject. The individual is put to the 'test' as Honoré (2007) sees it in the field of affect and emotions, to extract intelligible meaning from a shaken and fragmented plural identity (Josso, 2008) (family, profession, community, self or spiritual identity, etc.). In that inevitable encounter with oneself, the emergence of negative emotions often joins the party. Self-depreciation and loss of self-esteem, loss of the feeling of existence and of vital force, anger or sadness, depressive mood or the appearance of physical and psychological disorders … And what about positive emotions?

In Asia, for example, people tend to perceive and interpret a crisis quite literally as the opportunity for change and self-realization. In Europe this same obstacle is not overcome in such a meaningful way. We tend to seek meaning outside of ourselves rather than inside. In the situation that we have been examining, what exactly happens to people who consciously and willingly turn themselves towards their inner resources? Are there ways that go beyond the bounds of their usual mental and psychological behaviour? Are there any means available to us with which to access these 'internal meta–resources'? Is it possible to educate people to the existence of these resources, using pragmatical tools? In what ways is the relationship to

the Sensible Body (Bois, 2005) a support to face, accommodate and experience a crisis differently?

My contribution to the Conference – *Transformative learning in Time of Crisis: Individual and Collective Challenges* – addresses the issue of the place that the subject's relationship to their own body takes in the face of radical change, either short-lived or long-lasting. The objective of my presentation is to bear witness to the existence of a unique human pre-disposition to being transformed as crucial events unfold. Using real situations, I would like to show how action can be underpinned, and even initiated, by a subjectivity that is anchored in the body. I would like to offer an innovative detailed perspective based on the recent contributions of Perceptual psychoeducation (Bois, 2006) to Social Sciences and Sciences of Education, and in particular on Sensible human, concerning the management of emotions and feelings that is inevitably elicited in a period of crisis.

We would also like to present the formative contribution of the paradigm of the Sensible (Bois, Berger, 2007; Bois, Austry, 2007) on the question of transformative learning versus renewed affective and emotional fields.

By contrast, the sensorial praxis that constitutes Somatic-psychoeducation examines the meaning and experiencing that is linked to the inherent ability of human body tissue to adapt to change. The education in question here develops human skills to be able to perceive oneself and receive oneself as self-appreciating, self-loving and loving. 'Being moved' is about a pre-language or semiotic communication behaviour (Pagès, 1994) that is different from what we are outside of this source of ontological influence. It manifests as finely tuned affective and emotional self-regulation, subtle but powerful in resolving the concerns and problems encountered and in fostering the emergence of a restorative meaning that creates a positive becoming (*advenir*). Our experiential pedagogy answers a concern voiced by René Barbier: "We should now study the sensitive nature of the body. This direction will probably bring us to put limits on our theory around the five senses." (Barbier, 1994).

I wish to share the impact of body-focused mediation and of its touching and moving qualities for the individual in a dialogue with a crisis. When meaning emerges from a silent and embodied dimension that affects our values and the world of reciprocity between thought and feeling, reason and emotion, known and unknown, singular and collective, does it not provide material to enrich transformative learning in a time of crisis?

The tools used by Somatic-psychoeducation foster a reciprocity between influences, lived experience and the individual that is innovative as my presentation will show. By introducing a non-narrative dimension to lived time, the experience of 'Being moved' reveals a context for affective and emotional self-learning, which invites the subject to enter into a relationship with an innovative *désir d'être* (desire to be) that touches both behaviour and meaning, and mood and affect. This may give us ground to see the subject facing a crisis as capable of experiencing a behaviour that is the doing of none other, at the heart of the subject, than the subject himself (Misrahi, 2010) and of his flesh.

Le Corps Sensible: Vers une affectivité renouvelée en situation de crise

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Résumé: En période de crise, le corps de toute personne est convoqué à participer à ce qui peut être un tournant dans l'existence. La médiation corporelle issue du paradigme du Sensible (Bois, 2007) contribue à éclaircir une dimension sensible et affective pouvant être vécue lors de ces transitions humaines.

L'existence d'un être adulte peut être celle d'une personne ayant engrammé en elle un nombre d'expériences humaines vécues ou observées plus ou moins heureuses et dont certaines s'avèrent être fondatrices. Au détour de ces expériences qui constituent une vie, il se peut aussi que le sujet participe à la construction de moments après lesquels sa vie n'a plus été ou ne sera plus vraiment la même. Dans notre communication, nous envisagerons et assumons le postulat suivant: faire face à une crise passe par le fait d'y être baigné et cela n'est pas une pathologie sociale, ni individuelle. C'est un moment pouvant être observé et vécu avec plus ou moins de lucidité, de bienveillance ou de violence.

Mon métier de praticien, de formateur et de chercheur en somato-psychopédagogie (SPP)(1) m'amène à accompagner des personnes prises dans les processus qui nous intéressent et ma contribution va s'appuyer sur ce foyer d'expériences. Il y a peu de temps, je posais la question à une de mes patientes: "Si je vous dis le mot *crise*, qu'est-ce que cela vous évoque?". Elle me répondit sans hésiter: "C'est quand notre univers change, lorsque toutes les choses que l'on croît s'arrêtent ou se détruisent; quand ce que l'on a disparaît. Ce n'est pas seulement l'argent, c'est la santé, l'atmosphère… La crise, on la vit de plus en plus souvent, c'est presque tous les jours!" Nous voyons ici combien la notion de crise est indissociable de celle de changement brutal, de rupture, venant modifier l'allure d'une ou de plusieurs vies humaines, communautaires, sociales et voire planétaires.

La dernière phrase énoncée par cette patiente illustre un nouveau paradoxe dans nos sociétés contemporaines: la crise prend une figure de continuité portant ses moments de discontinuité dans le sens où si peu d'accalmie s'est présentée depuis une décennie au moins. Edgar Morin nous rappelait la formule d'Euripide: "L'attendu ne s'accomplit pas, et à l'inattendu un dieu ouvre la voie" pour nous avertir que "[…] le caractère désormais inconnu de l'aventure humaine doit nous inciter à préparer les esprits à s'attendre à l'inattendu pour l'affronter" (Morin, 2000, p.14). Marie-Christine Josso met à jour la présence d'un désarroi profond issu de la montée en violence sous toutes ses formes, des conséquences humaines de mise au chômage, de la précarité professionnelle et de la mise en question régulière des compétences et des acquis socioprofessionnels (Josso, 2009).

Quand certains chapitres de notre vie semblent se tourner de manière plus ou moins brutale, il est souvent question de savoir qui nous avons été, qui nous sommes et qui nous souhaitons devenir… L'homme social se trouve face à la nécessité de s'accorder à des tournants de vie qui dissolvent les repères traditionnels rythmant son existence. Dans ce contexte particulier on observe des dynamiques de résonances et d'implications dans des modes très variés. Les stimuli émotionnels et affectifs sont inhérents aux structures temporelles et spatiales qui composent une crise. Certaines recherches (Barbier et Galatanu, 1998, pp.45-91) nous montrent des discordances ou au contraire des concordances entre l'image de soi pour soi et l'image de soi idéale lors des processus de transformation. Ces

derniers ouvrent sur différents affects : certains sont de nature positive (plaisir-joie) mais bien souvent se présentent d'autres de nature plus négative (souffrance-tristesse). Avec Josso, nous dirons que le contexte de crise convoque d'autre part une quête de sens colorée de nouvelles valeurs dont celles liées à une affectivité positive: "[...] Nous pouvons retrouver la place centrale de l'amour et de la compassion : l'amour comme voie de connaissance et de construction du sens […]" (Josso, 2009, p.154)

L'expérience nous montre que nous ne comprenons pas à chaque coup le "destin" positif ou négatif de certaines situations projetées anodines ou pressenties catastrophiques. Pour Bridge (2006, p.13), au-delà des apparences, les situations de grand changement se présentent en trois grandes étapes: une fin, suivie d'une période de confusion et de détresse, conduisant à un nouveau départ.

Chacune de ces temporalités peut être comprise en résonance avec une compréhension neuropsychologique de l'émotion (Quarty & Renaud, 1971). Nous pouvons comprendre le phénomène de crise en trois phases. La première est la phase de stimulus ou de déclencheur de la crise; la seconde est celle de son commentaire qui correspond au cycle où le sujet commente, à sa manière, ce qui lui arrive. Enfin la dernière phase, celle de l'amortissement, correspond à la séquence dans laquelle la personne se réorganise pour reprendre le cours normal de sa vie. Notons ici, que le propre de la crise est que la reprise de l'allure de vie ne sera potentiellement plus la même que celle qui existait avant son apparition.

Notre pratique sur le terrain met à jour la place du rapport au présent, aux représentations, aux projections et aux incidences de l'ancrage à ces temporalités dans la gestion d'une période de crise. Au-delà d'être informés de l'existence de ces différents mouvements, pourrions-nous en savoir plus sur nos réactions face à chacune de ces étapes ? Pourrions-nous également en savoir davantage sur la nature des affects qui accompagnent, voire pilotent nos manières d'être en situation de crise?

Le Rapport au Corps: Une Passerelle Compréhensive entre le(s) Sujet(s) et la Crise ?

Dans des dimensions intra ou interpersonnelles, que cela soit par le biais du langage, celui du mouvement du ou des corps, celui de l'écriture ou de la lecture, celui de gestes techniques etc., les actions humaines qui caractérisent le sujet "en crise" sont multiples. Elles ont cependant un trait commun peu discutable, c'est qu'elles recrutent et passent par un sujet ou des sujets corporéisés. Autrement dit: on ne peut se soustraire au corps qui porte, supporte, emmagasine, amortit, commente et exprime le ou les vécus réels ou représentés en question. L'expert dans l'accès et la lecture de certaines réalités corporelles – et la praxis issue du paradigme du Sensible conduit à une expertise de cet ordre – fait le constat que le corps développe des stratégies-types que nous pouvons répertorier très schématiquement en trois figures: la mise en mouvement, le ralentissement et l'arrêt.

Un autre trait caractéristique du sujet en crise est la présence d'un bagage affectif lié aux transitions bio-psychosociologiques nécessaires pour intégrer, résister ou initier les changements de contexte au cours d'une vie... Dans les changements imposés, craints ou espérés le partage social des émotions constitue un 'rituel' de régulation des tensions bio-psycho-sociales. Notons que l'inverse se présente également avec un embrasement possible des affects. Le rapport entretenu entre des indicateurs objectifs et d'autres plus subjectifs – moins soumis à l'autorité de normes institutionnalisées – semble déterminer en partie l'issue des inconnus auxquels toute personne peut être confrontée un jour ou l'autre.

A contre-courant d'une époque où nous privilégions le visuel et le verbal, voyons de plus près en quoi et comment un rapport au corps Sensible – rapport au corps bien particulier – peut devenir un complice privilégié dans ces contextes de grande vulnérabilité.

Le Paradigme du Sensible: La Place du Corps Sensible comme un Interlocuteur en Période de Crise

Le Corps Sensible: De Quoi Parlons-nous ?

Eclaircissons quelques points historiques et conceptuels qui situeront le paradigme du Sensible, le corps Sensible, la somato-psychopédagogie (SPP). Entouré d'une équipe de cliniciens et de chercheurs, Danis Bois, fondateur de la SPP, œuvre depuis trente ans à combler une faille dans la compréhension de la dimension humaine de la personne. Ce mouvement rejoint la préoccupation d'autres praticiens, penseurs et chercheurs impliqués comme René Barbier pour qui: "Il faudrait maintenant étudier le corps dans sa nature sensible. Cette orientation nous obligera, sans doute, à nous poser les limites de notre théorie sur les cinq sens." (Barbier, 1994). Le Centre d'Etude et de Recherche Appliquée en psychopédagogie perceptive (CERAP) de l'Université Fernando Pessoa, dirigé par le Professeur Danis Bois, réunit une communauté de praticiens-chercheurs impliqués. Dans ce cadre, un effort considérable aboutit à la théorisation d'une pratique clinique innovante. Sous l'appellation "paradigme du Sensible" se trouve une démarche compréhensive du vivant qui repose, comme l'écrivent Danis Bois et Eve Berger (cités par Josso, 2009, p.11), sur: "[…] l'existence au sein des matériaux dont est fait le corps (musculaire, osseux, vasculaire, viscéral etc.) [...] d'un mouvement interne."

Notre pratique pointe un intérêt pour le corps en tant que structure vivante. Elle agit, tout en ne s'y limitant pas, sur un jeu de dialogue entre tensions et relâchements, entre mobilités et immobilités, entre sensibilité et insensibilité en fonction des capacités élastiques des tissus (muscles, aponévroses, viscères, vaisseaux, etc.) d'une part, de la présence attentionnelle du sujet à lui-même et les événements qui composent un contexte bio-psycho-social d'autre part. Le praticien en SPP, puis l'étudiant (ou le patient), interagissent avec un mouvement interne qui, reconnu par le(s) sujet(s) en présence, peut devenir une source de connaissance de soi et de l'autre. De nouvelles possibilités perceptives se donnent quand la personne s'extrait d'une "paresse attentionnelle" à l'égard de son propre corps. Ce rapport à soi fonde une nouvelle articulation entre la pensée et le ressenti. Sous certaines conditions de validation, ce rapport renouvelé vient altérer une manière d'être au monde. Mais n'est-ce pas cela même qu'expriment nos émotions? Or ici, dans l'expérience convoquée en SPP, le sujet vit une émotion à "bas régime" qui n'est pas une réponse à un stimulus exogène mais à la rencontre avec cette force vivante en soi.

Le corps Sensible inaugure une modalité perceptive et affective à part entière. Elle donne au sujet un accès à des messages délivrés dans et par son corps. La praxis du Sensible invite la personne à transformer ses rapports au corps suivant des pas progressifs modifiant son statut: on passe du corps objet – au sens de corps utilitaire – à un corps sujet: un corps qui n'est pas seulement "à nous", mais "qui est nous". Cette trajectoire amène la personne à "s'apercevoir percevant" et à se laisser toucher par l'émergence de certains états internes peu accessibles à l'attention quotidienne. Le corps Sensible est là: quand le corps et le psychisme sont accordés. "C'est seulement lorsque 'je suis mon corps' que le corps devient sujet, lieu d'expression de soi à travers le ressenti, impliquant un acte de perception plus élaboré envers le corps" (Bois, 2009, p.116). Dans ce contexte, s'ouvre une dimension de rapport à soi dans laquelle le corps devient un partenaire de potentialités: on habite son corps et on apprend de lui! Pour opérer ce "cheminer vers soi pour cheminer dans sa vie et en relation" la personne est accompagnée par des pratiques manuelles, gestuelles, introspectives, verbales et d'écriture que nous ne développerons pas ici. Très tôt, la personne est invitée et entraînée à s'auto-accompagner dans sa trajectoire grâce aux mêmes outils. Dans ce processus d'accompagnement, de formation et d'auto-formation sous le mode du Sensible, la personne découvre la possibilité de s'appuyer sur un rapport au corps renouvelé.

Le Corps Sensible : Un Indicateur Discret et Précis

Dans ma pratique de praticien et de formateur en somato-psychopédagogie, je fais le constat qu'au sein de la globalité corporelle qui porte la personne, l'animation interne a en quelque sorte son "homéostasie", son allure de base, ses rythmes, ses amplitudes, ses orientations physiologiques. De la même façon que nous pouvons percevoir les modulations de tonus de nos muscles, de nos cycles respiratoires ou des battements de notre cœur en réponse aux contraintes de l'environnement, le praticien expérimenté accède à l'arrêt, la résistance ou la fluidité de l'animation interne dans le corps. Ce sont des indicateurs fiables en amont des manifestations visibles et socialisées que nous connaissons. "Je me suis sentie figée, bloquée, scotchée dans ma matière, sans aucune direction possible" nous dit une personne. Il est donc possible de capter et de lire dans la profondeur du corps les tendances réactionnelles déjà organisées.

Le Corps Sensible: Un Interlocuteur Privilégié

Lorsque la personne devient sujet de son propre corps, elle accède et peut entrer en dialogue avec un état des lieux d'une précision étonnante comme le montre ce témoignage: "J'ai accès à une intensité qui se manifeste dans le changement au niveau vasculaire […]" Les contenus d'informations perceptifs et réflexifs issus de cet accordage somato-psychique deviennent des indicateurs internes précieux pour évaluer, réguler ou transformer le rapport à la crise; d'autres horizons se donnent comme en témoigne cette personne: "Je constate le rétablissement du contact physiologique avec moi et avec le monde. C'était la preuve que le Sensible ne nous tient pas à distance du monde des émotions. Il nous garde absolument conscients de notre être, l'enrichissant de sensations perceptivo-cognitives plus universelles."

Notre expérience sur le terrain nous montre qu'il est possible d'accompagner et d'éduquer la personne à devenir en quelques sortes un observateur "expert" des manifestations adaptatives liées aux tournants de son existence. Cette dimension dialogique intra-personnelle est précieuse pour évaluer les points de tensions et les corriger par des exercices pratiques que nous ne pouvons aborder dans cet article. Face à des contextes difficiles récurrents ou à des situations inconcevables ne possédant pas encore le terrain inter-humains pour y être accueilli, la personne trouve des ressources pour corriger ou installer de nouveaux axes attentionnels et intentionnels: "La lenteur du mouvement interne dans mon corps me fait découvrir une nouvelle façon de stabiliser mon attention pour ne pas me quitter face à la difficulté".

Mais parfois, depuis la profondeur du corps, à bas bruit, en amont de toute expression la perte de communication intra-subjective est un symptôme du déficit relationnel entre le sujet et sa vie: "Je vois bien que quand je perds le contact avec cette animation en moi, je sais que je perds quelque chose de mon rapport à ma vie ; là, il faut que je réagisse!"

Le Corps Sensible: Une Affectivité Renouvelée

Quand, par contraste avec une cécité perceptive, la personne prend acte de ce phénomène et qu'elle donne sens à cette expérience, un autre monde dialogique s'ouvre. C'est ce que nous dit encore cette étudiante en formation SPP: "C'était nouveau pour moi, […] j'ai perçu un sentiment que j'avais à l'intérieur de moi, je me sentais dans mon rapport à moi-même, avec une partie de moi et aussi avec mon intellect [...]. Je sais que c'est organique, c'est comme si on sécrétait quelque chose de l'ordre d'une intensité savoureuse et petit à petit, cette intensité locale diffuse dans tout le reste du corps".

Nous avons observé un accroissement des régulations et une diminution de la durée des phases de commentaire et d'amortissement. La personne retrouve plus vite une fonctionnalité dans des contextes difficiles. L'état du rapport à soi sous le mode du Sensible

vient fonder un terrain d'accueil qui modifie favorablement la nature des stimuli face aux événements comme le décrit cette personne: "On peut vivre des états ou des situations intenses sans décharges émotionnelles. Je vois bien que lorsque je suis accordée au Sensible, je peux être en contact avec ce qui me dérange sans pour autant m'identifier à cela. Je sens que le statut de l'émotion change [...], je ressens plus de souplesse en moi. La souplesse intérieure liée au mouvement interne me donne une espèce de paix psychique et physique".

A l'issue d'un travail et d'un suivi en somato-psychopédagogie, nous faisons régulièrement le constat que les personnes peuvent :
- Discriminer et catégoriser des vécus intrapersonnels (réflexifs, affectifs, corporels et organiques) non perçus avant ce type de travail;
- Accéder à une animation interne présente dans les tissus du corps (muscles, viscères, membranes intracrâniennes…);
- Etre présente à l'émergence de résonances inédites qui influencent leurs modalités réflexives – celles-ci reposent sur un accordage somato-psychique;
- Constater une certaine plasticité des réactions et des réponses face aux évènements;
- Anticiper les états tensionnels critiques qui rendent vulnérables certaines fonctions (attention, intention, motivation, mémoire);
- Trouver une distance tout en restant concernées;
- Diminuer l'identification aux pensées et aux affects.
Dans le registre interpersonnel, les personnes témoignent:
- D'une qualité d'écoute qui réceptionne mieux les états d'autrui depuis une posture physique plus neutre chez les acteurs. Elle s'accompagne d'un climat interne en lien avec une lenteur et une douceur qui déplace les stratégies habituelles de replis ou "d'attaque" verbale.
- Du rapport à un silence qualitatif qui n'est pas vécu comme une absence de relation mais comme un appui temporo-spatial qui donne le temps à la résonance en ajournant la précipitation de la réactivité.
- D'une disponibilité à nommer et partager ses états sans charge affective.
- Acceptation de la 'psycho-affectivo-diversité', par une plus grande tolérance aux différences de mode de penser et de résonner.

Conclusion

Une crise peut être un facteur d'éveil du rapport à soi, d'ouverture à l'autre et à certains aspects cachés de nos contextes de vie. De concert avec un principe actif dans son propre corps, le rapport au corps Sensible vient initier de nouvelles formes relationnelles et modifier des schèmes affectifs et comportementaux. La praxis issue du corps Sensible promeut la curiosité et le soutien pour notre propre corporéité en tant que partenaire au service de nos contextes de croissance humaine et sociale. Elle rend pertinente la considération du rapport au "corps sujet" dans les négociations inhérentes aux paysages existentiels de la personne contemporaine. La manière d'être altéré par la vie elle-même vient en quelques sortes toucher une corde sensible. Le rapport au Corps Sensible donne à vivre une régulation affective initiée par des vécus endogènes en dialogue avec des réalités exogènes.

Nous avons essayé de décrire un aspect de notre discipline de formation et de soin au sens large comme l'a développé et mis en lien Bernard Honoré (2008, 2009). Quand la personne prend soin de cette partie sensible et émouvante d'elle-même, elle s'offre une chance de s'extraire de la pensée que seules les solutions peuvent venir des autres ou du monde extérieur. L'accordage somato-psychique se présente comme une des clés possibles

pour réguler certaines émotions et ressentiments avant qu'ils aient commencé leur distorsion de la réalité et du vécu de celle-ci.

Notes

(1) Le format de cet article ne nous permet pas de développer les contenus de base de notre pratique. Pour avoir des informations sur notre discipline, j'invite le lecteur à visiter le site internet de notre centre de recherché: www.cerap.org; à voir également: le site www.somato-psychopedagogie.com

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On the Development of Perceptual Skills as a Way Into Transformative Learning

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Abstract: This paper presents perceptual psychoeducation as engaging in the perception of the livingness within. Facing moving newness in one's own body turns possible trough out-of-the-ordinary experience frames. Meaning arising and learning processes are discussed in reference to and by contrast with some transformative learning concepts.

Introduction

This paper outlines reflections that are the result of the work of Prof. Danis Bois – Head of the Department of Perceptual Psychoeducation at Fernando Pessoa University in Porto (Portugal) – and his team of educators-researchers. It is also the fruit of a collaboration with researchers at the Department of Psychosociology and Social Work of the *Université du Québec in Rimouski* (Canada). It stems from the work of our research team over the last 30 years on giving support in the fields of health, adult education, art and organizational development.

We feel that fruitful links can be studied between the theory and practices of perceptual psychoeducation and those of transformative learning in order to bring to light some of the issues that are particular to adult education, particularly in times of crisis. At its simplest, perceptual psychoeducation rests on the development of the potentiality of human perception as a way to transform the individual's relationship to their own experience, and particularly to their body. This renewed relationship is at the source of a process of transformation of representations, beliefs, habits of mind and self-image (Bois, 2007).

It is from this premise that our reflection on transformative learning unfolds. It is because perceptual psychoeducation develops the ability of the learner to engage in a conscious relationship with the subtle processes within their living body and creates out-of-the-ordinary conditions that foster a direct encounter with the self-regulatory force of 'livingness', that the individual experiences something completely new. In our approach, this perceptual newness acts as an inner event that initiates a process of renewal. We can draw a parallel with the notion of dilemma or 'disorienting event' that is at the centre of the theory of transformative learning (Mezirow, 1991).

Our paper will attempt to illustrate how the development of perceptual abilities that we propose potentially constitutes a way into transformative learning by looking at the two fundamental concepts of perception and knowledge integral to the learning process.

Engaging in the Perception of the Livingness Within

Are we prepared to meet the Sensible part of our being? From this encounter, can we modify our conception of the world on which we base our life choices? Are we ready to change how we relate to our lives by turning towards our own bodies? (Bois, 2009, p. xxiii).

This is the first challenge encountered by the psychoeducator, as humans beings live at a distance from their bodies. Indeed is it not a paradox that we live at a distance from what seems so close to us, our own body? Often the relationship that we have to our body is one of a 'body-object', a body as tool or machine, or simply used to perform. Yet our bodies play an essential role in how we articulate ourselves with ourselves, others and the world, but this function often remains unperceived.

Perceptual discovery of the Inner Movement, a Self-Regulatory Principle of Livingness and an Engaging Newness

Perceptual psychoeducation uses a regulated frame of experience to bring learners to closely experience the relationship to the livingness that manifests within their bodies as the perception of an inner, slow and gentle animation that Bois has called 'inner movement' (Bois et Berger, 1990; Bois, 2001).

We have recently carried out within the CERAP (Centre for Applied Research and Study in Perceptual Psychoeducation at Fernando Pessoa University in Porto, Portugal; www.cerap.org) a phenomenological analysis of this intimate dynamic process (Bois et Humpich, 2009; Bois, Josso et Humpich, 2009). The question: "How do you recognise the inner movement?*", elicited the following answer from one of the respondents: "Because of its extreme slowness that moves me from within"*. Here the subject is experiencing a force principle of an essential nature that reveals a tangible depth within at the exact moment when it becomes animated. The respondents are clear about this : encountering the inner movement is radically new, a true first-time experience.

This momentum is perceived as very intimate and conveys a strong feeling of identity. The individual experiences an enhanced sense of self nourished by a reciprocity with the life within as C. explains: "Most of all I love the profound feeling that I exist inhabited by a loving and gentle force". We have here the description of a powerful force principle that is experienced from within through an interaction that conveys feelings of love and gentleness. Other respondents talk of meeting a real inner partner.

Importantly, the individual also experiences an invitation to being renewed that is born from this relationship with the inner movement as expressed by J.: "It makes me 'become', it makes me better, it transforms me […] and so it makes me touch the 'bottom' [highlighted by the respondent] within me as it [the inner movement] stimulates my potentialities." Beyond enhancing perception and identity, encountering the inner movement is also an invitation, what we could call a "push from our being" where the potentialities that are activated strive to express themselves outside of the intra-subjective sphere in an aspiration to take form in the social life of the individual.

Bois proposes to call *Sensible* this new state of the body that is born from the conscious perceptual relationship between the individual and the inner movement:

> *The Sensible refers to the quality of the contents of experience offered by the relationship to the inner movement, and the quality of receptiveness of these contents by the individual. The inner movement is for us the primordial foundation of an embodied subjectivity. In relating with it, individuals discover a new relationship to self, their bodies and their lives. They discover themselves sensitive and sensing, they discover relating to the Sensible* (Bois et Austry, 2007, p.7).

Limitations and Promises of Perception

As far as Mezirow is concerned, the perceptual function is founded on pre-reflective learning. He clearly grasps the impact of habits that interfere at that level: "The idea that uncritically assimilated habits of expectation or meaning perspectives serve as schemes and as perceptual and interpretive codes in the construal of meaning constitutes the central

dynamic and fundamental postulate of a constructivist transformation theory of adult learning*". (Mezirow, 1991, p. 4). For the author, the consequences of this are limitations of the attentional processes: "We allow our meaning system to diminish our awareness of how things really are in order to avoid anxiety, creating a zone of blocked attention and self-deception." In view of this, the fundamental postulate of transformative learning makes sense: "Overcoming limited, distorted, and arbitrarily selective modes of perception and cognition through reflection on assumptions that formerly have been accepted uncritically is central to development in adulthood." (*ibid*., p.5).

Mezirow's observations on perception fit with the idea prevalent in the field of adult education that what is at stake in experiential learning is the existence, or not, of a possibility for the learner to let something really new emerge. This issue is central to perceptual psychoeducation : for the perceiving subject to be able to let an internal phenomenon arise the existence of which was hitherto unknown requires out-of-the-ordinary conditions as we have already said, but also the intervention of the psychoeducator who guides the learner, at the right moment, to turn their attention towards the manifestation of the inner movement that unfolds within their body matter. This enables the attentional processes of the subject to broaden to encompass new possibilities.

Conditions for Enhancement of Perception Mediated Through the Sensible Body

As Bois' research tends to show, human beings possess hitherto unsuspected resources to perceive themselves and their body. The condition for the enhancement of this nature of perception is twofold : taking the person out of their habitual way of experiencing their body and enabling them to gain access to a quality of attention that is novel. We refer to this as out-of-the-ordinary experiences. They are the frames of experience that perceptual psychoeducation offers learners.

We call the first learning situation 'manual mediation' – an act of relating through touch. Manual mediation reveals itself to be a remarkable device to awaken learners to the subtle manifestations of life within the body. It combines the senses of movement and touch and associates them with a particular nature of reciprocity to stimulate the psychotonic structure of the person concerned (Bois, 2009 ; Bois & Berger, 1990 ; Courraud, 2007). The second frame of experience, sensorial gestural movement, allows learners to explore moving themselves into action by expressing the deep life impulses that emerge. There is a double learning at stake: learning on the one hand to perceive the 'momentum of life' and on the other to practise expressing with the utmost accuracy that which, within oneself, is asking to be lived. The third learning situation, introspective mobilization (Bois, 2009) offers the opportunity to develop inner skills that foster access to the field of experiencing that is particular to the Sensible body. The final frame of experience, which concerns verbalization develops the ability to describe the experiencing of the Sensible body and to discover the embodied thought that is born out of new experiences when in connection with life within.

What these four learning situations have in common is that they bring about a rupture in learners' habits of relating to their bodies and themselves. It justifies the notion of *out-of-the-ordinary experience*: there is at the same time a situation that is new to the individual and the engagement of a hitherto unsuspected attentional skill.

Meaning Arising in Perceptual Psychoeducation

Perceptual psychoeducation thus creates conditions for a rupture in the habits of attention : the frames of experience described create favourable conditions for the emergence of the inner movement within the living matter of the individual. This event weakens the established meaning schemes, and it is desorienting in that it strongly *orients* the person towards a proximity to self until then completely unknown and additionally towards new

possibilities of being. Through it the person becomes, improves and transforms. In the encounter with this inner directional force – which is one of the definition of motivation : the association of a force and a direction – some people chose to actively participate in this opportunity to transform. This echoes the notion of self-directed process that is a characteristic of adult education, but here it applies to the actualization of new potentialities being mobilized.

Furthermore, and this is why this experience is important, this 'force' is not only the sign of an inner vitality, but also conveys *meaning* for the individual. This meaning fleets within the experience in the form of what Berger (2009) calls a 'sensing of meaning' available for the individual to grasp.

There arises with this sensing of meaning what we call *a fact of knowledge* (Bois, 2007), a phenomenon illustrated by this example:

> *During a training workshop, learners were asked to do a sensorial training exercise, working with a partner to move in empathy with each other, hands against hands, while applying the right relational pressure to allow the inner movement to awaken in both their bodies at the same time. […] During this exercise, one of the attendee experienced for the first time a sensation of pure non-predominance, a perfect equilibrium at the same time in each other's quality of presence and in the way they each gave the other permission to exist in their own movement. […] The following thought immediately came into his mind: 'It is possible to be in a relationship with someone where neither dominates the other!!' This is a fact of knowledge*" (Berger, 2006, p.155).

Berger adds: "*One of the characteristics of a fact of knowledge is that it arises spontaneously as the experience unfolds without the need to look for it or reflect in order to find it*" (*ibid,.* p.156). This notion of fact of knowledge is what we would like to further discuss in relation to transformative learning.

Learning: Critical Reflection or Knowing by Contrast?

For Mezirow: "Learning [is] making meaning" (1991, p.11). For the author, learning always implies a number of processes that are necessarily tainted by habits of expectation. It is about: "[…] making a new experience explicit and schematizing, appropriating, and acting upon it." (*ibid.*, p.11). The triggering event in the theory of transformative learning is often external, as Cranton (2006, p.6) reminds us: "Many times, transformative learning is prompted by an outside event and that event may be unexpected, hurtful, or devastating".

In perceptual psychoeducation, the educator creates the conditions for an internal event and the learner develops new attentional abilities to access this. From this 'meaning sensation' a a meaning begins to emerge that unfolds into a formulated meaning. It is often at this stage that critical reflection comes into play. Whereas critical reflection in the transformative learning paradigm involves careful examination of the assumptions that condition habits of expectation (Mezirow, 1991; Cranton, 2006), the reflective process in perceptual psychoeducation is of a different nature. The meaning arising – the fact of knowledge – creates a surprise, even a disconcerting feeling. Bois uses the term 'knowing by contrast' (2007) as the surprise arises in the confrontation with a backdrop of established habits that are by that very fact revealed.

Bois explains the importance of this type of knowing: "This is the point at which a new understanding emerges, whereby the person becomes aware of a prior state in reference to the new state experienced. This comparison induced revelation offers the opportunity to work on the past in a new way" (*ibid.*, p.344). So it is not through firstly determining what the obstacles are to a new experience that access to the experience is achieved, but it is the new experience that reveals and brings understanding about the obstacle.

This arising of new awareness is not without discomfort. In his research on the transformation of adult representations through perceptual psychoeducation practices, Bois (2007) clearly identifies the difficulties encountered by adult learners as well as the paths they find through them. This respondent expresses clearly his difficulty in articulating himself with newness: "When this new information arose, I never doubted it, but fear came : how can I integrate it into my life to remain coherent and respectful of the new direction my life is taking?" Though it originates from an internal information, knowing by contrast can trigger a strong cognitive conflict: "The considerable difficulty of confronting the new perception to old representations" (R1, quoted by Bois, *ibid.*). Bois concludes that it is the gradual development of a renewed sense of self and of a trust inherent to the relationship with the livingness within, as well as a better understanding of how the person articulate themselves with their life context that will finally make them comfortable with their process of transformation.

Conclusion

Cranton's definition of transformative learning as: "A process by which uncritically assimilated assumptions, beliefs, values and perspectives are challenged and become more open, permeable and better justified" (Cranton, 2006, p. vi), allows us to consider that perceptual psychoeducation fits within this process. However, even if there are more recent developments regarding transformative learning theory (with the introduction of the role of imagination, intuition, soul and affect), there is no reference to any particular approach to enhancing the attentional and perceptual skills at play in relating to the living body.

With perceptual psychoeducation, the trigger event is internal and the first break in habits is of a perceptual nature. Meaning then begins to emerge in a very particular way. Whereas critical reflection is central to transformative learning, in our approach it is the arising of meaning that opens the way to a cognitive conflict triggered by knowing by contrast: the pertinence of a new understanding causes a surprise. Can we then talk about transformative learning in perceptual psychoeducation, as it is envisaged by the authors of this paradigm? This warrants further discussion.

Finally, the active part of the psychoeducator is very important to allow learners to become autonomous in their own process of renewal. The educator's objective remains to foster the learners' ability to find their own way to articulate themselves with the ever-changing reality of their human and social condition. We emphasize that these learnings are not confined to the intimate sphere, but that they also transform our understanding of ourselves, of human life, of our ways of being in the world as well as the way in which we conduct our activities (Rugira et al., 2008). Consequently our relationship to so-called 'crises', whether personal, professional or socio-historical, is also profoundly transformed.

Through sustained development of a closer proximity to the constant inner emergence of newness, it appears that learners transform how they relate to crisis situation and life transitions as one of our Greek practitioners, Ioanna Papadimitriou, so eloquently explains: "I feel that life with perceptual psychoeducation is a life without stability which of course is very close to what life is really like. Through practice, stability is something that is built up little by little and that I have to discover mainly through a relationship with myself."

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Does Transformative Learning Have a Parallel in Organizations?

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Abstract: This presentation explores the degree to which tenets of individual Transformative Learning might be effectively applied to organizational behavior. In this qualitative study, the authors describe how efforts to promote student Transformative Learning at an institution of higher learning led to insights regarding the possibility of Transformative Learning within the organization itself.

Organizational Change vs. Transformation

Grounded in Mezirow's (1991, 2000) approach, Cranton & Wright (2008) define Transformative Learning (TL) as "[…] a process by which individuals engage in critical self-reflection that results in a deep shift in perspective toward a more open, permeable and better justified way of seeing themselves and the world around them" (pp. 33-34). Transformation is different from mere change in that it requires critical self-examination and reflective discourse and results in a permanently altered way of being in the world (Transformative Leaning Centre, 2004)

A similar distinction is made in the literature between organizational change and organizational transformation (OT). According to Porras & Silvers (1994), OT is the promotion of paradigmatic change which occurs most effectively "[…] when an organization develops the capacity for continuous self-diagnosis" (p. 82).

Some authors (Keen & Qureshi, 2006) operationalize OT as structural change within an organization—a literal trans-*form*-ation. In this work, however, we use the term more in line with Sugarman (2007). In contrast with organizational change, Sugarman describes organizational transformation as "both broader in scope and more enduring" (p. 44).

Looking at Organizational Change Through a New Lens

Given the parallel distinctions between change and transformation at the individual and organizational levels, we chose to explore the degree to which an understanding of the process of individual transformation might inform our understanding of organizational transformative learning (OTL).

Transformative learning at an organizational level raises the question, "Can organizations learn?" If we consider learning to be the incorporation and retention of new knowledge, with corresponding action, then organizations can be viewed as learning entities. According to Senge (2006), those organizations "[…] where people continually expand their capacity to create the results they desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together" (p. 3) are learning organizations.

This paper, then, is about looking at deep and meaningful changes in organizations through the lens of Transformative Learning.

Case Illustration background. To illustrate the concept of OTL, we offer our experience facilitating change in a mid-size private university in the southeastern US. Our journey began as the commitment of a small group of faculty and staff to the enhancement of Transformative Learning in higher education.

Interviews. Our research commenced with 40 interviews of the University's students, faculty, staff, and alumni regarding students' transformative learning experiences. Qualitative analysis of the interviews yielded several themes regarding the process and perception of transformation during the college years. It also became evident from the interviews that transformation was happening, but not on any type of consistent basis.

After examining more closely the factors that appeared to be more commonly associated with transformative learning experiences, we made proposals to different components within the University administration in an effort to facilitate TL experiences more broadly across the student body. Although our proposals received approving nods, they were not acted upon. For three years, we attempted to promote the concept of TL through different avenues in the University but with disappointing results.

At the same time, as we studied TL, we became increasingly aware of the multi-faceted nature of what we were attempting. It appeared that to facilitate student transformation most profoundly, the University needed to practice what it was preaching; the institution itself needed to engage in the transformative process.

Application of TL Tenets

We began, therefore, to consider aspects inherent in the TL process and to question their applicability at the organizational level. Our study led us to the following positions:

(a) Like individual transformation, OT is often stimulated by "disorienting forces" (Nadler & Tushman, 1995) such as changes in leadership or the economy. In the absence of such disruptive forces, how can transformation be promoted? Our University has already reached national renown for its emphasis on "engaged learning," and this comfort level seems to be a barrier to further transformation.

(b) Questioning underlying *assumptions* is fundamental to the transformative process. A University-wide assumption appears to be that "engaged learning" will necessarily result in "transformative learning." We believe this assumption is flawed and that, as an institution whose mission statement explicitly includes student transformation, we must set our sights higher than merely engaging our students. How do we facilitate the questioning of assumptions, particularly when engaged learning is associated with such comfort and success?

(c) We believe *reflective discourse* can be a powerful force in OTL. How can we promote discourse regarding TL in a powerful way in the University community?

(d) Like TL, OTL requires *resultant actions* for transformation to be authentic. Fullan (2001) maintains that the goal of change is the "reculturing of the organization" so that it activates and deepens moral purpose through collaborative work "leading to measurable results" (p. 44). Measures are currently in place for engaged learning. How will we know the University has made a significant shift toward TL?

(e) A hallmark of TL is the more open, inclusive view of the world that results. In our interviews, many students' transformative shifts were characterized by a new connection to a *larger common purpose*. A larger shared vision may be found in an institution's mission statement or, as Fullan suggests, in an organization's "moral purpose" (Fullan, 2008, p.44).

(f) Finally, an obvious reality is that organizational transformation, like personal transformation, *cannot be mandated*. Instead, the goal is to create an environment conducive to the transformative process.

Given these similarities, we looked more closely at the process of promoting transformation within the institution. Although typical approaches to organizational change tend to focus on either "top-down" or "bottom-up" change strategies, Fullan (1993) suggests a more nuanced approach when talking organizational transformation. He suggests that, "Change is a journey of unknown destination, where problems are our friends, where seeking

assistance is a sign of strength, *where simultaneous top-down and bottom-up initiatives merge* [authors' italics]*,* where collegiality and individualism co-exist in productive tension" (p. viii). Fullan goes on to say that, for optimal transformation, top-down and bottom-up strategies "must co-exist and reinforce each other" (p. 99).

This concept is further supported by Gaible (2010), who asserts that transforming education systems requires support for bottom-up and multileveled communication. Gaible's language is not unlike that used to describe transformative learning. "To achieve 'system-wide/system-deep' change, then, is time-consuming and difficult, disrupting the status quo and provoking resistance among stakeholders at all levels (p. 3)".

Interventions

Based on our research into the potential applicability of Transformative Learning principles to organizations, we have made a fundamental shift in our approach to facilitating transformation at the University level: instead of attempting to persuade the University's administrator's of the value of transformative learning (primarily a top-down approach), we have chosen to give our attention to a more "grass roots," bottom-up approach, with the ultimate goal of merged strategies. While University leaders had tacitly affirmed our interest in transformative learning, no resultant actions were forthcoming. We recognized that without a disorienting force — so often cited in TL literature — affecting the top-level administrative forces, the shift would need to come from within.

The University's inertia is understandable; why would an organization that is successful with an existing approach want to go through the disruptive and uncomfortable process of growing, a collective wisdom that pushes forward? In our interviews with students, we found that significant transformation was often associated with meaningful experiences with faculty and staff, in and out of class. These faculty and staff often spoke passionately about their students' transformative experiences. Although their efforts tended to be individualized and to occur in "silos," we recognized in their passion a potentially powerful source of collective energy. We are aiming to tap into that force.

To implement this approach, we chose to focus first on *reflective discourse* as a means of promoting transformation. We have written a successful internal grant, funded by the University's Center for the Advancement of Teaching and Learning, that brings together a cadre of faculty and staff who will each focus on a particular experience that resulted in a significant student transformation. We will meet regularly to discuss the transformative learning process and to share our experiences. Furthermore, each experience will be written up, illustrated, and posted on the University's website as part of a new Transformative Learning gallery. (Similar galleries about other aspects of teaching and learning have already been used to increase campus-wide awareness and spark discussions across the community.)

To promote shared process, we are focusing on web-based communication as it is not inherently bound by organizational hierarchy. We hope to include blogging in the future as well. We hope that blogging, a hierarchy-free communication form which has become a powerful agent of social change, will be effective in creating shifts within the organization.

Outcomes

It is our hope that by taking this new approach informed by the TL literature, we will begin to see significant changes at an organizational level. When people across the campus community begin having the conversations about student disorientation or about threading the transformative process throughout the four-year experience, for example, we believe that we will be witnessing an organization in the process of transforming. When creating an environment that is conducive to student transformation becomes an intentional component of all curricular revisions, student life initiatives, and faculty and staff support, and, most

importantly, when our students' stories consistently tell of their own personal and profound transformations, the University will have indeed achieved a deep and meaningful shift in its perspective, reflective of its own transformative learning.

Research Implications

While our work is still exploratory, we have found the questioning of TL's appropriateness at the organizational level to be enlightening and empowering. It is our expectation that, with further examination, some TL tenets will emerge as more effectively applied to organizational transformation than others.

In a time of global economic unrest, many organizations large and small find themselves in transition. Informed by decades of TL research, perhaps these disruptive experiences can lead not just to organizational change but to organizational transformative learning.

Our hope is that this presentation, with its participant discussion, will stimulate future exploration of this topic, clarifying similarities and differences between individual and organizational TL.

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Crisis? Whose crisis? Transformative Learning and the Development of Ecological Literacy in Social Work Education

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Abstract: This paper explores the teaching of ecological literacy to social work students using an explicitly transformative approach. Through introducing disorienting experiences, students are encouraged to reflect on their existing frames of reference and move towards a more holistic and inclusive understanding of the human-nature relationship.

Introduction

For decades now scientists, environmentalists and social activists have been warning of an impending ecological crisis. This crisis is seen as having multiple dimensions that, in one way or another, refer to the quality of humans' relationship with the non-human world. For example, over the last ten years the evidence highlighting the nature and scale of human induced climate change has reached the point where it is difficult to argue with the conclusion that humans are having a dramatic and negative impact on the natural world. In recent times it has also become increasingly apparent that the ecological crisis has a clear social dimension. In particular, it has been observed that the most dramatic consequences of the ecological crisis are often experienced by the poorest and most disadvantaged communities around the globe (Rogge, 1998; United Nations Environment Programme, 2007; Intergovernmental Panel on Climate Change, 2007).

This recognition of the combined ecological and social aspects of the current crisis suggests that past approaches to dealing with the natural environment and with social justice issues often adopted an unhelpful and inaccurate binary approach. While this binary, dualistic thinking can be identified in many different areas of human endeavour, the social work profession can be seen as a salutary example of this process (Besthorn, 2002; Coates, 2003; McKinnon, 2008). Social work as a profession exists in most Western nations and is established or emerging as a professional activity in many nations of the global South. As a profession, social work is concerned with promoting the wellbeing and empowerment of people. It is based on the core values of social justice and human rights and places great emphasis on practice that is guided and bounded by clear sets of articulated ethics (Chenoweth & McAullife, 2008). This should place social work as a profession in a unique position to address the social and environmental consequences of the current ecological crisis.

Ecological Approaches in Social Work

Within social work various theoretical orientations and practice methods have emerged over the years, often developing as responses to social and political dynamics in broader society. Common amongst most of these approaches over time has been a concern for understanding and working with people in a way that reflects a recognition of the importance of their context (e.g., Hearn, 1969; Pincus & Minahan, 1973). This is often expressed as social work's emphasis on a 'person-in-environment' perspective. This concern for context has even led to the development of theoretical orientations within the profession that are referred to as 'ecological' approaches (Germain, 1979; Germain & Gitterman, 1980).

Unfortunately the reality of 'ecological' theories or person-in-environment approaches in social work is that these have focused almost exclusively on the 'social'

leaving almost all concerns with the natural environment completely out of the picture. To a large extent, this has been the result of a narrowly defined and limited view of social justice and a willingness to assume that issues relating to the natural environment were really the domain of other people – scientists, environmentalists and activists (Coates, 2003; Hoff & Polack, 1993). Yet the reality of the ecological crisis, and its social impacts, suggests that social work as a profession has a great deal to contribute to the struggle for ecological and social justice. The challenge is to produce a paradigmatic shift in the way the profession and many individual practitioners see the role of the profession and the relationship between the natural world and people's wellbeing (Jones, 2010).

Crisis? Whose Crisis? - Social Work Education

The aim of social work education is to equip students with the knowledge and skills required for professional social work practice. As a 'normative' profession, considerable time is also spent considering the importance of the underlying values and dimensions of moral philosophy that constitute the foundation of the profession. In addition to content specific to social work, students also study content from a range of other disciplines, such as sociology, political science, and anthropology with the aim of helping to develop the knowledge and skills necessary for clear-sighted social and political analysis.

At James Cook University the majority of students in the social work programs are female and mature-aged, often returning to formal study after considerable time away and needing to juggle multiple demands of paid work and family commitments along with their studies. Motivations for entering social work studies vary widely (Rothman, 1999) but usually include some dimension of a desire to support and assist the most vulnerable and disadvantaged members of society. Over four years of full-time study, students become familiar with a number of approaches to direct practice, such as individual, group and community work, as well as the role and impact of social policy and social action. They look in some detail at many different dynamics that may create, contribute to, or perpetuate disadvantage, such as poverty, discrimination, violence, mental health, disability and so on. Through this process, many students develop quite sophisticated understandings of the connection between broad socio-political dynamics and the lived experience of individuals, groups and communities. By the time the reach the latter stages of their degree studies, most of these students have strong, well articulated commitments to promoting social justice and human rights in their practice and well developed socio-political analyses to support them in doing so.

The initial reactions to the content of the subject "WS3214: Developmental Approaches to Eco-Social Justice" are often, therefore, surprising. Eco-Social Justice (as it is known) is one of only two subjects within social work degree programs in Australia that focus specifically on the non-human environment and the importance of this environment for human wellbeing. It explores concepts of environmental and ecological justice against a critique of modernity and the approaches to human activity which have given rise to the current ecological crisis. In particular, the subject argues for a holistic understanding of 'person-in environment' that integrates, rather than excludes, people's connections with, and reliance on, the non-human world. The surprise is that many students beginning this compulsory subject seem startled by and even hostile to the idea that such a subject should be a core requirement of their social work studies. Students question why they should have to learn about the natural environment and ecological concepts when their focus and intent as nascent professionals is on helping people and promoting social change.

The disconnect between the social and the environmental that exists for many of these students becomes glaringly obvious in early subject discussions, highlighting the very binary division that has been identified by some as the root cause of the ecological crisis (Coates,

2003). For many of these students, while they posses some awareness of environmental issues and may support, in a broad sense, moves to address environmental problems, the non-human world exists as a professional 'other', a realm of ideas, issues, and problems that has little connection to their core values of social justice and human rights and little relevance for their future professional practice. If they are aware that there is an ecological crisis then they are also clear in thinking that it isn't 'their' crisis to grapple with as social workers, that issues pertaining to the non-human world are best left to others – scientists, environmentalists, politicians, activists – while social workers focus on the core business of helping the socially disadvantaged.

Transformative Learning

On reflection, perhaps such attitudes shouldn't be surprising at all. Recent research completed by the CSIRO (Australia's peak scientific body) reveals the complex nature of social beliefs and attitudes to environmental issues such as climate change and is indicative of the ways in which people may manage to 'push-away' urgent concerns around the environment (Jones, 2011). Indeed, as noted above, many authors have discussed the mechanisms of dualistic and binary thought that split, amongst other things, human beings from nature and the role that such a split has played in allowing humans to exploit and degrade the natural environment. Perhaps then it would be more surprising if social work students didn't reflect this pervasive social dynamic. The challenge in the Eco-Social Justice subject is to encourage students to open their minds and to develop more inclusive, holistic and emancipatory approaches to thinking about the relationship between humans and the non-human world and on the basis of this to consider the role that social work as a profession might play in addressing the ecological crisis. An approach to learning and teaching that facilitates transformative learning seems appropriate for such a challenge.

The development of transformative learning theory has been well documented and extensively discussed in the educational literature, often with a focus on the seminal nature of the work of theorist Jack Mezirow (1990, 1991, 2000, 2003). In articulating a theory of adult learning that extends our understanding of the construction of meaning and explores the social conditions that shape the ways we construct meaning from experience, Mezirow, drawing on the work of Habermas (1971, 1984) amongst others, has developed a complex and comprehensive account of the process by which experience may lead to a particular type of change-oriented learning. He defines such transformative learning as:

> […] *learning that transforms problematic frames of reference—sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets)—to make them more inclusive, discriminating, open, reflective, and emotionally able to change. Such frames of reference are better than others because they are more likely to generate beliefs and opinions that will prove more true or justified to guide action."* (2003, pp. 58-59)

This theory hinges on the existence of meaning structures, which operate to shape or filter the meaning that we extract from our experiences, and the processes by which such meaning structures might be transformed, in positive and enduring ways. Cranton (2002) provides a clear description of this dynamic.

> *"At its core, transformative learning theory is elegantly simple. Through some event, could be as traumatic as losing a job or as ordinary as an unexpected question, an individual becomes aware of holding a limiting or distorted view. If the individual critically examines this view, opens herself to alternatives, and consequently changes the way she sees things, she has transformed some part of how she makes meaning out of the world."* (*ibid.,* p. 64)

Mezirow's theory has been extended, critiqued and developed by a range of other theorists and writers (e.g., Daloz, 2000; Dirkx, 2001). While such contributions to the literature have often diverged from Mezirow's account in some manner, most remain concerned with the same central ideas inherent in transformation theory, which represents an attempt to account for the development and nature of adult learners' meaning structures and the processes involved when, through experience and critical reflection, those structures are challenged and changed.

Teaching for Ecological Transformation

From a transformative learning perspective, teaching in a subject such as Eco-Social Justice involves creating the conditions under which students may engage in critical reflection and dialogue that explores their existing meaning structures and allows them to make a judgement about their adequacy in the light of developing knowledge and experience. Critical reflection and dialogue are both key aspects of most social work education and students are therefore familiar with these as important learning strategies. However, experience has shown that simply providing information, or focusing on subject content does not in itself necessarily prompt meaningful dialogue or critical reflection. A stimulus seems to be needed to disrupt a student's comfortable position and to challenges existing beliefs or values. In many respects, such a stimulus may represent what Mezirow referred to as a disorienting dilemma (1990).

A central plank of the eco-social critique suggests that people have become increasingly alienated from the natural world. This alienation, it is argued, stems from dualistic thinking and an internalisation of the values and beliefs of modernity (Coates, 2003). One of the consequences of this situation is the emergence of ecological illiteracy – an absence or gap in our ability to recognise and value the nature and workings of the biosphere and our place in it. In the approach used in this subject, it is this gap or absence in the area of ecological literacy that forms the focus of a set of disorienting experiences which students are exposed to. The details of such disorienting experiences have been discussed in greater depth elsewhere (Jones, 2009) but at their core they involve asking questions that draw students' attention to a gap in their understanding and then to the significance of that gap. For example, asking students to detail what happens to their waste products when they flush a toilet, while a simple and straightforward question, often produces a sea of blank faces. Many people, most in these classes, cannot answer this question in any specific detail. However the real disorientation is introduced with the question that follows, which asks: "why don't you know this information?"

For many students this simple sequence of questions sets off a process of reflection that may end up focusing on their own individual relationship with nature. Students are subsequently asked to recall from their early school days the details of basic natural processes such as photosynthesis and the water cycle. Some students offer good recall of this knowledge, but many are struggling to recall not just what these processes are but their importance for individual, social and planetary wellbeing. Again, becoming consciously aware of these gaps, and what the gap itself means, acts as a significant stimulus for some students to begin considering their own existing meaning perspectives and to begin engaging in dialogue with others around the importance of ecological literacy.

Having disrupted students' comfortable beliefs around the importance of the non-human world for human wellbeing, the potential to begin exploring an eco-social approach to social work practice is now greatly enhanced. Explorations of the human consequences of climate change, for example, are now explored with an open-mindedness that was often not previously available. This allows students to engage with these issues in a much more inclusive, integrative and holistic manner. In this manner, whole new areas of conceptual and

practical knowledge may be synthesised around the ideas of ecological literacy and eco-social justice.

Learning may be said to be truly transformative only when it forms the basis for action, when new ideas and beliefs may be tested in authentic situations. While the course structure does not currently allow for a service-learning component for this particular subject, a scenario-based assessment task provides an opportunity for students to begin exploring the application of new ideas and strategies in an authentic manner. In this assessment piece, students are presented with a highly detailed description of a local community. Embedded in this description are a number of social and environmental issues. Working in small groups, students must identify these issues, establish the relationships between the environmental and the social, articulate the 'problems' faced by the community in terms of eco-social justice, and develop a number of strategies that might be used in the community to address these issues in a holistic, integrated manner.

The subject has been extensively evaluated over a number of years and iterations. The most remarkable aspect of this feedback is the frequency and consistency of qualitative comments that indicate the student has changed the way they see the world. Perhaps even more remarkable, and certainly more indicative of actual transformative learning, is the number of students who report beginning to engage in actions and activities directly related to ecological literacy and eco-social justice, ranging from beginning to compost their domestic waste through to joining revegetation or environmental action groups. Of course, such experiences are not universal, or even necessarily representative of the majority of students, but they are evidence of an approach to teaching eco-social justice that at least creates the potential for transformative learning experiences to occur.

Conclusion

As evidence continues to mount about the nature and extent of the ecological crisis, it becomes apparent that a wide range of approaches, from many different directions, will be needed if we are to begin to effectively address the emerging environmental issues. Professions such as social work, with their strong commitment to social justice and human rights, may become particularly important when considering the human consequences of climate change and related dynamics. Yet for many social workers, and social work students, a limited frame of reference prevents the potential contribution of the profession to this task from being thoroughly explored.

As described in this paper, the core subject 'Eco-Social Justice' seeks to expand the ecological consciousness of social work students through the use of an approach to learning informed by transformative learning theory. The subject focuses on the use of critical reflection, dialogue and authentic, scenario-based learning as a means of helping students to challenge existing preconceptions about their own, individual relationship with nature and by extension the relationship of their chosen profession to issues of environment and ecological justice.

Student feedback and evaluation of the subject has provided clear evidence of transformative learning experiences for some students, who report significant changes to both the way they see and understand the world and their actions in it. This transformative shift can be characterised as a move towards greater ecological literacy and a capacity for developing and extending an ecological consciousness, linked to a better individual understanding of one's place in the natural world. In helping students to achieve such meaningful learning, the subject also makes a contribution to the profession, particularly in dismantling the dualistic splitting of the social and environmental that has characterised the profession. Through this process it is hoped to contribute to the fuller development of approaches to social work that reflect an integrated concern with eco-social justice. In this

respect, the subject discussed here, underpinned by a transformative approach to learning, helps social work students to move to a position where the answer to the question 'whose crisis?' becomes 'our crisis and our opportunity'.

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Divergence and Convergence in Transformative Learning: Insights From the
"Old Continent" and the "New World"

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Abstract: This presentation is based on literature review. Its aim is, first, to explore which views carry prevailing ideas in the advancement of transformative learning in North America and, second, to compare them with the ideas of European writers in the field.

Introduction

Ever since Mezirow (1991) presented the transformative dimensions of adult learning in the field of education the further development of transformative learning has primarily occurred in North America. The vast majority of the scholars who may be characterized as pioneers in this specific field of adult learning theory live and work in the US or Canada. Graduate programs related to the theory and practice of transformative learning are more easily found in educational institutions located in North America. Moreover, most of the influential books on transformative learning were published originally in the United States (e.g. Cranton, 2006; Mezirow, 1991; Mezirow & Associates, 2000; Mezirow, Taylor & Associates, 2009) and furthermore, the only journal focused on advancing transformative learning theory is published in association with the American Association of Adult and Continuing Education.

On the other hand, adult educators in Europe have formed communities within which they have been experimenting, researching and developing the theory and practice of transformative learning. Adult educators from various European countries have published and presented their transformative learning research work in conferences and scientific journals. These educators are actualizing their theoretical and practical potential within a social, political and cultural structure that has its own historic background from which local paradigms concerning the phenomenon of learning emerge.

From our point of view, a couple of questions emerge from this reality: (a) Given the central role of North American scholars in the development of transformative learning, which of their views carry prevailing ideas for the advancement of the field? (b) What are the meeting points and the divergences between these prevailing ideas in North America and the work of European adult educators in transformative learning? Our paper presentation intends to discuss these questions through a review of papers from the United States, Canada and Europe.

Review efforts similar to our own have been carried out in the past. Taylor (1997, 2007) reviewed an exhaustive body of published and unpublished research. In his first review (1997) the sources he studied were almost exclusively from the United States while the second 30% of the research papers he reviewed, were conducted by researchers outside the United States. In the aforementioned reviews, Taylor explored the main research trends and dimensions in transformative learning and his conclusions about the research designs and their respective issues were very informative about the orientation of the field mainly in North America. Most recently, another review effort regarding the development of transformative learning was implemented (Kokkos, in press). In this essay a series of papers and presentations that were written by European adult educators was reviewed.

In addition to the aforementioned studies, our paper attempts to revisit the European corpus of transformative learning papers in contrast with a special collection of papers

written by US and Canadian scholars. This special selection of papers contains those texts that we identified as *influential* in the development of transformative learning in North America.

The Selection of the Texts

Our endeavor to understand the development of transformative learning as a theory and practice in the European and North American contexts includes reviewing hundreds of texts written in scientific journals or presented in conferences for more than 30 years. Exhaustive study of all the texts contributing to the development of TL theory seems like a compelling project, which, however, would require more than our available resources.

Therefore, we decided to develop a framework of criteria that could reduce the number of texts to review, while at the same time lead us to the selection of a trustworthy collection of papers, which could serve our research goal. Apparently, the production of theoretical and empirical papers related to transformative learning in the US and Canada is much larger than comparable production in Europe. It is indicative that, among the papers that have been published from 2003 to 2009 in "The Journal of Transformative Education", only 5% are written by European authors. This difference in quantities seemed to create a qualitative disharmony since for the European adult education context transformative learning is more an emerging field of research, while for North America transformative learning is a leading field for the advancement of adult education theory and practice. Considering all the aforementioned, we decided to apply the following strategy in the selection of the texts (1).

For the North-American texts, we decided to restrict our research to the most significant scientific journals in the field of adult education and transformative learning. While we recognize the importance of other journals and conference proceedings an initial search made it clear that most of the work that we were looking for was published predominantly in "Adult Education Quarterly" (AEQ) and "The Journal of Transformative Education". Within these two journals, we decided to look for the most influential contributions in the field, applying the following procedure. Firstly, we looked for papers that (a) had words or phrases that relate to the concept of the transformative learning theory within the title or the subtitle or the abstract of the paper (e.g. 'transformative learning', 'transformative education', 'transformative goals' and so on), (b) had direct references to Mezirow's work or/and to alternative theoretical conceptions related to transformative learning and (c) were written by American or Canadian scholars. We decided to exclude papers written by Mezirow himself since we accept his writings as the foundation for all the further development of the theory and the inclusion of his work seemed as self-referential. Secondly, we decided to include papers between 1991 (2) and 2007, setting subjectively this three-year distance from our endeavour, as a threshold to the domain of influencing work. Then, we developed a list with the 50 most cited papers from each of the journals of our search using the tools provided by the SAGE publications web page and Scholar Google, and we looked for the intersection among these three sets. This process gave as a list of 33 papers that we numbered from [1] to [33] (3). From these 33 papers, 23 are written in the United States while ten are written in Canada. Moreover, 25 papers were from "The Journal of Transformative Education" only eight were from "Adult Education Quarterly". We believe that this difference is expected since AEQ publishes papers from the broader field of adult education, while JTE is dedicated to transformative learning and its fostering practices.

For the European texts we chose to draw data for the period 1991-2010 from those publishing houses who have shown significant publishing activity in the field of adult education, namely: a) SAGE; b) Taylor & Francis – Routledge; c) Wiley; d) NIACE (National Institute of Adult Continuing Education [British]); and e) Emerald. Concerning the

conference papers, we drew data from: a) the Transformative Learning Conferences; and b) the SCUTREA (Standing Conference on University Teaching and Research in the Education of adults) Conferences, which is the European conference institution of University departments engaged in adult education. In the framework set by these resources we looked through the aforementioned criteria (a) and (b) for papers written between 1991 and 2010 by European adult educators who developed the vast majority of their work in Europe. This process returned us 26 papers written by European adult educators that we numbered from [34] to [59] (4).

Findings

The North American Set of Papers

The first thing that we identified about this set of papers was their context. Fifteen papers present work which is related to practices in the field of adult education ([4], [5], [6], [8], [15], [16], [17], [19], [21], [24], [25], [28], [30], [31], [33]). Among this group of papers we identified more specific settings like community education ([6], [8], [24]), citizenship education ([17]), environmental education ([16]), teachers' professional development ([15], [33]) and education of groups at risk of marginalization ([4], [5]). 12 papers refer to academic environments, either to undergraduate or graduate education ([1], [2], [7], [10], [12], [13], [14], [20], [22], [23], [26], [29]). Only two papers are situated in other educational settings like compulsory education ([11]) or special education ([32]). Three papers present pure theoretical approaches ([3], [9], [18]) while one is the well-known review by Taylor on the research development in transformative learning theory ([27]).

Regarding the *issues* of the papers that belong to this group we identified four thematic areas according to their main subject matter. The first area that is rather dominant in this group of fifteen papers concerns methods and strategies that contribute to the facilitation and fostering of transformative learning. The inquiry in this thematic area includes the examination of teacher – student relationships ([21], [23], [25]), methods for perspective transformation among privileged learners ([6]), expressive ways of knowing ([30]), contemplation ([11]), the development of authenticity by the educator as a parameter that leads to transformative learning experiences ([2]), identification of thresholds of transformation ([1]), meditation ([22]), aesthetic experience ([32]), autobiography ([13], [14]), spirituality ([7], [29]) and teaching belief changes ([26]).

The second thematic area includes six papers that through their analysis try to enhance the theory of transformative learning with innovative views. In two papers ([9], [10]) we identified an effort to combine transformative learning theory with Ken Wilber's integral metatheory emphasizing in the spiritual elements of learning. Deliberation theory is reconceptualised by McGregor (2004) who by introducing it as a more emotive process argues that the adult educator has an important role as "[…] *a catalyst for transformative learning in the deliberative process* [...]" (p.104). The role of affect in transformative learning is discussed by Yorks & Kasl (2002) while Cranton & Roy (2003) enrich the theory of transformative learning with insights from depth psychology and humanism. Finally, within this thematic area we identified an interesting, culturally constructed effort to describe transformative education as an archetypal form based on Native American ancient healing rituals (McWhinney & Markos, 2003).

The application of transformative learning theory in practice and its implications is the third thematic area which includes six papers ([4], [5], [12], [15], [20], [33]). Lastly, the fourth thematic area is the one within which critique on the transformative learning theory is developed. In this area we identified five papers ([8], [16], [19], [24], [28]). Here, Ebert, Burford & Brian (2003) compare the theory as developed by Mezirow with the theory and practice of Myles Horton, and Taylor (1994) arguing for the partial examination of

intercultural competency as a transformative learning pattern. However, we believe that the most influential arguments in this thematic area are raised by: (a) Merriam (2004) who is "calling" for an expansion of transformative learning theory with "[…] more 'connected', affective, and intuitive dimensions on an equal footing with cognitive and rational components" (pp.66-67); (b) Kovan & Dirkx (2003) who by discussing the role of affect, conclude that Mezirow's approach "understates […] how emotions, imagination, and spirituality are actively involved in and central to this form of learning" (p.102); and (c) Scott (2003) who suggests that Mezirow "[…] decoupled transformative learning from the dimension of societal structures in the mechanisms of transformative learning theory" (p.265). We did not included Taylor's review (1997) in any of the abovementioned thematic areas since we thought that the specific paper had a broader thematic character.

Concerning the attitude of North American writers towards the theoretical framework of transformative learning, a first finding is that the vast majority of the papers (30 out of 33) had citations of the work of Mezirow. Only three discussed transformational learning processes without reference to Mezirow's work ([11], [13] and [32]).

However, in all the aforementioned settings Mezirow's conception is not the leading learning theory. The work of his associates (5) is also, as expected, dominant in the references of this group of texts. The most frequently cited were the following: Brookfield and Taylor whose work is cited in 15 papers, Kegan in 14, Cranton in 12, Dirkx in ten and Daloz in six. The work of Boyd and/or Myers was found in five papers, while 11 references discuss the transformative dimensions of education and have references to Freire's work, a number which we consider rather low, considering that his work is situated in the foundations of the development of transformative learning theory.

Finally, since our paper is discussing the divergence and convergence in the approaches of transformative learning between the North American and the European adult education contexts we looked within this group of papers for references in the work of European scholars. 14 papers belong to this category ([2], [3], [5], [6], [9], [17], [18], [20], [21], [24], [25], [31], [32], [33]). More specifically, five ([3], [9], [17], [20], [25]) refer during their analysis to the work of Jurgen Habermas, something that is expected since communicative rationality is one of the epistemologies that support transformative learning theory. Six papers refer to the work of Peter Jarvis ([2], [3], [5], [24], [31], [33]) and four refer to the work of Carl Jung ([2], [3], [21], [24]). References to other European scholars are rather scarce. Three papers refer to Heidegger ([3], [25], [32]) three papers refer to Foucault ([6], [9], [32]), one to Sartre ([32]), one to Bateson ([18]) and one in the work of Bourdieu ([9]) although the work of the latter regarding the notion of habitus could add significantly to the understanding of the social construction of frames of reference.

The European Set of Papers

As far as the *context* is concerned the vast majority of the texts written by Europeans are not situated in a particular setting since they constitute pure theoretical approaches ([34], [45], [46], [47], [48], [49], [50], [52], [53], [55], [56], [59]). This finding reveals a sort of preference of the European writers for theoretical research. Furthermore, their attitude is also an indication that a significant nucleus of people that *implements* transformative learning in various settings has not been yet created in Europe. On the other hand, texts by European writers that are situated in the context of higher education are only three ([40], [44], [54]), while the texts written by North Americans that are situated in that context are 12, as we stated earlier. This is a definite indication that in the universities of the United States and Canada there clearly exist many more cores of scholars who are working on the implementation of transformative learning.

Regarding the context, the rest papers of the European set, refer to community development ([36], [37], [38], [43], [57]) to professional development ([35], [39], [42], [51], [58]) and to cultural context ([41]).

Regarding *issues*, most of the European papers (16 references) do not deal with the very nature, the concepts, the components and the applications of transformative learning theory. They are focused on the exploration of other subjects and approaches in which the writers are interested, such as learning processes ([40], [41], [42], [45], [46], [49], [56], [57]), research methods ([35], [54]), social change ([47], [52], [53], [59]) and workplace processes ([51], [58]). These 16 papers have few references to the theoretical framework of transformative learning, and the writers have the obvious objective of showing that they are informed about this theoretical approach; they therefore include further depth and argumentation in the elaboration of issues on which they intensively work. On the contrary, all the papers of the North American set are integrated into the framework of transformative learning theory.

The issues that the rest of the European papers deal with, in the framework of transformative learning, concern mainly two subjects: the methods that reinforce transformative learning processes ([44], [50], [55]) and the relationship between transformative learning and social action ([36], [37], [38], [43]), a dimension that is included in the European tradition of critical pedagogy for emancipation. Only one paper tries to enhance the theory of transformative learning with innovative views ([34]) and one other deals with its application in practice ([39]). Finally, one paper sets in its primary focus on the critique of Mezirow's conception ([48]). The numbers of papers that belong to the last three categories are respectively six, six and five in the North American set. This last finding strengthens the case that the discourse around transformative learning theory is more developed in North America compared to Europe.

As far as the *attitude of the European writers towards transformative learning theory* is concerned, a first ascertainment would be that, as the North Americans do too, almost all of them connect their explorations of transformative learning theory to Mezirow's work: 24 papers have citations to his books and papers and only two do not have a relative reference. References to other scholars of transformative learning theory are fewer compared to the North American set of papers. Those most frequently cited are Taylor, whose work is cited in eight papers, as well as Brookfield and Cranton, found respectively in seven papers.

Concerning the references to scholars that have stated alternative theoretical views of perspective transformation, 13 out of 26 papers contain references to the work of Freire and his colleague Shor, while respective references in the North American set are proportionally fewer (11 out of 33). This finding shows that the Freirean concept of critical pedagogy still maintains a crucial position in European adult educators' approaches. On the contrary, only two papers – against five of the North American set – have references to the psychoanalytic work of Boyd and Myers, which acknowledges the importance of the learning processes that take place within the subconscious.

As far as European writers' attitude towards the approach of Mezirow are concerned, in most cases they are critical, stating that his work has a strong cognitive emphasis and underestimates other important ways of knowing, like the intuitive and emotional dimensions of learning ([41], [45], [46], [55]), the collective view ([43], [58]), the relational processes ([38]), the dimension of social change ([47], [48], [54]), the impact of spirituality ([52]) and the unconscious modalities ([40], [44]).

Finally, all the papers of the European set contain a lot of references to important European scholars whose works are related to critical thinking and social dimensions of learning, such as Adorno, Apps, Bakhtin, Bourdieu, Foucault, Gagné, Giroux, Heron, Horkheimer, Illeris, Jarvis, McLaren and others.

Concluding Remarks

For many years, the development of transformative learning theory has been conceptualized mainly by North American writers. Their most cited, and thus influential, works of the last twenty years, which were examined in this paper, are clearly framed within transformative learning theory. These works include topics that refer to ideas, methods and strategies that promote perspective transformation, enhance the theory of transformative learning with innovative views, and reinforce its practical application. On the other hand, the majority of the – few – European writers that deal with transformative learning do not situate their approaches in the core of its theoretical framework. They, rather, ground their work on other theoretical backgrounds that have been developed in Europe. They use transformative learning theory as an additional resource for a more integrated investigation of issues on which they work. Consequently, they combine their approaches to transformative learning theory with the exploration of the work of a wide range of important European scholars.

In sum, based on the totality of our findings, we believe that the integration of more ideas from European scholars in the development of transformative learning theory could broaden its base and offer an additional potential. Likewise, we think that European writers would enrich their approaches if they were to include more components of the continuous work of North American adult educators, theorists and researchers in their work. Evidently, both sides could benefit greatly if they were to more actively engaged with the ideas of one another.

Notes

(1) We have chosen to limit our review to English-language publications since most adult education publications are in English, which is also the language of the major international conferences.

(2) We chose 1991 as the starting year of our search since in that year Mezirow published the first complete description of his theory in the book titled *Transformative dimensions of adult learning*.

(3) [1] Berger, 2004; [2] Cranton & Carusetta, 2004; [3] Cranton & Roy, 2003; [4] Courtenay, Merriam, Reeves & Baumgartner, 2000; [5] Courtenay, Merriam & Reeves, 1998; [6] Curry-Stevens, 2007; [7] Duerr, Zajonc & Dana, 2003; [8] Ebert, Burford & Brian, 2003; [9] Gunnlaugson, 2005; [10] Gunnlaugson, 2004; [11] Hart, 2004; [12] Hicks, Berger & Generett, 2005; [13] Johnson, 2003; [14] Karpiak, 2003; [15] Kitchenham, 2006; [16] Kovan & Dirkx, 2003; [17] McGregor, 2004; [18] McWhinney & Markos, 2003; [19] Merriam, 2004; [20] Moore, 2005; [21] Robertson, 1996; [22] Robinson, 2004; [23] Schapiro, 2003; [24] Scott, 2003; [25] Southern, 2007; [26] Taylor, 2003; [27] Taylor, 1997; [28] Taylor, 1994; [29] Tisdell & Tolliver, 2003; [30] Yorks & Kasl, 2006; [31] Yorks & Kasl, 2002; [32] Weddington, 2004; [33] Whitelaw, Sears & Campbell, 2004.

(4) [34] Alhadeff, 2003; [35] Dominicé, 2003; [36] Duveskog & Friis-Hansen, 2007; [37] Duveskog & Friis-Hansen, 2009; [38] Duveskog, Friis-Hansen & Taylor, 2009; [39] Fenson & Chesser-Smyth, 2009; [40] Fetherston & Kelly, 2007; [41] Fleming, 2000; [42] Gray, 2006; [43] Harvey & Langdom, 2009; [44] Hunt, 2009; [45] Illeris, 2003; [46] Illeris, 2004; [47] Inglis, 1997; [48] Inglis, 1998; [49] Karalis, 2010; [50] Kokkos, 2009; [51] Nieuwenhuis & Van Woerkom, 2007; [52] Preece, 2003; [53] Taylor, Pettit & Stackpoole-Moore, 2005; [54] Taylor & Pettit, 2007; [55] Tosey, Mathison & Michelli, 2005; [56] Van Woerkom, 2010; [57] Wilhelmson, 2005; [58] Wilhelmson, 2006; [59] Wilner & Dubouloz, 2010.

(5) As "associates" we define those scholars who have worked extensively on transformative learning and their conceptions relate to Mezirow's theory and co-define the theoretical framework of transformative learning. Among the most well known of these scholars are: Belenky, Brookfield, Cranton, Daloz, Dirkx, Dominicé, Duveskog, Elias, Friis-Hansen, Gould, Green, Kasl, Kegan, King, Kitchener, Lipson Lawrence, Marsick, Ed Taylor, Kathleen Taylor, Tisdell, Yorks.

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Across the Challenges Faced by Social and Socio-Medical Institutions' Leaders in Times of Crisis: Which Kind of Transformative Learning?

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Abstract: Our aim is to identify subjective tests that significantly influence the actual work of social and socio-medical institutions' leaders, and to associate them with the identity transformations experienced by new institutions' leaders while undergoing training.

New social governance policies bring instability in the social and socio-medical institutions, triggering redefinitions of the missions, reorganizations, merges, and the obligation to set up quality insurance and risk management systems. Institutions' leaders are in the middle of the storm. Their mandate is to drive these changes, while their vision of the way social institutions work is influenced by a historic ideology of cooperation and is thus inadequate with the strategic vision required by political authorities. These institutions' leaders are in an intermediary position between decision-making authorities and the professionals in the field. They are at the crossroads of different ways of thinking, often in contradiction with each other – if not in opposition, and they seek to keep a balance within change dynamics that are constantly moving. As a result, their usual work practices are fundamentally challenged and they are confronted with considerable tensions and difficulties.

Research on the Work Activities of Social and Educational Institutions' Leaders

In order to better understand what makes up the actual work of social and school institutions' leaders in French-speaking Switzerland, a research project (CADRE) composed of ten researchers from three partner universities – Haute école de travail social de Genève (*HETS-GE*), Faculté de psychologie et des sciences de l'éducation (*FPSE-UNIGE*), Université de Genève, Haute école pédagogique Lausanne (*HEP-L*) – collected data from sixty institutions' leaders.

This research on "The Work Activities of Social and Educational Institutions' Leaders" follows the heuristic trend of the "grounded theory" which advocates for a progressive familiarization with reality and with the construction of this reality by actors. This trend is based on the premise that theory must be built from the perceptions as well as the practices of the actors, since they are the ones who build their reality.

Inspired by the current of thought "analyse de l'activité" (Dejours, 1998; Clot, 2000), several data collection tools have allowed understanding the various components of a director's work: week-to-a-page diary studies, monitoring of management activities through the method of shadowing, qualitative interviews discussing the notions of "*dossiers*" (files) and the notion of "*épreuves*" (tests). By addressing in particular the results of tests and challenges met by institutions' leader, we will identify angles to approach and analyze transformative learning. For about twenty years, various French sociologists have been using the concept of "*épreuves*". Boltanski and Thévenot (1991) take interest in the conflicts of value or greatness ("*grandeur*" in French) that can bring subjects to start discussing and challenging each other's judgments and justifications. Martuccelli (2002, 2004), and then Barrière for school (2004, 2006), focus on the challenge as it must be taken up and faced by the subject. This challenge is socially instituted but it is experienced on a personal level through the process of individuation that is characteristic of modern societies where neither religion nor even tradition can socialize individuals in a univocal way.

In the frame of this research that is still under analysis, we would like to specify the notion of *subjective test* which is difficult to figure out; it can be described by the terms "serious difficulty", "conflict", "tension", "challenge", etc. We will use further on the term *subjective test* when an actor meets challenges or difficulties that generate inner conflicts and request an internal mobilization. An institution's leader explains it in these words: "I would call *subjective test* this obstacle that in the end forces us to consider that we are the obstacle ourselves, and that leads to a personal reflection".

Data collected so far from about sixty institutions' leaders lead to the identification of several categories of subjective tests that are faced by a wide range of actors.

Relations with Employees

It is not so surprising to note that situations linked to human resources management and team management are often brought up; these situations are complex, often source of conflict, and they require lots of competencies from the institutions' leaders. Whether in the school or socio-medical system, the actors often talk about "refocusing interviews" that they are often led to make in situations where certain employees dysfunction or in more serious situations like competencies being questioned, employees being dismissed or mobbed. In all cases, such refocusing situations are felt as trying and they remain a lasting memory in their professional record. In situations where someone must be dismissed, institutions' leaders are overwhelmed with the fear of not being "fair", with the hard-to-accept idea of causing a situation of unemployment. They find themselves in a value conflict between the social mission of their institution and their management responsibilities.

Building Legitimacy

Building legitimacy among both subordinates and superiors appears as essential to manage a school or a socio-medical institution; this credibility is not easy to acquire. At the beginning of their career, institutions' leaders feel tested and under pressure, they must sometimes avoid traps and prove their performance to various partners. It is expected from them that they can "do everything immediately", demonstrate good field knowledge and strategic thinking, be available to answer requests, be good managers and good communicators, and make fair decisions. It is also expected that they look confident: like a magician-leader who should be able to solve all difficult situations with a magic wand.

Time Management

Managers work across several time frames and always feel that they are in an emergency. They strongly experience the notion of "zapping", which keeps them from doing what really matters, such as finalizing a reading, a reflection or a conception. The overload of work is a source of exhaustion and it is a delicate thing to keep the appropriate balance between taking into account individual needs and answering collective and institutional demands. Certain institutions' leaders are faced with a workload that seriously impacts their private life: "It's a disaster. When you become a director, you first get rid of your hobbies. I've done plenty of things before, sometimes extraordinary things: it's over. Then, you get rid of your social life […] And then the family: there's also some damage." Others have managed, with experience, to find a more satisfying balance: "I decided that indeed my professional life is important, but so is my own life. So it's true that I work 45 hours – it's more than the 40 hours in my contract – but I don't go beyond that. And in the weekends, there is no way I'm going to work".

One of the main battlefields in institutions' leaders work is their agenda. Knowing how to play with it, knowing how to delegate and create empty timeslots, are essential strategies to protect oneself against excessive workload.

Health Management

Questions related to institutions' leaders health are often correlated with questions of time management. In general, a healthy lifestyle is said to be essential to maintain oneself on the long-term in an institutions' leader position. However, sleeping issues and the risk of burn-out are frequently mentioned. Institutions' leaders recognize that there is a heavy emotional load in their activity and that they are often left alone to bear it. It is their responsibility to make decisions in all sorts of situations that may affect them emotionally: colleagues or families in pain, mourning situations, mistreatment, development or learning issues, etc. Certain institutions' leaders say they have learned to "toughen up", or learned to take a step back. Others mention opportunities to speak, to exchange with peers or with relatives, or external support.

Communicative Action

A great part of the problems brought up by institutions' leader are related to issues of interpersonal communication. Strategic issues related to communication are multiple. It is about finding the "right words", whether for a conflict situation with employees or with a family, for an official note announcing organizational changes or for a spontaneous reaction to an email. A director says: "What is terrible is the language slips, they come up all the time… and then you must call a meeting to explain the misunderstandings caused by a specific word. It's heavy […] we're always trying to cover our backs in case of potential problems."

Prescribed Work, Paradoxical Statements and Contradictory Logics

The institutions' leaders we interviewed have issues with the gap they feel between prescribed work, processes, institutional demands, and the feasibility of applying them in real conditions. Institutions' leaders have developed a pragmatic vision of the social reality that does not necessarily match the more political and abstract vision of the authorities. In addition, they do not always have the adequate means (time, financial and human resources, support by employees) to do what is requested.

Institutions' leaders are sometimes more subjected than employees to damaging effects of work intensification and changes at the organizational and human level. They strongly experience the uncertainty related to transformations in the political and economic systems. Under important changes, whether technical, structural (merge, relocation, etc) or organizational, the decision-makers that are most often political impose a change of direction to the institution, without always anticipating the consequences on collective or individual work habits. These decisions, that must be announced and implemented by the director, are quickly faced with resistance from the employees. Institutions' leaders are torn between the top and the bottom: "As an institution's leader, one feels constantly like the ham in the sandwich", "between the devil and the deep blue sea".

Institutions' leaders must not only manage their own uncertainty, but also comfort unsettled teams. The way one of them describes the necessary skills that need to be developed to hold in such a situation shows a daily confrontation with the unexpected and the intensity with which their subjectivity is solicited:

> *"I would say that the skills that need to be developed for such a position, is first not to fear the unexpected, to have a capacity for adaptation – I don't know if one should say an extraordinary one, but most likely an extraordinary one compared to the standard I can find with some of my colleagues. When something is moving, something is changing, it suddenly creates instability, so you'd better not be afraid of instability. You need to be able to react extremely fast […] Then at the same time, also have this ability to take a step back, not to let yourself overwhelmed with the*

urgency that each one brings with their own request. So, it's about being able to act urgently without letting yourself become completely absorbed, because then you don't have a life anymore."

Practice Analysis during the Training Program in Educational, Social and Socio-medical Institutions Management and Strategies

The Master of Advanced Studies in management and strategies of educational, social and socio-medical institutions (MAS DSIS HES-SO) aims at qualifying institutions' leaders who are already hired or considering to take a manager position, in one of the areas of medical or social work. It is an in-service postgraduate training that spans over three years for about 30 participants. The training program is designed to develop management competencies that are necessary for a institution's leader position, as well as an enlarged vision of challenges faced by these institutions within a changing social and political environment. It builds on professional experience and combines theoretical inputs with the analysis of the activity and a thoughtful feedback on practices. It goes along with the trend of thought of Mezirow (2001). In the program, institutions' leaders undergo a professional evolution leading them to middle- or high-level management positions. They walk the path from being a social or health worker to becoming a manager. Based on the situations collected, one can realize how this identity change process does not go without pain, hesitations, and resistance.

A big portion of the training time (one sixth) is specifically dedicated to an analysis setup of management practices. This setup, inspired by reflexivity theories (Schön, Perrenoud), provides a fundamental impulse to reflect on professional actions, as well as peers exchange about difficulties and tensions experienced at work. The context of a practice analysis group is particularly appropriate, as it is built in a structured and methodological way allowing participants to consider professional actions and understand how their perceptions of their work change. Based on the observations made during the process, we highlight the most relevant elements that allow a transformation of these perceptions. Each analysis group is composed of about ten participants who meet on a monthly basis to reflect on complex situations they have experienced.

When participants prepare the questioning that will be presented to the group, they take the time to clarify their own vision of the situation in question. The process of expressing the situation in a text that will be submitted to the group members is already formative (Cifali & André, 2007). The actors strive to structure their thought, to turn into words their experiences, their feelings as well as what questions them, takes them aback or intrigues them.

Then during the practice analysis meeting, the peers will seek to understand more closely the driving forces in order to identify the stumbling blocks that are specific to this situation.

Among the situations brought up by the participants, one can find frequent correlations with the subjective tests identified in the frame of the aforementioned research. Let us take as illustration the subjective test related to the construction of legitimacy. There are many possible contexts and, when taking a new position, each director goes through a unique experience based on the knowledge gathered during their career. Besides, each institution is loaded with its own specific history. When an institution's leader is faced with a specific institutional system, the resulting experience is always different.

Further developing the example of legitimacy test, it appears that credibility is built on various levels:

(1) With authorities (committee, executive board, town council, etc.) that appointed the director;

(2) With subsidizing services, which provide financial resources and control quality;

(3) With all the institution employees, some of which may have a similar professional culture while others come from different lines of work (education, teaching, health, administration, hotel management, etc.)

(4) With the institution beneficiaries and their families;

(5) With professional partners involved in the social networking;

(6) With peers and colleagues.

As a result, the vulnerabilities testing the professional are different from one situation to the other. We will give two illustrations. A recently appointed institution's leader becomes aware during a meeting that it is with the educative team that his legitimacy is not acquired. Coming from a hotel management background, he perceives that he is not automatically recognized as a reference for decisions that must be made in the educational area. He has a solid training in management, but he feels unsettled and questioned. He feels a lack of confidence from his employees, who resist the change proposals he makes.

The reflection led with the group will allow him to become aware of what can help him get through this subjective test: take time to observe, to listen, to validate employees competencies and achievements, to form alliances with employees, to find the right words to communicate, to build mutual recognition, to complete his knowledge on educative issues, but also to build a team of skilled employees that he can delegate to.

Another institution's leader, in his position for six months, is feeling that everything is "slipping through his hands"; he does not know in which direction he should go. All the proposals he makes are questioned. Yet he has an educational background and has already successfully directed an institution. He then becomes aware that he is experiencing a double destabilization. First, he must fit into a pyramidal organization which implies a smaller room for decision-making than what he is used to. He must find a place in a board of institutions' leaders, build a credibility among the general management and his peers. Structural changes that the institution is undergoing must be validated by the general management and/or the board of institutions' leaders, which sets limits to his own decisional area. He did not anticipate this difficulty to adapt to a different system. Second, his management training leads him into a deconstruction phase. The teachings question certain of his presuppositions. He questions the staff management tools he has been using so far, he sees new perspectives, but he feels that he does not yet master the innovations he wishes to apply. This double destabilization makes action feel insecure. It becomes difficult for him to position himself, to find arguments and negotiate with peers, to find a place in this phase of "appropriating the perspective of a different meaning".

Conclusion

As one can see from the different elements above, subjective tests faced by institutions' leaders are multiple and require various competencies. It is about being able to position oneself, making decisions, face the unexpected and completely new situations, set priorities, manage conflict. De Gaulejac (2011, p.236) says it becomes essential to teach institutions' leaders to mediate, to develop an intelligence of compromise: "Essentially, the work of a manager consists in making choices, perform arbitrations, find compromise and invent partial solutions, to keep trying in spite of everything to mediate in a paradoxical environment."

What means do institutions' leaders have to strengthen their competencies, to resist stress, to prepare themselves to face challenges and to last in their profession? It is expected from postgraduate trainings that they provide a good basic knowledge to manage an institution and develop a wider vision of the drivers that influence current evolutions. The setups for practical analysis open spaces allowing to make the implicit explicit, to question

practices in order to better understand them, to reflect from a specific individual situation while building a wider collective vision of the major current issues. The introduction and training for a critical self-reflection leads to an awareness of professional action, to exit a solitary position, to become aware that inner conflicts are also caused by events that are part of the system the actor belongs to. It intends to build a critical thinking, to defend an ethical standpoint that is consistent with systems of belief, to build innovating strategies for change management. Of course, obstacles and resistance to transformations are many; change is not always spectacular and is not always immediately visible. Creating awareness is a long process with multiple sources of influence. The training group and, more specifically, the practice analysis group open resource areas that are essential to participate in the everlasting quest for live thinking.

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Biographical Disjunctures: Identifying Disorienting Experiences in the Educational Biography of Adult Educators

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Abstract: This paper discusses the importance of identification of disorienting experiences in the life history of adult educators. The author argues that the acknowledgment of these experiences may help us understand the perception of adult educators regarding their professional role.

Introduction

According to the theory of transformative learning, the start of a learning process, which may lead to the transformation of a frame of reference, is triggered by a disorienting dilemma (Mezirow, 2000). Through the transformation of the frame of reference an individual is actually changing the way he is making meaning in order to interpret his life experiences. This process is quite significant since according to Jarvis (2009, p.69): "Meaning [...] is a very complex phenomenon and making meaning is certainly crucial to our understanding of both learning and personhood". The aim of this paper is to present and discuss findings from three narratives which derived from an empirical qualitative research that had as an aim to explore the relationship between incidents in the biography of adult educators and their understanding about the role of the adult educator.

Meaning Making, Disorienting Experiences and Transformation

Meaning is a social construct and making meaning is also socially constructed (Jarvis, 2009). We make meaning everyday in our lives as we try to understand and adapt to our social and physical environment. In this view, meaning is directly related to conscious experience and as Jarvis (2009, p.75) suggests:

> *Every event that we experience consciously enters into the memory: it has some degree of significance, although some have much more significance than others. In other words, it is meaningful to us, and in this sense "memory is meaning" (Nelson, 2007, p. 111) – our memories of events are the building blocks of the meanings that we place on our lives, but our biographies are not unaffected by the meanings.*

Our memories and thus our narratives are signifiers of our meaning schemes, and in the events that we decide to include in a narrative which relates to our life history we may locate experiences that lead us to a certain meaning formation. Illeris is describing the above clearly, when referring to the work of Bruner he states that "the story one has about oneself and which constantly develops and is interpreted anew, is the red thread running through life, self-understanding and learning" (Illeris, 2007, p, 62). In the life history of a person it is possible to identify disorienting experiences. A disorienting experience may occur during a crisis or during an important transition in the life of a person (Mezirow, 1995). This kind of an experience is also known as a "biographical disjuncture". A disjuncture in our biography occurs when "we are faced with a situation that we cannot take for granted and we have to stop and think and learn" (Jarvis, 2009, p. 83).

The nature of those experiences that may become catalysts for the initiation of a transformative process has been studied in several social situations and scientific fields (Taylor, 2000). Taylor argues that research has not yet reached a definite conclusion on why "some disorienting experiences lead to perspective transformation" (ibid. pp. 299-301). Nevertheless, a personal experience, which usually leads to transformation, is related to confrontation of an atypical situation or with a personal testimony that is challenging to our

individual or social meaning schemes. In any case, such an experience is triggers a process that leads to the reformation and the reconstruction of our personal beliefs and practices towards a new schema of perception and existence.

When we are facing a biographical disjuncture, either through full awareness or through a less conscious approach we conform ourselves to the demands of the experience. Through that process we either adopt a more inclusive or open attitude (new self) or we become more attached to our pre-existing stances (old self). With all of the above in mind, I tried to identify biographical disjunctures in the lives of a group of adult educators, in order to understand the building blocks of their perception about their professional role. Through the use of biographical interviews our effort concentrated on the recognition of life experiences that the interviewees described as significant in their life history and that had the characteristics of a disorienting experience.

Methodological issues

For the scope of this research a purposeful sample of fifteen adult educators was formed, based on the following two criteria: (a) each participant was required to have teaching experience with adults not only within the framework of the University but also in other fields of adult education practice, (b) each participant had to have at least five years of professional experience. To elicit information from the group we used a biographical interview. The interviews were implemented in three phases: the main narration, a phase of explanatory questions and finally a concluding phase. In the first phase the participants were asked to tell their life history. We asked them to include all possible learning episodes that occurred in their biography. In the second phase the participants were asked to clarify issues that needed further explanation while in the third phase we reviewed the interview and obtained consent about the use of its content. For analysis of the narrations we used the holistic content narrative analysis as described by Lieblich, Mashiach, & Zilber (1998). This type of analysis takes into consideration the entire narration and focuses on its content. After reading each interview several times, we decided about the special focus of content that evolved in each story from beginning to end. We distinguished the special focus by the space devoted to the theme in the text, its repetitive nature and the number of details that were provided by the interviewee. The result of this analysis is a narrative synthesis of events, thoughts and feelings in a time line that is intended to reveal the unique development of each person. Every transcribed narration was returned to the interviewee asking him/her to confirm its content and to make any comments if he/she thought that some parts of their narration were not recorded correctly. Moreover, we returned the analyzed narrations to all the participants asking them,, if they wished to do so, to send feedback regarding the interpretation of their narrations. Not all of the participants responded to this opportunity. However, those who responded had very positive comments to offer. In general, all of them commented that the analysis of their narration offered them new insights regarding their own development.

Findings

The total research effort resulted in hundreds of pages of transcribed and analyzed narrations. Because of the size of this data set, presentation of the complete research material is not possible within the limits of a conference paper. Moreover, since the purpose of this paper is specifically to discuss disorienting experiences, we present three cases that, in their narration, presented the strongest series of disorienting experiences. For each case we present a brief description of the interviewee's background and then the parts of the narration where the disorienting experiences emerge and the section of the interview where the participants talk about their perceptions regarding their role as adult educators.

The Case of Stam

Stam was an experienced adult educator who had a background in psychology and counseling and at the time of the interview was working in the field of tertiary education. In addition, he was involved in many programs of continuing vocational training and general adult education. In Stam's narration two different types of disorienting experiences were identified. Both these experiences were considered by him as elements that had an impact on his professional behavior. The first incident is related to his transition from elementary school to high school. Even though this transition is difficult for most students, in Stam's case it was particularly so. The first experience is related to the high school formal environment, its culture, and its code of communication:

"*Things became tough in high school and more specifically in the first year when* [my name,] *Stam became Mr. Rogers. I went to the* [he mentions the name of the school] *high school and all of a sudden everything was so impersonal…this was really depressing; I was surprised and felt like choking. Teachers and students were calling each other using surnames and not first names! It was unbelievable!*"

The tension in the narration (underlined) is shows that Stam thought of this event as significant. We could argue that Stam went through a cultural shock due to the fact that this new school environment lacked the personal relationship between teacher and student, something that obtained in his primary school years. In addition, there is another dysfunctional aspect to Stam's high school experience. He recognized the existence of a transactional environment, which created further, and more serious, problems:

"*At that period high school teachers were giving low grades in order to blackmail us into private tutoring. This was the start of a decline in my performance. While in elementary school I had been an excellent student, I received low grades in the first trimester report at high school. I wondered why...and then I found the secret. My parents tried hard to persuade me to start private tutorial sessions with my math teacher.* [I felt] *It was not right* [ethical] *and I refused; as a result, I kept on getting low grades*"

This unpleasant situation is not used as an excuse for low achievement. It is an on-going condition that accompanied our narrator during all the years of his secondary education. And the consequences were significant since his reaction to this situation affected his school record:

"*Due to this situation, I and a group of other students formed a team and we did several thing— mainly playing practical jokes on our teachers, especially on those who blackmailed us the most. However, this behavior drove us into a dead end and, as a result, in the second grade of the lyceum I was characterized as "persona non grata" and was forced to leave my school. So I graduated from a different high school from the one in which I started; I had to transfer*".

The second disjuncture we identified in the biography of Stam was different. This time the trigger was a university textbook. But it was not just the textbook. It was more the way that he acquired the book and mainly as he describes below the fact that the person who proposed the book had no personal profit from it:

"*I confess that although I badly wanted to become a psychologist, nothing made any sense to me until I encountered the concepts of person-centered psychology. But such an encounter occurred during my third year of studies; it was a miracle in my opinion! In the course on educational psychology, we were given a textbook entitled "Relational Dynamics and the Pedagogy of the Person" from an instructor who was an adjunct lecturer. I not only passed the course with an A, but I was truly inspired by the book—I drank it in. And then I felt the need to contact the author, who was a Professor at a different university. To my surprise I realized during our first phone*

communication that he knew nothing about my teacher—the one who had given it to me. [In fact] *he had no connection with him at all; and that prompted several realizations in me".*

Regarding his role as an adult educator, Stam is quite clear. In a different part of his story he states:

"I started a marathon of meetings as facilitator of groups to enhance the personal development of people and not only this has happened but I feel I am a better person myself. I have left behind me the arrogance that, I confess, I had as a psychology graduate. And that is good. In this work, I am especially helped by my facilitation trajectory. I am neither an animator nor a leader… but rather, a facilitator."

The Case of Joy

Joy is a teacher and a psychologist who has worked for many years with socially vulnerable groups of adult learners. Beyond that she tutors at the Hellenic Open University and has participated in many training of trainers programs. In Joy's narration we meet a first biographical disjuncture during the first years of her professional life—when she was working with children:

"There I remember three children, from the whole class. All of them had problems, one had dyslexia, another had significant behavioral problems; their parents were divorced and they had problems in the classroom and the third I remember a third whose mother was hitting with an iron stick or something. This one also had behavioral problems. Of all the kids, those are the ones I remember. At that time, I realized that I should be more involved in helping children with problems. I had a sudden feeling that it is of [particular] *value to help a kid during that* [childhood] *phase… because later it would be* [too] *late, and, you know…things will happen like those I encounter in my work with addicted persons."*

This first experience led her to get involved with psychology, studying something that had practical application in everyday human life. Later, during her graduate studies, while she was working with kids, she got involved with adult education classes. There she experienced something different — which could be seen as a positive disorienting experience:

"I taught classes in a group of adults who were music teachers who had dropped out of school for some reason. It was a special program named ACCESS that was adjusted to the needs of these adults. They were taking this course and afterwards they had the chance to enter a university. This was my first contact with adult learners; most of them were Afro-Caribbean. This was my first experience [with adult learners]; *I knew nothing about adult education and… Now, what I learned from all of them… they were great…they were from a totally different culture — different from* [both] *the Greek and the British cultures. I liked that difference and my acceptance of that difference. That was it...the fact that you can accept the other, who is very different from you and that you may gain things from that relationship."*

At some point in her narration, Joy talks about her role as an adult educator stating:

"My role…I see it as facilitative, I could say, I cannot think of [doing] *something else. I have no answers to offers…especially to adults. I am facilitating a discussion, an exchange of experiences and views. That's it."*

The Case of Josephine

The third case is Josephine, a female adult educator specialised in the educational use of art. In her case a significant biographical disjuncture in her life emerged with emphasis

when she was discussing her family life and its "routines". One of these routines had to do with her grandmothers' embroidery:

> *"My grandmother was awesome at embroidery. I am not sure if you are know this but usually when you do this kind of work you have a template, a pattern to follow…Well my grandmother broke out of the pattern. She changed colours, motifs and so on. She discussed the changes she had thought out with my mother and* [explained] *how and why* [she would make them], *and why she liked what she was about to do…I lived in the presence of this routine for many years. And it has influenced my thinking…"*

This experience regarding the routine of her grandmother seems to be important as far as her understanding about the role of the adult educator and her practice, are concerned. As she states she is always looking for alternative ways of expression for both herself and her trainees:

> *"The field of adult education offers me the same things. I mean inquiry, novelty, and experimentation…I see it as a challenge. I do not act as a teacher. With adults, I like to leave them to create* [their own] *thoughts and images, to reflect on them and to do things according to their experience…I facilitate them in developing their own personality"*

Discussion

As Kegan (2007) states, human development looks like the continuing traversing of sequence of increasingly more complicated bridges. Our biographical disjunctures are to our understanding those critical events at the end of each bridge that lead us to choose the next bridge to walk upon. Those critical experiences either include a new view of reality or they include a moral question, a choice between what we consider as "good" or as "bad". This kind of experience makes it possible to lead to the start of a conscious or an unconscious process which could eventually lead to the development of a new conception about a person's self, his/her actions and his/her relations (Mezirow, 1991).

For Stam, the morally wrong experience he suffered in his high school years influenced his practice as an educator and, as he stated, in every meeting with future adult educators he tries to alert them to respect the learner:

> *"That awful experience I had with my teachers in my secondary education has made me focused towards respecting the learner. Every time I participate in teacher training courses I try, through experiential learning, to alert teachers the need for respecting the learner."*

On the other hand the positive experiences in his university years led him to believe again in the value of the educational process and moreover to direct him towards the incorporation of a theory that he applied in his professional practice:

> *"The way I was taken with the relational dynamics pedagogy not only made a lot of 'clicks'* [connections] *inside me but additionally it introduced me to the person-centered pedagogy which opened a magnificent road for me."*

For Joy, the negative experience at the start of her professional life led her to the inquire into theories and practices that could support disadvantaged learners; while her positive experience with an intercultural group of adult learners showed her the path toward a practice which is based in acceptance of the different and the constructive elaborations of someone's otherness. On the other hand, for Joy, her experience regarding her grandmother's embroidery seems equally significant. Joy sees her involvement in adult education as a journey to personal fulfillment:

> *"I see my work as a challenge. I am not doing it for the money; you know very well that educators do not have high salaries. The only reason I am in education is because I see it as a personal fulfillment. In general my educational trajectory has*

had nothing to do with what I read but, rather, with what I experienced as a child in my home. It is a way of life."

The impact and the decisions that accompany a disorienting experience are the building blocks that we use to construct our personal frame of reference that determines the way we interpret reality and act within it. In the biographies that we have presented, biographical disjunctures seem to have influenced the way the interviewees later saw their professional role. All three of them seem to be dedicated to an educational practice that has the personal development of the learner as a target. All three of them use the term "facilitator" to describe their professional role. As we know, facilitating learning means seeking for a way to create awareness regarding a specific learning need; it means providing the learner with questions rather than answers, and to fostering critical reflection. A facilitator is expected to support the learner and to share the responsibility for learning with the learner.

Conclusion

In this paper, I have tried to present the issue of biographical disjunctures as life events that contribute to the perception that adult educators have regarding their understanding of their professional role. In the specific group of biographies that we presented it seems that the presence of disorienting experiences is related to the adoption of a role that is expressed by the term "facilitator". This outcome is important for our understanding for the process of the professional development of adult educators. It appears that this outcome in this study cannot yet lead to a generalizable conclusion. However, further investigation of biographical disjunctures may provide us with useful information about the impact of disorienting experiences in the professional practice of the adult educators.

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Lifelong Learning in Terms of Interculturalism and Transformative Learning:
A Research in the Field of Sociology of Law

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Abstract: This paper aims to present preliminary findings of interview data analysis, concerning a target population of Roma and Pontic Greek Repatriate adult learners in Greece. Interview data, which complete the socio-legal perspective of an extensive research venture, are interpreted primarily in the light of Jack Mezirow's Transformative Learning theory.

Introduction

The present paper is based on an on-going doctoral research concerning the implementation of the European Union and the Greek institutional framework for Lifelong Adult Learning in contemporary Greece, developing along two distinct axes: both policy documents on Lifelong Learning and the manner in which educational policy is accepted by adult learners who participate in specific programs of adult continuing education. Specifically, the fundamental problem explored is whether certain goals of lifelong learning, as posed by legal documents, play a part in individuals' learning experience and throughout their lives, in other words, whether the goals actually achieved by the individual adult learners correspond to the institutional framework of adult education and lifelong learning. This paper aims to present partly the second axe of the aforementioned extensive research, granting it an empirical dimension, thus completing the socio-legal perspective of the overall research venture.

More specifically, we are going to selectively present interview data collected by structured interviews with a target population of Roma and Repatriate (Pontic Greeks from the former Soviet Republics) adult learners, two ethnically and culturally diverse as well as socially and educationally disadvantaged groups of Greek population. Four broad goals of lifelong learning, as defined by the Communication from the European Commission (2001) "Making a European Area of Lifelong Learning a Reality", constitute the four major categories of the analysis, that is, employability/adaptability, social inclusion, personal fulfillment and active citizenship. These goals, having brought about a noticeable shift toward more integrated European policies that combine social and cultural objectives with the economic rationale for lifelong learning, lay emphasis on its aim of improving knowledge, skills and competencies within an employment-related, as well as social, personal and civic perspective.

The criterion, which determined the selection of interview data presented here, was their relevance and potential interpretation through the lens of Transformative Learning (TL) theory, the most researched and discussed theory in the field of adult education, still being in the process of development (Mezirow, 2004, p.70), as it has been initiated and further elaborated, over about the last three decades, primarily by Jack Mezirow (1991, 2000) – probably the most influential contemporary theorist of adult learning (Brookfield, 2005, p.13) – and his seminal work on TL theory (Taylor, 2007, p.173). Specifically, TL theory provided an overriding explanatory framework in our attempt, firstly, to delimit and define certain categories and subcategories of the analysis and, secondly, to carry out coding and analyzing process.

In the aforementioned respect, the principal purpose of this presentation is to describe whether, in certain adult learning settings targeted to vulnerable social groups, transformative

learning outcomes actually occurred, as they were mentioned by the adult learners themselves, even though not pursued by the programme curriculum, by creating significant life changes in participants or by helping them to achieve particular goals as following discussed, such as an empowered sense of self, a revised spiritual fulfilment and more active social action.

Within this framework, we begin with a brief discussion of TL theory, laying emphasis on its dimensions essential to this specific research project; we then present an overview of research methods and segmental preliminary results and conclude with implications of the findings. Besides, it should be clearly stated at this early point, that both interpreting the results of the overall research project and testing research hypotheses normally exceed the limits of this presentation.

Transformative Learning

Transformative learning is the process of effecting change in a frame of reference composed of two dimensions, that is, habits of mind, which are broad and abstract ways of thinking, feeling or acting, predicated on assumptions that constitute a set of codes (psychological, cultural, social, educational, political or economic), and points of view, which are sets of judgements, beliefs, values attitudes and feelings, into which habits of mind are specifically articulated and expressed (Mezirow, 2000, pp.16-19; 1997; 1991a).

Habits of mind may be acquired both intentionally and unintentionally, through cultural assimilation, others are stereotypes we have unintentionally learned regarding, for example, what it means to be a woman or a member of a racial group. In addition to such sociocultural concepts, habits of mind may also involve ways of understanding and using knowledge and ways of dealing with feelings about oneself (Mezirow, 1990, p.3). On the other hand, points of view are more accessible to awareness and subject to continuing change (Mezirow, 1997, p.5).

We transform our frames of reference through Critical Self-Reflection on the assumptions (CSRA) upon which our habits of mind or points of view are based, namely when participating in a learning process (Mezirow, 1997, p.6). CSRA involves critique on the premises of our assumptions and assessments on the reasoning of our choices, on whether our present approach of doing things is right for us, thereby leading to significant personal transformations (Mezirow, 1998a, p. 186; 1990, p.6). Moreover, CSRA presupposes skills and dispositions related to autonomous thinking, which constitutes a long-term goal compared to short-term objectives, such as attainment of specific, for example, job-related competences (Mezirow, 1997, p.7).

This critical self-reflection helps learners look at things in fundamentally new and different ways, examine actions they can take to change their lives in essential ways and take action based on new assumptions when making important decisions. Learning to decide more insightfully for oneself what is right, good and beautiful is centrally concerned with bringing into awareness and negotiating one's own purposes, values, beliefs, feelings, dispositions and judgments (Mezirow, 2003). Additionally, learners who critically reflect upon their beliefs and assumptions frequently challenge taken-for-granted social practices, ideologies and norms, which they discover that have been impeding their development (Mezirow, 1991b), and, moreover, they emancipate themselves from taken-for-granted assumptions about social being, so that appropriate action, including social action, can be taken (Mezirow, 1998b, p. 70).

Within the aforementioned briefly outlined TL theory framework, outcomes of transformative learning reported in the literature, being in line with a great deal of recent empirical research (Taylor, 2007, pp.178-186), include an empowered sense of self and an increase in self-confidence and self-esteem, fundamental changes in the way learners see

themselves and their life assumptions, more functional strategies for taking action and gaining control over their lives or new connectedness with others (Courtney et al., 1998; Lightfoot & Brady, 2005, pp.229-232). Such transformational characteristics, supporting the emphasis of autonomy found in Mezirow's (2000, pp.28-29) interpretation of transformative learning, are more or less related to the learning outcomes highlighted by this presentation.

Methodological Issues

Theoretical Foundations of the Empirical Research

In principle, interviews are deemed to be an indispensable prerequisite for the integration of a research conducted in the field of sociology of law, as many theorists have pointed out (Selznick, 1968, p.57; Intzessiloglou, 1990, p.46), in order to explore whether law is actually implemented and, finally, accepted by social subjects.

Additionally, from the angle of the methodological tool of content analysis, research interviews are theoretically justified as a "living" research tool, which contributes to assess the effect of documents without confining their analysis merely to their content, but, in parallel, by providing evidence about the recipients whom these documents concern (Holsti, 1969, p. 36; Grawitz, 2006, p.134). In general, as it usually happens in social science research today, interviews frequently serve as an auxiliary method in conjunction with other methods (Kvale, 2007, p.46), thereby enhancing the validity of research findings (Merriam, 2002, p.12). Besides, the majority of research studies on transformative learning theory over the last decade systematically employ qualitative research designs (Taylor, 2007, p.177).

Sampling

Interviews of a limited number (eight) were conducted, owing both to their complementary character to the overall research project and to several research limitations, such as non accessibility of "disadvantaged" social groups, which led to implementing a "snowball" process (Cohen & Manion, 1994, pp.126, 131; Adler & Adler, 2002, p.521).

Sample description. The target population included seven women and one man, divided into two participant groups, that is, four Roma residents of the city of Thessaloniki in Northern Greece (region of Dendropotamos, Municipality of Menemeni) and four Repatriates (Pontic Greeks from Russia, Georgia and Armenia), residents of Serres, a town also located in Northern Greece, who all attended at least one adult continuing education programme targeted specifically at these two disadvantaged groups, either literacy or vocational training, during the decade 2000-2009 and at least six months before the interviews were conducted – in order to discuss the impact the programme had on them in a more thorough manner. Their ages ranged from about 20 years to about 55, while their educational level ranged from primary (Roma) to University (Repatriates) level. Lastly, seven out of eight were unemployed and of limited economic resources.

Finally, a noticeable remark could probably justify our twofold selection of adult education programmes. Research evidence, as following presented, eventually suggested that transformative learning outcomes were reported by the participants regardless of the specific programme category, either literacy or vocational training. More specifically, it was noticed that adult learners who participated in vocational training programmes, in order to gain "objective" job-related knowledge or skills through "instrumental learning", were more or less to the same extent, as in literacy programmes, involved in a "subjective" understanding of "who they were as persons" by handling difficult-to-explore issues, for example about their self-perception, self-confidence or self-esteem, resulting in making them gain self-insight and transforming prior assumptions (Marsick, 1990, pp.37-38).

The Questioning Technique

The ultimate overall aim of the researcher to elicit spontaneous and, most of all, sincere answers from the participants, determined both the type of questions asked and the ways in which they were asked.

In effect, open-ended questions, as well as questions of special types, such as "funnel questions" narrowing broad questions down to the important specific points, were largely employed in order to allow the respondents answer adequately in all the detail necessary to clarify and qualify their answers and have the opportunity for creativity and self-expression (Bailey, 1982, pp.111-127; Kerlinger, 1979, p.484). "Probing questions", aiming to reach as deeply into the structure of the interviewees' reasoning as possible (Peters, 1990, p.323), induced more accurate and full answers, especially neutral probes, such as either question or answer repetition, achieving clarification, or neutral comments like "How do you mean that?" or "Do you have further examples of this?" or "Tell me more" (Bailey, 1982, pp.198-200; Kvale, 2007, pp.60-64).

In the above respect, the questioning technique was partly sketched in an attempt to be the key to adequate unfolding of the interviewees' assumptions, like questioning techniques that have been used by certain research tools, functioning in a similar perspective, in order to reveal evidence of TL outcomes (Peters, 1990, pp.322-323).

Interview Data Analysis in the light of TL Theory

Interview data were analyzed using meaning condensation, as a text reduction technique of qualitative content analysis, which provided an abridgement of the meanings expressed by the interviewees into shorter formulations (Kvale, 2007, pp.105-108; Blanchet & Gotman, 2006, pp.92-94).

Preliminary Findings

Overall interview findings were subsumed under the four categories of the analysis and its several subcategories. Nevertheless, due to extent limitations of this presentation, we are going to solely outline responses focusing on certain personal changes, subsumed under the category of personal fulfillment and its subcategories of personal empowerment and learning culture, as well as under the category of active citizenship and its subcategory of societal involvement.

Personal empowerment. The interviewed adult learners identified fundamental changes in the way they saw themselves in their personal life context, underlying an overall empowered sense of self, predicated mostly upon an increase in self-confidence. The following example is characteristic: a Rom woman in her twenties, who completed primary education through an adult literacy programme, illustrated how the real object of cognition was her view of herself, being structurally transformed by enhancing her self-confidence and self-esteem. She mentioned she felt more secure as a learner and did undergo a serious transformation in point of view about herself as a learner ("I can now perform in writing Greek without mistakes"), which cumulatively led her to a transformation in self-concept, that is, a habit of mind ("I am a smart, competent person"). She also explicitly admitted:
"Well, I quitted primary education […] I was wrong! I thought it didn't suit me […] because I was a low performer in dictation. […] I also had a negative influence by people here, you know, increased number of school drop-outs, early wedding age, especially for women […]".
In this statement we trace, to rephrase Mezirow (1990, p.360), the essence of adult education: this learner construed her past learning experience in a way in which she more clearly understood the reasons for her "supposed" learning problem, which led her to finally drop-

out of school. Moreover, she got involved in a process of reassessing the justification of her past decision to be a school drop-out, by realizing that it mostly stemmed from a generalized trend regarding community pupils, especially Rom women.

This process of critical self-reflection, actually enhanced her crucial sense of agency over herself and her life and was, to put it in Mezirow's terms again (1990, p.375), "the indispensable prerequisite to her decision and action", to her deliberate effort to be emancipated from the communal influence. She explained: "So, I decided to attend Second-Chance School courses […] Now I think I can move forward with my life […] I surely plan to live outside the Roma ghetto […]".

Learning culture. As regards specifically facilitating transformative learning processes or strategies, overall positive comments were made by all the respondents regarding optimal learning conditions and effective learner-centred instructional methods promoting active learning, related to positive characteristics of the instructors, to all of which they were acquainted for the first time during the programmes. This positive learning environment brought about the nonthreatening conditions needed for TL outcomes to occur, helping at the same time learners to acquire a new "learning culture", for example self-directed learning.

A young Repatriate woman, while illustrating her aspiration of spiritual fulfillment, underlined:

> *"Now, for the first time after coming to Greece, I feel competent to continue with my studies and even enter University in the future ... because I learned what it means to be active as a learner, to seek knowledge on my own, to assume responsibility of planning my own course in education […]".*

Societal involvement. Major changes regarding active social action (Mezirow, 1998b, p.70) were reported by most of the participants, based on an increased interest in public matters and, occasionally, a high spirit and competence in improving day-to-day social or community life, thereby resulting not just in individual but, additionally, to put it in Freireian terms (Heaney & Horton, 1990, p.84), in social empowerment.

A middle-aged Rom woman, who attended a vocational training program, entitled "Roma mediators' encouragement" (Council of Europe, 2010), yielded a thick description of how she deeply realized her potential to make her voice be heard, in terms that tend to combat social exclusion or inequalities, to claim full social membership for herself as an oppressed (woman) and marginalized (Rom) individual (Freire, 1977, pp.38-40):

> *"Although an already active member (secretary) of the Dendropotamos Women's Association of Thessaloniki, after attending this particular programme [...] I considered to participate in further broadening the Association's activities by initiating its involvement in the European Roma Women's Network [...] thereby making my community's problems be heard for the first time even in the European context ... I had never considered learning English [...] now it is my top learning priority […]".*

Closing Note

Implications for Adult Education Practice and Policy

These research findings, outlined in the short space allowed in this paper presentation, although segmental, suggest that, given the potentially wide range of possible adult learning benefits beyond mere acquisition of job-related skills, transformative learning outcomes can accrue even when specific programming models are not explicitly articulated. In this respect

program developers may well want to consider using program planning models, particularly those targeted to vulnerable social groups, specifically designed to promote critical reflection and transformative forms of learning (Mezirow & Taylor, 2009; Mezirow & Associates, 1990; Mezirow, 1991a, p.212). Such considerations, particularly in countries like Greece, where systematic implementation of TL theory has not been elaborated yet (Kokkos, 2006), despite recently increasing relevant literature (Kokkos, 2011), may prove to be of great significance.

Conclusively, policy makers interested in improving the lives of disadvantaged social groups, particularly in current turbulent social and economic circumstances, may wish to implement TL oriented adult education programmes, as an appropriate and effective vehicle for helping people develop personal perspectives needed to revise their interpretations about themselves and the world around them and move on to greater degrees of empowerment in multiple areas of their lives.

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Learning Routes in Adult Learning Centers:
Is there any space for Transformative Learning?

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Abstract: The paper is based on the initial outcomes of the research project which was granted a financial support from National Ministry of Science and Higher Education (NN106135237). In Poland the ALC is the part of the formal educational system for adults at the lower and upper secondary and vocational secondary level. In Poland also juveniles (with learning, social and behavioral problems) have access to education in schools for adults. These processes influenced very much the adults' learning routs in ALC.

There are three kinds of questions standing behind the project: (1) Cognitive/ research concerns: to recognise learning routes embedded in socio–biographical contexts and in relation to the socio-cultural adult learning theories. The question of differentiation of learning routes based on age of learners, on educational experiences in ALC and gender and also on social and economic situation. (2) Social concerns for young and adult learners (young learners dropping out from youth school system and put in an adult system and for adult learners 'losing their learning space' who became a minority in ALC) and the equal access to education in every age and people's right to fulfill their different educational needs. (3) Practical concerns questioning the adequacy both of teaching methods and curriculum contents in ALC in relation to real learners' needs and improving quality of teaching and fostering learning potential by creating a supportive learning environment.

Transformative Learning of Female Immigrant Entrepreneurs in Germany:
Adult Education in the Migration Society

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Abstract: The following paper shows my development of a grounded theory on the learning processes of female immigrant entrepreneurs in Germany. It reports on the initial findings that are discussed on the basis of transformative learning theory.

Introduction

Immigration to Germany has a long history; it reached its zenith during the waves of recruited guest-workers after the 1960s which was followed by family reunifications after the ban of recruitment. One result is that Germany now has many citizens with a migration background. Researchers have recognized the potential and the diversity of this group for some time now (Westphal, 1997, p.63; Anthis, 1983). One main issue is supporting the immigrants' participation in the German labour market (Plahuta, 2007, p.2). On this account, descriptive studies have been conducted with the aim of moving away from a deficit model regarding immigrants and towards a potential-orientated one (Leicht, Strohmeyer Leiß & Philipp, 2009).

More and more, a specific target group is becoming the focus of supportive activities: immigrant female entrepreneurs. Most research activities on immigrant female entrepreneurs has tried to identify the potential of this target group for political decision makers and for German society in general. One aspect that has been considered is the learning processes of immigrant female entrepreneurs (for a biographical approach, see Kontos, 2003). However, so far there are no detailed descriptions of sequences of these learning processes available that are based on pedagogical learning terminology.

The following paper gives (1) a short overview of my dissertation study. It outlines (2) my initial findings within three main categories: attitudes toward professional life, rejection, and back-bridging. These three categories are drivers that have led to the launch of companies by female immigrant entrepreneurs. This is followed (3) by a discussion of how my findings could be related to the theory of transformative learning. I will discuss where my findings are consistent with the discussion on transformative learning and where my results might shed new light on it. An outlook (4) on my further activities within my research project will complete this paper.

My Study

My dissertation study focuses on learning processes. The subject of my study is differentiation of the *learning processes of female immigrant entrepreneurs in Germany*. To pursue this end, I am conducting a grounded theory study (Corbin & Strauss, 2008). Through theoretical sampling and the saturation of data, which are the main characteristics of the grounded theory approach, I try to come to a deeper understanding of the learning processes cited above. So far, I have conducted narrative biographical interviews in a pilot survey/inquiry (Schütze, 1976) with five women of different nationalities, fields of work and age.

In light of the fact that my study is only at an early stage, current results have to be seen as preliminary. They need to be substantiated, if possible, by the gathering of further data and analysis in depth as my study continues.

Three Categories as initial Findings

The starting point for my analysis is the women's construction of their learning processes leading up to and during the launching of their companies. In the immediately following material, I am going to present three initial categories that I have so far developed out of the data.

I have named category one, "attitudes toward professional life." This category is differentiated into two sub-themes: theme one is the connection of money and work, and theme two is "self-responsibility".

Category two I have termed "rejection"; and category three I've labeled "back-bridging". I have coined the latter term to encompass the process whereby somebody relies on use of the skill set and identity developed during previous professional, academic and social experiences in their country of origin to secure their future in their new country. There are also two sub-themes within this category: "back-bridging" whereby a person's past provides confidence for the future; and, "back-bridging" acting as an initial driver of entrepreneurship. For the purposes of this paper, I will present these categories via the example of one interviewee, a Russian teacher of German.

Category 1: Attitudes Toward Professional Life

There are two initial themes that give meaning to category one, the women's "attitudes toward professional life": One is the connection of money and work and the second is self-responsibility.

Category 1, theme 1: connection of money and work. The women entrepreneurs within my current data strongly connect money and work in accord with their particular qualifications. They are highly motivated to find a job and to make money. Consequently, for them, living in Germany is typically connected to work. It is relevant that they have a conception of professional life, which is embedded in their self-image; for them, work is an inherent part of life. I will describe this and the following categories through reference to an interview with a woman from Russia who immigrated to the country after marrying a German. When she emigrated to Germany, she gave up her job as a German teacher at a Russian University. After three years during which she was unable to find employment in Germany, she launched a language school. Upon reflection, she makes the importance of work and money to her quite clear:

> "*As I think back to an earlier time, if I hadn't had enough power or courage to launch the school, what would I have had? I think it not unlikely that I would now be in Russia.* Without work, I would not have stayed here.*"*

Her job situation seems to have determined her essential decisions in life, as evidenced by her saying she wouldn't still be living in Germany without work.

Category 1, theme 2: self-responsibility. The second theme in the women's attitudes toward professional life is self-responsibility. These women want to take care of themselves and show self-responsibility as active entrepreneurs. They criticize the social structure of the state--holding that it takes away people's initiative to move into the labour market by providing security through social welfare. Thus, the social state can actually be a source of *un*employment as some people choose this security over pursuing their own initiatives.

The Russian German teacher has met a lot of immigrants in her language school. Hence, she has gotten to talk to a lot of unemployed immigrants. She clearly sees the reason for their unemployment as being located within the structure of the German welfare state:

> "*I told these people many times, 'you wouldn't have had social care in Russia or in the Ukraine or in Turkey; what would you have done if you were there?' One hundred*

percent say that [under those circumstances] *they would have worked there. Yes,* this security takes the initiative away from people.*"*

She states that she has talked to people who didn't have social welfare in their countries of origin. They tell her that they would have worked in their countries of origin but in Germany, they don't work and live instead on social welfare because they are able to rely on the security provided by the state.

Category 2: Rejection (As Initiation of Entrepreneurship)

The second category concerns experiences of rejection immigrant women encounter in the German labour market. The experience of rejection can be seen as the starting point/initial motivator that eventually led to the launch of a company. It motivated them to become proactive which, in turn, evolved into entrepreneurship.

When the Russian German teacher tried to find a job in Germany she found that her qualifications and her diploma were not accepted. The cause for her experience of rejection lay in the structure of the German labour market, which is very certificate-oriented:

*"My diploma is not acknowledged here nor are my qualifications. Everywhere I applied I encountered rejection. ... I was devastated ... and I determined I would prove to Germany that my qualifications are worth something and that therefore I can be successful here...*in other words, I launched the language school out of the despair. I wanted to work, but nobody wanted to hire me."

She draws a strong connection between her entrepreneurial activity and her early experiences of rejection. Even though she had worked as a German teacher at a university in Russia, the reality within the German system was that she could not be a German teacher. She didn't accept this discriminatory rejection, however. It motivated her to prove that the "message" she received concerning her application was unjustified and that she *could* be a teacher of German in Germany.

Category 3: Back-Bridging

The women creatively handled their rejection through what I term "back-bridging." Back-bridging is the method the women used to jumpstart their careers in Germany**.** In the following material, I will focus on two themes: back-bridging where the past provided confidence for the future; and back-bridging to the past as an impetus for starting an entrepreneurial activity.

Category 3, theme 1: The past providing confidence for the future. Encountering rejection, the German teacher built a "bridge" back to what she had earlier learned, studied and professionally experienced earlier in Russia. There, she had had a doctoral degree and had been a university teacher. Recalling these accomplishments, it ceased matter to her that her educational achievements were not acknowledged in Germany because she knew that she is good at doing what she has already studied and done:

"I really know how to do what I have studied and done, so confirmation of my abilities or the acknowledgment of my diploma here doesn't play a big role in my thinking […] *I can say that my language school is one of the biggest in this city.*"

Despite the fact that her diploma was not accepted, and that she experienced rejection in the employment market she nevertheless claims that this rejection didn't play a big role in her life. Even though she experienced rejection, she still felt confident about her abilities and in herself. She knew that she is good at what she was doing back home. She has confidence in the abilities that she has brought with her--the past provides her with confidence in the future.

Category 3, theme 2: The past as an initial motivator for entrepreneurship. The second theme within the category of back-bridging can be seen as a return to ones roots and relationships as a starting point for entrepreneurship. Back bridging in the development of entrepreneurship is largely a passive process the effects of which are mostly manifest before the launch of the company. In retrospective construction of their histories, the women in my study describe back-bridging and the initiation of entrepreneurialism as something that just happened, something that was neither planned, not strategic, nor goal oriented (in terms of formation of a company having been a possible goal).

The Russian German teacher relied on her roots and on her ethnic group when she first looked for social contacts. Although there was no entrepreneurial intention involved when she engaged in her work in Russia, but focusing on her original ethnic group provided a point of departure for her entrepreneurial activity:

"I didn't know anybody here[…] *I was searching for contacts and I landed at the Russian choir* [...] they acknowledged me as the German lecturer from the university*; then they said, 'Oh please,* we have already attended several classes we haven't learned anything so far…' I said OK. Through just this episode I acquired a small group of Russian [students]"

By relying on her past, she constructs something not actively intended, simply by having "landed" in the choir. As she was looking for social contacts, she encounters a group of people that acknowledge the status that she has had in her country of origin. (Whereas, if she had pursued a different activity, she might have been seen only as an unemployed Russian woman who can't find a job.)

While entrepreneurial opportunities were initially created through back-bridging, grasping these opportunities evolved into active entrepreneurship.

Summary

The three categories presented are parts of the learning process that the women go through as they become entrepreneurs. The first category focuses on the attitudes that interviewees have toward their professional life. This is the attitude with which they started their professional lives in Germany. The second category, rejection, is one early experience that all of the interviewees experienced when they tried to get employment in Germany that was on a par with their qualifications in their home country, The third category, back-bridging outlines a coping strategy through which the women reacted to the experience of rejection.

Discussion

In the following, I am going to discuss certain aspects of the theory of transformative learning based on the preliminary results I have presented. First, I am going to relate the initial categories to the terminology of transformative learning used by Mezirow. Second, I will try to outline where my early findings are consistent with the theory of transformative learning. And finally, I will outline how my initial analysis of women who *reaffirmed* their frames of reference rather than changing them can provide a different perspective on the theory of transformative learning.

Reference to Transformative Learning Terminology

According to Mezirow (2009 p.92): "[…] frames of references are the structures of culture and language through which we construe meaning by attributing coherence and significance to our experience. […] these preconditions determine our 'line of action'". In the women in this pilot study, category one can be seen as their frame of reference as to their attitudes toward professional life. Within that frame, the women connect work and money as

an inherent part of life. Further, they criticize the state social system as one that takes self-responsibility and initiative away from people. As active entrepreneurs, they live according to their assumptions regarding the connection between work and money and they also act "self-responsible."

Both cited themes seem to be essential lines of action whereby these women (after back-bridging) started the process of becoming entrepreneurs in Germany; this is why I call the two – taken together – a "frame of reference".

Category two might be identified as a disorienting dilemma. As presented in his study of women returning to college, Mezirow outlines ten steps in a typical, ideal learning process. According to these ten steps, every learning process starts with a disorienting dilemma (Mezirow, 2009, p.94). In my study, category two, the early experience of rejection, seems to have been a disorienting dilemma--one that was the starting point for initiation of entrepreneurial activity. The women started anew by becoming entrepreneurs in Germany.

Category three, back-bridging, as a coping strategy for dealing with the experience of rejection, could be related to the learning process that follows the experienced disorienting dilemma.

My findings in Relation to Transformative Learning Theory

The disorienting dilemma can be acknowledged as consistent with the theory of transformative learning while *reaffirmation* of the frame of reference "attitudes toward professional life" that occurred in the women of this study sheds a new light on it.

When all the women came to Germany; they found themselves in a new culture and without a job. This is a classic situation constituting a disorienting dilemma according to Mezirow (1978).

The early experience of being rejected seems to have influenced the way the women creatively handled the situation involving their professional life. They got challenged, which provoked them in a way that motivated them to go into business for themselves--to become active entrepreneurs. They settled themselves economically in a country that was not their country of origin by something new and succeeding economically as they found their own place in the German labour market.

In addition to the things they learned in their countries of origin that they brought with them, they gained new knowledge of both entrepreneurship and Germany on their way to starting up businesses.

Transformative learning theory often outlines the process of differentiation and changing of existing frames of reference (Mezirow, 1978; Mezirow, 1990, p.5; Hamza, 2010). Within my study, analysis showed that the immigrant women kept their frames of reference – "attitudes toward professional life" – as a stable guide for action in their subsequent experiences within the new German context. *They reaffirmed their existing frames of reference instead of transforming them.* Through back-bridging, the interviewees clung to their frames of reference even more firmly instead of changing them. In my view, their having done so provides a new perspective on transformative learning.

The disorienting dilemma "rejection" contradicted the women's frames of reference, concerning their "attitudes toward professional life." With different connotations, the interviewees received the negative feedback/message from the German labour market that they are not wanted, needed, good enough, and so on. But, instead of adapting their frames of reference to this exclusionary experience in the German context, they lived entirely according to their earlier developed frames of reference, taking self-responsibility and connecting money and work.

Only because they maintained this frame of reference, keeping it stable, were they able to succeed in the German labour market. For the interviewees, it was not possible to

directly adapt to the institutional structures in Germany through participation in the labour market as employees in their former occupations. But through back-bridging to a frame of reference connecting them to work-arounds and individual initiative, they were eventually able to find their places within the structures of the German labour market, as entrepreneurs.

Even though interviewee one couldn't find a job in Germany, she knew that she is good at what she has studied; and she creatively handled the disorienting dilemma by keeping her self-perception intact. Her reaction to the disorienting dilemma displays category two characteristics, the strategy of back-bridging. Through back-bridging, her self-esteem/self-confidence is not determined by her negative experience in Germany but, rather, by the empowering experience and identity which she developed in her country of origin. My subjects hold on to their identity in the past instead of leaving it behind.

The public views unemployed people--and especially immigrants who live on social welfare – from a deficit perspective. In Germany, there are a lot of political discussions about integration of immigrants, on how to support them, and on how to help them find their place in the German labour market. The women analysed within my study share the same mindset as this public view when they don't see the state as responsible for them. Through entrepreneurship, they can integrate into German society by back-bridging and reaffirming their frame of reference.

According to this initial analysis, for a successful integration into the German labour market and consequently the German society, might Mezirow's step ten "[…] reintegration into ones life on the basis of conditions dictated by ones new perspective" (Mezirow, 2000, p.22) be amended into "[…] dictated by one's old perspective"? Is transformation really about transforming or is it about reaffirming?

Outlook

The categories that I have found so far need to be investigated more thoroughly. Moreover, there is a need for research on further central aspects within the learning processes of immigrant female entrepreneurs.

Concerning the disorienting dilemma mentioned, it would be interesting to get more insight into how unemployed people reconstruct their life histories and their strategies for coping with the challenge of disorientation. Also, the strategy of back-bridging needs to be analysed further to provide a deeper insight into their learning processes; there are hints in the data that the degrees of early entrepreneurial activity that result from it vary.

As I outlined in the discussion, the frame of reference "attitude professional life" seems to be stable in the process of back-bridging and becoming an entrepreneur. But, on the way to becoming entrepreneurs and establishing themselves in the private-enterprise sector through back-bridging, the interviewees also learn new things. These new things need to be investigated in the further analysis.

For adult education, the grounded theory of the learning processes which I am developing within my research could have implications for unsuccessful (immigrant) entrepreneurs, (immigrant) people that are interested in launching a company, unemployed (immigrant) people, et cetera.

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From Conflict to Creativity: Building Better Lawyers through Critical Self-Reflection

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Abstract: To address crisis challenges in the legal profession, law schools must teach lawyers to practice law "from the inside out" by developing deeper capacities for critical self-reflection through transformative learning models.

Collective and Individual Crisis Challenges in the Legal Profession

Over the last decade a confluence of disruptive factors has begun to reshape the economic, social and regulatory foundations of the practice of law and the lawyer's personal experience of it. The billable hour no longer anchors lawyers to illusions of financial security. Lengthy partnership tracks, "lock-step" associate class systems, and routine layoffs litter the landscape whilst molding law firm culture. New technologies assure lawyers are tethered to client needs 24/7, yet artificial intelligence software makes their legal reasoning and decision-making skills redundant in more and more contexts. Further, the advent of quasi-legal service providers along with widespread acceptance of alternative dispute resolution have morphed what it means to practice law into a rather nebulous concept, even among regulators. Meanwhile, lawyers struggle with some of the highest rates of depression, alcoholism and drug abuse among professionals (Seligman, 2001). Disproportionately unhappy and unhealthy, many lawyers leave practice prematurely only to be replaced by recent graduates eager to reap high salaries for a short time, or so they say. But even beyond these examples, we see conspicuous evidence of the myriad ways in which collective challenges of this crisis shape individual challenges, and vice versa. Clearly, the entire system of legal advocacy that has existed — in some cases, for over a century — is in the midst of dramatic lasting change.

Moreover, scholars and observers have renewed calls for legal education reform, which both widens and intensifies the implications of crisis challenges. In part these calls arise from increasing acknowledgment among practitioners and academics alike that the case-dialogue method — the prevailing pedagogy in law schools within common law countries today — is, at best, inadequate, or at worst, detrimental, in training new lawyers for future service in what The Carnegie Report calls "[…] a great profession suffering from varying degrees of confusion and demoralization" (Sullivan, Colby, Wegner, Bond & Schulman, 2007).

Transformative Learning Models Shape Future Possibilities

This paper argues the case-dialogue method prioritizes critical analysis over critical self-reflection, and both skills must be integrated into legal pedagogy to equip future lawyers with the tools necessary to observe, address, and resolve crisis challenges. Without skillful practice in questioning frames of reference, and careful exposition of hegemonic assumptions that shape the lens of learning (see Sturm & Guinier 2007; also Magee 2007), law students enter the legal profession with a limited view of their own utility. Certainty eclipses possibility, conflict eschews creativity, and fallow is the legal imagination necessary for lawyers to effectively address the needs of their clients, let alone the looming crisis in their own profession.

I begin with a brief overview and criticism of the case-dialogue method to illustrate its primary deficiencies and create space for its integration with transformative learning models. Then, I introduce relevant observations and recommendations for legal education reform and explore applications of transformative learning theory to provide a framework for critical self-reflection within the broader context of legal education, and specifically in professional skills courses. What follows next are observations of my experiences drawing upon critical self-reflection as a tool in my introductory and advanced level courses in negotiation at two top-tier American law schools. I start by identifying certain frames of reference that typically accompany law students into my classroom or otherwise shape their capacity to use negotiation tools effectively. I share a synopsis of my teaching goals given these frames of reference and describe how I integrate both critical analysis and critical self-reflection within my course curricula, including specific examples of methods and materials. Later, I offer a student perspective in her own words, which highlights aspects of emancipatory learning with candid self-assessments that describe emotional dimensions of her transformation. And lastly, I share my aspirations for use of critical self-reflection in legal education to shift and transform crisis challenges now manifest in the profession.

Views into Legal Education and the Potential for Reform

The Case-Dialogue Method and its Critics

A vestige of the late 1800s with its philosophical roots in early Pragmatism, the case-dialogue method tailors Socratic questioning to analysis of domestic appellate cases with a goal of teaching students the critical thinking skills they will need as lawyers. Through a dynamic of question and answer, comment and response between professor and one or more students, narratives are whittled down to "facts" that either support or deny a stakeholder of a legal claim. This, presumably, is how practitioners classify information as relevant or not under the rubric of "zealous advocacy" inherent to all attorney-client relationships. Students then learn to understand and use legal language. And by practicing how to frame and express their arguments, students test their abilities to construct new boundaries for the law based on logical extrapolation of case precedent.

Ostensibly, the case-dialogue method approaches problem solving from the viewpoint of adjudicator — not of lawyer, client or student. It arises from the adversarial idea of law as embodied within common law systems of justice. To quote Sturm & Guinier (2007): "[c]onflict […] lies at the core of legal inquiry and intervention." Indeed, much of legal practice is a classic zero sum game in which one side's gain moves in tandem with another side's loss. Further, as Seligman (2001) emphasizes, negative emotions — such as sadness, anxiety, and anger — saturate such situations.

Both praise and criticism of the case-dialogue method seem to focus upon the rapid and marked shifts in habits of thinking that occur in the learning process. General consensus is the case-dialogue method successfully teaches critical analysis; so, the questions become, at what cost and to what effect? Sturm & Guinier (2007) assert the case-dialogue method grossly undervalues interpersonal and facilitative dimensions of contemporary legal practice, arguing "[it] fails to teach students 'how to think like a lawyer' in the world students will occupy." Rakoff & Minow (2007) conclude the case-dialogue method "fails because lawyers increasingly need to think in and across more settings, with more degrees of freedom, then appear in the universe established by appellate decisions and the traditional questions arising from them." Holmquist (in press) contends the case-dialogue method "obscures the interdependence of knowing and doing that is at the heart of lawyering" and "may also deny students the opportunity to engage in sophisticated higher-order thinking" about law, policy, and creative problem solving. Matasar (2005) reminds us law school "simply does not teach

wisdom and judgment" — apparently, those virtues arise "from working […] in the real practice of law."

Given similarities among these and other scholarly perspectives, it is easy to surmise that our inquiries lead us back to a question of identity — what are the qualities and characteristics that distinguish contemporary lawyers? If we could answer this question, perhaps we could design more effective methods to skill for actual needs. But of course this approach is too simplistic. Much like the law itself, the legal profession and a lawyer's identity exist in constant flux. Thus, what we need are means to train students to adapt to context — ever flexible, ever resilient. In this regard the case-dialogue method excels for issues of substantive law because it teaches students "how to *think* like a lawyer" through critical analysis rather than through study of rules that may evolve. In the same way transformative learning excels for human dimensions of the law because it teaches students "how to *be* a lawyer" through critical self-reflection of previously unquestioned assumptions, beliefs, values, and perspectives. I argue that integration of both these content neutral tools — critical analysis and critical self-reflection — offers lawyers exactly what they need to adapt skillfully to change in self-generative, self-directed, and self-corrective ways.

The Carnegie Report on the Status of Legal Education

A major influencer in the reform movement, The Carnegie Report delivers findings and recommendations to advance legal education based upon an in-depth study of American and Canadian law schools. It frames legal education as three crucial apprenticeships: *cognitive* (which "focuses the student on the knowledge and way of thinking of the profession. […]"); practical (which relates to "the forms of expert practice shared by competent practitioners.[…]"); and formative (which "introduces students to the purposes and attitudes that are guided by the values for which the professional community is responsible." It concludes the case-dialogue method successfully addresses the cognitive dimension, but woefully neglects the practical and formative dimensions.

The Carnegie Report explains how law schools teach students a "distinctive habit of thinking" that swiftly forms the basis of professional development and identity as lawyers, yet fails to account for the broader context of elements that do not fit neatly into legal arguments — e.g., social relationships, systems views, morality, and ethics. It argues the case-dialogue method leads to homogenous thinking "largely at an uncritical level" and plainly calls for new methods of instruction that integrate "serious, comprehensive reflection" of background assumptions and habits of thinking in an effort to "weave together disparate kinds of knowledge and skill" essential for lawyers to resolve complex real world problems. However, the Carnegie Report fails to identify what these methods are or how such lawyers come about (Magee, in press). Even if trained in self-reflection, as Carnegie implicitly endorses and even explicitly calls for in places (Magee, in press), I argue lawyers also need the skill to integrate what emerges into coherent narratives that inform future choices. And this, I believe, arises generatively and most potently through relationships within a social field — notably, through discourse with others (Mezirow, 2000) within a quality of presence (Scharmer, 2007).

Applications of Transformative Learning Theory

Based upon my reading of The Carnegie Report, legal education is primed for the application of transformative learning theory, especially in two areas: (1) the differentiation and integration of knowledge types for a complete mastery of skills relevant to contemporary legal practice; and (2) the use of content, process and premise reflection to transform habits of mind and the ways law students see themselves and the world.

Proposing a Framework

Given these considerations the framework I propose for critical self-reflection in legal education focuses on "viewing" — a certain quality of observation. Both mechanism of action and developmental process (see Shapiro & Carlson, 2009), "viewing" engages mindful awareness across the individual-to-social continuum (Cranton, 2006), the three types of knowledge (Mezirow, 1991), and content, process and premise reflection (Cranton, 2006) to shift perspective and cultivate emancipatory learning. It recognizes "uncritically accepted and unjust dominant ideologies" and "socio-cultural distortions" to identify hegemonic assumptions (Brookfield, 2000). And it encompasses a range of extrarational approaches to help students step beyond the cognitive to embrace "a holistic, whole-person understanding" of themselves and others (Cranton, 2006).

One Teacher's Classroom

I share these perspectives with deep humility given all I do not know and wish to learn, especially around adult education and human development. I am a novice teacher and my framework is very much a work in progress.

Frames of Reference

By the time students arrive in my classroom, the case-dialogue method has already conditioned how they perceive, acquire and use knowledge. Answers lie "somewhere out there" as absolute truths or constructs that exist in external forms to be acquired through critical analysis alone. In turn, emotions are devalued given there is no context to address them and identity is viewed through the system's perspective. To be effective and successful, a lawyer must drive hard to beat the competition through flawless legal positions that persuade others beyond a reasonable doubt of the "right" course of action. "Thinking like a lawyer" is now advocacy bias; those "habits of thinking" have firmly taken root. Yet what strikes me most is how students see themselves in conflict with whom they believe a lawyer should be. It is as though legal pedagogy transfigures the adversarial process such that it also becomes internalized and embodied within the individual. That zero-sum game of winner and loser shifts from "out there" to "in here" and the lawyer's war against "what is" begins.

Teaching Goals as Invitations

Given these frames of reference, I invite students to allow various forms of knowledge in our classroom. In contrast to the case-dialogue method, I emphasize the integration of "thinking," "doing," "being," and "viewing" in the context of our learning, and introduce aspects of emotion, affect, empathy and identity. I suggest our skill as negotiators depends less on "having" or "knowing" tools and more on our capacity to use them creatively in the moment and in ways resonant with the conflict at hand. I propose we master yet also move beyond the technical and strategic tools that comprise negotiation theory and practice to explore our underlying perceptions around what it means to approach, be within, and resolve conflict. I share that life itself is a negotiation, and how we show up for life humbly informs us of our capabilities and possibilities in the classroom, too.

A Framework in Action

I integrate both critical analysis and critical self-reflection within "viewing" — the lens through which we dispassionately observe our external and internal experiences, akin to mindfulness. Students participate in activities specifically designed to cultivate this lens — role plays, online simulations, case studies, small group and dyadic debriefs, listening workshops, contemplative practices, and somatic exercises — and gain exposure to multiple learning modalities to reveal and challenge styles and preferences. "Conflict" considers social

norms, cultural expectations, language, personality and body types, morality, ethics, and worldview to encourage a developmental process. Class discussions draw upon content, process and premise reflection to help students differentiate perspectives and skills within the spheres of the three apprenticeships while integrating toward a whole.

It is this last part — integration — that offers the most challenges and the greatest rewards. Integration belies "a weaving together" of new narratives, which calls for clear and conscious choices around fabric, pattern, stitch and needle. So, I invite students to engage in a regular practice of assessing their answers to three simple questions to facilitate emergence of new narratives: Who am I? Who are others? What am I to do? At the end of the semester, students submit creative projects that describe the evolution of their personal narratives around conflict as seen over a period of time from before entering the course to our last day to a point in the future. The sheer bounty of self-expression is remarkably vast — poems, cartoons, satires, paintings, photo essays, and once even a Shakespearean morality play written entirely in iambic pentameter complete with Chorus.

A Personal Transformation

To offer insight around the quality of emancipatory learning that occurs in the context of "viewing" as well as its emotional dimensions, I share one student's perspective:

"When I signed up for Negotiations, I dreaded the possibility it might entail intense combative exercises of me trying to win my way against peers. Instead, I wanted to find ways to effectively engage others without giving up who I am — a kind, caring and interested person. Given my experience in law school thus far, I thought I had to change who I was — become "tough" or at least put up a better front — to "win." I was really uncomfortable with this idea, but if I had to mask empathy or act fundamentally against my nature, at least I'd be better at it by the time the course ended.

Once in class I was struck that our learning was always in the context of what we bring to a negotiation. We talked a lot about stories — how we enter every situation as we are, with our experiences. Negotiations are not held in a vacuum. Looking back, I wonder how we could not have started there. Surprisingly, I often felt most successful when I didn't have a stunning negotiation outcome. That possibility came from debriefs where "success" was framed not just in terms of who "won" but our insights into how we tick. What habits did we see ourselves falling into in response to others? What assumptions did we carry to our interactions? And how did these assumptions affect how we were able to engage?

"Viewing" transformed my approach in all interactions by increasing my awareness, empathy, focus and effectiveness. Moreover, it allowed me to go from "blaming" to "growing" as I learned to recognize my own blind spots — a breakthrough for me. Now, I notice judgments I make, and then I move forward to explore whether my assumptions are even valid.

"Viewing" also allowed me to organically grow as a negotiator. As I learned the framework, the "hard" results of my negotiations became better and better. While we talked about tactics, theories, pitfalls, and objectives, we also learned how we show up in the face of conflict, going into great detail experiencing our dominant yet perhaps unconscious inclinations. And it was this context that made class so effective. "Viewing" was fundamental to our ability to learn from others. We finally had the self-reflective tools necessary to speak honestly of our own experiences and reactions. It was as though we had learned a common language through cultural immersion.

What I did not expect to find out is who I am — empathic, friendly, creative and fun-loving — is often my biggest asset in negotiation. What an extreme relief no mask is necessary and I needn't battle my way to a "win." Even in hostile situations, I can always rely on my "centered" and aware, creative self to navigate the way towards a solution. Plus, these qualities often diffuse the tension, hostility, combativeness and even create allies or — dare I say it? — friends.

So many teachers miss a priceless opportunity to "go there" with students and discuss the internal process that underlies human interactions. It seems our society or maybe our view of lawyers has a bias against relational, emotional, and creative intelligence in favor of "analysis" or "bottom-line." In my experience it's actually the former that opens space between people to maximize the efficacy of outcomes for objectively better results. These things are not mutually exclusive, but rather a more whole picture of successful human interactions. Happily, though, trends are good. Maybe future students like me will not shy away from a class like this one that just happened to change my life. I can't imagine if I had missed out on the most transformative and inspiring experience of my law school career" (Steiner, 2010).

Final Thoughts

To effectively address crisis challenges, I believe lawyers must learn to practice law "from the inside out" and develop deeper capacities for "viewing" through seamless integration of critical analysis and critical self-reflection in legal education. I aspire for this paper to evoke a curiosity among educators to reflect further upon how transformative learning models can be specifically adapted to train lawyers to think beyond conflict toward creativity and enhanced well-being for themselves as individuals and for the legal profession as a whole.

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How do Social Workers Learn in Action?
Transformative Learning from the Situated Point of View of Activity

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Abstract: Mezirow's transformative learning theory attributes an important role to reflection in the construction of new significations and more generally in the process of making meaning of one's own experience. Taylor's critical literature review (1998) highlights the fact that some authors have challenged this rational dimension of learning by minimizing the role of critical reflection and by stressing the importance of other ways of knowing. Following a similar position, our proposal discusses the reflective definition of professionality. It focuses on how professionals learn in action without involving only, or necessarily, a cognitive process. It underlines in particular the role played by activity in ways of knowing that cannot be reduced to rationality, ways of knowing which involve a situated knowledge of practical and social nature. Considering professional activity in its context and privileging situated analysis, we examine how learning can be questioned from the activity.

Introduction

Dans le champ du travail social, la professionnalisation est souvent organisée selon la logique de l'alternance. Cette logique propose une définition réflexive de la professionnalité, à partir de l'usage plus ou moins explicite de la théorie du praticien réflexif initialement proposée par Schön. Cet usage implique une interprétation qui tend à subordonner la pratique à la théorie, en situant la source de la professionnalité dans le mental du professionnel, via sa capacité à réfléchir son action pendant ou après son déroulement. La définition réflexive de la professionnalité issue des travaux de Schön peut être rapprochée de la perspective de Mezirow du fait du rôle important accordé à la rationalité dans sa théorie de l'apprentissage transformateur. Nous souhaitons discuter cette perspective qui tend à situer la source de l'apprentissage – et donc de la construction de la professionnalité, pour ce qui nous intéresse – dans le mental des professionnels. Après avoir proposé une définition située et non mentaliste de la professionnalité, qui situe dans l'activité même la source de la détermination de l'action, nous apporterons des éléments empiriques issus d'une recherche menée auprès d'éducateurs spécialisés.

Une définition réflexive de la professionnalité

Pour Schön (1984), il existe une connaissance produite dans l'action qui se construit dans la pratique même. La valorisation de cette connaissance propre aux praticiens, qu'il définit comme n'étant pas subordonnable à la théorie, permet à Schön d'argumenter dans le sens d'une non dualité entre savoir et action. La réflexivité joue un rôle central pour cette "épistémologie de la pratique" en tant que moteur de son développement. Le modèle du praticien réflexif comprend l'idée que la connaissance professionnelle se construit au travers de l'analyse de son action par le professionnel, pendant ou après le déroulement de l'action. Schön identifie pour commencer une connaissance dans l'action qui se traduit par l'effectuation d'actes routiniers qui n'engagent pas de réflexivité, nommée "knowing-in-action". Puis il identifie un travail réflexif qui permet au praticien de faire une analyse de son analyse, de façon consciente ou non selon les passages de la traduction française de son ouvrage. Dans un article en anglais de 1992, Schön distingue clairement deux types de réflexivité en cours d'action : "reflection-in-action" et "conversation with the situation". Le

premier type de réflexivité décrit une réflexion au sujet de l'activité dans le cours de son développement, sans interruption de celle-ci. Le deuxième type de réflexivité qui se déroule dans l'action se distingue de la première par le fait qu'elle est produite par un événement venant interrompre le cours de l'action. Schön complète cette double voie de la réflexivité dans l'action par une dernière forme de réflexivité qui prend forme cette fois *a posteriori* de l'action, "the reflection on knowing-and-reflecting-in-action".

Dans les dispositifs de formation professionnelle en alternance, en travail social ou plus largement dans les métiers de l'humain, l'usage ou la référence au modèle du praticien réflexif se traduit par une attention marquée pour la réflexivité en cours d'action, à tel point que l'explication de l'expertise professionnelle tend à se réduire à cette seule modalité. Cet usage réducteur est devenu un tel allant-de-soi que son origine première dans les travaux de Schön n'est même plus forcément mentionnée. La réflexivité est définie comme une propriété du professionnel à acquérir en formation, et est placée au cœur de la construction de la professionnalité, comme une disposition centrale et générique des travailleurs sociaux formés dans les Hautes écoles. En affirmant qu'elle permet d'améliorer les choix ou les stratégies au fil de l'activité et de faire face à tout moment aux situations critiques rencontrées, la réflexivité du professionnel est présentée comme optimisant l'action professionnelle dans le cours même de son déroulement. Cette réflexivité du sujet est conçue comme un travail réflexif de mise à distance et d'analyse de l'action tendant vers son explicitation.

La discussion des présupposés de cette définition réflexive de la professionnalité (Mezzena, in press a) permet de souligner sa conception dualiste qui sépare pensée et action, sujet et objet, ou encore monde intérieur privé et réalité extérieure. Ce modèle réflexif explique l'action selon l'idée que le sujet fait une analyse de la situation "dans sa tête", en amont de l'action et que il applique ensuite dans la réalité de la situation ce qui a été pensé, analysé ou décidé. Il s'agit donc d'un sujet conçu comme doté d'idées, de théories, de dispositions mentales qui, après avoir délibéré en lui-même et interprété le donné de l'action en amont et en extériorité de son déroulement, ferait plier son cours dans le sens choisi. La professionnalité dépend ici du mental du professionnel, de sa capacité à réfléchir l'action. Cette définition présuppose que la connaissance professionnelle est conçue comme représentation pré-existant à l'action en étant logée dans le mental. Nous pouvons rapprocher ce modèle des travaux de Mezirow qui, de manière proche de celle de Schön, propose une démarche réflexive critique comme moteur des apprentissages des adultes. En proposant de travailler sur le sens de l'expérience via un travail de conscientisation impliquant un changement de la conscience et de ses structures, l'apprentissage formateur trouve sa source et le lieu de son déploiement dans le mental.

Pointe ainsi une conception rationaliste de l'intelligence à l'œuvre dans l'activité: cette conception tend à subordonner l'action à la pensée ou l'intellect avec cette idée que "l'agent doit tout d'abord passer par un processus intérieur, s'assurer certaines propositions, certains savoirs, certaines règles, pour ensuite exécuter son action en accord avec des principes et des maximes" (Ryle, 1945/2005). Cette subordination de l'action à la pensée s'inscrit dans une conception mentaliste de l'action qui situe dans les capacités réflexives du sujet l'explication de l'intelligence dans l'action. Si originellement le modèle du praticien réflexif de Schön lutte contre une subordination de la pratique à la théorie (modèle de l'application), son usage dans les dispositifs en formation professionnelle accorde une place de choix à l'intellect puisqu'au final la pratique trouve sa valeur dans le fait de pouvoir être réfléchie mentalement dans le temps même de son déploiement. En faisant de la réflexivité la pierre angulaire de la construction de l'expertise professionnelle, ce modèle finit par faire dépendre la valeur de la pratique comme connaissance d'une démarche rationaliste via un travail réflexif de la part des professionnels sur leur action. Il fait dans le même mouvement

découler l'intelligence de l'action (et donc la professionnalité) des dispositions mentales des professionnels.

Penser la professionnalité depuis l'activité

Nous souhaitons questionner la construction de la professionnalité à partir de l'analyse située de l'activité, en concevant l'action depuis une perspective non mentaliste. "Située" signifie ici que nous considérons les contingences à l'œuvre dans le réel de l'action comme la constituant dans le temps même de son déroulement et comme induisant son déploiement. Quant à la formule "non mentaliste", elle signifie d'une part que nous ne réduisons pas l'explication de l'action et de la professionnalité aux seules dispositions mentales du professionnel (psychiques, cognitives, etc.); et d'autre part que nous logeons les sources plurielles de détermination de l'action dans les situations, dans le déroulement de l'activité même. A contrario du modèle réflexif, l'action ici n'est pas conçue comme le fruit de l'application dans l'activité de théories, réflexions ou délibérations, ou encore de prescriptions ou de valeurs définies en amont et en dehors de l'action ou en cours d'action de manière réflexive. Nous défendons ainsi une conception immanente de la professionnalité: celle-ci ne découle pas d'abord de connaissances réfléchies ou formalisées sur les pratiques, mais bien d'une connaissance pratique et collective qui est immanente aux activités mêmes des professionnels.

Cette conception située et dynamique de la professionnalité et de sa construction cherche à saisir les conditions effectives d'accomplissement de la pratique dans son immanence, à partir des situations concrètes de travail. Elle offre une voie pour éviter le déni du réel à l'œuvre dans l'action. Nos travaux sont habités par un souci pragmatiste qui consiste à tenir compte des conséquences de la pratique pour la construction de la professionnalité. En privilégiant l'entrée de l'activité pour étudier la construction de la professionnalité, nous souhaitons la dégager d'une conception individualiste faisant du sujet le principal ou l'unique responsable de son action et de la construction de son expertise professionnelle. Mais la perspective située ne nous semble pas en soi suffisante pour y parvenir. Certains travaux ont en effet consisté à défendre une perspective située impliquant l'observation de l'action dans le temps même de son déroulement (sans se limiter par exemple à des récits a posteriori de l'action), mais tout en privilégiant une perspective rationaliste et normative faisant d'abord dépendre l'action du mental du professionnel. Ce primat du sujet dans l'explication de l'activité a pour limite de dénier aux éléments immanents du contexte ou de l'environnement leur part de détermination dans l'action. A contrario, dans notre perspective non mentaliste, le professionnel est une source de détermination parmi toutes les autres sans être prépondérante sur elles. Nous optons ainsi pour une définition non normative de la professionnalité des travailleurs sociaux: la construction de la professionnalité est pensée à partir de la perspective située de l'activité, et non pas a priori à partir de définitions normatives et idéalistes de ce que serait ou devrait être un bon professionnel, définition élaborée en amont et extérieurement au déroulement de l'action à partir de théories, modèles, valeurs, normes. Il s'agit de voir comment cette question de la professionnalité émerge depuis l'activité même, dans son déroulement immanent.

Le principe de détermination interne de l'activité

Notre définition non normative de la professionnalité s'articule avec une approche internaliste de l'action: l'activité est pensée comme faisant l'objet d'un ensemble de forces qui la déterminent et la constituent dans le temps même de son déroulement. Il s'agit de considérer les différentes entités qui émergent et s'actualisent dans le cours de l'action, en la constituant de manière immanente et en induisant son décours: déterminismes généraux et contextuels, contingences des situations, éléments de préfiguration de l'action, prescriptions, "autoprescriptions", caractéristiques des destinataires, activités d'autrui, dispositions de l'agent lui-même. Le principe de détermination interne de l'activité invite à considérer que le cours d'action "condense" à sa manière tous ces donnés en situation, dans son déroulement effectif. On cherche alors à saisir la dynamique interne de l'activité: *comment les entités, en s'actualisant dans l'activité, la déterminent ensemble dans son déploiement, de manière solidaire et immanente.* Nous n'avons donc pas ici affaire à une relation causaliste entre par exemple un agent qui pense et décide d'une voie à suivre (la cause) et une action mise en œuvre (l'effet). Il s'agit d'une relation non pas causale mais interne, entre entités émergeant dans la dynamique de l'activité, qui la constituent en s'y actualisant dans le temps même de son déroulement.

Le décours de l'activité n'est dès lors pas prédéfinissable en amont de son déroulement: il ne s'agit pas de prédéfinir des éléments potentiellement explicatifs en amont de l'activité (éléments qu'il s'agirait ensuite de retrouver via l'observation), mais de décrire ce qui détermine la pratique en son sein même, c'est-à-dire les contraintes relatives à son accomplissement. "[…] l'accomplissement effectif des actions est conçu comme une production locale d'ordre effectuée sur un matériau de singularités et qui se règle à l'intérieur de lui-même, en fonction de l'appréhension de la situation et des orientations pratiques qui guident l'organisation du cours d'action." (Quéré, 2000, p.152). Il s'agit de considérer la régularité des pratiques comme étant des propriétés de l'action même et non des personnes. Parler de production locale d'ordre permet de penser comment les professionnels s'ajustent de manière située à ce qui émerge et s'actualise dans le cours même de l'action. La notion d'ajustement est ici appréhendée de manière non-intellectualiste: on n'attribue pas l'ajustement à une capacité mentale du professionnel, mais on le situe dans l'activité, en le rattachant aux situations qui vont le déterminer. Cela signifie que ce qui guide l'ajustement, ce qui l'oriente, ce n'est pas le mental des professionnels, mais les situations, "ce qui se passé" dans l'activité. A la réflexivité du sujet nous pouvons substituer une réflexivité de l'action comme :

> […] *mouvement de constitution perpétuelle dans lequel les conditions de compréhension d'une circonstance occurrente dans une interaction dépendent totalement de ce qui s'est passé dans la circonstance qui l'a irrémédiablement précédée en fixant, à son tour, les conditions de compréhension de la circonstance suivante, sans qu'on puisse attribuer une finalité à cette dialectique de reconfiguration permanente, puisque personne n'est en mesure d'en connaître le terme, ni dans le temps ni dans ses conséquences. La réflexivité dont il est question ici est celle de l'action pas celle des acteurs.* (Ogien, 2002, p. 115).

Saisir la construction de la professionnalité depuis les effets des expérimentations

En considérant le déroulement expérimental à l'œuvre dans l'activité, la notion d'enquête développée par Dewey (1938/1993) permet d'étudier comment les professionnels expérimentent des pistes d'action dans leur pratique et élaborent des certitudes dans l'action, et comment ces certitudes instituent des habitudes de travail dans le collectif à partir des effets de leurs expérimentations dans leur activité. Observer le détail du déroulement de l'activité consiste à questionner finement les voies d'action expérimentées par le collectif.

Observer ce qui entrave les routines, les expériences induites par cette résistance, rend du même coup visible la connaissance pratique collective qui porte habituellement l'action. Il s'agit de filer les enquêtes du collectif : comment les professionnels identifient et définissent collectivement leurs problèmes, et comment ils expérimentent des voies d'action pour les résoudre, et pour à terme se construire des habitudes d'action.

L'entrée par les enquêtes du collectif défend l'idée que travailler c'est tenir dans l'action, entre enquêtes et routines, entre voies nouvelles à expérimenter et habitudes d'action stabilisées. Elle suggère que la professionnalité peut être pensée non pas à partir de la conformité aux prescriptions via l'évaluation de résultats, mais à partir de la réalité des situations de travail pratiquement expérienciées, via l'observation des dynamiques et des processus effectivement à l'œuvre dans l'activité réelle. Un avantage de cette perspective située est de ne pas nier le réel à l'œuvre dans l'activité et, couplée à une conception non mentaliste, de ne pas renvoyer aux professionnels la responsabilité de leur action en logeant dans leur mental l'explication de l'action. Elle rend possible une lecture des problèmes pratiques rencontrés dans les collectifs en cherchant dans les situations, ce qui induit l'activité, quelles forces agissent sur elle et la déterminent.

Nous menons une recherche sur un terrain de l'éducation spécialisée en Suisse romande. Une équipe éducative accueillant des adolescents en rupture familiale et sociale s'est vue enjointe par la direction, suite à une injonction cantonale, à mettre en place une mission d'insertion à côté de sa mission initiale d'hébergement. Nous observons comment les professionnel enquêtent pour construire leur intervention et comment ils construisent leurs problèmes pratiques. Nous considérons l'action professionnelle comme se construisant dans l'activité : la réponse à apporter au problème pratique ne pré-existe pas à l'action professionnelle engagée, comme si elle était tout prête à être appliquée. Il s'agit de saisir comment les éducateurs construisent leurs problèmes au fil de l'activité, afin de pouvoir agir dans leur pratique. Notre méthodologie consiste en des observations complétées par des films, des autoconfrontations permettant aux professionnels de commenter leurs activités, l'observation des colloques enregistrés en audio et enfin des entretiens individuels.

Le filage des enquêtes du collectif rend particulièrement visible combien l'activité ne se satisfait pas des analyses, de la volonté des éducateurs ou de décisions d'équipe. Nos observations de l'action éducative de ce collectif dans ce contexte de changement de mission permettent en effet de mettre en évidence combien les éducateurs "courent après leur intervention", sont sans cesse devancés par des problèmes pratiques qui en génèrent d'autres et sur lesquels il est difficile d'avoir prise. Observer les tentatives du collectif pour définir ce qui leur pose problème et trouver des issues pratiques fait voir les nombreuses voies d'action expérimentées. Elles peuvent être ensuite abandonnées ou au contraire réinvesties et consolidées selon les effets pratiques qu'elles engendrent. C'est l'action qui au fond décide, depuis l'activité, ce que seront les voies finalement empruntées pour résoudre les problèmes pratiques. Les professionnels travaillent dans un partenariat avec l'environnement (Ogien & Quéré, 2005). Leurs idées, leurs valeurs, mais aussi les actions des usagers ou encore les logiques institutionnelles ou politiques interviennent dans les activités et agissent sur ce partenariat.

Conclusion

Cette perspective permet de penser l'action de manière foncièrement collective. L'activité n'est pas le produit d'une élaboration "purement" individuelle. Toute activité prend appui sur des idées qui existent dans le monde ou sur des manières de faire qui sont le fruit d'un travail collectif. A contrario de la définition réflexive, nous définissons la professionnalité comme un phénomène public à partir de l'activité immanente et de ses conséquences pratiques. Nous défendons l'idée que la professionnalité ne peut être prédéfinie

théoriquement ou normativement depuis l'amont et le dehors de l'action, comme si elle était au fond déjà constituée et en soi porteuse de qualités qu'il s'agirait de s'approprier mentalement pour la posséder en propre. La professionnalité est à attribuer non pas aux professionnels, mais aux actions du collectif: elle est nourrie par ses enquêtes, par les processus pratiques concrétisant les expérimentations et alimentant les routinisations. Ainsi, au lieu de concevoir la professionnalité comme le résultat de dispositions personnelles (compétences, connaissances, savoir-faire, traits de personnalité, volonté, etc.), ce qui revient à attribuer un ensemble de propriétés aux personnes et à localiser la professionnalité dans le mental des professionnels, nous concevons la professionnalité comme actualisée par les individus qui l'expriment dans leurs actes individuels, mais comme toujours située et locale, dynamique et collective.

Cette perspective située et non mentaliste questionne à nouveaux frais l'apprentissage: si la connaissance n'est pas conçue comme un produit mental attribué en propre aux personnes, comment alors le définir? Une piste consiste à penser l'apprentissage depuis l'activité, toujours de manière située, en logeant la connaissance professionnelle non pas dans les têtes des professionnels, mais dans les manières de faire des collectifs, dans les expérimentations faites au gré des situations inédites ou dans les habitudes d'action consolidées au fil des situations familières. Du coup la connaissance, tout comme la professionnalité, se loge dans les relations à l'environnement et trouve ses sources de détermination dans l'activité.

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Autobiography and Transformative Learning in Adult and Higher Education

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Introduction

In this paper I address the use of auto/biographical methodology in adult and higher education for working on autobiography. This use of community, family and personal life stories is set in a critical and emancipatory model of lifelong learning and in an epistemological model based on the co-construction of knowledge from the analysis of personal and social experience oriented by a complex and systemic perspective (Mezirow, 1991, 2009; Freire, 1970; Gelpi, 2005; Formenti, 2000). Critical and experiential learning is a powerful heuristic concept for confronting adult learning. The paper explores the use of autobiographies by adults in formal educational contexts, pointing out its sociological, anthropological and pedagogical implications (for an overview, see: González Monteagudo, 2008). Concepts such as collective memory, social change, cultural transmission, cohort generation, family communication, self and identity are explored in relation to personal growth and lifelong learning. Also, I outline some features of a pedagogical model based on an experiential and emotional framework. A central issue of the paper is to deal with transformations lived by university students in relation to generational changes, personal itineraries and educational transitions through the life-span course.

Experiential Learning and Emotional Education through Auto/Biographical Methods

Experiential learning and communicative interaction is the base for learning and change. Experiential learning is a notion grounded in John Dewey, David Kolb and Malcolm Knowles, and it supposes, as Fraser explains (1995, pp.4-23), a challenge to post-school structures and curricula, combining individual development and social change. I think of the learner as a subject that knows, without reifying or acritically legitimizing that knowledge. Learning means integration of processes. As pointed out by Kolb (cited in Fraser, 1995, p.6), "[...] learning and change result from the integration of concrete emotional experiences with cognitive processes: conceptual analysis and understanding". Through learning, the adult symbolically travels from dependence to autonomy, from passivity to activity, from selfishness to altruism, from sef-rejection to self-aceptance, from imitation to originality, from narrow interests to broad interests (Fraser, 1995, p.9). In this perspective, sharing autobiographical writings and oral accounts in small groups often promotes support and understanding as participants reflect on their lives, in an informal atmosphere of free exchange (Aminoff, 1995).

Traditionally education has been conceived as mere instruction and transmission of objective knowledge as a result. In more recent times, important changes in social context, educational policies and pedagogical methods have contributed to change the perspective. Nevertheless, education, including some sectors of adult education, has continued to be above all a rationalistic and cognitive process. The affective, emotional and interpersonal dimensions have largely been underestimated. This panorama is congruent with the patriarchal system, based on authority, hierarchy and rationalism (Naranjo, 1993, 2004). According to Steiner (2003, p.34), "[…] emotional education consists of three skills: the skill to understand emotions, the skill to express them in a fruitful way, and the skill to listen to everybody and to feel empathy in relation to their emotions". Self-understanding implies, among other things, "[…] an activity of reminiscence, which involves a contact, through remembering, with the past experience; this retrospective clarification is stimulated by the

written and oral expression" (Naranjo, 2004, p.185). Emotional education should be pervaded by a critical and emancipatory approach. In the last few years, under the influence of market and efficiency, emotional intelligence – and all what has been derived from this field in relation to education- runs the risk of turning "[…] in another lubricant of corporate human engineering used to help companies to identify optimist dreamers and to avoid sad lunatics" (Steiner, 2003, p.13).

Autobiographical learning is very fruitful to work with the past, elaborating conflicts and crises and, then, as a useful instrument for emotional and interpersonal education. The guided writing of educational autobiography, that we have been using with university students, helps work in depth around personal world of students, integrating and creating skills in cognitive, operative, and affective dimensions. Work with oral and written personal narratives improves self-knowledge as well as a more mature approach to problems, difficulties, crises and interpersonal relationships. Explorations of past, family experience,,formal and informal educational itineraries, are excellent ways of working with identity. "The idea that reflection on the personal past, and through it acceptance of change, might be essential to the maintenance of self-identity through the typical transformations of the cycle-life […]" (Thompson, 2000, 184).

The main trend that has boosted the use of biographical focuses in training has been a group of French-speaking authors with a strong interest in life stories as an instrument of adult experiential learning. These authors are grouped together around the *Association Internationale des Histoires de Vie en Formation* (ASIHVIF), with its headquarters in Paris (France). In 1983, Gaston Pineau published, in collaboration with Marie-Michèle, *Produire sa vie. Autoformation et autobiographie* (Pineau and Marie-Michèle, 1983). This is a suggestive and innovative book that marked the beginning of life histories in adult education. To illustrate how life stories are worked on within this collective, I refer to the work of Pierre Dominicé (2000, 2002) and his team, carried out with students in Geneva (Switzerland), at the Faculty of Educational Sciences and with adult educators in an extra-university framework.

Educational Autobiography: A Tool for Self-Learning, Emotional Education and Reflexivity

This paper presents my experience with undergraduate students in a Spanish university the focus is on autobiography as a tool of experiential and emotional learning, critical self-reflection and wisdom. That is, we are dealing with the art of narrating personal history through writing and of what we are able to learn about ourselves through such an undertaking. We shall consider this narration as both an innovation within the lecture hall and as a tool with which to strengthen and enrich experiential sensitivity and critical reflection.

To give students some idea of what we mean by critical reflection and of what is required of them before they commence work on their autobiography, I present them with a list of factors or elements which generally contribute to the above: serious commitment in terms of time and energy; the comparison and contrast of differing perspectives; intelligent reflections upon spatial and temporal dimension; an analysis of the concept of culture (and of sub-culture) as applied to different spheres of life (family, school, media and ICT, peers and leisure time, etc.); originality and creativity in the layout and presentation of one's life history; the ability to distance oneself and to provide objective criticism with respect to one's family environment, school and socio-culture; and the correct use of language. The writing of an autobiography is an intensely educational activity in which both the students and I have learned a great deal. The autobiography permits us to establish close links between the education offered by the university, the experiential world of the student and the socio-cultural background of the whole. The autobiography opens up a powerful process of

personal reflection, analysis, questioning and maturation. In the work produced by students we encounter the living pulse of human experience: illness, friendship, loss, pain, joy, that which has been long forgotten, separation, jealousies, religious beliefs, shared experiences, death, sadness and personal crisis.

The autobiography is an innovative educational project at university level, a practical activity in writing which focuses upon life histories and an attempt to conduct educational investigation from the standpoint of practical teaching. The autobiography is at the same time an adventure, a risk and an open project. It is also a self-generating project, continually renewed through the course of its own development.

Auto/biographical methods are a way to access to experiential, subjective, affective and reminiscent pedagogical work. Personal narratives help the expression of feelings, and at the same time they sensitize people to the feelings of each other, increasing empathy and tolerance. Life histories contribute to the production of grounded, experiential and dialectic knowledge, derived from the ongoing interplay among theory, research, learning process, and personal and group experience (Pineau & Le Grand, 1996; Josso, 2000; Dominicé, 2000). Work with oral and written personal narratives improves self-knowledge as well as a more mature approach to problems, difficulties, crises and interpersonal relationships. Exploration on past, family experience, and formal and informal educational itineraries, is an excellent way for working identity.

The application of auto/biographical methods in lifelong learning and HE institutions is an innovative solution in view of the increasing impasse of conservative adult educational programs and politics as well as the confusion of many teachers. So, adult educators have found in life histories a methodology for learning (and also for researching) with a strong potential in to foster a situated and democratic learning. In the last 25 years this approach has been used in very different contexts: writing workshops, higher education, associations, youth groups, women groups, immigrants and ethnic minorities, accrediting prior learning, workers, adult learners, educators, social workers, and so on. Mixing cooperation, work from experience, and self-directed learning, auto/biographical methods can help to enhance the power of action of the person on himself/herself and on the environment, associating him/her to the construction of produced knowledge. This approach is qualitative, trans-disciplinary and collaborative. It has rejected the gap among disciplines. The partnership among educators, researchers and learners in all phases of the process is promoted (Pineau & Marie-Michèle, 1983; Dominicé, 2000).

Over the last few years some papers searching for links between autobiographies undertaken in educational contexts and transformative learning have been published (Johnson, 2003; Karpiak, 2000; Nelson, 1997). These papers try to identify the ways in which transformative processes are operating in the writing of autobiographies within formal educational contexts.

I will comment on the experience of the educational autobiography that I have carried out in recent years and in which I have come across a very reasonable way of matching teaching educational innovation and research (González Monteagudo, 2006). I consider educational autobiography as an instrument of experiential training, a tool that favors critical reflection and an innovative method of university teaching. Among the aims that I propose for autobiography are the following: to develop personal self-awareness; to favor the capacity of analysis and criticism of our different daily settings (family, school, the mass media, groups of peers and friends, churches, leisure and spare time, work); to connect personal biography, the family and local context, and the global social and cultural area; and to favor the student's experiential involvement in the teaching-learning process. The main activity has consisted of writing educational autobiography, guided by written orientations and by sessions of motivation aimed at the class group (between 50 and 60 students). Some complete

group sessions have been developed to motivate activity, socialize the process and the product of autobiographical writing and exchange ideas about the activity.

The *family tree* consists of a graphic representation of the family roots (cf. Lani-Bayle, 1997), with some information of paternal and maternal antecedents, situated in their social, economic, cultural and axiological context (places of birth and residence; important dates; economy and occupations; beliefs and ideologies; learning , training and cultural aspects; personal and family evolution; crises and significant transitions). The *analysis of the family group* begins with the material elements of housing and also spans symbolical and axiological levels that make up the family system and the complex relationships between the different components, with special attention being paid to generational and gender differences, family re-compositions and family change (cf. Formenti, 2002; Lani-Bayle, 1997). The *life line* consists of a chronological representation of the most important events in a person's life, along a temporal axis that is developed between birth and the current moment. This makes a first representation of the personal path organized around the family, school and other environments easier. The *personal shield* or blazon is a symbolic representation of personal identity, articulated around four elements: a) the most important memory of childhood; b) the most fervent wish concerning the future; c) the favorite leisure activity; and d) the main quality subjects attribute to themselves. The shield favors work on the imaginary through graphic expression and the freedom of criteria to communicate one's own identity.

The *narratives of learning experiences*, from birth to the current moment are organized in connection with the major educational stages: between 0 and 6 years; between 6 and 12 years; and between 12 and 18 years. The students face, for the first time, the making of their personal educational history, articulated from experience, but which aspires to generate knowledge about socialization, education and teaching (e.g., West, 1996; Merrill, 1999; Dominicé, 2000, 2002; Demetrio, 2003; Goodson & Sikes, 2001). *Photographs* are documents of a major importance in educational autobiography. Digital technology facilitates the task of reviewing, ordering and reproducing the most significant images. The comments on the photographs by the autobiographers develop the capacities of observation and description, at the same time as they very naturally connect the different moments of the vital cycle.

Finally, the *reflective and interpretative balance* makes an overall view of the process carried out possible, as well as establishing connections between the different contents worked on, susceptible to a personal and narrative articulation (i.e., from a temporal perspective, connecting with the past, present and future; or in terms of learning settings, such as the family, school, means, peer groups and others). It is a matter of building meaning from lived-out and recounted experience. This implies reflection about personal identity and its connection with the personal and interpersonal history, as well as a reflection on the different types of ego: told, occult, secret, perceived by others, desired, public, and reconstructed. In the final moments of the writing of the autobiography, students focus on systematic interpretations and reflections about the whole process of the activity. This process allows a look at the sum total of the student's educational experience and enables us to establish connections between the different areas worked upon during the composition of the autobiography. In many cases this phase implies to establish links amongst past, present and future. Here we reconsider the meaning attributed to our lifetime and also examine the very process of autobiographical writing itself. This requires us to reflect upon our personal identities and their relationship to our personal and inter-personal history. The interpretation of one's own life entails a study of the relationship between personal trajectory and education. In this sense, the autobiography provides an opportunity for us to re-evaluate our own projects, hopes and ambitions, in the search for a coherent life narrative beyond mere fragments.

In this activity *the trainer takes on various roles*: a) the facilitating of clear guidelines to carry out the activity, from its own voluntary nature, to guarantee that the activity be a joyful experience of creative work, intellectual autonomy and profound affective experience; b) the motivating of the desire to search and research, aimed at recuperating evidence, experience and feelings, in dialogue with the family, mentors, friends and educators; c) the accompanying of the process of writing and the facilitating of strategies to unblock difficulties and encourage progress; and d) the reduction and relief of anxiety and unease that some students experience, who refuse to abandon the activity in spite of the difficulty that they experience. The educator is the guarantor of what is secret and confidential. This must also be respected by the students when they carry out oral exchange sessions or when the students exchange their autobiographies to read them. By its aims, methodology, context and contents, educational autobiography is a training activity and cannot be conceived either as psychological aid or as psychotherapy. However, it can have, and in fact in many cases this does happen, a therapeutic effect, connected with the redefining of some events of the past and the achievement of a more integrated and mature perspective of personal evolution. We also aspire to favor the classic aims of psychoanalysis, such as P. Ricoeur describes them: "[…] to substitute fragments of histories that are at the same time unintelligible and unbearable with a coherent and acceptable history" (Ricoeur, 1985, p.444). As an appraisal of the process, we stress the intensity and dedication with which the students are writing about their experiences, as well as the high value that they attribute to this experience. For many students, this represents a task that is very special and completely different from the rest of the compositions or written work that they carry out during their university training because of the strong connection between what is personal and what is academic, and the affective work linked to the remembrance of the past.

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Creativity in Transformative Education: An Exploration in Doctoral Education

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Abstract: The online doctoral program in *Transformative Studies* at California Institute of Integral Studies, an independent private university in California, was designed explicitly to address and elicit creativity in students and faculty. This paper discusses the underlying premises for the program, the philosophical underpinnings, and the way creativity has been highlighted.

Introduction

In the end, knowledge has to be about choices, and therefore about innovation, imagination, and possibilities. (Wallerstein, 2004, p.56)

While there is increasing agreement about the importance of creativity for the future, a parallel movement in education has increasingly stressed standardized testing and assessment at the expense of creativity (Amabile, 2010; Florida, 2002, 2004; Friedman, 2009; Gidley, 2010; Jensen, 2001; Montuori, 1989, 2011a; Robinson, 2001, 2009; Sardar, 2010). Educational systems from K-12 through doctoral studies show signs of a move away from creativity and towards what I call Reproductive Education (Montuori, 2006, 2011c). Reproductive Education stresses the acquisition of established ways of addressing existing problems in what is an essentially stable world. It does not prepare the learner to deal with complexity, contingency, and the unforeseen, in a world that is rapidly changing (Banathy, 1987, 1992; Montuori, 1989; Schön, 1973; Thomas & Seely Brown, 2011). Truly critical and creative thinking are largely ignored (Giroux, 2007, 2010), as are dimensions such as authenticity and spirituality (Chickering, Dalton, & Stamm, 2006). Reproductive education also reproduces existing ways of thinking and behaving, existing approaches to problems, and reproduces the socio-political status quo and ideologies. Reproductive Education perpetuates longstanding oppositions such as knower and known, teacher and student, theory and practice. It is increasingly a process designed to ensure students can faithfully reproduce the material presented by the instructor for success in the final exam. Reproductive Education is unsuited for the complex, networked 21st century where innovation is essential in all areas and creativity has become a central dimension of the lives of many individuals (Bauman, 2008; Florida, 2002; Pink, 2006).

Creativity and the Ph.D.

The focus of this paper is on the development of creativity doctoral studies, where the culminating project is the dissertation, commonly defined as an original contribution to one's field (Montuori, 2010). In doctoral studies the expectation is that the course of study cultivates the ability to do independent researcher in order to make such an original contribution (Association of American Universities, 1998). Research shows that in the United States this goal is often not being achieved. Lovitts convincingly argues that students are being prepared to be good *course-takers*, but not good independent researchers (Lovitts, 2005, 2008). She goes on to argue that central to the development of independent researchers capable of doing original work is creativity. But many doctoral students are unable to be creative, it seems, and the recent educational trends are certainly not preparing them to do so. A further key indicator of the problems at the doctoral level is the inability to think of an appropriate research question, or to perform work that is heuristic rather than algorithmic,

meaning work that involves more autonomy, flexibility, and ambiguity (Amabile, Conti, Coon, Lazenby, & Herron, 1996).

Creativity

The Transformative Inquiry Department at California Institute of Integral Studies offers two online degrees, the M.A. in Transformative Leadership (TLD) and the Ph.D. in Transformative Studies (TSD). The foundational premise for both degree program is that education can be viewed as a creative process. The programs are an explicit effort to both address and elicit creativity in students and faculty. In this essay I will focus on the online Ph.D. in Transformative Studies, which attracts individuals who want to research a topic they are passionate about, in an innovative way, without being confined by traditional disciplinary boundaries (Montuori, 2010). Many are already faculty at universities. The program offers them an opportunity to do research in an area and in a manner that reflects their maturity and capacities. The program was started in 2005. As of 2011 it admits between 30 and 40 doctoral students a year.

In the doctoral program the focus on creativity is reflected in a number of ways. In the first semester, a core course called Creative Inquiry creates the essential frame. It begins by inviting students to explore their own assumptions about academia, creativity, and inquiry. Much of this initial phase involves developing an awareness of their own assumptions, comparing and contrasting them with their fellow students and with the literature. There is much "unlearning" that needs to occur in this time because we find a number of recurring and very limiting assumptions about creativity, academia, and inquiry. Many of the problematic assumptions we find in students' implicit assumptions about creativity can be traced back to the Romantic view.

For students (as for the majority of the population) creativity is often associated either with unattainable with Einsteinian genius (in Reproductive Education), or a trivialized so that everyone is creative, but in the process all standards are lost so it doesn't mean anything anymore (in Narcissistic Education) (Melucci, 1994; Weisberg, 1993). Creativity in this view is the result exclusively of "inspiration," a function of what is popularly referred to as the "right brain." This, in turn, leads to a splitting between inspiration and perspiration, "right" brain and "left" brain. The latter are neglected or even demonized in the process. The "left brain" becomes the "wrong brain." Creativity is also associated primarily with the arts. The term "creative writing" is explicitly associated with writing fiction. This means that any writing that is done in an academic context, and any non-fiction writing, is therefore *by definition* not creative. Since doctoral students do most of their work in writing, that does seem to drastically reduced the opportunities for creativity. I have asked students all over the United States to discuss and give examples of creativity in academia, to name creative contributions and contributors to their field, and in my experience most find this very hard. They are simply not used to thinking of creativity as something that occurs in academia. They are unclear as to what constitutes an "original" contribution to their field, and don't see their field as a locus for original work.

Particularly for younger students brought up in educational systems that force them to obsess on tests and grades from an early age, often accompanied by the added stress of considerable financial strain (Kamenetz, 2006), "passing the test" has become central to the educational journey, often at the expense of real learning, personal development, and other, broader benefits of education. Their focus is very much on having the right answer. As Lovitts reports, students who are unable to come up with interesting questions have a hard time transitioning to independent research (Lovitts, 2008).

In the Creative Inquiry course, students explore what they are passionate about, with a view to developing questions that will pertain to their dissertation topic. The whole process of inviting students to get in touch with a topic they are passionate about, within the broad social science/humanities limits of the transdisciplinary degree, is designed to ensure that their work is intrinsically motivated. Research has identified intrinsic motivation as a key dimension of characteristic (Amabile, 1996; Robinson, 2009). An instrumental focus on passing the test to get the grade to get the degree is clearly extrinsic motivation, and unlikely to lead to much creativity. It is not always easy for students to get a sense of what they are passionate about. Since TSD is a transdisciplinary degree it gives the students a very wide range of possible choices. While this has clear benefits (Montuori, 2010), it can also open dizzying vistas that leave can lead students to a sort of existential crisis as they wonder what they in fact really care about in life. Quite often it becomes apparent that what students initially think they're interested in is not in fact what they're passionate about. And because passion is so closely identified with what one values, what one really cares about, one's very identity is put in question through this process. This questioning and exploration of identity is where the connection between creativity and transformative education becomes apparent. The educational journey becomes a journey of self-creation (Baxter Magolda, 2008; Debold, 2002; Kegan, 1982, 1998, 2000). Eventually the focus on passion and originality can also be subverted by an exploration of postmodern critiques of "creativity" and "originality," as well as of the "author" (Kearney, 1988, 1999; Pope, 2005; Rosenau, 1992). This can be used to lead students to understanding the plurality of voices, complexity, and ambiguity of much academic discourse, reflected in the world today, and to learn to continually reflect on terms and concepts, particularly ones directly related to their experience.

Students are introduced to the concept and practice of Creative Inquiry, and learn to differentiate it from Reproductive Education and Narcissistic Education. If Reproductive Education is a product of the Machine Age, Narcissistic Education is what I have called an alternative form of learning that defines itself in opposition to the Reproductive education, in the same way that members of the Romantic movement identified themselves in opposition to the "dark Satanic mills" of Industrialization and the Machine, and in the same way that popular psychology embraced the "right brain" as the source of all creativity and rejected the "left brain" (Montuori, 2011b, 2011c).

Creative Inquiry integrates the learner and his/her experience, affect, and subjectivity in the learning process, and invites the exploration and if necessary unlearning of social and personal habituations that become unchallenged "givens" and thereby create implicit interpretive frameworks. Creative Inquiry also contextualizes and challenges learning. It situates inquiry in the social, cultural, political, and economic roots and matrices of knowledge, and explores the criteria by which some things are considered knowledge and others not, as well as the creative, constructive process involved in knowledge production. It therefore addresses the psychology and sociology of knowledge, as well the philosophy of social science.

Reproductive Learning begins with the assumption the learner is an empty vessel awaiting the delivery of correct knowledge from the instructor. This knowledge must be reproduced to the instructor's satisfaction. Creative Inquiry starts from an attitude of "not-knowing," a willingness to accept the illusion of familiarity that covers the vast mystery of existence, examine one's positions in the process of inquiry, and challenge fundamental and underlying assumptions that shape inquiry. The goal is not to conclude the process by having the correct answer, but to encourage a more expansive, spacious approach to inquiry that actually generates more potential inquiry rather than stopping at the one "correct" answer, and illuminates the creation of knowledge. As in a jazz group, "band members" are invited to make contributions that will make the overall sound of the band the most interesting and

surprising. The point of contributions is not to provide "the" answer, and thereby to stop the conversation. In the same way that band members can push a soloist to greater heights with a series of well-placed chords or percussive accents, or simply verbal encouragements, the object of these contributions is to push the dialogue to greater heights and to keep it going (Montuori, 2003).

Creative Inquiry recognizes the limitations of knowledge and the opportunities for different perspectives, frames, and approaches. This involves an attitude of epistemological humility and fallibility that recognizes humanity's always partial and limited understanding of the world (Bernstein, 1983, 2005). Even more importantly, it also recognizes that not-knowing is a fundamental starting point for creativity. The willingness to be open to the possibility that all knowers have a fallible interpretation of the world allows for the emergence of multiple alternative perspectives rather than the assumption of a fixed "given" world. Creative Inquiry encourages constant exploration and self-examination for attachment to positions, obsession with certainty and power, and a constant awareness of the threats of dogma and/or habituation. Above all, an attitude of not-knowing allows for the space and openness for novelty to emerge.

Creative Inquiry does not accept the common binary opposition between creativity and rigorous scholarship suggested by the Romantic mythology of creativity. This mythology's assumption of "genius without learning," so popular in the West, became Narcissistic Learning (Montuori & Purser, 1995). Understood in a wider perspective, the creative process requires and includes discipline, a foundation of skills, and immersion in the field, in the same way that a creative musician must practice scales and learn music theory. But these are not antithetical to creativity. On the contrary, the foundation in scholarship is essential in order for creativity to emerge (Montuori, 2006; Montuori & Purser, 1995).

CI stresses the importance of immersion and active participation in an ecology of ideas, in the existing discourse, literature, and research (Montuori, 2005b). It also recognizes that embodied and embedded knowing is grounded in existing cultural, social and historical assumptions, theories, facts, and beliefs, and that any action in the world is based on, and in fact cannot occur, without interpretations of the world and specific situations. This knowledge is necessary for participation in both discourse and practice. For Creative Inquiry this knowledge, in the form of paradigms, theories, etc., shared by communities of inquiry (fields, disciplines, research methods, and agendas), and the inquirer's own implicit assumptions and theories, is itself constantly the subject of inquiry, offering an opportunity to explore and understand the creation of knowledge, perspectives, positions, beliefs, theories, for purposes of wise and creative action.

In summary, CI's approach to scholarship is radical, in the sense that it goes to the roots of what is meant by scholarship (and the Ph.D. dissertation, in this case); it is conservative, in the sense that it retains what it finds to be best in the traditions of scholarship; and it stresses novelty in the sense that it brings the parts and the whole together in new ways, and with a focus on the centrality of creativity.

Conclusion

I have described an effort to create a doctoral program that is based on the fundamental premise that the doctoral degree should be a creative process culminating in a creative product. Reasons of space prevent me offering specific examples of how creativity can be applied to academic scholarship, and readers are referred to these discussions elsewhere (Montuori, 1996, 1997; Montuori, 2005a, 2005b, 2006, 2008, 2010).

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Crisis as a Learning Resource - Understanding Non-Traditional Students' Experiences in RANLHE Research Project

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Summary

This paper will present the findings of an international research project RANLHE (Access and Retention: Experiences of an Non-Traditional Learners), with the focus on the Polish team's research report. RANLHE is a research initiative funded by EU Lifelong Learning Programme (Transversal) and involves eight universities from seven countries: Ireland, Spain, Poland, Sweden, England, Scotland and Germany. The project looked at how non-traditional students in higher education experience the processes of learning, how they perceive themselves as learners and how their identity as learners develops in order to understand the experience of access, retention and dropout. By 'non-traditional' we mean students who are under-represented in higher education and whose participation in HE is constrained by structural factors. This includes, for example, students whose families have not been to university before, students from low-income families, from (particular) minority ethnic groups, mature students and students with disabilities.

One of the key objectives of the project was to illuminate and theorize, using in-depth biographical and collaborative methods, the structural, cultural and personal narratives of learning and agency in students' lives. In order to understand this better, biographical interviews with the focus on learning experiences were conducted. As a research team we have shared the belief in the potential of the stories to reveal hidden aspects of learners' experiences and the dynamics of tensions between structure and agency, between the given "lifeworld" and imagined "lifeworld", a uniqueness of the interplay between individual and social phenomena. Seeing the effort people put into making sense of their story not only gives the researchers more complexe perspectives on learning processes in adult lives but it gives a sample of learning itself. In our national context, this perspective revealed how intense the relation was between engaging in HE and dealing with personal crises.

This paper will analyse the experiences of those learner for whom engaging in HE was not only a play for knowledge and instrumental learning, it was about improvement of the quality of life, work identity, and reinventing themselves. Crisis was both an 'ignition mechanism' that initiated changes (i.e., becoming a student) and a vast reservoir which provided a rich, vital resources for communicative and transformative learning. The theoretical framework of transformative learning theory proposed by Mezirow and the concept of recognition developed by Honneth were used in order to shed light on dialectic of crisis as a resource and input for change and development.

HE and Non-Traditional Students in Poland

Higher education in Poland – both as a system and as a concept – is a dynamically changing social phenomenon. Beside extensive changes in terms of numbers (growth of student body), finance and organisational aspects (growth of non-state universities) we are witnessing a change of the learning identities of the new groups of students. Non-state university students tend to come from lower-socio economic groups and from smaller towns and rural areas. Most of these students study part-time and work to pay their fees. Their motivation is high, but they also struggling with economic difficulties, demanding employers, family obligations and, surprisingly often with personal issues and crisis such as health problems, abusive relationships and painful divorces. It is interesting here to note that personal crisis, prolonged experience of disrespect or a major life changing event are often

the trigger that leads to engaging in HE in the first place. Their needs as learners are more complex than instrumental learning, it calls for a transformative process. As stated by Mezirow (1977), in situations of disjunction, often caused by life crises, individual's construction of reality may be transformed as a result of critically reflecting upon their experiences and plotting new strategies of living as a result of their assessment of the situation (p. 157).

The sudden growth of students and popular (mass) aspects of HE in Poland it looks like access is no longer a problem – almost everybody can enter tertiary education institutions, but different status of ownership structure (public, non public) create a peculiar paradox – more privileged students, from educated and well established families attend public, free of charge universities, which can be more selective because they've been financed by the state budget and non- public, because of their self financed model of management, are charging fees, but they attract non- traditional students for whom it is easier to keep up with learning in more flexible time frames (part- time courses are the majority). These non-traditional students struggle with the learning demands in higher education institutions, which is a result of their previous experiences with early education, low self-esteem and lack of support from their families of origin. Being often the first generation in HE, they are not always in a position to articulate their needs and mobilise pragmatic, adequate resources necessary to become a successful learner. Space, language and social dimensions can make them feel like – in Bourdieu's terms – "fish out of water", in contrast to 'traditional' students compared to "fish in water". As stated by Reay et al. (2005) traditional students' choices and careers are a result of living out "normal" biographies which are described as linear, anticipated and predictable, often gender and class specific, rooted in well-established lifeworlds. Non-traditional students whose educational choices are influenced by external factors like financial and family circumstances, employment status encounter higher education as an unfamiliar field and are "fish out of water". Learning culture may be as alienating, confusing, demanding and difficult to relate to their previous life experiences. The way they describe themselves reveals the self- image of 'unsuited' or "unfitted learner":

> *"My first impression after a day in a lecture auditorium was that I've never spend 10 hour in any school. I had a headache because of all this theories, definitions etc. then we had a seminar in smaller groups and I got a list of books and articles I should read for the semester – I've never read so many during my whole previous education together! And that was just one course....I never thought I will be able to make it through the first exam session"* (RANHLE interview data, male student)

This new type of student is currently changing and undermining more traditional images of studying and being part of academia. It is a challenge for the learning culture of universities, but it serves the purpose of critical education by recruiting non-traditional students to realize the goal of equity and, in the process, identify the social and cultural barriers to participation (Tennant, 2006). Therefore, transformational learning, even if is located at the individual, micro – level, has wider social effects and benefits. In adult education theory the realization of the conditions for democracy are the same conditions necessary for adult learning according to Mezirow. Habermas sees education as developing in learners' critical reasoning necessary for a democracy, which puts a learning project at the centre of democratic society. The learning project of Habermas involves the hope that we can resist colonisation and develop democratic processes inherent in interpersonal communication – that is where the mission of universities is located and where it can be exercised. These ideas support the view that universities can be a force for democracy (Fleming, 2009).

Entering HE with "risky capital" can generate a crisis as well as "biographical opportunity" (Alheit & Dausien, 2000). Reay *et al* (2005, pp.28-34) argue HE, that when *habitus* encounters a field with which it is not familiar, the resulting disjunctures can generate change and transformation but also disquiet, ambivalence, insecurity and uncertainty. That is why this new, growing group of non–traditional students in Poland has a particular need for transformative learning with an emancipatory intend. For Mezirow (2000, pp.7-8) transformative learning is:

> [...] *the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action.*

In order to transform their "meaning schemes" students must engage in critical reflection on their experiences, which in turn may lead to a perspective transformation (Mezirow, 1991, p.167). However, it was stated by Mezirow that transformative learning is not a frequent phenomenon and usually results from a "disorientating dilemma". Crisis or major life transition becomes an important trigger for those dilemmas, which make a powerful learning resource (Mezirow, 1995, p.50). As a result of discordant experiences specific learning sequences, based on ten stages, can be established:

- ⤢ disorientating dilemma
- ⤢ self-examination
- ⤢ critical assessment and a sense of alienation
- ⤢ relating discontent to the experiences of others
- ⤢ exploring options for new ways of acting
- ⤢ building confidence in new way of behaving
- ⤢ planning a course of action
- ⤢ acquiring knowledge in order to implement plans
- ⤢ experimenting with the new roles
- ⤢ reintegration into society (Mezirow, 1981, p.7).

What seems to be a specific value of transformative learning, beside new knowledge, new roles and new action course is – in the context of Polish non-traditional students – emancipatory aspect of transformation, liberating from "libidinal, institutional or environmental forces which limit our options and rational control over our lives" (Mezirow, 1981, p.5). It allows students to experience a major change of self-awareness and quality of life.

While Mezirow's ideas explain how transformative learning is happening from the procedural point of view, Honneth's work grasps both multiple reasons for distortion (seen as a result of being disrespected and denied) and social significants of being recognised by the family, peers and community. It was a repeating pattern in Polish narratives:

> *"When I started high school I was an A-student and I was the only one in the class with such an attitude, truth to be told - this did not make me a lot of friends* [...] *I stopped studying, stopped caring, because I wanted to be liked, have friends, so my grades went lower and lower* [...] *Other kids were teasing me, pushing, I was bullied.* [...] *So, I stopped being active in the classroom, backed out. In the end, I barely graduated from high school.* [...] *I believe if I had gone to a different high school or got some help back then I would be an M.A. today without a problem."* (RANHLE interview data, female student)

The intersections of both Mezirow's and Honneth's ideas create a comprehensive framework for analyzing data gathered in the RANLHE project and enables to make sense of the students' narratives. They are in need of being recognized and respected as much the same as they are in need of critical awareness and transformation. Honneth's theory of

recognition provides an important factor here – a recognition and self-respect as key aspects for critical transformative learning. In the RANLHE research project the team, the use of Honneth's work in the educational field was initiated by a researcher from National University of Ireland, Maynooth. As they stressed importance of Honneth's ideas for researching learning process is grounded in: 1) a wide range of intellectual resources he deploys in his model (Bowlby, Habermas, Hegel); 2) the ambition of the model in terms of its explanatory value; and 3) author's emancipatory hope as a part of social theory (Fleming & Finnegan, 2010).

> *Adults who have returned to education frequently express their deep satisfaction with the learning experience and inform evaluators that their self-confidence and esteem has been greatly enhanced. What does this enhancement involve? Does this gain in sense of self reflect the increasing importance of credentials in the labour market, a successful adaptation to, often classed and gendered, social norms, a new form of reflexive individualism or provide more evidence of the pervasive use of therapeutic language in society ?(...) With an interest in critical pedagogy we have been looking for ways of empirically deepening our understanding of what they mean when they make such observations.* (Fleming & Finnegan, 2010)

It is implied in the work of Honneth that a pursuit of respect and recognition in all forms is an important part of experiencing HE by non-traditional students: there is a social dimension as a society or community is, through the validation and qualification of higher education, acknowledging and respecting the individual in ways that issue in increased social solidarity and identity (Fleming & Finnegan, 2010). This is a process of identity development with all aspects of learning stressed by Mezirow – instrumental, communicative and emancipatory.

There is also an explicit link in gathered data between experiencing disrespect, being prone to crisis and as a result – tendency to enrol in education. Thus education becomes an important social space that could support or hinder individual and collective transformation and recognition for particular groups, such as non-traditional students.

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Investigating Transformative Learning in Kazakhstan After a Century of Crisis

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Abstract: The national crises that have characterized the past century of Kazakhstan's history provide examples of disorienting dilemmas considered to be a hallmark of Transformative Learning. Results from studies of Kazakh graduate students will be reported and analyzed in light of the transformative learning that is occurring.

Kazakhstan's History as a Backdrop for Transformative Learning

Mezirow (2000) defines transformative learning as a process by which our taken-for-granted frames of references are transformed by making them more inclusive, discriminating, open, emotionally capable of change, and reflective. Hallmarks of transformative learning are considered to be a disorienting dilemma and critical reflection. While the disorienting dilemma is often brought on by a personal crisis, it can also be the result of a larger scale crisis which impacts the individuals themselves and as a group. Historically Kazakhstan has experienced a series of such crises that could evoke transformative learning. Within the past century, Kazakhstan has seen the suppression of its long history of nomadic clans by the Russians. Then it emerged as an independent nation after the fall of the U.S.S.R. When this collapse of the U.S.S.R. occurred, geographical regions became autonomous nations once again. One of these nations, Kazakhstan, will be the focus of this paper and its national disorienting dilemma will be investigated.

Tazhina (2010) provides the backdrop for this disorienting dilemma by explaining that Kazakhstan's independence in 1991 and resulting globalization created a conflict between the infiltrating western thought and traditional mentalities resulting in discomfort on both personal and the familial level. She notes market competition, the collapse of Soviet values, individualization, uncertainty of the future, and aggravated social stress as areas of conflict. In response to these needs, The Psychological Association for the Republic of Kazakhstan was founded in 1999 and in 2007 an organization of trainers for Kazakh business psychologists was opened in Almaty, Kazakhstan. The previous Russian models of learning were no longer mandatory and a plethora of learning options became available. This environment was rich with opportunities for transformative learning to occur.

During this past twenty years of independence, this nation of rich and complex histories was developing models within its universities to educate leaders for all areas of government and industry in a world of rapid change and technology integration. Kazakhstan, like other countries around the world, has met this challenge by initially translating and adapting the traditionally Western models for human resource development and leadership. These models and the research instruments associated with them are used to gain insights into and educate emerging leaders. Since Transformative Learning is described as the process of becoming critically aware of our assumptions which may result in a change in perspective and action upon these new understandings, these instruments could provide insights into these future leaders in an evolving culture that would promote transformative learning.

Links between Transformative Learning, Leadership and Culture

Numerous authors and researchers have documented the connections between leadership, culture, and the essential aspects of Transformative Learning. Hofstede (2001) explains the relationship between national culture and leadership by suggesting that "[…] ideas about leadership reflect the dominant culture of a country. Asking people to describe the qualities of a good leader is in fact another way of asking them to describe their culture. The leader is a culture hero, in the sense of a model for behavior" (p. 388).

Schein (2010) notes that leadership is the fundamental process by which organizational cultures are formed and changed. However, House & Javidan (2004) emphasize that "[…] we are just beginning to understand how culture influences leadership and organizational processes" (p. 9). They note that "[…] given the increasing globalization of industrial organizations and the growing interdependencies among nations, the need for a better understanding of cultural influences on leadership and organizational practices has never been greater" (p. 10).

This complex integration of national and organizational cultures and the increasing influence of Western models for leadership on Central Asia countries continues to be explored. Dorfman and House (2004) report that at the first GLOBE research conference in 1994, there was a consensus of the 54 researchers from 38 countries (of which Kazakhstan was one) that organizational leadership is defined as "[…] the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members" (p. 56).

Latova and Latov (2007) report the findings of their study comparing Russia, Kazakhstan, Kyrgyzstan, and Turkey. They note that there are no Hofstede ratings for Kazakhstan but that most assume that Kazakh national mentalities are more oriental than Russian. However they found that students in Kazakhstan, as well as the other countries are more "westernized" than the population as a whole. They noted that particularly on Hofstede's power distance index, students in Central Asia republics such as Kazakhstan appear to be closer to the "European norm" than students of Russia. This confirmed their hypothesis that higher education in Oriental nations is a "translator" of western mental values. Results of this project have significant value for understanding the mental characteristics of university graduates, who are the main source of forming the qualified personnel of the modernizing nations. It might also be useful to investigate the possibility of Transformative Learning in this "translation" process.

The connection between Transformative Learning and leadership is suggested by Lojeski & Reilly (2008, pp.124-125) when they define the behaviors that are included in their definition of Transformational Leadership. These behaviors include:

1. Idealized influence refers to actions that demonstrate vision, values, and beliefs and creates a sense of identification with the leader among followers. 2. Individualized consideration involves coaching and encouraging and also promoting each individual's belief that they can be successful. 3. Inspirational motivation involves creating a clear and appealing vision and serving as a model for desired behavior. 4. Intellectual stimulation involves making the team aware of problems and bringing new ideas so that followers become engaged in finding solutions. Transformational leaders also create an emotional connection with their followers so that their behaviors contribute to followers' sense of ownership and commitment to the team's goals and tasks.

A review of these behaviors would indicate that these leaders are providing a climate in which their employees can experience Transformative Learning. This climate will be created in the larger context of the organizational and national culture. Today's graduate students will soon become these organizational leaders.

Research Findings

In an effort to capture the transformative learning that is occurring, the authors have begun a series of research projects at the University of International Business in Almaty, Kazakhstan. Within the context of Kazakh national culture and Western leadership models, this paper will report the findings of two instruments on leadership and career management that were administered to a convenience sample of 60 graduate students in finance courses at the University in the past year. The sample consisted of 37 females and 23 males between 21 and 27 years of age. While the largest number (30) were Kazakhs, the sample included 14 Russians, 6 Koreans, 7 Uigures and 3 Turks. The instruments were selected on the basis of their availability in the Russian language.

Career Anchors Inventory

The career anchors inventory that was used in this research was based on the career anchors inventory developed by Edgar Schein. Schein (2010) explains that the anchor could be interpreted in two ways. It not only was an indication of the things people were looking for in their career but also referred to the things that the person would not give up if forced to make a choice. The 40 question inventory is based on work and life experience and provides individuals with information about their primary areas of competence, motives, and career values. The eight career anchors are described below:

- Technical/functional competence: like being challenged, using personal skill to meet the challenge, and becoming the expert.
- General Managerial competence: like problem-solving, dealing with other people and responsibility.
- Autonomy/independence: need to work alone, under their own rules and at their own pace
- Security/stability: seek stability and continuity in their lives avoiding risks.
- Entrepreneurial creativity: like to be creative, inventive and run their own businesses. They will share the workload but need ownership and are easily bored. They consider wealth a sign of success.
- Service/dedication to a cause: driven by how they can help others.
- Pure challenge: need constant difficult problems that they can solve. They will change jobs if current one gets boring so their career can be varied.
- Lifestyle: integrate live and work with focus on personal passions.

The individual student scores for each of the eight career anchors were calculated for the 43 students that were the sample for this inventory. The highest career anchor score indicated the preferred anchor for that student. The scores were compiled to develop a frequency distribution for each anchor. For some students, more than one anchor received the highest score so the total in the frequency distribution is greater than the total number of students. This data is reported in Figure 1 below.

Career Anchor	Number of times this was the dominant anchor for a student
Technical/Functional competence	1
General Managerial competence	16
Autonomy/Independence	9
Security/Stability	3
Entrepreneurial Creativity	23
Service/Dedication to a cause	12
Pure Challenge	4
Lifestyle	10

Figure 1

These findings are in sharp contrast to Schein's (1996) findings in the 1970's and 1980's in which "[…] roughly 25 percent of our populations anchored in 'general management,' another 25 percent in 'technical/functional competence,' 10 percent each in 'autonomy' and 'security' and the rest spread across the remaining anchors" (Schein, 1996, p.81). Of particular interest are the extreme high and low numbers. The two highest anchors, entrepreneurial creativity and general managerial competence might be attributed to the fact that the sample consisted of students in a management course. It might be interesting to consider if the lowest score, technical/functional competence, security/stability, and pure challenge might be characteristics consistent with the national culture. Considering that even the youngest of these graduate students had lived through the shift from the dominance by the Soviet Union to an independent Kazakhstan, being their personal best, needing stability and personal problems to solve might be low on their list of priorities for a career. Interestingly enough, the one person who selected technical/functional competence was a female Uygur student.

Leadership Questionnaire
The leadership questionnaire is based on the Blake and Mouton Leadership inventory which rates people on their concern with the task and their concern with people. Blake and Mouton developed a matrix on which the scores are plotted in order to identify one of five leadership styles based on leadership behaviors:
- Impoverished (low task and low people score): exerts and expects minimal effort or concern for either staff satisfaction or work targets.
- Country Club (low task and high people score): attentive to staff's relationships and the work culture but at the expense of production results.
- Middle of the Road (politician): a compromiser who wants to maintain the status quo.
- Authoritarian (high task and low people score): focus on achievement. People are only a commodity used to achieve results.
- Team leader (high task and high people score): achieves high work performance by inspiring involvement and leading people to become dedicated to the organizations goals.

The people preference and task preference scores were calculated for the 61 students that completed this inventory. Each student's scores were charted on the matrix of people orientation vs. task orientation to determine that student's preferred leadership style. In several cases, a student did not have a true "middle of the road" profile but did have a score that fell between two of the 4 styles. A frequency distribution of these styles is displayed in Figure 2 below.

Leadership style	Indicator	Frequency
Country Club	High People/Low Task	1
Country Club/Team	High People	2
Country Club/Impoverished	Low Task	7
Impoverished	Low Task/Low People	11
Impoverished/Authoritarian	Low People	12
Authoritarian	Low People/High Task	17
Team/Authoritarian	High Task	3
Team	High Task/High People	4
Middle of the Road		4

Figure 2

While the sample is not sufficiently large to draw conclusions, details indicated some interesting facts. Further analysis of the lowest frequencies indicates that the one student with the Country Club preference was a male Kazakh student. The two students with the Country Club/Team preference were both female but were also Kazakh students. The four students with the team preference were all female, one from each of four nationality categories.

Combining categories indicate that only seven participants scored in the "high people" range compared to 24 who scored in the "high-task" range. Hofstede (2001) refers to the Blake and Mouton managerial grid as advocating "participative management" (p. 389) which relates to the power-distance scores on his own cultural dimensions.

Correlations

SPSS statistical software was used to calculate the Spearman's rho correlations between each of the 8 career anchors and then between each career anchor and each of the 2 leadership styles of task oriented and people oriented.

	TF	GM	AU	SE	EC	SV	PC	LS	MP	MT
TF			.355*	.447**				.403**	.330*	
GM			.357*		.407**	.341*	.638**			
AU										
SE										
EC						.437**			-.304*	.332*
SV										
PC			.360*		.486**	.470**			-.334*	
LS			.418**						.302*	

Figure 3

TF: Technical/Functional competence   PC: Pure Challenge
GM: General Managerial competence   LS: Lifestyle
AU: Autonomy/Independence   MP: People oriented management style
SE: Security/Stability   MT: Task oriented management style
EC: Entrepreneurial Creativity   *Correlation is significant at the .05 level
SV: Service/Dedication to a cause   **Correlation is significant at the .01 level

There is a notable significant positive correlation between task oriented (MT) participants and those with entrepreneurial creative (EC) career anchors. There are also

notable significant positive correlations between people oriented (MP) participants and those with technical/functional and lifestyle career anchors.

There were also four significant positive correlations between career anchor categories: between technical/functional competence and autonomy/independence career anchors; between general managerial and autonomy/independence career anchors; between general managerial and service/dedication to a cause career anchors and pure challenge and autonomy/independence career anchors.

Conclusions, Recommendations and a Look Forward

As more decentralization occurs within organizations, it will likely mean more opportunities for emerging leaders in emerging economies such as the one profiled here. It will also provide more opportunities for theory development and more venue in which Transformational Learning can occur. Lojeski & Reilly (2008) suggest one such opportunity. They note that the collocation of workers and leaders is a characteristic of the workforce before the Digital Age. If the new Digital Age will disperse leaders throughout the geography of the organization, new leadership opportunities will become available across the globe in countries where new models of leadership are evolving. They note that transactional, charismatic, and transformational views of leadership were developed before the Digital Age, when organizations and teams were likely to be collocated and more culturally homogeneous. They suggest that today's organizations need the ambassadorial leader: "The ambassadorial leader is a boundary spanner. Like an ambassador, the leader must span geographic, cultural, and organizational boundaries and foster trusting relationships among disparate groups of people" (Lojeski & Reilly, 2008, p.130).

However, Hofstede (2001, p.389) warns against the consequences of teaching foreign theories abroad: "What in fact happens when foreign theories are taught abroad – and this I have personally witnessed – is that the theories are preached but not practiced. Wise local managers silently adapt the foreign ideas to fit the values of their subordinates". This suggests the importance for a national culture to develop its own research instruments and analyze its own data. The first step in this process is the work done with the research in Kazakhstan.

Tazhina (2010, p.3) provides specific recommendations for the future within the area of applied psychology and leadership. She notes that:

While Kazakhstan has the necessary resources, it needs fundamental development in psychological research. [Her recommendations follow]:

• *Psychological practices (ie: medical insurance coverage of psychological support and lower prices for counseling) from developed countries should be applied while taking into account the cultural peculiarities of Kazakhstan.*

• *An Employee Assistance Program, which has helped western countries in handling psychological problems of employees and their families, would be beneficial to Kazakhs as psychological support in the work place increases productivity and lowers conflicts within companies.*

• *Applied psychology needs to become part of the president's anti-crisis strategy. Psychological knowledge will increase the efficacy of professional training and retraining.*

• *Development of competent psychological services within schools in order to ensure the psychological development of new generations.*

There are many opportunities for Transformational learning in these recommendations. While the continuing evolution of ideas on cultures and leadership theories have been discussed, it is also important to note that Transformation Learning has evolved as well.

While Transformational learning itself has had a long standing impact on adult education, Sharan Merriam (2008) notes the changes in emphasis in adult learning theory. She cites a chapter on transformational learning as the only constant across three updates of New Directions for Adult and Continuing Education. However she notes important differences in emphasis across the 15 years that these chapters span. The 1993 edition was mostly Mezirow's description of the theory. In 2001 the chapter had a base of empirical research. Finally, in the 2008 update, the empirical research continued but included diverse theoretical perspectives. These diverse perspectives will increasingly reflect an international influence and countries such as Kazakhstan will play an ever increasing part in the development of transformative learning theory.

Notes

Dr. Tazhina has been a visiting scholar at Teachers College, Columbia University, during the Spring semesters of 2009 and 2010. During this time, she participated in Dr. Parker's classes and began discussions about research collaboration in areas of common interest. This was the beginning of the collaboration which is the foundation of this article.

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Troubling Boundaries and Boundary Troubles' in Generating Transformative Learning

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Abstract: This paper uses the insights gained from powerful learning experiences from within personal and social biographies. It addresses issues of power related to women's informal learning and it is concerned with the influences that social situations and political contexts have on such learning, thus offering an alternative reading to Jack Mezirow's transformative learning theory.

Introduction

This paper derives from recent biographical research into the lived experience of learning, during the socio-political upheavals of contemporary Greek history. In so doing brings to the fore a kind of learning that is transformative in its nature. The wider framework where this study is situated is that of incidental learning that can occur in informal spaces and places where people struggle to change unsatisfactory situations. In this sense is/can be educational. It addresses, in particular, issues of power related to women's informal learning occurring in spaces whose qualities and characteristics it attempts to bring to the fore. This line of inquiry provides the opportunity to listen to women's voices that 'are [still] largely absent from feminist discourses in the academy' (Merrill, 2005, p. 41).

In this respect, the present work attempts to develop the social gendered dimension of transformative learning in the context of public/private spaces, the collective and the individual. It highlights the importance of diverse contexts to transformative learning experiences and indicates how these are useful for discerning differences in the ways in which culturally specific constructs – like gender identity or gender equality – are understood and valued.

Certain women's stories indicate that when they participate in public political life they push the boundaries between the private/public divide, thus introducing the possibility of resistance to 'essentialised perceptions of gender, when designed to sustain dominations' (Yuval-Davis, 1997, p. ii). This approach provides the opportunity for extending the debate to include an analysis of the role of power and of relations of power as was elaborated by feminist epistemology.

Undeniably, there is a significant body of literature about the role of gender as related to both the practice and the study of adult learning. So, to mention only but a few, feminist adult educators like Hugo (1990), McLaren (1985), Merrill (1999, 2005), Barr (1999), Thompson (2000), and Tett (2002) focus on how gender, viewed as an issue and as an expression of power relations, is organised and reproduced in both formal and informal learning environments. Moreover, hooks (1989, 1994) introduces the issue of race within and beyond gender inequalities in adult education. However, Bondi and Rose (2003, pp.229-245) further acknowledge a "[…] lack of perspective on feminist trajectories […] outside of a predominantly Anglo-American context". This study offers this opportunity to look at the itinerary of some women of east-southern Europe in diverse spaces.

Moreover, the present work holds knowledge/power and "the relations of power through which human beings have been constituted as subjects" (Foucault 1979, p.27) as complex and contested issues. In such a context, the complexity may arise from the identification of public life as the proper realm of the 'male' and domestic life as the proper

realm of the 'female' as fueled by the ideology of 'separate spheres'. A woman in public political life transgresses her 'proper' space, and transcends her 'proper' role. However, women, participating in feminist, or civil rights movements, have pushed the boundaries between the private/public divide.

In so doing, some of them, like those in the present study, experienced a kind of informal learning that brought changes in their lives. In this context, the effort is to provide an alternative reading of Mezirow's learning theory.

Researching Informal and Transformative Learning

Informal learning, gender and social inclusion, have been areas of my research, over many years, in diverse contexts. In particular, influenced by the broader turn to life-history research (Alheit, 1994; Dominicé, 2000; Plummer, 2001; Chamberlayne et al., 2000; West et al., 2007), when informed by feminist epistemology, I have tried to highlight the political value of learning. Evident from recent research is that 'the social is not simply internalised but is actively experienced and given meaning to, which, can sometimes help change it' (West,1996).

With that said, by considering, here, a political movement born in times of crisis in recent Greek history, as the framework where certain learning experiences take place, it is arguing that this movement is also a space where different relations of power between men and women render sometimes their perceptions about equality problematic. Learning associated with social movements and social action, in general, belongs to the discourse of 'emancipatory learning' that can empower people's lives, according to a significant body of literature referred to Freire (1970, 1973), Mayo (1997), Foley (1999), Crowther et al. (2001), to mention only but a few. However, in the framework of the research reported here, women's personal aspirations and dreams contrasted with their domestic obligations and their obligations within the political movement, reveal a rather contradictory phenomenon of empowerment and emancipation but also disempowerment and frustration.

Time has been spent, with these individuals and their families, over the period of three years. The option of confidentiality has been given to each participant and pseudonyms are chosen in order to protect their identity, due to highly sensitive data. Selection was based on the specific historic events or epiphanic moments (Denzin, 2001) or, what Mezirow (2000) refers to as 'crisis situations' that the participants' lives have shared. Here, the study moves further, by focusing on and analyzing a process of learning that emerged from, in particular, three women's participation in a political movement. Their generation emerged from 'crisis' events in recent Greek history. A brief introduction to their stories takes the narration to the following chapter, to draw attention to the relations and processes that compelled their transformative learning.

Three Case Studies

The focus of this paper shed light to the processes of learning of three particular women and their families. A common event bound them: their past participation in a popular movement during times of political crisis. However, they are not simple housewives and mothers. There were times that they fought difficult and dangerous battles, physically as well as emotionally, in public as well as in private spheres; and sometimes these two areas intermingled offering a common ground perspective. Important learning experiences emerged also from their domestic life and their caring for others, thus offering a picture impregnated with strong emotions and diverse feelings.

Adigone, *Penelope* and *Ifigenia*

All three, while Greece was ruled by a military dictatorship, were imprisoned for their democratic beliefs. They were denounced by their families due to their political activities. They all got married to fellow activists and worked hard in order to support (and finance) their partners' further education. However, their aspiration to go on with their studies cut short due to family restrains. *Adigone*, in particular, shared her life with a violent partner, for several years, only to be able to get away after the birth of her child. As she said, '…although contradictory, an abusive husband does not become any better only by participating in actions for social justice.' *Penelope* comes from a small village where girls were not supposed to continue with their studies due to family responsibilities. Now, as a widow, and while her children took their own path in life, makes an effort to finish school. *Ifigenia* is a second generation immigrant, impregnated with the immigrant values of nation pride and longing for the homeland, only to find, with her return "home" a different reality altogether. Also a mother to two children, she recalls her husband's obstruction of realising her dream for further studies.

The three women, reported their 'constantly shifting identities' and, eventually, powerful learning experiences from within their political "awakening". Their views are not considered to be representative of all women's perceptions. However, in their early sixties now, their lives reflect perceptions of women of tradition, born in the 40's, but also inform their transition from a woman of tradition to a woman of resistance in the 60's. Also, they report an unprecedented sense of strength emerging, from within their political struggles, that helped them to confront difficult domestic situations. They are now actively involved in NGO for battered women.

Further, at the intersection of political conflicts and practices of caring for others there are spaces of forms of political praxis, but praxis, in this sense, is dependent on difference, contradiction, and social conflict. *Conflict*, according to their narratives, is crucial to collective, potentially, transformative learning.

Moreover, the respondents offer the opportunity to look at a kind of learning that was political and could be called *collective learning*, since it was a process among more than one or two diverse people in which taken-as-shared meanings (including a vision of social change) are constructed and acted upon by the group. If we incorporate knowledge/power formations into the collective learning process then we will observe that knowledge within such learning is constructed out of relations of power and, in turn, is part of the process of reconstituting power (Foucault 1980). Thus, power is seen here as a positive force, in contrast to Habermas'(1976: 108) "ideal speech situation" that points to 'power-free communication'.

In addition to that, the women's stories testify that it is 'only in situations of momentary equality of power that the oppressive party is required to engage in reciprocal argument'. In this sense, social action is necessary prerequisite for emancipatory discourse, and it appears to be the context of understanding of the particular stories. An attempt to refer to Mezirow's context of transformative learning will be summarised in the following chapter.

Transformative Learning Connected to Women's Metamorphosis

The theory of transformative learning – the process of making meaning of one's own experience and possibly alter their frame references – emerged from the work of Jack Mezirow (1971, 1978, 1981, 1985a, 1985b, 1989, 1990, 1991a, 1991b, 1992, 1994a, 1994b, 1995, 1996, 1998, 2000), and has stimulated much discussion in the field of adult education. Based on an extensive study of women returning to community college after a long hiatus, the concept of a transformative learning process is representative of Jack Mezirow's accomplishment to develop a comprehensive theory of adult learning.

However, the transformative learning theory has many aspects and also many dimensions, while, since its conception (Mezirow, 1978), numerous studies, articles and critiques have emerged. Consequently, this paper cannot do justice to the theory, mostly, due to space and time limits. It is important, though, to stress upon the single fact that this theory derived from culturally specific conditions associated with democratic societies and with the development of adult education as a vocation in Western Europe and North America, a liberal tradition that depends ultimately on faith in informed, free human choice. The socio-political context, within which the theory emerged, is indicative of its particular understandings, since context plays an influencing role in the learning process.

In addition to that, Taylor (1997), drawing on extensive review and careful scrutiny of relevant empirical studies, has suggested that transformative learning should be redefined within diverse frameworks. And even more, Tennant (1993, p.37) does state that Mezirow does not give enough attention to the influence of social forces and how they shape our lives.

With that said, the particular cases, reported here, illuminated similar but also different perceptions of transformative learning. Participation in political activities brought metamorphoses in the lives of many women. Their interpretation of 'metamorphosis' is strongly influenced by their own culture that views transformation in a mythical way. In the interpretation of the Greek myth, inherently is the concept of creation. A 'creation' is the production of something that has not existed before - 'change' is the alteration of the order of things. 'Metamorphosis' may potentially heal at the most primary level, that of the principle of life within us. Its 'round' meaning enables us to construct a different attitude towards life and in a reciprocal act, life can be transformed too. One (the individual) cannot be separated or conceived without the other (the social), as indicated in the following chapter.

'Metamorphosis' through social struggles. The three women's narratives highlight their personal transformation as emerging from within their political activism. The prevalent view of women as victims of conflicts (usually political) has been called into question through the interviewees' stories that acknowledge their power and agency. In addition, one could observe change in patterns of women's political inclusion and exclusion during times of overt conflict and times of peaceful processes. Apart from exposing the inseparability of the private and public spheres, women's political mobilisation had great implications for their own personal and political development. In many ways, the political crisis had a transformative effect on women in providing a context for an intense consciousness-raising experience. It was the direct impact of the conflict on their home, family and personal life that politicised them.

Their narratives revealed that social space was re-conceptualised and women's lives have changed by protest action, though at great personal cost. Women, as political activists, transgress not just the rules of politics but the rules of gender as well. In many ways, as indicated by Yuval-Davis et al. (2005), it is women's participation in movements who constitute the greatest threat to order, as they disrupt the political field, and societal expectations of how women should act in that field.

Throughout their life course these women, in their capacities as mothers, wives, and workers, have a rich repertoire of powerful learning experiences. However, being there for others – be it children, partner, elderly parents or community – implies a continual conflict with the appropriation of personal dreams and aspirations. 'Outside' observers have frequently misunderstood gender relationships in particular places and times in history, not only by overlooking male/female interaction, but also often by judging perceptions of motherhood, 'caring for others', expressions of intimacy and affection, according to alien ethical standards (Tisdell, 1998).

Feminist poststructuralist discourse is engaged in this very subtle effort to built connections and affinities, and not to produce one's own and another's experience as a source

for a 'closed' narrative. This is a very difficult issue. The women in this study try to build affinities and alliances, through their contradictions and struggles. While their narratives are not representative or typical, women like these have pushed boundaries. They inspire us to think deeply about our own choices, sometimes the deprivation of choices but even then, still, the possibility of resistance.

Conclusion

The reflection on the process of learning through the women's participation in political (1) struggles is the novelty of this paper. And also the need to redefine what is considered 'political' in ways that transcend the public-private divide and its gendered underpinnings. The so-called 'public' and 'private' spheres and the gendered division of power and labour they imply, becomes destabilised, permeable or altogether irrelevant in times of political crisis. Even more, this boundary elimination has had direct implications also for the transformation of gender identities and roles in both contexts.

The ideal conditions for free, full participation in reflective discourse are the ideal conditions for adult learning according to Mezirow (1991a). However, as Spivak (1990, p.18) has indicated, "[…] we must know the limits of the narratives, rather than establish the narratives as solutions for the future […] so that to an extent they're working within an understanding of what they cannot do…"

What the women's accounts highlight is that there are individuals who occupy multiple subject positions through which they construct a more complex and often contradictory understanding of their lifeworld than that employed by Mezirow. The 'ideal conditions' required for communication (or discourse) to take place imply an utopian perception of the world around us but these women, in particular, manifested several struggles in their capacities as mothers, wives, workers and political activists in 'other' than ideal spaces; thus demonstrating that "people are also positioned in the discourse in unequal ways" (*ibid.*). Looking through Foucault's (1982) lens at the women's narratives, transformation in knowledge systems is not only cognitive but instead emerges as the result of changing social interests that locate persons in various roles and distribute authority and responsibility differently.

Deconstructing also notions such as domestication or liberation 'can open up spaces for ambivalent responses, which might enable us to develop analyses that move beyond either/or answers'. Even more, as Bondi (2004, pp.3-15) argues:

> […] *a strategy of deconstruction sustains ambivalence through a spatiality characterized by troubling boundaries and boundary troubles. This spatiality does not banish boundaries but persistently questions them* […]

To see alternatives to the theory of transformative learning, here, signifies to include more connected, affective, intimate, non-rational approaches. Then, there is a possibility that "the voices of "other women" are heard and not neglected within the academy" (Merrill, 2005).

The women's accounts demonstrated that what is needed to make sense in our lives and the lives of our fellow citizens is (in their own words) "to build new kinds of solidarity between people in ways that are enriched by their differences".

Notes

(1) 'Political' is used here in the broad sense of the word, and not in the narrow sense of electoral politics (Hanisch 1970).

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Crisis and Transformative Learning: Analysing the Role of Social Representations in the Construction of Professional Identities

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Abstract: A growing body of researchers argues that the social representations that an individual holds influence not only the construction, but the evolution of his social and professional identity as well. These representations are thought to be intricately linked to social, historical and cultural backgrounds, and have therefore a central role in identity construction and engagement. The present study explores how these social representations affect professional development and engagement. This research integrates a qualitative approach and brings into light the existence of conflicting identities that come into being when an individual's socially constructed representation of the ideal profession is in conflict with the actual profession. These conflicting identities also result when the individual's positive representation is challenged by strong negative representations from "outsiders". Our findings confirm the powerful influence that social representations have on the complex process of identity construction. They also bring into light the serious limits of training programs which do not focus on transformative learning. Indeed, it appears that these programs are unable to deconstruct negative representations that would lead to the development of positive identities. In this paper, we discuss the social and professional representations of student teachers and the implications of the same on the construction of professional identities. With this contribution, we hope to share why we consider transformative learning to be a viable solution, necessary if these negative social representations are to be re-evaluated and de-constructed.

Introduction

Within the last few years, there has been an unprecedented increase in research focused on the professionalization of the teacher (Bourdoncle, 1991; Coldron and Smith, 1999; Lang 1999; Sachs 2001; Jorro 2002). Indeed, fuelled by the desire to prepare teachers for an increasingly complex profession, the training of competent teachers is at the heart of debate on teacher professional development. As in many parts of the world, the educational field in Kenya is changing in ways that could potentially undermine the position of the teacher. Moreover, unconvincing educational outcomes have been repeatedly blamed on the structure of teacher training programs thought poorly adapted to produce the professional teacher capable of responding to the rapid mutations of the educational world. Our study seeks to evaluate how the social representations that student-teachers hold influence or are influenced by the training proposed. Particularly, we attempt to respond to the following question: how do the social representations that student teachers hold pertaining to their profession and their training affect the construction of professional identities?

Theoretical context

Teaching in Africa: A Profession in Crisis

Before the arrival of missionaries on the African continent, the teaching profession as we know it today was nonexistent. All adults were considered to be responsible for the education of a child as this was thought a communal duty. With the arrival of the

missionaries, school systems gradually replaced traditional structures and became the principal mode of socialisation.

Along with its independence in 1963, Kenya also inherited a myriad of education related problems. Indeed, colonial education had left its mark on the Kenyan education system and educationists rapidly came to the conclusion that this "foreign" system was hardly adapted to the local Kenyan's needs. Teachers were thought to be partly responsible for an education that failed to prepare students to adapt to their socioeconomic contexts. Whereas a secondary school teacher had been highly respected due to his professional standing prior to and immediately after independence, the profession went through a critical period from the 1980s, a period which marked the beginning of the degradation of the teachers' image. Easier access to the profession meant that teaching was no longer limited to an "elite" group. Moreover, low remuneration and poor working conditions began to be increasingly associated to the teaching profession.

The teacher was criticised for professional incompetency, absenteeism, use of "chalk and talk" methods and lack of professional engagement (MOEST 2005; Abagi & Odipo, 1997; Shiundu & Mohamed, 1996). At the same time as teachers were thought to be increasingly "incompetent", their training was and continues to be criticised for being superficial, ineffective and far removed from classroom realities (Kafu, 2006; Digolo, 2006). Faced with these challenges, the Kenyan government chose to intervene in order to promote the development of professional competencies and to encourage the professionalization of the teacher.

Pre-service teacher training programs are aimed at enabling individuals to create teacher identities. Teacher professional identity embraces a wide variety of contextual frameworks - *On-the-job experience* (Day, 1999; Faingold 2001); *reflexive practitioner* (Altet, 2003; Brookfield, 1995; Perrenoud, 1994; Schön, 1983); *cognitive* and *character development* (Sugrue, 1997) to name a few. Teacher identity is also a question of attitude; the professional teacher is here defined as one who progressively assumes an image of self as teacher (Baillauquès, 2003; Knowles, 1992; Nias, 1989). This category highlights the importance of image in the development of professional teacher identities and argues that it is the role of professional teacher training programs to develop the future teachers' concepts of self. Training is therefore considered to enable students to work on their representations and to develop pre (professional) personalities (Baillauquès, 2003.). Based on previous work by Mead (1934) and Erikson (1968), studies on the concept of self as a teacher consider that identity is a dynamic and ongoing process influenced by social interaction within one's environment. Coldron & Smith (1999) state that the development of professional identities amongst teachers is not only dependent on how one sees self as a teacher but also on how he feels that others perceive him. Teacher professional identity, they say, is expressed in the way teachers explain and justify things in relation to other people and contexts; this is directly linked to social representations. A growing number of researchers argue that social representations influence what a student-teacher retains from his training, the vision he constructs of his profession and how he evolves within this profession (Baillauquès, 2003; Charlier, 2003; Coldron & Smith, 1999; Knowles 1992; Pajares, 1992; Tickle, 2000). It is in this context that this research is based.

The Social Representations and the Transformative learning Theory

An increasing number of researchers agree that upon their entry into training, student-teachers already hold social representations on what it means to be a teacher. These socially constructed representations are thought to affect the social and professional identities that they construct. Close to this notion of a "socially constructed identity" (De Ruyter & Conroy, 2002) is the Social Representations Theory (SRT). The SRT argues that the self is

inseparable from social, historical and cultural contexts. Borrowed from Durkheim's notion of collective representations, the SRT is developed in 1961 by Moscovici (1973, p. xiii) who defines social representations as a:

> […] *system of values, ideas and practices with a twofold function; first, to establish an order which will enable individuals to orientate themselves in their material and social world and to master it; and secondly to enable communication to take place among the members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history.*

Moscovici's theory examines how scientific or theoretical concepts are transformed into common sense knowledge (social representations) and highlights the existing link between social communication, social structures and social representations. The manner in which one views an object, says he, is always subjective and dependent on his personal filters. Jodelet (1989) agrees. She sees social representations as being at the crossroad between the individual and society. According to Abric (1994), social representations provide a functional vision of the world and enable an individual (or a group) to make sense of his or her actions.

If we consider that social representations are at the heart of our (re)actions, then professional training programs would need to take these into consideration if positive training outcomes are to be achieved. This is in line with the notion of transformative learning which seeks to enable individuals to change their frames of reference, acquired over a lifetime, by critically reflecting on their assumptions and beliefs, and consciously bringing about new ways of defining their world (Mezirow, 1997). Mezirow (1991) argues that for learners to change their "meaning schemes (specific beliefs, attitudes, and emotional reactions)", perspective transformation is necessary. This he defines as "the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and, finally, making choices or otherwise acting upon these new understandings" (p. 167).

Methodology

Multiple data methods were used to collect data. A first set of open-ended questionnaires was distributed amongst student teachers enrolled in a public university in Kenya. As identity construction is an abstract and dynamic process, we sought to compare the social representations of students at different levels of their training. 185 questionnaires were useable; these were subjected to a lexicometric analysis. Identified code words were then grouped by category and the categories merged to make sense of the data (Denzin & Lincoln, 2003). To complete the data collected, 36 semi-structured interviews were conducted and analysed thematically. Our analysis sought to make sense of the data and to look for similar patterns within and across data collections. We therefore made notes by questioning, commenting, and describing emerging relationships in the data which was then analyzed for similarities, differences and variations. A second set of questionnaires aimed at confirming the centrality of social representations was then distributed. It consisted of asking subjects to develop a final production based on hierachization. They were required to state, according to importance, the five words that came to mind when specific predetermined words related to the teaching profession were evoked. 123 questionnaires were received. The analysis of this questionnaire applied the double criterion of frequency and order of evocation (Vergès, 1994). As analysis from our last set of questionnaires is still in progress, this contribution presents the results from our first set of open-ended questionnaires and the

interviews carried out. Below, we describe the results. For confidentiality purposes, the name of the institution where the research was carried out has been withheld.

Findings and discussion

Teaching, an Unworthy Profession

Previous study on teaching in sub-Saharan Africa has highlighted the fact that for many student teachers, teaching is seen as a last resort. Our results not only confirmed this view, they also enabled us to identify the factors behind the negative representations of the profession that student teachers seemed to hold. The first was the image of the teacher as non prestigious.

The "professional" status of teaching has often been a contentious issue. Repeatedly described as a "semi-profession" (Bourdoncle, 1991; Perrenoud, 1994; Holmes Group, 1995), teaching continues to be seen as an activity lacking important attributes that constitute a profession. Low social status has been one of the unfortunate images linked to the profession. Indeed, teachers have increasingly had to deal with low prestige issues and this unattractive status seems to have a great impact on student teachers' self conceptualizations of the teaching profession. For many, this low prestige was difficult to understand and to accept especially as they considered that teachers in the past were highly esteemed: "A teacher nowadays, let me say that respect that he used to have initially has, lets say it's no longer there, actually I don't know the reason as to why".

It is this lack of prestige which seems to form the figurative nucleus that determines the social representations of the subjects. This figurative nucleus served a justification function; it enabled the subjects to explain their choice of professional insertion in a field other than teaching. Others saw this as a sort of punishment for their poor results: "I am pursuing a teacher training course because I failed my exams".

To Teach, or Not to Teach? A Social or a Personal Decision?

Abric (1994, p.12) rightfully states that an object does not exist alone but rather exists for and in relation to an individual or a group. What this means is that the image that one constructs of self is in relation to the image he thinks that others attribute to him. An individual would therefore make sense of his social place in relation to others. Our results confirmed this point of view and highlighted the fact that the student-teachers placed considerable importance on what they thought others thought of their profession. This reference to the other was apparent in their discourse:

"Teachers have an image of people who are very low in the society. People who don't [...] in fact if you ask students [...] sometimes I ask my students 'who would like to be a teacher?' you find that nobody (laughter) there's no student who is interested in being a teacher, and that shows actually that the teaching profession does not have a positive image in the society."

The existence of paradoxical representations (Moscovici, 1973; Guimelli & Deschamps, 2000) also confirmed the influence of the social environment on the social representations that student-teachers hold. When, questioned on their opinion of the teaching profession, a majority of students described it as "noble" but when interrogated on what they thought to be society's view, they spoke of a "doomed" profession. These ambivalent representations bring into light the tension that exists between a profession considered ideal by the student-teacher and the negative social representations of the profession that have been socially constructed over time. The decision to teach appeared to be a negotiation between a positive personal point of view, and the perceived social view of the profession that was, for

the majority, negative. One pre-service teacher spoke of conflicting sub-identities that challenged her desire to teach:

> *"It's a bit difficult, now like me, it was a bit funny, both my parents are teachers, I'm a teacher, I really did like mathematics and physics in high school, and I like teaching...but we used to tell each other we can't be teachers, that's not a profession you even want to think about. But now you come to campus and realise you're doing education. It really changes one's perspective".*

Conclusion and recommendations

The main categories that emerged from our data enabled us to identify figurative nucleuses which appear to influence the student-teachers' vision of their profession. Our results highlighted the existence of conflicting sub-identities influenced to a large extent by the fact that the social representation of the teaching profession is linked to that of social and professional inadequacy. They equally brought into light the importance of dialogue in the construction of self, especially as the training appeared not to offer an environment in which student-teachers could assess the validity of their representations on the teacher and the teaching profession. Repeatedly, during the interviews, the student teachers spoke of "the first time I'm reflecting on what it means to be a teacher".

Our research highlighted the necessity of working on the teacher's image. Future educational policies and training programs would need to address the "social representations" question if positive outcomes are to be achieved. As our results have shown, hindered by existing social representations, the training seemed to have little effect on developing professional attitudes; paradoxically, we observed that the more advanced the student teacher was in training, the more negative his perception of teachers was. Teacher programs would therefore need to work at deconstructing negative social representations and at creating environments where students can work on the development of their teacher identity. Based on our results, we are convinced that for the training to have an impact on the construction of self as a teacher, training programs would need to adopt transformative learning so as to enable individuals to consciously define their world (Mezirow, 1991,1997).

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Construction In Crisis? Uncovering Relationships Between Transformative Learning, Environmental Responsibility and an Industry Ready for Change?

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Abstract: The construction industry is inextricably linked with excessive resource use, few building projects push the profession towards a more sustainable built environment. This paper focuses on the relationships between learning, environmental responsibility (1) and the transformation of individual and professional practice.

The Nature of the Crisis

It is easy to see how much harm human activities do to the world. [...] poisoned groundwater, radioactive waste, food and health scares, dying forests, dead seas and collapsing ecology [...] this isn't just what other people do. It is a product and by-product of the way we build and live [...] (Day, 2004, p. 37)

Introduction

Climate change is viewed by some as the biggest single crisis facing humanity (Hillman, 2004). We have witnessed recent global events that have left neighbourhoods, cities and whole countries devastated. Whilst communities and international organisations respond to immediate needs we have to look longer term at the sustainability of our built-environment (Girardet, 2008).

Construction requires vast resources; it is generally accepted that the industry uses between 50% and 60% of material resources and is responsible for a similar figure in global CO_2 emissions and water consumption, the United Kingdom is no exception. There are some significant changes taking place within the industry; European standards and British legislation are increasingly demanding lower carbon targets (Zero Carbon Britain, 2010) and the Leadership in Energy and Environmental Design (LEED) programme in the United States has seen significant results. Many of these initiatives are driven by legislation, but what motivates some to work at levels of environmental responsibility above and beyond legislation; working on projects that push environmental issues within the industry, challenging existing norms, values, tradition and routine (Fenwick, 2008, p. 17)?

Context

Our awareness of human interactions with "nature" is rooted in history, through the wilderness movement to present day environmentalism (Light, 2010). Since the turn of the 21st century much has been published regarding the increased threat to our existence from the impact of climate change and the profligate use of finite world resources (Meadows, Randers, Meadows, & Meadows, 2004; Stern, 2006). The publication of Rachel Carson's Silent Spring (1962) is often cited as sparking the "second wave" of environmentalism; the following two decades saw the formation of significant organisations; Greenpeace in 1971, the Centre for Alternative Technology in 1974 and the Rocky Mountain Institute in 1981. In 1987 the World Commission on Environment and Development report provided a hook on which we could hang our understanding of 'sustainability' (World Commission on Environment and Development, 1987).

These movements were concerned with equity, preservation of the natural world, its resources and our place *within* that system rather than *without* it (Freire, 1974/2008, p.3). Our changing attitude to recycling, food production and climate change over the past forty years now finds us in the United Nations 'Decade of Education for Sustainable Development' (UNESCO, 2005). These developments, alongside many others, have given rise to opportunity for transformation and learning as key to understating our role and responsibility towards others both now and into the future (Parkin, 2004).

This research stems from my experience in architectural practice and from teaching post-graduate students. Whilst trying to understand the transformation students undergo, I had difficulty relating students journeys' to the industry I knew they were about to enter (Fenwick, 2008; Lange, 2009). My awakening to transformation theory came when I conducted a study with a group of masters students. Given time and encouragement to reflect, many of the students told their story of why they were studying on an environmental masters programme and how they had got there; many of the students described a perspective transformation (Mezirow, 1991; Pooley, 2010). This led to my Ph.D. research; understanding the relationships between learning, transformation and environmental responsibility within the construction industry. This paper focuses on three narratives that have emerged from the research. From these stories we can start to uncover how learning takes place and how this might transform an industry addressing crisis and change.

The Nature of the Learning

> *If tinkering reforms are not an adequate response to our plight - and they are not - we must rethink our initial assumptions about learning and the goals of education.* (Orr, 2004, p.41)

The three narratives come from interviews with: Alan the architect; Bill the services engineer; and Chris the contractor (names have been changed to preserve anonymity). Their project was far from modest; aiming for an extremely low energy refurbishment of an existing inner city house; we will call it the Extreme Make-Over Project.

Relationships with Transformation

Out of the intensive interviews with Alan, Bill and Chris, four key themes emerged: *pushing boundaries; being separate; valuing experience; and communicating knowledge.* These represent significant opportunities where perspectives were changed or challenged, both informing and transforming (Cranton, 2006, p.143). The demands of the project meant that those working on it were no longer able to do things they way they had always done, new understandings had to be formed, these events changed their perspectives (Mezirow, 2000, p.17). By telling their stories the motivations and aspirations for their own practice, profession and the wider community were revealed (King, 2005, p.6). Through open discussion and reflection on experiences the participants were able to place their learning in the context of their working environment (Taylor & Jarecke, 2009, p.285). The themes discussed here are emergent and tentative as the research is on going.

Pushing Boundaries

For Alan the motivation for pushing boundaries came from his desire to peruse research and to forward his learning and that of the practice. His appreciation of his own university education and his current involvement in teaching helped him see the value of learning through his career:

> "[...] *the client seemed very certain that the* [...] *low energy aspect of it would be taken through, that is why we took the job on, we took it on as a learning exercise really as an opportunity to do some research.*"

He was also frustrated with the profession, had feelings of guilt, and wanted to do the right thing. As Alan stated:

> "[…] *part of that I think was an interest in doing things better and trying to reach our own conclusion about what we thought sustainability was about* [...] *we wanted to use the knowledge we had gained in our university education and to some extent in practice, we wanted to sort of take that further."*

Chris identified with this issue when discussing the motivation for working on a project that was difficult and unique. He reflected that is was a moral obligation as well as an environmental one, to play your part; to do your bit, he felt compelled (Daloz, 2000). Bill was more pragmatic; for him pushing the boundaries of knowledge and practice in his work was about remaining on top of the game, he identified the economic incentive:

from my point of view, if I don't change and adapt to what is going to happen then I am going to be out of work. I do recycle at home, same as much as you can at home, and we recycle on the job anything that we take out.

Bill still expressed his commitment to recycling; reflecting his feelings of duty, here what Fox (2009, p. 389) refers to as deontological ethics, are coupled with feelings of responsibility towards the environment, the wider community, the profession and oneself.

Being Separate

All three expressed a desire to separate themselves from "the rest" of the profession, wanting to be viewed as exceptions from the norm. This need to separate out was often rooted in dissonance with professional practice, as Alan identified:

> "*Then I worked on one or two buildings where you thought; felt a bit guilty about what you were doing. So setting up ones own practice is sort of to some extent saying the jobs that are out there, practices out there, don't suit me I need to do my own thing.*"

Bill and Chris often referred to how different they were from what they described as the: "typical, normal, run of the mill construction industry […] we are willing to learn and quite interested in changing and we know that."

Both Bill and Chris' professional and voluntary work demonstrates an understanding not only of new processes in construction but an engagement and understanding of the wider social and environmental context. They consciously operate on a level that they view as beyond the rest of their profession. At times this was expressed as frustration with the lack of pace of change within construction; Bill's previous career was significant in forming his feelings about change and adaptation:

> "[…] *if you don't learn and adapt in that industry* [vehicle manufacturing] *you're just kind of dead basically. So I've always had this kind of we need to change and adapt that's what we need to do."*

Separating themselves out from what they perceive as the mainstream may be a necessary tactic, coping with their own values within an industry they see as profligate and unresponsive or a way of coping with emotional dissonance when working on projects that are less in line with their beliefs (Bierema, 2008). A way of working out your emotional self by creating distance from those who do not appear to share those same emotions; what Dirkx describes as soul work (Dirkx, 2008).

Valuing Experience

Chris and Bill valued practical experience highly, Alan valued experience in knowledge and researching, He admired Chris and Bill's ability but was frustrated by their willingness to innovate, as Alan said:

> *"[…] one of the reasons the building team worked quite well is that they are intelligent people, ... they are much better read than I am actually, but one of the problems with that is, sometimes they want to introduce refinements of their own."*

There is a difference here between viewing all learning as transformative (Cranton, 2006; King, 2005) and drawing a distinction between information and transformation (Kegan, 2000). Alan was providing information to Bill and Chris and they were applying this to their new situation, using their learning, the new information, to transform their ways or thinking. Bill and Chris were proud of their own abilities and admired each others piratical skills. Like any building project not everything went smoothly on Extreme Make-Over and there were some corrections to be made during construction, a frustrating process compounded by what Chris saw as a lack of practical understanding:

> *"I like hammering nails and knocking things down and putting them back up again, would be a really good idea if the people that designed these had more practical experience of actual construction."*

All three cited one moment of experiential learning that changed their thinking and practice; watching an air tightness test being performed on the building (Schapiro, 2009, p.103). For Alan it reaffirmed his knowledge, and restored his confidence in his stringent instructions. For Chris and Bill it revealed the importance of a new technique in construction, one they did not forget when moving on to the next job where they initiated improved methods of working.

Communicating Knowledge

A key element in construction is clear communication, it may be surprising that this does not always happen. Alan, Bill and Chris all talked about communication being key to disseminating good practice. This was not confined to communication between team members but between the industry; they were all frustrated with the apparent lack of ability in the industry to value new ways of working, as Bill and Chris point out:

> *"[…] cut through the middle of the construction industry [...] a high percentage of people are going to turn around and say that's not how we build; this is how we do it. ... makes perfect sense to have timber homes in the climate we live in but they won't do it because well that's not how we do it [...] we build houses from bricks."*

Chris called for change to policy and energy pricing as a way to communicate the imperative of climate change and encourage society to respond:

> *[…] put gas up and energy up to 17.5% or 20% whatever it's going to [value added taxation], energy 30% is sensible to save energy, and until that happens no-one's going to do anything about it."*

Bill, Chris and Alan valued working on an ambitious, environmentally responsible project, they could see how it added to their own knowledge and how it could contribute to learning industry wide. They also acknowledged problems with time and money, having had the opportunity to learn on a project with a generous budget they took the learning forward to the next job, working on social housing, Chris:

> *"[…] you're never going to get another job like that, […] the job we are working on now which is a housing association job, you can't go to that level and we're on a budget this time and we have the architects saying I want this to be better than before and you can't have it because I've only got so much money."*

As Chris focused on the economic limitations and the difficulties faced implementing change on a budget, Alan feared resistance from the profession:

> *"I'm very frustrated with the profession […] and the teaching around me […] for most architects it just seems that's nice to have if you can but probably if you try and do that stuff it will ruin your architecture so lets not"*

Reflections

> [...] *the best way of cultivating the mental faculties is to do ourselves all that we wish to accomplish;* [...] *We understand a map best when we are able to draw it out for ourselves. The best way to understand is to do.* (Kant, 1803/1966)

Within the male dominated construction industry, where there is little time or money for reflection, it is difficult to see how transformative learning could become significant. I have attempted to demonstrate that there is great potential for reflective practice. One of the key outcomes is the importance participants placed on reflecting on their role, and the values that were challenged and changed during the project. Compared to the life of a building, or the time it takes to construct, spending a short period of time critically reflecting could yield a great deal. Implementing change through experiential learning currently relies on maverick individuals, both on the client side and on the construction side. Change in the industry needs to be deep rooted, not just instrumental but communicative; whole person learning not just changes in process or legislation (O'Hara, 2003, p.68). As professionals and educators we can address deeper learning needs, rather than informing or changing skill sets; working on values, motivations and emotion.

Kegan (2000) is critical of placing too much emphasis on learning as transformation rather than information. However, Alan, Bill and Chris had the information, it was the information that changed their practice; it was reflecting on practice that was transformative and restorative; reinforcing previously held beliefs, validating their commitment to environment and community (Lange, 2004). That learning did not end as the project came to an end, it has continued to influence their practice.

Certain personality types may be more prone to transformation, learn more readily or be more open to reflection (Cranton, 2006), there are also those who are more prone to altruistic acts (Daloz, 2000). One of the challenges faced is utilising this to inform how we teach, work and create an environment for transformation (Lange, 2009), not only within construction and not only in the UK but with all those who influence our built environment.

The potential value of this work lies in the narratives of the individuals, their relationship to experience and the wider influence of their commitment to environmental responsibility. Education need not be confined to formal environments, it is equally crucial to understand the learning that takes place in professional practice in order to create conditions for future transformative opportunity. In the current economic climate environmental concerns may be down-graded in industry as the environmental impact of human activity is all too prevalent. This may lead us to further question how we deal with our built environment in a holistic way.

As significant as the emergent learning, for me and the participants, is the value participants placed on having the opportunity to share their experiences. Further work is now being undertaken identifying this significance along with transformative experiences within the profession and how these might inform future theory and practice to promote environmental responsibility within the industry.

Notes

(1) Defined by the author as being accountable for one's actions that in turn affect the conditions under which life is developed.

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Teaching English as a Foreign Language (EFL) in a Transformative Learning Setting

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Abstract: This paper discusses teaching English as a foreign language (EFL) within a Transformative Learning setting with the help of Art. The discussion takes place within the framework of a series of experimental teachings conducted in a formal Adult Education context, the Evening Senior High School of Heraklion, in Crete.

Introduction

The 'Cross Thematic Curriculum Framework for Compulsory Education - Diathematikon Programma' (Official Gazette issue B, nr 303/13-03-03 and issue B, nr 304/13-03-03), is the educational law pertaining to the primary and secondary levels of the Greek educational system. Placing Greece within the context of a world of constant and not easily predictable social, political and financial changes, it argues that the role of the school is to enable students to acquire skills and attitudes for personal life-long growth, which will help them to safeguard their existence in more and more internationalized, multicultural and multilingual societies and economies. Therefore, teachers must equally aim at the cognitive, emotional and psychological development of their students, while teaching their individual subjects. To this end, they are required to review their teaching approaches and methods and change them into student-centred, in order to help their students build a sound value system, through the development of self awareness, critical thinking, emotional health, positive attitude towards cooperation and initiative taking. Thus, they will be enabled to cope with the demands of the forthcoming 'risk society' (Jansen & Veen, 1996) and survive without losing their values or their mental and psychological health as adults (Waterman, Waterman & Collard, 1996).

As the same curriculum pertains to the state secondary schools for adults, the question arising is: If the purpose of teaching young learners (primary) and teenagers (secondary) is to 'scaffold' (Vygotsky, 1994; Mercer, 1994) to form competent personalities, is it the purpose of teaching adults to help them transform potentially dysfunctional 'meaning schemes' (Mezirow, 2007), in order for them to become mentally and emotionally capable to support themselves in a forthcoming period of a global and local socioeconomic crisis?

This paper investigates this possibility by building a Transformative Learning environment with the help of the art of the cinema in EFL classes. The pedagogical aim of these classes was to create a Transformative Learning context, within which the students' self-confidence to continue their studies and fight for the realization of their dreams would be empowered.

Building a Transformative Learning Environment with the help of Art

Mezirow (1990, 2007) maintains that transformative learning must focus on encouraging adults to get involved in critical discourse in order to disentangle themselves from presuppositions and beliefs, which prevent them from acquiring control of their own lives. Getting involved in this process, they can reflect critically on their given frames of reference (habits of mind, points of view, meaning perspectives) in order to re-evaluate their experience and develop critical minds, which will help them face the new challenges for the betterment of their lives. Rationality, self reflection and critical thinking in making meanings and mindsets are the three pillars of this procedure.

"The critical observation of art contains critical reflection on acceptances" (Mezirow cited in Kokkos & Mega, 2007). It is the capacity of art to provoke strong feelings and emotions, which helps the reorientation of our perspectives through critical reflection, that constitutes it as a most suggested educational content in transformational learning (Dewey, 1938; Freire, 2005, 2009; Mezirow, 1990, 2007; Kokkos, 2007, 2009; Perkins, 1994; Eisner, 2002; Efland, 2002). Art carries us beyond the incomplete limited experiential viewing of our world, broadening the horizon of our perception to embrace the multiplicity of human life and the complexity of human mind. Reflecting on art critically, we exercise our eyes to see from many different vantage points and, therefore, our minds overcome the barriers set by our experiential intelligence and fragmented schematic perceptions (Perkins, 1994). Artworks engage the senses and transform learning into an aesthetic experience which affects the development of human intelligence and consciousness in a complex, but subtle and refined way (Perkins, 1994; Eisner, 2002; Efland, 2002). Alike, all forms of art and films can reflect dreams, nightmares, illusions, aspirations, disappointments and fears - in short can depict human biographies and social bonds (Efland, 2002). Therefore, the choice of a film, as a most efficient educational material for Transformative Learning is implied by its generic capacity to create strong feelings and emotions which are both means of reflection and motives for rational dialogues (Mezirow, 1990, 2007).

The Affective Dimensions of Adult Learning in 'Educating Rita'

Freire (2005, 2009) claims that the content of our teaching cannot be irrelevant to our students' lives. Unless we know how they think in their everyday social interactions, we are not able to support them to better understand what they already know and teach them *what they do not know,* yet. The first and most essential criterion for choosing the film *Educating Rita* (Lewis Gilbert, 1983) was the fact that the life story of the heroin, Rita, shares many commonalities with the life stories of the students, apparently mainly those of women.

The film narrates Rita's transformations during her journey to her much desired world of the intellectuals. Rita is an everyday working class young woman, who works as a hairdresser and lives with her mate in a working class neighborhood. She feels the need to change as a person and she knows that *if you want to change you have to change from the inside.* She knows that education will help her be transformed into the personality she aspires to become. She also knows that she does not know how to do it alone and she seeks help and support in the Open University courses.

Rita's educational biography highlights all the affective dimensions of adult learning cited by Brookfield (2000) in his '*Adult cognition as a dimension of lifelong learning'.* Going through the phase of *impostership,* the heroin changes her real name, which is Susan, into Rita after an author she admires. She feels that she wants to change, but she does not feel definitively sure about it. She does not feel secure to cut off from her cultural roots, whereas, she feels not confident enough that she will be able to cover the distance between the intellectuals and herself, who is a struggling survivor. Her first assignments are very disappointing, as her own educational and cultural capital is too poor to build on and write an academic essay in the field of her studies.

Progressing with her studies, Rita enters into the *cultural suicide* phase. As she is being induced into critical thinking, little transformations start occurring inside her, she is faced by a threat to the stability of her milieu and gradually becomes an outcast. She is not able to communicate her changing feelings with her beloved ones. She cannot convince them that, what changes is her own perspective of the world and herself within it, not her feelings towards them. She feels that she loses the love of her important ones. Her father reproaches her, whereas her mate, after undergoing a series of bursts of anger, which Rita tries to endure, breaks up their relationship. Rita, herself, feels that she does not belong either to her culture

or to the intellectual one, which she strongly desires, but which she is still afraid to approach. Her dualistic new self feels solitude and melancholy.

Feelings of loss connected with her *cultural suicide* in combination with feelings of disappointment, because of her slow progress, lead Rita to the *incremental fluctuation* phase. Her evolution is not without regressions. There are times that she feels deeply frustrated, because she is not quite ready to accept new challenges. Leaving former assumptions behind, she loses her well known identity, which causes uncertainty and ambiguity in her life. While on her journey to the realization of her dream, her steps are not stable forward.

After her separation with her mate, she moves into a new house, which she shares with a very intellectual lady. She changes her job, taking up that of the waitress in her roommate's restaurant, where students from the university hold intellectual discussions while dining. Within this new context, Rita feels happy and excited, gradually penetrating the world of the intellectuals. However, disillusion is not far away. Rita's most admired intellectual roommate, commits suicide. She is saved by Rita at the very last moment, and thus Rita enters the *lost innocence* phase. Intellectuals are neither happy nor self sufficient persons. Besides her roommate, her tutor, a potential genius poet, is a self destructive person, a drunkard, who provokes and humiliates the intellectual world and is therefore punished for it. The university students, who have now embraced Rita, are not yet trusted real life strugglers, as they live in the sphere of the books and the ideas.

Losing her innocence Rita feels a sweet melancholy. Most importantly, however, she feels self-fulfillment. Passing her final exams with merit gives her the formal certification to establish herself in her so long desired intellectual community. She does not know what she is going to do, but she feels satisfaction from the fact that she has options in her new life.

During her journey to the realization of her goal, she was supported by her tutor, who, being a divergent person himself, foresaw the hurdles she would face devaluing her mainstream culture. Although not agreeing originally, he succumbed to her strong will and persistence and supported her to realize her dream. These two persons formed a *learning community of peers*, in the sense that, they both shared the knowledge of the cost to opt to diverge from the mainstream, so they created a safe haven, in which they made sense of the transformations they experienced. Falling in love with her, the sentimentally vulnerable tutor underwent his own transformations. Their lives, however, will follow different paths, with respect to Rita's desire for self-disposal.

The Educational Application

The Students' Profile

The students who attend the Evening Lykeio of Heraklion are mainly adults (men and women), 20-55 years old, whose origin is tracked in the lower or middle socioeconomic strata. All of them go back to formal education because they believe that they will give themselves a chance for a better job. Some women go back, because they wish to satisfy spiritual pursuits, which were violently frustrated by their parents, when they were children. In informal conversations with married or engaged women, it is mentioned that their will to educate themselves is usually combated by their families or their mates, which makes it hard for them to stand up for their own lives following their own beliefs and values. Although in this period of the Greek economical crisis a number of these students are unemployed, they usually work. Classes last from 7.15pm to 10.40pm and some of them come to school straight after work, which means they are quite tired. They have chosen to learn English, among the other foreign languages offered in the curriculum, because they need it as the first foreign language required in the marketplace. Additionally, it is the mostly used means of

communication in polyglot and multicultural environments. Their knowledge of the English language is usually rudimentary, while most of them are false beginners.

The Teaching Aim

In accordance with the aforementioned students' needs, the aim of this experimental teaching was to create the environment, within which the students would be motivated to become critically reflective about the assumptions, which support the beliefs, values, feelings, and judgments of their milieu (families, mates, friends and broader society) and which set obstacles in their academic evolution and intended personal development. Should their self confidence and their self-esteem be reinforced, through critical thinking and rational dialogue, they would be able to overcome all internal and external barriers to achieving their goals (Mezirow 1990, 2007).

The Teaching Objectives

Seeing the film the students were expected to:

- On the linguistic level**:** acquire sociolinguistic awareness of the English language and become able to use it to communicate effectively in different social environments.
- On the skills level:
    o develop the four linguistic skills (Listening, Reading, Writing and Speaking) necessary for the learning of the English Language.
    o develop emotive skills in order to be able to cope with troublesome life conditions.
    o develop social skills while cooperating in their groups.
- On the attitudes level**:** acquire enough self esteem as well as mental and emotional power to stand up for their own dreams and their own lives.
-

The Teaching Approach

The teaching approach was task based and student-centered. It was based on the already discussed Transformative Learning theories, incorporating and adjusting Perkin's (1994, p. 54) *four dispositions* and EFL learning into its context. In terms of the allocated time, it was divided into sessions, each session taking one or two teaching hours accordingly.

Session 1: *Introduction*. As the educator who carried out this course of classes was a guest at that school, the first session was devoted to introductions. Students and educator discussed the aim and the objectives of the suggested teaching with *Educating Rita* as the core educational material. Apparently, the students' consent was considered essential in order for their interest to be instigated and their active participation to be secured.

Session 2: *Give looking time - give thinking time.* During this session, the first scene (10 min.) of the film was screened (1). It is the introductory scene when Rita goes to the University for the first time to meet her prospective tutor. Student and tutor introduce themselves. Rita talks about her desire to change, which she believes is an internal, spiritual procedure and can be achieved through education. She talks with agony about this change and working class people comparing them to aristocrats. Rita seems to be very concerned with class differences and she is quite eloquent about it. Her tutor listens to her and at times he seems relaxed and amused with her naivety. However, although friendly and sensitive to her needs, he states that he does not want to become her tutor, because he does not see a point in her change, perhaps foreseeing the loss of her innocence (Brookfield, 2005). He seems to be a frustrated intellectual person, in deep depression dependent on alcohol.

Students saw this scene without subtitles. Following that they were asked to work in groups of four and answer the question 'What did you see exactly?' It was explained that they were not expected to give either interpretations or further personal thoughts about what they had seen. What they were expected to do was to recall the scene and brainstorm words like *woman*, *man*, *bookcase*, *table*, etc. On a linguistic level, this was a very good opportunity for the teacher to bring students' former knowledge to the foreground through vocabulary revision and add new item of vocabulary.

Session 3: *Make your looking broad and adventurous - Make your thinking broad and adventurous.* The students saw the same scene for a second time. Then, they were asked to use their imagination in order to guess and answer as many *Wh- questions* as they could. They discussed in groups to give answers to:
Who is the woman?
Who is the man?
Where are they?
What are they talking about?
What is their relationship?

Session 4: Make your looking clear and deep-make your thinking clear and deep. The students saw the same scene for a third time. Now they were asked to form work groups or pairs. The scenario was split into equivalent parts and distributed to the students, who were asked to put before the lines the name of the proper person (Rita, Tutor). As soon as this Reading comprehension activity was finished, they were required to study their part of the scenario with the use of dictionaries and feel free to become very creative in the conveyance of their understanding of what they had seen and read. In other words, they were instructed to improvise their oral or written texts to express their feelings and thoughts or learn by heart their preferred parts of the conversation between Rita and the professor and stage them in class. Developing the first feelings of empathy, could be a first induction to self reflection, in order to get prepared to see the whole film with an *intelligent eye*. In pure linguistic terms this was a more elaborated Reading, Writing and Speaking lesson.

Session 5: *Make your looking organized-make your thinking organized.* The students saw the whole film with subtitles. The only thing they were asked to do was express a one word feeling, due to the time limits set by the school timetable. Critical reflection and rational dialogue were left for the session to follow.

Session 6: *Critical reflection.* The students were asked to articulate their thoughts and feelings in any kind of text (drawing, dance, song, poem, music, essay, letter etc) they would like. Mezirow (2007) claims that convictions are not necessarily encoded into words. They can also be encoded in artistic modes as intuition, dreams and fantasy. They are alternative forms of making meaning. At this stage the linguistic aspect was purposefully overshadowed by the intended development of critical reflection, so, students were instructed to feel free to use their native language, as well, to articulate their discourse.

Session 7: *Evaluation.* The students were asked to fill in a questionnaire evaluating their learning experience. A discussion was also developed by the more articulate students, mainly women, on the social issues raised in the film. Like the previous sessions, the educator was there as a discreet coordinator, making random questions to propel the conversation forward (Freire, 2005; Mezirow, 2006; Noye & Piveteau, 1999; Courau, 2000).

Evaluation Outcomes

Evaluating their educational experience, the students argued that Art, in this case the film *Educating Rita*, can make the senses more responsive to learning stimuli. (Efland, 2002; Eisner, 2002) Not only did their linguistic competence improved, but their sociolinguistic awareness was raised, as well, because they could hear and see the language functioning in its cultural context (Malinowski, 1994). In addition, they learned how to use a film for independent learning and developed cooperative skills working in groups.

How deeply were their feelings affected to instigate critical reflection, rational dialogue and make transformations happen (Mezirow, 2007)? The answers most of them gave indicate that, watching the film, they felt being empowered for their decision to come back to school. For most of them, Rita was a real life struggler, who strived to succeed and achieve her goals, despite the emotional hurdles put on her way. Reflecting on the heroin's final success, they envisioned their own success. Thus, their self esteem and self confidence were reinforced.

However, it seems that critical reflection, rational dialogue and transformations found the most fertile soil among the women whose biographies shared more commonalities with Rita's. They were the most articulate ones to initiate conversations and deposit that: "Rita was 100% myself, or …the achievement of her goal makes me feel happy. It makes me feel optimistic about realizing my own dreams, or the film boosted me not to give up my goals."

Epilogue

The prevailing belief distilled from this educational experience is that transformative learning settings can be built with the help of Art (Perkins, 1994; Freire, 2005; Mezirow, 2007; Kokkos, 2010) in EFL classes. However, the quality and the depth of the transformations which will happen, if they happen (Brookfield, 2007) depend a lot on the relevance of the educational content to the cultural capital of the learners. This was inferred from the fact that the masculine student population, who participated in these experimental teachings, lacked the personal experience to be equally affected and reflect critically on the discourse of the film. This is an issue that must be seriously taken into consideration for the construction of future more inclusive Transformative Learning settings in the EFL classes.

Aiming at the introduction of this teaching approach into regular every day EFL classes, the writer of this article will use it as a corpus for critical reflection and rational dialogue (Mezirow, 1990, 2007) in in-service teacher training seminars. As Greece has entered its period of deep economic crisis, it might be 'so much more materially advantageous for teachers to stop daring' because of 'salary cuts' and 'lack of respect'. Should they reflect critically on the multiple benefits of becoming or remaining '*cultural workers*' (Freire, 2005), they might be able to maintain their professional and personal dignity in the turbulent years to come.

Acknowledgments

Notes

(1) http://www.youtube.com/watch?v=smKTxgQp8S0&feature=related

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Transforming Learning: Transforming Leadership

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Abstract: Education is seen by many as a key component in developing and maintaining the well-being of humans. Inclusive education is increasingly perceived not just as a desirable but rather as a necessary condition of twentieth century education. It is generally recognized that leadership is significant in shaping and making effective education. This article builds on these important assertions and focuses on the development of effective leaders for inclusive education. It examines a range of leadership development programmes that seek to transform actual and aspiring leaders in England, Europe, and the Far East over a number of 2 years through an adapted analytical framework. The framework is critiqued and further refined so as to make it of value in the planning, facilitation and evaluation of other leadership development programmes in education and across public services.

In the last 15 years education has become an electoral (and sometimes spending) priority of many nations throughout much of the world. The mantra of "*Education, education, education*" has been translated and become a feature of political campaigns. Education is seen as a key to developing happy, healthy and socially and economically contributing citizens. It is perceived as an essential investment for a better future, and governments have increasingly moved towards more central direction, monitoring and accountability of leaders to that those who work in schools become engaged with and deliver the political aspirations. International research (Mortimore, 1996; Creemers & Reezigt, 1996; Hallinger & Heck, 1996; Leithwood et al, 2006, Lumby et al., 2008; Jacobson & Bezzina, 2008, McKinsey, 2010) shows that effective school leadership is second only to effective teaching in terms of improving learning. As a result school leaders have become the lynch-pin in relation to education, and, one could argue, the future prosperity and well being of nations. However, there are repercussions. A significant one, which this article explores, is the way in which education leaders are developed.

The Trans-Leadership Debate

Much has been written about the effects of transactional/managerial and transformational/instructional leadership (Bass, 1985; Burns, 1978; House, 1977). Many schools are led in transactional/managerial ways based on a simplistic scientific approach. Shields (2009) characterizes this as an exchange process with an emphasis on getting the job done and less concern with the processes through which this might be achieved. The debate on leadership and leadership development is critical in this context in terms of its outcomes for schools. Leithwood and Sin (2011) in their meta-analysis of transformational leadership conclude that whilst it has had a positive impact it is least effective on student outcomes. Our research acknowledges the complexity of leadership, differences between transactional, transformational and transformative approaches and processes that support school leaders to make the changes they need to take their schools into a positive future.

Transformational leadership (that subsumes instructional leadership) is an elusive concept yet is most studied leadership style (Leithwood and Sin, 2011) with an array of

school and teacher outcomes. Transformation involves people changing in order to succeed within shifting environments, but in the process remaining true to core beliefs. Transformational leadership is about the process as well as the purpose. "Transformational leadership […] searches for ways to help motivate followers by satisfying high-order needs and more fully engaging them in the process of work" asserts Horner (2003, p. 32). Burns (1978, p. 37) maintains that "[…] transformational leadership is about the ability of the leader to change subordinates by maximizing the talents of each individual through a leadership posture sensitive to the needs of others". There appears some consensus in the literature that transformational leadership involves building a vision of a better future; establishing organizational goals; providing intellectual stimulation; offering individualized support; modelling values; seeking best practice and demonstrating expectations of high performance. Transformational leadership entails creating a productive culture and developing structures to foster participation in decision-making (Leithwood et al, 1999). Marsh (2000) claims that solitary leadership can be directive and heroic, but no longer fits the current realities for current education leaders nor make best use of the rich talents that reside in many organizations. That view blocks the development of the collaborative leadership, culture and expertise needed for success in current reforms, and assumes that reforms can be aligned and packaged in outdated and rigid ways. Marsh suggests that a new role will emerge embracing three perspectives, namely cultural and organizational transformation that is strategic yet results driven and firmly links management support to educational improvement (*ibid.*, p.129). This century has heralded a different transformational approach to leadership of organizations that is more adaptable, flexible, shared, and responsive to world changes and new technologies.

Shields (2009) suggests this different type of leadership is transformative founded on critique and promise. Seeking to change schools and hence society more radically despite of a dominant political ideology and policies. Processes central to this approach are the deconstruction and reconstruction of social/cultural knowledge with a goal of individual and organizational transformation. Such leaders live with tension and challenge and therefore require moral courage & activism. Shields (2011) view embraces many of the elements in transformational leadership but includes critical theories (race, gender, social justice). Even so, to impact on student outcomes then as Leithwood and Sin (2011) state it has to be more than a focus on learning.

If these are some of the ingredients for transformation (either in terms of leadership that is transformational or that which is transformative) then critical perspectives, although often resisted by managerialists, are essential for quality education. Questioning and critical analysis inevitably raises the issue of power. Who defines a better world? Some might argue that there is no place for criticality in school leadership. Their view might be that the job of schools is to enculturate and socialize youth. But the world that all children go into is not simple, static, fair and perfect. It is complex, rapidly changing, unjust and damaged. School leaders need to be able to see and evaluate possibilities and be equipped to lead through what is, as yet, unknown. Thus a moral compass becomes essential, one that a school leader grasps but not unquestioningly.

Shor and Freire (1987) acknowledge the limits of education on the political transformation of society, but they also recognise that in the classroom the transformative focus may be more in relation to developing a critical lens and practicing application to hypothetical rather than actual life situations. Critical thinking is pivotal to becoming a leader alongside being a reflective practitioner, particularly one with a passion for social justice and equity. Leaders need to want and be able to question previously uncritically accepted assumptions, beliefs, values and perspectives in order to make them more open, accessible and validated. Freire's concept of "conscientization", Mezirow's theory of perspective

transformation and Habermas's "emancipatory action" domain of learning resonate with Cranton's view that

Perspectives transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about the world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and finally, making choices or otherwise acting upon these new understandings. (1997, p. 22)

The challenge for the leader is how they can create shared meaning and a sense of purpose to make more effective interpersonal and inter organisational relationships. Schuman (2006) claims that the challenge is to incorporate collaborative values and practices into everyday ways of working, and that the notion of trust is crucial. Inclusion, collaboration and transformational leadership are inextricably linked. School leaders who seek to promote inclusion need to focus on working in ways that are transformational. To understand these concepts and put them into practice, leaders need to step outside the complexities of their situation, done best through professional learning experiences (Precey & Jackson, 2009).

Transformative Leadership Learning

All learning requires a change of state but not all change is transformational. Miller and Seller (1990) point out the differences between transmissional, transactional and transformational education. These may be equated to knowledge transfer, sharing and creation. There is a place for transactional learning which recognizes that the learner is not a "blank canvas" and that experience and interaction with others are pivotal to learning. However, transformational learning is more profound and deeper and this section explores models related to transformative learning experiences.

Mezirow's theory of transformative learning, which is based on psychoanalytical theory (Boyd & Myers, 1988) and critical social theory (Scott, 1997) is highly relevant and has three common themes – the centrality of experience, rational discourse and critical reflection. He asserts that critical reflection on experiences is necessary for individuals to change their meaning schemes (specific beliefs, attitudes and emotional reactions), and this can, in turn lead to perspective transformation. The meaning schemes of individuals change routinely through learning as individuals most usually add to or integrate ideas within existing schemes and not through replacing old meaning schemes with new ones. Mezirow argues that deeper perspective transformation leading to transformative learning occurs much less frequently and is usually the result of a "disorientating dilemma" which is triggered by a major (life) crisis or transition (Mezirow, 1995, p. 50).

Mezirow's approach is based on a logical, rational, analytical deconstruction of experience, based on a series of phases that begin with a disorientating dilemma and include self-examination, critical assessment of assumptions, recognition of shared transformations with others, exploration of new roles and actions, development of a plan of action, acquisition of new skills and knowledge for putting the plan into action, trying it out, developing competencies and self-confidence in new roles of the reintegration into life on the basis of new perspectives. Critics of Mezirow's ideas claim that they are too rationally driven (Taylor, 1988). Some see transformative learning as an "intuitive, creative and emotional process" (Grabov, 1997, p. 90). Others believe that it is a symbiotic process of rationality and emotion. Boyd and Myers (1988), for example, state that this process hinges on the notion of discernment, which is composed of the activities of receptivity, recognition and grieving. One of the most ambitious definitions of transformative learning, the precursor to transformative leadership, is that of O'Sullivan (2003):

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that

dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness; our visions of alternative approaches to living; and our sense of possibilities for social justice, peace and personal joy.

Transformative learning is a deeply challenging, truly educational, intensely liberating process. It is a journey with no prospect of reaching a final destination.
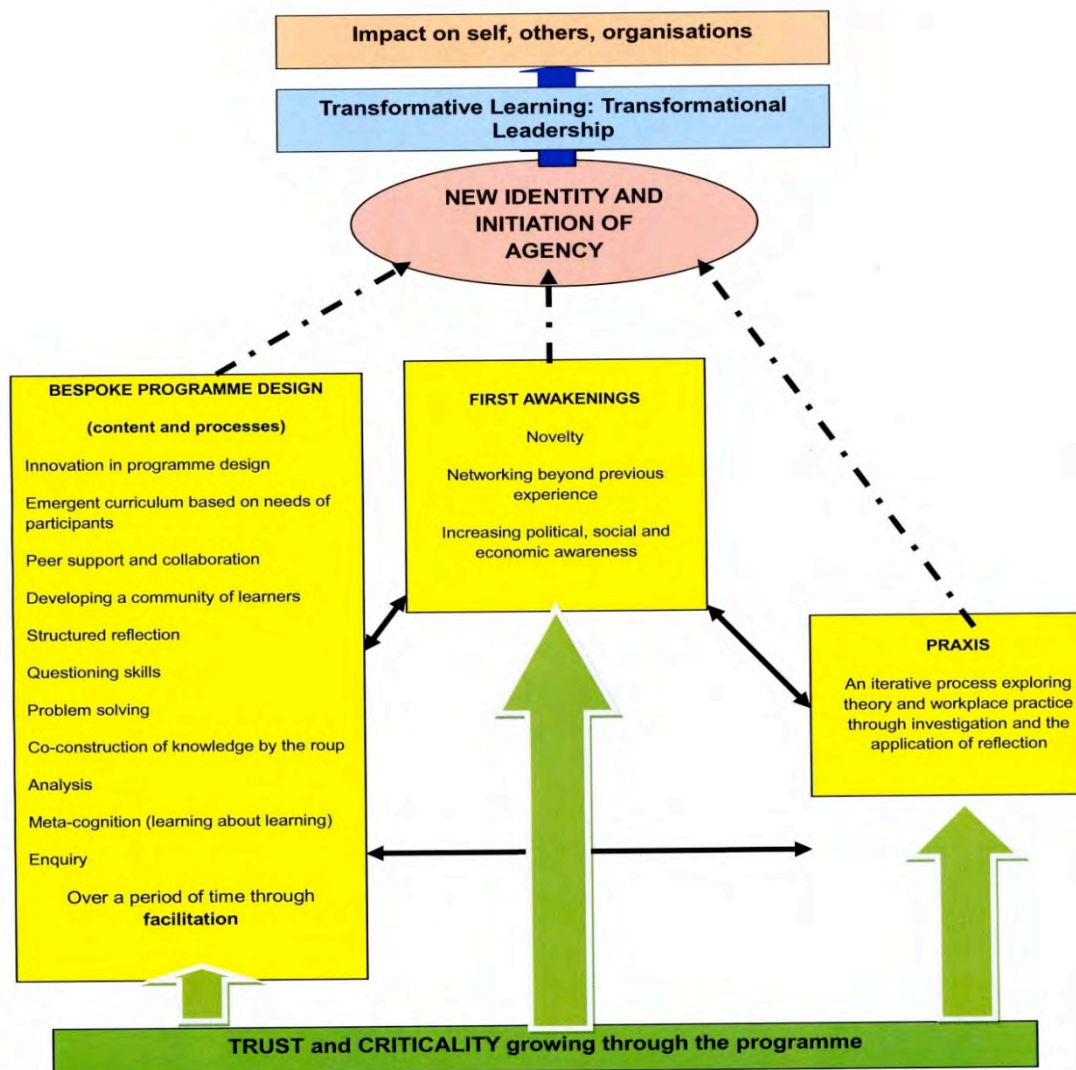
Figure 1. Framework for transformative leadership development

How then can transformational leadership be learned? Burbules and Berk (1999) emphasize practicing criticality as essential in educating leaders who might build learning communities and take the risks necessary to foster democracy and social justice. They stress four components to such learning; the ability to think outside conventional frameworks and to analyze across disciplines; maintenance of the essential tension of controversy; an interactive collaborative construction of meaning; and fallibilism (as with Ellsworth's (1989) inability to know fully). Darder (1997) supports the idea the transformational development is possible by suggesting that in fostering a cultural critical pedagogy.

Students can learn to make problematic views of life; search for different ways to think about themselves; challenge their self-imposed as well as institutionally define limitations; affirm their cultural and individual strengths; and embrace possibilities for a better world. (p. 342).

A useful analysis of opportunities for transformative learning is that by Greenan and Dieckmann (2004). They develop this in evaluating a teacher education course in the United States but their thinking has wider applications. They argue, based on the research discussed above that criticality underpins the process and that in turn there are three interrelated elements to this: (a) a unique course structure that is founded on transformational learning enabling; (b) Awakenings – the transformation of learners through the concepts explored, the personal and institutional epistemologies constructed and the reconstruction of identity through; (c) Praxis – "the intentional capacity to identify and implement alternatives" (Miron and Lauria 1997 p 189).

We maintain that these elements are foundation stones that enable leaders to behave in transformative ways within their organisations. Figure 1 below (adapted from Greenan and Dieckmann 2004) indicates the relationship between these elements and further deconstructs what these are.

Applying the Framework (Methodology)

Our research began in 2005 and has been conducted in three parts and has spanned specific leadership development programmes in England, Asia and Europe. This section describes the data collected in each of the areas.

The paper draws on our work in the field of leadership development over the last six years. We have had the opportunity to work with leaders on national, international and regional leadership programmes. Both authors have been involved in programme design and quality assurance for the delivery of programmes. All of the research sought to examine the application of the Framework for Leadership development that has been explained.

Data has been collected from work with leaders on a national programme in England developed by the then National College for School Leadership in their first few years of headship (1655 leaders in seven cohorts over four years) and Regional data from work with leaders in their first few years of headship (2005-8).

Our research has used evaluations; observations (from Local Authority Advisers) and observation of Enquiry Presentations made by head teachers as part of their learning programme and documentary evidence such as Ofsted (the Government Inspection Department in England) reports and Case Studies.

The authors have also worked with 70 Chinese school leaders and 50 Head teachers from Pakistan over two years on separate programmes. Again our research has used formal and informal, formative and summative evaluations, observations (from Regional Directors) and documentary evidence such as Case Studies.

The final part of the research is based on a three year study (2008-10) of the impact of an Erasmus Intensive Programme involving over 170 leaders in Norway, Ireland, Spain, Turkey and England. Five universities have collaborated on an Erasmus Intensive Programme (IP) entitled Leading and Managing Inclusive Education in Europe. The aims of the IP were to facilitate learning about leadership for inclusive education and to empower participants to improve the quality of learning, teaching and inclusion in their own settings.

The Research Journeys

The methodology used in all of the research projects was clear, well thought through and ethically sound. (under BERA ethical guidelines). It is important to see the evaluations as research journeys in the sense that they were adaptive and flexible in relation to data

collection whilst not losing sight of the point of the work and the need for authenticity (Bush 2005). In the case of UK based research the journey started by analyzing the impact of the programme on a wide sample of participants across the whole country from all four cohorts using postal questionnaires. Phase two was a more detailed survey of a sample based on telephone interviews and phase three consisted of case studies written following visits by researchers to schools. The research journey included seeking out evidence from others inside (staff, students, governors) and outside (such as Ofsted), the schools and from data (such as test scores, attendance and exclusion figures) as well as. The findings from each phase enabled a progressive focusing strategy.

All of the case studies (two secondary, three primary and one special school) concerned leaders who had been in their first headship post for a short period of time After an initial settling in period this is often a time when leaders are tested by those around them. New headships are intrinsically challenging. This research led the team of researchers to head teachers with particular challenges either because of situations they inherited and/or because of the need to lead and manage change that had the potential to have a lasting negative impact.

The Pakistan research has followed the initial stages of the British research. In the first phase it focused on evaluation analysis, symposium presentations and peer observations which were all conducted in Pakistan. The second part used interviews with selected participants and their Regional Directors to assess impact. The Chinese research, participants' perceptions of the impact of the programme were collected both during and at the end of the summer schools. There were follow-up visits to 14 schools in Nanshan to evaluate the impact of the leaders' action plans for change that they wrote at the end of the summer school. The visits enabled the collection of rich data from lesson observations, interviews with key staff, scrutiny of students' behavior and attitudes and school environments and cultures.

The European IP was evaluated using a wide range of methods some of which were formative (interviews, surveys, feedback sessions, observations of group behavior) and some of which were summative (end of programme questionnaire and follow-up impact interviews). The methods were refined over the course of each of the three years for which the programme ran.

All these leadership development programmes provided a very rich source of evaluative data in a range of different cultural and organizational settings with participants in a variety of leadership roles. Analysis of our case studies explored the context for leadership learning, findings, and how the findings relate to the framework.

Findings from the Research

Each of the programmes has raised important findings that are relevant for those designing transformative programmes for leaders. The general findings that came from all of the programmes grouped under five headings and these were:

- Increased confidence levels of participants
- Clarity of moral purpose and values
- Sharing leadership within their schools
- Resolute focus on students' learning
- Staff as learners

Similarly to the assertion made by Senge (2000) collectively these improvements offer one further dimension, that of transformation in overall practice and the resultant impact on the schools. In some schools the whole culture has been shown to change, policies underpinned by a clear moral purpose and values driven, with critical analysis, reflection and, deep questioning offering a learning community a way forward. The process of working in

this way has led to the capacity for improvement in some schools to be increased and thereby led to shared leadership in a very profound way. The overall structure, design, content and culture of the IP had a significant impact on the participants. With some exceptions this was broadly a very positive impact and the paucity of negative commentary in the student comments is testament to the overall efficacy of the programme. In terms of analyzing this IP against the leadership development framework different components of impact are differentiated. This section will therefore examine, awakenings, identity shifts and the extent to which students' sense of agency was empowered during the programme.

The value of the Framework for Transformative Leadership Learning

The original framework that was used to structure this research provided a structure for the analysis of the data. As a tool it proved very useful. However, the overall structure of the framework has limitations in that it does not adequately capture the level of transformational learning that occurred. There was a need to focus more overtly on aspects of the bespoke design and structure, particularly on the issue of the intensity of the time and space for example on a 2-two week residential that was the Erasmus IP experience for participants. Also, post programme learning and reflection that continues among the participants as well as the impact on the leaders' practices in their work places and indeed on the staff and ultimately students for whom they are responsible needs more work. These research projects provide the opportunity through the networks of relationships developed to pursue the holy grail on impact of professional development.

Conclusion

The professional development of the people who will lead our schools forward into an uncertain and complex world must be a priority for all nations. Moreover, in a world of growing diversity inclusion should be social, economic and political priority. This calls for a conceptual leadership development framework that enables aspiring and actual school leaders to become more transformational in their approach and de facto more inclusive. This paper offers an analysis and a discussion of how this can happen. This article is focused on leadership development programmes in international contexts but there are lessons to be learned for all leadership programmes, particularly those that seek to both be transformational and transformative not just in education but in all public and cross – public service settings.

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Exploring the Potential of Transformative Learning in Higher Education: The Development of Students' Critical Thinking through Aesthetic Experience

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Abstract: This present report consists of an attempt to design and apply a new educational approach on students, based on the method concerning "Transformative Learning through an Aesthetical Experience". It is a method that uses the arts as a means of enhancing critical thinking.

Introduction

There is a lot of discussion nowadays about the crisis we are experiencing. Brookfield believes that in times of crisis of any kind (either at a personal, social or political-financial level), the only hope to survive is to think critically (1987, p.42). Consequently, one of the fields most expected to promote critical thinking in citizens, is that of education. On the other hand, reevaluating traditional ways of learning seems imperative. This is an issue that has preoccupied many scholars of adult education (Jarvis, 1996; Rogers, 2003; Brookfield, 1983; Illeris, 2009). The University is one of the main fields today where adult education is needed to play an important role and contribute to that direction (Jarvis, 2001; Osborne & Thomas, 2003).

The present research study pertains to an attempt to design and apply an educational module for student teachers, which is based on a method that facilitates 'Transformative learning through the aesthetic experience' (Kokkos, 2009 & 2010). It concerns a method that uses art in order to reinforce critical thinking.

In the following paper at first we analyze the concept of critical thinking in the University and the role of the aesthetic experience. Followed by the presentation of the educational framework where the application of the method is attempted, as well as the profile of the learners. Also, the design and application of the educational module is described. Finally, an attempt of evaluating the application of the method is made, as well as an analysis of the conclusions emerging from the research.

Critical Thinking in Higher Education

It is frequently acknowledged in adult education literature that when educating students in higher education, it is important to emphasize not only on the content of the lesson, but on the learning process as well (Halx, 2010). Besides, one of the main goals is the evaluation of knowledge before 'consuming' it (Tsui, 2003, p. 328). This means that is useful for students to learn to think critically and evaluate the knowledge that is offered to them, before evolving in society, playing functional and leadership roles. This fact is of even larger importance today, when the intake and elaboration process of new knowledge, is in some cases more important than the knowledge itself (Illeris, 2009, p.35).

This effort however came across some obstacles within the formal educational system, something quite visible in Greece where the adhesion to traditional education is evident. The students are used to conventional ways of education, beginning from their early schooldays on through to the University, with some differentiations, but without any significant deviations. Therefore, they are not familiar with non-formal forms of education which promote critical thinking, such as the educational activity suggested herein.

Another obstacle is the level of maturity of the students. This issue (Kokkos, 2005, pp. 39-44; Jarvis, 2004, pp. 51-54 & 82-90), pertains to the fact that students may be adults at

age, they are however going through the period of early adulthood, which means that there is a possibility that they share several characteristics of minors (lack of autonomy, formulation of personal and social identity etc). According to Knowles, even though the knowledge provided at Universities, which belong to the field of formal education, is addressed to adults, it is not considered adult education, as students are treated not as adults? (1998, pp.61-62).

Mezirow has repeatedly stated that efficient participation in critical discourse requires emotional maturity – awareness, emotional understanding and self-control (Mezirow, 1990, 1998, 2007). However, this opinion doesn't exclude the possibility that young adults do in fact have some or all of those characteristics. The research presented here aims to the reinforcement of specific dimensions of adulthood.

In this application however, we must keep one more factor in mind: the fact that it concerns students of a department of education, meaning future teachers, who will return to the classroom not to learn this time, but to teach. According to Greenem(1991, pp.8-12), the teacher is exposed to practices during his whole life as a student at school and at the University. These practices are an endless source of prototype, attitude and behaviour. This means that the teacher recalls practices from the different educational frameworks where he once was a learner, and incorporates them in his role as an educator, constantly influencing his professional identity (Karalis, Sotiropoulos & Kampeza, 2007, p.150-151). This influence is especially important in the framework which is traditionally teacher-centered, where the reproduction of conventional practices is expected, as well as hesitation to apply innovative methods.

Therefore, the perceptions of the students concerning the learning process could influence and formulate their future attitudes when they teach. For this reason, their appropriate preparation during their studies, encouraging critical thinking and reflection on existing perceptions, would be a determinant element for the development of young teachers.

The role of the Aesthetic Experience in the Development of Critical Reflection

Many studies have shown that art can be a useful tool for the reinforcement of the transformative process (Cranton, 2006). Works of art can facilitate thinking through the critical observation needed for their interpretation. According to Perkins (1994, pp.89-90), the free limits of art help 'transfer' thinking characteristics developed in the framework of art, to a broader scale.

As Dewey suggests (1934), art functions as a means in order to express meanings that are embodied in the work of art. At the same time, the work of art consists of broader and deeper meanings compared to the usual experiences of everyday life, so we need to use our imagination in order to interpret it. As he writes: "[…] imagination is the only gateway through which these meanings can find their way into a present interaction; or rather […] the conscious adjustment of the new and the old is imagination" (Dewey, 1034, p.283).

Imagination is a means for compassion, to step into another individuals' position and see alternative realities, thus the realities of others, leaving data and definitions behind (Greene, 2000, p.94). Searching through art helps to discover cultural differences and new prospective for the world we live in. Things we take for granted are often revealed in unexpected ways though a work of art (*ibid.*, p. 101-104, 128-133).

A method was recently developed within this context and following the principles of adult education: 'Transformative learning through the aesthetic experience' (Kokkos, 2010). It is a method that uses art in order to reinforce critical reflection. Based and designed on a theoretical framework of various scientific fields, this method attempts to study the aesthetic experience through the systematic observation and critical analysis of works of art. This means that art is used as a tool for critical and creative thinking, but also for reflection on a specific educational topic.

Design and Application of the Educational Intervention

Based on this method, a training module was designed, which was applied on students of the Department of Educational Sciences and Early Childhood Education of the University of Patras. Nineteen students participated voluntarily who were at their second year of studies. The participants were informed from the beginning about the procedures. Four workshops took place during the academic year 2009-2010.

The goal of this procedure was to investigate and critically examine the views of the students on the learning process. Ultimately, the authors wanted to examine the scientific conceptions of future teachers. The effort aimed for participants to assess, reevaluate or enrich their opinions on this matter, through the experience of working with art.

The teaching stages were based on the "Transformative Learning through the Aesthetic Experience" method. They were adjusted to the needs of the specific framework and the specific teaching goals, and were supported by adult education techniques (working in groups, brainstorming, case studies, role paying etc). The works of art which were used as educational tools were chosen for meeting certain criteria: they were great works of art (1) and they were easy to elaborate, an important factor, as the students were inexperienced. Most importantly, the specific artworks served the training goals, offering incentives for reflection on the subjects of interest.

The first meeting began with an introductory discussion on the subject of learning. This is the first stage of the teaching method, whose goal is to investigate the educational needs of the participants as well as to encourage their interest on the subject. During the discussion, an effort was made to emphasize the assumptions the students had formed from their experiences in the field of education. Through the exchange of ideas, it seemed evident that their thoughts were confused. Specifically, they associate learning to school and to the traditional educational framework of a classroom. They stated that the main goal of education is for students to proceed successfully to the next grades, to finally enter the University and be professionally settled. They also mentioned the preparation of individuals for their socialization, through behavioural modification and transmission of social values, without specific and safe conditions, and without any references to the student's personal growth.

After the first discussion, the second stage followed. The participants were asked to write down individually their opinions on the subject. Following, they expressed and shared their views with the group. The analysis of the student's answers to the questionnaires lead to the revealing of assumptions, which according to the authors needed further elaboration (this is the third teaching stage). Some opinions needed to be clarified, others to be reassessed and others to be reinforced. The points that called for an intervention were highlighted and the subthemes that would be worked on were defined (see following chart).

The elaboration of the artworks (fifth stage) was done through a series of workshops. During this procedure, the topics of interest were analyzed through the observation of artworks (see chart) while the observation technique of the artworks was mostly based on Perkins method (1994). After the elaboration of the artworks, the participants were given the questionnaire they had answered at the first meeting. They were asked to review the answers they had given and to answer again, in order to notice any changes that may have occurred on their initial assumptions after the series of interventions that took place.

Application chart

Theme	Subthemes	Activities	
		Work of art	**Subthemes**
L E A R N I N G	• Systematic guidance & discipline	Nikos Kazantzakis, "A bird in the schoolyard", (excerpt), 1961.	1,2
	•Knowledge: What is useful?	Bertolt Brecht, "Every year in September", Poem, 1937.	2
	•Behavioral modification	Dennis Gansel, 'The wave", Movie, 2008	1,3,4
	•Transmition of values according to society's norms	Marcel Proust, "Days of Reading", (excerpt), 1909/2008.	2
		Raffaello, «School of Athens», Fresco, 1511	1, 2

Discussion

From the participant's answers to the final questionnaire as well as from the discussions that took place during the application of this teaching method, it was evident that in many cases, there was a shift from the initial assumptions as stated in the beginning. These differences could be considered as transitions to more elaborated opinions that went through a reflective procedure.

Examining some representative opinions that were expressed on each topic, we conclude that: The concept of guidance and discipline. The original opinion was that the teacher must maintain obedience and discipline in the classroom and guide the students by systematically directing them:

"[Helen] *The goal of learning is to alter the child's behaviour with systematic guidance from the teacher.*

"[Maria] *The teacher must be capable of maintaining discipline.*"

After the application, their opinions on the subject had changed. Their conception on discipline was now related to focusing on a goal as an internal need, deriving from the student and not being imposed by the teacher. Guidance was considered as support and encouragement, not as an imposition and as an offer of ready knowledge.

"[Helen] *The student should be encouraged to seek knowledge, because that way the outcome is more effective... Guidance is associated with trusting the teacher. It can come from the children and is connected to their interest for the lesson.*"

"[Maria] *Guidance ends by providing stimulation, information, tools and methodologies, one step behind the teacher's subjectivity* [...] *Discipline is not connected to fear but to an internal need of the children to obey the rules and to achieve the goals that have been set*".

Definition of Useful Knowledge

Initially they considered useful knowledge what would help the student progress to a next level (to obtain good marks, to move up to the next grade, to move to the level of higher education, etc.):

> "[Georgia] *The goal of learning is to 'transmit' knowledge to the children that will help them in their future course in school.*"
>
> "[Athina] *The goal of education is to provide children with all the necessary skills they will need in their lives [...] These skills pertain to progressing in the educational levels they will follow.*"

However, during the last phase, the knowledge that was considered 'useful' was based on motives, the personal needs and skills of the learner. The objective of this type of knowledge is the holistic development of the individual, rather than good marks.

> "[Georgia] *The aim is for the student to evolve as a person, to reach a better self.*"
>
> "[Athina] *I think I should be more conscious when reflecting on the teacher's role and the type of knowledge offered in a learning experience [...] In any case, the students and the development of their potentials must be in the centre of it.*"

The perception of Behavioral Modification and Development

The dominant perception at the beginning of the procedure was that the teacher should intervene for the development of the student's behavior, based on what is considered to be acceptable socially.

> "[Antigone] *Learning aims to the behavioral modification of the student's and the development of their personality.*"
>
> "[Vasso] *The key element is to try to develop an integral personality.*"

The procedure showed that the teacher's role may be essential, but also holds many risks. Therefore, it is necessary to reflect critically on the limits of intervening and on respecting each and every student's personality.

> "[Antigone] *The goal is for individuals to broaden their horizons, obtaining knowledge, listening to opinions on various subjects and developing their own critical thinking. The role of the teacher is crucial and must have limits.*"
>
> "[Vasso] *The basic element is the free expression of opinions, for the students to be able to stand up for what they believe, and for the teachers not to impose what they think as 'right'. We must be cautious!*"

The need to Promote Values of the Social System

In the beginning the participants stated that teachers should 'transmit' the values of society to their students, the norms required for the socialization of the individual.

> "[Maria] *Knowledge must be adapted to the needs as they derive from society and the world in general, in order to be efficient.*"
>
> "[Vasso] *The goal of learning is to form the student's personality according to the norms required from by each society.*"

After the application of this training session, the need for affiliating social values is related only to their critical elaboration, in order to save learners from endorsing stereotypical value systems which serve the status quo and may become problematic in the future if they don't agree with their essential needs.

> "[Maria] *The goal of knowledge is the development of integrated citizens who are fully equipped to go through life.*"
>
> "[Vasso] *They should affiliate or reject values according to their judgment and to their personality.*"

First Findings

Before formulating any thoughts deriving from this study, we must clarify that it is a study in progress. Therefore, we are examining issues that have emerged so far in the research procedure. However, it is possible at this point to acknowledge a shift of thought

among the participants, from an instrumental to a more emancipatory conceptualization of learning. According to Cranton (2006, p.116):

> […] *emancipatory knowledge is fostered through a variety of reformist educator roles. Critical questioning, the presentation of diverse points of view, the examination of existing social norms and the exploration of alternative and radical perspectives helps students become more open in their views and free from the constraints of unquestioned assumptions.*

In conclusion, the application of this specific method highlighted several important issues: the fact that this method can serve as an example of alternative use of effective ways of teaching, offering the possibility to enrich traditional teaching models in higher education with experiential practices. It also proves the utility of art in education, as well as the educational role of the aesthetic experience, which could lead to various applications in the future. But above all, it indicates the possibility of obtaining the goal set initially, which was to develop the reflective process during the training of students, especially in the case in question, the reevaluation of scientific assumptions of student teachers (2).

Notes

(1) According to the Frankfurt School, great works of art are defined by their anti-conventional character, the holistic dimension, the authentic meaning of life that they display and the multiple interpretations that they are susceptible to. The characteristics of authentic art differ from the stereotyped forms of behaviour, the alienated relations and the closed systems of perception that govern the established order. Therefore, the contact with art functions as a field where critical consciousness is cultivated. It offers criteria that help us disembody by the dominant norms, to doubt the predispositions and assumptions that are established in the social and productive procedures and to conceive a perspective of a world that is better than the one we live in (Kokkos, 2009).

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Transition to Parenthood: A Qualitative Study Using the Theory of Transformative Learning

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Abstract: This paper uses transformative learning as lens to explore how couples experience changes when they become parents. This research, based on my doctoral dissertation, shows that transition to parenthood represents a learning moment for couples. It can also be transformative.

Background

The transition to parenthood has been an area of interest for research for more than half of century. Different researches have shown that the transition to parenthood is the main change in the life of couples (Belsky, 1994; Cowan & Cowan, 2000; Feeney, Hohaus, Noller & Alexander, 2001; Shapiro, Gottman & Carrère, 2005). The birth of the first child triggers off changes in marital relationship. These changes often refer to marital satisfaction, marital quality, relationship with family of origin, social roles, attitudes, conflicts and communication, household work, sexuality, identity, career (Belsky 1994, Cowan & Cowan, 1992, 2000; Feeney, Hohaus, Noller & Alexander, 2001; Heiniche 2002, Gottman, Shapiro & Parthemer, 2004; Shapiro, Gottman & Carrère, 2005; Halford, Petch & Creedy, 2009; Mitnick, Heyman & Smith Slep, 2009). Learning is associated with changes but not all change is transformation (Mezirow, 1991).

Although different theories (like attachment theory, identity theory, etc.) and different research methods (like questionnaires, case studies, interviews, etc.) were used in the exploration of transition to parenthood, we did not find any study regarding transition to parenthood through the lens of transformative learning theory and by using biographical method. Biographical method was used in other studies which research life transitions in the field of adult education (Alheit, Bron, Brugger & Dominicé, 1995; Bron, 2000; West, 1996, 2001) but there is a lack of research on transition to parenthood using transformative learning theory and biographical method. This study uses transformative learning theory to understand how couples experience changes in the transition to parenthood.

Theoretical Framework

Transformative learning theory offers a theory of learning that is uniquely adult. It is a theory that is partly a developmental process, but more as "learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one`s experience in order to guide future action" (Mezirow, 1996, p. 162). Transformative learning is a process in which we reflect on and question assumptions, beliefs and perspectives that have been previously assimilated. It is a process prompted by *disorienting dilemma* in which people are stimulated to question their current frames of reference and search for another potential frame of reference. Disorienting dilemma is to be triggered by a life crisis or major life transition, although it may also result from an accumulation of transformations in meaning schemes over a period of time (Mezirow, 1995, p. 50).

The transition to parenthood often represents a disorienting dilemma that leads to questioning frames of reference. The birth of the first child represents a trigger event for transformational learning.

The Aim of the Research

The goal of this research was to find out how and what couples learn when they experience the transition to parenthood and if and how is changing/learning associated with transformative learning. Using transformative learning theory (Mezirow, 1991, 1997, 2000, 2009) we focused on exploration of learning through making meaning of that life transition. Mezirow (1990, p.1) indicates that "to make meaning means to make sense of an experience; we make an interpretation of it." The research observed how couples make meaning of the transition to parenthood. Mezirow (1997, 2000) defined transformative learning as the process of effecting change in frames of reference and our attention was focused on changing frames of reference, points of view and habits of mind.

Methodology

The research questions addressed in this study were: (1) How and what couples learn when they become parents? (2) If and how is learning connected with transformative learning in couples relationship in the transition to parenthood? The study involved 12 couples expecting their first child. The research has been focused on the analysis of transformative learning process occurring during the third trimester of pregnancy and at the end of first year of child's life. Biographical method was used to identify transformative processes. Biographical method allows couples not only to speak about their understanding of their experiences of becoming parents, but also to make meaning of these experiences while they speak about them. We used biographical thematic interview which combines the life stories with semi-structured interviews (Cohen, Manion & Merrison, 2000; Denzin & Lincoln, 2000; Milana, 2005) and allows us to thematize the interview according to our interest, e.g. transition to parenthood. The first interview was collected before the birth of a child the second was collected when the child was at least six month but not older than one year. Interviews were analyzed by grounded theory.

Results and Discussion

The research showed that couples experience different changes in the transition to parenthood and they learn how to manage with the new period of life in different ways; non-formal, informal. Couples often prepare themselves for becoming a parent by parenting education, by gathering information on internet, by reading literature and observing other partners. Couples learn in everyday life. But our research showed that the transition from a relationship to parenthood is accompanied by transformative learning. It happens at three levels of the frames of reference: transforming the point of view, changing habits of mind and transforming the frames of reference. Transformative learning starts with an experience but just having the experience is not enough (Merriam, Caffarella & Baumgartner, 2007, p. 134). Learning is the process that occurs through critical reflection (Mezirow, 1991, 2000). The learner must critically self examine the assumptions and beliefs that have structured how the experience has been interpreted. Transformative learning refers to transforming our frames of reference to become more inclusive, differentiating, permeable and integrative of experience.

We confirmed that transformational learning takes place in satisfied relationship. Couples who are satisfied with their relationship can critically reflect on their taken-for-granted frames of reference and they can participate in rational discourse. Transformations may be epochal, a sudden, dramatic, reorienting insight or incremental, involving a progressive series of transformations (Mezirow, 2000, p. 21). In couples relationship after the birth of a first child we noticed epochal transformation. The first months with a child can be regarded as an "epochal dilemma" especially when couples experiences after the birth of a child are different from prenatal expectation (Belsky, 1994; Harwood, 2007). The research showed that transformational learning in couple relationships happens in the following

spheres of learning: identifying, understanding and expressing emotions; relationships with family of origin; housework; identity; dealing with conflicts; sexuality and marital satisfaction. In this paper we are going to underline the two spheres of learning in witch transformative learning was noticed in all interviewees and these result also represents an important contribution to the research of transition to parenthood.

Identity

The research showed that when partners become partners they experience changes in identity. They learn how to be partners and how to stay partners. Transformative learning occurs when mothers change theirs frames of references in the way that allows them to be both, mothers and partners/wives. This is hard work because parents live on the age of "intensive parenting" which is characterized by investing enormous amounts of time and emotional energy in the day-to-day care of children. Partners become intensive parents. Intensive parenting is highly emotional demanding, more and more child-centered and mothers often ignore their biological and psychological needs. Transformational learning takes places when mothers critically reflect on their frames of reference and in the rational discourse with their partners decide to be a "good" mother and also take care of her self. Lack of sleep, fatigue and needs of the child can be so devastating that she can not become the mother she wants to be. In rational discourse with her partner she critically reflects on her presumptions. Transformational learning takes place when she changes the meaning of how to be a good mother and how to care for the child and herself in the optimal way. Child needs only a good enough mother (Winnicott, 1991) not the mother who sacrifices herself for the child. Points of view and habits of mind are changed in the couple relationship. Women need the approval of a man that she can take care of her biological and psychological needs because otherwise she would feel a lot of quilt when she tries to take care of herself. She also needs the support of a man. Father has to be more active in taking care of a baby while mother will be caring for her needs.

Relationship with Family of Origin

Relationship between two adult generations can provide support or additional stress when partners become parents (Knauth, 2001; Glade, 2005; Feeney, Hohaus, Noller & Alexander, 2001). Couples and their parents usually continue the relationship they had before the birth of a child (Cowan & Cowan, 2000). We found out that when partners become parents they make new meaning of the experiences their childhood in their family of origin: they forgive their parents for their mistakes, they understand parental handling, and they take responsibility for the relationship they make with their parents who become grandparents.

Other Changes and Making Meaning

The research confirms that after the birth of their child partners divide the housework in a way that women take over most of the housework. To the female interviewees, motherhood is the true meaning of life. In the research, partners are learning new patterns of dealing with conflicts, form new habits and new views about their career. They learn how to manage time, new ways of physical contact, taking care of the baby, taking responsibility for their relationship and the whole family welfare. The results show that partners notice the most effective learning in those spheres where they feel the least satisfied. Crisis triggers learning.

In the research we also noticed that after the birth of their child satisfaction declines in the spheres of time managing, communication, equality and experiencing love whereas it increases in the sphere of dealing with conflicts.

Communicative Learning in the Transition to Parenthood

The research confirmed that communicative learning is the dominant learning process in couple relationship. Mezirow (2000, p.6) describes two types of learning. First is instrumental learning, which focuses on learning through task-oriented problem solving and determination of cause and effect relationships-learning to do. Second is communicative learning, witch is learning involved in understanding the meaning of what others "communicate concerning values, ideals, feeling, moral decisions, and such concepts as freedom, justice, love, labor, autonomy, commitment and democracy" (Mezirow, 1991, p.8). It is learning to understand the meaning of what is being communicated. Partners change their frames of references in their relationship.

The research found that partners are the most important stimulation and support to each other in learning in every sphere of learning and represent important role in transformational learning. We can conclude that the study confirmed that the transition to parenthood represents a learning moment. One's frame of reference is opened to change and transformational learning can occur.

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Learning in a Time of Crisis: Rural Grassroots Movements in Slovenia and Mexico

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Abstract: This paper discusses transformative learning in relation to environmental crises in two rural communities: one in Guanajuato (Mexico) and one in Prekmurje (Slovenia). In both cases environmental pollution and resource depletion have triggered reflection and perspective transformation across the rural community.

Introduction

A challenge of our society today is to learn how to cope with the environmental crisis and socio-economic issues in a more sustainable way (Holling, Carpenter, Brock & Gunderson, 2002; Scott & Gough, 2003). There is documented evidence that when wrong choices are made, consequences can be severe, leading even to the collapse of entire civilizations (Diamond, 2005). Recently, a new awareness has grown about environmental issues; these are seen to be multidimensional, characterized by complexity and uncertainty, and to be affecting, either directly or indirectly, a multitude of actors. Yet, usually only a small group of persons has access to decision-making processes while a large proportion of those affected are left at the margin, with no, or limited, influence. Access to environmental decision-making and associated power issues have long entered the natural resource management literature and much has been written about the powerless, empowerment and emancipatory processes (Hayward et al., 2004).

During the past years an interest can be observed for *learning-based* approaches to the environmental management, which highlight the role of learning processes and transformative learning in particular (Armitage et al., 2008; Marschke and Sinclair, 2009; Muro and Jeffrey, 2008). This literature suggests that *transformative learning* can lead to a better understanding of the issues at risk; helps to improve collaboration between stakeholders and facilitates the empowerment of the community (Grimble and Wellard, 1997; Marschke & Sinclair, 2009). The purpose of this paper is to contribute to the discussion by focusing on the role *environmental crises* have in triggering learning processes in a natural resource management context.

The research reported here draws upon Merriam and Caffarella's (1998) earlier work on adult learning. We borrow their model for the analysis of *learning processes* in two cases where the local community had to cope with environmental crisis. One case is located in Slovenia where action was taken to cope with land and water pollution caused by intensive agriculture. The other is located in Mexico where beekeepers introduced new ways of dealing with native vegetation and agricultural practices in order to avoid depletion of their beehives.

In the following we first briefly introduce Merriam and Caffarella's (1998) model where they discuss adult learning theories along with five key aspects and then we use them to present the two cases.

Adult Learning: Emancipatory Orientation

There is not one overarching theory of adult learning, but the field is characterised by a multitude of approaches and conceptualizations that offer valuable insights into what happens during the learning processes. Of interest to the research reported here is the

classification of adult learning theories as suggested by Merriam and Caffarella (1998) who cluster these into five theoretical orientations i.e. *behaviourist, cognitivist, humanist, social learning,* and *constructivist* (Table 1). These are discussed along with a set of key aspects: (1) the learning process, (2) the locus of learning, (3) the purpose of education, (4) the purpose of learning, (5) the educator's role, and (6) the learning manifestations. In this, however, they seem to hesitate to add an additional orientation that they see linked to aspects of power (e.g. critical theory, feminist and post-modern perspectives). This last is discussed separately together with a few common themes for instance race and gender, power and oppression, knowledge and truth. However, following other developments in research on adult learning and transformative learning in particular (e.g., Freire, 2002, 2006a, 2006b; Mezirow, 1978, 1990, 1991, 2000, 2009; Taylor, 2008), some parts of this grouping can be contested, and a suggestion advanced to rethink these theories within a sixth orientation. In particular, when the interest is into transformative potential of collective adult learning, an additional orientation focusing on empowerment and emancipation can be suggested. This is summarized in Table 1. There we placed transformative learning theory, which conceptualises how adults within a group interpret and make meaning of their life experiences. A fundamental assumption is that as a result of critical self-reflection adults can learn and decide to take a different course of action. This occurs when adults experience a change in their frame of reference (Mezirow, 2000). Such a process has an *emancipatory dimension* and can result in an empowerment process of the adult learner (Barreiro, 1982).

Table 1: Overview of theoretical orientations to adult learning (adapted from Merriam & Caffarella, 1998).

Aspect	Behaviourist	Cognitivist	Humanist	Social Learning	Constructivist	Emancipatory
Theorists	Guthrie, Hull, Pavlov, Skinner, Thorndike, Tolman, Watson	Ausubel, Bruner, Gagne, Koffka, Kohler, Lewin, Piaget	Maslow, Rogers	Bandura, Rotter	Candy, Dewey, Lave, Piaget, Rogoff, von Glasersfeld, Vygosky	Freire, Mezirow, King, Thompson
Learning process	Change in behaviour	Internal mental process	Personal act to fulfil potential	Interaction with, and observation of others in a social context	Construction of meaning from experience	Collective critical reflection with change of frames that lead to epistemic, socio-cultural and psychic revisions
Locus of learning	Stimuli in external environment	Internal cognitive structuring	Affective and cognitive needs	Interaction of person, behaviour, and environment	Internal construction of reality by individuals	Inter- and intra-dialogue between old and new perspectives of meaning; Build upon capacities.
Purpose of education	Produce behavioural change in desired direction	Develop capacity and skills to learn better	Become self-actualized, autonomous	Models new roles and behaviour	Construct knowledge	Participation in collective transformation processes; Builds an atmosphere of trust and caring; Facilitates learning through meaningful and disorienting questions.
Educator's role	Arranges environment to elicit desired response	Structures content of learning activity	Facilitates development of whole person	Models and guides new roles of behaviour	Facilitates and negotiates meaning with learner	
Learning manifestation in adults	Behavioural objectives Competency-based education Skill development and training	Cognitive development Intelligence, learning and memory as function of age Learning how to learn	Andragogy Self-directed learning	Socialization Social roles Mentoring Locus of control	Experiential learning Self-directed learning Perspective transformation Reflective practice	Empowered engagement with context & group members in which new perspectives have triggered a collective course of action

Learning during a Time of Crisis

The Mexican Case: Multiple Dialogues and Emancipatory Learning
The case reported here draws on empirical material collected by a local non-governmental organization from 1992 to 2000 (1). For the present analysis we used reports, interviews and conversations held with local leaders.

Background information. During the second half of the nineteenth century and the first half of the twentieth in the North of the State of Guanajuato, rainwater reservoirs were built to produce two crops a year of basic grains (maize, beans and wheat). This region had a large surplus that fed Mexico-city. Slowly the Mesquite bush was turned into arable land and native vegetation started to disappear. By the end of the seventies the region underwent a second transformation in land use and irrigation. Surface water was diverted to supply for big cities. Agricultural entrepreneurs were subsidized to drill and use underground water resources. This allowed the production of vegetables, which were exported and became more profitable than grain production. During this period native vegetation was depleted even further. Bee flocks started to struggle. In the mid-eighties environmental conditions worsened and since the mid nineties, many big landowners have abandoned the area, as farming is no longer profitable, while many small peasants have migrated to the USA. Nowadays the area is inhabited by small groups of local producers engaged in sustainable farming projects e.g. production of cactus leafs, prickle pears, beekeeping, rehabilitation of native vegetation and small protected plots of maize and beans for their own consumption.

The learning process. In the late sixties, different local organizations started educational processes. They used Paulo Freire's (2002, 2006a, 2006b) methodology. Peasants in the North of Guanajuato joined a training centre (2) to learn beekeeping and other agricultural practices. They were also invited to join literacy groups and learned how to obtain local government support to meet their demand for basic services e.g. potable water, schools. In the process they had to deconstruct the way they saw themselves (marginalized) and other actors (powerful landowners).
It is easy to write this down, very difficult to achieve. Strong conservative religious consciousness and collective memory of opposition leaders, who were hanged, haunted the learning process. But nevertheless the undertaken process of reflection and action challenged fears and religious indoctrination. Often this was strongly loaded with emotions; people were opposing proposals, feared persecution. Positive experiences helped to sustain the process: when support to buy beehives arrived, when they had the harvest. Talking about the process and sharing joys, pains, expectations, results, intuitions, dreams, became a very lively learning process that structurally transformed beliefs, interpretation of information, and ways of action.
By the late eighties other problems arouse: depletion of soil and water resources, erratic rainfalls, and problems with the beehives because of pesticides being used. This first empowerment process was still in their memory and the newly emerged environmental crisis triggered a second learning process. This time it involved land-use change, but also soil and water conservation. The switching of frameworks was from traditional agricultural knowledge to new insights from ecology of soil, water, vegetation and fauna. The connectedness of all elements with human action had to be understood and peasants tried new agricultural practices.
Peasants have established a fruitful collaboration with a nearby governmental research centre (3) and together they promote agro-ecological development in the region. In

this case, once the emancipatory transformational learning started and people could see its benefits, the processes continue.

The locus of learning. The locus of learning has been a series of non-formal settings in which dialogue, accompanied by access to quality information, were the most important elements. Dialogue was non-threatening; but still accommodating for distress, self-examination, critical assessment, sharing of perspectives, assessment of new information, exploration of new roles and ways to take action.

The purpose of education. The first group who took the initiative aimed for emancipation of the peasants through a life-long learning process. During later phases, knowledge transfer processes occurred in a meaningful way that allowed the emergence of new frames of reference, which was not their specific purpose.

The purpose of learning. As the process advanced different groups had diverse purposes, but always practical. In Mexican culture, having fun, celebrating together and singing create the needed bonding for any learning community to endure. These festivities help to develop learning atmospheres, where learners accept vulnerable positions. For the learning process to be critical and emancipatory it needs endurance, perseverance and accepting that it is not easy; group support is essential and a shared purpose of learning is a big help.

The educator's role. Trained educators started the process. These were engaged in the facilitation of a meaningful dialogue and in the dissemination of a shared dream. Facilitating access to quality information related to the practical issues that were tackled and creating a joyful, supporting atmosphere was part of the job. During the time when grass root groups led the process they took on these roles.

The learning manifestations. The first breakthrough was achieved when peasants got rid of their old frames of reference of obedience. They started to interact with local government on matters of shared interest and established a dialogue. They succeeded in getting potable water and other basic services. The second important Gestaltswitching (Wals, 2010) can be linked to the innovative methods used to regenerate vegetation and preserve the bees. The third and perhaps most revealing shift can be identified in gender sensitiveness and the establishment of an intergenerational dialogue. Today parents, in their fifties, and children, in their thirties, work together on common projects and have established a network of beekeepers selling products in the regional markets.

The Slovene Case: A Bottom-up Rural Regeneration Initiative
The research reported here draws on empirical material collected during a period ranging from 2003 to 2010 and which encompasses two research projects. For the present analysis we used transcripts of 30 interviews and archive material. Semi-structured interviews were administrated face-to-face, were tape-recorded and transcribed verbatim (4).

Background information. Pomurje is a remote rural region in the northeast of Slovenia with structural problems and low developmental indicators. During state socialism (1945-1991), when Slovenia was part of the Yugoslav federation, the government invested into agricultural modernisation, which here saw the introduction of intensive practices. Large quantities of ammonium, nitrate and phosphorus with consequences for drinking water and biodiversity loss were the result of this innovation. Later, the breakdown of the Yugoslav

federation in 1991 brought additional structural challenges to the already existent environmental issues. The failure of state-owned farm cooperatives and industrial companies augmented unemployment rates. Against this background, a local initiative for the establishment of a protected area in the northern parts of Pomurje (the Goričko area) formed in the 1990s. The initiative was pursued by local actors who saw the need for a different and more sustainable development model with environmental protection and rural well being at its core. After an initial resistance, the supporters increased in numbers. The initiative gained momentum towards the end of the decade. In 2000 the park establishment process, which involved the local community, was launched and lasted for a year. In 2003 Goričko was declared a landscape park and the area classified as a cultural landscape where human intervention is allowed (e.g. agriculture, infrastructure) but shall not harm the natural environment.

The learning process. Some of our respondents reported that during the time of environmental and structural crisis as described above, they came to see intensive agriculture from a different perspective. Hence, it became not only the main source of income generation in the region, but also the main source of environmental pollution. This new awareness was brought about by the change process which was unfolding in the country. After the 1991 with the fall of state socialism and introduction of democracy, new communication opportunities opened. Critique to the state enterprise was permitted. Reports on pollution level and poor health conditions were produced and made available by the local Health Unit. Structural issues e.g. unemployment and environmental pollution made local people reflect upon their own condition. Several of our respondents mentioned health issues they or their family members were having and commented that environmental pollution may have to do something with it. These personal stories were very much embedded in an emotional account of their life experiences. Not only these respondents gave a testimony about a new awareness but also they talked about the emotional distress they experienced. However, what we notice is that, even if respondents became aware of how agricultural practices impact the natural environment, they did not claim for the need to abolish it all together as they saw in it a source of income generation. They came to see the need for an alternative and more sustainable way to engage with agriculture.

The locus of learning. Locals were engaged in learning processes in every day informal settings, which include the town hall meetings, social gatherings, neighbourhood exchange etc. These settings allowed for an informal dialogue and sense of sharing own experiences with other villagers.

The purpose of education. The emancipatory process described here is a bottom-up process, which rests on local people and their own life experiences. It is a process that commenced and was steered from within the local community with no outside intervention. Yet in our fieldwork we have identified a core group of local people who seem to have taken the lead in divulgating a new awareness and promoting the need for a more sustainable way to engage with agriculture. These locals acted as activists and all of their actions were targeting the establishment of a protected area. A protected area comprising 11 municipalities and 22.000 inhabitants was their vision, their dream for a better life quality and improved environmental state.

The educator's role. There were no trained adult educators involved in this change process but we could see that an equivalent role was taken up by a group of local change agents. These individuals were well embedded in this context and acquainted with

community needs and issues. They were engaged in numerous on ground activities of which some were sponsored by public funds, while others were done on a voluntary base, but all were aimed to divulgate, as widely as possible in the whole rural community, a shared vision about the establishment of a protected area. They acted as the facilitators of sharing a dream. This involved a negotiation process with local decision-makers, state level authorities and funding agencies, steering it according to community needs.

The learning manifestations. Interviews suggest that one manifestation of the learning processes is in the questioning of intensive agricultural practices. The mobilisation process, which followed led to a successful establishment of a protected area. The second manifestation is a change of agricultural practices that some of our respondents reported and the adoption of alternative off-farm livelihood strategies e.g. tourism.

Conclusions

The research reported here suggests that there is a link between crisis and transformative change processes. In both empirical cases rural inhabitants faced environmental pollution and resource depletion. However, rather than acceptance of the situation and defeat in the face of crisis, they sought alliances within and outside the community. They became engaged in a process of transformative change during which they learned to question the models that brought about this crisis but also participated in a process of collective visioning of an alterative path their region could take: agri-ecological agriculture in Guanajuato (Mexico) and a protected area in Prekmurje (Slovenia). In this, it seems that some contextual elements (educators, local activists, institutions) played a key role in the transformative learning process unfolded.

Acknowledgments

Notes

(1) Fundación de Apoyo Infantil Guanajuato A.C. (FAI).
(2) Centro de Desarrollo Agropecuario A.C. (CEDESA).
(3) Instituto Nacional de Investigación Forestal y Agro Pecuaria-Centro Norte de Guanajuato. (INIFAP-CENGUA).
(4) Further methodological detail is given in Rodela (2008).

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Education, Teachers Training and Research Within the Modern School Movement:
From International Confrontation to Co-operative Self-training

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The development of transport and communications generated globalization and complex interactions, obvious during the current economic crisis. The national, cultural, linguistic identities, the disciplinary compartmentalization, and the hyper-specialization prevent us from having an overall picture to solve complex problems. International tensions are exacerbated and technocratic rationalizations increase precariousness. This situation triggers oppositions to "traditional" forms of teaching and to authority, and create violence against communities or otherness, causing an educational crisis. The values of a democratic humanism, within the international Modern School movement (founded by a French teacher, Célestin Freinet) and the formation to complex thought (Morin, 1999), implemented in the field of education and training, could offer prospects, starting from an international co-operative action-research.

PISA inquiries were conceived in order to bring the educational systems towards more equitable and more effective practices, through the valorization of good examples. The top-down regulations are generally ineffective to change practices and mentalities. The evolution of an educational system requires involvement from its actors, and supposes a change in their meaning schemes. They are the product of a personal, family, cultural, linguistic, professional identity and of experience. Can co-operative confrontation disclose and transform them? Is it possible to use ethical and cultural differences in co-operative groups as a support for professional development in order to train co-operative and reflexive practitioners?

Theoretical and Practical Framework

Transformative Learning (Mezirow, 1991), the Freinet pedagogy and action-research (Elliott, 1991) share common points, which could articulate education, training and research in a kind of isomorphism.

Intersubjectivity Role in Transformative Learning

Transformative Learning theory considers that, in a democratic education, new forms of authority can exist. The development of reflexivity leads adults to negotiate meaning, ends and values, and to evaluate or reassess their assumptions. "Blind spots" protect people's mind from anguish, select aspects and direct perception: it suspends partially or completely the attention in an illusion zone. Learning is transformative when it consists in learning while acting, intending to reach a different meaning perspective. It is based on communicative action for managing an agreement on the meaning of a common experiment in order to coordinate actions while pursuing personal goals. Assumptions are validated through a continuous production of consensus, starting from information, arguments or new paradigms of comprehension. Intersubjectivity is a process of setting in connection with the other considered as psychological subject (i.e., similar to oneself) and not as an object to be controlled or operated. The search for consensus causes socio-cognitive conflicts which are essential in the learning process.

Change of perspective contributes to the progressive development of a capacity to take part into rational dialog which relates to the validity of what is communicated. The

institutions where communication competences are necessary – working through participative form of organization and management – contribute to a discursive approach which is necessary to solve practical matters through dialog. Meeting otherness leads to confront the unknown. It can lead to new meaning perspectives.

Intuition can play a central role in the identification of an unknown experiment, without going through an intentional analysis, by suggesting metaphorical analogies or meanings to our abductive thought. According to Hanson, abduction explains what "can be", the deduction what "must be", and induction, which "is" truly operational (Mezirow, 1991). Communicative learning functions on a metaphorical logic of abduction: the right metaphor, by analogy, inserts the experience in our meaning schemes. There's a dialectical movement between the parts and the whole, between initial expects and their revision. Concepts are explored in new contexts; if they continue to be operational, they are integrated in the cognitive structure. Emancipatory learning aims at releasing original linguistic, epistemic, institutional and environmental forces, which reduce our possibilities, and make one partly lose control of one's life. These concepts underpin Freinet pedagogy.

Célestin Freinet and the International Modern School Movement

Célestin Freinet developed an intuitive and complex approach of the learning process, integrating the person's identity, history, and environment. Work is seen as a way to generate emancipation. He founded the "*Institut Coopératif de l'Ecole Moderne* (ICEM)" in 1947, and created the "*Fédération Internationale des Mouvements de l'Ecole Moderne*" (FIMEM) in 1957, which organizes, every two years, an international meeting gathering Freinet teachers (RIDEF: *Rencontre Internationale Des Educateurs Freinet*). The diversity of contexts and the co-operative spirit constitute possibilities of organizing this confrontation. The various movements of Modern School work in a common paradigm, but in very different contexts: the implicit assumptions related to one's national identity appears within this kind of confrontation, and thus the specific blind points of each culture. The international dimension of the Modern School thus opens a relevant field for research; thanks to an enactive learning design, the will to implement a democratic and humanistic education, and the co-operative spirit, too. The main principles of Freinet pedagogy are connected in a systemic design. The experimental probing is a process common to adults and children experiencing transformative learning.

Experimental Probing

The experimental probing is very difficult to translate in English. It represents data processing. The groped experiment is the basic natural process of learning: observation, development of hypothesis/assumption, checking, evaluation of the feedback, rejection or integration in the cognitive structure. The hypothesis/assumption here is "a plausible explanation imagined to understand or achieve a goal, a rational act of invention" (Lèmery, 2010, p. 408), not always conscious. The process of conceptualization is more complex: it connects grouped experiments and produces combinations. The reinforcement created by the repetition constructs a cognitive skill. If the feedback evaluation is negative, it involves a provisional or final rejection, or a modification of the hypothesis.

The hypothesis can be:
- Spontaneous, like an insight: it starts from immediate, automatic inferences.
- Reasoned: it can have a pragmatic matter to act, or an epistemic matter, to understand, or to learn.
- A fact presented as a cause (causal hypothesis).
- An explanation built by a hypothetical-deductive reasoning.
- The application of a law (deduction).

- The development of a law or a new theory.

In the experimental probing, imagination and intuition give rise to hypotheses thanks to the abduction: it is then supplemented, within the framework of the scientific process, by interactions between induction and deduction, which give meaning to the learning. The questioning is requested. The creativity is developed by freedom of action and thinking, allowing divergence in exchanges, the enrichment of ideas, the complementarity of hypotheses and projects. These conditions also develop reflexivity, using feedbacks as well as pro-actions. The explicit inferences are activated by situations of problem-solving, which can be met in life.

The process of experimental probing works in different fields, like verbal and artistic expression, and also mathematics and sciences. It thus takes support on processes of spontaneous inferences. It uses the inductive process to stimulate observation and production of hypotheses. It aims at "[…] activating, engaging, challenging and stretching the natural powers of the human spirit" (Elliot, 1991, p.10), like it is the case with action-research.

Lèmery conceptualizes "experimental probing" in its most complete form, in six stages, not necessarily in a chronological order, and sometimes mixed: (1) a phase of creative impulses, incentives and motivations; (2) a phase of production of hypotheses; (3) a phase of checking; (4) a phase of evaluation/decision; (5) a phase of integration/conceptualization; (6) a phase of modeling.

The observation relates to the environment (events, phenomena, and physical objects), mental objects, people, examples, experiments, etc. This acquisition of information supposes a form of focused attention, determined by the perception. Provisional constructions, or explanatory hypotheses built on interactions between analysis and synthesis, are to be validated or invalidated, when tested in reality, by reasoning based on inferences.

The action can sometimes precede the hypothesis; for example for an "experiment in order to see". It can be simultaneous, or it can cause the action. This non-chronological unfolding supports divergent thought and creativity. This "freedom to learn", in the individual investigations, as well as in the groups projects, in the collectives, or in the co-operative interactions can generate collective intelligence (Mallet, 2007). This complex approach goes from chaos to self-organization if the "facilitator" (teacher, trainer, practitioner-researcher) can structure it with this objective. A real expertise is necessary to ensure an accompaniment of this type: it needs skills to raise relevant questions, to propose situations, experiments, and documents allowing elucidation.

The experimental probing is articulated with the observation of the others: vicarious effect (Bandura, 1977) and co-operative learning (Connac, 2009). Co-operative groups generate, through a positive climate, a favorable decentration. The egalitarian statute in co-operative confrontation improves and deepens learning, thanks to socio-cognitive conflicts (Doise & Mugny, 1978) internal exchanges and democratic debates. Heterogeneous groups favor mutual help, and create cognitive dissonance: with a co-operative climate, they can favor mutual help and organize a community of learning (Lave & Wenger, 1999), self-training (Mezirow, 1991), and a feeling of safety. The posture of guide/facilitator generates the self-confidence, necessary to go beyond erroneous assumptions or go on a new track, rather than to give up research.

The conceptualization, when it goes through a formalization communicated inside a group, corresponds to an essential phase of produced knowledge institutionalization. Modeling represents a higher stage of experimental probing, and transforms a private or semi-public knowledge (specific to a group) in an evolutionary and falsifiable public knowledge.

This representation of interactions between deduction and induction is the common point between education, training and research. "Authorized" abduction is an essential point

which completely modifies the representations about scientific knowledge, and places in situation of research. Abduction creates a context favorable to divergent thinking and intuition. Deduction brings the scientific scaffolding necessary in order to prevent magical thinking to take over the mind, or partition it between "scientific pseudo knowledge (presented like a dogma) and esoteric beliefs. The conscience of the falsifiability of knowledge impregnates the thought. The construction of "laws", "explanatory theories", resulting from the observation and the experimentation can be used in any life situation. It prevents dogmatism and promote innovation. It contributes to the development of initiatives, critical reflection, and the implementation of projects in an autonomous and/or co-operative way.
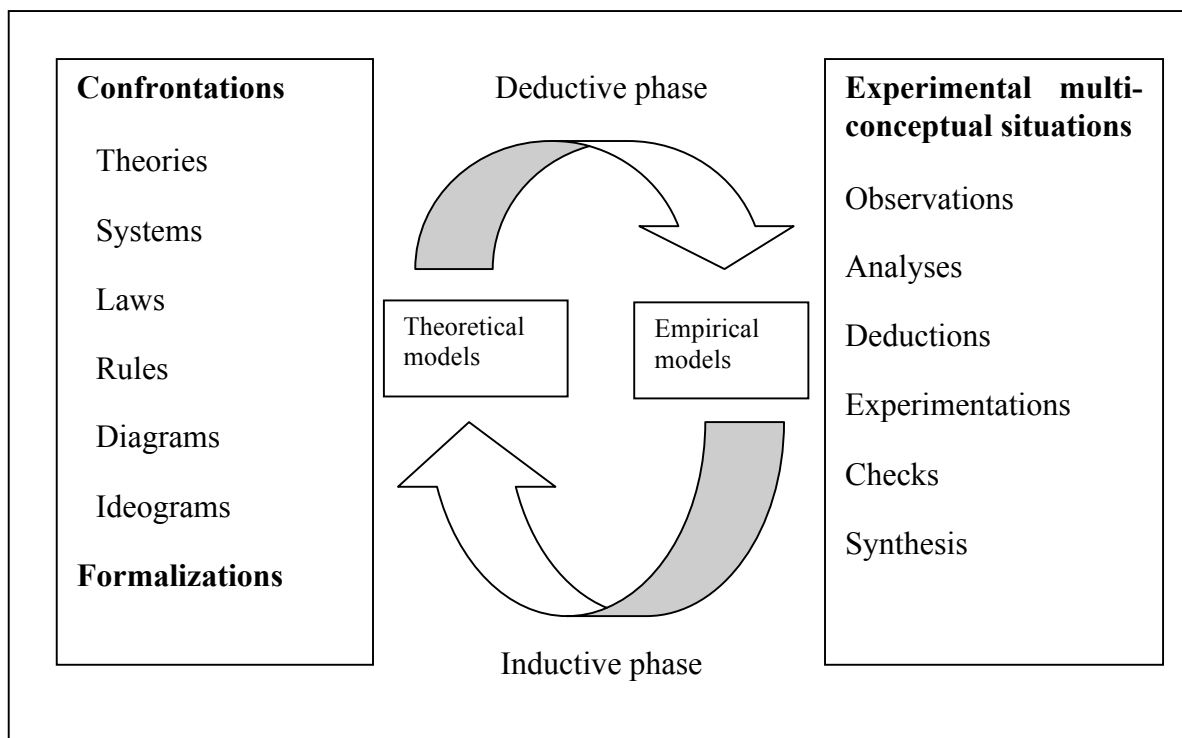
A modeling of cyclic nature evolving by interactions level in a form of spiral.
"Apprendre, c'est naturel" (Lèmery, 2010, p. 464)

Can experimental probing, articulated with the international co-operation, constitute a kind of transformative learning developing reflexivity, co-operation and creativity? Is it a kind of isomorphism in education, training and research?

Experimental Probing, Education, Training and Research
Cooperated self-training was conceptualized by Niza (1996), one the founders of the Portuguese Modern School movement. He conceived it on the basis of isomorphism: in order to make the pupils acquire competences and skills necessary for the implementation of democracy, their teachers have to be trained to attain the same competences and skills. The experimental probing generates this process in a complex synergy with co-operation, initiating it from primary school, process called "experienced pedagogy", isomorphic to action-research (Tilman & Grootaers, 2006).

If it is held within the framework of a apparatus based on action-research, experimental probing and international cooperative confrontation in teachers training can

constitute an articulation between education, training and research, ground for a co-operative self-training which develops creativity, reflexivity and cooperative abilities.

Research Process

Participating observation in five European countries (Finland, Belgium, Germany, Spain and Portugal) was completed by simple or crossed self-confrontation (Clot, 2000), as a way to go beyond problems of languages, and to enter the deep meaning of the activity, organizing socio-cognitive conflicts. Intersubjectivity and interculturality were necessary to make texts and video clips, which were shared through ICT and meetings. It wove an international training and action-research network – officially created during workshops of the ICEM congress in August 2009. An international co-animation was settled for a work meeting, in July 2010, with 23 teachers and trainers from Latin America, Africa, and Europe: this action included six periods of three hours, entitled "International cooperation and teacher trainers training" bringing together persons from various spaces of educational systems. Video was used for transcript. Texts from the participants were analyzed too. A questionnaire was proposed later.

Organizational Recursions and Results

The first crossed self-confrontation was organized in Brussels, in April 2009, between two teachers of two Freinet schools: the lack of training was disclosed for the teachers of the biggest school (880 pupils). In August 2009, the attempt to reinvest this research/training method in this school gave rise to resistances. A project of Freinet training was proposed to the French Belgian Freinet movement, in January 2010. It will finally start under his responsibility in September 2011. The confrontation to Finnish and German universities led Spanish and French people, involved in the network, to an awareness of a too great abstraction in their own higher education.

The video clip and the "photo-book", in French, about the research work made in Germany, in March and April 2009, became a "Freinet Kooperative" reference for the teacher training, within the "Freinet certificate" framework (two years of in-service training). It was used as a basis for the training organized since August 2010 in Dutch Belgium; the idea of self-confrontation was used to determine the training needs for each one. I was called to film one day of this teacher training in February 2011, and a simple self-confrontation will proceed in April 2011, on one trainer's request. Work will be presented during workshops of the ICEM congress in Lille (France), in August 2011, and will be used to feed the reflection of the French-speaking trainer from Brussels, and of other teacher trainers.

In Spain, a training situation was proposed in a Freinet seminar, whose topic was "Co-operation and training". Its organization was inspired by an international co-operative confrontation between two French and a Belgian. It implemented theorized co-operative and vicarious effects, in a kind of co-operative self-training developed for the practitioners, teachers, trainers or researchers.

The common experiments built confidence and mutual knowledge, in various countries, and facilitated a German, Spanish, Mexican and French co-animation, in July 2010: the conditions of an intercultural co-operative confrontation were created during the RIDEF in Nantes (France). Self-management and work in the team of co-animation radiated on the group. Although the constructivism appears as important, the participants felt humanism as essential. Several written documents and the transcription of the video show a transformative training, the development of reflexivity. A co-operative self-training was carried out: the questions and the contributions of the participants were structured in a democratic organization. Each one thus felt recognized in one's specificity and could be enriched by diversity, choosing to adapt certain elements of work practices. The interactions

led to a certain level of theorization. Then, the production of video clips has been a way to share this work with a wider community of practice.

A Moroccan teachers trainer chose to confront his designs with all the participants: he was strongly destabilized, but he had the will of involving himself deeply in the process of co-training. He sent a contribution to express his idea of the collaborative research project.

"Mixing" and "humility for the persons in charge" were the words chosen by a Beninese trainer and teacher in order to describe the work climate. According to him, all the participants were taken into account. He said he reinvested in his classroom what he learnt during the international meeting: this would seem to show that the competences he built could be transferred in education.

The use of the metaphor, the representation of the work process in form of diagrams, the stories, the dramatic expression reinforced training, thanks to the simultaneous use of the two cerebral hemispheres.

Matrix of the coherence between action-research, training and education
active and cooperative pedagogies –Freinet and institutional pedagogy

Finalities: education to a democratic, scientific, co-operative humanism and to complex thought
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CONTEXT

expression-communication-experimentation

mediation-otherness-intersubjectivity

REFLEXIVE
Observation and analysis of reality
Formative status of error
Problematisation
Hypotheses
Research – proceedings - production of
information and knowledge
Development of critical spirit
and scientific process

Experimental attempt and cooperation
as cooperative self training
Education to work
Work as tool of transformative learning and reality
transformation (emancipation, against alienation)

collective intelligence
cooperative learning – cooperative self-training
Articulation person – group – whole
Education to citizenship
Self-esteem ; self-confidence - Posture of author
Taking in account   building individual and social identities
Unity - Rooting   universalism– diversity

CREATIVE

COOPERATIVE

A trip to Finland gave the possibility of working, in October 2010, on class teacher training, in the primary school of the Education University of Joensuu. The organization of an intervention on the process of teaching/learning in initial training of teachers, within a university framework of "master degree" in the Bologna process (for a total duration of five years) was intended, to build the practice – theory connection for 47 students in third year.

The isomorphism was based on the effective application of socio-constructivist theories. A triangulation was offered, starting from the video, by a creative emergence on the trainer's initiative: a video confrontation bringing the learner's point of view, with a student, trainee in his classroom (third class of basic education; his doctorate allows him to be a lecturer). It articulated training, research and education. An interview brought the point of view of another trainer about the situation, starting from the translation of a written document given to the students. The intersubjectivity and the interculturality (French-Finnish) thus led to a creative insight: a new methodology crossing the adult learner and the trainers points of view, about a situation of "teaching/learning". The video production carried out was validated by the two trainers.

A matrix gives details of the isomorphism between education training and research. This matrix (see previous page), modeling an articulation between theory and practice, has got a central point : the co-operative self-training. The questioning is the starting point of the learning. The intersubjectivity regulates it. The epistemological obstacles can be exceeded by cognitive and socio-cognitive conflicts. The heterogeneity of cooperative groups brings an understanding of the humanity, thanks to phenomena of decentration, which, at an international level, discloses blind spots and allows one to go beyond ethnocentrism. It generates professional and/or personal development, thanks to the co-operative and vicarious effects, or the mutual help, which successively positions each one in posture of teacher or of learner by creating an emotional climate favorable to learning. Co-operative life favors a democratic training.

The analysis of the participants' productions, during the exchanges within the created network, during the training meetings, and in the afterward, establishes that co-operative action-research connects practice and theory, research, training and education, while producing formation and transformation. One of the possible prospects would be a didactic and teaching engineering intending to contribute to the evolution of the actors of an educational system towards a democratic humanism, and more equitable and more effective practices.

Conclusion

Intersubjectivity and interculturality generate socio-cognitive conflicts, and co-operation creates affective conditions favoring a learning deeply integrated in the cognitive structures, which changes meaning schemes and perspectives. International cooperative confrontation produces a professional development supported by a socio-constructivist learning, whose main value is a democratic humanism, close to Morin's conceptions about education (1999). It increases creativity, for persons (posture of author) and groups (collective intelligence), and reflexivity. The linguistic difficulties, although real, and more or less important according to people, do not prevent the creation of a co-operative spirit, of a cultural dialog, and the respect to each other, while causing decentrations.

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Group Work and Dialogue in Transformative Learning: A Framework

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Abstract: This paper presents a framework for understanding the use of group work and dialogue in three kinds of transformative groups, categorized according to the developmental outcomes that they are designed to provoke: personal growth and awareness; relational empathy across differences; critical systemic consciousness.

Introduction

A rich literature characterizes *group work* and *dialogue* as contexts and means for personal and social transformation. In the transformative learning literature, the terms group work and dialogue are often used in varied and often imprecise ways. In this chapter we present a framework for bringing these areas of literature together in order to explore how various kinds of groups provide a context for transformative learning, and the forms of dialogue that take place within them.

The foundational literature on group work for transformation can be found in the sometimes overlapping fields of: *adult education* (Lindeman, 1961; Dewey, 1916; Rose, 1996) where the emphasis has been on learning through discussion and on groups as incubators for democratic living; *psychotherapy, counseling psychology, and social work* (Yalom, 1986; Corey & Corey, 1977; Andrews, 2001) with a focus on the group as a context for personal growth and healing; and *social psychology* (Lewin, 1946; Lippitt, 1949), with an emphasis on intergroup and organizational relations and improving interpersonal communications.

The major threads in the literature on the transformative power of dialogue come from Carl Roger's (1961) work on person-centered therapy and the role of deeply reflective listening and unconditional positive regard; theologian Martin Buber's (1958) work on moving from I-It to I-Thou relationships through a process of what he calls genuine dialogue; physicist David Bohm's work (1996), later adapted by Senge (1990), Issacs (1990) and others, on dialogue as a process through which people in groups can explore their assumptions and ways of meaning making; Paulo Freire's (1970) work on dialogue in connection with action as a means of revealing and changing our social realities; and various social constructionist perspectives (McNamee & Gergen, 1999; Anderson, Baxter, & Cissna, 2004; Wasserman & Gallegos, 2009) on transformation though the engagement of differences and the creation of dialogic moments.

While all of these threads from both areas inform the literature on transformative learning in group settings, the connections are rarely explicit. The more aware we are of the implicit theories of change and transformation that underlie an approach to transformative learning, the more thoughtful and intentional we can be in using them.

Most of that transformative learning literature emphasizes the role of *relationships* with others as the Petri dish – the growth-supporting environment – that provides both the *container* and *space* in which such learning can occur, and the *dialogical processes* through which learning unfolds (Cranton, 2006; Taylor, 2009; Yorks & Kasl, 2006). We asked

ourselves, *what is it about* groups *that can create a unique container in which transformation can occur?*

Types of Transformative Groups

Transformative learning is about both the process and content of meaning-making; the changes in our epistemologies and the assumptions, perspectives, and frames of reference that inform and underlie the meaning we make. Transformative learning is also about development: development toward more inclusive ways of understanding experience (Mezirow, 1991), higher orders of consciousness (Kegan, 1982), more critical understandings of our sociopolitical realities (Freire, 1970), greater individuation and wholeness (Dirkx, 2000), and increased capacity for empathy across cultures (Landis, Bennett & Bennett, 2003).

We therefore find it useful to identify and discuss three main kinds of *transformative group work* (or *transformative learning in group contexts*) in terms of the developmental outcomes that they are designed to provoke:

- Personal growth and awareness;
- Relational empathy across differences; and
- Critical systemic consciousness.

These goals of group work, defined more fully below, are neither pure nor isolated forms. Although these forms of group work can and often do operate separately, they can sometimes be combined in the same group experience. Figure 1 below provides a graphic representation of the uniqueness of each type of group, of how they overlap, and of how people interact within them.
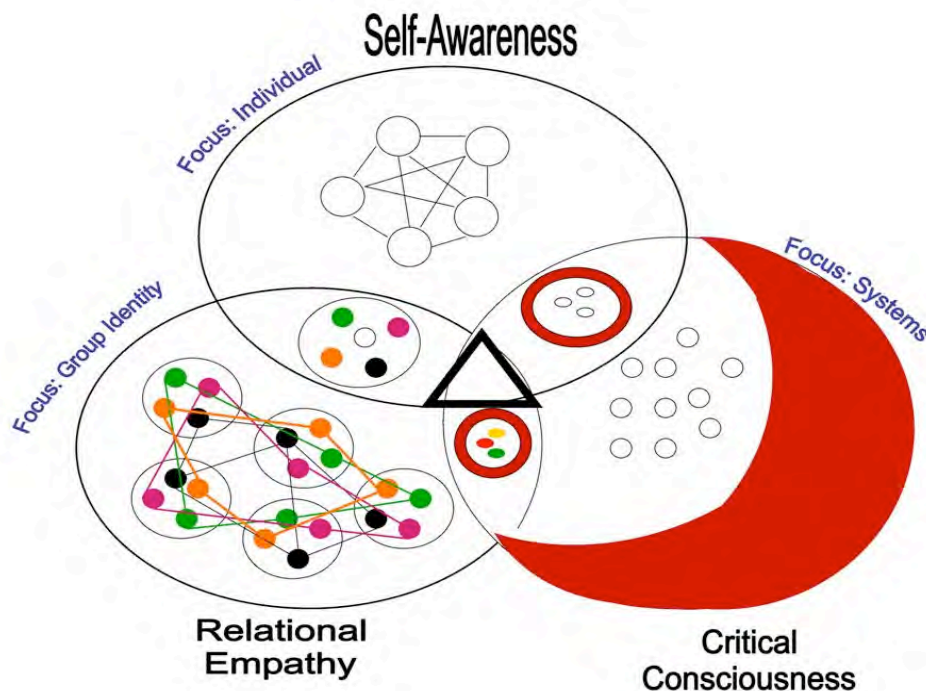
Figure 1

The illustration within each circle indicates the way individuals relate to one another to accomplish their goals. In the self-awareness type of group, people relate with a focus on what is distinct about them as individuals with minimal acknowledgment of group memberships or the larger systems and structures of society. In the relational empathy across difference kind of group, they foreground their membership in distinct social identity groups,

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relative to each other, with multiple sources of identity often intersecting simultaneously. In the groups with critical systemic consciousness as a goal, they relate as members of social groups and systems that seek social emancipation and social change for social justice.

Table 1: Types and characteristics of transformative groups

	GROUP TYPE (in terms of the goal)		
GROUP CHARACTERISTICS	**Personal growth & self-awareness**	**Relational empathy across difference**	**Critical systemic consciousness**
Basis for group membership and relationships	Common interest in personal and/or intellectual growth	Desire to explore differences and similarities	Interest in identifying, understanding and addressing shared social realities
Primary Experience that is the object of reflection and dialogue:	Individual perceptions and life experiences outside of the group and interpersonal interactions within the group	Lived experiences of social identities outside of the group, and interactions across differences within the group	Lived experiences of oppression, structural inequality, and life in systems outside of the group
Locus of change:	Intrapersonal, interpersonal	Intrapersonal, interpersonal, intragroup, intergroup	Intrapersonal, organizational, societal
Form of Reflection	Critical self-reflection on assumptions, images from our subconscious, and/or the group process	Mutual meaning-making across difference	Ideology critique, collective analysis of oppressive systems, and reflection on action for social change.
Dialogic process(es):	• Critical dialectical discourse • Dialogue with the self • Listening, witnessing • Feedback	• Storytelling that highlights social identity group perspectives • Exploring and imagining of the experiences of others	• Problem-posing, storytelling, and shared inquiry and meaning-making • Renaming shared social realities • Reflection on action

These three types of transformative learning groups can be characterized in regard to five factors (See Table 1):

(1) *The basis for group membership and relationship,* as explained above in reference to Figure 1.

(2) *The experience that group members reflect upon and make meaning about:* experience that is in the past and/or outside of the group, or experience in the here and now of the group itself.

(3) *The locus of change* in the habits of mind and habits of being on which the transformative learning is focused – intra-personal, inter-personal, intra-group, inter-group, organizational, and societal.

(4) *The form that reflection takes* in each group; and

(5) *The dialogic processes* that are most often associated with each type of group, ranging from: individual sharing, listening, and feedback; to communicating differences; to collaborative inquiry in search of shared meaning and analysis.

Many of these factors are often overlapping and combined. Table 1 presents a framework for thinking about each kind of transformative group in terms of these five

different factors. Following the table is a fuller discussion of each of these kinds of transformative group work with implications for guiding interventions in organizations and for educational design.

Groups for Personal Growth and Self-Awareness

This type of group is conceptualized as a collection of individuals who are there to support each other's personal learning. In these groups, the goal is self-discovery in the context of relationship with others. The sorts of self-discovery and self-awareness involved could be primarily intellectual, emotional, soulful, or a combination of all three. In such groups, the dialogue focuses on the self: on each person's ideas, assumptions, feelings, personal qualities, dreams, and so forth.

Examples of personal growth and awareness groups include study groups, therapy groups, meditation groups, encounter groups, t-groups, councils, and various kinds of self-help groups. This type of group exemplifies the concept of *group work* as a means to personal growth and change and is used most often within the fields of social work and counseling psychology.

In his construct, circles of trust, Palmer (2007) describes such groups as containers that support personal growth and change. These circles provide an opportunity for "being alone in community," a concept that expresses well this idea of group support for personal change. He talks of such circles as creating "a space between us" (*ibid.,* p.56) that invites the soul, while recognizing that other such groups are more conducive to inviting the intellect, the emotion, the will, and the ego, all of which could involve different sorts of transformative learning.

Personal growth and self-awareness groups provide a context in which individuals can critically assess their assumptions and frames of reference, get in touch with and express their emotions, reflect on their own behavior, dialogue with aspects of their own subconscious, and reach new levels of personal integration and development. In such groups, the role of others is to listen and ask open and honest questions, witness and honor others' expressions of feelings, serve as a source of vicarious experience and identification, offer feedback about interpersonal behaviors, and at times challenge the validity of others' ideas and assumptions. In all such cases, others are there to help us to get in touch with, express, and clarify our own thoughts and feelings.

In these groups, the experience upon which the group reflects may be either outside or inside the group, depending on the focus. For instance, in a group focused on improving skills and capacities for resolving conflict, people might reflect on their past or ongoing experience with conflict outside of the group, and/or learn from conflict that emerges in the group itself.

Two particular conceptualizations of this sort of group stand out within the transformative learning literature: Mezirow's (2003) model of perspective transformation through critical dialectical discourse, and Boyd and Meyer's (1988) model of discernment and individuation through dialogue with the subconscious.

Groups for Relational Empathy across Difference

In this kind of group-level work, transformation is often understood to come about *not* primarily through an individual or intrapersonal process of critical reflection or discernment in dialogue with others and the self, but as a direct outcome of the process of our genuine dialogue with an "other" or others. From this perspective, we transform as we socially construct new meanings of self and other through hearing and being changed by each other's stories and perspectives. In this respect, dialogue does not serve as context for the individual

construction of meaning, but as a process for the social construction or coordinated management of meaning (Pearce & Pearce, 2003).

Relational empathy is a process of engaging and being fully present to another in the ongoing processes of relating. Elsewhere in the literature this concept has been described as mutual empathy. This is a reciprocal process, as described by Jordan (1991, p.197):

> *While some mutual empathy involves an acknowledgement of sameness in the other, an appreciation of the differentness of the other's experience is also vital. The movement towards the other's differentness is actually central to growth in relationship and also can provide a powerful sense of validation for both people. Growth occurs because as I stretch to match or understand your experience, something new is acknowledged or grows in me.*

The development of empathy is both fostered by relationships and fosters relationships.

Often, the engagement of differences elicits a disorienting dilemma or dissonance. This occurs when each person has a different story of the quality of their connection with regard to their group level identities. This dissonance or seeming contradictions among the narratives of group members is the grist for this form of transformative group work (Wasserman, 2004). The group provides the learning space for members to share their stories and the time to reflect upon those aspects of each other's stories that are in tension with one another. The space and time that the group work affords is consequential to enabling members to reconstruct and expand their stories to include the identity narratives of others.

To the extent that the dialogues highlight social identities, the primary loci of change can be at the intrapersonal, interpersonal, intragroup, and intergroup levels. The change process unfolds as group members come to understand more about how they have constructed their own social identities in relation to those with whom they share each identity and those who are different.

Groups for Critical Systemic Consciousness

Sometimes called the social emancipatory approach to transformative learning, the focus of this type of group is on understanding and changing shared aspects of group members' social realities, locations, and contexts. In Freire's words, education for critical consciousness (conscientization) is "the process through which men [sic] not as recipients, but as knowing subjects, achieve a deepening awareness of both the socio-cultural reality that shapes their lives and of their capacity to transform that reality" (Freire, 1976, p. 27).

Such groups work to understand the ways in which the "personal is political;" that is, the structural and systemic causes of what we may at first perceive to be our personal problems and limitations. Such a process can go on in, for example, women's consciousness raising groups, a Freirian culture circle, a community group analyzing pollution of the local environment, and an action research team in a corporate setting. It can apply to any process in which people reflect together on shared aspects of their social realities and develop a deeper understanding of the structural and systemic limitations to their full humanization and empowerment.

The transformative learning process leading to critical consciousness usually involves praxis; a continuing process of action, critical reflection, and dialogue. Transformative education from this perspective may include various forms of critical pedagogy (Darder et al, 2003), ideology critique (Brookfield, 1995) and popular education (Horton, 1990). The dialogue process usually involves story-telling about ones' experience, critical analysis of common themes and issues, problem-posing (posing the limitations people experience as problems to be solved and not as unchangeable facts of their existence), renaming reality in ways that envision the possibility of change, and that continuing praxis cycle of action,

reflection, and dialogue as people attempt to bring those changes about. Freire and others (Vella, 1994) characterize this educational meaning making process as dialogic (that is, created through dialogue) as opposed to banking (that is, depositing meaning into students' heads).

While such dialogue can lead to an awareness of how individuals have unconsciously internalized the rules and norms of the hegemonic status quo, the focus is not on our individual psyches alone, but on the necessarily concurrent transformation of our individual consciousness and our social contexts at various levels of system – small group, organization, society and even planetary (O'Sullivan, 1999). Such work can include the sort of critical discourse described by Mezirow, but in this case that discourse is not purely "academic" or personal, but is informed by and leads to, action. This process can also involve working with and integrating images and feelings from the subconscious, as in the depth psychology approach, but again, the emphasis here is not on personality integration but on unpacking and transforming our internalized oppression and domination.

Such groups, reflect on people's lived experiences outside of and prior to the group experience, as well as, what plays out in the groups current internal dynamics as a microcosm (Slater, 1966) of the larger systems of which they are a part. Calling our attention to and trying to change how such dynamics occur in the group can help to raise consciousness about how they are occurring elsewhere, and what we do to either enable or interrupt the oppression that is all around us.

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Self-Development in Times of Crisis:
A Transformative Model for Life Narratives in Adulthood

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Abstract: I will present a model of self-development in crisis based on the transformation theory. Change in a frame of reference during a crisis contributes to self-development. This model will contribute to produce a fundamental method for transforming life narratives in times of crisis.

Introduction

Studies have shown that the intentional formation of the self becomes more important with increasing age (Brandtstädter, 2007) and during crises (Pals, 2006). I understand the self as a meaning-making (Fingarette, 1963) and significance-making system. Among the ideas that have decisively marked the post-Enlightenment concept of the "self" are freedom and the freedom of the will. In Cartesian philosophy, the self is formed by the individual's duty to determine who s/he is. This is of course an act, not merely a thought. Although the person is part of the world and nature, the self is free to accept or to reject the world. In this act, the self can decide for and against; it is free to judge and to act, even against its own better judgment. For adults, unlike children or youths, due to the developmental process it becomes possible to determine oneself in a comprehensive manner (McAdams, 2001). For these reasons, the question of intentional self-formation is of central importance, especially for adult education.

In the following, I will present a model of self-development in crisis based on the transformation theory of Jack Mezirow. Transformative learning (Mezirow, 2000) is the process of effecting change in a frame of reference. Frames of reference are the structures of assumptions with which we understand our experiences in adulthood. Change in a frame of reference during a crisis contributes to self-development.

The concept of crisis, which stems from the Greek language (*krinein*), originally meant "separating", "discrimination", and "decision". The concept was first used in a military context, later also in a political regard. It was increasingly used in referring to problem situations that could not be mastered with the usual measures. A crisis demands that the actor make a decision or take concrete actions. Among the personal crises that can occur are, for instance, experiences of divorce, the loss of a job, a religious identity crisis, and the diagnosis of a serious illness. Even if these situations are connected with various different experiences, common to them is that they all have the potential to challenge the life story that has been providing a person's life with coherence, meaning, and purpose (Cohler, 1991). "Thus, one level at which adults must respond to difficult life experiences is the level of challenge to narrative identity" (Pals, 2006, p.1081).

Model of Transformating Life Narratives

This descriptive model, which is a synthesis of existing theories, models and empirical findings, describes the sub-processes involved in the formation of the self which contribute to personality development through crisis. The "model of self-development through crisis" is characterized by the two sub-processes:
- Bringing to awareness the meaning of the crisis
- Bringing to awareness the significance of the crisis

The sub-processes of this model will be systematically located in the following in the context of personality development in order to then describe them and present their potential for self-development.

Barresi and Juckes (1997, p. 694) refer to the personality: "[…] as a unity that is a self-conscious agent, an intentional being". The personality as a construct displays, as McAdams states, three sub-constructs or construct levels (McAdams, 1996): The first construct level, Level 1, is characterized by the construct of "dispositional traits". These readinesses for experience and behavior are not tied to conditions; instead they are stable and situation-overarching. "Dispositional traits are those relatively nonconditional, relatively decontextualized, generally linear, and implicitly comparative dimensions of personality" (McAdams, 1996, p. 303). The second level, Level 2, is determined by "personal concerns" that contain personal strivings, life tasks, defense mechanisms, mastery strategies, domain-specific proficiencies and values and other motivational and strategic constructs. The "personal concerns" represent characteristic adaptations. They are embedded in a context of time, place and role (McAdams, 1996). "Personal concerns […] speak to what people want, often during particular periods in their lives or within particular domains of action, and what life methods people use […] to get what they want or avoid getting what they do not want over time, in particular places, and/or with respect to particular roles" (McAdams, 1996, p.301). Contextualization distinguishes "personal concerns" from "dispositional traits". On the third level of personality, Level 3, the person's constructions, his "life stories" are pictured. The person constructs life stories and thereby gives her own life a meaning, a purpose, an identity (McAdams, 1996). "For a given person, the life story is the narrated product of the characteristic way in which the I arranges elements of the Me into a temporal sequence complete with setting, scenes, characters, plots, and themes" (McAdams, 1996, p.307). William James (1892/1963) refers to the "I" as the self in the sense of a subject and the "Me" as the self in the sense of an object. McAdams to the contrary sees a difference between "I" and "Me" in the attribution of "I as a process and the Me as a product" (McAdams, 1996, p.302). These two viewpoints are not necessarily mutually exclusive, since the subject as actor necessarily finds itself in a process, while the "Me" as object can be contemplated and therefore refers to a product. The process that the "I" typically carries out as an actor is, following McAdams (1996, p. 302), "selfing": "To self (a verb) is to apprehend one's actions, thoughts, feelings, and so on as 'mine'. To self is to grasp phenomenal experience as one's own, as belonging to me. To self is to locate the source of experience as oneself. Thus, selfing is responsible for human feelings of agency."

Studies show that personality development proceeds from the level of "traits" that are already relatively stable in early adulthood, through the level of "personal concerns" to the level of "life stories." From the perspective of the life course, it is above all the adult on Level 3 of the personality to whom the question of the life story is posed. By contrast, what children and adolescents can observe and intentionally form in their own personality refers above all to Level 1 and Level 2. Children and adolescents are usually not able to experience the unity and purpose of their life as problematic (McAdams, 2009).

Based on this systematization, I show how personal self-development can be furthered in a crisis. With the aid of the model it is clear how these sub-processes contribute to self-development. Self-development occurs, in my opinion, in two sub-systems: This process changes, for one thing, with reference to Kegan (1982) and Fingarette (1963), the "meaning making system", and for another, also the "significance making system", which is introduced as a system here. "Meaning (whether semantic, logical, physical, or psychological)[…] consists of the relations between an object or event and other objects or events [...]" (Blasi, 2009, p.17). While "meaning" stands for knowledge characterized by relations between

objects and events, "significance" expresses the meaning of events and knowledge for the person.

Underlying the mastery of a crisis are the heuristics of the self-object transformation: In this objectivation process the person becomes conscious of her relationship to herself, to others and to an object in the crisis. That which the person identifies with and is affected by, that she experiences, that she is involved in, is the subject and is reflected in the course of becoming conscious in the crisis. This becomes the object (Kegan, 1982). For the object it is characteristic that it observes, reflects and can be intentionally changed. Only if the person contemplates himself in the crisis can he purposefully change his state of affairs. The mastery of a crisis occurs in an objectivation process which necessitates changes in "life narratives" that entail alterations on the level of "personal concerns". This process therefore begins on the highest level of personality, since in the case of a crisis the usual problem-solving strategies and methods that are to be located on the level of "concerns" are no longer effective because the crisis shows the limits of meaning-making (Kegan & Lahey, 2009, p.23).

Bringing to Awareness the Meaning of a Crisis

The coming to awareness of the "meaning of the crisis" characterizes the first sub-process of mastering a crisis. In this process, self-development manifests itself in that the "meaning-making system" becomes more complex through coming to awareness. With reference to the "theory of the ontogenesis of the self" following Kegan (1982), the development of the self is understood as a process of objectivation. Theoretically, degrees of complexity can be described in terms of what a person experiences as the subject and what she can observe as the object (Kegan & Lahey, 2009): "Greater complexity means being able to look at more [take more as the object]. The blind spot [which is the subject] becomes smaller and smaller" (Kegan & Lahey, 2009, p. 22).

In a crisis a person is not in a position to transform a lasting negative situation into a positive one. If the person is capable of grasping the "meaning", she grasps the relation between events and objects and the underlying limiting "assumptions". The person recognizes, e.g., that "to want to be perfect" is an expectation that will leave her unsuccessful in situations of high work density. The person becomes aware of the limits of meaning-making and the reasons why conventional problem-solving strategies are no longer effective. Through a "Subject-Object Interview", developed by Lahey, Souvaine and Kegan (1988), this process can be stimulated. The interview is made up of two parts: In the first part, ten hint stimuli were given to the interviewees, such as, for instance, angry, anxious, nervous, success, sad, important, to which they should respectively note at the time of the interview the situations they found themselves in during the past weeks and what comes to mind thereby. Then there is a systematic survey according to so-called "whats" (what made the person feel angry, successful, etc.) and an exploration of the reasons for the specific experience. Kegan and Lahey (2009, p. 23) choose this question approach because research has shown that answers to these questions very well reveal the limits and forms of the art of constructing reality. "A trained interviewer can probe such material to learn the underlying principle governing what the person can and can not see (the blind spot)" (Kegan & Lahey, 2009, p. 23).

In accord with objectivation processes, in the first sub-process, the Subject-Object Interview, the "limits of the assumptions" that underlie the "meaning making system" and the "life narratives" are made conscious, and a change in the cognitions contained therein becomes possible.

Bringing to awareness the Significance of the Crisis for the Person

In the second sub-process, it is necessary to examine the "significance of the crisis" for the person. This sub-aim is necessary in the frame of constructive crisis management, because "subjective well-being" – defined by Diener, Suh, Lucas, and Smith (1999) as life satisfaction, the presence of positive affect and the absence of negative affect – may be associated with a pattern of coherent positive resolution within narratives of difficult life experiences. The coherent narration of life stories (e.g., clear structure, integration of information into a unified and resolved story line) is positively correlated with life satisfaction and negatively with depression (Baerger & McAdams, 1999).

Significance is generated in that the person ascribes a meaning, a purpose to an event or object, here the crisis. A purpose leads to coherence in a life history (McAdams, 1996). Through a purpose various aims are brought together in a unified whole. The integration can be supported by narrations in which various possible selves that may exist before and during a crisis are brought together in a unified whole through meaning making (McLean, Pasupathi, & Pals, 2007). Identity represents the quality of the "Me"; it reflects the efforts of the "I" to bring the various narratives into a larger narrative context in order to confer meaning on life (McAdams, 1996). McAdams (2001) advocates the hypothesis that narrative identity constitutes itself from the memories of emotionally significant experiences that have self-defining functions and are condensed into a life history.

If in a narration the subject explores what possibilities a challenging situation or crisis offers for personal change, "[…] then the added effect of coherent positive resolution is expected to be a narrative ending that emphasizes an enduring sense of positive self-transformation within the life story". The exploratory narrative processing is "[…] defined as the active, engaged effort on the part of the narrator to explore, reflect on, or analyze a difficult experience with an openness to learning from it and incorporating a sense of change into the life story" (Pals, 2006, p. 1081).

If a person succeeds in recognizing the learning and developmental potential connected with a crisis, then there is a possibility that she will assign positive meaning to the crisis. "Coherent positive resolution is defined here as the construction of a coherent and complete story of a difficult event that ends positively, conveying a sense of emotional resolution or closure" (Pals, 2006, p. 1080). Persons who recognize personal significance in a crisis master crises more with exploratory narrative processing, "[…] and this exploratory narrative processing, in turn, will generate greater self-understanding, emotional awareness, and complexity and enhance maturity" (Pals 2006, p. 1085).

Conclusions

The "model of self-development through crisis" describes how the sub-processes of mastering a crisis can support personality development. The mastery of a crisis can contribute to increasing the complexity of the meaning making system and the significance making system, which for their part again favor constructive patterns of mastery in dealing with crises.

The increase in complexity of the meaning-making system occurs in that the person recognizes through the Subject-Object Interview what relationships exist between objects and events, what relationships exist between objects and events and how these are limited through own assumptions.

Through the impulse to exploratory narration of the life history the person is stimulated to be open in the crisis in order to comprehend the learning potential lying in the crisis and to confer on the crisis a meaning in the form of a learning result that interacts with closure, life satisfaction, well-being and ego resilience (Pals, 2006). The complexity of the significance-making system increases because new relationships between objects and events

that are formed in the meaning-making system in the crisis are recognized as new, subjectively meaningful ones. Studies have shown the importance for the constructive mastery of crises of "ego-resilience", defined as the extent to which people are able to adapt to challenging life circumstances flexibly and restore positive affect in response to difficult emotional experiences (Tugade & Fredrickson, 2004): Ego-resiliency is closely tied with the ability to narrate difficult experiences with coherent positive resolution (Pals, 2006).

The crisis is thereby seen from two viewpoints: From that of own limits that contribute to the crisis and that should be changed, and from a narrative one, namely the retrospective recognition of the potential of the crisis for one's own change and the required positive meaning-making that will bring closure to negative feelings. The becoming aware of the limits of meaning making and, on the one side, change in those that bring about negative experience and can stand in the way of realizing self-set aims, and on the other side, emotional reconciliation with the crisis are essential sub-processes for the mastery of a crisis. The meaning acquired during the crisis is made conscious as a learning potential and learning result and finally evaluated with a positive feeling.

Depending on the development of the "meaning-making systems" on the one side, various amounts of knowledge are available to a person for relevance formation, and on the other side, knowledge has different relevance for the person (Blasi, 2009). If we build a bridge now to "Transformation Theory" in the sense of Jack Mezirow, it becomes clear that Mezirow's general axiom that change in a frame of reference has an effect for the mastery of crises: The development of the self occurs in the crisis through the change of the limiting assumptions, on the one side, and of life narratives, on the other. The person becomes conscious of not only the limits of meaning-making, which lead to the need to learn, but also of the complexity gained through the difficult life situation; objectivation takes place.

How can, finally, we explain that the complexity increase of the "meaning-making system" and of the "significance-making system" lead to crisis mastery? For the "meaning-making system" it holds that an increasing complexity in principle leads to greater self-determination (Kegan, 2001). The gain in complexity of the "significance-making system" manifests itself on the level of the life narrative in an increase in exploratory narrative processing and coherent positive solutions that also have beneficial effects on crises that put the identity in question:

> *First, because coherent positive resolution promotes emotional closure and restores order and direction to the life story, the persistent lack of it could interfere with a person's capacity to cope with new challenges and lead to decreases in ego-resiliency over time. Second, if a person is able to narrate a difficult experience with coherent positive resolution, then the narrative of this particular experience may become an important self-defining memory […] within the life story that serves as an active reminder of being able to overcome adversity in life.* (Pals, 2006, p. 1086).

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Leaning into Complexity:
Supporting Leaders through Transformative Learning

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Abstract: Results of a qualitative study show how leaders experience complexity and how it is changing their understanding of their role and ways of engaging with and supporting others. Transformative learning theory and practice can aid leaders in shifting their meaning schemes and ways of being to enable organizational transformation.

IBM's 2010 study of 1,500 CEOs of organizations worldwide revealed that the greatest challenge facing leaders today is working in an increasing volatile and uncertain world. The complexity that surrounds them is changing the nature of their organizations and their roles as leaders and most stated they felt ill equipped to meet the challenge. This paper and the supporting research explores ways in which transformative learning can assist leaders in learning how to *lean into complexity*, much like an encounter with the other, as they seek to develop new ways of working that include engagement of others through shared leadership. Through understanding transformative learning leaders can develop their own ability to shift their meaning schemes and perspectives and learn how to create space and opportunity for others to engage in this dynamic dance of learning and change and develop new ways of working together (http://www-03.ibm.com/press/us/en/pressrelease/31670.wss).

Clearly this challenge presents a potential crisis and we have seen the effects of many organizational systems failures that resulted from both man made and natural catastrophes having devastated people, communities, and societies. It seems the infrastructure that supported us in the 20th century is crumpling rapidly. Every crisis also creates opportunity and we believe this one calls us to bring transformative learning theory and practice to support leaders in meeting the challenge of increasing interdependence and complexity. The CEOs in the IBM study saw the need for greater ability to work with ambiguity in ways that engage creativity and support innovation. Our belief is that understanding the nature of transformative learning can help leaders see that doing more of the same by focusing on increased controls and hoping for behavioral changes will not create the conditions for people to work together creatively within 21st century organizational systems.

Research Approach

Our paper first reviews the themes that emerged from our research, which included interviews with 14 leaders in business, government, healthcare, and non-profit organizations. We sought a diverse group of leaders and reached out to people we knew could provide insight into this challenge and opportunity. These were people in director level and above positions, in organizations that have a variety of challenges and opportunities, who rely on their working relationships to support their effectiveness as leaders. Participants included five CEOs from high-tech start up, global purchasing, software development, economic development, and public agencies, Director of Women and Children's Services in a major public hospital, Risk Manager for a major bank, Talent Director for a global manufacturing

company, Operations VP for a high-tech manufacturing company, and others. These are women and men between the ages of 30-65 that represent a mix of cultural backgrounds.

Our approach to the research was to craft a conversation grounded in Habermas' (1985) four domains of communicative competence. Together we sought new understanding of the challenge of working with complexity through a learning conversation that was grounded in mutual comprehension, shared values, truthfulness, and trust. The purpose of the conversation was to create an opportunity for both the researcher and participant to experience what Gadamer (1993) termed a fusion of horizons, or an expanded horizon of understanding for these leaders, for us, and for those with whom we will share this work. We wanted to learn more about how these leaders are experiencing complexity and how it is changing their understanding of themselves as leaders, their role in the organization and their relationships with those with whom they work. We also hoped to create a space for their critical and appreciative reflection on their situation in a way that would bring greater meaning to them and support their transformative learning journey. Brookfield (in Mezirow & Associates, 2000), describes the purpose of critical reflection as "making explicit and analyzing that which was previously implicit and uncritically accepted" (p. 131). Through critical reflection these leaders were able to consider the beliefs and assumptions that informed their way of working and how those were changing through this encounter with complexity. At the same time, we sought to enable them to appreciate the importance of the work they are doing to support their leadership role and to create the conditions for others to meet this challenge.

Research Findings

While these leaders had varying degrees of understanding of complexity, systems, transformative learning, and organizational transformation theory, they all had an awareness that they were working in social and organizational systems that required them to connect the interrelated parts and help others see the interrelated nature of their work. In all cases, these leaders were able to associate their experience of complexity with changes in their effectiveness as leaders. Many of these leaders described their experience in working within complexity as both stressful due to the many pressures and challenges, and also exhilarating. Many described the reality of working within a space of ambiguity where they were not sure what they might encounter at any given moment. One leader noted that "you need to be ready to be thrown into an urgent situation at any moment" and stressed the importance of helping people prepare to be effective in those unplanned situations.

Different stages of awareness, different levels of understanding, and different energy supported some leaders in experiencing the increasing complexity as exhilarating, while at the same time demanding. Some leaders were clearly not thriving on the complexity they were experiencing and described the need to cope through creating greater separation between their work and non-work life and focusing on providing the needed comfort away from work. Many described their need to strengthen their relationships to both support others in working in this complex environment and to gain the support they needed to ensure their leadership effectiveness. Others spoke about the importance of making better connections between people and technology.

An important finding that emerged from the research was the extent to which organizational conditions and culture make a difference in leaders' experiences and ability to change their way of being in their leadership role. Some of these leaders felt they had significant influence in changing the cultural conditions and others did not. Those who were working to create change recognized they were in new territory that placed them in a vulnerable position as they tried to foster transformative change on the individual, team and organizational levels.

A strong theme involved the need for more voices, improved communication, and trusting relationships that enable people to take risks, make mistakes, and learn from failure as well as success. Important to many of these leaders was their ability to surface and engage diverse perspectives, recognizing that unless differences could be addressed, the creativity, innovation, and collaboration necessary to succeed in this environment could not occur. As one participant noted, "we need a culture that allows for challenge". Important within this culture of challenge is that alignment is achieved, and fairly quickly. One participant noted:

> *"I strive to work with the team, connect the dots, and create alignment. It's not only the people who work for me—it's my peers and superiors as well. The most important piece in a group of people is that we all have to be in synch—in synch about the issues, the root causes, and the fix."*

All of these leaders clearly see that they are working within and across organizational systems that are interrelated and require them to think and act systemically. And while some of the leaders still rely on the hierarchy as an important aspect of getting things done, others expressed the need to break down some of the hierarchy, especially when it reinforces power distance that strains relationships and communication. These leaders get their power through relationships and recognize that strong and trusting relationships enable them to take risks that support transformative change. All of them recognized the need to lean into complexity rather than resist it as they know it is not going away. One leader noted:

> *"I have a lot of faith in complexity as an organic movement. I believe that the forces that happen are happening for a reason and are important. I know it is bigger than me and I trust it… It is hard and at the same time, I feel this is a very important time in our history. I am excited about the role I can play. That gets me up every day, smiling, and thinking about the possibilities. I try to stay aware of the impact of stress on me and work with that."*

These leaders are taking responsibility and accountability for creating the conditions for transformative learning and change in their workplaces. Some are actively engaged in learning more about the nature of complexity, systems, and new approaches to leadership. Many saw the need to increase their awareness of the forces and dynamics at play, move from power to supportive relationships, place greater reliance on collaboration, and encourage the process of challenging prevailing beliefs and practices. All of these potentially transformative changes require some degree of shift in their own and others' meaning schemes.

The theory and practice of transformative learning can provide important understanding to support their personal development and provide them with new approaches to work within their organizations. The remainder of this paper is our attempt to connect the dots between this theory and practice and the transformative change that is needed to work in a more complex world.

Relevance of Transformative Learning Theory to Leaders' Experiences

Mezirow (1990) defined the purpose of transformative learning as shifting meaning schemes and perspectives. While many of us have worked for years to support transformative change in organizations with some movement in this regard, radical transformation away from rigid hierarchies and functional silos has not yet taken place in many organizations. Organizations remain stuck in old patterns of structure and process and leaders have not yet developed the capacity to question the underlying assumptions that keep them stuck. As Brookfield (in Mezirow, Taylor, and Associates, 2009) points out, organizational leaders need to develop greater capacity for critical reflection and analysis both to recognize their agency and to challenge and change the underlying theories and practices that are present in the embedded power structures that limit human connectedness and full participation.

The increased challenges of living and working in a complex world creates the need for leaders in all types of organizations to create new understanding of the nature of their roles and responsibilities and how they engage in relationships with all who are interconnected through the organization. Our research showed that the challenge of meeting the systemic demands of complexity is creating a greater need for leaders to reach out and seek the support of others and in return recognize how critical their support is to helping others work in this increasingly complex environment. One leader noted "

"Previously I held people issues and technical issues as separate entities. Now I see that they are interconnected. I have to have the right people doing the right things with the right tools. I need to know people deeply, be involved in their challenges, and aware of how they are responding and what is happening with them."

Other leaders noted the importance of engaging diverse voices to support understanding the various aspects that create complex situations and the challenges of helping people work with different perspectives. One leader shared how he experiences people differently within the context of the complexity that surrounds their organization.

"The most complex is the people aspect. I believe that each person is a sacred mystery in and of themselves – let alone all the complexity that surrounds and comes with each one of them. I have to ask myself: Do I choose to embrace and accept the mystery of this person? Or, do I manipulate him or her to what I want? I'm an introverted leader, and leaning into the mystery of an individual is both fun and a challenge for me."

One can see in this quote that a shift in meaning schemes took place as this leader recognized the importance of experiencing others in a deep and meaningful way, as people who are experiencing similar challenges and likely hold similar aspirations. This way of being in relationship as a leader is quite different than the more traditional perspective of working with human resources, which this leader recognizes as a manipulative approach. While it was not the purpose of this study, future research could delve deeper into the experiences of leaders who have made a shift in meaning schemes to understand what supported them in doing so. New understanding that is emerging through brain science and mindfulness practices may also support leaders in transforming their meaning schemes and a connection of this research to those emerging areas is explored in a paper by Gaffney and Moore, available in the 2011 TL conference proceedings.

These leaders saw the need to develop the capacity of those who work with them to understand and work with complexity. This involves educating people about the interrelated dynamics at play and developing their ability to hold the tension that is created when one enters the space of unknowing and ambiguity. One leader described how he was instrumental in helping the organization move from functional silos to action learning teams. He noted the importance of developing trustful relations that could support open and honest communication.

We have established weekly meetings. We talk about life for the first half hour so that we can get to know each other. Then we talk about what we need from each other. We encourage people to be honest and lay it out respectfully. We tell them to trust the process. The focus is on open communication – say what you need to say. We point out to each other the problems we were experiencing with each other's teams. They may tell me problems with my team and I need to not respond defensively, but see it as an opportunity to improve.

What we see reflected in the above statement is a learning-centered approach that asks leaders and those who work with them to engage in trusting and truthful relationships in ways that expect reduced power difference and greater vulnerability and trust. Leaders need to model this way of being in relationship and create a safe space for others to engage with

them. Many of these leaders described the importance of making sure they were communicating often, with transparency, encouragement and trust.

The conditions leaders described as needed in today's complex work environment focused on creating a space where people can be comfortable with not knowing, taking risks, seeking support, and working collaboratively in new and creative ways. This is to a great degree the environment that Peter Senge (1990) envisioned as a learning organization, through which the disciplines of personal mastery, mental models, shared vision, team learning, and systems thinking, called for transformative learning and change in organizations. Although a number of organizations have used the learning organization framework to create new cultures which support greater engagement, creativity, and innovation, the practice of organizational learning has been limited by a lack of understanding of transformative learning.

Transformative Learning as a Collective Endeavor

Transformative learning happens through an encounter with the other, creating a disorienting dilemma when the encounter does not fit into our existing meaning schemes. For these leaders, complexity is "the other" and their need to engage in new ways, with new understanding, new language, and new actions presents a disorienting dilemma, as it is easier to rely on that which is known and comfortable. Organizations with their embedded power structures are not safe spaces for transformative learning. Leaders tend to overly rely on instrumental learning with a primary focus on the individual's role as a leader. Complexity, in our opinion, requires shared leadership, which has at its core communicative learning. The shift to communicative learning in organizations can have a significant effect and support new ways of working together to foster Senge's (1990) concept of team learning which centers on critical reflection, dialogic communication and a shift in meaning schemes. How can leaders create that safe space for transformative learning for themselves and others?

The importance of relationships emerged through our conversations. All of these leaders were fully aware that the nature of their relationships had changed and felt that this was a place where continuous attention and learning was needed. Much of their effort was devoted to shifting their relationships and supporting others in doing so. As one leader noted:

> "We appreciate, as a team, how important it is for us to take the time to understand each other. Peer relationships are the biggest challenge we continue to face. And, we consciously work on it. It's like a good marriage. It works sometimes and sometimes it doesn't work as well – even when you're working hard at making it work! Peer relationships require a big sacrifice on everyone's part. It's all about energy. Why should I expend my energy to worry, or think about, or care about my peers and their issues? Everyone needs to first understand that everything is interconnected. What affects others has an effect on me and the whole organization in some way. Our work on relationships is never done."

Many of these leaders spoke to their ways of collaborating with their peers and reaching across the traditional silos to better understand and connect with others who hold different perspectives on the work. One leader spoke about how she helps others work with difference and the conflict that can arise from it. She has some background in transformative learning theory and practice and recognizes how it helps her create a space for transformative learning.

> "I can help others enhance their relationships and help people understand how and why difference exists and conflict results. I try to think about the assumptions people are holding and conflicts they are having and try to help individuals and groups bring those out. I do this in the many meetings I facilitate each week. I help people bring up assumptions, question them, and design new assumptions."

In working with complexity, leaders are challenged to move people from blame and avoidance to patterns that support collaboration. Collaboration is a dynamic system that requires a focus on strengthening relationships to enable increased risk taking and trust and open the space for inquiry and dialogue. Participation within this collaborative space enables the creativity of new ideas that lead to innovation and change.

As leaders learn to embrace the unknown and lean into complexity, they can develop new capabilities to lead transformative change in their organizations and support the development of transformative learning in others. This opportunity to infuse transformative learning as a way to work with complexity can have significant influence in creating organizations where people thrive and work together in just and ethical ways. These are the types of organizations we need to create a more sustainable world.

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Embodying a Covenant of Caring:
Transforming Practices and Paradigms in Adult Leadership Education

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*No (person) can reveal to you aught but that which
already lies half asleep in the dawning of your knowledge.
The teacher who walks in the shadow of the temple, among (her) followers,
gives not of (her) wisdom but rather of (her) faith and (her) lovingness.
If (she) is indeed wise (she) does not bid you enter the house of (her) wisdom,
but rather leads you to the threshold of your own mind.*
Kahlil Gibran**,** *The Prophet*

Abstract: The authors propose an innovative pedagogical practice of leadership education embodied in a "covenant of caring" which fosters learning environments where consciousness is expanded, leadership paradigms evolve and way-of-being is transformed in both students and teachers.

There was never a time throughout this course when I did not feel important or that my opinion mattered and the way I interact with society and those I work with somehow had an impact on the world. My classmates were open and honest during conversations, which allowed me to be the same. Before this class, I never had a chance to pour out my feelings in a classroom setting. Everyone's personal experiences and views about leadership opened my eyes to learn the true meaning of what it is to be a leader. I am so grateful you were able to open doors I never knew existed. This has been the best class I've taken in my academic career. It really impacted my life. (Leadership Development Student, HNU, 2011)

As leadership educators at two private institutions of higher education on the east and west coasts of the United States, our respective research studies in holistic and integral leadership transformed our lives, our leadership paradigms and professional practices. What we learned led us to ask: *How might we model what we teach in a way that inspires our students to make a positive difference in a world in desperate need of good leadership?* And *What practices can we utilize in our classrooms that lead to changes in ways-of-being that exemplify effective leadership?* The innovative ways in which we conduct our leadership classes grew from these questions. We now place as much emphasis on way-of-being, or how one "shows up" as a leader, as on skill-building; on developing wisdom as on gaining knowledge; and on developing somatic, spiritual, emotional and relational awareness as on developing the mind.

In this paper, we discuss a transformational path that supports the development of shifts in consciousness that help develop new paradigm leaders in our classes. At the core of our practice is modeling a way-of-being that is caring and based on mutuality, authenticity and appreciation; that honors diversity of "ways of knowing;" that is holistic, integral and reflective; and cultivates self-awareness, courage and resilience to deal effectively with the crises we face as individuals, in the organizations we serve and in the larger world community.

There are several core theories that inform our work and practices in the classroom that guide our work (Mankey, 2007; Stoneham, Weger & Rocco, 2006; Stoneham, 2009). These theories include: Transformative Learning and Education, Appreciative Inquiry and Integral Philosophy. From the Transformative Learning and Education fields, we utilize a number of learning interventions including critical reflection, disorienting dilemmas, multiple ways-of-knowing, and communicative and emancipatory learning (Mezirow, 1991, 2000, 2003; Yorks & Kasl, 2002, 2006; Yoshida, Geller & Schapiro, 2009). From the field of Appreciative Inquiry, we utilize appreciative interviews and focus on leveraging strengths (Cooperrider & Whitney, 2000). From the field of Integral Philosophy, we expose students to holistic models of learning and development that help expand consciousness and worldview (Chaudhuri, 1977; Flaherty, 1999; McIntosh, 2007; Wilber, 2000). These core theories inform additional practices we use in our classrooms which are described in the experiential session and paper entitled, "Epistemology of Self: Transforming Leadership Education" in these proceedings (Mankey & Stoneham, 2011).

Inspiring New Paradigms of Leadership through Adult Education

David Kirby, Management Professor at the University of Surrey posited most MBA programs fall short at teaching students how to be good leaders. As educators, we teach students the functional skills of management, but fail to teach how to lead because we continue to teach from a paradigm that does not keep pace with what today's leaders need to lead change (Kirby, 2007, p.2). As adult leadership educators, we share Kirby's view: the world would benefit from aspiring leaders who have developed a new paradigm of leadership and are prepared to address the crises we face in different ways. To accomplish this, we believe our role as educators is to offer and embody strategies and practices that foster paradigmatic shifts in consciousness and ways-of-being of those we teach and guide.

More than thirty years ago, Integral Philosopher Haridas Chaudhuri noted until we transform our inner consciousness, we cannot expect to see changes in the outer world (1977). We believe the greatest leverage point for leadership is transforming self and self-as-leader. This task begins by creating teaching environments that support the work of inner transformation. It has been our experience that students are yearning for greater depth and meaning than is available in many current leadership curricula. Skill building is important, but alone inadequate to prepare aspiring leaders to successfully address the complex challenges of our global society. As educators, we have been taught to develop the mind. And historically in the academy, supporting the development of "other" aspects of intelligence has been uncomfortable, if not off limits. By fostering "whole person" learning, we seek to inspire a balance between "doing" and "being" in leadership students in our academic programs.

Embodying a Covenant of Caring

Our pedagogy and practices in our classrooms are anchored in what we call a "covenant of caring" in which we seek to emulate what we espouse - however imperfectly - through interactions with our students. We believe in order to be effective change agents in the lives of those we teach, we must embody a way-of-being that invites our students to courageously enter "the house of their own wisdom" (Gibran, p. 56). In order to facilitate deep change (Quinn, 1996, 2004), we create learning environments predicated on caring, authenticity, and mutual respect where students are invited to engage reflectively with themselves, with fellow students, and with us as guides and teachers in meaningful ways.

Education scholar Nel Noddings posits that caring relations are the foundation of effective teaching relationships. She notes that when we demonstrate caring as teachers, we build trust with our students which allows for greater receptivity of what we have to offer.

Secondly, as we engage with our students, we learn more about their needs and the gifts and talents they possess. And finally, as we learn more about how best to help them, we are inspired to enhance our own levels of competence to meet their needs most effectively. (Noddings, 2005). This creates a reciprocal relationship in which both student and teacher are enriched as they learn from one another.

Sharing our own missteps and triumphs as leaders with our students requires courage because we make ourselves vulnerable. It also shifts the power dynamic in our classrooms. We cease occupying the traditional roles of teacher as expert and student as novice, and instead create a field of mutual learning that welcomes our students' wisdom and experience into the relationship. Through embodying authenticity and vulnerability as teachers, we create classroom environments that promote caring, mutual respect and confidentiality so our students feel safe to explore new ways-of-being.

We consciously seek to create these conditions in two primary ways. First, we help our students explore and reconnect with all of the intelligences available to him or her, including cognitive, relational, emotional, spiritual and somatic (Stoneham, Weger and Rocco, 2006). This holistic and individually-tailored approach to understanding the self as the primary instrument of leadership provides a more expansive frame with which to view one's power and potential as a leader and a human being. As students begin envisioning their personhood through a more holistic frame, they become more authentic and empowered to engage more fully with the world. One of Donna's MBA students described the expanded perspective she gained as a result of assuming a more holistic view of her life and leadership:

> *"What is different now about my way of leading is I have realized there is no difference between the 'me' at work and the 'me' at home. Realizing I am the same person no matter where I am was an extremely profound experience. Comprehending that both my negative and positive attributes affect not only my work life, but also my personal life was a huge wake-up call. The same impatience and negative attitude I had at work was the same attitude I had at home. Looking at myself as one person instead of two different people helps keep me focused."*

Second, the practices and activities we use are focused on transforming our students' consciousness and way-of-being in the world by shifting their "frames of reference" in ways that open and expand the repertoire of possibilities in their lives and leadership. According to Jack Mezirow (2003, p. 59):

> *Transformative learning is learning that transforms problematic frames of reference—sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets) —to make them more inclusive, discriminating, open, reflective, and emotionally able to change. Such frames of reference are better than others because they are likely to generate beliefs and opinions that will prove more true or justified to guide actions.*

One of our students shared her expanded frame of reference as a result of her learning:

> *"This course has increased my self-awareness and made me more authentic. The readings, exercises, self-reflection, coaching and discussions in class have made me realize I have a need for deep change. I have learned the foundation of leadership is 'who we are' and in order to transform others through my leadership, I first need to transform myself or 'who I am.' As my awareness increases, I reach new levels of authenticity and feel empowered to create and use new patterns of influence in my leadership at work and at home. Tapping into a powerful inner resource has essentially given me a "new voice." The small actions I have learned and applied have shown me that when you become open, honest, trustworthy and vulnerable with people, they will actually return it. Taking action on my discoveries through self-*

reflection has led me to behave differently. I am enlarging my 'best self.'" (Leadership Development Student, HNU, 2011).

We posit that a key to facilitating our students' willingness to shift their own "frames of reference" is the way-of-being we emulate as teachers in the classroom. Just as the instrument of leadership is the self, so is it the instrument of teaching. Embodying such qualities as curiosity, non-judgment, humor, transparency, presence, compassion, honesty, deep listening, appreciation, respect, openness to differing points of view and demonstrating care for the whole of our students' lives, allows them *and us* to enter the experience of learning less guarded and more open. As our students share their personal journeys of burgeoning self-awareness, they also coach and help one another, creating yet another mutual and reciprocal relationship and covenant of caring. As one of our students said in her final paper:

"When writing my first paper for this class, I found it difficult to express my feelings and actually write about who I am and what makes me a leader. Now, I can sit here comfortably and write this paper on my own without the help and input of my friends trying to help explain to me who I am. I thank my classmates and professor for creating a space in the class where I could be vulnerable and tune into my own thoughts and feelings." (Leadership Development Student, HNU, 2011)

This student's comment highlights the sense of safety we strive to create in our classrooms. This "safety zone" is fostered when as teachers we intervene appropriately when we notice a student is engaging in a behavior that is potentially hurtful to another. Likewise, safety is created when we are open about our own foibles. For instance, when discussing emotional intelligence in one of our classes, Donna shared with her class how she had demonstrated a complete lack of emotional intelligence in a recent encounter with a customer service representative when she was frustrated and lashed out in anger. This admonition provided a robust teaching moment that engendered a rich conversation amongst her students about how to effectively manage one's moods and make amends when we are unskillful in interactions with others.

In order to embody a covenant of caring in our classrooms, we have discovered that in order to be effective transformation agents in our students' lives, we must actively engage in our own development. To teach our students the merits of self-care, we have to engage in our own self-care practices. In teaching students about balancing leadership dichotomies such as inquiry with advocacy, excellence with stewardship, empowerment with accountability, and inclusiveness with decisiveness, we must remain curious and open, even when we feel compelled by a particular point of view. In our attempts to model staying centered in the midst of conflict, we strive to remain centered when our own paradigms or values are questioned by our students.

To promote learning and embody our beliefs, we both maintain regular meditation and self-care practices and we engage in frequent journal writing and reflection. We never ask our students to engage in practices we are unwilling to do ourselves, nor do we invoke our beliefs on them. We encourage students to adopt what resonates with them and to be personally accountable for their decisions. Adult educators Yorks and Kasl (2006) speak about the importance of "being fully present" in our relationships with our students, while also being grounded in our own "multiple ways of knowing" (p. 8). This covenant of caring we create is a two-way street we strive to maintain with deep commitments to our own on-going development.

Integration of Practice and Theory

We often hear from students, "I have never been in a class like this before." Initially, our approach to whole-person learning and deepening self-awareness can be challenging to

our students because it is a different model than is customary, particularly in MBA programs. Students are accustomed to studying and seeking to emulate other leadership exemplars, so they may feel adrift when the focus shifts to discovering their own authentic voice as a leader. Our belief is this discomfort occurs because so many classes in higher education are focused on what John Heron calls "propositional learning" which he defines as "acquiring knowledge stated in propositions through the exercise of the intellect" (1992, p. 224). Our classes support students in learning how to integrate theory and practice in ways that help them discover and begin to embody the leader who lives within. Using an action learning model in which a new theoretical concept grounds action and action is followed by reflection in ever-repeating cycles, students build new habit patterns that become engrained in who they are.

We frame the practices we use in our classroom as the "way-of-doing," or activities that foster opportunities for our students to explore and *live into* new ways-of-being and thinking as leaders and human beings. As previously noted, the practices we utilize in our classrooms are grounded in two criteria. First they are integral and holistic and thus create "whole person" learning. Second they create the frame for transformative learning by building capacity for greater openness, inclusivity, reflection, discrimination, and emotional (Mezirow, 2003) *as well as spiritual, somatic and relational* shifts. We have included a list of the practices and texts we utilize in our classes in our paper, "Epistemology of Self," contained in these proceedings.

Conclusion

"This class has given me so much confidence as a leader. My understanding of what a leader is has really changed. Before this class, I defined leadership as having a certain role you are given and living up to that expectation. I have now defined leadership for myself. It is more personal. Now I see leadership an art, something you paint on that is forever changing. I have practiced the tools and coaching to help my leadership skills grow during this course, and have become a new person. One of the things I said in my first paper is that I wanted to know a leadership style. I was so stuck on finding a style that I forgot I could create my own! By creating my own leadership, I can figure out things that work for me and the people I am working with." (MBA Student HNU, 2011)

As this student stated so eloquently, as leaders (and educators), we are the instruments of our craft and the impact we make in the world is only as effective as we fashion that instrument to be. When we have the courage to be authentic and vulnerable; to demonstrate care, concern and respect for the whole of our student's lives; to do the on-going work of development in our own lives in the service of those we lead; and when we offer our whole selves as guides to accompany those we teach over the threshold to their own wisdom, remarkable changes occur in our student's lives in a short span of time. Our classes last three to four hours over seven or eight weeks, so in the grand scheme of their lives, the time we are blessed to share with our students is brief. Despite its' brevity, our time together is meaningful beyond measure.

To paraphrase Mother Teresa, our job is not to do great things, only small things with great love. When the power of love overcomes the love of power (Gladstone) amazing things can happen. May all of our classrooms be places where covenants of caring create bridges for transformation in our students' lives as well as our own. May compassion take root so as educators, leaders, and students we will all be inspired to contribute our gifts in a world so ripe for healing.

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Transformative Learning Theory: Review of Research 2006-2011

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Abstract: This paper reviews the current research literature on transformative learning from 2006-2011. Including general trends, the review offers a thematic analysis of the literature discussing the implications of multiple theoretical frameworks, cross-cultural perspectives of TL, the growing significance of relationships and the fostering of transformative learning.

Introduction

Looking back at several past reviews of transformative learning (e.g., Taylor, 1997, 2000, 2007) they reveal a theory that has been constantly evolving. Reviews have found a growing recognition of: the role of context; the varied nature of the catalyst process, the importance of extra-rational ways of knowing, the significance of difference, the role of relationships, and an increase in research on fostering transformative learning. In addition, other theoretical conceptions of transformative learning beyond Mezirow's conception (e.g., Boyd & Meyers, 1988; Cranton, 2006; Freire, 1984: Kegan, 2000; O'Sullivan, 1999; Tisdell, 2003) are being explored. Despite the new understanding, these reviews, although helpful in accomplishing much of what is essential to synthesizing current research there also have been some negative consequences. To some extent the reviews have been given too much weight, and the individual studies on which the reviews are based are rarely critiqued and discussed by scholars when establishing a rationale for further research. It is as if these reviews have reported all the published literature, inclusive of all the findings from each study, and therefore they are the final interpretation of the present state of research about TL, without recognizing the limitations of a review in capturing what is published.

To address this concern and others, this review will: a) provide an overview of trends about TL since 2006; b) within the different sections of the review exemplar studies of transformative learning will be highlighted that warrant greater discussion, hopefully encouraging their dissemination and providing models for further research; c) analyze research that has used other theoretical conceptions of transformative learning (e.g., Boyd, Dirkx, O'Sullivan, Freire, Tisdell, Kegan, Cranton; and d) and discuss new findings and suggest further research. Identifying the literature for this review involved searching multiple databases (ERIC, Proquest, Medline, SAGE, CINAHL) both nationally and internationally. Criteria for selection included: research published between 2006 and 2011 that used TL as its primary theoretical framework (e.g., Freire, Kegan, Mezirow, O'Sullivan, Tisdell, Cranton, Boyd); and had a methodology section and had findings that made a contribution to the study of TL. As a result 40 studies were included in this review.

Methodologies and General Trends

Methodologically, the research designs employed predominantly qualitative methods although with greater specificity in the type design, such as action/teacher research (Goolah, 2007b; Jaruszewicz, 2006; Walton, 2010), narrative inquiry (Boyer, Maher & Kirkman, 2006; Coleey, 2007; Cranton & Wright, 2008; Jokikokko, 2009; Nohl, 2009), autoethnography (Boyd, 2008); and case study (Goulah, 2007a; Hodge, 2010; Sandlin & Bey, 2006; Sands & Tennant, 2010; Sims & Sinclair, 2008). The designs have expanded to include mixed-methods (Forrester, Motteram & Bangxiang, 2007; Glisczinski, 2007; Hanson, 2010;

King, 2009; Ntiri & Stewart, 2009), and exclusively surveys (Brock, 2010; Morris & Faulk, 2007; Stevens, Gerber, & Hendra, 2010). Other trends include an interdisciplinary approach, from the fields of agriculture (Kerton & Sinclair, 2010; Sims & Sinclair, 2008; Tarnoczi, 2011), archeology (Sandlin & Bey, 2006), religious studies (Clare, 2006), healthcare (King, 2009; Ntiri & Stewart 2010; Rush, 2008), critical media literacy (Tisdell, 2008), spirituality (Chin, 2006). A growing number of studies are outside of the formal education classroom (workshops, workplace, technology environments, non-formal groups, high school) although studies in formal classrooms still dominate (Boyer, Maher, & Kirkman, 2006; Choy, 2009). There is also an interest in a particular type of adult learners (e.g., ESL, ABE, nursing, teacher education, business students, older adults) although little attention is given to what might be unique about their TL experience.

Multiple Theoretical Frameworks

There is a growing use of other theoretical lenses, beyond Mezirow's conception of TL because the dominant conception (e.g., Mezirow) does not adequately capture the assumptions on which the study was based (e.g. Chin, 2006; Sandlin & Bey, 2006). These lenses include: a) the work of Boyd, Dirkx, Kegan, Tisdell, O'Sullivan, Freire, Dewey, Mead, Vygotsky; b) specific theoretical perspectives such as Africentrism, critical, transpersonal, and grief theory; and c) as well a new lens (e.g., The Contextualized Model of Adult Learning, King, 2008). Even with the inclusion of other theoretical perspectives, with seemingly divergent underlying assumptions about the nature of TL, studies often overlook the inherent tensions or how one theory possibly complimented the inadequacy of the other, as if, together they possibly represent an integral model of TL (e.g., Brown, 2006; Hanson, 2010; King, 2009; Magro & Polyzoi, 2009). Furthermore, when the theories were engaged there is a tendency to be too deterministic; where the data seems to fit easily, and unquestionably supportive of TL, overlooking substantive theoretical analysis. Despite these shortcomings, there are a few studies that offer some promising theoretical insight (e.g., Clare, 2006; Nohls, 2009). Implicit in this discussion is that the field has barely scratched the surface in engaging in-depth theoretical analysis of multiple theoretical perspectives of TL.

Cross-Cultural Research

As previously discussed in the overview there has been an increase in cross-cultural research involving transformative learning. Using this theme broadly, these studies explored cross-cultural experiences: a) among refugees from war-torn countries (Magro,& Polyzoi, 2009), women and leadership (Madsen, 2009) and archeologists (Sandlin & Bey, 2006); b) in language and teacher education (Hamza, 2010; Goulah, 2007b; Jokikokko, 2009; Mwebi & Brigham, 2009), E-learning environments (Forrester, Mottermam & Bangxiang, 2006); occupational therapy education (Velde, Wittman & Mott, 2007), and agricultural development (Sims & Sinclair, 2008); and c) within countries such as Botswana, Japan, Canada, Costa Rica, Mexico, Sweden, Greece, United Arab Emirates, United Kingdom, China, Arab countries of the Gulf region, and Finland. The predominant purpose for using TL was theoretically it offered a lens that helped explained intercultural learning and professional development in the context of a cross-cultural experience. Despite this incredibly rich opportunity for exploring cultural differences and TL, among for example, Chinese and Finish educators, refugees from Greece or within particular international settings such the United Arab Emirates or Africa only two studies explicitly make this apart of their research focus (e.g., Merriam & Netsane, 2008; Sims & Sinclair, 2008).

Growing Significance of Relationships

The role of relationships is continually seen as significant in the process of a transformation. Seven studies were identified revealing a variety of issues associated with transformative learning and relationships. They include issues such as: the inadequacy of personal relationships in shaping a larger social vision (Sandlin & Bey, 2006); a role of joint leadership (Wilhelmson, 2006b); the repositioning of relationships (Sands & Tennant, 2010); significant others when learning interculturally (Jokikokko, 2009); learning companions (Cranton & Wright, 2008); social recognition (Nohls, 2009), social accountability (Chin, 2006), and a collective transformation (Wilhelmson, 2006a, 2006b). Of significance Sands and Tennant's (2010) study explored TL in the context of suicide bereavement drawing on the "new wave of grief theory" (p. 101). They found that a transformation involved a repositioning of relationships among the bereaved "with the deceased, the self and others" (p. 116). This raised questions about what kinds of relationships foster TL, but also "how our relationships changed, modified, reframed, or recast as a result of transformative learning?"(p. 116). Relationships also provide insight into the importance of social acceptance by peers as significant for the transformative process, based on the assumption that supportive reactions by peers lend more relevance to the transformation (Nolhs, 2009).

Fostering Transformative Learning

Research focusing on the practice of fostering transformative learning continues to get the most attention and also provides support for major assumptions associated with Mezirow's perspective of practice, such as building on life experiences, creating a safe and inclusive learning environment, and focusing on the individual learner's needs, although the research does not expand the current understanding or question/test the validity of these assumptions. Most apparent is that there is not a standard approach to fostering TL, and it is important to be aware of individual differences and contextual influences. Second, is the emphasis for multidimensional ways of learning, whole person learning, and/or multiple ways of knowing when designing strategies to foster TL. Despite this emphasis these descriptors are often not adequately defined and are used interchangeably as if they share similar assumptions about learning, and apply to any combination of the following concepts: cognitive or rational processes, affect/emotions, creativity and/or expressive ways of knowing, pleasure, kinesthetic learning, and individual and collaborative learning experiences (e.g., Boyer, Maher & Kirkman, 2006; Fetherston & Kelly, 2007, Ntiri & Stewart, 2009; Yorks & Kasl, 2006). An interesting finding was revealed in Tisdell's (2008) cross-case analysis in critical media literacy which found that the "pleasure" of watching television or movies has the ability to facilitate transformative learning by drawing the learner into new experiences. This insight should prompt further research about related concepts such as play and humor, for example, as a means to fostering transformative learning. In addition, other questions remain, such as what is the relationship of apathy and low motivation to fostering TL, how is it best to address these concerns and what is the role of positive life experiences when fostering of TL?

Discussion and Implications

Overall, it is particularly amazing the ever-increasing number of studies that engage TL as their theoretical framework. Most significant is how the theory is seen as means to frame pedagogy, with explicit practices for fostering critical reflection, self-efficacy, and an overall constructivist approach to teaching. In addition, is the growing interest from other disciplines other than adult education, predominantly scholars who are looking for a theoretical lens to help make sense of adult learning and a guide for practice within a particular context? Other trends include a growing sophistication in qualitative research

designs and some efforts at quantifying transformative learning. Despite this ever growing interest, much of the research is redundant, does not adequately review and build upon prior research, and does not satisfactorily engage in in-depth theoretical analysis of findings. Although, amongst this redundancy, there are new insights about transformative learning that deserve further discussion.

One area of particular interest is the social nature of transformative learning theory explored through the lens of "social recognition" (Nohl, 2006) and "social accountability" (Chin, 2006). It seems that social acceptance, acknowledgement, and possibly appreciation by others' peers is important to the transformative process. This builds on previous work that when a student who is engaged in a transformation the social context of the learning is likely to play significant role in the process (Berger, 2004). The role of the "social" context in transformative learning is further brought to light by the construct "social accountability," which recognizes the purpose behind the transformation, the "how, from what, by whom, and for what" an individual's identity is re-constructed (Castells, cited in Chin, 2006, p. 41). This implies that transformative learning is located at the intersection of the personal and social, indicating a reciprocal process (Scott, 2003), both a product of others (social recognition, relationships) and personal change inclusive of a greater sense of responsibility for and about others (social accountability). These insights move the unit of analysis beyond the individual and extend it to include the social context where learning takes place.

Another area of discussion is the issue of engaging multiple theoretical perspectives of transformative learning. As previously discussed this is a growing phenomenon, seemly based on the premise that Mezirow's conception of TL is not adequate in capturing particular constructs (e.g., spirituality, power). However, these multiple frameworks cannot be used arbitrarily in relationship to each other, because some have different unit of analyses and (individual vs. social) and foreground different constructs in the transformative process. If contradictory frameworks are used, then these inherent tensions need to be discussed and how they are addressed in the study. Furthermore, to promote substantive theoretical analysis in relationship to the findings and avoid a deterministic approach it behooves researchers to let the findings speak for themselves, possibly using a grounded theory approach to data analysis (e.g., Merriam, 2009). Once the categories are solidly developed then engage them in a theoretical analysis with transformative learning theory.

A third discussion point involves research about the practice of fostering transformative learning, which indicates that it is not a one size fits all approach, due to wide range of contexts (settings, disciplines) and strategies reported by researchers. This evolving eclectic approach to TL has significant implications for the practice of fostering transformative learning. It also questions the inherent assumption of learner-centered teaching and other assumptions long associated with TL (Taylor, 2009). Another outcome of the diversity of settings and approaches has been the emergence of terminology (e.g., other ways of knowing, whole person, expressive ways of learning, and multidimensional ways of knowing) that often lack clarity and consistency about what they mean and how they are captured or measured. Without clarification it becomes very difficult to assess both the outcome of transformative learning and what practices have contributed to those outcomes. It is imperative that researchers adequately define terms within the context of their research, substantiate them from a particular theoretical perspective, and also explore how the term(s) has been defined historically. This approach allows for consistency of language within the field of transformative learning theory and will aid in the refinement of the theory.

So where does the future research go from here. First, we suggest to begin by approaching the use of literature reviews about TL differently, using them less for drawing definitive conclusions about TL, and more as a tool to identify exemplar studies in the field. It will be these exemplar studies that will provide a model for more substantive research.

Secondly, some researchers might want to return to their original data on TL and reengage in more substantive theoretical analysis of their findings. In other words it is not about exploring new questions, it is about exploring more in-depth the data that we already have. Third, a general list of areas that need exploration, beyond what has already been discussed in this paper, are the ecological validity of fostering TL, the reciprocal nature of TL both in formal settings and every day life, and the role of learners in the fostering of transformative learning.

Conclusion

As research on transformative learning theory becomes more ubiquitous in adult education, it is imperative that scholars take a more critical stance about its quality and significance. Without a critical approach, the theory becomes diluted and stagnant and potentially loosely its viability at broadening the understanding of the process and pedagogy of transformative learning.

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Project "Locality in Action": A Learning Community in Crete Facilitates Adult Education through Practice and Transformation

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Abstract: This presentation refers to the case of a learning course through practice community. Analysing the data of its biographical research is an effort to formulate a case study and strategic plan as it was recorded in the learning diaries of the participants.

The Origin…

The second phase of the joint Project of the Ministries of Education, Culture and the Secretariat for Adult education culminated between 2001 and 2004. This project addressed the needs of Primary educators of Chania. More than 300 educators participated in a hands on training and they were sensitized as regards the need of incorporating the Arts and the Culture in their daily teaching. Four years later a group of interesting educators and individual adult trainers participated in the 3rd International Conference of H.A.E.A (March 14 to March 16, 2008) to present their proposals and networking ideas with the scientific body.

The following year (2009) this group submitted an official proposal for cooperation with the H.A.E.A. In their proposal they described the necessity of founding a *learning group of adult trainers in Crete*. Founding the Self education group in Crete was the causal 'bottom up' initiative to implement the Project 'Locality in Action'**.** This initiative was assisted by Prof. Alexis Kokkos, Head of the Association.

The Project: The Visualization, the Framework, the Orientation of the Project and the Strategy

The project 'Locality in action' functioned as an open learning organization which encouragescommunication and participation in decision making (Argyris & Schon,1978), in dual meaning:

a) volunteering Self Learning Team in a Learning Community which seeks to introduce a novel type of knowledge (1).

b) introduction of a plan of action, making resolutions and solving problems in the 'community' with a long term goal its cohesion and development (N.3369).

The Project 'Locality in action' based on both old and contemporary cases aims to become an educational paradigm which will eventually acquire features related to an educational strategy (2) (Τερεζάκη, 2009a; 2009β; 2010). Its full expression is utilized in its vision in the following quote 'assisting to the specialization and the encouragement of the local trainers'.

There are these three basic frameworks of reference: (a) Education / Educating Adults, (b) Culture and (c) the Community. The orientation of the Project places emphasis in the educational framework and aims to the practice of the skills of both the trainers/trainees so as to transform them initially to *artists of teaching* (3) and later becoming key inspiriting members of their community. Its aim is the creation of a thinking critically community which learns to transform values so as to be civilized and humane (Hutchins, 1970; Jarvis, 2003).

This community focuses on the active type of the training session (e.g., encouragement procedure) of the participants. It entails the undertaking of initiatives in organizing and coordination of the group by its members. It, also, undertakes its networking with other groups and local institutions in cross sector collaborations.

Transformational Learning: A Procedure of Examining-Assessment and Action

The project 'Locality in action' is applied by the 70 members of the learning group as part of their educational training (Wenger, 2009; Alheit, 2009). The aim is to shed light to a spiral of understanding in the framework of a research action (Kemmis, 1999, p. 252). The research conclusions reform the planning of the ever broadening mass of experience and understanding (2010-2013) (Kolb, 1984).

The Project as it is seen by 'the Alchemists'

The analysis of the records of the core self learning group (www.cretaadulteduc.gr, http://cretaadulteduc.gr/blog/?cat=6), shows the main elements which compose the strategic plan. The project refers to comparing between the most significant features of teaching that is the role of the participant's methods and techniques and the research modules which found when the records of the reflection diaries were processed (Bird, 1999; Faulkner, 1999).

The phases of development of the project (4) which were implemented formed a half structured framework in which the data was processed. The thematic analysis mainly the main roles of the participants as well as the way these are related to the essential elements of the educational planning (topic, target population, aims, methodology) (Τερεζάκη, 2010). The methodological approach which was chosen relates to the applied strategy and consists of two modules: (a) a visible module of knowledge (group work); and (b) an indefinite module (sentimental group).

The self reflected and transformational actions took place in both modules. The presentation of the results that follows is structured in three distinct time period: (a) before the visible part/the support seminar; (b) during the action; and (c) after the visible part / the support seminar.

Before the Project: Assigning the Project/ Setting up the Group of Trainers
(team teaching)

During the first meeting of the self-learning group the participants examined the educational needs; the interested members stated their desires and the needs that forced them to join in. Some of them appear below:

"Hard times for the humanity! There is need for the humane citizen not the manager only... a new culture should be sown otherwise there will be severe consequences... you see the young are revolting everywhere [...]" (Prof. Technical University of Crete)

"Adult education is of utmost importance as it refers to those who transfer knowledge, values, sentiments and experiences to children [...]" (Museum educator)

"I am here to meet people from all walks of life! I feel I get empowered!!! Adult education is a life long need...!" (Educator-adult trainer)

"I am charmed by the learning communities. One is never good enough no matter how good one is." (Teacher-teacher trainer).

"I attended the MELINA project which was an adults training project too, I am here because it's a challenge to receive and to offer [...]" (Teacher)

"The most charming element in adult education is that you dual roles as a teacher and a learner" (Adult trainer- Economist)

" [...] I am here because I saw a vision!!!" (Teacher of English)

"I am interested because my job is related to lifelong learning" (Person in charge of KEE)

"I believe that this initiative will provide feedback in the local community, it is also a cultural challenge" (Educator)

"I am here as I experienced the gratitude of an immigrant" (Teacher-volunteer)

The members of the group self assessed their strong and weak points as adult trainers and proposed the following six thematic modules (5) - which they chose to delve into either as trainees or trainers):

a) Places of enculturation

b) Volunteering in the community

c) Arts-Theatre

d) Publication of a scientific magazine

e) Active training/learning of the trainers

f) Information technology

Then, a member of the core group decided to accept the role of being trainer in the first in-service training (6). The 'alchemist trainer' faked ignorance of the subject (Κανάκης, 1990), and asked assistance from those willing to contribute towards the planning of the educational plot of the seminar/workshop and to its implementation in the way of *team teaching*.

At the beginning of the resort session of the trainers, their coordinator (Kasl & Elias, 2006, p. 265) felt the need to get rid of stereotype role of leader-trainer so as to allow members tap their potential. Thus, the participating members had to face own dilemmas and the sense of responsibility just before they undertake their task.

"Initially, I considered adult education as a paid job. Then, when I examined my reasons for being here, I realized that I was pleased with being in a group creating. I weighed both and stack to the latter, the pleasure of group work" (B1).

During the Project: 'Production stage – resort meetings'.

Participants' Roles.

The role of the trainee group of teachers. The group of trainees exercises their self-awareness and goodwill criticism, while the 'alchemists Trainers are eager to value the help of their colleagues and the cohesive element of challenge (we are to stand up for the hard work). Finally, the role of the 'Alchemists' is outlined as self-education, work based on interests, creative anxiety and it is defined as training, educating and as way towards self-actualization:

"*Today I learnt about scores of techniques and the group dynamics that I hadn't come across before. That must be a self learning group. (B2) […] I feel that I am being trained since I had the minimum experience in such training. (A1) […] the journey to our self- actualization as far as learning is considered goes on […]"* (A5)

The actions of the trainees being trained seemed to depend on their degrees of self-realization and self esteem:

"In our last exercise I felt I was more than a facilitator. I felt I encouraged them! (A1) […] In our two initial sessions I realized I was weak and incompetent. It was in the third session that I felt I did do my best" (B3).

The role of the trainees being trained (long term target population). Participation in the seminar helps potential leading educators from the community to stand out. These individuals advise and assess the job done thus they contribute both in the feedback and re-planning of

the current educational strategy and the drawing of the strategic plan of the project 'Locality in action.'

> *"I enjoyed the alternation of the trainers something we could apply in our jobs [...] (1), We may have exceeded the time limit. I believe that it was significant that we didn't fall short of our goals in both seminars. (2), [...]In the first part we were elated and in this one we were down to earth. Also, I feel that I fist self-educate myself then, I will feel ready to train others. [...] (3), This workshop is the beginning. I am not ready to apply what I have been through! I need more training [...] (4)"*

The Practice

The visible field – The group of the project. The methodology of the educational procedure. The methodological proposal of the project consists of the triptych "Educating Adults, Culture, Community" and requires the close cooperation among them. In this broad framework the Hands on training through ART, contributes to a more active participation in the dual – learning-teaching- procedure. Now, trainees immerse in it having activated the whole range of their sentiments. They get used to manage cases of disharmony or ignorance regarding their self as their senses perceive a series of feeling and experiences regarding sounds, motions, colors and roles (Jarvis, 2009, p. 43; Τερεζάκη, 2009). Thus, sentiments are expressed fully and first hand or recurring experiences make sense. Finally, along with the rational thinking processes, the irrational ones are cultivated too. In this way soul deep learning is accomplished effortlessly in a natural way' (Cranton, 2006; Dirkx, 1997). In the same artistic mode, as the active educational methods (7) are accompanied by these artistic (8) messages, the polyseme of the reality and the subjective attitudes across the board stand out as the members approach reality in a novel way' (Plessner, 1982). Thus, the individuals are trained in the art of training while the type of the educator artist is formed gradually. It is the inspiriting educator who approaches the critically thinking person**.** This kind of educators promotes their understanding by comparing, reflecting and redefining. They ascend themselves into becoming intuitive leaders able to motivate each and every member of the group and treat all sorts of their communicate relations cases sensitive. They are truly inspiring individuals both in their educational and civic community.

> *"We are all ready [...]Participant (B4) has prepared some excellent files to be distributed. [...] Participant (B1) has been to the seminar that I was to attend, and participant (B2) has studied her cases while I have been well prepared with my part"* (B3).
> *"[...] I am glad because if we are able to overcome our conflicts in the group, then we will reach our goal pure ready to create significant deeds for us (hopefully for the rest too)"* (A5, B4).

The invisible field. The emotional group. The invisible parameters which compose the field of the battle refer to the dynamics of the group and to personal features such as sentiments and their psychic energy. The participants formulated the feeling that the group is formed gradually and that its accomplishment is directly related to the degree their confidence was built up. (Bose, 2004). Essential means for creating the proper environment are: the learning contract and the individual learning diary, both formulated in certain cases the fundamental terms of participation in the group.

> *"At the beginning we discussed about some basic principles which would govern in our group. Although it was hard to agree we managed to draw up our own contract. Ideas that were put forward included: we are all indispensable, punctuality,*

discretion, timetable, mutual understanding, no smoking or phoning during sessions"
(A1).

Specifically, the members vowed to actively participate by offering their inner thoughts and sentiments supplying the group, dedicated to the project, with indispensable knowledge. Having secured these prerequisites the trainers faced the challenge of empathy, the hardships of which they were to go through before they presented live its principles in the seminar (Rogers, 1973, p.42):

"Three out of four of us brought notes. When participant A had notes for the first time I felt nice as each and everyone should be equally exposed. If this is not the case then some feel that they are over exposed when others are introvert not revealing their fears, wonders, thoughts and sentiments[...]" (B4).

There had been some difficulties that had to do with abiding to this rule that were overcome. Eventually, the members did comply with the agreement of the group. It was their self criticism and strength to commit themselves that assisted in the sharing of feelings and reflections regarding human rights as well as different modes and subjective prerequisites:

"I have violated my contract as I couldn't be consistent with the delivering of my diary, although I was quick to support the idea. The reason was that I felt unable to put in black and white the sequence of my thoughts that I had during the course. I felt secure with my thoughts so now I submit my story orally" (A4).

After the Project: Evaluation and Re-planning

Significant parameters that have been unveiled during the implementation of the seminar, according to the participating trainers: *the need to be in contact, the feedback, the strengthening of the relation and the trust among the members of the group and the sharing of thoughts.* Regarding the outcome in this specific group the trainers point out:

a) *The issue of the trainer as cooperating learner* (Mezirow, 2006, p. 54): *"Patience, respect of each and every personal learning style is the fundamental first lesson one has to learn by participating, if one is really willing to be a member [...]"*

b) *The issue of female leadership as well as the issue of Connectionism Gnosis* (Belenky & Stanton, 2006): *"Certain goals cannot be attained at the very first attempt ... step ahead has been taken and it was significant as it a case of female alchemy [...]"*

"I reflected about the cooperation, our effort succeeded on the part of the group. We may eventually not being interested in what we would offer to participants, but mainly our success in our cooperation, our communicating , in our personal involvement [...] What I would like work more on in our next cooperation is the sharing of our thoughts mainly [...]"

"The world seeks gnosis, we loosen up easily, both trainers and participants are willing to share ,to get rid of something , to warm, to relax, to communicate [...]"

Conclusion

In the above mentioned framework the training /teaching/learning processes refer to a kind of osmosis of knowledge in contrast to simple learning or adaptation of skills, knowledge values and attitudes. The goal is continuous feedback between the individual production of knowledge and its organized management. It is a deep transformational procedure regarding both the learning and the cultural aspect which is experienced in our learning community in Crete (Mezirow, 2006).

We believe that the decisive factor of success or failure of our community innovative project 'Locality in Action is the human potential of our group and the quality of our relations (Christakis-Fowel, 2009). Our colleagues, possessing strong values orientation and

excellent skills of analysis and synthesis both rationalist and intuitive of their environment strive on an everyday basis to promote learning as communal participation (Wenger, 2006, p. 283; Martin, 1993). They, also, advocate the replacement of impersonal state framework with own persons-citizens.

As a result of their transformation they dare to assess projects and activities opting to stand for human relations and group work in our contemporary inhuman individualistic universal environment (Belenky & Stanton, 2006).

Notes

(1) It requires flexible feedback actions, complex self-management controls and permanent qualitative management» (Alheit, 2009).

(2) The *Educational practice* of the project refers to the accomplishment of an initial target which is the participants' critical self realization ". This relates to the significant works of Freire (1977a) and Shor (1992) who presented Projects, as part of a wider methodological approach which can be regarded as strategy.

(3) Teaching is an Art (Carr, 1999, p. 228; Ματσαγγούρας, 2002, p. 401-410)

(4) Assignment, production, presentation, assessment.

(5) The 2nd and 5th were chosen as first priority modules of the Organization, while Art, IT and the Scientific Magazine were assessed as supportive modules.

(6) Subject Initial session from A to Z from theory to practice.

(7) This method combines elements of collaborative teaching and research (Thellen Sharan, 1998; Τερεζάκη, 2008). Methods which were exploited include: the inspirational method and the dialectic which used to create mutual development charts. Thus, the potential of the members to reflect and participate in the gnostic process was exploited (Belenky & Stanton, 2006, p.116, p.127, pp.130-133). The strategies applied by the 'alchemists' vary including: simulation, *brain storming, solving problems, analysis-synthesis, group work etc.*

(8) Sound, motion, color and role play.

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Crisis in American Public Schools: A First Look at Transformative Practices Used by Coaches in Low-Achieving Schools

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Abstract: Identifying some of the strategies that school improvement coaches use to assist leaders of schools in crisis provides guidance on how to prepare coaches to facilitate perspective change and informs the study of transformative learning theory in the context of public schools.

"You've got to have guts and courage to go in and do this work. What gives you the courage to take on difficult people and problems? I really believe you can turn around a school if you have the structure, training, and experience to do it." (School Improvement Coach)

The United States takes pride in its system of public education. Over the last 50 years, the federal government has funded numerous education programs to support curriculum projects, technology utilization, and professional development to maintain high quality K-12 schools. While some schools perform very well, groups of schools in each of the 50 states have been identified as *persistently low-achieving schools* – schools with a history of low performance that are unable to close the gap between what their students are learning and what they are expected to learn and be able to do. Viewed as a national crisis by the Obama administration and one of the greatest challenges facing educators, these schools have been told that they must transform into higher-performing schools, and they have been funded at unprecedented levels to take the actions needed to make this transformation. Among the actions supported with these funds is school improvement coaching.

Transformative learning theory is continuing to develop as it is applied to new contexts (Taylor, 2007). Although working with school leaders and teachers is not a new context for adult education, coaching school leaders in a crisis situation is. This paper proposes the prospect of using transformative learning to inform the coaching methodology used by school coaches. The coach's work – helping schools in crisis – may benefit from the epistemology of transformative learning theory:

[...] *how to think critically about assumptions supporting one's perspectives and to develop critically reflective judgment in discourse regarding one's beliefs, values, feelings, and self concepts* (Mezirow, 2009, p. 162).

Understanding the Crisis in Low-Achieving Schools

The most visible indicator of a crisis in public schools is unacceptable scores on student assessments. States are struggling to reach 2014 federal performance targets aimed at every student reaching grade-level proficiency, but trend data show little progress to stem low achievement in core content. For example, in the state of New York in 2010, African-American and Hispanic students as subgroups did not make expected annual progress in mathematics or English/language arts (NYSDE, 2011). Further, comparative data suggest U.S. students are not learning as much as students in other countries. In 2006, students in 23 of the other 29 countries participating in the Program for International Student Assessment of mathematics outperformed U.S. students (NCES, 2011b). The concomitant results of poor school performance include an unacceptably low graduation rate of 74.9 per cent (NCES, 2011a) and a lack of college- and career-readiness among many who do graduate (USED, 2010).

Agreeing to take action in low-achieving schools is necessary, but action is compromised by a lack of leadership capacity. Those who seek the principalship are often inexperienced managers; yet school boards seek leaders who will take charge, are entrepreneurial, and are able to create vision (Pappano, 2010). The strategy to solving America's education crisis must include helping school leaders build an effective improvement model – a theory of action about student learning, a culture of school beliefs, systems and structures to accelerate the instructional process, and positive stakeholder relationships (Childress, 2010).

If coaches are to be part of the solution to this crisis, then they need the skills that facilitate reflecting on the theory of action that drives decisions in schools, including belief systems that operationalize the school culture. If they can create meaning for themselves about what is happening with school reform and what is happening in the school – that is, explain expectations framed within cultural assumptions and presuppositions – the coaches will be better prepared to guide others through a process that can lead to perspective transformation about what today's school is expected to produce and roles of the adults in those schools.

Aligning Coaching to Transformative Learning

Coaches can function as facilitators of adult learning as they work with principals and teacher leaders to transform the mission of the school, the culture in which they work, and the outcomes for students. Their task is demanding as they guide leaders through the process of change that invariably involves as much change for the individual as it does for the collective. Transformative learning literature includes suggested strategies that facilitators of adult education use to engage the adult learner and encourage the depth of thinking that will lead to a personal transformation. Mezirow's (1991) discussion of reflection in problem solving, critical self-reflection, and participation in rational discourse suggests the type of questions and feedback a facilitator can use. He tells us that transformation can follow the clarification of meaning in several situations, among them a disorienting dilemma; critical assessment of assumptions; exploration of new roles, relationships, and actions; planning a course of action and acquiring the skills to implement that plan; and trying new roles and building self-confidence in new roles (Mezirow, 2000).

Although rigorous empirical studies of the impact of school coaching have yet to be conducted (Killion & Harrison, 2006), attributes and practices of effective school coaches have been offered by experienced coaching organizations. Edvantia, a school improvement provider, implemented school coaching a decade ago. Its work is guided by a set of coaching standards that emphasize developing trusting relationships, surfacing underlying beliefs and assumptions, fostering a learning community, understanding individual change, knowing how to reculture, and encouraging reflective practice (Walsh, Sattes, & Moats, 2006). The National Staff Development Council's description of effective school coaches includes skills associated with adult development, listening, communicating, questioning, reflecting, trusting relationships, and planning (Killion & Harrison, 2006). The premiere coaching organization, the International Coach Federation (ICA) with its academy that certifies coaches worldwide, provides experiential learning experiences that include critical reflection, perspective shifts, active listening, use of life experiences, and recognizing "underlying automatic commitments" (ICA's term for strongly held assumptions, beliefs, or values that direct action) (ICA, 2002).

To understand the similarities between how personal transformations can be facilitated and how school coaching can maximize change, Figure 1 compares strategies found repetitively in Mezirow's writing and the coaching literature. There appears to be an alignment between the strategies or methods taught in coaching programs and those

purported to facilitate transformative learning. As no certification or training is required for coaches in the United States, it is unclear whether school coaches are receiving the training that prepares them to facilitate learning in a reflective manner.

Figure 1: Transformative Learning and Coaching Strategies Used to Facilitate Adult Learning or Change

Transformative Learning Facilitation that Creates Perspective Transformation

- Critical reflection on assumptions
- Dialogue and rational discussion
- Building on disorienting dilemmas
- Empathetic listening
- Using tools such as exploring life history

Coaching that Stimulates Awareness, Decisions, or Actions

- Critical Reflection (think about thinking)
- Reframing perspective (shift in consciousness)
- Recognizing assumptions and beliefs
- Active listening and feedback
- Life (and work) experiences

A Look at What School Coaches Are Experiencing

"There were moments when I doubted myself. I knew what research said would work, but even with knowledge it took courage to do the things I needed to do." (Principal Coach)

"Wish I had had more training on being a coach. I learned through trial and error." (School Improvement Coach)

It is intriguing to those of us who work in school improvement to think about a methodology that can be grounded in theory to guide coaching in the most difficult school settings – places where principals are inexperienced, teachers try to leave, and communities show little support. Do the individuals chosen for coaching – successful school leaders – need education and training on perspective transformation? Do these coaches naturally or by way of some training they've received employ strategies that lead to transformation?

The writer interviewed ten coaches who have worked in eight states. Six of the coaches are currently coaching schools, one coached schools for several years, one coached schools and later was a turnaround principal who coached the staff, and two were principals who coached teachers during major change initiatives. The interviewees were selected based on their reputations as successful coaches, the variety of settings in which they worked, and variety of organizations for whom they worked. Two of those interviewed are currently working in persistently low-achieving schools. The principals were chosen because each had coached a school faculty that changed expectations and practices to have immediate and sustaining gains in student achievement. Figure 2 provides the gender, coaching experience, and school level of those interviewed.

Figure 2 – Gender, Experience, and Level of School Served by Coaches Interviewed

	Gender		Experience		School Level		
	Male	Female	Novice	Experienced	Elementary	Middle Grades	High School
Coach	1	6	2	5	1	3	3
Principal	2	1	0	3	2	0	1

Figure 3 reports the diversity of settings of the ten persons interviewed – Eastern, Southern, and Midwestern states in which the coaches worked and the organizations that employed them (i.e., the school district or state that selected the coach and placed him/her in the school).

Figure 3 – States Receiving Services of and Sources of Employment for Coaches Interviewed

	States	Sources of Employment				
		Hired by State	School Improvement Organization	Independent Consultant	School District Employee	Chosen by State in State Takeover
Coach	Florida, Illinois, New Jersey, New York, South Carolina, Tennessee	3	3	1		
Principal	Kentucky, Tennessee, Texas	1*			2	1*

* Same individual served as a school performance coach and later as a turnaround principal coach.

Interviewing School Coaches to Learn about Coaching Conversations

        Interviews were conducted during the 2010-11 school year to identify some of the practices being used by school improvement coaches and principals who work with school and teacher leaders. Several questions guided the study: Does the process of leading change among adults in schools include deliberate actions to assist them to understand why they think, feel, and believe as they do by critically assessing the validity of their assumptions? Do coaches facilitate reflective discourse among adults in schools? Are coaches formally prepared to lead change and do they have an understanding of the transformative process?

        The interview schedule included questions on nine topics: psychological safety and trust; problem posing and critical reflection; examining beliefs; disclosing personal experiences; encouraging collaboration; embracing conflict and dissonance; demonstrating courage; feeling confident and empowered; and being trained or prepared for the job. Using a critical incident approach, coaches were encouraged to reflect on one of their first coaching experiences to increase comparability between novice and experienced coaches. Those interviewed were very candid in their discussions about their relationships, preparation, expectations, and uncertainties. As this was viewed as the first step in what could become a larger study of coaching and the responses would inform later protocols, the interviews were not structured to exhaust the discussion of any one question.

Findings: What Coaches are Doing and which Skills they are Using

        A compilation of responses revealed highly similar skills and practices used among coaches during their early coaching experiences. Figure 4 reports skills and practices that coaches used during the first months of coaching.

Figure 4 – Skills and Practices Used by Coaches As They Worked with Principals and Teachers

SKILLS	PRACTICES
• QUESTIONING actions, motives, and solutions to problems; asking clarifying questions • CRITICAL REFLECTION on situations and actions; engaging in self-reflection • DATA ANLYSIS to identify evidence • LEADERSHIP to influence actions	• Creating relationships • Building trust • Sharing experiences • Demonstrating courage • Expressing confidence • Collaborating with school teams • Addressing conflict • Using a change strategy • Dealing with resistance • Voicing expectations and a singular goal • Developing a plan

As coaches thought back on the training they had received either directly related to coaching or as a part of some other leadership experience, they identified a short list of skills and practices from that training that they were using in their work. Additionally, they identified skills and practices that they would like to have been trained in prior to assuming the coaching role. See Figure 5. The two lists share some of the same topics because preparation for coaching varied from no training to limited training to ongoing training (only two coaches shared exactly the same training experience during the first year of coaching).

Figure 5 – Training Topics for Coaches

Training Topics that Coaches Experienced and Found Helpful in Their Work	Training Topics that Coaches Recommend for Inclusion in Coaching Preparation
• Questioning strategies • Using data for decision making • Leadership training, such as team work, root cause analysis of problems, and facilitation tools • Establishing trust • Dealing with resistance • Clinical supervision • Adult learning strategies • Content related to specific reform models	• Self reflection • Data interpretation • Communication skills • Working with people and building relationships • Establishing trust • Collaboration skills • Conflict resolution • Team building • Organizing time • Organizational development • How to coach

Themes that Describe the Coaching Experience

Several themes emerged across all of the interview conversations that contextualize the list of skills and practices. These themes paint a picture of what the coaching experience is like, especially during the first months of coaching in challenging schools.

Coaches were clear that they focused the first year of coaching on establishing trust and mutual respect between the coach and principal and/or teachers. They talked about deliberate actions and general approaches they used to build trust as the basis for the coaching relationship. Whether viewed as strategic or contrived, coaches understood that they could not go in and *tell* school leaders what to do to improve. All coaches indicated that

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there was some level of resistance to their presence, so they made an effort to understand the perspective of the school staff, acknowledge their point of view, and then choose appropriate actions. Several coaches reflected on the systemic problems they encountered that had created dysfunction in the school.

> *"We were caught up in the blame game. I didn't want to waste time. I explained to the staff that I hated the state assessment. I was trying to hook them."* (Principal Coach)

> *"The principal was very opposed to my being in her building. Why were we picking on her school? It took almost a year to build trust."* (School Improvement Coach)

All of the coaches used questioning strategies to engage principals in critical reflection. They had minimal or no preparation in how to do this and were not experienced in challenging the perspective of other adults, but they intuitively knew this reflection was needed to move the school forward. The type of questions they asked can be described as open-ended, often asking for reflection on actions. A few of the coaches appeared to question assumptions or beliefs but they did this in a way that would not threaten their developing relationships. It was clear they were not prepared to engage adults in critical reflection in any systemized way. At no time did coaches connect the examination of assumptions, beliefs, or values of individuals with the beliefs and philosophy of the school.

> *"I acknowledge their perspective, and then ask, 'Have you thought about this [other way of looking at the situation]?'"* (School Improvement Coach)

> *"There is a challenge working with die-hard teachers who think their way is the only way to do something. How do we change teachers who have been [in the same school] for years?"* (School Improvement Coach)

Conflict was experienced by all of the coaches. Sometimes the coaches were directly involved in a situation with one of the people being coached and at other times the coaches observed conflict among school staff. The coaches' comments reflected discomfort with conflict even though they understood why it emerged. They viewed conflict as negative and as an impediment to progress. This led to their request for conflict resolution training for coaches – something they had not received prior to this work. Reflecting on conflict may have been one of the triggers for conversations about lack of support for themselves as coaches. Some coaches felt as if they were doing this work alone – with no support system. Coaches acknowledged that they had to react to school requests with no opportunity to collaborate with other coaches, sometimes just "making it up." Interestingly, this feeling emerged from those who were employed by organizations that have a large pool of coaches.

> *"The biggest drawback is coaching without support."* (School Improvement Coach)

> *"I have no idea if what I do makes a difference. Some of my coach colleagues take credit for improvements made in schools, but I don't. I feel validated when I can see what I've worked with that has been adopted – when theory has been put into practice in the building."* (School Improvement Coach)

The coaches talked about the courage it took to engage in coaching in challenging situations with high expectations for change. Their message was that this work is not for those with a thin skin. Whether dealing with individual challenges, resistance and conflict, or systemic constraints on flexibility, each coach communicated that he had to be courageous to sustain the work of school improvement – day after day.

> *"I have to get up my own courage before I go [to school] because I never know what conflict I'm going to walk into."* (School Improvement Coach)

> *"Courage and lack of fear – you cannot be afraid!"* (Principal Coach)

School Coaching Is Ready for Transformative Learning

This first look at school improvement coaching presents coaches functioning with no definitive structure. Their employers direct them to prioritize changing that which can be observed in classrooms without first exploring why principals and teachers choose to do the things that coaches are observing. As one coach said, "I felt that we were so hurried." Although coaches recognize that they must study data and do their own research to determine what's working and not working in the school, the pressure is on them to create action for change – quickly.

The interviews did not find that a planned approach to changing the perspectives of principals and teachers was being used. No one espoused a theory of action and there was not enough information to suggest a theory in use. While coaches did encourage personal reflection, they did not seek to uncover the assumptions and beliefs of those they coached. Coaches valued thoughtful problem solving but did not articulate a process in which reflection contributed to solution finding. While conflict was a part of the process of change, coaches were cautious about creating tension, and no one shared a disorienting dilemma that led to reflection. Coaches prioritized developing positive relationships in schools. Nothing was said about exploring existing relationships or the level of confidence principals and teachers had as they accepted new responsibilities and roles.

If there is an opportunity to use a methodology that leads to perspective change in a crisis situation, school coaches – representative of a variety of providers – appear to be unaware of the opportunity or training needed. The lack of insight into coaching as a way to create perspective change may be attributed to a lack of preparation or the pressure put on coaches to adhere to accountability requirements created by those hiring them. The coach's effectiveness is measured not by his facilitation process but by the school's test results.

Preparing School Improvement Coaches

There is a strong alignment between school improvement coaching and transformative learning strategies. The study identified training topics that school coaches perceived as useful for their work. These recommendations can guide coaching preparation. Additionally, those preparing coaches should consider training in facilitating transformative learning to support the changes school staff are asked to make regarding their expectations, roles, and decisions. Guidance for developing this work can be found in the adult education literature. Although coaches are familiar with questioning strategies taught to teachers for use in K-12 classrooms, they are not accomplished in how to ask good questions to adults. Walsh and Sattes (2010) and Cranton (2006) suggest adult questioning strategies, and these may be helpful to build confidence in coaches as they meet resistance or create their own capacity to help others acknowledge assumptions and beliefs that are driving decisions. Coaches are held accountable for their work, but each coach acts alone in determining how to go about her work. While it is not always possible to form cohorts of coaches, adult educators can support transformative learning through dialogue, group support, and networks or communities of practice (Cranton, 2006). School improvement providers and independent consultants who assume coaching roles can become highly skilled in strategies that will help address the school crisis and better define a process for school improvement.

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Interdisciplinary Perspectives on Transformative Learning:
From Crisis to Opportunity and Innovative Practice

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Abstract: This paper discusses some of the discourses of transformative learning (TL) within the field of adult education, and then explores some of those currently beyond the field to consider the development of a more interdisciplinary approach to TL theory and its implications for practice.

There's been much discussion of transformative learning (TL) over the years in the field of adult education; indeed, the discussions of it are diverse and contested, and some might suggest there is a crisis of definition, as often it is unclear what exactly is meant by "transformative learning" in discussions of it. But as sages of old have suggested, a crisis is both a danger and an opportunity. The purpose of this paper is to briefly explore various threads and discussions of transformative learning within the field of adult education (though it's been discussed in detail elsewhere, see Tisdell, in press, forthcoming) and then to consider those beyond it to consider what an interdisciplinary approach might offer TL in theory and in innovations in practice.

Transformative Learning in Adult Education

Most discussions of TL within adult education have been grounded in well-known authors within the field, particularly those who base their work on Jack Mezirow's (1995) theory of TL, which initially emphasized critical reflection on assumptions. Several authors have critiqued and expanded on Mezirow's work offering a more nuanced view of TL, based on research (e.g., Taylor, 2007), and that takes into account broader approaches beyond the rational (Cranton, 2006), to include attention to the unconscious and symbolic (Dirkx, 2006), and the spiritual (Tisdell & Tolliver, 2003). In addition there are a few recent edited collections that expand on Mezirow's earlier work to include more specifics for practice (Mezirow & Taylor, 2009), or that include a more expanded view of TL altogether (Geller, Fisher-Yoshida, & Shapiro, 2009). There are also many who draw more on Edmund O'Sullivan (1999, 2004) who discusses transformative education more from a social transformation perspective, and who also highlights the importance of creativity in making something new in the social transformation process in dealing with social issues, especially those related to the environment. Such writers in relying on his work, and in their suggestions for practice have offered much to discussions of TL in various edited collections (O'Connor, O'Sullivan, & Morrell, 2003).

While O'Sullivan and his colleagues discuss dealing with some social issues through the lens of TL, many others within the field do not ground their discussions of social change using the language of TL. Rather, many scholars informed by critical/feminist theory, critical race theory or pedagogy ground their discussion of social change in the literature that explores systemic issues of oppression and privilege such as gender, race, class, sexual orientation as social systems that need to be challenged, rather than focusing on notions of transformation that foreground individuals (eg, Sheared, Johnson-Bailey, Colin, Peterson, & Brookfield, 2010). Nevertheless, these authors in adult education are discussing social change but not using the language of transformative learning. Rather they ground their work in other discussions of social change/emancipatory education, particularly in work and scholarship by

and about members of their own culture, race, gender group, or in the work of Paulo Freire or Myles Horton (Horton & Freire, 1990) who were specifically about social change.

Most within the field of adult education are familiar with the work and discussions of the above authors. But there are also related discussions of TL within education that are occasionally referenced by those in adult education. For example Tobin Hart discusses transformation education from the standpoint of the development of consciousness. Latino writer David Abalos (1998) takes a cultural dimension on TL and education specifically in regard to what will transform the realities of many people of color living in the U.S. James Banks (2004) also discussed this on what it suggests for the practice of critical multicultural education that can lead to social change. These discourses in education have influenced the adult education discussions to some degree; this is apparent in some of the more recent edited collections on TL (Fisher-Yoshida et al., 2009; Mezirow & Taylor, 2009; O'Connor et al, 2002).

New Variations on Transformation Learning:
Influences from Other Disciplines

There are also discussions of transformative learning outside the field of adult education. While psychologists and social workers do not always discuss transformational *learning*, since their focus is generally on therapeutic healing, many are often engaged in facilitating its work; the therapeutic process often leads clients to a transformed sense of identity or shifts in worldview. Some actually do use the term *learning* in places. Loue (2008) for example, describes the transformative power of using and engaging metaphor in therapy. She talks about "roles and role transformation" and of engaging her clients in "learning new perspectives" (p.63). Those who work in ministry, theology, or religious education circles sometimes refer to a 'transforming moment" (Loder, 1989) and how to use such moments in one's own life or in working with others to facilitate transformation. Others use the language of liminality or threshold concepts (Meyer, Land, & Baille, 2010). Irwin (2002) also discusses this from a developmental psychology perspective, drawing especially on Robert Kegan's (2007) work relating to epistemological knowing and the structures of consciousness, as well as the cognitive restructuring and identity shifts that happen in light of "threshold" spiritual experiences, and in relation to meditation practices.

To some extent we see some evidence of some of these influences in the transformational learning literature within adult education already, particularly in O'Sullivan and his followers work. Recent publications referring to transformative or transformational learning are being influenced by a variety of disciplines including theology, including neuroscience, and consciousness studies. For example, Jackson (2008) in his recent book on transformative learning for a worldview shift, which is based largely on his environmental work in India, discusses transformative learning from a global cultural perspective and argues for the need for a new world view. Hiebert (2008) in a somewhat similar vein discusses anthropological perspectives on worldviews embedded in different cultures and what the process of transforming worldviews entails from a cognitive, cultural, and religious. Thus, we are beginning to see more expanded views on TL, and what it means in this new century. Here we summarize some of these and what it suggests for interdisciplinary theory building.

Consciousness Studies and Transformational Learning

There are beginning to be a number of influences from consciousness studies in the more recent literature on TL within adult education. Tobin Hart (2008) has recently tied his work on transformational learning from a transpersonal psychology and evolutionary consciousness hat includes attention to the spiritual to adult education. Gunnlauson (2007)

also has recently brought discussions from consciousness studies into TL and adult education specifically in relation to understanding orders of consciousness.

There are also various organizations that devote their work to the realm of consciousness studies, that generally explores the connection among science, spirituality, and religion, and what it suggests for transforming consciousness in the current age, for both individuals and the society as a whole, largely from a global perspective. Most relevant to our discussion here is a large mixed methods study conducted through the Institute of Noetic Sciences, and discussed in depth by Schlitz, Vieten, and Amorak (2007) outlining what the participants in this large study said about what it means to live deeply. They based their discussion on a study "[…] of the transformative process – from analysis of hundreds of stories of transformation, teacher focus groups, fifty interviews with teachers and masters of transformative processes, and, almost nine hundred surveys with people engaged in their own transformative journeys" (*ibid*., p.10-11). They further note that their discussion is informed by "leading theories of transformation" as well as "direct wisdom from a broad cross section of religious, spiritual, and transformative practices" and "scientific evidence from a diverse array of fields […]" (*ibid*., p. 11). They do not cite the TL discourses of adult education but rather ground their work in transpersonal psychology and consciousness studies scholars, from science, religion and psychology. They provide excerpts from their interview data on those who discuss the various portals of transformation in seeing with new eyes, and the way of cultivating transformation of consciousness through meditation as well as other means of living deeply, as well as some educational practices. Discussions of love and death, and other liminal type of experiences come up often in these considerations of transformation.

In essence the authors caution against going in search of peak experiences, but rather on engaging in daily practices that facilitate the development of higher states of consciousness, that takes one into the world. They aver that we are currently a culture that is between worldviews in forging a new story:

> *Both science and spirituality have a stake in the story that is being created. Each alone has only partial answers to the questions of who we are what we are capable of becoming. Indeed as twenty-first century life unfolds is becoming increasingly clear that each of us has a voice in the answers to these questions. Through transformations in consciousness, each of us is empowered to help craft a new story – one that is more just, compassionate and sustainable, now and for future generations.* (*ibid.,* pp. 210-211)

Neuroscience and Complexity

Closely related to the area of consciousness studies are the area of neuroscience and complexity as they relate to TL. Complexity science perspectives fundamentally examine how organisms (including single cells, entire human beings, and social units) "self-organize" in the face of threat and create new patterns of connection to ensure their survival (Capra, 1997). In essence the emphasis on consciousness studies, is on how to facilitate this reorganization of patterns of connection by focusing on the relationship of the disciplines of spirituality/religion and science, to facilitate a sense of greater global consciousness. But consciousness studies advocates draw on complexity science and neuroscience to offer some scientific explanation on why and how it works scientifically, and how this plays out in contemplation states and its role in and relationship to TL (Hart, 2008).

Daniel Siegel in his various discussions of neuroscience over the years is one whose work in neuroscience is the most accessible for those not schooled in the firing and mechanics of neurons! In his most recent book on the science of transformation, Siegel (2010) argues for the cultivation of consciousness that he calls "mindsight" and defines it as "[…] a kind of focused attention that allows us to be aware of our mental processes rather

than being swept away by them" (*ibid.,* p.xi). His basic premise as that we can each developing the skill of mindsight, and that doing so physically and mentally changes the brain, and hence the whole person. As one learns to cultivate mindsight and reorganizes to form new patterns of connection at the cellular intrapersonal, and interpersonal levels, one transforms and experiences a greater sense of well-being, that involves the body as well as the brain, since the brain nervous system extends throughout the body.

Siegel (2010) discusses the cultivation of "mindsight" more from a biological perspective than a spiritual perspective, though he acknowledges that religious and spiritual traditions offer help in finding ways to cultivate this greater consciousness. Newberg and Waldman (2009) have more directly studied brain patterns through neuro-imaging technology when subjects are engaged in meditation states. They then discuss the findings in relation to the varieties of spiritual experience. They offer specific suggestions for cultivating imagination and greater consciousness leading to "transforming your inner reality" (p. 149), and offer both a biological and a spiritual explanation in naming the process.

An Interdisicplinary Perspective

Kasl and Yorks (2002, p.8) suggest an expanded view of TL by extending Mezirow's "habits of mind" to the more inclusive "habits of being". From the perspective of many of the additional conceptions of transformation, the term "habit" could also be limiting, as it implies a level of unconsciousness. An interdisciplinary and cross-cultural approach suggests that we extend further and include transformative learning that occurs at the level of consciousness and brings what was formerly unconscious into conscious awareness, which involves including what consciousness studies, neuroscience and its interconnecting to both science, spirituality, and embodied understandings can bring to transformative learning theory. It also suggests expanding the possible "forms" that transform (Kegan, 2000) to include the lived experience of the body, time, space (Merleau-Ponty, 1945/1958), relationality, community, in connection with the body (Freiler, 2008), as well as other extra-rational, non-unitary (Clark & Dirkx, 2000) and spiritual (Tisdell & Tolliver, 2003) dimensions of the self. Facilitators and educators who want to make room for these dimensions of transformation can do so by beginning to attune and attend to them both in their theorizing about TL by drawing on these interdisciplinary perspectives, and in considering the practical implications. This means creating learning spaces then that allow for not only transformed "habits of being" but expanded *awareness* of being.

Attuning and Attending to the Lived Experience of Transformative Learning

No theoretical framework, interdisciplinary or not, should dictate a specific methodology to foster transformation, or transformative learning. Prescriptive approaches only serve to constrain, not expand the space available for deep experience and meaning-making, let alone, the playfulness and freedom that often creates an openness to new experiences, perspectives and awareness, though some guidance can help. Below we briefly describe approaches we have used in our own practice settings that invite a deeper experience of the self, and a short conclusion.

Guidance for an Improvised Practice

Without overly programming the space, practitioners can become better at attuning and attending to a broader range of lived experiences and the space that enables it. Growing awareness of being can lead to increasing comfort with complexity, as well as the liminal space of transformation while also helping learners appreciate the extra-rational dimensions of their experience. So here are a few suggestions:

Invite embodied awareness. Simple practices, such as inviting learners to "get back in their bodies" by standing up and taking a few deep relaxation breathes, and drawing their awareness to their physical, mental, and emotional states can open the door to a deeper awareness of what is being experienced. Invitations such as this, when repeated regularly over the course of a shared learning experience, along with a range of opportunities for people to get up and move, change their point of view and disrupt their habituated experience of the body, often brings with it new awareness of and appreciation for an the range of experiences previously masked from view.

Improvise. Improvisation games are particularly effective in engaging embodied learning and freeing people from self-consciousness. We suggest first gaining some comfort in the games yourself. When the facilitator is free from self-consciousness and willing to play, be human and experiment, others often tacitly receive permission to risk stepping out of their own comfort zone as well (Meyer, 2010). Many improvisation games and exercises are non-verbal and whole-body and are particularly useful for experiencing and exploring the liminal space of unplanned, emergent activity, as well as for allowing for relational learning.

Disrupt the routine. Making space for an expanded awareness of being rarely happens within the comfort of routine. Reconfiguring the physical space and offering opportunities for alternative ways of being within it are one way to disrupt the routine. Additionally, rather than relying solely on rational reflection by discussing and writing about ideas and experience, learners can be invited to express their responses, experiences and awareness through extra-rational means—for example, facilitators can invite learners to draw an image, or compose and perform a short movement phrase in to describe an experience, respond to an idea, or simply to express their current embodied state. These practices may seem outside of the comfort zone (and culture) for some participants, and very often a confident facilitator can co-create a safe and playful space for people to explore beyond the familiar.

Inquire. Facilitators who regularly inquire about *what* people are aware of thinking, feeling, and doing during these experiences can help also attune learners to the knowledge that is available through the body, embedded in the relational space, and on many other levels of consciousness cited here. Inquiring about learners' embodied states may seem awkward at first, but asking, "What are you feeling in response to this?" and even, the more risky, "Is your body giving you any information?" can serve as a reminder, and invitation, and an opportunity to attune to the body as a site of learning in a way that simply asking "What do you think?" will not. Questions can also be included that ask them to connect their body to their mind and spirit and to the cultures that inform their attitudes, beliefs and behaviors, and that connect to the multiple disciplines that inform transformative learning.

Conclusion

In conclusion, human beings change and transform by engaging in multiple ways with the world in which they live, learn, and love. It is no wonder that the discourses of TL are expanding to include multiple disciplines, cultures, and approaches. These emerging discourses create further opportunities, not only for further theorizing about TL, but incorporating practices that enable the development of a new way of being on an ever-changing planet.

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Necessary Crisis in the Classroom's Psyche: A Team Teaching Process That Aims at Facilitating the Emergence of a Collective Intelligence

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Abstract: The first stages of a long term research about 'team teaching' in the field of psychosociology studies. The practices of two teams with different experiences are examined as well as the transformational impact that they engender. Concepts as reciprocity, connectivity, becoming, collective consciousness shape the outlines of an evolving model.

"It is a great illusion to believe that when two beings communicate with one another, that what they communicate to each other is what each one is carrying within. For what they communicate to each other, is merely the power to acquire from the other what neither one already has yet." Lavelle (1939, p. 42)

Introduction

In the psychosociology program at the University of Quebec in Rimouski (UQAR) which is geared toward human relations as well as the vocation of change councillors, our team of researchers undertook to study the dynamics of 'team teaching'. What are the ingredients amidst a faculty team that facilitate both personal and professional transformation? How can such processes lead to changes in coherence with transformational goals of the curriculum?

Objectives

Our research project is part of an ongoing quest to uncover the specific processes proper to 'team teaching' in the field of psychosociology, and also to uncover the generated effects upon the development of students and teachers. By studying teams of university teachers, we aim to identify the personal ingredients that are most likely to have a transformational impact upon the development of the teachers themselves. We also hope to pinpoint the elements that best contribute to the evolution of such teams in respect to the passage of time by comparing a newly formed team with to a three year old one.

Context

Psychosociology studies at UQAR address human relations and the art of accompanying human change. Students learn to accompany people, groups and communities through times of crisis with the aim of transforming these phases into transformational opportunities. They learn to reflect upon their own practice so to understand the inherent 'knowhow' relevant to their personal, social, professional and scientific lives. Our teachers put themselves on the forefront and teach by exemplifying those requirements. They teach by being totally immersed in the student context with the challenge of transforming occurring experiences into meaningful learning. Much care goes into the moulding of a cooperative model which is set to form a learning community alive with a sense of social relevance. The singular culture prevailing at the heart of our program emphasises life skills by promoting such concepts as 'presence' (self-awareness and awareness of oneself in relation to others), humanistic values, and self-transformation. We consider students as holistic beings that need to be at the heart of their own interventional toolbox. And so, it became obvious to our faculty members that we needed to document the type of prevailing teachings that occurred in

a 'team teaching' context and understand their coherence in relation to specific educational projects and the elements that made meeting our goals possible versus those that did not.

Research Questions

How do converging and diverging mindsets, similarities and differences between co-teachers become a learning and transformational space for all? How can 'team teaching' support the conditions needed to learn necessary skills in order to accompany change, and do so in respect to the way we teach at our faculty? What markers allow us to measure a team of teachers' scalability? What are the facilitating or hindering factors that impact their potential? Finally, what are the social relevancies of those findings in a crisis context?

'Team Teaching'

"Team teaching" first refers to the dialogic pedagogy exposed by Game and Metcalfe (2009). "Teaching is what teachers and students do together" (*ibid.,* p.45) when teachers create the conditions together with the students so that meaningful learning may occur. A shared time and space where dialogue becomes a true meeting ground for both students and teachers. The supportive relationship amongst teachers opens the way for students to participate as knowledge sharers. Hunt (1998, p.25) suggests that teachers "[…] who wish to facilitate a reflective practice for their students need to commit to it themselves and be very open about the nature of their own practice".

Broody (1994) proposes a definition of co-teaching that implies: two or more teachers plan, teach and assess the same students with the aim of creating a learning community and maintaining the commitment to collaborate with students and each other.

In summary, what is meant by "team teaching" is defined as a dialogical practice of co-teaching that facilitates collaborative learning in all of its components: planning, content integration, delivery and evaluation (Davis, as quoted in Lester, Evans, 2009, p. 374).

First Person Qualitative Research

Meaning is never a fixed absolute in the training process at the heart of our practice; we believe it is perpetually being constructed by a collective commitment towards a reflective and dialogical process. In order to seek some answers, we chose to immerse ourselves within a comprehensive-interpretative paradigm. In the hermeneutic tradition the teacher/trainer subject is expected to put into dialogue his/her own interpretative subjectivity, as well as that of those he/she is in relation with, and do so by generating both context and text. Teaching practices of this nature are a part of what is called reflective practices (Schön, 1987) and require methods of inquiry specific to the observation and reflection both from within a context and about the practices themselves. This methodology is one of intense proximity and breaks from scientific positivism which implies total objective distancing.

Methodology

Our study focused on two separate psychosociology classes; the first formed of undergraduates, the other of graduate students. Each group paired with a team of teachers and research assistants. The dialogical exchanges emerging from these cooperative and knowledge bound contexts served multiples purposes. By stimulating group chemistry, they helped foster a learning community of co-researchers able to openly share and reflect upon their experiences, progressively gathering scientific knowledge. The dialogue context stimulated transformative reciprocity pushing participants to raise their level of awareness and explore existential, personal, and professional questions. In doing so, it generated transformative momentum.

The first group studied was an intensive three week, 45 hours, advanced counselling course given to undergraduate students during the autumn semester of 2010. It was given by Mire-ô and Thierry (first experience as a university teacher). The entire course was filmed and the data collected was studied using a praxeological analysis (Schön, 1987) which consisted on one part to the transferring of all dialogues from film to writing and to the addition in form of comments of the non-verbal elements captured on film, including the teachers thoughts and felt experiences. This method highlighted the teachers' intentions as well as the strategies used. As stated by the Schön and Argyris, the basic premise here is set in fact that there is always a discrepancy between the theories teachers advocate and the ones they actually put into play.

The second group was a class of psychosociology first year graduate students. The aim of their course was to help students identify the object of their research by focusing on their personal and professional life experiences. The team teaching this course has been doing so for the last three years (Mire-ô and Jeanne-Marie).

It is relevant to mention that all teachers involved share knowledge from closely related fields, (psychology, psychosociology and education). And also, that one teacher (Mire-ô) was part of both teams.

Study Questionnaire for the Team Teachers

A method of inquiry was inspired after a dance performance (1), at which the two choreographers, Harold Rhéaume and Yvann Alexandre had shared their co-creation process with the audience. It was apparent that a parallel existed between co-creating and 'team-teaching'. Freely inspired by the artists' creative process, we put together a questionnaire to analyse our own 'teams teaching' practice and realized that distinctive aspects of 'team teaching' emerged from those interviews.

Answers

As a teacher what would you say is your 'modus operandi', your model, your art?

Mire-ô: "*I'm particularly keen on grasping a moment's wisdom, its intelligence. My assumption is that what in the moment emerges from a group is one of the most relevant formative matter.*"

Thierry: "*My angle of pursuit as a teacher is to muster the learning conditions in a clearly defined and expressed framework so to encompass the singular traits of every student amidst the group's dynamics.*"

Jeanne-Marie: "*The whole of my experience, as does the knowledge acquired in any given process, both tend to self-organise in accordance with the contexts that I'm in. The axis is given by the context and organises my thinking, my vision and everything that is in coherence with this axis then becomes clear to me. I have the ability of refusing nothing. I focus my attention on what gathers us (teachers and students), in doing so, everything I need is apparent.*"

How do you set the conditions for your art to blossom in the classroom?

Mire-ô: "*First I address the person in front of me as a whole. I take great care in establishing a true relationship that will secure students into consenting at looking into their blind spots. It is often in such places that students uncover what both their and our lives needs at that given moment.*"

Thierry: "*I focus on creating a climate of respect and of security by monitoring three key elements: the individual in his act of presence, the group dynamic inside which he/she is*

evolving, my partner's non-verbal expressiveness. It's in attending to those elements with equal attention that I feel I can best practice a pedagogy of the moment."

Jeanne-Marie: *"It's in developing my ability to consent to what is given and by unconditionally supporting my partner, even without always understanding where he/she is heading, that I can make sense of my real talent (as described above)."*

It is safe to say that when you accept to meet your partner in the realm of his/her art, you go there well aware of what their model is about. What attitudes do you find best help you generate the curiosity that pushes you to meet the other in his model?

Mire-ô: *"I know by experience and also have a strong desire for teamwork. Knowing that Thierry's talents were complementary to mine, I just needed to discuss with him the proper setting so as to be available to him when he required it. Concerning Jeanne-Marie, our common experience has developed by teaching this course over the last three years. It was born from my personal need to learn from her extensive teaching experience. My curiosity is the acknowledgement of both her competence and the friendship we share."*

Thierry: *"In order to discover Mire-ô in his art and best grasp his pedagogy of the moment, I had to tolerate a temporary postponement of way the course framework is usually managed. I needed to form an acceptance of the present, a greeting of the person in his uniqueness and his entirety, a letting go and a simultaneous act of trust. This required courage and humility on my part."*

Jeanne-Marie: *"Because I have absolute confidence in Mire-ô's ability to perceive a moment's wisdom, its intelligence, I gave myself an injunction: 'Pay attention to the beauty of what is unfolding. If something unfolds, pay attention to it even if I don't necessarily see the relationship it has with everything else.'"*

What do you need to soften within yourself in order to learn from your partner's model? What do you do to teach and share your model with your partner?

Mire-ô: *"I had to soften the part of myself used to teaching this course alone and who usually controls the sequencing of each activity. I learned to contain myself from diving into the instant and chose to be aware of how my partner's work unfolded."*

Thierry: *"I chose to be more flexible in respect to my habit of working within pre-established guidelines. I worked at letting go and accepting to be influenced by the unknown."*

Teaching models tend to adjust to one another, each one becoming a bit of the other. How did you recognize the hybridization?

Mire-ô: *"During the winter following the course, I observed how I was developing a new course. I realized my way of preparing some of the activities was influenced by way Thierry outlined and structured his work."*

Thierry: *"I noticed that I don't teach the way I used to. My knowhow is transformed. I give myself more freedom of action in respect to what may emerge in the present moment. The most obvious change is the presence of more flexibility both in my discourse and my body's composure. I'm in no need to feel in total control. I don't experience performance anxiety anymore."*

How did you share your art with your partner?

Mire-ô: *"By better explicating my model and its prerequisites. By naming the conditions through which I need to operate in order to bond with my students and by explaining how those links help me address the sometimes confrontational interventions that shed light on what needs to be experienced by all those present."*

Thierry: *"Aside from the planning period where a state of co-creation was always present, I met my partner during breaks in order to exchange about our felt experiences and discuss the direction we wanted things to move in. Overall, everything toke place with integrity, and respected of my need to feel connected. I assume that this need was an art form in itself."*

Considerations on the Practices

Comparison of Singular Moment

A close examination of each team's (2) experience led to the identification of specific processes within each team. The new team (first experience M with T) encountered tense moments. On one occasion a false-start occurred when one of the teachers began to explore something without consulting his partner, wrongfully assuming that there was an understanding. Another time the more experienced teacher decided to pursue something with a student that was relevant with the present moment, but in doing so strayed from the preset plan without his partner's consent. The strength of their relationship did not only help talk about the event but also served to better accommodate the needs of both teachers. They managed to develop a strategy allowing them to be more present to the group as a whole as well as their teaching partner by sitting in class at opposite ends. This simple change made for better fine tuning between all participants.

The experienced team (which shared more than thirty years of experience, of which three were spent teaching this particular course together), had the advantage of sharing a deep sense of confidence with one another which established them in a well-tuned connection right from the start. This fostered the needed flexibility and opened up the needed space to deal with whatever surfaced in the classroom. We must also note that their preset contract coined *"teach me!"* by which they have previously agreed to teach one another their teaching models, certainly placed them in a highly collaborative setting.

In both cases, it is apparent that teamwork inevitably establishes a critical foundation essential to the transformation of all those involved. By asking students and teachers to share their experience with one another and as a group, it allows the contents being taught to emerge and the teaching process to unfold. In such a state of reciprocity each participant is altered by who and what he/she encounters. In turn, this gives each participant the opportunity of being a renewed practitioner.

Conclusion

The singular format of 'team teaching' we are investigating already shows us important characteristics. The interview questionnaire inspired by the choreographers has helped us highlight the conditions underlying the process proper to 'team teaching' in the field of psychosociology. Among those, knowing one's art, assuming it, sharing with others, remaining open to one another's art, being more flexible in real time, paying attention to what blossoms in the instant, are some of the important variables hereby suggested. As a matter of fact, these elements are involved in what is experienced as a crisis unfolds when personal schemes of references are challenged and modify a person's thoughts, feelings and actions (O'Sullivan, 2003).

Consequently we believe that the quality of inter-connexions amidst a team of teachers has very much to do with gradually creating the emergence of a new collective consciousness within the entire classroom. This generates what we like to conceive as *the emergence of the third teacher entity.* A concept by which the true teaching entity is the sum of all gathered and involved in a common practice (including teachers and students). This *third teacher entity* facilitates creativity and evolution within each participant which in turn impacts on the group itself. It must be emphasized that the level of experience and maturity of the 'teaching team' plays a great part in the emergence of the *third teacher entity.* The hypothesis of the *third teacher entity* will be the subject our next inquiries in the continuation of this research.

Throughout this paper we have discussed a dialogical approach where teachers teach one another, and where neither one is in a judgemental posture. Our finding is that the experience of the 'team teaching' process in uniting teachers as one pre-entity serves to set the grounds for an ontological transformation of the dialogue format.

The comparison of the two teams has helped us notice that the knowledge, the knowhow and the life skills that make up the psychosociology curriculum as presented to the first team, had considerably evolved when looking at the more experienced team. We understand that when the teachings are embodied by all group members these members have a bond that transcends personal, professional and spiritual life. When these members keep informing each other of their experiences, their collaboration progresses and the *third teacher entity* becomes even more substantial allowing each member to intake the potent transformational ingredients that affect their inner selves and the environmental setting they are in. This in turn helps group members learn how to open-up to their counterparts in a more profound and heartfelt manner without undermining themselves. That phenomenon brings to light a life ethic well beyond a team teaching ethic: 'genuine reciprocity'.

To express what we mean by reciprocity, we lean on the definition proposed by Labelle (1998) which states: The strength of the reciprocity of conscience is that it the *You* is the source of the *I*, and inversely. Reciprocity is not the result of an activity between subjects but rather a constitutional condition to their beings. It makes the relationship as the crucible, the cradle of education (*ibid.,* p.109). To put oneself in the other's realm is to seize the opportunity to question one's self about self and the place it holds (*ibid.*, p.111).

In the process of sharing these results and reflections amongst the co-teachers and co-researchers involved, the following hypotheses were formed: The most powerful and dynamic locus in the classroom is defined by the reciprocity encountered between the self and the Self; between the self and the Other(s), between the self and Life; finally, between the self and its own becoming. In this respect, 'team teaching' is a critical space that can best facilitate the emergence of this acting locus of transformation.

This first article installs the guidelines for later research that we hope will provide information on the actual effects of these processes on all actors concerned.

Notes

(1) http://www.theatredubic.com/lesfractions/
(2) The limits required for this article don't allow for excerpts illustrating the comments. A longer version will be made available.

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From Bourdieu to Mezirow:
A Personal Journey towards Transformative Learning

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Abstract: In this paper, I will try through my autobiography to critically combine Bourdieu's theory – which is classified in the theories of social reproduction – with Mezirow's theory of transformative learning. My purpose is to indicate the similarities and differences in their conceptual framework.

Introduction

There is a feeling of nostalgia and vanity as I think about my retirement in a few years from now. Did I accomplish something in my life? What should I do in the next few years? Rethinking my life, my doubts had as a result an individual crisis. The Greek word *crisis* generally implies troubles and difficulties. It also denotes (in Greek) the judgment and the thinking process which allows us to shape a personal opinion or take a decision. The word *crisis* is the generator of concepts such as *critical*, *criticism*, *criteria*, and *critique*.

The aim of this paper is to examine how, in the course of time, the successive individual crises, lead me - as a practitioner and as a university teacher in the field of adult education - from Bourdieu's theory to the theory of transformative learning.

Research Design

In a few years I will complete my professional career as a professor in the University of Patras, to become yet another pensioner. I already display certain retirement symptoms; I recollect the past with some old friends and fellow students from the same university, and we organise a student reunion every year.

We studied during the period of military dictatorship in Greece (1967-1974), and were actively involved in the student anti-dictatorship movement. So, we share strong memories, which connect us. When speaking with them about our past, I feel that we have scarcely changed. We think and act in ways similar to how we thought and acted when we were students.

The actions of several among us were recorded in police reports, which were found and published in 1999 (Kosmopoulos, 2003).

One of the police reports that were published summarises the words of seven "leaders of the left, students" (Police Report, 1973), during an 'illegal' gathering of students in the University of Patras, as recorded by police 'informants'. I was surprised to note that, on the one hand, the record of our speech did not diverge considerably from what I remember we had said, while on the other hand, my intervention was very different from others interventions.

I asked myself: do I continue to think and act the same way? The research question I posed was: based on which theory could I reflect on how I think and act?

Initially, I tried to define my way of thinking and acting, as it emerges from police reports. Fortunately, I remembered that in the 1980s I had participated in a personal development training group in order to deal with one of my crisis and had written some autobiographical notes up to 1985, in four notebooks.

The method I implemented is discourse analysis of the Police documents, combined with my autobiographical notes, in the context of autoethnography.

It should be noted that autoethnography is not limited to autobiography analysis. As Duncan (2004) stresses:

> [...] *this research tradition does more than just tell stories…data include participant observation, reflective writing, interviewing, and gathering documents and artifacts.*

Furthermore, according to Holt (2003):

> *One emergent ethnographic writing practice involves highly personalized accounts where authors draw on their own experiences to extend understanding of a particular discipline or culture.*

In this paper, the data were collected gathering documents and reflective writing in order to extend understanding of myself and my discipline: adult education.

My Personal Journey

According to the Police Commissioner of Patras, in a large student meeting my fellow students had made specific accusations against the leader of the military government, the dictatorship and the police.

In contrast, my intervention includes accusations against specific dictatorship collaborators in local level, referring to specific facts and drawing on specific evidence:

> *Dimitrios B., son of Konstantinos: He mainly addressed the student elections of the past year, supporting that they were fraudulent. He displayed documents that allegedly proved the fraud and the schemes of the president of the student union, P. Theodorou, with the sole purpose of impressing. He turned against our service, accusing us of cooperating in the fraud and instigating violence before the elections, so as to alter its results. Finally, he turned against Mr. M. Andreou, a professor authorised to supervise the elections of 1972, whom he accused of having participated in the alleged fraud, stating that on the day of the elections he had discussed with the Police Commissioner outside of the University, in the presence of police force aiming at influencing the students.* (Police Report, 1973).

As can be seen in the police report, my way of thinking and acting:

- Defended democratic rules,
- Collected specific evidence on the events that took place at the time,
- Expressed public denunciations based on facts and available evidence,
- Publicly denounced specific persons involved in the facts.

The fraud of the student elections was unacceptable and offensive. As I wrote in my autobiographical notes years later, in the mid-1980s:

> *I was a moralist, always saying 'must', always striking whoever could not conform to the principles they supported.* (Notebook 4)

Apart from making accusations during difficult situations, I did not hesitate to make suggestions. (Findings, 1973):

> *On 15/11/1973, at 14:00, about five hundred students gathered at the University, and after the suggestion of students Nikolaos I., Konstantinos B., Dimitrios B., and Vasillios M., they decided to take over the University, as a token of solidarity for the students of Athens, on the one hand, and as a dynamic way of pursuing their demands, on the other hand.*

In my autobiographical notes, I illustrate my way of thinking and acting, and explain, to a certain degree, why I took initiative, assumed responsibility and took risks.

> *In hardship, in risk, when the thermometer was rising, I was always ready to show my abilities… I was always motivated by difficulty, by extraordinary situations; when things are normal I don't even feel like speaking. As long as the risk has a meaning. I would never care for wheelies and car races* [...] (Notebook 1)

This amalgam, risky but rational, calm and capable in difficult situations, confrontational and distant, active and yet indolent, seems to be full of contradictions. However, my fellow students trusted me and elected me as a member of the movement coordination committee (Findings, 1973):

Dimitrios B. [...] *was* **not arrested** [...] *He participated in all demonstrations and protests, in and out of the University. He was elected member of the steering committee of the General Student Movement, assuming specific duties in the coordination subcommittee."*

In fact, in my autobiographical notes I attribute the trust of my fellow students precisely to these contradictions.

I had sufficient fear to stay out of trouble, and more than enough courage to go forward. My courage, my suspicions, my rational thinking, my fear, my suspicions, my cold rationality helped me earn my fellow students' trust… I never made mistakes, and it was a hard time, each mistake was dearly paid for. (Notebook 2)

After the fall of the dictatorship in 1974, I studied education in Paris, where I became familiar with Bourdieu's theory, which I used for the analysis of education as an institution of social reproduction, in order to denounce the role of the educational system, within the framework of my political action as a supporter of the ideas and beliefs of the political left.

In 1981, the Panhellenic Socialist Movement won the national elections, and I found myself working in the department of popular education of the Ministry of Education, having as an aim the reorganisation of this institution. After a while, I became head of the adult literacy program in the same department.

After a period of exhaustive organisational and scientific work, my professional *crisis* (difficulties and reflection on my new professional situation, as well as the new needs in my job) made me look for other – more useful- theoretical approaches. I studied Freire; it seemed to me quite revolutionary and close to my political beliefs. So, I enthusiastically applied his approach in the project that I was in charge.

In 1990, I was elected as a Lecturer in the Pedagogical Department of the University of Patras in "adult education and educational policy". At the same time, I was teaching as a trainer in various seminars for unemployed graduates, but that wasn't my main job. In the late 1990's I started cooperating with the Hellenic Open University in the module titled "Adult Education".

In the 2000's the Hellenic Adult Education Association (HAEA), of which I am a founding member, started to publish papers on the theory of transformative learning. Furthermore, books in Greek language were published and seminars were organised about transformative learning. Professor Jack Mezirow participated himself in a HAEA seminar in 2007, in Athens.

During that period, I started to think more as a trainer rather than as a Greek University teacher. The controversies in my department started to puzzle me. Until the recent past they seemed to me "normal", understandable and necessary. I asked myself specific questions: Why am I so prone to conflicts? Why do I insist and fly into passion so much to confront those who disagree with me? Why do I invest so much energy in the function of the institution like I was the only responsible?

I accepted that "[...] autobiography allows the past to inform the future and bring the present into presence" (Ruppert Johnson, 2003). So, on the one hand I decided to reflect my ways of thinking and acting, using Bourdieu's theory. On the other hand, in order to deal with this challenge, this crisis, I was stimulated to study the transformation theory.

From Bourdieu to Mezirow

According to the literature on Bourdieu's work, he places emphasis on the analysis of social structures and on social reproduction (Inghilleri, 2005).

A particular important concept for Bourdieu's theory is the concept of habitus.

> *The habitus, product of history, produces individual and collective practices – more history – in accordance with the schemes generated by history.* (Blommaert, 2005)

Bourdieu defined habitus as the "*durably inculcated system of structured, structuring dispositions*" (Bourdieu, 1990, in Hurtado, 2010). Bourdieu "[…] rejects the idea of social actors as conscious, calculative rational beings, although he does allow for the possibility of 'rational choice' under specific circumstances" (Inghilleri, 2005).

However, it seems that Bourdieu differentiated his theory over time: "While the former emphasizes social structure, leading to determinism, the latter emphasizes agency (intentionality) leading to methodological individualism." (Hurtado, 2010)

The problem is that even the awareness of my predispositions did not bring any change in my way of action. The new question I asked myself was whether, how and how much these predispositions, which define our social practices, can change and by which process we can intervene so as to transform them, particularly during a period of personal crisis.

These thoughts led me – through my involvement in adult education and my participation in the Hellenic Adult Education Association – to Mezirow's theory on transformative learning.

Mezirow's main concepts are the frames of reference, the habits of mind, the points of view and the meanings schemes. According to Mezirow (2000, p.16):

> *A frame of reference is a 'meaning perspective', the structure of assumptions and expectations through which we filter sense impressions. It involves cognitive, affective, and conative dimensions.*

Mezirow himself states that "Our frames of reference often represent cultural paradigms (collectively held frames of reference) […] or personal perspectives derived from the idiosyncrasies of primary caregivers." (*ibid*). In addition: "They may be either within or outside of our awareness." (*ibid*).

The concept "frame of reference" consists of "habits" of mind which become expressed as points of view, and it is very close to the concept of "habitus".

Like habitus so too the frames of reference have a structure shape and delimit perception, feelings and dispositions "[...] by predisposing our intentions, expectations, and purposes" (*ibid*, p. 16), are within or outside of our awareness, encode experience, are collective or personal.

Of course we can argue that there are major differences between Bourdieu's theory and transformative learning. Bourdieu particularly stresses social structures and the power relations present in people's minds (1985).

However, "While Bourdieu has often been (mis)represented as a determinist [...], there is transformative potential in his theoretical constructs [...] characterising Bourdieu's notion of habitus (often criticised as too deterministic) as constituted by reproductive and transformative traits […]" (Mills, 2008).

Reading the proceedings of the 8th International Learning Conference that took place in 2009 (Cranton et al., 2009), I realised that only a few scholars connect transformative learning to society and social conflicts. However, Mezirow himself underlines that "Transformative learning has both individual and social dimensions" (Mezirow, 2000, p. 8).

Brookfield links assumptions with social domination and refers to habitus:

> *The assumptions we accept unquestioningly as commonsense are sometimes the same ones that have been constructed by a dominant group or class to keep us servile and marginalized [...] Pierre Bourdieu argues that what seem to us to be*

natural ways of understanding our experiences are actually internalized dimensions of ideology. Bourdieu calls this 'habitus'. (Brookfield, 2010).

Bourdieu develops two other concepts: the "field" and the "capital". According to Bourdieu "Each actor is relationally positioned within a field, this position determining his or her situated viewpoint of the activities of this and other fields." (Maton, 2003). In contrast, for Mezirow the points of view are not explicitly determined by the social position of the actor.

Despite these differences, it has been suggested that the two theories should be linked and combined (Fetherston & Kelly, 2007).

As seen above, the concept of habitus is used in relation with the concepts of social capital and field. Bourdieu summarises this relation using the following equation (Maton, 2008): "[(habitus) (capital)] + field = practice".

Bourdieu's theory helps us analyse and understand the practices of the actors, by identifying the field (the arena) in which they take place, the actors' positions of power, their capital, and their habitus. However, it does not help us transform these practices. In contrast, Mezirow (2000, p.18) stresses that meaning schemes and our assumptions in general "[…] suggest a line of action that we tend to follow automatically unless brought into critical reflection".

According to the theory of transformative learning, the transformations begin after a disorienting dilemma (or trigger event).

> *Through some event, which could be as traumatic […] an individual becomes aware of holding a limiting or distorted view […] We cannot change a habit of mind without thinking about it in some way.* (Cranton, 2002)

The "way" to think about our habits of mind and our assumptions "[…] our taken-for-granted beliefs about the world and our place within" (Brookfield in Hunt, 2007) – in other words, about our habitus – is through critical reflection and critical self-reflection. As Alhadeff (2003) stresses:

> *Critical Reflection (CR) will be broadly defined as the capacity to challenge the assumptions through which one gives meaning to one's own experience following a purpose of emancipation.*

In addition as well, according to Taylor (2007):

> *Much of the research confirmed the essentiality of critical reflection, a disorienting dilemma as a catalyst for change. At the same time the research revealed a learning process that needs to give greater attention to the role of context* […]

The importance of contextual factors in transformative learning is apparent and it seems that a *convergenc**e*** between Bourdieu and transformation theory is shaping.

Discussion

According to relevant literature (Mills, 2008), there are two different readings of Bourdieu's work:

(a) Bourdieu's contributions focused on the analysis of social structures.

(b) Bourdieu's contributions are useful for the transformation of action and contribute to the development of the theory of transformative learning.

In my personal journey, my interest on transformation theory did not stem from Bourdieu's theory. I was familiar with his work since the 1970's, when I was studying in Paris. At the time, I considered that he focused on structures, not on agency and the transformation of action. I became interested in transformative learning through Freire's work on liberatory pedagogy. According to Jarvis (2003): "The two approaches differ in

focus: Transformation theory is concerned with the individual's changing perception of self and the world, whereas liberatory pedagogies have clear political and social change agendas."

Mezirow (1991) clarifies that "Emancipatory action is to be understood as a transformative process which occurs in both domains [instrumental learning and communicative learning]". Consequently, political and professional action can be viewed as a transformative process, provided that I engage in critical self-reflection on my assumptions. My previous knowledge of Bourdieu and the concept of habitus urged me to examine first my practice and its effects.

The concept of habitus is central to Bourdieu's sociological approach (Maton, 2008). Similarly, in Mezirow's theory the central concept is the critical reflection of assumptions and critical-dialectical discourse (Mezirow, 1998, 2003; Brookfield, 2000).

We could assume that habitus is very close to the concept of assumption. Bourdieu's additional contribution are the concepts "capital" and "social field", enabling us to analyze the class and social position of actors. The additional contribution of Mezirow is the disorienting dilemma, critical reflection and critical autoreflection of assumptions leading to transform learning.

This is my response to the research question raised. My personal question has not been answered yet.

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Transformative Learning Amidst Crisis:
An Inquiry into Presencing-based Leadership Coaching

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Abstract: This paper explores how Scharmer's process of 'presencing' can be used to engage forms of transformative learning in coaching conversations with organizational leaders during periods of crisis to create immediate and ongoing generative responsiveness in leaders' ways of knowing and being.

Introduction

Today's organizations are typically characterized by high uncertainty, complexity, and turbulence brought on by the instability of financial systems, global markets, natural disasters, and rapid developments in information technology (Wang, 2008). Within such contexts, organizational leaders routinely face unanticipated change and crisis events that can significantly impact organizational productivity and sustainability (Heifetz, Grashow, & Linsky, 2009), employee morale (Sandler, 2009), and the psychological health of multiple stakeholders in the organizational system (Mitroff, 2005). To effectively work with drastic change and crisis, researchers (Heifetz et al., 2009; Mitroff, 2005) argue that organizational leaders need to learn how to develop the capacity for engaging in profound learning that will ensure their organizations adapt, thrive, and ultimately have a sustainable future. Developing the leadership abilities to be highly effective amidst crisis situations requires ongoing leadership development (Day, 2000; Van Velsor, McCauley, & Ruderman, 2010), through approaches such as leadership coaching (Gray, 2006; Jones, Rafferty, & Griffin, 2006).

To date, the crucial forms of learning that are most effective during periods of crisis have not been widely researched. Additionally, there is a scarcity of frameworks and tools specifically designed to support coaches and leaders in the process of their growth and development amidst times of crisis (Kemp, 2009). In response to this need, our paper presents the methodology of presencing (Scharmer, 2007) within the context of leadership coaching (Goldsmith & Lyons, 2005; Silsbee, 2008) as a way of being and form of knowing that is significant to the transformative learning process. In the first section of this paper, we explore organizational crisis as a context for transformative learning using presencing-based leadership coaching. Following this, we introduce the methodology of presencing and its relationship to transformative learning theory. The third section provides an overview of leadership coaching and positions it as a key transformative learning intervention for leaders in crisis situations. Finally, the authors engage in an inquiry exploring the application of presencing-based coaching in crisis situations, both from a theoretical and a practice-based perspective.

Organizational Crisis and the Call for Responsive Leadership

Organizations--including private, governmental, non-profit, and educational institutions--are facing more crises than ever before (Mitroff, 2005). The nature and types of crisis facing organizations are diverse, including economic, informational, physical, human resources, reputational, psychopathic, and natural disasters (Mitroff, 2005). Pearson and Clair (1998, p.66) provide the following multidimensional definition of organizational crisis:

> *An organizational crisis is a low-probability, high-impact situation that is perceived by critical stakeholders to threaten the viability of the organization and that is*

subjectively experienced by these individuals as personally and socially threatening. Ambiguity of cause, effect, and means of resolution of the organizational crisis will lead to disillusionment or loss of psychic and shared meaning, as well as to the shattering of commonly held beliefs and values and individuals' basic assumptions. During the crisis, decision-making is pressed by perceived time constraints and colored by cognitive limitations.

This definition implies that organizational crises have significant psychological influence felt both individually and collectively as forms of "disorienting dilemmas" (Mezirow, 1995). Further, the ways that leaders respond matters a great deal. As such, organizational leaders face significant personal challenges in periods of crisis (Wang, 2008).

During an organizational crisis period leaders often experience internal disorientation connected to immense systemic and workplace pressures. This internal disorientation may take the form of inner-resistance, avoidance, fear, confusion, self-doubt and a general lack of motivation and confidence (Gray, 2006). In these instances, a leader's structure of attention and awareness are prone to becoming insular and disconnected, which often results in reenacting habitual and reactive patterns of thinking and acting and, as a result, missing emergent future possibilities for creative action (Silsbee, 2008). Furthermore, depending on how a leader reacts to crisis, employees can be influenced by a prevailing mood of anxiety, which gradually dominates the organization, creating an intangible but powerful "systemic anxiety" (Sandler, 2009, p. 30).

In order to meet the challenges of crisis situations, leaders must draw on deep reservoirs of energy, self-confidence, personal humility, passion, and belief in the future (Sandler, 2009). Among other attributes, leadership responses are needed that draw from psychological flexibility (Moran, 2010) but also personal ingenuity and existential courage. In learning to connect and sense into this latent generative dimension of knowing in the present moment through presence, leaders can more powerfully perceive essential problems and potential resources. Thus, the practice of presencing can help facilitate psychological flexibility, personal ingenuity and the courage to be the new form of change leaders wish to model and communicate within their organizations. Presencing in turn, helps leaders shift their structure of attention and awareness into being more engaged with discerning this creative emergent dimension of the present (Senge, Scharmer, Jaworski & Flowers, 2004). In times of crisis, presencing fosters a capacity for deeper stillness, discernment and generative action amidst organizational conditions of uncertainty and disorientation. We feel that ongoing practice with presencing, particularly in coaching interactions with leaders, is a key transformative leadership capability in crisis periods that bring about psychosocial disorientation in the organization.

Methodology of Presencing

Scharmer coined the term "presencing" (Scharmer, 2000, 2007) in reference to a distinct mode of learning that is based on sensing and embodying emerging futures rather than re-enacting the past through projection. Scharmer points out that the source of presencing is based on a fundamentally different mode of cognition, which revolves around sensing into what is emerging through the present rather than reflecting on present realities (Bortoft, 1996). The basic sequence of the emergent learning cycle of presencing is: "1. Observe, observe, observe; 2. Become still: recognize the emptiness of ideas about past or future; 3. Allow inner knowing to emerge (presencing); 4. Act in an instant, and observe again" (Scharmer, 2000).
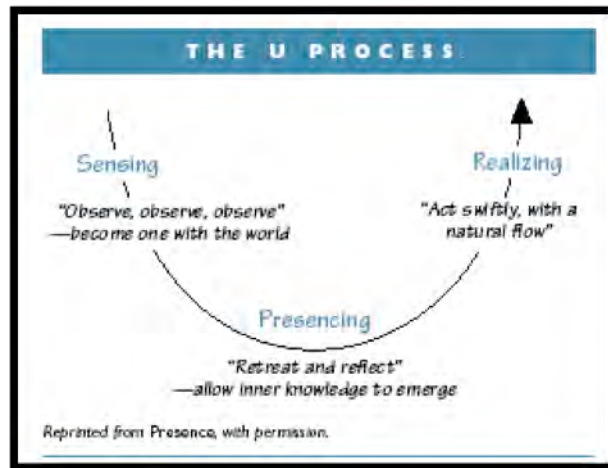
Figure 1: The U Process (Senge et. al, 2004, p. 85)

As Scharmer notes, the key difference between learning from the past and learning from emerging futures lies in learning how to still our minds and to enter a state of receptiveness to what is not yet known through contact with what is emerging versus memory or "stored representations" (Rosch & Scharmer, 1999). The crucial importance of presencing to leadership, particularly in times of crisis, is that it fosters the capacity to engage our awareness with what has not yet emerged, but one senses wants to emerge. Distinct from Kolb's (1984) classic learning cycle in which knowledge is built on previous knowledge, presencing involves learning from attention to emerging creative possibilities – knowledge that is sensed but for different reasons, not yet embodied in our experience. This takes place through creative forms of whole-body sensing and generative listening.

Through presencing, leaders can begin to access a heightened process of learning that enacts transformative shifts in their self-sense and ways of knowing. While these shifts can in some instances be unfamiliar or initially experienced as "disorienting dilemmas" (Mezirow, 1978), presencing becomes a part of the integrating circumstances (Clark & Wilson, 1991) that support leaders during the ordeals brought about by psychological disorientation during crisis. Like the moving eye of stillness at the centre of the storm, a manager or executive who leads from presencing orients distinctively from the eye of the storm by aspiring to see through the various tensions and disorientation brought forth by crisis. With sufficient practice, a shift in the leaders self-sense becomes more natural or a part of their self-constitution, in turn offering a new basis for creative orientation. Contrast this possibility with the destructive psychosocial forces of disorientation that tend to prevail amidst crisis.

Relationship to Transformative Learning

Leadership responses to crisis situations require transformation, but transformation of what? Transformation has become a common referent for all kinds of desires for change, yet the term risks losing its significant meaning. To clarify our sense of transformation, our meanings are drawn in part from more recent transformative learning literature. Within the past 15 years, there has emerged a second wave of more "integrative" (Illeris, 2004; Taylor, 2005), "holistic" (Cranton & Roy, 2003; Dirkx, 1997), and "integral" (Gunnlaugson, 2005; O'Sullivan, 1999) perspectives that expand beyond the scope of Mezirow's (1978) seminal contribution. Our meaning of transformation builds from this second-wave lineage by focusing on presencing as method for cultivating transformative ways of being and knowing. Taylor (1998, p.36) elaborates:

The Group for Collaborative Inquiry (1994), in a recent study re-conceptualizing the transformative learning process, identified the significance of whole person learning—awareness and use of all the functions we have available for knowing including our cognitive, relational, affective, somatic, intuitive and spiritual dimensions.

Transformative learning theory was initially characterized as either a dramatic or a gradual shift in a person's frame of reference triggered by a disorienting dilemma (Mezirow, 1978). The second wave transformative learning theorists noted above have broadened the scope of the theory to include heretofore absent dimensions of learning, particularly in terms of different ways of knowing and being that inform the transformative learning process. We will now turn briefly to the field of leadership coaching, which we feel provides unique opportunities during periods of crisis to integrate the practice of presencing.

Leadership Coaching and Presencing

In the past few decades, leadership coaching has grown to become a significant leadership development approach. Leadership coaching is facilitated by an executive coach through ongoing, confidential conversations, assessment, and feedback with an executive (Goleman, Boyatzis & McKee, 2002), and focuses on developing personal and professional competencies to enhance executive performance and personal satisfaction (Gray, 2006). Leadership coaching is an important leadership development tool during crisis situations because it provides a safe learning environment for leaders to explore issues that are unique to leadership roles (Jones et al., 2006) as well as experiment and practice new habits (Goleman et al., 2002). The research has identified a number of outcomes associated with executive coaching including increased productivity (Olivero, Bane, & Kopelman, 1997), improved self-awareness (Kress, 2009), reduced stress and enhanced resilience (Grant, Curtayne, & Burton, 2009), cognitive-developmental flexibility (Laske, 1999), leader self-efficacy (Baron & Morin, 2010; Moen & Allgood, 2009), and managerial flexibility (Jones et al., 2006). We would like to suggest that by utilizing presencing-based coaching, an additional transformative outcome is possible: transformation in leaders' ways of knowing and being. As coaching practitioners, we have found that the methodology of presencing can facilitate immediate and ongoing epistemological and ontological renewal. To date, no empirical studies in the literature have explored this phenomenon in the context of coaching or other organizational learning approaches. Research to validate the methodology of presencing in the context of leadership coaching is needed. At this junction, we will inquire further into presencing as a transformative learning practice.

Applying Presencing in Transformative Leadership Coaching

Tim: What are your thoughts on how presencing practices cultivate inner learning resources in leaders during coaching, including immediate, ongoing generative responsiveness in leaders' self-sense?

Olen: As we have explored, presencing helps leaders more skillfully access the existing blindspots of their own experience in the organization as well as the organization as a whole. To do this requires, as Scharmer has written extensively about, accessing a more emergent place in one's own awareness—as a present-centered but also emergent or future-oriented disposition of learning. This is not to say that the past is not consulted, but rather one's attention is drawn towards the subtle threshold between the present and emerging future. With practice, this re-patterning of attention becomes a part of one's ontological orientation—that is, one's way of being or self-sense. For leaders to work effectively with the hidden opportunities in situations of crisis, presencing can be helpful insofar as the methodology has an inbuilt practice of accessing stillness, which under high stakes

conditions can be a very useful practice for leaders to orient from, insofar as stillness provides possibilities for a more stable access to the moving-centre perspective of the organizational crisis storm.

Tim: This could be a very useful practice indeed. In periods of crisis and great stress, it is very easy to simply reenact old patterns, both individually and organizationally. It is often tempting for leaders to hold on and respond without 'letting go', or reaching a sufficient degree of stillness in the moment, which are both central parts of the presencing process. I find that during a coaching interaction, the process of letting go and being still is often a very effective way of shifting both the coach and the client's attention, in turn opening the space to access and engage a more generative perception. During this process, insights, intuitions, and visions emerge out of this distinctive ontological orientation that you spoke of because presencing facilitates these creative openings or clearings for emergence. With ongoing practice one becomes more confident and fluent with this process, which is intentionally cultivated on the part of the coach and the client.

Olen: I would agree that it is important to emphasize the need for ongoing practice through leadership coaching as a kind of learning laboratory (Scharmer, 2007) to develop presencing into an ontological disposition or reflex. In order for it to serve the learning needs of leaders, particularly in times of crisis, the capacity needs to be sufficiently developed. Of course, for this to work, coaches need to be trained in the presencing methodology and support leaders and managers in this. Scharmer's *Theory U* offers a fairly comprehensive overview of practices that support presencing in this regard. There are of course related practices, such as mindfulness and meditation that can further develop and reinforce the presencing capacity. Attention-based practices of meditation can be highly effective at training leaders to let go and return to presence. Mindfulness practices are useful in learning to engage and discern one's own experience, thought, emotion and insight on subtle levels. Presencing draws upon the sensing training that mindfulness offers, as well as the stillness that meditation cultivates. Together, both offer a helpful set of foundational practices for presencing, which is fundamentally concerned about accessing new creative knowledge, insights or emergent discoveries. Given that these tend to be in scarce supply in times of crisis, learning to effectively work with and access the highest possible future of the organization becomes a crucial individual and collective undertaking. Building on this, I'm wondering if you could comment a bit on your experience with coaching as an optimal learning environment for presencing? Why or how is coaching such a powerful context for developing leader's capacity for presencing?

Tim: A coaching interaction is typically a confidential conversation that provides a safe and trustworthy learning environment where a client can experiment, take creative risks, and explore presencing ways of being and knowing. As you pointed to above, a coaching intervention offers a kind of learning laboratory. Additionally, presencing is a subtle attentive practice and therefore requires certain intersubjective conditions to facilitate it. Since presencing is fundamentally about letting go to a point where one can then 'let come' more emergent discoveries, this requires an intentional and safe environment to experiment in. Scharmer has referred to these conditions as a kind of learning and development 'container' and Kegan & Lahey (2009) have referred to these optimal conditions as a 'holding environment'. A good coach works at creating an optimal container or holding environment for a client by modeling presencing him or herself; that is, through continually coming into presence, openly observing what is arising and letting go. By providing a receptive space for a client to experiment with coming to know through presence, together, a coach and a client can experiment in this highly focused, intentional, and creative environment. As Scharmer has suggested, presencing is also a *social technology* that is engaged in dialogically and coaching, in its essence, offers a focused field for engaging in generative dialogue. My

experience has been that presencing-based coaching is both self-renewing and inspiring for the coach and the client. That said, much research and practice on presencing is still needed to explore the full potential of this methodology in coaching and other organizational learning contexts. Given that presencing is still a relatively unexplored phenomenon, empirically speaking, initial case studies and qualitative accounts of leaders' and coaches' experiences with the methodology are called for in order to further substantiate and develop Scharmer's theory.

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Crises, Ambivalence and Ambiguity in Transformative Learning: Challenging Perspectives from Autobiographical Narrative Research

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Abstract: I consider differing understandings of transformative learning and draw on auto/biographical research to challenge the idea of epistemic shifts as foundational. I argue for a more holistic, embodied, emotional, and even unconscious understanding, where the capacity to imagine differently is part of a complex renegotiation of self in relationship.

Introduction

In this paper, I want to draw on what is termed auto/biographical research, among diverse learners, to interrogate notions of transformative learning. There is continuing debate in the literature about the meaning and parameters of the idea (Dirkx, Mezirow and Cranton, 2006; Mezirow, 2000); as there is, more widely, about processes of adult learning, at least of any significant kind. The place given to the emotional and psychosocial dimensions of learning, as against the cognitive, remains a matter of continuing debate. This includes the extent to which change processes are to be conceptualised as more than cognitive shifts, however profound, but are also deeply embodied, emotional and even psychic in nature (Illeris, 2002; Hunt and West, 2006). At the core of the debate on transformative learning is what lies at its heart, of how best to conceptualise the processes involved.

At the heart of Jack Mezirow's ideas, for instance, (Mezirow, 2000; Dirkx, Mezirow & Cranton, 2006) is a metacognitive application of critical thinking. Critical thinking transforms an acquired frame of reference, a mind-set, with potentially radical consequences. At the heart of the process is critical rationality, in which the old mind-set is replaced by a different world view. While any mind-set is also composed of values, beliefs as well as concepts, transformation, at core, has to do with reassessing epistemic assumptions. And the change, to be truly transformative, involves more inclusive, discriminating, open and reflexive relationships to experience. John Dirkx, however, has wondered if this is potentially reductionist (Dirkx, Mezirow & Cranton, 2006). He has sought, instead, to take understanding of transformative learning into deeper territory: of the search for meaning, even for self; for new kinds of individuation, even for what he terms soul making. At the core of this view of transformative processes lies what may be unconscious shifts in the internal psychic drama and in the interplay between inner and outer worlds. What Dirkx seeks to create is a more holistic notion of transformative learning, one not simply to do with changes in cognition, however profound, to encompass shifts in consciousness, including in and of the self. Jack Mezirow himself acknowledges the importance of learning outside conscious awareness, and of the emotional, intuitive, imagistic and or contemplative dimensions of profounder processes. Nonetheless, in the final resort, for Mezirow, critical assessment of epistemic assumptions is foundational to the idea of transformative learning (Dirkx, Mezirow & Cranston, 2006).

I want to contribute to the debate through the lens of auto/biographical narrative research on learners and learning in diverse contexts, including learners in higher education (West, 1996; Merrill & West, 2009); in families, (West, 2009); and among professionals working in difficult urban communities (West, 2001). I focus on two case studies of learners managing crises: I chronicled their struggles and reflected on the meanings of 'transformative' learning. The basic aim of such research was to build interdisciplinary 'psychosocial' understanding of learning and of learners. There is long standing evidence in

the literature of adult education of how crises, of diverse kinds, can motivate people to engage in learning (Courtney, 1992); and of how people may, in the process, ask fundamental questions of self and their views of the world. And of how they may find new narrative resources – including new epistemic frames – to challenge previous understandings of self and of the world. I want to suggest that such research illuminates more of the complexity of transformative processes, including the ambivalence and ambiguity that can accompany it. And it encourages us towards more holistic narratives of transformation in which the idea of epistemic change as 'foundational' is problematised.

Auto/biographical research

A rich body of psychosocially informed auto/biographical research into learning and learners has developed over the last 2 decades (Froggett, 2002; West, 1996; 2001; Selling Oleson, 2007; West et al, 2007; Merrill and West, 2009). Such research encourages learners to tell their stories, as openly and honestly as they can, and can involve learners engaging reflexively with their material, to identify themes and to think about them, in collaboration with the researchers. The methodology emphasises the importance of attentiveness and respectfulness in research, and of the need to take time with the other; and of the necessity to manage anxiety and build secure, collaborative spaces for storytelling and interpretative work (Merrill and West, 2009). Participants are involved in the analysis of their material, via recordings and transcripts – and given the longitudinal design of some studies – this includes thinking about what is difficult to say and or what might be missing from the account (West, 1996, 2001; Merrill and West, 2009). Attention is given to the emotional tone of interviews, and to encouraging exploration of complex material. The methods help illuminate struggles to change, and moments of transformation, as well as the complex interplay of desire and resistance in learning of any significant kind.

The use of the slash in auto/biographical research (Stanley, 1992) emphasises the idea that research itself is a form of relationship, in which the self of the researcher shapes the other and her account, as well as vice-versa. It is, as Roper (2003) notes, not only about generating words to do with experience elsewhere but is a relationship in its own right. Such relationships can generate, consciously and unconsciously, patterns of response, which aid or hinder understanding. Reflexivity, on the part of the researcher, becomes central to the task, including interrogating the counter-transference: those feelings that the other can evoke in the researcher, which can be a source of insight into the other and her feelings but also into the experiences of the researcher too (Merrill and West, 2009). Such research becomes a dynamic and dialogical form of learning, with researchers spending many hours with individual learners, across a number of research cycles.

Learning: Glimpses of some Depths

There is in fact debate within the auto/biographical research 'family' (see West et al., 2007) about the meaning of learning and how to conceptualise it. Lynn Froggett (2010) argues that researchers should take seriously, as a kind of moral imperative, the importance of doing justice to the emotional subtleties of change processes. There is danger, she argues, of reducing learners' narratives to overly linear accounts – the heroic story of the adult learner, for instance – which finds expression in many policy documents and in some of the literature of adult learning. Hero stories present people as engaged in sustained periods of effort, which result in significant changes with the hero or heroine eventually represented as better for it all. Such interpretation can also reduce such experience to an overly cognitive process.

Lynn Froggett (2010) tells the story of a learner, who she calls Nell. Nell is in her seventies and has a history of health problems including asthma, diabetes, mobility and

neurological problems. Nell's story is of a life of caring for those around her, particularly her mother and her husband during his deterioration due to Alzheimer's. Such a life meant Nell had little formal education and had predominantly been employed as a cleaner. At her daughter's suggestion Nell began attending a Well-Being Centre newly established in east London. She participated in different arts classes, which she enjoyed. Nell also finds herself regularly helping others in the classes. Her ability to help others is recognized and results in her being asked to become a volunteer at the centre. Nell 'blossoms' in the role of volunteer and after a period of time is promoted to the position of group leader. She also sits on interview panels, studies for a new qualification, appears on TV, informs professors, and hobnobs with visiting royalty. We could see this as transformative learning of a significant kind. Yet, there is ambiguity and ambivalence at the heart of her story too.

Froggett concludes that there can be a tendency to split emotional experience into the before and after of an over linear plot. In an emotionally nuanced interpretation of Nell's narrative, her 'transformation' is accompanied by continuing feelings of self-deprecation, doubt and a messier sense of destination; even of feeling used in her new role. There is evidence of a critical interrogation of mind-sets – of being someone simply for others – but her story is more complex: of transformative experience alongside continuing discontent, of new senses of an agentic self combined with continuing doubt and uncertainty. We have entered deeper, messier territory here.

Transitional space and transformative experience

John Dirkx (Dirkx, Mezirow & Cranton, 2006) draws on Jungian analytic psychology to explore more of the depth, ambiguity and complexity of learning, including its perpetual incompleteness. And of the dynamics of the inner world, with a shifting cast of characters, such as the censor and judge, the young child, the trickster, the deviant, the person behind the curtain, in interplay with the 'I' mediating between this inner community and an outer world. John Dirkx writes: 'Voices from this inner world continuously nag me with questions about the meaning of my life, of the work that I do, of relationships', even following transformative moments (Dirkx, Mezirow & Cranton, 2006, p.127). Yet such voices, from the depths, may also be accompanied by senses of achievement, of greater self-knowledge and acceptance, of peace and 'visceral understanding' of beauty, maybe of mystery too.

In my own auto/biographical writing, I draw on psychoanalytic object relations theorists such as Donald Winnicott (1971) to think about such complexity. He conceived learning as a deeply creative and relational activity, especially the capacity for play, and that this was fundamental to healthy psychological development. Play provides a transitional space in which fundamental negotiations around the self, in relation, take place. Winnicott meticulously observed and theorised the qualities of relationship in which infants were embedded. And of how early separation could be deeply affected by the quality of our interactions with the most significant others. If the relationships were not quite good enough, as Winnicott famously put it, then we can be overly preoccupied with the other, and her well-being, in deeply visceral, self-denying ways. We may don, in largely unconsciously ways, a false self mantle, in order to please and appease, remembering the vulnerability and dependence into which we are born. Winnicott was to apply these ideas on separation and play to adult life too. When, for instance, the taken for granted is shaken, at times of change, and we may hold on rigidly to our relationships with past objects, including the symbolic, for fear of something worse. We may struggle to play with new ideas, because they threaten an existing sense of who we are. Anxiety and ambivalence can be paralyzing companions, like some of the characters in John Dirkx's internal world. We may, like Janus, look both ways, in the struggle to separate from the old. What we may term the 'child' in the adult may, consciously and unconsciously, be fearful as to whether s/he can cope or be good enough, or

legitimate, in the eyes of significant others in new symbolic play. This is a process at once deeply relational, embodied, affective, temporal as well as cognitive. It involves a far messier and complicated set of processes than communicated by the idea of a critical assessment of epistemic assumptions, however qualified this is.

Two Cases in Point

We can, in these terms, conceptualise transformative learning as a space where a self is in negotiation, and where letting go of past ideas and relationships, as well as the play of the new, are involved. Yet change can happen, however contingently, even when earlier experiences have been unsatisfactory: the capacity to play more wholeheartedly, however, often seems to depend on the qualities significant others bring, including their capacity for attentiveness, for empathic listening, respectfulness as well as challenge. The first case study is of a middle-aged woman wrestling with marriage breakdown and deep anxiety about her capacity as a learner. She was deeply ambivalent towards higher education, yet completed a degree. She came to see herself as more of a student, and learned to play with radically new ideas, if always with some ambivalence: relationships with others, real and imaginary, and in the research itself, lay at the heart of her changing narrative.

Brenda

'Brenda' was a mature women student in higher education (West, 1996). She was, at the beginning of the research, a nervous diffident woman of 52 who had underachieved educationally. She was undergoing change in her life as the children left home and was clinging on to an unhappy marriage. She was emotionally abused as a child and anxious about her capacity to cope and with what others might think of her. She told a story, in the early stages of the research (which was to last for four years, over seven research cycles), of participating in learning as a way of making herself more acceptable to her husband and his friends. She was, she said, investing in higher education because she was fearful that her marriage would disintegrate. In her early material, higher education represented more of a threat than an opportunity, full, as it was, of intelligent people, unlike herself, as she would put it. She defended against thinking of herself as a learner in higher education for fear of being pushed away. She emphasised, instead, the fact of being a mother and wife participating, part-time, at university. Three years later as she progressed towards a degree, she felt stronger and talked of herself as a student in higher education: she could express feelings and ideas – of diverse kinds – about literature, feminism, higher education and of the ambivalent experience of being a learner. This change was mainly due, she said, to the influence of significant others, including particular teachers, as well as a daughter who was also a student. She also strongly identified with a number of literary characters: carrying them around in her head, she said, such as a prostitute in a Mau Passant novel. She felt, like the prostitute, in that she had often felt used and abused by men. Brenda was in counselling at the time and said she felt more able to engage with thinking about the emotional aspects of her life and learning, including her capacity for self-denigration.

Brenda talked of specific epiphinal moments, in the language of Norman Denzin (1989), at university – turning points - revolving around, for instance, particular lecturers and their responses in seminars. Some, she felt, simply talked past or through her. But she described one tutor who made her feel understood in her fumbling attempts to contribute to group discussion. She felt seen, in a basic emotional sense, and felt that higher education, at long last, might be for her too. This is the psychosocial territory of object relationships – of anxieties contained and of feeling noticed at a primitive, largely unconscious level – enabling more fulsome engagement and play (including, with, for her, difficult feminist ideas). A

seminar at university might constitute some transitional space, in which significant others, and their responses, enabled some gradual re-negotiation of self to emerge.

A second case. Learning, for Brenda, raised basic anxieties about her capacity to cope and how others might respond. Gina was a young single parent living in East London, in a struggling community. Her past was riddled with patterns of pain, rejection and hard drugs. Gina participated in a parenting project which used the visual arts to build confidence and encourage people to progress into formal education. Gina participated in a series of workshops called '*Cotton on',* which used sculpture, printing, photography and video to explore pregnancy and parenthood. In-depth auto/biographical narrative interviews were held across a number of cycles (West, 2007).

Gina worked on a sculpture, over a period of time. She told stories of moving from the edge of the space represented by the project, into a more heartfelt engagement; from acting out, sometimes, to play:

"When I was pregnant and I didn't really get very big. I made myself a little pregnant belly from a washing basket to put your washing in. I used chicken wire and plaster of Paris and painted it up funny colours. They kind of expressed my mood when I was pregnant, bit dark, dull colours, bit cold. Yes… I don't know people who are looking at it probably won't get it, but to me it's a hangover for anger."

She thought, conceptually, about the principles underlying good sculpture – its grammar – and realised she was telling a new story, about painful aspects of her life history that she had barely been able to acknowledge. Pregnancy was hard and troubling, and she felt, at times, unreal since she didn't look pregnant. She was depressed and *'really ill throughout'.* Her mood was projected into the sculpture. She was trying, she said, '*to get across that, the darkness.*' There was no head on the sculpture, either; it was a headless torso, which, she said, was deliberate. She found, she said, sculpting to be therapeutic. Such play can involve projecting disturbed, ambivalent even destructive feelings into creative activity. It offers a framework to rework painful feelings symbolically and to understand and even to transform them. The parenting project, like other forms of adult learning, provided precious transitional and transformative space in which anxiety and resistance were lessened, not least by significant others; people, whether consciously or not, who had the psychological resilience to remain alongside her – despite what may be their own anxieties – to contain hateful and destructive projections. Gina talked of the importance of a tutor, of a youth leader, as well as of other members of the group.

Gina went on to mention a range of projects she was now engaged in, including advocacy work with the local council for more single-parent friendly housing and peer sex education programmes in schools. She could at times regress and act out in destructive or defiant ways. From an object relations perspective, as Froggett (2002) notes, there is a perpetual, never complete, struggle between the capacity for openness and play, on the one hand, but also for resistance and defensiveness.

Conclusion

The two cases are of learning in depth which includes critical appraisal of previous mind-sets yet the processes are deeply embodied, emotional, relational and ambivalent too. Radical changes in frames of reference are part of this – for instance via feminism – but critical appraisal is only one element in a deeply psychic as well as social experience. Transformative learning encompasses biographical reassessment too, as well as openness to others and their ideas. Auto/biographical narrative research, itself, can offer another space for transformative experience. Story telling may itself be a kind of transitional process between people, which can become more productive of selfhood (Sclater, 2004). When, especially,

attention is paid to listening at a deeper level, and to witnessing, respectfully, the complexities of what people say, which includes sensitivity towards the play of unconscious as well as conscious processes (Merrill & West, 2009).

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Prerequisites for Transformative Learning at Workplaces – A Research Intervention Aiming at Integrated Autonomy

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Abstract: A research intervention supporting generative leadership made a contribution in the direction of transformative learning when disorienting dilemmas and cognitive conflicts had to be solved.

Introduction

The aim of the paper is to show why a research intervention may or may not lead to transformative learning; it is the prerequisitefor transformative learning in working life that is at the fore. In contrast to other studies examining the transformative learning process (Snyder, 2008) this study is not situated within an educational school setting, and it is not exploring the transformation process or the number of participants who were transformed.

The paper is part of a research project, which is still ongoing. The focus of the research project is to illuminate how first line managers, responsible for the daily work activities, can be supported in the task of leading self-managing employees and teams in an active way that enhances the individual and collective competence of the employees. The central question is how managers purposely can create possibilities for and influence interactions and relations aiming at integrated autonomy among their employees, this we have labelled generative leadership, following Surie and Hazy (Surie & Hazy, 2006). Integrated autonomy implies that employees have the ability to take on responsibility and make decisions concerning their own work tasks that are in line with the overall aim of the business.

The research intervention included a series of workshops in which first line managers were participating, the aim was to strengthen their competence to support integrated autonomy among their employees. Leadership associated with good employee health, among other things also includes an ability to integrate team members to work well together (Nyberg, 2009, p.81):

> *Health promoting leadership was found to include to providing employees with the prerequisites to carry out their work in an independent manner (providing information, power, clarity), to encourage employees to partake in the development of the workplace, to provide support, to inspire employees, to show integrity (justice), and to integrate team members to work well together.*

In the workshops the managers among other things also got some insights and training in the art of communicating through dialogue (Isaacs, 1993, 1999). Research has found that it is possible to improve the work environment for employees by means of a manager program aiming at improvement of the managers' psychological insight, that affect aspects of human communication at the workplace (Theorell, Emdad, & et.al., 2001). Research also points out positive communication in work teams as promoting efficiency (Losada & Heaphy, 2004).

Theoretical foundation

The theoretical foundation of the paper is the transformative learning theory (TL), as it has been developed by Jack Mezirow (1991, 2000, 2009) and as it can be interpreted from a constructivist approach to adult learning (Bourgeois, 2002). Since the aim is to investigate why a research intervention may or may not cause transformative learning, we have chosen

some core concepts, which we use when analysing the data: disorienting dilemma; cognitive conflict; motivation; and supportive context. Those concepts have been chosen for two reasons, they are saturated with learning theory and they make sense in relation to the data itself. The TL theory points at ten steps of transformative learning, some of them are used here, but not all. The reason for this is that the interview data does not contain information on all ten steps.

A *disorienting dilemma* (Mezirow, 1991) is seen as the very starting point of a learning process. It is a profound difficulty, often caused by external demands that cannot be ignored, that has to be acted upon and thus is a force for change. The disorienting dilemma creates a state of disequilibrium concerning assumptions earlier taken for granted. In this way a *cognitive conflict* (Bourgeois, 2002) is awoken and feelings of insecurity follow, with self-examination in relation to the dilemma. The cognitive conflict concerns intra-personal and unpleasant feelings. To be able to deal with the dilemma and the conflict *motivation* to engage in a learning process is needed (ibid). When learning is experienced as threatening to an identity a person wants to hold on to, motivation will be low to engage in learning. When learning, on the contrary, is considered as deliberating from an identity a person does not want to hold on to, motivation will be high to engage in learning. Fear of change and wishes for change are thus driving intra-personal forces for how to deal with a cognitive conflict (ibid). A *supportive context* may enhance the possibilities to find ways to critically self-reflect on identity and to find motivation to deal with the cognitive conflict (ibid). A feeling of security in interpersonal relations can support a transitional space where the learner can "overcome her resistance to change" (*ibid*, p. 147), e.g. such as the workshops referred to here, or as the meetings with employees arranged by the managers at their workplaces.

When following this process of learning *new ways of thinking* are developed, as a change of the mindset. This change can have an *assimilative* character if the disorienting dilemma is not experienced as a cognitive conflict, in that case a broadening and deepening of existing ways of understanding is taking place: "The individual incorporates the new information she is confronted with" (*ibid*, p. 135). But when the cognitive conflict is at hand the change of the mindset has an *accommodative* character (ibid) of perspective transformation of the frame of reference, consisting of points of view and habits of mind (Mezirow, 2000). Accomodation of old frames of reference trigger *new ways of acting*, a change in behaviour can be seen. It is only when those new ways of acting are carried out that transformative learning can be asserted: "[…] a reintegration into one's life on the basis of conditions dictated by one's new perspective" (*ibid*, p. 22). Also, new ways of acting can be the result of *cumulative* transformative learning, described as "[…] a progressive sequence of insights resulting in changes in points of view and leading to a transformation in habit of mind" (Mezirow, 2009).

The Case and the Method

Twenty managers from different lines of business and their employee groups took part in the research project. The employees' experiences of interaction abilities in their work groups were assessed before and after an intervention where the managers participated in a learning network. The intervention consisted of eight workshops during one year, where the managers met with each other and the researchers once a month. Each *workshop* consisted of three parts, during three and a half hour. The first hour was devoted for joint reflection on a task that was undertaken since the last time; next some results were presented from the employee assessments, followed by relevant theory and illuminating practices, finally the managers created new tasks for themselves to undertake during the following month. Thus the managers stepwise developed knowledge based on their employees' self-assessment results concerning their dialogue competence; their integrated autonomy; and the

attractiveness of their work. They also got the results concerning communication in their group from an observation of a videotaped meeting, analyzed through a method inspired of the Meta Learning model (Losada & Heaphy, 2004).

This particular study has used a qualitative approach; data consists of ten manager interviews (1) along with field notes taken during the workshops by the researchers and reflection notes written by the participating managers, describing their experiences from trying out ways of using what they learned at each workshop. The analysis was done tracing utterances and descriptions of experiences of prerequisites for transformative learning to occur, both for the managers themselves and for their employees, using the core concepts described above as sensitizing concepts. According to Hammersley (1989, p.159): "[…] concepts in the social sciences play a very important role in 'sensitizing' us to important aspects of the social world."

Findings and analysis

The findings are tentative at this moment in the research project. However, some conclusions may still be drawn. Below a table consisting of a compilation of the analysis of the data, and a short description of the analysis from each workplace, are presented.

The core concepts are used in the following way: disorienting dilemma is a profound difficulty; cognitive conflict is an experience of difficulties to deal with a disorienting dilemma; motivation concerns the interest to take part in the research intervention, for managers to use the workshops to develop a generative leadership and for employees to develop integrated autonomy at their workplace; supportive context in the workplace consists of positive communicative habits. The analysis resulted in an interpretation of whether new ways of thinking or acting had occurred, and of what kind of learning had taken place. Assimilative learning is not interpreted as transformative in character while cumulative learning is seen as a stepwise transformative experience and accommodative learning as a sudden overwhelming transformative experience.

Table 1. An overview of ten managers who took part in the research intervention and their employees, interpreting prerequisites for transformative learning.

Ass=Assimilative learning; Acc=Accomodative transformative learning; Cum=Cumulative transformative learning.

Agents	Disorienting dilemma?	Cognitive conflict?	Motivation?	Supportive context?	New thinking?	New acting?
Manager 1	Yes	No	No	Yes	Ass	Ass
Employees 1	Yes	No	No	Yes	Ass	Ass
Manager 2	Yes	No	Yes	Yes	Ass	Cum
Employees 2	Yes	Yes	Yes	Yes	Acc	Acc
Manager 3	No	No	Yes	Yes	Ass	Cum
Employees 3	Yes	Yes	No	No	Acc	Acc
Manager 4	Yes	No	Yes	Yes	Ass	Ass
Employees 4	Yes	Yes	No	No	Acc	Acc
Manager 5	Yes	Yes	Yes	No→Yes	Acc	Acc
Employees 5	Yes	Yes	No→Yes	No→Yes	Acc	Acc
Manager 6	Yes	Yes	No	No	No	No
Employees 6	Yes	Yes	No	No	No	No

Manager 7	No	No	Yes	Yes	Ass	Ass
Employees 7	No	No	No	Yes	No	No
Manager 8	Yes	No	Yes	Yes	Ass	Ass
Employees 8	Yes	Yes	No→Yes	No→Yes	Acc	Acc
Manager 9	No	No	Yes	Yes	Ass	Ass
Employees 9	No	No	Yes	Yes	Ass	Ass
Manager 10	Yes	Yes	No	No	Acc	Acc
Employees 10	Yes	Yes	No	No and Yes	Acc	Acc

Manager 1 and her group of employees had, at the time of the workshops, already faced and acted on an ongoing dilemma through reorganising themselves into self-responsible work teams and holding meetings every week where they openly discussed and supported each other to handle the dilemma. No cognitive conflict seemed to be felt by the manager or the employees at the time of the workshops or interview. The motivation to make use of the research intervention was low, to some degree the manager made use of the exercises in the workshops as a support to continue the process of implementing integrated autonomy among her employees. This we interpret as an assimilative learning process for all of them; the research intervention did not cause transformative learning.

Manager 2 and her employees were facing an ongoing dilemma that continually had to be handled by them. The manager herself did not experience any cognitive conflict since she had worked herself through that earlier, but her employees were in the middle of adjusting to the dilemma. Both the manager and her employees were highly motivated to use the content of the workshops as a support to continue the process of implementing integrated autonomy and they supported each other in this endeavour. Our interpretation is that the manager was strengthened by the research intervention in her ambition to enhance integrated autonomy among her employees, which caused cumulative transformative learning for herself when it came to acting in new ways and accommodative learning for her employees since they were changing self-conceptions in their ways of thinking and doing.

Manager 3 did not herself experience any dilemma but she placed demands on her employees to strive for integrated autonomy, which especially the older ones experienced as extremely difficult. As a new manager to the group, she caused cognitive conflict among many of her employees. She was highly motivated to use the support offered by the research intervention, using all the exercises she learned to make her employees take responsibility at work in general and to actively participate in meetings with the character of rational discourse. For example, in the case of manager 2, our interpretation is that manager 3 also experienced assimilative learning, in developing her conceptions of integrated autonomy, and cumulative transformative learning when it came to learn how to put demands on her employees, who in turn were forced into a process of accommodative transformative learning.

Manager 4 and his employees experienced extreme difficulties, having to reduce the staff. The manager was new in his position and he reorganised work, making demands on the employees to act with integrated autonomy. This was not experienced as a dilemma by the manager himself, but by most of his employees. Just as managers 2 and 3, this manager also experienced support by the research intervention and was highly motivated. Our interpretation is that he caused assimilative learning for himself and accommodative transformative learning among many of his employees; learning, thinking and acting in new ways, transforming their identity at work.

Manager 5 got sight of poor communicative habits and ways of interacting through the assessment data reported in the workshops. Thus her own, more or less vague, feelings that something was wrong were confirmed. This caused her to drive herself and her employees into a cognitive conflict, accepting the disorienting dilemma and self-examining ways of thinking and acting. The manager was highly motivated to use the research intervention to support herself in this undertaking, and she forced her employees as well as herself to develop new ways of thinking and acting in their interaction at the workplace. Together they planned a new course of action and learned to support each other in evolving new positive interaction habits in, what we interpret as, an accommodative transformative learning experience for them all; interaction habits have been changed at the workplace.

Manager 6 experienced a disorienting dilemma as he was newly appointed as first line manager, which was a new experience to him, before he had been a manager at a higher level. The employees, being used to authoritarian managers, were confronted by this new manager who demanded them to take responsibility and act with integrated autonomy. The manager was more or less forced to join the research intervention and had no motivation to use it in relation to his employees. There were no supportive context for change at the workplace and no change in thinking or acting seems to have occurred.

Manager 7 had no dilemma to handle, neither did her employees, and no cognitive conflict existed. Thus there was no need for change in how to think or act. All the same, the manager experienced the workshops as interesting and supportive for her to continue implementing integrated autonomy among her employees. This caused assimilative learning for the manager but did not affect her employees, according to our interpretation. No prerequisites for transformative learning where at hand for anyone.

Manager 8 and his employees experienced a severe disorienting dilemma consisting of cut-downs, and new lean concepts affecting their ways of working. The manager forced his employees to work in a more flexible way, which caused cognitive conflict among them. The manager was strongly motivated in this task and after some time his employees got motivated too, e.g. to develop new competence. To some degree the manager used the research intervention to implement new ways of working. Together with his employees, the manager developed a supportive context at the workplace. Thus the manager developed experiences in handling dilemmas. Our interpretation is that this was done in an assimilative way, confirming already existing ways of thinking and acting. However, most of the employees were forced into an accommodative learning process with the possibility to develop into transformative learning.

Manager 9 had no disorienting dilemma to handle at the time of the workshops. A crisis had recently passed, and even if the employees were not satisfied with the outcome, no trace of a cognitive conflict could be traced in the manager interview. All the same, the manager was motivated to work in the direction of integrated autonomy and made use of the research intervention, and her motivation spread to the employees. Hence our interpretation is that they all experienced an assimilative learning process, but no transformative learning seems to have been developed.

Manager 10 had been dealing with a dilemma of his own since two years, quite similar to the one of manager 6. He forced his employees to work in new, more effective ways, which was a dilemma to them. Both the manager and the employees experienced cognitive conflict. None of them was motivated to change ways of working, but they were forced to. The manager did not have a supportive context while some of his employees were supportive to each other. The manager used the research intervention to some extent, but did not have the time to engage himself very much. All the same, our interpretation is that both the manager and the employees have been experiencing accommodative transformative

learning processes, not because of the research intervention but due to the demands put on them from the company.

Conclusion

So, why do a research intervention, aiming at strengthening the competence of first line managers to interact and to support integrated autonomy among their employees, lead or not lead, to transformative learning?

- Necessary conditions for accommodative transformative learning to occur were disorienting dilemmas that also caused cognitive conflict.

- Motivation to make use of the research intervention strengthened the possibilities for accommodative and cumulative transformative learning.

- A supportive context at the workplace strengthened the possibilities for transformative learning, but was not a necessary condition.

- Most managers seem to have experienced an assimilative learning process; they participated in the research intervention because it supported their ambitions as managers. In some cases a high ambition drove them into a cumulative transformative learning experience.

- Accomodative transformative learning was mostly experienced by the employees, according to our interpretation, being challenged by their managers to develop their capacity for integrated autonomy. When managers experienced accommodative transformative learning it was caused by strong personal experiences of cognitive conflict.

A research intervention may lead to transformative learning when the manager and employees have to deal with severe difficulties, and they manage to do so sharing responsibilities and having the strength to engage themselves in the development process at the workplace. External forces towards change or internal inter-relational difficulties, or high motivation to make a change were engines for transformative learning to occur at the workplaces. The stepwise support in the workshops in the direction of generative leadership supported the managers to act firmly and confident towards their employees, pushing them towards integrated autonomy. Theoretical as well as practical skills are needed to manage interactions, these include,: the skill to understand human behaviour; the skill to listen and support the employees in their every day work struggles; along with the skill to be a role model and to take a stand when it comes to ways of communicating and interacting that are healthy.

Notes

(1) The ten managers consisted of six women and four men, six of them within the public sector and four of them within the private sector. Ten more interviews remain to be analysed, they are not yet transcribed. The interviews were made some 4 to 6 months after the end of the workshop series.

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The Dialogue Competence Model - a Pathway to Transformative Learning

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Introduction

The aim of the paper is to describe a model of dialogue competence (DCM) and illustrate how it can become an analytic tool for understanding the path to transformative learning (Mezirow, 1991, 2000, 2009) in small group communication in an adult education setting. A case study involving Ph.D. students from Chalmers, a Swedish technical university, is used as an illustration. This case consists of a consciousness raising workshop that helps participants to develop ways of building dialogue competence by challenging the assumptions on which different perspectives are based, by interrogating them to see if they are invalid or valid and, if the assumptions are found to be invalid, developing ways of altering their future behaviour. Below, the theoretical foundation of dialogue competence is presented first, followed by a description of the case and some conclusions.

Theoretical foundation

The theory of transformative learning (TL) is empirically rooted in a study of re-entry programs for women in community colleges in the US (Mezirow, 1978). The major finding of the study was the identification of perspective transformation: "Perspective transformation is the process by which adults come to recognize culturally induced dependency roles and relationships and take action to overcome them" (*ibid*, p.17). Thus, the evaluation of an adult education program is the cradle of the theory. Today it has evolved in many directions (Taylor, 2000, 2007, 2008) but the connection to adult education is still a cornerstone (Mezirow, 2009).

The theory of transformative learning (Mezirow, 1991, 2000, 2009) offers possibilities of analysing learning processes in communication and interaction. The TL theory deals with a deepened learning process based on critical reflection. Habits of mind and points of view constitute the selective frame of reference through which perceptions are filtered (Mezirow, 2000). A frame of reference consists of cultural paradigms and idiosyncrasies from personal history. Habits of mind and points of view are developed in tune with the social, historical and cultural currents in society. Learning within existing frames of reference means developing meaning structures that are taken for granted. Critical reflection is needed for a person to assess what is heard and seen and to be able to make judgements concerning statements made by others. But to free oneself from personal or cultural limitations in the world-view, one also needs to develop ability for critical self-reflection – to see through constraints that have become part of one's self-perception and obstacles for development as a responsible adult in a democratic society. According to Mezirow (*ibid*.), a disorienting dilemma creates a state of disequilibrium concerning assumptions earlier taken for granted, which is the trigger of perspective transformation. A transformation may be sudden and dramatic as well as cumulative over a long period of time (Mezirow, 2009). The theory speaks of ten phases of transformation, during which meaning constructs becomes clarified.

The concept rational discourse was developed (Mezirow, 1991) as a means to understand the prerequisites for transformative learning to occur: "The ideal conditions for participating in critical discourse also constitute the ideal conditions for adult learning" (*ibid*, p. 225). The aim of rational discourse is to challenge assumptions taken for granted, idiosyncrasies that are the results of the process of socialisation. Through participating in rational discourse the participants are expected to learn how to think critically, assessing

reasons, and thus develop perspectives that are more "[…] inclusive, integrative, discriminating and open" (*ibid*, p. 224). The educator is expected to create a situation where the participants are assisted to assume equal opportunities to develop various roles of discourse, such as:

- Advancing beliefs, defending, explaining, and assessing evidence.
- Listening, being open to other perspectives and searching for common ground – a synthesis of different points of view.
- Reflecting self critically on assumptions (of one's own).
- Challenging, judging arguments, and critically reflecting on assumptions (of others).

Thus the participants will be able to make a tentative best judgement to guide action (Mezirow 1997).

The adult educator should set objectives that explicitly include autonomous thinking. Such thinking is best promoted by setting imaginative problems in participatory, learner-centred and interactive small-group discussions – a design that fosters critical reflectivity and experience in discourse (ibid). This puts demands on the educator to act more as a facilitator and provocateur than an authority – fostering diversity; peer collaboration; and equal opportunities for participation (ibid).

The Dialogue Competence Model

The dialogue competence model (DCM), which forms the focus of this paper, has its origins in transformative learning theory (Mezirow, 1991, 2000, 2009). The DCM was developed within a Scandinavian context and relates to action research where dialogue was used as a tool for workplace development (Gustavsen, 1992). It is empirically grounded in discourse analysis on small group conversation in dialogue meetings among a variety of actors within a local community in Sweden (Wilhelmson, 1998, 2002, 2006). This model can be used to support and analyse small group interaction when the aim is to develop the dialogue competence of the participants.

The DCM maintains that interaction quality is dependent on the dialogue competence of the participants, as they co-construct their communicative context (ibid). This competence includes the ability to speak assertively from one's own perspective and yet listen closely to aspects of the reality as revealed by others. Two important qualities include the ability for critical self-reflection (to look upon one's truth as if it was one's preconception), and the ability to critically reflect on statements made by others. This indicates that there are four kinds of dialogue competence necessary for participants to engage in quality dialogue. They are labelled as speaking and listening competencies and critical self-reflection and critical reflection competencies (ibid). They are characterised by the following abilities (which are similar to the ones in TL that were presented above):

- Closeness to the individual perspective by which we mean an ability to contribute to knowledge formation by *speaking* in one's own voice and by asserting reflected experiences relevant for the topic under discussion.
- Closeness to the perspectives of others by which we mean an ability to *listen* carefully and with curiosity to the narratives of others while seriously trying to understand what is meant.
- Distance from the individual perspective by which we mean the ability to think of one's own truths as eventually being prejudiced, as well as to *critically reflect on self-perceptions*.
- Distance from the perspectives of others by which we mean an ability to *critically reflect*, with integrity, on assertions made by others from one's own experience and knowledge.

These abilities produce an integrating, as well as a differentiating quality in the rational discourse. An integrative dialogue competence makes the participant able to connect his or her way of thinking to those of others in an open-minded way. A differential dialogue competence makes the participant able to distinguish among perspectives and to analyze and penetrate problems in more depth (*ibid.*)

Discourse Types

Dialogue competence is difficult to practice since participants are easily trapped in communicative habits of power relations and gender conversational styles. *Power relations:* whether communication is symmetric or asymmetric in character is decisive for the learning quality. Symmetric communication contributes to a positive 'developmental learning', for most participants. Asymmetric communication can lead to 'illusory learning' for those who dominate, and 'negative learning' for those who are dominated. *Gender conversational styles:* whether communication is characterised by competitiveness or co-operation also influence the possibilities for participants to learn. Moreover, these different ways of talking seem to be gender related (Coates, 1996, 1997). Women's group conversation is mostly either symmetrically or asymmetrically co-operative, while men's group conversation is mostly symmetrically or asymmetrically competitive (Wilhelmson, 1998).

The combination of symmetric/asymmetric and co-operative/competitive characters in conversations is labelled discourse types by Linell (1990, 1996). The combination of these types provide four different prospects for learning.

- *The symmetric and co-operative discourse type* implies that all participants learn from each other's different perspectives. Subordinates learn that they are able to speak freely in group communication and to be self confident in their ability to participate in future group meetings. Superiors learn to be competent in dialogical talk when they critically reflect on their own (powerful) role in the group communication.
- *The symmetric and competitive discourse type* implies that each participant learns to argue his or her own opinion. The participants practice the ability to hold on to their own assumptions in communicative situations and to differentiate themselves from other group members. They learn to unfold an opinion of their own and to be clear about what they think. They also learn to keep a distance to those they disagree with.
- *The asymmetric and co-operative discourse type* implies that all participants learn the perspective of the most dominant person(s). The dominating person is further supported in his/her knowledge and experience and learns to be even more dominant. Those who adjust themselves learn to comply with authority and to practice subordination.
- *The asymmetric and competitive discourse type,* implies that the participants learn to fight for their own opinions and to either win or lose. The superior learns to actively dominate others in communicative situations. The subordinate learns that his or her ability to argue is insufficient and finds him/herself trapped in silent opposition.

The ability to create new mutual learning in discourse demands a balancing act on the part of the participants; they need to be symmetric, co-operative and to some degree also competitive in nature – all at the same time (Wilhelmson, 1998). When the participants can manage this they open the door to transformative learning. Below we illustrate how the DCM can be used as a tool for how to arrange and analyse workshops aiming at creating disorienting dilemmas by which participants in small group discussions learn to examine and critically assess their assumptions.

The Case

The case study is based on data gathered at a series of workshops that have been conducted continuously since 2006. The workshops were deliberately designed to create what Mezirow calls 'disorienting dilemmas' and the small group work was planned in such a way that the students had the opportunity to develop dialogue competence. The workshops usually contained around 20 participants, all of them doctoral students. An important aspect of the workshops is that the students come from varied backgrounds in terms of their nationality, language, gender and year level. About 60% are Swedish and 40% non-Swedish. The latter group come from a wide range of countries including Russia, and China as well as European, East European, Middle Eastern, Indian, Asian and South American countries. The gender breakdown is about 40% female and 60% male.

Workshop participants were asked to give their views on a number of controversial issues, namely euthanasia, immigration, genetic research, the death penalty, censorship, privatisation, abortion, unemployment benefits, gay parents and nuclear weapons by filling out a form with contrasting statements on these issues (see Appendix A). The statements are separated by the numbers 1 to 5. The participants are asked to circle the number that best represents their opinion. They anonymously fill out the survey form, which is collected and their responses collated during the small group work. Before breaking into their small groups they are asked to fill out a new, blank survey form except this time they are asked to predict how they think a majority of others in the room will respond. They do this by circling the numbers 1&2 if they think a majority will choose them or 4&5 if they think the majority will be more in agreement with the statement on the right. They circle 3 if they think the majority will choose that option and if they think there will be an even spread across all numbers they circle all the numbers.

The students are then split into smaller groups of five people and given very specific instructions as to how they should proceed (see Appendix B). While the small groups are working the original responses from individuals in the room are collated. The smaller group compares and charts the individual predictions and spends time explaining to each other the reasons for converging and diverging opinions. The facilitator/researcher observes these discussions and collects their notes at the end of the workshop. Once the small group has finished the discussion about their differing predictions it is supplied with the results from the individual survey so that they can check the actual result against their predictions and analyse further why their predictions were correct or not.

Analysis of the workshops involved the use of observational notes, focus groups, and information gathered from plenary discussions, workshop evaluation and informal interviews.

Conclusion

Using the DCM as an analytic tool, it was possible to see the possibilities and hindrances for rational discourse (Mezirow, 2009) among the students. The analysis indicates that participants increased their competence in the four aspects outlined in the DCM. The spread of cultures, customs, language and societies among the individual participants and the make-up of the small groups made it easier for individuals to question their own viewpoint when they were confronted with a number of different viewpoints and the disorienting dilemma that others did not actually think like they did. The first steps towards transformative learning were taken by most of the students: disorienting dilemmas were discovered and self-examination and critical assessments of assumptions were developed.

Some students conceded in the subsequent interviews and focus groups that they were ready to explore new possibilities for thinking and acting. The catalyst for this was not just the content of the small group exercise but also the process that was used. When asked to

reflect on how the small groups worked a number of participants noted that male students either automatically assumed the role of chairperson or nominated one of the female students for that role. In both cases males were proactive in organizing the group. Participants also commented on the way that the perceived behaviour in the group appeared to be influenced by social and cultural differences between the Swedish students and the non Swedes. For example they commented on the way Swedish participants tended to seek consensus whereas participants from other cultures were more willing to fight for their particular point of view. In the plenary discussion it was generally agreed that such 'feeling' can be just that – feelings and perceptions – especially given the small sizes of the groups involved.

As we noted in our introduction the theory of transformative learning and its application in adult education is a well researched method for helping adults to recognise that they act out roles and relationships that are 'culturally induced'. Recognizing this and learning how to interrogate the assumptions underlying the particular paradigms they have embraced is the first step towards helping them change viewpoints and roles that are founded on invalid assumptions (Mezirow, 1978). Our values survey exercise provides a practical example of how one can set this process in motion. An analysis of the data we collected from the individuals and small groups that took part in the workshops indicate that it is an effective consciousness raising exercise. It also demonstrates key aspects of the DCM, those who got the most out of the exercise (according to our observations and their own comments in interviews, evaluations of the workshop and contributions to focus groups) demonstrated most of the DCM abilities. The dialogue competent actors in the small group exercise could speak in their own voice and were still able to listen carefully and with curiosity to the views of others. They were also able to critically reflect on their own particular viewpoints and paradigms and those of others in the small group. Thus, in this more open frame of mind and with encouragement from the facilitator to practice dialogue competence individual learners could recognise invalid assumptions and gain the confidence to reject them, try out new courses of action and new roles. Dialogue competent participants helped create a learning context for themselves and their peers that allowed for a symmetric, co-operative and, to some degree, a competitive discourse. As such it resembles Mezirow's rational discourse model.

Appendix A

Differing world views
(an anonymous survey)

Read each pair of statements below and then estimate your position on each. For example, with statement 1, if you believe very strongly that euthanasia should be legalised, you would put a ring around '1'. If you think that it should not, put a ring around '5'.

1.Euthanasia (mercy killing) should be legalised.	1 2 3 4 5	Euthanasia should not be legalised.
2. 'Developed countries' should increase their immigration quota.	1 2 3 4 5	'Developed countries' should decrease their immigration quota.
3. Scientists should be free to carry out all types of genetic research.	1 2 3 4 5	Governments should control the nature and scope of genetic research.

4. The death penalty is appropriate for some crimes	1 2 3 4 5	The death penalty is never appropriate no matter what the crime
5. Privatisation of public facilities (e.g. power and water) is a good thing.	1 2 3 4 5	Privatisation of public facilities (e.g. power and water) is a bad thing.
6. Governments should censor pornography on the internet.	1 2 3 4 5	Governments should not censor pornography on the internet.
7. Abortion is every woman's right.	1 2 3 4 5	Abortion is morally wrong.
8. Unemployed people should be made to work for their unemployment benefits.	1 2 3 4 5	Unemployed people should not be made to work for their unemployment benefits.
9. Gay couples should be allowed to raise children.	1 2 3 4 5	Gay couples should not be allowed to raise children.
10. Nuclear weapons should be banned and those in existence destroyed.	1 2 3 4 5	The existence of nuclear weapons is an effective deterrent to global war.

Appendix B

Values in society

Group exercise

Chose a group leader who quickly goes through each question and notes down the group's predicted outcome for each question. It is enough to note down general agreement versus varied predictions.

Once you have been given the actual result from the survey go through the questions one by one by looking at and discussing the distribution of responses.

The focus of the discussion should be on why the whole group generally agreed on some issues/values and why they differed on others. In discussing this you should look at the different types of values presented in the survey and the reasons why there could be agreement or disagreement over them.

Refer to your homework reading and make links between it and your discussion. For example Resnick talks about different sources of ethical or moral 'rules' and says most people 'learn ethical norms at home, at school, in church or in other social settings'. What are the sources of some of the values in the survey? How different would responses be if the respondents were from another social or educational group, another country, a particular religion?

What can you learn from this exercise? Be ready to report on your group findings.

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Transformative Crises and Radicalization: What Learning Theory can tell Us about Political Violence and Terrorism?

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How do Individuals Radicalize?

A preponderance of recent terrorist attacks planned, foiled, and successfully carried out in Europe, North America, and Australia has involved citizens of Western Countries inspired by militant Islamist ideologies. Underpinning these acts of violence is the radicalization process, in which individuals come to accept particular worldviews and adopt extremist ideologies that legitimize violence. Radicalization is a personal, emotional, and cognitive process of change in which the attainment of particular goals can justify the use of indiscriminate political violence. From International Relations (IR) theory and political science, a burgeoning literature investigates the environmental conditions and social, economic, and political precursors involved in radicalization (e.g., Bakker, 2006; Bartlett, Birdwell & King, 2010; Bjorgo & Horgan, 2009; Coolsaet, 2008; Gartenstein-Ross & Grossman, 2009; Horgan, 2009; Jenkins, 2010; McCauley & Moskalenko, 2008; Nesser, 2008; New York Police Department, 2007; Precht, 2008; Sageman, 2008; Thachuk, Bowman & Richardson, 2008; US Federal Bureau of Investigation, 2006; Vidino, 2009)). But very few studies explore *how* westerners come to accept and participate in Islamist violence. As John Horgan, a leading expert on radicalization asserts: "[…] terrorists do not just appear 'fully fledged'[…] they have to learn […] make sense of what they learn and express that learning in various ways." Herein, there are two processes at work: "technical learning" (obtaining the skills required to participate in violence) and "ideological learning" (internalizing the rationales that legitimize violence) (Horgan, 2009, p.145). To date, very few IR studies investigate the second of these two learning processes, despite its relevance for understanding how radicalization occurs at the individual level.

This paper uses transformative learning theory to shed light on the psycho-cognitive processes associated with radicalization. Transformative learning theory offers a unique and inherently interdisciplinary starting point for investigating the personal changes that take place during radicalization. Our research suggests that in radicalization, the transformation of an individual's meaning-perspective and associated changes in behavior parallel certain aspects outlined in transformative learning theory. This paper builds on recently published work on *transformative radicalization*, a conceptual model we have developed within the IR scholarly community (Wilner & Dubouloz, 2010, 2011).

Transformative Radicalization: Learning, Identity, and Action

Theories of adult learning hold that individuals participate in the construction of personal knowledge and that learning is an interactive process of interpretation, integration, and transformation of experiences. Jack Mezirow defines learning as a "[…] process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action." (Mezirow, 1991, p.12). Educators and proponents of adult learning theory understand that adults can experience significant events in their lives that, in turn, can lead to a particular process of learning that involves a transformation that challenges or changes pre-existing values, beliefs and behaviors. This process of transformation can occur at any point in an adult's life. Transformative learning (TL) is one adult learning theory that offers a conceptual framework for understanding how personal

change is manifested in the adult learner. Though TL theory is rooted to and derives much of its genesis from education theory, it has an inherent ability to help explain much broader aspects of social and human behavior. As Edmund O'Sullivan (2002, p.11) posits:

> *Transformative learning involves experiencing a deep structural shift in the basic premises of our thoughts, feelings and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race, and gender; our body-awareness; our visions of alternative approaches to living; and our sense of the possibilities for social justice and peace and personal joy.*

We argue that the core premise of transformative learning theory is applicable to out-of character studies firmly located within the social sciences, and more particularly, within political science. Any exploration of the radicalization process will require an inter-disciplinary approach that utilizes insights from political theory, sociology, psychology, and in some cases, religious studies. Transformative learning theory offers a unique conceptual starting point for building a framework for studying radicalization that is able to accommodate insight derived from other fields of research and various other studies. The refinement of knowledge concerning a particular social/cognitive phenomenon (i.e., radicalization) is a good thing in and of itself. That TL theory helps us explore an understudied area of research that represents a glaring hole within the literature on radicalization, is an added bonus.

Mezirow has insisted that the capacity to reflect critically on taken-for-granted assumptions is the major difference between learning in childhood and learning in adulthood. Critical reflection involves the adult learner's examining the content of a situation, looking at the process of problem solving, and most importantly, questioning the premise underlying the situation. An individual's personal change is a product of cognitive and emotional processes of transformation. Critical reflection begins with a disorienting dilemma or crisis event. Following such a crisis (the transformative trigger), an individual tries to make sense of the event using his or her "habitual ways" of interpreting experience (based on pre-existing meaning perspectives). On occasion, a crisis is such that existing ways of interpreting experiences fail to help the individual manage the event (distortion). A feeling of discontent develops, which leads to an examination of existing meaning perspectives through the process of critical reflection. At times, there is recognition that this discontent could be resolved with a transformation of meaning perspectives. This can be reinforced if and when an individual encounters others who have been able to make similar changes (Asche, Taylor & Dubouloz, 2005). Critical reflection, then, is a "reflection on premises" and, when accompanied with new knowledge and new skills, can lead to a transformation of meaning perspectives (novel assumptions, beliefs, etc.) (*ibid.*). These new perspectives help create new roles, relationships, and behaviors. Eventually, the individual establishes a competence and self-confidence in their new role, which leads to novel behavior that is reflective of the individual's changed personal worldview. Over time, the individual reintegrates into their life "[…] on the basis of conditions dictated by [their] new perspective." (Mezirow, 1995, 2003)

These core tenets of transformative learning theory have been applied to interdisciplinary fields of study that rest well outside the scope of adult education. Healthcare scientists, for instance, have used the theory to explore how adult patients adapt to debilitating disabilities and illnesses that require new ways of conducting daily living (1). We suggest that transformative learning theory can also be used to explore and understand the radicalization process. Individuals who radicalize and contemplate killing others in campaigns of political violence do so because they come to believe that murder for a cause is

feasible and just. Elementally, radicalization is a process of incremental change to an individual's personal belief system and involves internalizing a particular set of ideas. From a transformative learning perspective, the precursors of radicalization, whether socio-political alienation, anger over foreign policy, or increasing religiosity, are better understood as factors that shape an individual's personal context of living. These and other factors do not *cause* radicalization but rather facilitate a transformative learning process. Just as grave injury in the study of rehabilitation is thought to trigger a transformative learning process within patients, so too, within the context of political violence, might alienation, anger over foreign policy, and other factors trigger a process of radicalization. Crisis events and dilemmas lead to critical reflection and a reassessment of one's current life, future ambitions, and personal relationships that can restructure an individual's meaning perspective.

It is within these evolving contexts of living that the reception of information by impressionable minds can instigate a process of identity deconstruction and reconstruction inherent to radicalization. With Islamist radicalization in particular, information rooted in religious ideals, duties, and practices is of particular importance. These newfound religious tenets provide some of the knowledge that may lead to a redefinition of meaning perspectives. As radicalizing individuals critically examine their western identities and begin shaping new meaning perspectives, religion provides a lens with which to focus their energies. Images of conflict that purport to show injustices carried out against co-religionists are internalized. From the context of transformative learning theory, these images strengthen the disorienting dilemma and contradict previously-accepted knowledge upon which self-identification and behavior had been constructed. What results is a feeling of self-doubt, confusion over identity, and intense personal debate. Eventually a tipping point is reached whereby the radicalizing individual comes to realize that the old reality simply no longer makes sense and a new one must be established. This realization facilitates a process of critical reflection and encourages an exploration of a new self-reality by exploring identities and roles. In turn, new roles lead to the strengthening of the individual's new frame of reference. And by socializing with like-minded individuals (other radicals), these new identities, beliefs, and values are strengthened. The radicalizing individual eventually pursues their life on the basis of their new worldview such that certain behaviors (including violent behavior) are a product of the individual's transformed frame of reference.

Recently, we applied transformative radicalization to a case study, providing a preliminary "plausibility probe" of our theoretical model (Wilner & Dubouloz, 2011). As Alexander George and Andrew Bennett (2005, p.75) explain, "[…] plausibility probes are preliminary studies on relatively untested theories and hypotheses to determine whether more intensive and laborious testing is warranted." (2) In our study we used Ed Husain's personal account of radicalization, retold in his autobiography *The Islamist* (Penguin, 2007), to assess the indicators, characteristics, and pathways identified in transformative radicalization (3). In the book, Husain recounts his introduction to Islamism in London as a young man, his subsequent radicalization, his participation in Islamist activities, and his eventual renouncement of violent attitudes. The book contrasts Husain's upbringing in a middle income, mainstream British-Muslim household with his motivation, as a young adult, to later join and lead the British Islamist movement. His radicalization, recruitment, and indoctrination offer a starting point for probing transformative radicalization.

Husain's radicalization occurred in two stages: First, he went from accepting Islam as a personal religion to accepting Islam as a socio-political guide for South Asia (to be implemented by a variety of means, including non-violent ones); and second, he went from accepting political Islam along limited geographic lines to accepting political Islam as a guide for a global Islamic state (to be implemented by violent means only). In both cases Husain went through a learning process that involved a shift in meaning perspective and

changes in behavior. His original beliefs and values obtained as a boy were affected by new information (provided by religious books, private tutelage, and social interactions), transplanted by new values (superiority, religiosity, political violence), and strengthened by in-group socialization and acceptance (participation in the British Islamist movement). Husain's new meaning perspectives formed the core of his new identity and resulted in novel behavior, like seeking political power at the college level as an Islamist activist, facilitating Islamist conferences, campaigning for greater piety among Muslims, denigrating non-politicized Muslims, vilifying Jews, Hindus, and homosexuals, working towards the establishment of the Islamic state, and facilitating violence.

Importantly, Husain's radicalization seems to have been a gradual process of change. No singular trigger or extraordinary event is apparent. Instead, he experiences several key episodes – or, cumulative triggers – over a period of roughly five years that contradict and slowly distort the structure of his assumptions and expectations (Mezirow, 2000, p.16). They include: questions over his identity (is he Bangladeshi? British? Muslim?); an introduction to the non-religious world of Islam and to the global character of political Islam during the Gulf War (1990-91); and shock at Muslim/Arab inaction in the face of Muslim suffering during the Bosnian War (1992-5). With each episode, Husain faces a dilemma pertaining to his identity, the roles of religion in life and politics, and his social relationships. Gradually, Husain seeks new ways of interpreting these disorienting events. As Husain confronts these cumulative distortions he seeks a novel understanding of events in order to regain a sense of self-direction and coherence. With Islamist insights, he uses new knowledge to help him deal with the social, political, and religious dilemmas that emerge. Reinterpreting the meaning of his different points of view leads Husain to successfully tackle individual dilemmas and transforms his meaning perspectives, which are deconstructed, redefined, and/or replaced. The results are new religious, social, and political points of view that are infused with Islamist values and beliefs. Husain's religious values are fundamentally restructured: 'spiritual Islam' (religion as a behavioral guide) is replaced with 'political Islam' (religion as a set of rules for structuring society). His existing social values of equality, inclusiveness, and fairness give way to a rabid exclusivity that pits "good" Muslims (Islamists) against "bad" Muslims (non-Islamists) and non-Muslims (so-called *kafir*, or unbelievers). And his political meaning perspectives shift, whereby he seeks to establish a transnational Islamic state (the *khilafah* or Caliphate) and replace western political and economic systems, capitalism, and democracy, with Islamic governance outlined by Shariah law. After Husain accepts his new meaning perspectives, he explores new roles and actions. By socializing with other radicals, Husain *the Islamist* gains competence and self-confidence. Eventually, his behavior changes: he rejects his parents' non-politicized Islamist identity; becomes active in college politics as an Islamist promoter; endorses strict religious practice among less observant Muslims; rebuffs British society, politics, and culture; participates in various Islamist groups (the Young Muslim Organization (YMO) and *Hizb ut-Tahrir*); and accepts the utility of violence for establishing the Caliphate.

Our probability probe suggests that while homegrown radicalization may be associated with particular socio-political contexts, "setting events", and personal characteristics (Taylor & Horgan, 2006), at the individual level, it necessarily involves a process of critical reflection, knowledge acquisition, and identity reassessment. Change in behavior is one product of that process and is a reflection of the solidification and empowerment of the individual's new meaning perspective, belief system, and identity. By accounting for the cognitive, emotional, and personal processes of change that mark the radicalization process, transformative learning theory allows us to more fully evaluate an under-explored though critically important research question.

Concluding Thoughts: Crisis, Triggers, and Neutrality

Transformative learning theory offers a unique way to think about the cognitive and behavioral changes that take place during the radicalization process. We suggest that borrowing and applying insight from TL theory opens new doors for exploring and explaining radicalization at the psycho-cognitive level. Importantly, nobody has applied transformative learning theory in this way before, and, to date, our research has been well received by our peers in political science and International Relations. Our hope, moving forward, is to further test, refine, and improve our model with a comparative case study of various (former and active) radicals? Doing so will provide us with a more robust theoretical model and will offer important policy-relevant findings that can be used to address real world events. For now, further discussion is needed on two separate points: crises as triggers and transformative neutrality.

First, it seems that there are two kinds of events in which meaning perspective transformation occurs. In the first case, a transformative trigger or crisis is abrupt, life threatening, and focused in time, causing an instant disorientation in belief and knowledge systems. The individual responds to the immediate feeling of chaos by searching for meaningful perspectives. This sudden trigger can lead to a process of transformation and is commonly associated with critical health crises, as chronicled in studies from health sciences, nursing, and rehabilitation. In the second case, the transformation is a more complex, gradual, and cumulative process, the product of many small, successive, and incremental events that act as "integrating circumstances" over time (Clark, cited in Mezirow, 2000, p.299). These "episodes of distortion" are experienced as dilemmas, during which the individual experiences contradictions in worldview.

In the study of homegrown radicalization, cumulative periods of transformation are the likeliest pathway of personal change. Individual processes of joining terrorist groups, for instance, are typically slow, the result of "gradual radicalization" (Horgan, 2009, pp.10, 41-43, 65-66; McCauley & Moskalenko, 2008). Furthermore, no one crisis is usually responsible for changes in beliefs/values and behavior, but rather, there are many successive triggers that accumulate and result in eventual transformation along various stages. These crises also occur in social settings and involve a communicative learning-interactive process with other individuals trying to understand common problems, dilemmas, or crises. From the autobiographical narrative, it is clear that Husain is presented with social, religious, and political experiences that contradict his established set of meaning perspectives. Over a series of years, Husain experiences several disorienting episodes that repeatedly put into question his habitual frame of reference. Many minor triggers inform his radicalization and no overarching event is responsible for his changed behavior. This means that the various triggers influenced and potentially amplified one another over time. Their cumulative effect led Husain to find new ways to interpret and understand his environment, eventually leading to a replacement of his original meaning perspectives. The process is influenced by Husain's interaction with other radicalized individuals.

Critically, no one trigger is responsible for that change; rather, there are many successive triggers that accumulate and result in transformation. But how that accumulation of triggers occurs is not well understood. Likewise, the finding that no one trigger and not any single type of trigger (social, political, or religious) is responsible for radicalization requires further study. Identifying how each trigger relates to the others and tracing the manner in which they cumulatively work together to induce a transformative process will have to be conceptually developed and empirically tested. How can we gauge which of the various transformative triggers and crises are the most important factors in radicalization? How do we differentiate and compare a diversity of triggers that are based on a disparate collection of personal, familial, social, political, and religious factors? If multiple triggers are

involved in transformation, how are we to gauge their influence on one another? Do triggers invariably accumulate, amplifying the importance of preceding crises, and if so, how?

Second, transformative radicalization differs from transformative learning theory in subtle but important ways. Our subject – (violent) homegrown radicalization – would usually be thought of as a negative transformation. This is, of course, a subjective assumption based on a Western reference that favors the socio-political status quo. Husain, for instance, did not interpret his changing worldview and behavior as anything but blissfully positive. He was, quite literally, doing God's work, and understood his radicalization and the promotion of an Islamist agenda as an intuitively 'good thing'. And yet, the spread of potentially violent ideologies and anti-democratic (and exclusivist) norms are nonetheless interpreted by a vast majority of others, as harmful. If we agree, then the transformations we explore are antithetical to the transformations explored in adult learning, where education is deemed as a positive endeavor that increases personal and social consciousness and knowledge, leads to individual and group empowerment, and allows for the critical appraisal of one's surroundings. In one sense, transformative radicalization flips this philosophical basis around and uses TL theory to explain a phenomenon that can lead to harmful and disruptive ends. But even if one is to take a neutral position on radicalization (i.e. it is neither good nor bad, but simply a process of change), that would also represent a marked difference from traditional TL approaches which are overwhelmingly applied to inherently positive changes. This difference in outlook needs to be further explored. What are the consequences of approaching personal transformations from a neutral or negative position? Theoretically speaking, do all transformations share a common set of inherent principles that can be equally explored by TL theory? Therein, can TL theory help explain the universe of transformative cases (good, bad, or neutral)?

Notes

(1) From various clinical studies, Claire-Jehanne Dubouloz and colleagues have identified three distinctive transformative phases: the *trigger phase* (in which patients experience a traumatic event(s) that stops them from functioning in habitual ways and propels them to ask themselves how they are going to live with their new realities), the *process of changing phase* (in which patients – through critical reflection of existing bio-psycho-social/spiritual issues they encounter while learning to live with a disease or disability – deconstruct, redefine, and reconstruct their meaning perspectives), and the *outcome phase* (in which individuals accept their new perspective on life and adhere to novel behaviour and routines). (Dubouloz, King, Ashe, Paterson, Chevrier & Moldoveanu, 2010).

(2) Harry Eckstein (1992, pp.148-149) coined the term. He explains: "A plausibility probe […] attempt[s] to establish that a theoretical construct is worth considering [...] [and] that an apparent empirical instance of it can be found. Plausibility probes can also be directly empirical […] in the nature of preliminary […] [and] suggestive tests before more rigorous tests are conducted." See also George & Bennett (2005, p.75).

(3) Other studies have used *The Islamist* in similar fashion (e.g., Demant et al., 2008).

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Questioning the Temporalities of Transformative Learning in a Time of Crisis

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Abstract: The perspectives developed in this symposium argue the necessity to challenge the ways time is apprehended in education in order to not only respect but also explicitly promote the heterogeneity of meanings associated with this notion, especially as it may contribute to the understanding of crisis located at the core transformative learning experiences.

Introduction

Beyond climate crisis, we have to face today a more invisible form of pollution. Virilio (2008) calls it 'dromospheric pollution' (from the Greek *dromos*, meaning a race, running) referring to a loss of appreciation for the vastness and qualities of space – as protected intervals of time, delay, relief between events and actions. As summarized by Purser (2002, p.160), the time required for sound human judgment, communal reflection and deliberation – relief necessary for making sense of the world – is not available anymore: "[…] dromospheric pollution, if left unabated and unregulated, will lead to a sharp loss of cultural memory and a degradation of collective imagination." Missing time is part of the experience of a crisis (may it be collective or individual). By definition, a crisis is sudden, abrupt, and temporary. It is difficult to handle because it lacks the time required in order for the people involved to unfold its determinants. If it is processed through time, the experience of a crisis can become a source of transformative learning and growth. Because in the Western world the time required in order to promote critical self-reflection becomes a scarce resource, it seems critical to question more in depth what is the role of this dimension in transformative learning theory (Alhadeff-Jones, 2010a, 2010b). Following a perspective inspired by the paradigm of complexity (Alhadeff-Jones, 2008, 2009, in press; Morin, 1990/2008), current contributions to the French-speaking field of adult education (Pineau, 2000; *Les Temporalités éducatives,* 2006) and research associated with the emergence of Time studies as well, the perspectives developed in this symposium argue the necessity to challenge the ways time is apprehended in education in order to not only respect but also explicitly promote the heterogeneity of meanings associated with this notion. It is suggested in particular that the development of a theoretical framework focusing on time would enrich existing contributions in the field of transformative learning (e.g., Mezirow & Associates, 2000; Mezirow & Taylor, 2010).

This symposium is organized around three main contributions. The communication of Michel Alhadeff-Jones highlights the possible contribution of a critical and complex

understanding of temporal matters in regard of the development of transformative learning theory. This first contribution claims that the relationships between transformative learning and time can be conceived at least from three perspectives. First, one can consider the temporal environments in which individuals and collectivities evolve and transform themselves. A second perspective invites one to consider the temporal dynamics of transformative learning itself. A third perspective invites one to question how the way one experiences time may represent an opportunity for individual or collective transformative learning.

Stressing the multiplicity and heterogeneity of social times interacting with each other, the contribution of Pascal Roquet claims that these lived temporalities (Minkowski, 1933) are embodied and meaningful only through a reflective process focusing on individual biographical and singular trajectories. In addition, such temporalities have duplicity: they involve an inner experience (by itself) and an external one (in relationship with others). Being experienced in a context of biographical continuity or through biographical rupture as well, the study of lived temporalities provides elements of understanding regarding transformative learning dynamics.

Francis Lesourd's communication is inspired by Ricoeur's contribution (1990) on time and narrative and privileges a clinical perspective on education and transformative learning. It questions the difficulty emerging among some learners when they appear unable to transform their meaning perspectives (Mezirow, 1991) due to the absence or the deficiency of biographical reflexivity. It contributes therefore to produce innovative interpretations susceptible to enrich existing research studying the obstacles preventing the emergence of transformative learning.

Revisiting Transformative Learning Theory through the Lens of Time
(Michel Alhadeff-Jones)

The relationships between transformative learning and time can be conceived at least from three perspectives. First, one can consider the temporal environment in which individuals and collectivities evolve and transform themselves. From an educational perspective, such an environment determines - among others - the setting implemented in order to promote transformative learning opportunities. It raises questions about the ways temporal constraints and rhythms shape individual and collective experiences of transformative learning. A second perspective invites one to consider the temporal dynamics of transformative learning itself. If transformative learning evolves through a succession of different phases (Mezirow & Associates, 2000), considering them through time brings one to question the temporal dynamics characterizing the emergence of each of them. A third perspective invites one to question how the way one experiences time may represent an opportunity for individual or collective transformative learning. If transformative learning is grounded in the experience of a disorienting dilemma, how does the experience of conflicting temporalities participate to individual or collective transformations?

The Temporal Determinants of the Learning Setting

The design of an educational setting that aims to promote transformative learning should acknowledge the presence of heterogeneous temporalities and rhythms. Let's consider the example of an "educational biography" seminar (Dominicé, 2000) as a learning opportunity aiming to critically reflect upon participants' life experiences and to make meaning of them through dialog. Its implementation involves first the presence of institutional time (e.g., academic calendar) framing the length and frequency of the sessions (e.g., weekly sessions, two hour sessions). There is also the temporality of the group dynamic, which shapes how mutual trust and leadership, as well as synchronicity, develop

throughout the semester. At an individual level, every participant (including the facilitator) has his/her own rhythms, shaped by one's own culture, language, social background, religion, family situation, etc. The learning task itself has its own temporality: the cognitive dynamic inherent to recollecting memories, the linguistic dynamic inherent to the writing of one's own life history or the reading time required for the interpretation of other participants' narratives. The discussion dynamic itself has its own pace; it requires for instance moments of silence and synchronization (e.g., moments of synthesis) allowing the participants to get in tune with each other and with the trainer. In higher education, the current trend is to shorten the length of curricula and courses. Until Bologna's reform in Europe, the academic year used to be eight months long; it is now structured around shorter semesters, according to European standards (themselves influenced by North American models). Courses and professional development opportunities are more often than before organized around shorter semesters, daylong or hours-long sessions. The quest for "efficiency" requires one to maximize the time of training. What does it involve in terms of course design? When a class is based only on readings, it seems relatively easy to reduce the selection of references; but, what can be done when it's an experiential class, based on a process of introspection that requires personal involvement and the buildup of trust with other students they never met before? More specifically, what does it mean in terms of learning? Can we compress any kind of learning? How does one define how much time is needed in order to learn something? Considering the multiple temporalities influencing the learning setting suggests therefore that learners and educators develop the capacity first to discriminate the rhythms involved, and then to interpret and evaluate the ways they influence the experience of collective and individual learning dynamics (Alhadeff-Jones, 2010a).

The Temporalities and the Rhythms of Transformative Learning

Transformative learning supposes the practice of critical self-reflection (Mezirow, 1991), however challenging one's own assumptions takes time and requires slow maturation to go beyond resistances associated with any kind of change, including those related to self-perception. When students are asked about their experience of reflecting on their life history, they often say that they usually don't have time on a daily basis to think about their life in such depth. They are ambivalent, because they see how useful it can be, but at the same time they experience the process as a 'luxury', because of the scarcity of time. Too many other things have to be done first, they need to be prioritized. Here are some thoughts shared by a student, a young woman in her mid twenties enrolled in a Master in Organizational Psychology, quoting her journal of learning (Alhadeff-Jones, 2010b):

> *"As the saying goes, time is money. But is it really? Can you put a price on a moment of silence? Time spent with a loved one? The sheer beauty and deliciousness of time that is just for you? This concept of time has permeated all areas of modern society."*
> *I realize that I am guilty of rushing everywhere and constantly feeling like I have no time for anything – and yet I have control over my own time. Why don't I make time for myself? How hard can it be? Time is necessary for self-awareness and reflection. It's a necessary element when processing traumatic events. It's a necessary component when trying to figure something out. Why is it then, that I pay so little attention to it? This progression of learning has helped me realize the importance of time to me as it is deeply connected with the mind-body-spirit and also with self-reflection. In order to maintain balance, we must have the time first to establish it."*

What does it mean in terms of facilitating transformative learning? What do we learn and internalize that brings us to undermine or to challenge the value of time spent on introspection and self-reflection? This student experienced guilt, but in fact her experience of time scarcity is quite the norm in Western society. From that perspective, the promotion of

transformative learning seems to require a temporal environment that brings learners and practitioners to take the time to reflect both on their own and collectively; a learning setting that brings one to slow down (Honoré, 2005; Sansot, 2000). When one considers the position of critical self-reflection in regard to transformative learning as a whole (e.g., including disorienting dilemma, self-examination, critical assessment of assumptions, recognition that one's discontent and transformation are shared, exploration of new options, planning action, acquisition of knowledge and skills, trying new roles, building self-confidence, reintegration of the new perspective, etc.), new questions emerge about how those different phases relate to each other, from a temporal perspective, and whether or not they require or express specific rhythms.

The Experience of Conflicting Temporalities as a Trigger for Transformative Learning

In the contemporary cultural context, one of the key challenges appears for adults to be able to develop the capacity to negotiate and pilot the temporalities and rhythms of their own life (Pineau, 2000); what Alheit (1994) calls "biographicity". In order to learn to negotiate the crisis, changes and transformation occurring throughout a life, one has to be able to connect past, present and future. The challenge is not just about "time management" and how one can manage one's daily activity. The challenge is about learning to interpret the way one relates to time, the way one perceives and interprets the heterogeneous temporalities of one's own life as a whole (Alhadeff-Jones, 2010a), and beyond one's own individual lifespan, the way one integrates learning made by parents and ancestors, through intergenerational learning (Lani-Bayle, 2010). Learning to negotiate the temporality of one's own life typically involves the capacity to articulate everyday life with a lifelong perspective (Alheit, 1994). Today, learning to do so raises numerous challenges, because it goes against the dominant temporality associated with the process of globalization. The technological advances of the 19th and 20th centuries (telegraph, telephone, TV, Internet, etc.), as well as the development of capitalism, have contributed to develop and reinforce a strong feeling of synchronicity around the globe. At every moment, one knows what is happening around the Earth and depending on one's work one may have to constantly adjust to it. We experience what Nowotny (1994) calls "extended present". One has to focus on doing things in the "now", in the "real time" moment. We experience different forms of time pressure, which make it more and more difficult to find the time to revisit the past. In the same way, the increased pace of change and the uncertainty it carries makes it more and more difficult to envision our future, to formulate long-term projects. The dominant time is an "extended present" because our experience is caught in between now and the few next months or years ahead.

As an adult learner and as an adult trainer, it may be very powerful to question what are the temporal dilemmas that we are experiencing on a daily basis. What do we learn or what can't we learn from the stress of time pressure? What do we learn or what can't we learn from the constant need to focus on the present time and the neglect of past and long-term perspectives? What do we learn from the oppositions and antagonisms between different forms of temporalities: the time of childhood versus the time of adulthood? The time spent in family versus the time spent at work? The specificity of one's own personal development (from a familial or professional perspective for instance) and the way it relates to social standards, norms and expectations? In the contemporary context, especially in the Western societies, it is striking to see how many people are struggling with time and the feeling of scarcity associated with it. What does it mean? It seems relevant to consider that one of the modern forms of alienation is expressed through the way we experience time (Purser, 2002). Every one of us experiences what Pineau (2000) calls "schizochrony" (divided time): the feeling of being split by antagonistic temporalities (working time versus family time, routine

time versus creative time, collective time versus personal time, internal rhythms versus external ones etc.). Schizochrony affects our quality of life, the quality of our relationships, of our work, and so on. It seems therefore more critical than ever to help adults learn to acknowledge and challenge conflicts experienced around the temporalities of their life, not only to solve them, but also in order to learn something from them about ourselves and about society as a whole. Considering the fact that at the core of transformative learning theory remains the idea that transformation is triggered by the experience of a dilemma, it seems then legitimate to believe that questioning the experience of "schizochrony" may trigger deep individual and collective transformations.

Reframing the Context of Transformative Learning Theory through a Politics of Time

As researchers, and practitioners, we are bound by the temporal environment described above. Slowing down and taking time for critical reflection remains a constant challenge. In order to question the critical aim of our work as adult educators, we need to question the specificity of the social, cultural and political context in which we are evolving and which determines some of our assumptions about transformative learning. The way we define transformative learning, as well as the way we define ourselves supposes to consider the specificity of our present time. Following Freire's heritage, Mezirow's contribution (1991) provides us with tools to challenge social oppression. It seems that the expressions of oppression have evolved. Today, taking the time to slow down becomes a political act (see for instance the development of the Slow Food Movement in the 1980's in Europe). In order to promote transformative learning today, one has to challenge one's own assumptions about the temporality of adult life. One of the most significant challenges of postmodern adult education may be to learn to develop the capacity to discriminate, interpret and evaluate the impact of conflicting temporalities and rhythms on learning. From a critical perspective, it also requires to be able to learn to argue, judge and eventually challenge the tensions and conflicts that shape everyone's temporal experience (Alhadeff-Jones, 2007, 2010).

Temporalities (Pascal Roquet)

In traditional, modern and post-modern societies, every activity is affected by temporalities. The power of programmatic time and the hegemony of the clock that characterize modernity (Sue, 1994) are mainly embedded in the organized and rationalized time of working organizations and institutions belonging to industrial societies (Sennett, 2006). This time, as temporalizing life, organizes nature (seasons' time) and individuals (careers, life cycles, etc.) as well. It characterizes Western civilization and classical modernity. This "clock" time has finally expelled kairological time (Urry, 2000), as a time of change, of movement, of the emergence of forms and opportunities, as a time actively looking for novelty. Such a conception of time, as discontinuous and creative, is found in post-modern conceptions describing the "late modernity", as a period characterized by the production of untemporalized life perspective (*perspective de vie détemporalisée*) (Rosa, 2010). The effects remain full of contradictions and are stressful for individuals: "The hypermodern age produces in the same movement order and disorder, independence and subjective dependence, moderation and excessiveness." (Lipovetsky & Charles, 2004, p.77, my translation). It produces temporal discontinuity. The "untemporalization" of time means the abolition of a way of living conceived as a project spread throughout time. The organization of time is performed individually and with flexibility. Individuals evolve through multiple temporalities that can be either constraining or emancipating (family, professional, educational times, etc.) From an educational perspective, the question emerges therefore to determine how one can apprehend such temporal dynamics through their different forms and how do they shape the experience of transformative learning? In order to

address this question, I will first highlight several levels of temporality, conceived as lived temporalities. Such temporal processes are part of the transformations that affect educational, learning as well as professional activities. They can be identified throughout individual biographies and emerge as lived temporalities.

How to Conceive the Multiplicity of Temporalities?

Temporalities are multiple and varied. They are embedded in temporal experiences related to differentiated levels of human experience. The classical distinction between macro-, meso- and micro-levels allows one to conceive temporalities related to social and cultural processes through their individual and collective dimensions as well. Locating such processes through distinct temporal levels should not prevent us to "see them as alive" in continuous interaction, among individual temporal dynamics (Roquet, 2007, 2010).

Macro-temporal refers to a historical and social time; a time constructed on the long-term, generating temporal figures that are identifiable, dated and inscribed in defined space-time. Such a temporality remains at human scale. It is the fruit of a specific historicity characterizing every culture and society. What it produces is a temporal configuration (Elias, 1996) and a *régime* of historicity (Koselleck, 1979/1990; Hartog, 2003) which privilege specific relationships between past, present and future, or between field of experience (relationship between past and present) and space of expectation (relationship between future and present).

Meso-temporal refers to a form of temporal mediation materialized by the production of collective temporal experiences, mainly through institutional and organizational forms. Historical temporal *régimes* get translated in temporal apparatus grounded in specific socio-cultural contexts. Such a temporality is inscribed in the palpable experience of the present time, as it can be experienced by everyone. Concretely, it targets a political, social and present issue, located at a "t" time in a historical configuration. The most visible form is found in the temporalities of institutions and organizations, as they exist in our societies. Other forms also exist; they are more diluted, and relate to spaces of socialization through systems of activity.

Finally, micro-temporal directly touches the temporalities of individuals. It refers to temporal experiences specific to every individual. Such temporal experiences are heterogeneous, embedded in spaces of continuity and/or biographical rupture, including rhythms and differentiated movements of existence. Such temporalities are identifiable in life cycles, individual biographies as well as through the temporal relationships lived and built by individuals. They cannot be isolated from historical and institutional temporalities, because they translate social representations and express the way individual and collective temporalities are lived (Boutinet, 2004). At the same time, they give meaning to the different forms of temporalities and translate them in everyone's everyday experience. They integrate both processes of stabilization and processes of transformation as well, as they can be observed in the fragmentation of modern temporalities. Micro-temporalities questions one's experience of meso- and macro-temporalities.

Such a distinction and articulation between macro-, meso- and micro-temporal levels locate temporalities in specific categories related to human experiences and social, professional and individual experiences as well. Such levels are not built according to a hierarchy, but rather based on a principle of simultaneity, as it can be experienced in individual lives. One can find historical time at the macro-level, contemporary time at the meso-level and the biographical time at the micro-level. However these three levels are meaningful only through the temporalities lived by individuals themselves, in socio-historical contexts and personal life trajectories.

Levels of Temporalities: An Approach Privileging the Experience of Lived Temporalities

Such temporalities are embedded in the subject through one's biographical path, one's biographical "plot" (*intrigue*). They are related to individual times, built through mental representations (Boutinet, 2004) which articulate the three levels simultaneously. In order to better understand my conception of lived temporalities and to detail the ground of a conceptualization in progress, two additional epistemological considerations need to be developed at this point.

The philosophical ground: the status of experience. Experience, understood broadly, refers to founding experiences of existence and to affective, emotional, memory and imaginary experiences as well. Among those experiences, some open the individual to the world itself, what is usually called "perceptions". From a philosophical point of view, I follow William James' pragmatist and pluralist conception of experience. Sensible experiences are indisputably their own "others", internally and externally as well. For James, experiences constitute internally a whole with their own parts, and externally, they prolong themselves continuously through their next occurrences. According to that perspective, events separated by years in the life of an individual remain linked with each other; such a chain of events remains indeed unbroken by intermediary events (James, 1909/2007, p.191). It is the principle of internal life pulse which touches every human being at every moment and that locates past, future and body consciousness. Therefore, all the real units of experience overlap each other. Temporalities are both internal experiences (in oneself) and external ones (in the relationship with others) which overlap each other at every moment and cross-over the levels above mentioned. Temporalities are defined first by their own singularity – each temporality is unique – and then by their two-sided dimension – being internal and external to individuals.

The psychological ground: the lived time. After having followed James' contribution, it seems relevant to introduce here Minkowski's conception of "intercalated phenomena" (*phénomènes intercalaires*). On one hand, time can be apprehended as irrational and resistant to any conceptual formula. On the other hand, as soon as one attempts to represent it, it takes naturally the appearance of a straight line. According to Minkowski (1933, p.22), some phenomena exist that allow the reduction of this tension. Those phenomena are intercalated and spread out in between those two extreme aspects of time, allowing to pass from one to the other. Intercalated phenomena can be assimilated to articulations between temporal levels and create therefore the meaning of numerous individual, social and professional activities, which participate to perspective transformation throughout the lifespan.

Experiencing Continuities and Discontinuities

Temporal dynamics guarantee the ongoing movement of the life force, both at a horizontal plan (the levels) and at a vertical plan (articulations, crossing over). Temporalities, both individual and institutional, can therefore diversify themselves, produce different speeds (Virilio, 1995, 2005, 2008) and stagnate, stabilized, accelerate, slow down, get fragmented through continuity/discontinuity/rupture. Temporalities only exist through such movements, as rhythms that express the continuities and discontinuities inherent to any individual and social process. Thus, the rationalizing frameworks of the Modern era (i.e., the industrial society) and the linear temporalities of a steady family and a career lasting for life would get cancelled and replaced by a fragmentation of established models, favoring institutional and individual "*bricolages*". However, the separation between continuity and discontinuity is not so clear. Continuity appears through the resistance of institutional structures to the heterogeneity of individual situations (the "programming" time is still up-to-date). It also

appears through individual constructions, such as nomadic professional careers; mobility may appear indeed as a form of continuity through professional success. Discontinuity can be questioned through the process of rupture that is more and more numerous in private and professional lives. It also appears through the managerial modalities implemented by institutions that are more and more confronted by ongoing changes. Such dynamics are embedded in the lived times built by everyone in one's own trajectory and in experiential contexts of continuity, as well as in contexts of rupture between representation of the past and projection in the future. What I call temporal "levels" (macro-, meso-, micro-) are adjacent layers of temporalities allowing one to grasp such representations at a "t" time, in order to link them so that they become meaningful in social and individual reality. They correspond to experiential and therefore human states of lived time, conceived *a posteriori* by individuals and modeled then by researchers. Such lived temporalities are connected to processes of stabilization and processes of change characterizing the fragmentation of modern temporalities; the micro challenges the macro- and the meso-levels. They give meaning to the different temporal forms and translate the lived temporalities in the field of everyone's everyday experience.

In our late modernity, the life course is more frequently fragmented in a series of shorter, ephemeral temporalities that mark the "choosing person" in one's way of knowing, and in one's own educational and training activities. Highlighting the multiplicity of temporalities appears therefore as particularly relevant in order to question the nature of the continuities and discontinuities that are experienced by learners. The fact that such temporalities are embedded in the subject's life through one's own biographical path stresses the relevance of working through the learner's life history in order to access how temporal continuities and discontinuities shape the experience of crisis that ground transformative learning.

Revisiting Perspective Transformations and Modalities of Identity based on Ricoeur's Contribution (Francis Lesourd)

According to Mezirow (1991), perspective transformation suggests that an adult learner practices self-critical reflection in order to challenge the interpretation of broad temporal periods of one's own personal life. Such self-reflection includes "[…] interest in the way our history and biography have expressed themselves in the way we see ourselves, our assumptions about learning and the nature and use of knowledge […]" (Mezirow, 1991, p.87) Privileging a lens of interpretation focusing on time, the goal of my exploration is to contribute to the understanding of such perspective transformations and the biographical reflexivity that is associated to them. In order to do so, I'll ground my reflection in the contribution of Ricoeur (1990) understood through a clinical perspective on adult learning (Lesourd, 2009)

Throughout his inquiry focusing on narrative and human time, considered at the scale of existence as a whole, Ricoeur observes first that real life is by itself "evasive". Therefore, he claims: "we need the help of fiction in order to be able to organize it retrospectively" (Ricoeur, 1990, p.191, my translation). At a philosophical level, such "*mise en intrigue*" of one's own life constitutes human time; at a psychosocial level, it constitutes what some authors call "life history" or "personal myth" (McAdams, 1993).

Sameness (Mêmeté)

Ricoeur conceives three modalities through which one builds the plot (*intrigue*) of one's own life. Such "modalities of identity" are located on a continuum: "On one side, the person is a character who can be identified and identified again as being the same: it's approximately the status of fairy tales' and folklore's characters" (Ricoeur, 1990, p.176, my

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translation). Based on this first modality of identity, the "sameness", it is possible according to Ricoeur to "conceive the change as something happening to something that does not change" (*ibid.*, p.142).

Based on my own experience working with marginalized adults, it seems that such a modality of identity allows one to interpret specific learning situations, such as those experienced by long-term unemployed people or people who never worked. During the time dedicated to help them assess their prior learning experiences (*repérage des acquis de l'expérience*), some of these adults present themselves spontaneously with a project. Considering the fact that it is often impossible to implement this project in the short or middle term, these persons seem however unable to take into consideration neither additional experiences that they could develop in order to accomplish it, nor existing experiences that would bring them to explore new paths of life. In other words, their personal myth (or their life history) gathers elements of their trajectory and projects as if they were almost melted to each other, constituting an armor-like carapace, filtering and stopping almost any new perspective. In this case, the learner's meaning perspectives appears like they were set rigidly in amber. Like some myths' or fairy tales' heroes, the external world can change but they don't. Every project is locked in a destiny or in a life model. From a clinical perspective, the notion of life model can be linked to the notion of "ego ideal" (*idéal du moi*), unconsciously built during childhood and which sometimes get expressed in a very tyrannical way: "If I don't become this or that then I have no value". Adding to the feeling of shame, associated with the ego ideal, guilt linked to the superego (the psychic instance through which the individual judges oneself) can emerge too. When superego is particularly hegemonic, it can produce a kind of "[…] repression that falls simultaneously on the subjectivity, as imaginary, and on temporality, as possibility of creation" (Sami-Ali, 1998, p.76, my translation). If a blinded ideal is governing the self and if access to imaginary is prevented, how could the subject apprehend the space of possibilities, required in order to practice biographical reflectivity and promote personal transformation? For some people I am working with, it seems therefore that the difficulty is less related to the resistance to change than the quasi impossibility to envision change itself.

Ipseity (Ipséité)

At the other extreme of the continuum envisioned by Ricoeur, one finds the second modality of identity: ipseity. One gets closer from this other extreme through the "*roman d'apprentissage*": Here the identity of the character "[…] escaping the control and the order of the plot, appears really tested. One reaches thus the extreme polarity of variation, where the personage is no more a character." (Ricoeur, 1990, p.177, my translation). The personage appears then as "a self deprived of the help of sameness" (*ibid.,* p.196), i.e. of the feeling of one's own permanence. It is taken by the "wandering brought by the confrontation of oneself with the multitude of models of actions and life; some of them leading to the paralysis of the capacity of making a firm commitment" (*ibid.,* p.197).

During training and integration projects, one often meets people who stress, among their own experiences, sometime one side or another, without neither associating nor opposing them with each other. Such people accept easily to consider the fact that they can put forward one experience or the other, without being able to refer to them the following day. Those people may build at a time numerous professional or personal projects, without being able to commit later to them. They demonstrate thus what could be called an "evanescent personal myth", expressing the weak capacity of their life history to gather elements of their trajectory, in order to selectively filter some orientations among those available.

A clinical look at phenomena of exclusion also sheds light on the temporal difficulties experienced by marginalized people who lose "social objects" (work, money, home, training,

etc.) that give them a status, a value and legitimate their interpersonal relationships. Losing such objects challenges the narcissistic contract established during childhood with one's own family ("if you belong to our culture, you'll have a position", i.e. the promised social objects). In such a situation of loss, the person is frequently terrorized and therefore uses psychological defense mechanisms, which have a high cost (denial, projection, etc.). Such mechanisms are expressed through the impossibility to think of the missing object, i.e. to apprehend the situation as it is (lack of money, home or support). The loss not being acknowledged, the mourning process is failing. It appears therefore particularly difficult to give to oneself a representation of one's own story (Lesourd, 2001). The request addressed to the other becomes also problematic, because asking for something requires the recognition that something is missing. Such a situation affects the relationship between psychological time and social time, as it appears through the difficulty usually expressed by this category of people to schedule an appointment. In parallel, one can observe a "short cut" in the way of dealing with time (De Rivoyre, 2001). "The increasing feel of urgency for situations that last in some cases for a long time connects with each other, on one hand, an impotency in reality and, on the other hand, the imaginary omnipotence of the primary narcissism: loss of the object, loss of boundaries, loss of temporality turned upside down in everything, right here, right now. [Thus] psychological self-exclusion is added to the social exclusion." (Furtos, 1999, p.13, my translation). The meaning perspectives of these people are therefore difficult to challenge through a biographical reflexivity taking into consideration middle or long term perspectives. Where the previous modality – sameness – missed the apprehension of change, it is here that the feeling of permanency is missing. What has to be accompanied is therefore neither a transformation, nor the critical reevaluation of a past perspective which became ineffective. It is rather the construction of a real perspective.

The Narrative Identity

The notion of "meaning perspective transformation" (Mezirow, 1991) fits particularly well in the third modality of identity evoked by Ricoeur. This modality is located in the middle of the continuum he described, between sameness and ipseity: "[…] in the intermediary space of variations where, throughout the transformations of the personage, the identification of the same decrease without disappearing." (1990, p.177, my translation). For Ricoeur, it corresponds to the classical novel. It is a conflicting modality: "[…] in between the imagination which says: 'I can try everything', and the voice which says: 'everything is possible, but not all is beneficial (i.e., for others and for yourself)' a muted discord emerges. Such a discord is transformed in a fragile agreement by the act of promise: 'I can try everything', indeed, but 'Here I stand!'" (1990, pp.197-198, my translation). To summarize, the modality called by Ricoeur "narrative identity" is an unstable middle term which is continuously made and unmade.

The adult learners participating in our trainings correspond most of the time to this last modality. Their meaning perspectives are at the same time consistent and flexible enough for us to use the term 'transformation'. Such a flexible consistency, as unstable and sensitive to crisis as it can be, appears as a condition for biographical reflectivity and emancipatory learning to occur (Lesourd, 2009).

Cleavage

Based on various observations made by adult trainers, one can mention a fourth modality of identity, not envisioned by Ricoeur from a theoretical perspective. We may indeed encounter learners able to fulfill a task when we are at proximity, supporting them through an individualized relationship, but who appear to be unable to accomplish the task when we are not present (or when such an equivalent support is missing), even after several

years of training. Similarly, some subjects commit to training only when they are encouraged to do so and supported by someone else. Some people require the presence of a mentor during their whole life; if they lose this supportive person, they appear disoriented, because the direction to follow was provided by someone else. One finds in psychoanalysis some elements in order to characterize this fourth modality. Sami-Ali (1998, p.116, my translation) draws our attention towards subjects for whom temporal autonomy and creativity are missing. "They generally compensate and cover up this incapacity through the adoption of mainly external – social, rigid – frames, above all school frameworks. Miss P. […] is leaning on someone else, her husband, who carries for her the time, its frames and determinations." In the same way, Laget (1995, p.92, my translation) notes that "[…] difficulties related to time can be in some cases backed up by someone who compensate for them." In summary, these subjects support their everyday time, their rhythms, their projects and their life with the time of others (a person, a group, an institution). This other, without necessarily being aware of it, regularly decides for them what is going to happen today, this week, this year, the following years and in which order it should happen. It therefore suggests to them the "right version" of their life history.

The subjects whose path is organized according to this fourth modality experience time in two ways simultaneously: they are intimately disorientated (their inner time evocates the wandering associated with ipseity) and at the same time temporally structured (by someone else who provide them with the permanence, the sameness, that they cannot give to themselves). This is such a cleaved coexistence of sameness and ipseity, close without meeting each other, that brought me to name this modality: cleavage. Such a modality evocates what is called in psychoanalysis "anaclitical object relationship" (Bergeret, 2003); a modality characterized by the recognition of the difference with the other, the anxiety to lose the other and the necessity to lean on her/him. This fourth modality of identity invites one to read again through the lens of time social and educational situations of dependency; situations, which for some subjects are reciprocally facilitated by the personal need to lean on the other.

Modality of Identity and Perspective Transformation
The issue of what hinders perspective transformations has already been discussed in the literature on transformative learning. For instance, for Taylor (2003) the rigidity of assigned roles can be associated with forbidden changes. Merrill's study (2003) about gender and social class demonstrates the difficulties experienced by British proletarian women willing to start studying again in higher education. My position was based on a clinical approach, however a micro- or a macrosociological perspective would be also possible and complementary: modalities of identity have intrapsychological harmonics as well as institutional and societal ones (Lesourd, 2006). Ricoeur's contribution, revised through a clinical approach, makes visible situations experienced by more and more people who may have almost no apprehension of self change or self permanence, or who may only be able to connect them superficially, at the expense of a massive dependency on others. It appears indeed that everyone has not the same resources in order to meet the conditions required to enable perspective transformation. The capacity to personally experience dilemmas or internal conflicts related to one's own path seems to become a scarce resource. As noticed by psychoanalysts during the past thirty years (Bergeret, 2003), people tend to be "borderline" rather than "neurotic"; they experience their difficulties through the immediacy of acting out, rather than through psychological conflicts, as it was the case for Freud's patients. More than conflict, it may be the lack of conflicting experience that demonstrates the crisis of the psychosocial production of reflexivity.

Conclusion

In order to promote transformative learning, one has to challenge one's own assumptions about the temporality of adult life. One of the most significant challenges of postmodern adult education may be to learn to develop the capacity to discriminate, interpret and evaluate the impact of conflicting temporalities and rhythms on learning. From a critical perspective, it also requires the ability to learn to argue, judge and eventually challenge the tensions and conflicts that shape everyone's temporal experience. From an educational perspective, learning to do so involves the capacity: (a) to consider the temporal environments in which individuals and collectivities evolve and transform themselves; (b) to identify the temporal dynamics of transformative learning itself; and (c) to question how one's own experiences of conflicting temporalities and dilemmas may represent a trigger for promoting individual or collective transformative learning.

One challenge is therefore to determine how one can apprehend such temporal dynamics through their different forms and the way they shape the experience of transformative learning. Temporalities are multiple and varied. They can be apprehended through differentiated levels of human experience (macro-, meso- and micro-temporalities). Highlighting both the multiplicity of temporalities that can be experienced simultaneously, and their articulations and crossing over, appears as a particularly relevant way to question the nature of the continuities and discontinuities experienced by learners. The fact that such temporalities are embedded in the subject's life through one's own biographical path stresses the relevance of working through the learner's life history in order to access the temporal continuities and discontinuities that shape the experience of crisis and transformative learning.

Adopting a clinical perspective focusing on perspective transformation and modalities of identity allows one to highlight the difficulties and resistance associated with the promotion of transformative learning. In order to promote biographical reflexivity and emancipatory learning, one has to be able to elaborate a narrative identity, which requires a flexible consistency. In some cases (sameness), the difficulty to transform oneself seems to be less related to the resistance to change than the quasi impossibility to envision change itself. In other cases (ipseity) the lack of feeling of permanency prevents one to access one's own meaning perspectives and prevent the development of transformative learning. When cleavage occurs (coexistence of sameness and ipseity), time and identity are experienced simultaneously as disoriented and structured; in such cases, transformative learning appears therefore contingent on a relationship of dependency between the learner and her/his environment.

Finally, considering the development of transformative learning theory, the contributions introduced in this paper invites one to follow at least three innovative paths of research. The first one is to consider the critical and political dimensions associated with any reflection related to time. Revisiting transformative learning theory through this lens should bring one to consider how contemporary forms of alienation get expressed through individual and collective experiences of time and how they affect the work of transformative educators. A second perspective is to acknowledge the multiplicity of temporalities that shape individual life histories and meaning perspectives. Revisiting transformative learning theory through this lens should bring one to develop a conceptual apparatus that enables the representation of heterogeneous levels of temporalities and the way their mutual interactions shape the development and the transformation of meaning perspectives. A third perspective is to revisit the temporalities of crisis that characterize our contemporary culture in order to challenge the everlasting feeling of urgency that threatens the slowness required for critical self-reflection. Revisiting transformative learning theory through this lens should bring one to stress the role played by the incapacity to promote biographical reflexivity, rather than stressing the role of

dilemma. As much as conflicts, it may be the lack of conflicting experience that demonstrates today the crisis of the psychosocial production of reflexivity.

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Forming and Transforming Students' Identities in Higher Education

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Abstract: Transformative learning theory and the theory of floating are compared in analysing the forming and transforming of young and mature students' identities in higher education. The differences between them make us suggest biographical work as a way of integrating them for further understanding the processes of transforming learning identities.

Our symposium focuses on theoretical perspectives in the process of forming and transforming learning identities. We are particularly interested in examining the possibility of combining transformative learning theory (TLT) with the theory of 'floating' (TF). We want to argue that integrating these two theories will provide us with new theoretical insights in making sense of how non-traditional student's struggle in negotiating their learning identities and the obstacles they encounter in higher education (HE). A learning identity is specifically related to "how actors experience themselves as learners" (Thunborg & Edström, 2010). To become a learner in HE with a specific identity is to become, and see oneself as an agent, who is structured by own social background and previous learning experiences of academic institution, as well as expectation of how to be a good student in specific academic context. As a contrast, in a study we found that expectations of being a good student generated an attitude of being a learning failure or an instrumental learner (ibid.). Our concern is if it is possible to combine these theories while studying identity of higher education learners.

In this presentation we use transformative learning theory (Mezirow, 2000) (TLT) and the theory of "floating" (Bron, 2000) to try to integrate them by interpreting data from biographical interviews with non-traditional students in higher education. Our initial approach towards learning identity forming is based on sociological tradition of George Herbert Mead (1934) and all the assumption deriving from it. This tradition, as well as many years of experience of biographical research about adults learning in everyday life and work life, helped us to create and build a model or a tentative theory of 'floating'. We are also familiar with Jack Mezirow (2000) theory of transformative learning, which we use in both research and teaching. The two approaches are interesting to examine in depth as they are both grounded in empirical data concerning non-traditional students, and are based on biographical research. One difference between them lies in the ontological point of departure. Mezirow's theory is based on Habermas' (1984) theory of action in which normativity is inbuilt in the good being, while *Floating* is derived from Mead's social theory that is grounded in *intersubjectivity* which helps us to understand social processes, among such, as for instance, learning. How do these theories and their combination contribute to understand the forming of students' learning identities, and in what respect are they useful to do that? This presentation will attempt to answer the following questions:

- On what theoretical/epistemological grounds are these theories based?
- How can we use them in analysing and comparing biographical data from younger and mature students' forming and transforming learning identities in higher education?
- How and in what ways can we combine the two theories for analysing and understanding the differences between students' groups?

The above questions we believe allow us to construct a new model or a tentative theory, that able us to examine non-traditional students' struggles in forming their learning identities. We start with juxtaposition the two theories, with a primary focus on similarities

and differences. Second, our attempt will be to integrate the two theories into a model that will enrich theorisation of our research. *In this process we will identify the relevance, advantages and shortcomings of the new theoretical model.* In two following sections we will test the model by using it in interpreting empirical data thus further grounding the integrated model.

A Biographical Approach

The biographical approach captures a person's construction of past, present and future at a particular moment, which creates a temporal structure of life experiences (Alheit & Dausien, 2007). Biographical research is sometimes seen as individualistic, but in constructing a biography a person relates to significant others and social contexts and thereby never fully individually (Merrill, 2007). Working biographically could be seen as a social act where mutual reflections over experiences can take place. West (2007) uses auto/biography for descrybing these intervening of human lives in the interview situation.

The two presented cases are based on results from a European research project with the aim to identifying the factors promoting or constraining the access, retention and non-completion of non-traditional students in Higher Education (HE) (1). The first case consists of six interviews with two younger students and has a longitudinal character. The second case is based on two interviews with mature students. In both cases we focus on how they present struggles and crises through life and relate them to their forming of learning identities.

Transformative Learning Theory (TLT)

Jack Mezirow (1978, 2000) developed his theory from his biographical research that he conducted with mature female students at community colleges. He was fascinated in how women who re-enter higher education programmes, changed their perspective by learning, and what is more, liberated themselves from social dependency roles in educational settings. The theory is based on empirical findings, but also informed by several relevant theories. First of all, it is inspired by Paulo Freire's (1970) liberation pedagogy. Secondly, the theory is informed by Habermas' theory of communicative action (1984). Two concepts communicative and instrumental learning are deriving from theory of action, and are used together. Third, Dewey's experiential learning is important for the TLT to understand learning as a process that is grounded in our experiences (see Wilhelmson 2002). Somewhere in the background, even Blumer's (1969) symbolic interactionism, particularly Mead's theory of self, is a theoretical source to understand TLT. Social constructionism by Berger and Luckmann (1966) was also useful in generating TLT (2). According to Mezirow, instrumental learning is traditionally seen as coming from objectivistic epistemology. It is based on the notion we are manipulating and changing our environment and people while solving problems. In contrast, a communicative learning is grounded in an interpretative, subjectivist epistemology. We want to understand what others mean, and how do they interpret their world/experience, etc.; the focus here lived experiences of others and in this we are involved in making judgments.

The emancipatory domain of action that Habermas (1984) suggested is further developed by Mezirow (1978) as a transformative learning. We learn either instrumentally by controlling or manipulating the environment or communicatively by interpreting the signs (language, art, meaning of the others). When we critically reflect over what we are doing and assess our assumptions, and when we are involved in critical self reflection (assessing ourselves versus are assumptions), we are involved in the process of transformative learning. We develop a greater degree of insights and agency. It is possible to present this theory graphically, see figure 1.

Two main types of learning

Communicative   Instrumental
learning   learning

Critical thinking/reflection
Critical self reflection

Transformative learning
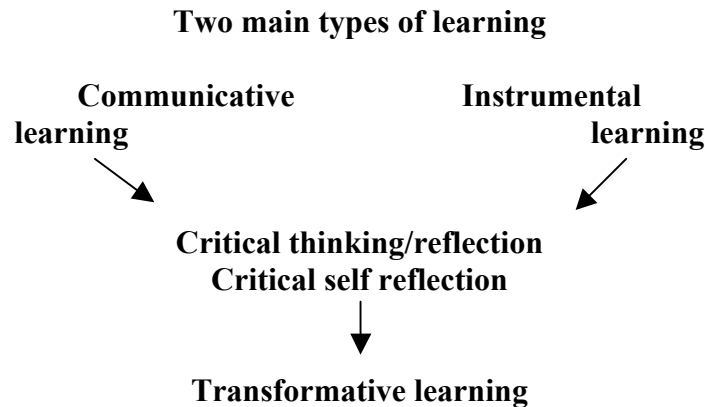
Figure 1. Transformative Learning Theory

The TLT mentioned above is based on results from empirical studies of non-traditional students in higher education that Mezirow (1978; 2000) carried out. He wanted to explain what happens when these students learn, and especially when they experience transition. Concepts as "frame of reference", "critical reflection" and "transformation" are central in Mezirow's theory. All of them focus on cognition, in other words learning is seen as cognitive processes which is achieved in a formal setting. Even if this theory relates to a specific case of mature women in academia it can have a more general implication for learning in other settings but we, nevertheless, fear that it does not fully explain learning processes.

Getting a competence for transformative learning is best achieved by sharing the experiences in a safe and peaceful way. A number of studies point out that the main way to achieve transformative learning is through symmetrical communication, which is possible, by rational discourse that Habermas theory of communicative action is focuses on (Wilhelmson 2002). However, there are some shortcomings in the notion of rational discourse. For instance, it does not take into consideration emotions or feelings that have tremendous impact on that how we learn. The normativity of the approach is intrinsic in the TLT. For students who transformed a special safe and peaceful milieu is created, so are we told. Is it really necessary to reach transformation? We need an emotional and cognitive crisis to be able to consider change and to change. There is a 'battle' between stability and change, between the old meaning perspective(s) and the new which compete with each other. How a safe milieu can be a context for transformation, is hard to see.

The Theory of Floating (TF)

Agnieszka Bron's (2000) theory on 'floating' was developed on the basis of many years biographical research concerning adults and their learning. The theoretical background or ontology of floating theory comes from the social theory of G H Mead (1934) and symbolic interactionsism (Blumer, 1969).

The point of departure for/in the theory of floating is that changes in learning identities are conditioned by learning crises (Bron, 2000). To be floating relates to an experience of being fragmented, without a feeling of a past and not being able to create a future. Floating is experienced when people are confronted with a new culture because of changing life settings such as moving from one country to another or from countryside to cities, changing education or occupation, starting higher education as an undergraduate or graduate. The theory catches the process of becoming when facing crises in its temporality,

but it also takes into consideration the biographical context i.e. analyzing the process from the past and the future.

Floating is a deep feeling of being paralyzed by events or experiences that a person cannot cope psychologically, emotionally and socially. It involves either being stuck and unable to move backwards or forwards. In the sphere of higher education, the students can be trapped with new knowledge and different perspectives of meaning which are strange and different in comparison to their own. Higher education implies perspective change. However, it cannot be done at once; the student has to go through different dilemmas and uncertainties, which takes time. Moreover, this is particularly emotional process in which feeling plays a crucial role. Students experience a clash between the old and secure way of perceiving reality and a new way or ways which they get to know while studying in higher education. This can be presented in the following way:

Feeling uneasy
        Loosing security, uncertainty
                        Facing a crisis – between perspectives/cultures
                        Trying to cope with the situation

Figure 2 – Floating theory of learning– four concepts

Floating can be outlined as a sequence of events, not necessarily linear, consisting of four stages. The first phase is a feeling of being unable to make any decision concerning one's own situation, e.g. while being in a strange or new academic context. At the next phase it is a feeling of being at a crossroads but choosing a road, at the moment, does not feel right at all. The solutions or possibilities, which are at hand to continue as usual or to choose a new way, are not good enough. The person lacks the basic feeling of security within the social environment of other people. However, it is not primarily a physical insecurity but rather psychological and emotional one. The old, habitual way to be, to act and think or be able to (expertise) does not apply any longer. Everything all around oneself seems strange and unfamiliar and makes the person feel very lonely and/or lost. Her/his old and proved ways of knowing and acting are no longer accepted by the group to which s/he belongs. A student feels, even physically, that others think differently than s/he does, which is not a pleasant feeling. The third phase is the time when one has to admit suffering from a crisis or a loss of a 'right' way of knowing or being/acting, acknowledge it and finds, within the circumstances, one's own space. In other words, to acknowledge to oneself that something is wrong and try to understand what this situation is about, and to be able to see the consequences. The last phase is the decision about what to do next and begin to act, or deal with the crisis. Thus, the student finds finally a solution by accepting to go on and deal with the problem. The whole situation can be seen as a paradigm shift or transformation of own thinking/acting into a new way, and a better adjustment to the circumstances.

What do these theories have in common, how do they differ is the next question we address. Both are grounded in empirical biographical data, they are informed by slightly different theories, both including change and transformation. However, these theories are coming from the same family. *Floating* is very much based on Mead's ideas (1934) and is not normative in its character; its goal is to describe and understand what is going on. *Transformative theory* on the other hand is a normative leading to action and helping students to transform in their learning. However, Habermas (1984), in his turn, builds his theory on Mead (1934). What is more FT is a being more general and catches learning processes in different context, and not necessarily in a formal learning taking into consideration students' biographies, while TLT is mainly devoted to understand formal processes of learning and

mainly cognitive ones. While FL sees learning as very much dependent on our emotionality, TLT sees these processes as very much rational. While both connect actor and structure aspects of social processes, it is FT in which mind and body interacts. Emotionality is crucial to understand learning processes and together with cognition can tell us how students deal with their learning identities. Nevertheless, the TLT contribution is important to understand critical and self-critical reflection that students are going through, and in this is its main contribution.

Transformation of a perspective is a key to transformation learning. But it occurs without emotional crises like in floating, but is rather a result of disorienting dilemma which has a cognitive character. "From an examination of current beliefs, the learner moves to exploring new ways of dealing with the dilemma, often in conjunction with others confronting similar crisis" (Mirriam, 2010, p. 14).

In sections that follow we test both theories in our empirical data hoping that doing that our understanding of struggles with learning identities that non-traditional students face will be better understood and explain.

Forming and Transforming Identities – From the Perspective of Younger Adult Students in Higher Education

In this section we use the two theoretical concepts sketched above to further analyse how younger non-traditional students form and transform their identities during their studies in higher education. We here analyse six biographical interviews with two students, carried out at three times during their studies. The students here called *Anja* and *Anthonia* are two young women, nineteen at the first and twenty-one years old at the third interview.

Vignettes of Anja and Anthonia

Anja has always had a nerdish interest in Biology. She has been watching nature programmes on TV, observing birds in the streets and experimenting with pollinating flowers at her balcony in the middle of Stockholm since she was a child. She has not been able to get any help with her school work since she was about thirteen. Her mother is an immigrant from Finland that used to work as a cleaning lady before she got retired because of work related injuries. Anja suffers from allergies and asthma, which kept her away from school a lot as a child. She struggles with her sexual as well as ethnic identity, she describes herself as bisexual, takes great pride in her finish inheritance even if she never have lived in Finland. She also struggles with religion and has tried different religions during the years and also considering being an atheist. She now relates herself to Aesir cult and feels like it combines two of her interests', mythology and biology. Most of Anja's friends are men. When starting to study, Anja is struggling with who she is and how she fits in the higher educational system. In Biology, there are mostly young, blond uninteresting women, in her view. She thought that she would meet nerdish people like herself when starting to study Biology in Higher Education, but she is disappointed in meeting people studying without a real interest. She thinks it is hard to learn all the social codes in student life, both because of her background and because she always felt it hard with social codes in general. Her boyfriend that himself has Asperger's syndrome is speculating about her having the same. During her first year Anja learns to cope with her studies. She likes learning names of flowers and their families but have difficulties with more abstract theoretical models used in for example Chemistry. She is "good enough" but still thinks it is hard with the codes at the university. She thinks that the department of Biology is unorganized but really likes the subject, the teachers and assistants. As her allergies are getting better she thinks that it is much easier to cooperate with other students. She was in the beginning afraid of going on expeditions because of her special diet requirements but now thinks that she can eat with them without

too many exceptions and even be able to go to a restaurant with them from time to time. Anja wants to use her new gained knowledge in Higher Education to help others. She has put up notes in her former school offering to help with schoolwork in Maths and Science and writes about viruses in the newspaper of the local finish association where she is a member. She stills struggles with her ethnic identity. She also starts to struggle with what to become after her studies. During her final year Anja has been asked to be an assistant in Floristic, her favourite subject. She has bought a cottage together with her aunt to be able to experiment with flowers on a larger scale. She has a new boyfriend, a student mate. His parents are well educated but nice, and not that different from her as she thought. She has also changed her view of the "young blonds", meaning that they maybe not have her interest but is okay and smart anyway. She has also applied for a Swedish citizenship, even if she still struggles with her ethnic identity, she reflects on the fact that she lives in Sweden and always has been and that it is especially important to be able to vote in political elections and be an active citizen. She is now struggling with what to do after her studies. She would like to work with plant breeding or with ecological aspects relating to plants, but claims that she has know contacts or connections which she thinks is needed to get a good employment. If nothing else turns up, she might become a researcher she says.

Anthonia grew up in a small village in the archipelago outside Stockholm. She moved from home when she was 16 to start upper secondary school in an upper class suburb outside Stockholm. Her reason for changing school was to get away from the narrow-minded village where she grew up. She also wanted an interesting education in Social Science and chose an international programme for being able to understand something about Europe. Antonia's mother started to study in higher education as a mature student, part time. She always regretted that she did not start to study the law when she was young because her parents persuaded her not to. She has been encouraging Anthonia to follow her own dreams in life. Anthonia has always been good at school and was raised to have her own mind about things. She initially thought her mother was too old for starting to study but reflects in a later interview about the discrimination that mature students are facing because of co-students' prejudice. She has lived with her boyfriend, that grow up in an even more narrow-minded society where all citizens work or have worked at the paper-mill. Anthonia initially starts to study Criminology because an interest in becoming a police. She thinks it is important to know something about crime when being a police and also states that she likes a famous professor in Criminology that are present in a TV programme once a week. When studying Criminology she gets a way of thinking so she can discuss and nuance the prejudice of her boyfriend as well as other friends that always has opinions of "how criminals are". She does not agree with them. After two semesters in Criminology she starts studying Swedish and Gender. Studying Gender really opens her "mind", she starts to question her mother's situation in life, her own life and her boyfriend's. Her boyfriend's friends are accusing him of having a "bitch" as girlfriend, or a "witch", she says laughing. She also reflects on the narrow-minded communities she has experiences of and is often caught in discussions and even fights about gender issues with her boyfriends' friends. Even if she doesn't want to interfere in other peoples' lives they take it personally and she understands that this is a subject that raises a lot of emotions where people feel threatened. She wants to combine Criminology with Gender in her final essay and is not really discussing becoming a police anymore. She might like to become a researcher instead.

Analyses of Anjas' and Anthonias' stories

In looking at Anjas' and Anthonias' stories they seem to describe struggles relating to their experiences of being children or teenager as outsiders in different contexts that is forming them while entering higher education. For Anja, the feeling of not belonging seems

to be related to being away from school, suffering from asthma and allergies, not regarding herself as a female and/or a Swede and other things like sexuality and religion. For Anthonia it is related to the narrow-minded society that she is escaping from but still stuck with because of her boyfriend. When entering higher education both Anja and Anthonia are engaged in their subjects. The subjects become an integral part which is part of their transformation in becoming something, forming an identity in higher education. In this process their view of learning is important. For Anthonia this is related to always being "good in school" for Anja it is related to "being good enough is okay". For Anja it is a transformation in her learning identity when being asked if she could be an assistant in Floristic. She then views herself as "quite good". It also seems like both of them transform into active citizens in different ways. For Anja this is related to political voting, and engagement in supporting others in their studies, using her knowledge for a good cause, for Anthonia it is related to the idea of discussing gender issues among people that she meet and change her own behaviour at home.

The struggles they both describe are related to themselves and their view of themselves as well as to the relation to others and how they view them which is part of both the theories stated in this paper (Mead, 1934).

When looking at Anjas' and Anthonias' stories from the perspective on the theory of floating Anthonia struggles with the narrow-mindedness that she grew up with and felt uneasy with and finally escaped from but when entering higher education she is not really floating. In her story her escaping was probably a way of handling that early floating period in her life. The start at the international programme in the upper class area in upper secondary school could be considered as a transformation in her life. The studies in higher education strengthen her identity as both a good student and as a person wanting to understand and discuss social issues and confront her own and others prejudice. During her studies she identify herself as a as a person conscious of differences in gender, age and ethnicity for example. It seems to be an ongoing struggle that she is trying to cope with others seeing her as a "bitch" or a "witch". In the end of her studies she seems to be struggling with how to handle her new knowledge in life and in relation to others which could be a starting point for new situation of floating where she finds herself feeling uneasy with the situation she meets. Higher education becomes in her view a free zone for being able to develop her knowledge about the world, and the world outside becomes more of a battle field when she tries to use her knowledge out there.

Anja's identity can initially be described as "floating". She struggles with who she is in several respects like class, gender, sexuality, ethnicity and religion. She describes a feeling of uneasiness and uncertainty relating to her former life as an outsider in school. She struggles with her identity in several respects. In her stories she seems to face some of these struggles by distinguish between perspectives, she has made distinctions in relation to religion and sexuality and tries to find a way to cope with. Entering higher education seems to give her more struggles that relates to being a bad or a good learner, or to be able to understand and cope with social codes, femininity- masculinity and so forth. Initially Higher education and the world outside is an open battle field for her. During her path through higher education she seems to facing more of her former crisis and trying to cope with them one by one. Her identity transforms from seeing herself as an outsider in higher education to seeing herself as "good enough" and finally as quit "good". At the same time she develops her view others from "boring blonds" to "quit smart and nice anyway", and from "not being able" to "join to being one of them". Higher education turns more into being a free zone for knowledge and as a way of handling the outside world. Finally her identity is transformed into becoming an active citizen. From being interested in science, wanting to inspire others and finally becoming an active citizen.

From the perspective on Transformative learning, Anthonias' stories about her studying Criminology and Gender is described as a situation where she finds new perspectives that able her to reflect critically about gender and criminals in itself, age and gender in relation to herself and to her struggles with the narrow-mindedness she felt in her life. She is getting able to understand, confirm her own and others lives and to try to change her and their circumstances. The methods used in her studies are to a large extent used for critical thinking about experiences and life situations. Those also have an impact on her in transformation.

In Anjas' stories, the education in itself does not bring forward any perspectives for reflection or self-reflection for being able to transform as a person in the way that it does for Anthonia. However her engagement in Biology in education gives a space for connecting to others and being able to change as a person. Her active engagement in supporting and informing others seems to be related to communities outside the formal educational settings and this also is a space for change in her stories.

Forming and Transforming Identities – From the Perspectives on Mature Students in Higher Education

In this section we use the two theoretical concepts sketched above to further analyse the struggles mature non-traditional mature meet when forming their learning identities in higher education. We present two interesting cases based on biographical interviews with mature students in higher education in Sweden. They are both in their thirties and the first generation in their family studying in higher education and they have been working for several years before starting their studies in higher education. We are interested in changes in the student´s ideas of themselves as learning persons related to their former experiences from different settings and contexts. Their age, life experiences and their maturity make them very interesting in the academic context. They are here called Lena and Lars. While analyzing their biographies we will be trying to understand them with the help of 'floating theory' (FT) and transformative learning theory (TLT). How can these theories help us to understand and explain processes, struggles and transformation?

Vignettes

Lena is thirty four years old and in her last year studying for a Master degree in Molecular Biology at Stockholm University (SU). This is her third time studying in HE. Lena was born and grown up in a small town in the Middle of Sweden. When she was five years old, her parents divorced. She and her younger brother stayed with her father and his new wife. Her mother, barely finishing first and secondary school, was addicted to pills and rather absent when Lena was growing up. Her mother was seriously injured in a car accident when Lena was fourteen, and since then partial paralysed. Lena is in contact with her from time to time but is not considering their relation a mother – and daughter-one. She is describing her father as very supportive in her life. He is an electrician with an upper secondary education. He has been working at a mill and been further educated at work. He is interested in science, an interest that Lena shares with him. After upper secondary school Lena did not know what to do. Her aunt persuaded her to apply to higher education while she thinks Lena is smart enough to manage. Lena moved to Stockholm and started in a Master programme at the Royal Institute of Technology (KTH). She describes this period of her life as a crisis. She had difficulties coping with the curricula and felt there was no time for reflection. She wanted to take a brake but was by mistake registered as a drop-out and she couldn´t return. She worked in an office and after a while she wanted to start studying again. This time she applied to the nurse educational programme. She was considered nice when she was a kid, and once as a teenager practiced at a hospital, so she regarded this as a good solution. She persuaded CSN

(the authorities for finance of student aid and loan) to help with financing her studies. She describes the nursing education as unscientific and too theoretical in relation to the work practice. She is interested in the medical practical issues of curing, but is meeting caring in an abstract way. She got her degree and was working as a nurse for eight years but the occupation did not suit her. She describes the job to "be like a spider in a web", "serving doctors" and "caring for patients". She envied her colleagues that are proud of being nurses because she was not. Finally she felt very poor. When she gave birth and was at home with her son she was getting depressed. She decided to start studying again, for the third time. This time she was going through catalogues and discussed with her husband about different educational programmes. He has a Master degree in Chemical Engineering. She finally chose Molecular Biology at Stockholm University (SU). To afford the studies they decided to sell their house, and get a cheaper one. Lena was concerned of how to manage her studies. The study counsellor informed her that this education was tough and that there would be a lot of drop-outs. At the first lecture there were young, unmotivated students "slackers" sitting in the back of the lecture room talking with each other. The motivated students were sitting in the front trying to understand what the lecturer says. Lena thinks that the requirements for getting access are too low. Related to "the slackers" she is considering herself a "rising star", "the best of students". She finds new friends among the "front students", all younger than her. Although the demands on the students are high, Lena thinks that it is a good way for the lecturers to find out what the students understand. She finds her lecturers very supportive as they treat her like an interested adult student. She is now studying "real science" and learns laboratory experiment to practice the "real scientific method". She made a lot of sacrifices to make her studies possible but she really thinks that it has been worthwhile. Lena wants to continue her studies and get a Doctoral degree. She is trying to make a good impression and is nervous and afraid of failing. Her demands on herself have increased. At the same time new gained knowledge and experiences made the process somehow easier. She worries about her age and about how to combine her wishes of having another child with her dreams of getting a PhD.

Lars is thirty five years old, studying his last year in Social Work. He grew up in a small town south of Stockholm. When he was five years old he was settled in a foster home as his mother was a drug addict and couldn´t take care of him. Lars never speaks of his father. Lars grew up in this family together with four other foster children and one biological child but did not feel any support or safety there. He started to mess up his life with drugs and crime, moved between different foster families and social institutions. He was seen as a problem at school but at the same time people liked him as he was a very social person, a chameleon, he says. He did not get all marks in the nine-year compulsory school but a year after he managed to begin an upper secondary school program to become a construction worker. He got job after school and nineteen years old Lars started a business of his own, working with constructing and as a waiter in different places. He tried to live a family life with a girl he met in upper secondary school. They got three children together, all boys. All the time Lars continued with drugs and his criminal life. He tried to get out of drugs but did not succeed. When he was 29 he got to prison. He was really mentally ill, due to the drugs, and had bad contact with his children. He decided to get out of the drugs once again. At the same time his wife left him for another man. This time he came to a treatment institution and he managed to stop/quit. Lars began to see things in a different way. He started to think about his future and wanted to become a social worker. He describes himself as a child of the social services and now he begun study in a folk high school, completing his marks to be able to get access to HE and a programme in Social Work. In the folk high school he managed his studies well. He met a girl, fell in love with her, moved to her and left his apartment. He was accepted in the programme of Social Work at Stockholm University (SU) and started

studying in HE for the first time in his life. He started to build a new relation to his children, but the girlfriend wanted him by herself. To start studying in HE was hard and he thought they would unmask him as a fake, not belonging there. He was also attacked by some dominant, militant feminists in his class which he found really tough. After one semester Lars decided to leave his girlfriend, because of his children, and he moved back to the family from the first foster home. They had now adopted him. He felt really bad and started to think of leaving HE but in a rather short notice he managed to get an apartment of his own again, and the university helped him so he could continue his studies in a new class, a class he really likes. He does not socialize with the other students in his leisure time, as Lars does not drink anymore, and that is one thing they use to do when they meet. The children live with him every other week. The rest of his leisure time he spends for studies, and work with different social tasks, to be able to support his family. The children manage well in school and all four are studying together. They are proud of their father and now looks at HE as a possible choice in their future. Lars will soon get his exam and has been offered a job working with young people. He has studied hard and although he has managed this far he still worries that someone will come to him and tell him that he is in the wrong place, that he does not belong to HE. In the future, he dreams of getting a PhD but first he is anxious to come out working outside the academy, and get some practice.

Analyses of the Stories

In the stories from Lena and Lars we can find different narratives about learning identities and how they have changed over time and in different contexts. Lena´s story can be seen as a journey from being a good learner to be a failure at KTH, form an identity as an instrumental learner during her studies in the nursing programme, and finally returning to learning at SU as a good student. In her story we can find all stages related to floating i.e. feeling uneasy, loosing security, uncertainty, facing a crisis – between perspectives/cultures and finally trying to cope. Lena is floating for almost ten years and her way with trying to cope is when she finally decides to start studying again. We can see transformations in Lena´s learning identities twice in her story; the first when seeing herself as a failure at KTH and the second when she sees herself as a 'rising star' at SU. The first transformation leads to a process of instrumental learning and cannot be seen as achieving a greater degree of agency. The second transformation comes after a long period where Lena is involved in critical self reflection and reflection together with her husband. She feels safe in her family life (but not in her occupation) and according to Wilhelmson (2002) this is important when trying to achieve transformative learning. When starting studying again, as a mature student, with lots of experiences from life and in different contexts, her teachers treat her as an adult, mature and interested student. This may help her to feel secure and promote when forming an identity as a good student and to become a communicative learner. Her ability to cope can be connected to her life experiences, but not to a formal setting of higher education.

Lars' story can be seen as a journey from a child of the social services, forming an identity of an outsider, not able to learn, to a mature, responsible adult and father, forming an identity as a good but insecure learner. Even if theory of floating is about adults, we also interpret Lars' childhood as a period of floating. The crisis in his story occurs when he is imprisoned. Seeing himself on the very edge, his way to cope is by making the decision to get out of drugs. The treatment is successful and encouraged him to start studying again. In the folk high school he realises that he is a good learner, and his dream of being a social worker can also be possible to achieve. In his first year a new crisis appears which is related both to his family life (separation from his girlfriend) and his studies (being in tough discussions with militant feminists in his class), but with good support in different life spheres, as family and university, he decided to continue. At SU he is seen as a good student

and has ideas of becoming a Ph.D. in the future. But he still is waiting for someone coming, telling him that the university is not the place for him. He has formed an identity as a good learner but is still insecure in this context. The transformation in Lars´ story can be seen during his treatment where he feels safe, changing from instrumental learning to a communicative learning with critical self reflection and reflections together with others. He is involved in a process that can be seen as a transformative learning where he gets a greater degree of insights and agency. The process is connected to a formal setting, i.e. the treatment institution, but not to higher education.

Both Lena's and Lars' transformations are, as we see it, strongly connected to crises in their life experiences and from different life spheres and contexts, experiences they bring with them when entering higher education.

Comparison Between Four Fields

In this section, we compare the use of both theories when looking at non-traditional students both mature and younger and how they form and transform learning identities in higher education. Are there any differences between them when approaching them from the perspective of the two theories? Are there any differences in the use of the perspectives onto mature versus young students? First, we present a table of comparison between the two theories. As stated in the beginning both the theory of floating and the transformative learning theory are theories related to the learning and transformation of adults. Many of the former studies made from these theories have focused on mature students. The theory of transformative learning is a theory for formal educational settings, whereas the theory of floating is related to informal processes of adult life. The theory of floating has its starting point in a feeling, and emotional aspects are thereby of high importance while the theory of transformative learning focuses on intellectual activity by creating a secure environment where people can put their feelings aside. When looking at the results relating to young and mature students in higher education the two theories seem to be of use for understanding the learning and transformation of younger adults as well as for mature adults. The theory of transformative learning is useful for understanding subjects in higher education where communication, critical reflection and the discussions of previous experiences are of importance like in Social Science Transformative learning could however be a starting point for a floating process when students try to handle their insights gained from education in their lives. The theory of floating are fruitful for understanding life and identity crisis in life and the making of intellectual distinctions as important for being able to handle the floating situation. Here the way transformative learning and its idea about formal learning settings that creates a secure space for critical reflection could be important. Higher education can become such a space for students even if not formally planned.

Table 1. Comparison between TLT and FT in relation to young versus mature students

		Two theories	
		Transformative learning theory (TLT)	**Theory of floating (FT)**
	Young students	Reflecting on life experiences in formal settings. Related to certain subjects. Intellectually driven. HE as a free zone	Related to struggles in life situations. Emotionally driven. HE as free zone for feeling secure in handling struggles and as battle field, for new struggles.
Comparison between non-traditional students	**Mature students**	Related to life experiences in informal and/or formal settings	Related to struggles and crises in life where higher education can be both free zone and battle field

Second, and in line with the first conclusion, we use opposite concepts that are useful when analysing the students' stories. They came from young in opposition to mature students. We can see that they use different approaches to their life work. Academic milieu is treated as a free zone and/or battlefield and used differently by the students, and mostly depending on their maturity. We can connect this with students' approaching struggles emotionally or intellectually, or rather using both. Who uses academic milieu as a free zone, and who uses it as a battlefield? Many students commute between these milieus or feelings of them, as they do between formal and informal settings. Academic context is a formal one, in which, in accordance to Mezirow's theory, intellectual abilities are used. While according to FT rationality is embedded in feelings, thus, cognition cannot be separated from emotions. We see emotionality as previous in making rational/intellectual decisions about life. Free zones are treated as peaceful milieus for forming and transforming identities, while battle fields are settings for crises and struggles (Bron, Edström & Thunborg, 2011). Both can be in formal and informal milieus, in both inner and outer world of the students, in both academy and outside academy. Thus, education can be seen as either free zone or battlefield or both. In the last case it is about commuting between.

Third, we ask us a question if it is possible to combine them, or is this a third perspective? Are they complementing each other or rather conflicting? They differ from each other by being normative – TLT or descriptive – FT. TLT uncovers cognitive processes and work which students need with their biographical struggles. These they solve intellectually. In this way there is a shortcoming of TLT. Education cannot be separated from the whole life; it is a part of life. If we use TLT as a complementary to FT, it can work. FT describes most of all students' emotions, their emotional and cognitive work in the process of life to be able to understand complexity of biographical work. There is however a problem with FT as it is describing a process not taking into account any result. Thus, we come to the conclusion, after analyzing many students' life stories that we collected, that we can talk about a third perspective. Namely, we can see their struggles as a biographical work. A biographical work departure from life and not from education as it is presented in TLT. There is not only a process of floating in students' life that is leading and searching for identity (ties) but a feeling of anchoring a life to oneself or to a specific context. Fenwick (2007) uses anchoring for understanding how people work the boundaries in relation to their identity in boundaryless work. We can see in our research that students that are floating are in a need for anchoring in a formal or an informal setting which provides a sense of safety (Mezirow, 1978). We have also seen in our research that students forming multiplied integrated identities i.e. identities with a sense of coherence between multiple selves (Thunborg,

Edström & Bron, 2010), are able to cope with struggles, using both floating and anchoring in life and are being able to commute between different milieus out or inside themselves. Thus, we proposed here a theory of biographical work as an integrated, third perspective for both understanding and framing a transforming of identities in higher education. Biographical work conceptualized as a social act where mutual reflections over experiences can take place could and should be more investigated as a space for forming and transforming identities, a space for anchoring in a struggled world.

Notes

(1) The EU Life-long Learning Programme finances the project. Project number 135230-LLP-1-2007-1-UK-KA1-KA1SCR (www.ranlhe.dsw.edu.pl/).
(2) Some authors name even more theoretical sources that these (ibid.)

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The Part of the Event in Transformative Learning

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Abstract: The research presented (*Events and formation of the person. International and intergenerational gaps, 2006 and 2010*) questions the impact of events experienced/undergone by the person, perceived as personal or global, in his transformation and his learning.

Exploring qualitatively the five continents (14 countries) over the opportunities, this research has questioned different generations (Generation C, people born before the Second World War ; Generation B, born just after the Second World War, during the *baby boom* ; Generation A, born after 1968), on the differential impact on them, on the events taking them by surprise, whether they are considered as personal or global : would there be a "generation effect", a "site effect", a "globalization effect", modulating their transformative effect? The method used has crossed a questionnaire (complete sentences) and interviews (narratives process and "life history" method) with, depending on the countries and the opportunities, different proportions of people from different backgrounds who agreed to be interviewed and to speak about the theme from their own life experience.

General features of research (Martine Lani-Bayle)

A first stage of the research was conducted from 2003 to 2005 on three continents, a second one, from 2005 to 2006, on five continents (14 countries) and a third one from 2006 to 2009 (2010), on four continents and seven countries out of the 14. Besides France, the countries having invested the most and throughout all of the period are Poland, Brazil, Japan, and Germany. In contrast, Romania, Quebec, the United States, Australia and India have made brief appearances. South Korea, China, Morocco and Togo also participated on two-time. Taking advantage of our exchanges and networks, we are interested in the variety and contrasts or gaps, and therefore, this research has neither sought exhaustiveness nor representativeness, which helped to give a research this fine amplitude. We proposed to cross on the metabolization of life events in relation to learning, the person's age at the time of the event cited; the near or far part of the event; the local situation. We hypothesize that the way we live an event is primarily subjective and connected to both our family and social, national and international contexts. By age and location, the preeminence of one or the other will be different. For example, the memory of some strongly marked places will exceed the lifetime of a person and this, more strongly than verbal memory, will be impeded. Moreover, the value of emotional experiences during the event will modulate its responsiveness, whatever the load of gravity (cf. the work of Boris Cyrulnik on resilience). All this will resound on the learning to life in the broadest sense of the term in their potential transformative effect, at the intersection of formal, informal and non formal.

The nomenclature chosen for the initial concept of "events" harbors that we have differentiated categories as follows:

(1) The biological events (everything related to the physical body)
(2) The psychic events (related to "awareness")
(3) The social events (jobs, unions ...)
(4) The events from the outside world (accidents, wars ...)

On this basis, following Michèle Leclerc-Olive (1997), we have called "biographical events" those who induce destabilization and chaos, surprises and suffering in the person and that can destabilize the relationship to knowledge:

(1) The event-advent (which inaugurates, a birth, for example)
(2) The event-break-transgression (which breaks, death, for example)
(3) The event-catastrophe (which destroyed, a rape, for example)
(4) The event-metaphor (which expresses, a work or creation, but also a disease, etc.)

We have identified these categories by modulating the study according to the age of the person and his environment both human and material, and sought to show how, for a person, the present of the life and the event plays based on representations from the past and others. We'll see if the concepts of *unknown knowledge*, *forbidden to know,* or *prohibited to forget* (Lani-Bayle 1999) will show the indicators pertinent to understanding, in particular, the intergenerational transmission (both in family and macro –collective plan).

This research will show how this proves that "extraordinary" for some; this may be banal, even unnoticed, by others. It reveals power of the "event-extreme", which affects not only contemporary people but by repercussion, as follows - which makes the fundamental study: when the generation that suffered (in the body) is silent, who is nearby and sees that the body feels without having been directly involved (its margin of reactivity is then reduced); and the third generation, which has only traces of nameless, facing the unnamable/unrepresentable yet occurred and that it came from. What moves the concept of event: a person in this situation may then lead to say even physically attacked (defending what had been contested for years before, etc.) The lag time collapses on the scene of the past.

Methodology and Data Collections

We linked biographical interviews with a limited number of people (recorded and transcribed), in sentences to complete having achieved a greater number of people (see summary table below).

Sentences to complete (rapid response, the most spontaneous possible).

- a *personal* event is ...
- a *global* event is ...
- a personal event in my life during childhood ...
- a personal event during my adolescence ...
- a personal event during my adult life...
- a global event in my life during childhood ...
- a global event during my adolescence ...
- a global event during my adult life ...
- an event for me this year ...
- an event for me last year ...

Country	Generation A "Youth"	Generation B "Adults"	Generation C "Elderly"	**TOTAL**
POLAND	Q: 95			Q : 95
FRANCE	Q: 161 I4	Q: 26 I: 3	Q: 48 I: 5	Q : 235 I : 12
GERMANY		I:1	I:8	I : 9
ROMANIA				Q : 28
MOROCCO	I: 20	I: 20	I: 20	I : 60
TOGO	I: 8	I: 1		I : 9
U.S.A.	Q: 26 I: 2	Q:7	Q:16	Q : 49 I : 2
QUEBEC	Q:62	Q:8		Q : 70
BRAZIL (South) Natal (north)	Q: 21 Q:85	Q:16 Q:49	Q:10 Q:43	Q : 224
JAPAN	Q:3 I:3	Q:6 Q:6	Q:4 Q:4	Q : 13 I : 13
CHINA	Q:45 I:2	Q:27 I:2	Q:12 I:2	Q : 84 I : 6
SOUTH KOREA	Q:28	Q:28 I:3		Q : 56 I : 3
INDIA	Q:28	Q:25	Q:7	Q : 60
AUSTRALIA	Q:9	Q:13	Q:1	Q : 23
TOTAL				**Q : 937** **I : 114**

Research Panorama on events
(Q: questionnaire; I: interviews)

The Problematics

      This research is placed in the context of an attempted articulation of knowledge and life, mixing science, relationships and affectivity. It starts with an observation: we only see what we learn and we only see what we know. Therefore, the interpretation of the life events will always be limited by the *meaning perspectives* ("*perspectives de sens",* in French) developed by the person throughout his life (Mezirow 1991/2001). And, echoing this "blind knowledge" analyzed by Edgar Morin (2000) as being related to these inherent limitations corresponds to a kind of knowledge blindness.

      In fact, the sight (in order to see, it is not enough to simply look) like the knowledge which can stem from sight, remain contingent and are the products of learning- of lifelong learning, with all forms of life. A permanent conquest which works with progressive and constantly questioned meanings. For the unknown – all that we do not know (yet) – gives us fear or anxiety.

      Then when the background suddenly displays a new, different, surprising, explosive, unexpected image, because an unforeseen event occurs no matter how major or trivial it is, this background is either not seen – not even perceived, or it is denied – even rejected… before a possible and slow, yet still unlikely integration. Whichever it may be, any new image shakes us.

      Therefore, how may the difference, or the strangeness, disquieting when an unforeseen event appears, reach consciousness and be accepted, teach us something, change the references, at the risk of destabilizing both previous knowledge and the person? How does the experience transform, as near or as distant in space and/or time in knowledge (knowledge of life, knowledge for life)? What are the links between unforeseen, unpredictable and perspective transformation (Mezirow, 1991/2001)?

The Objectives

Our research, seeking the parallel as well as the contrasts and differences, aims to highlight and understand when and under what circumstances a teaching or learning experience turn out to be necessary for the person: As it has just been analyzed, what happens to this person must arouse his or her perception and thus touch him/her (cf. Jack Mezirow's "borders-structures"), but not too much at the risk of blocking or inhibiting learning. Indeed, all learning goes through the filter of the person who takes or interferes, in a relational context, including the more or less close background (family, friends, teachers, professionals and even the media, with the world all around, all of them being able to act as a firewall or an accelerator or even a brake): Thus, it would act in a relational flow obedient to *proxemics* that can create an "area of the event" (Gigand, 2010) whose variability, whether it is individual or cultural, is related to temporality as well as to distance, and will make it possible to use the event as a "methodological tool" (Mallet, 2010) in terms of transformative learning.

In fact, Jack Mezirow (1991/2001) notes that "[…] it is less what happens to people than how they interpret and explain it that determines their actions, their hopes, their satisfaction and emotional well-being as well as their performance". Therefore any perceived event, of its own design and construction, sometimes distorted, may change the representative system of the person, imposing new "structures of life", in a globally or locally transformative way. This despite a possible "grammar of the revelatory event" (Loder, 1981), being neither predictable nor programmable. It therefore seems necessary to examine it taking it into account in a training project. In this sense, the research we've done fits into a discussion of the theory of transformative learning.

We will now delve into a few examples: comparative tables established by Marie-Anne Mallet who collected and studied the data in France, the United States and Australia; the research carried out in South Korea by Estelle Cheon-Pavageau ; and those of Mohammed Melyani in Morocco, absent in this text but present during the presentation of the symposium. We regret the absence of our colleagues who are very active in this research in Poland, Brazil and Japan, but were unable to travel or participate in this symposium.

Some Contrasts France / United States / Australia (Marie-Anne Mallet)

The subject is constructed with what he lives, but also with what has proceeded that experience and even with what will happen. But the impact (of a past event or future event) is particularly felt by those who experience it. In fact, by their gender, age, place in life, their culture, their implication in the event and their psychic availability at this time, subjects do not perceive, nor do they transcribe things the same way. Moreover, in retrospect, there are always several possible readings of the event: his representations are transformed over time and transform us, sometimes without our knowledge, to enrich our skills mattress and become what is now called informal knowledge. The event depends on everyone's horizon of personal historicity: banal for some, it is overwhelming for others; transformative for some, it can deconstruct others...

Personal and global for the French, Americans and Australians

I tried to see where the events cited by the interviewees to try to identify where the boundary lies between 'global' and 'personal' according to the French, American and Australian might be situated. For the French, it's "me" (personal) on one side and "others" on the other (global). For Americans, it's "me and my family" (personal) on one side and "the rest of world" (global) on the other, while for the Australians, it's "me" and eventually "my family (nuclear)" (personal) on one side and "friends and the world" (global) to another.

Thus, in his own culture, borders move and events are of different meaning. For example, in France, "the success of my children" or "Christmas" is a global event, whereas in the United States is clearly a personal event. In Australia it is a global event, but not systematically.

Sphères en Proxémie	EVENEMENT PERSONNEL		EVENEMENT GLOBAL	
	Intime	Personnel	Social	Public
France	**MOI** *Privé* *Intime* *Qui m'arrive à moi*	**FAMILLE** *La rèussite de mes enfants* *Noël* *L'opération de mon fils*	**AMIS**	**MONDE** *Les élections présidentielles* *Quand le Pape est prêt à mourir*
USA	**MOI** *Mon anniversaire* *Dans sa vie ou sa famille* *Quelque chose qui me touche, famille, proche, amis* *Quelque chose qui se célèbre en famille* *Mes cousins viennent pour Noël*	**FAMILLE**	**AMIS**	**MONDE** *Guerre*
AUSTRALIE	**MOI** *Qui m'arrive à moi* *Qui m'affecte moi ou ma famille*	**FAMILLE**	**(AMIS)**	**MONDE** *Les J.O.* *Qui arrive outre-mer*

Boundaries between personal and global: France / United States / Australia

This idea of small group (family, friends, colleagues) that does not match the individual subject and can therefore be considered as the global in French culture, is not found in American culture where there is the subject and their family on one side (and eventually their friends) and foreigners and the rest of the world on the other. (Note that the responses were recorded regardless of gender or generations.)

Fictitious Lifelines of a French Person, an American Person and an Australian Person
I have used and adapted here the lifeline exercise of Houde (2005) to better understand the psychosocial development and life trajectory of a person and to present the results obtained from questionnaires and interviews collected in France, but also in the United States and in Australia.

In France, *births* and *deaths* are key events during childhood of three generations, for the global event, as for the personal event. For the personal event, that is a birth or death occurring in the family circle, while for the global event, it is mainly death affecting outsiders in this circumscribed circle, or all those that occurred during the Second World War.

In adolescence, the personal significant event remains discovery with others, with friends or lovers while at the global level, the young people (generation A) are marked by natural disasters (Erika oil spill in France in December 1999 or the Asian tsunami in December 2004). For adults and older people (generations B and C), the personal event characteristic is the Second World War.

Finally, in adulthood, we see that the biographical global event refers to political aspect (fall of the Berlin Wall or the construction of Europe), while the personal event returns

to life once again with the birth of their children. For the U.S., we find for the global event the importance of different wars that took part in the bellicose history of the country (Vietnam War, Korean War, first and second Iraq wars) and the September 11 in 2001. The responses to the questionnaires suggest that each generation has a war reference:

- Generation A: wars in Iraq (first and second)
- Generation B: Vietnam War
- Generation C: World War II and Korean War.

However, we note that terrorism, which refers to "the fear of others" and is characteristic of this population, is cited by the three generations.

AUSTRALIE   **Temps social et historique (GLOBAL)**

A : Guerre du Golf   9/11 – J.O. 2000   9/11
B : Manif. sportives inter.   Manif. – Cata. nat. – Guerres   9/11 – J.O. 2000 - Manif.
C : [fin 2ⁿᵈᵉ GM]   [fin guerre de Corée]   [fin Vietnam]

ENFANCE   **ADOLESCENCE**   **ADULTE**

Naissance   Aujourd'hui

A : Atteinte physique   [Famille]   Mariage – Rupture – Sexe
B : Déménagements – Scolaire   Voiture (permis/achat)   Naissance enfants
C : [1ᵉʳ jour d'école]   [engagement mariage]   [Divorce]

Temps personnel (PERSONNEL)

FRANCE   *Temps social et historique (GLOBAL)*

A : Décès personnalité   Catastrophes naturelles
B/C : 2ⁿᵈᵉ GM   2ⁿᵈᵉ GM   Chute Mur de Berlin
    Construction de l'Europe

ENFANCE   **ADOLESCENCE**   **ADULTE**

Naissance   Aujourd'hui

A/B/C : Naissance - Décès   Rencontre amicale   Naissance de ses enfants –
    ou amoureuse   mariage

Temps personnel (PERSONNEL)

ETATS-UNIS   *Temps social et historique (GLOBAL)*

A : Guerre Irak - 9/11   Guerre Irak - 9/11   Guerre Irak
B : Guerre du Vietnam   9/11 – Vietnam   9/11
C : 2ⁿᵈᵉ GM   Corée   9/11

ENFANCE   **ADOLESCENCE**   **ADULTE**

Naissance   Aujourd'hui

A : Anniversaire   Anniversaire – choix lycée & université   Naissances enfants (hypo.)
B : Décès – Loisirs   Décès   Naissances
C : Naissance – 2ⁿᵈᵉ GM   Graduation   Naissances

Temps personnel (PERSONNEL)

Fictitious Lifeline of a French person, an American person and an Australian person

For the personal event, I will highlight the redundancy of three events in the results given: *life and death* with births and deaths; birthdays (with the ceremonial dimension of these ceremonies can make one think of rites of passage: for example, 16 years: driver's license; 21 years, permission to buy alcohol) and *school* (with the most solemn ceremony of diplomas: *graduation*).

Regarding Australia, there are inevitably marks of the Anglo-Saxon culture in the results, but also specific events to this large island in the world. For the global event, we may list the same wars as those cited by the Americans and the attacks of September 11. But we also discover the importance of a sporting event unique to that country corresponding to the 2000 Olympics and that appears at least once in all the surveys analyzed. This collective event has become a reference group for Australians. Not only because the sport has an important place in the culture of the country (where they speak, for example, *beach culture*) but also because this event was an opportunity to upgrade the aboriginal population, undermined since the colonization of the country in the eighteenth century. In fact, it is an Aborigine, Cathy Freeman, who not only lighted the Olympic flame but won a gold medal at the 400 meters race. This event is not sufficient by itself to solve the various ethnic problems very common on this island, but it contributed to some awareness of the indigenous people, which is clear in the responses to questionnaires.

For the personal event, we stress the importance of school, not for the exams (like in France) or rituals ceremonies (like the U.S.), but for its *sporting events, parades and other festivals*.

To conclude on these three lifelines, we can say that there are many events specific to each culture (such as the Sydney Olympic Games, which only appeared in the questionnaires of Australians or birthdays, noted only by the Americans), but there are also common constituent events however distant cultures, such as births and deaths, the Second World War, the September 11th attacks or school events.

The school Confronted with Non-School

As this research is in the field of educational sciences and not to limit the study to either non-formal or informal learning, I analyzed what people have commented on the school. In France, regardless of which generation examined, exams *successes* and exams *failures* always arrive in first position. Next comes the *passing* of tests without any mention of their purpose (obtaining a diploma or not). Then, recalled in much smaller proportions are *the new school year*, *school events* such as festivals or sporting events annually, *repeating a grade*, *resumption of studies* and teachers' personalities.

The school appears frequently in questionnaires when young people answer to: "the event this year" and "event last year." Formal education is mainly remembered among people who experience it now, that is, college students, high school students or university students (generation A). Although you would expect that the school was also relayed by the professional field as an adult, it is not because it is in the family event category that is characteristic of intermediate and older generations (who talk about their children, their parents and their grandchildren). Thus, the school marks people in the present moment and little (or less) afterwards (and in a global way). The formal marks thus seem to ravel over time to leave room for the informal (or even non-formal). Another interesting fact is worth emphasizing. Whenever the school is mentioned, it is mainly an exam or a disappointment in question, as "*having their certificate*" for middle school students, "having their high school diploma" for the high school students, "having their Master's degree" for university students or "have repeated a degree". In this way, as if to compensate for the constant stress which may lead some to what is now called *the school usury* (George, 2002), the leisure with

friendly relations and love are often appointed by the younger generation (A): "The first holiday with friends without parents"; "The mates"; "Holidays in the Sands with six friends: unforgettable!" But only punctual events and stressful events are recalled.

	France (235)		Etats-Unis (49)	Australie (23)
	Evénement Perso	Global	Evénement Perso	Evénement Perso
A	5% J'ai redoublé La cantine 1er voyage scolaire	9% Ma rentrée en CP Punition collective rentrée	7% Quand l'instit m'a vu tricher Je me suis fait mes meilleurs amis à l'école	
	21% Avoir mon brevet blanc Le Bac Le ratage de mon Bac les examens	15% Le Bac Les voyages scol Le brevet les examens	40% Highschool, Graduation, Etre accepté par une bonne université réussite à un examen & rentrée	1 : Remise de diplôme réussite à un examen
			23% Graduation, Réussir mes études sup réussite à un examen & rentrée	
B	8% Rentrée à l'école La scolarité élémentaire	4% Scolarité (cachot-couloir)		4 : Défilés sportifs, défilés scolaires (déguisées), Sports day, Aller à l'école événements scolaires
	4% Les résultats au Bac		14% Graduation réussite à un examen & rentrée	4 : Bal de l'école, Envoyé dans un lycée spécial, School events, Gagner concours de natation rentrées & événements
	4% La reprise de mes études universitaires			
C	6% Les rentrées scolaires L'école La rentrée rentrée	7%		1 : 1er jour d'école rentrée
	14% L'école J'ai été bon élève 2 ans Certificat d'études rentrée & examen	4% Réussite aux examens	43% Graduation, Aller au collège et lycée, Quitter le lycée rentrée & réussite à un examen	
	2% Rentrée à l'école d'éducateurs			

School events in France and abroad

Success in examinations, their failure and their passage, refers not only to the concept of experience, but also to the rites (of passage) and more particularly to their social function. Succeeding or failing an examination for entry or exit of the subject (pupil, high school

student or university student, that is to say a learner) in relation to a social group (Van Gennep, 1981). This is the passage from one status to another by imposing a cut in one continuous process.

In addition, in observing the results on the number of times the successes and failures in examinations are mentioned, I cannot help associating them with the main results of this research, particularly in relation to representations of death and life. In fact, one could associate the successes (at school) to life (as a projection into the future, the diploma obtained will allow learners to move towards ...) and failures (at school) to a symbolic death (to the non-passage precisely in the envied group). In fact, it is the events-advents (which inaugurate: a birth) and the events-ruptures (which break: a death) according to the categorization of M. Leclerc-Olive (1997). In this sense, it seems interesting to compare these two results: the questions of life and death appear prime to all ages of life and especially in areas where, *a priori*, we would think that it was playing another thing.

Given previous findings, it is tempting to speak of a *culture of failure* in France. It seems that what the French remember refers especially to *exams* and the fear experienced in examination conditions, that is to say *the fear of failure*. It is therefore a real sense of failure that emerges from the French questionnaires towards the school. However, if we turn to the American questionnaires, another impression emerges regarding the school in this country. In the United States, unlike France, there is, above all, a sense of great achievement that emerges from the questionnaires. Graduation as well as what goes with it (success in the various examinations throughout the schooling of Americans) has an enormous impact on the subjects.

From a sense of failure or fear of failure (among French), we continue on to a sense of success and bliss almost constant (among Americans), while among Australians, the feeling that emerges from the questionnaires towards the school is still quite different. In fact, there it is even more systematic failure, fear of exams, or even feelings of success when subjects recall the moments of their schooling. Among Australians the school is primarily mentioned in association with sports that are practiced. The school is incorporated therefore into recreation, without any requirement for success (or failure). So, the memories associated with them appear more "light" in the sense that they are much less crucial for the near future youth who are experimenting, and their reminiscences seem to be associated to joyful or happy times, not just stressful or painful ... Following these first differences, we discover that while some school events are identical from one country to another, following the formal weight, is, meanwhile, not the same and indeed depends on the culture in which the subject changes.

For a School of Life...

We might ask what common point there is between a funeral, the birth of the youngest child and the September 11th attacks. We might be tempted not to provide answers ... Except that for some people, these events have not only at a given moment made sense, but made sense in their informal formation. All these events, from everyday experiences, allow individuals to learn.

These events, remarkable for some, barely noticeable for others, personal for some, global for the others, mark out existences, are transformed over time (at least their representations) and transform us, often without our knowledge, to become what is now called informal knowledge.

Thus, beyond the borders and beyond the generations, a same event may call subjects and become formative. Analysis of interviews with French, Americans and Australians allowed us to advance some major elements of comparison to cross with the results of other countries.

The Perspective of Transformative Learning Through Events Experienced in South Korea (Estelle Cheon-Pavageau)

Originally from South Korea, I am particularly interested in events related to education in Korea in the context of this collective research, exploring how the South Korean doctoral students in the education department have lived or experienced the events related to education from preschool to university, looking for the eventual connections of these repercussions with Transformative Learning.

In fact, the individual often takes a position of "learner" to learn the lessons through experiencing events. This position may foster a new perspective of transformation. Because each person faces different events (including crises) as its relationship to time, place, the environmental factor, family, socio-cultural and economic situation, relationship with others and with oneself. Events do not leave us insensitive to understand some part of our human life, and they play a significant role of revealing a part of our lives. In this context, my initial questions were: what are the events lived by the Korean doctorate students and what are their impacts on the students' lives? Can we identify some perspectives of transformative learning through the events experienced? What are the events that Koreans have regarded as a learning opportunity that has fostered personal and collective transformation? Are there issues to be explored for arguing the transformative learning theory of Jack Mezirow in the context of South Korean culture?

The Perception of the Concept of Transformative Learning in South Korea

J. Mezirow introduced the concept of *Transformative Learning* in the field of adult education in 1978 in the United States. Since then, TL (Transformative Learning) has crossed borders, notably introduced in South Korea. Korean researchers (H.J. Jang, S.I. Na, S.W. Jo, E.K. Lee, 2009) studied *Transformative Learning of Job Losers in reemployment training programs* and *Transformative Learning of married female immigrant farmers*. Other (Y.J. Shin, 2006; J.H. Jung, 2009; E.H. Jung, 2004; K.H. Kim, 2001) are referred to Mezirow's theory in the field of teacher education, adult education and lifelong education.

The term of TL has been translated in Korean as follows: 전환 학습 (*JeonHwanHakSeup*) 변형 학습 (*ByeonHyeongHakSeup*) or 변환 학습 (*ByeonHwanHakSeup*) and tends to use instead the translation 전환 학습 *JeonHwanHakSeup* to describe transformative learning.

The terms *JeonHwan, ByeonHyeong, ByeonHwan* mean transformation with subtle differences of meaning and *HakSeup* means learning. I personally will choose to translate 변형 학습 (*ByeonHyeongHakSeup*), because this term better illustrates epistemologically the Latin word *forma* which can be found in the term *trans**forma**tion*. In Mezirow's theory, which refers to a *frame of reference* or form, in the absence of form, there is no transformation. When we analyze the term "learning" which is *HakSeup*, *Hak* means learn and *Seup* means training. This word *Seup* means both understand and assimilate. Strictly speaking, in the word *learning* in Korean, there is no meaning of transformation. Therefore, let us review briefly the definition of TL: "Transformative learning may be defined as learning that transforms problematic frames of reference to make them more inclusive, discriminating, reflective, open, and emotionally able to change." " (Mezirow, 2009, p. 22). Despite the efforts of researchers, this term was not popular outside university's academia in Korea. When I talk to Koreans around me, they ask me, "What does transformative learning mean?" So, I formulated the survey questions by focusing on the experienced events and impacts of these events on life, in order to know if there is a connection between events and transformative learning.

Questionnaire and Field Work Procedure

For my target population, I chose two groups of doctoral students in the department of education among two South Korean universities. I live in France but I went to South Korea in November 2008 to conduct this research. The questionnaire consists of fifteen questions about events and their impact on life. The pre-survey was validated to five doctoral students prior to distribution of the questionnaire. Each questionnaire was conducted anonymously. I distributed questionnaires to doctoral students from November 10th through November 30th, 2008. I contacted professors in advance and two of them agreed to distribute the questionnaire to doctoral students before the beginning of their seminar. In addition, in order to complete it, I visited the doctoral students' office to give them the questionnaire and have also sent the questionnaire by e-mail. 45 doctoral students responded to questionnaires: three men born 1940-1949, six men and one woman born from 1950 to 1959, seven men and 12 women born from 1960 to 1969, seven men and five women born from 1970 to 1979, four women born between 1980 and 1983. The eldest of the students was born in 1941 and the youngest doctoral student was born in 1983.

Many doctoral students also have a job: 30 doctorate student respondents are teachers and Professor, seven are working as officials in national education, two are educators in the field of lifelong education, a researcher in a laboratory of Education, two educators in a private institution, one politician, one is retired, one is a full-time student. The duration of questionnaire was 30 minutes to one hour. The first part of the questionnaire is devoted to questions concerning the most significant event related to the education of each period (from one year through preschool, during middle school, during high school and during university). Then, in the second part, I asked what were the impacts of these events on their lives? After each question of the questionnaire I provided a sufficient space for respondents to express themselves freely and leave comments. I asked them to respond carefully, for validity of this research.

Presentation of Questionnaire Analysis

The majority of respondents completed the questionnaires that had been provided on entering the details of their experiences. I present here some of the analysis of these questionnaires.

Events related to education from birth to preschool. In order to begin, here's a summary of events experienced related to education: the preference of parents to have a boy, singing in front of family members, compliments, parents' reprimand, movies, learning songs with sisters, prayer, playing teacher, singing, dancing, paper folding, physical injury, grandmother's affection, mother's affection during a illness, separation from parents, brothers and sisters, the ceremony of worship to the memory of our ancestors, learning good table manners, work with a tutor at home, grandfather's competence in acupuncture, learning the Korean alphabet and numbers with parents, learning surname and first name before entering elementary school, contact with nature, listening to the fairy tale.

After analyzing all the responses, this period did not really seem to apply the notion of transformative learning. There is however an emotion that can subsequently impact the transformation of person.

Events related to education during primary school. The events cited by 28 out of 45 doctoral students relate to the attitudes towards teachers' abilities which are positive things (great understanding of schoolchildren, teaching quality by adapting to each student's level, recognition of quality of pupils, devotion, authority, encouraging interaction between girls and boys, no favoritism between rich and poor pupils, to show pupils the beautiful nature) or

negative things (too much homework, corporal punishment unjust, lack of teachers' competencies, forcing to learn by heart the multiplication tables, negative judgments about pupils). Here are the rest of the events mentioned: grandmother's compliments, the shaman's exorcism, the father's authority, changing schools (two times mentioned, they said at that time, it was suffering, but ultimately it served them later to adapt to a new environment.), disease, truancy of peers, reading, the prize received, going to the movies, playing soccer with a ball made of straw rope, watching the sunset from the Buddhist temple *Wolmyeongam*, boys and girls who play football together, participating in the chorus, separation from parents, teachers' reprimand, loss and fear, participation in the Arts contest, enrollment for primary school at the age of seven years old, the stopping of studies and then the re-enrollment, learning calligraphy, learning to use an abacus for calculating, extracurricular activities (theater, music), the creation of a orchestral music group by a teacher, peer learning, learning the multiplication tables, self-learning of memorization by association.

According to this research, critical reflections are already ubiquitous among primary school children. I found that from primary school, children already begin to observe and reflect seriously on adults, peers, their environment, nature and learning. Primary school children have certain predispositions for transformative learning.

Events related to education during middle school. According to this study, doctoral students surveyed noted that the significant event is a source of transformation of a person and they were aware of the problems of the environment, society and the world from this period. They talked about historical events like the student revolution of April 19th, 1960 and the coup d'état of May 16th, 1961. They mentioned the qualities of teachers (attention, devotion and love brought to pupils, serenity, methodical teaching) and defects of teachers (corporal punishment, injustice, bizarre character, hysteria, the preference for some pupils). Here are the rest of the events mentioned: meeting with a good teacher, getting good grades, corporal punishment, disease, independent learning in the evening during middle school, club activities, studying hard to be selected for a class of excellence, creation of a class of democratic citizens, teachers' compliments, non-participation in school trips because of family financial difficulties, poor academic performance, lying to a friend, absence of television at home for children's education, hysteria of a single professor, discovery of *pop songs* through friends, writing letters, creation of a special English class, completion of the role of class representative, failed to enter a prestigious high school, awareness of foolish things committed towards the teacher, teacher's reprimand against not paying of school fees, study till late with friends, participation in the arts contest.

Events related to education during high school. In Korea, Korean students spend much time preparing for the entrance examination to university. These students have very busy schedules. A doctoral student responded that "The sports festival and high school festival are the only events available for expressing our youth, our spontaneity, our vitality". (F, born 1966, currently a teacher). Without exception, respondents mentioned the teachers' qualities (quality of teaching, gentleness, leadership, kindness, encouragement to pupils, availability, nobility) and defects (discrimination between students, corporal punishment, collective punishment).

Here's the rest of the events cited by Ph.D. students: meeting with a good teacher, grade repetition in a private institution after high school diploma for entering university, selection of Handball players, diligence in studies, poor grades, quarrel with a classmate, three years of aid for a disabled friend, autonomous learning in the evening, the quality of teaching, the good result of a high school diploma, interest in girls, the separation of parents, father's advice to the orientation of specialty, the presentation of a Japanese *manga* during an

art class, spending the white night in the classroom during high school's final year, good grades, receiving compliments from people, learning English, learning songs, learning calligraphy, cheating during a test, study abroad, the *coup d'Etat* of May 16th, exemption of registration fees thanks to a high grade, compliments of the headmaster, corporal punishment, collective punishment, the sports festival and high school festival, unjust evaluation of piano, increase of good exam results, temptation of suicide, fun with friends, monthly evaluation, getting 100 points out of 100 for the Chinese examination, the craftiness of the student, teaching younger students of the school as elder student. Several respondents pointed out that their school grades were significant events. A doctoral student wrote: "I did not get good grades. I felt a lot of guilt and shame." (M. born in 1974, currently a teacher). In a society in which everything is judged by grades, how can we accompany failed pupils who feel a sense of guilt and shame? Can we consider them for transformative learning and how? The questions remain.

Events related to education during university. Korean doctoral students reported the following events during university: meeting with a competent professor who is human and understanding, financial difficulties encountered in studying abroad, preparing the hiring exam of teachers, the students' demonstration, sadness for books burned because of the fire at home, participation in the university contest for the poetry composition, the role of a class representative, efforts to study, quality of professor's lessons, attendance at the library at the crack of dawn, difficulty adjusting to the specialty chosen, poor grades, failed the entry to prestigious universities, internships, corporal punishment inflicted by the university elders to younger students, travel without money, the university festival, the professor's congratulations and reprimands, participation in a music club, winning the national prize of Fine Arts, the new meeting with God, the study group to discussing a chosen theme once a week, university trip for academic exploration and visits to industrial sites, the registration thesis.

By analyzing the experiences of events, students often learn by observing professors' attitudes and behaviors, the environment, phenomena.

Findings

By analyzing the events mentioned by the 45 South Korean doctoral students, I find that each event has an impact on self, others and society more or less positively or negatively in the meaning perspective. In fact, events are often triggers for transformation of our consciousness, unconsciousness, our attitudes, our verbal and nonverbal behaviors, our actions, our decisions, etc. M. Lani-Bayle notes that "[…] the valence of the event is essential for the eventual impact in terms of formation / transformation of the person" (Lani-Bayle, 2010, p. 24).

Yet, I cannot conclude that all events experienced are accompanied by transformative learning. Because the transformation process is complex and intertwined differently depending on subtle factors in relation of the event to the individual. While it would be difficult to build a single model that may fall into reductionism or simplification, I drew a simple figure that can illustrate the perspective of transformative learning.
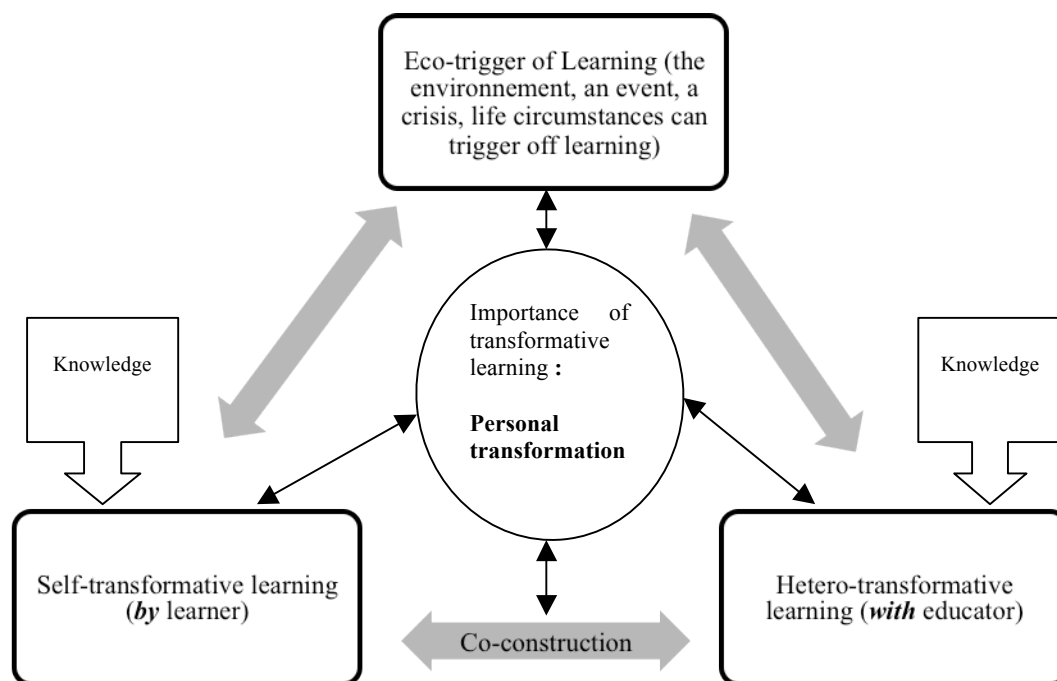
The interaction between eco-trigger, transformative learning and personal transformation

The central importance of transformative learning is the personal transformation. The process of construction/deconstruction/active reconstruction of personal and social historicity will be in relationship with TL. First, from the point of view of the learner, when I speak of self-transformative learning, that means strictly speaking, a transformative learning without the presence of an educator, and hetero (other) - learning is not done *by* the educator, but **with** the educator.

By studying the contents of some events, I noted a few points in relation to the key concepts of transformative learning.

Disorienting Dilemma. When do people feel the need of the transformative perspective and transformative learning? Of course when we confront the "dilemma situation", the degree of need for transformative learning may be higher. However, transformative learning does not occur systematically in this period of disorienting dilemma as Mezirow highlighted. Here is a counterexample: The events of a Korean's life cited in literature are pregnancy, birth, education and learning, marriage, sickness, and death. I take here the event of pregnancy. Pregnancy has become one of life events most important in the 21st century after all the remarkable developments in medicine, biology, genetics. In this period I have observed transformative learning among Korean parents. Pregnancy is a *turning point* event for become parents. Parenting already begins from pregnancy with much attention and learning in Korean culture. During pregnancy, the crisis situation can happen, but generally it is considered a happy event. Without disorienting dilemma situation during pregnancy, there are all types of adult education for pregnant women and their husbands in Korea. Therefore, I found that transformative learning can occur at any time of life.

The experiences of events and critical reflection. The events experienced throughout life remain in our consciousness and unconsciousness. These accumulated experiences can provide a basis for critical reflection in transformative learning, either in the near future or later on. For example, during the adult education courses, an educator can work with learners on current events (e.g., earthquake, tsunami, nuclear accident in Japan that took place in

March 2011) or life events or on personal and global events or still on events related to education by soliciting the experiences of learners or by citing the experiences of others.

Taylor notes that "Individual experience, the primary medium of transformative learning, consists of what each learner brings (prior experiences) and also what he or she experiences within the "classroom" itself." (Taylor, 2009, p. 5). This author adds that "Although an understanding of the nature of experience in relationship to transformative learning is limited, research offers some insight into both prior experience and classroom-created experience." (Taylor, 2009, p. 6). The experiences of students and others can be regarded as an important resource for thinking about learning and transformation. Human relationships, the strategy of the way of life can be transformed by such an event. The individual could learn a lesson from their own experiences, experiences of other people, and experiences of other cultures or from other eras.

The role of empathetic attitude and emotional maturity in TL. According to the results of my questionnaires, the majority of respondents expressed that they (as learners) have been transformed by empathic attitudes of adults. According to my analysis, the transformation does not require long-term learning. A piece of empathetic advice or a small empathetic gesture can transform an individual.

Wisdom. However, the factors of transformative learning do not reside only in the concepts mentioned above. Some Korean PhD students have cited the word "wisdom" related to learning and transformation. In fact, they think that the engine of learning requires not only knowledge and acquired knowledge but also wisdom. The term raised by Korean Ph.D. students can be a lead for reflection related to the transformative learning in their culture.

Conclusion

According to each person, an event may be important or trivial, marking or unnoticed, transformative or regressive. The experience of events may be varied for each of us. The question of the connection between events and transformative learning has enabled us to think differently on the transformative learning theory. Jack Mezirow and other researchers have developed transformative learning, largely focusing on adult education: how adults learn and how they give meaning to their lives and how "transformative educators" can apply this theory for adults? After conducting this fieldwork, I found that children and adolescents are able to construct the "meaning-making" and "critical thinking" and they have some "emotional maturity". Therefore, I assume that the theory of Transformative Learning can be applied to the periods of childhood (according to my research, from the primary school period) and adolescence. Why not apply the transformative learning theory for children and adolescents especially in times of difficulty or failure (the event of school life)? Why don't teachers of primary school, college and high school think deeply and apply the Transformative Learning theory? Or why not think about the Transformative Learning theory for teenagers experiencing pregnancy (life event)? It would be regrettable if the concept of Transformative Learning is restricted to adult education. Transformative learning is not a fruitless, static theory. It is another form of learning that is qualitative, deep, active, engaged, and collaborative from the learner's and educator's point of view. The application and vulgarization of this theory from childhood to adult age could partly improve the quality of learning and awaken in us the resonances for the constructing the person in a transformative perspective.

General Conclusion (Martine Lani-Bayle)

We have briefly reviewed some results obtained in four countries of Research (France, Australia, United States, South Korea), another will be presented orally (Morocco).

Moreover, given the extent of the research all over the world – and its non-exhaustiveness as well as its non-representativeness in a statistical sense – we can only extract illustrations that are contrasted and related to our remarks, always set back into their specific, geographical, historical and cultural context by our local interviewees.

If invariants escape from these data collections (the most universal curiously enough being the closest to the privacy of individuals and not the most general, given that it is in connection with the function of relationship, emotion and affectivity), the differences mainly concern the cultural polarity, especially in a differential report between East/West ("personal event" polarity is a little yet almost not at all perceptible in Asian countries compared to that of "global event" polarity, that is less meaningful in a Western individualistic – which allows us to link with the title of the work of Jerome Bruner (1998), *culture shapes the mind*) – more than the generational polarity (at least so far). Taking into account both these specificities in the implementation of engineering learning and also the valence (positive or negative terms, extreme or more banal) topics studied, it seems therefore necessary for a perspective of learning that is intent on transformative in the sense we understand it.

But it also revealed unexpected results, which emerged at the researchers' level and developed between them a true "pedagogy of empathy" (Cyrulnik, 2005-2010), thanks to a *knowledge* of historical and geographical contexts going well beyond the cultural or school limits, and thanks to the development of an asserted school of tolerance. The engine: a *clinical* listening made of authentic *dialogic exchanges*, coupled with meetings and reciprocal movements. All in all, the research in itself has acted as a transformative "event". We continue to question and cultivate this perspective for our research. For the moment, we move a team to present/discuss and collect contributions and reactions in the main countries involved, without excluding other lands or data collections. We are also exchanging on this basis with colleagues for studying the notion of event in the interdisciplinary plan (with André Levy in psychosociology; with Françoise Doss in history; with Claude Romano in philosophy), without forgetting the present confrontation with the contributions of Jack Mezirow.

Notes

Translation: Estelle Cheon-Pavageau and Hannah Berlin-Burns

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Transformative Learning for Adults Resuming the University Studies: Crisis and Reconstruction

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Abstract: Relying on the theoretical foundations of transformative learning, this panel intends to discuss the work of researchers belonging to different laboratories (GIRSEF, University of Louvain la Neuve, Belgique; CRF - CNAM, Paris; LIRDEF University of Montpellier 2; CERFEE University of Montpellier 3; University of Ottawa) who deal with the experience of adult students resuming their studies at the university in diverse higher education curricula (Education, Adult trainer training, Training engineering). Trying to check the shared tendencies, this panel aims to illustrate and discuss the place and the meaning taken by this transition in one's own single trajectory. The target is also, based on different orientations, to understand the person's point of view and how this process appears as a very important life stage participating in one's own reorganization/transformation and identity dynamics. The four communications of the panel show the way the involvement in the training enables to give sense to the situations and events of one's own life and to rethink one's experience inside a socio-historical frame. Their topic is about the trajectories of people resuming the university studies, about the transformations in which they are involved and about the training apparatus they participate in. Inside this large view, variations in the taken stances are observed. Distinct intelligibility and analytical grids are used by the panelists: the importance of the decision-taking as a personal process specific to situations mixing contextual and biographical factors (Zaouani-Denoux), the professionalization/deprofessionalization process (Hébrard), the identity crisis (Deltand) and the loss of meaning at work (Duchesne). Four processes will be described: (a) The internalization of new social roles and the modification of the way of knowing, highlighted through the analysis of the career of future French adult trainers (Zaouani-Denoux); (b) the impact (to be questioned) of the skill model inside the training of human interactions professionals in France (Hébrard); (c) the transformative inquiry studied through the life stories of future Belgian primary school teachers (Deltand); and (d) the professional transition as a transformative experience affecting the motivations, interests and potentials, analyzed among Canadian students aspiring to become teachers (Duchesne).

L'apprentissage transformateur chez les adultes en reprise d'études à l'université: Crise et recomposition

Résumé : Ce panel se propose de débattre de la place que prennent, dans les trajectoires des adultes, les épisodes de reprise d'études. Il rend compte de la manière dont certains dispositifs contribuent à permettre aux individus de donner du sens aux situations et aux événements de leur existence.

Au cours des vingt dernières années, le nombre d'adultes qui ont repris des études à l'université ou dans divers établissements d'enseignement supérieur n'a cessé de croître. Leurs motivations et leurs demandes sont diverses : valoriser par un diplôme les compétences acquises, se reconvertir, construire un projet professionnel nouveau, se perfectionner, ou simplement acquérir des connaissances nouvelles. Au-delà de l'investissement intellectuel, la formation intervient souvent après une remise en question de soi et s'accompagne d'un retour réflexif sur sa trajectoire. De plus, les rapports développés à l'égard des savoirs, des diplômes et de la formation en général manifestent des dynamiques différenciées qui révèlent les formes de la quête identitaire actuelle au cours de la vie adulte (Boutinet, 1998; Kaddouri, 2002). La reprise d'études supérieures est aussi souvent porteuse d'une demande de restauration narcissique (Bréant, 2008), de reconnaissance, voire de réparation de l'estime de soi, lorsque celle-ci a été fragilisée par un passé scolaire douloureux. Mais l'étude de ces phénomènes ne peut se faire sans replacer les transformations biographiques - cassures, ruptures, inflexions réorientant le cours de la vie de ces adultes en reprise d'études à l'université - dans leur cadre socio-historique. C'est notamment le cas lorsque le retour en formation se situe dans un contexte de crise individuelle, économique et sociale, avec ses effets sur la situation de l'emploi et sur les trajectoires personnelles et professionnelles, de plus en plus souvent concernées par les ruptures et la précarité. Globalisation et réorganisations des entreprises, transformations rapides des méthodes, des techniques et des contenus du travail contribuent à fragiliser les identités professionnelles acquises (Dubar, 2000).

S'appuyant sur les fondements théoriques de l'apprentissage transformationnel, ce panel a précisément pour intention de mettre en discussion les travaux réalisés par des chercheurs de plusieurs Laboratoires (GIRSEF, Université Louvain la Neuve, Belgique ; CRF - CNAM, Paris ; LIRDEF Montpellier 2 ; CERFEE Montpellier 3, Université d'Ottawa) qui concernent l'expérience des étudiants adultes en reprise d'étude dans l'enseignement supérieur de différentes filières (enseignement, formation de formateurs d'adultes, ingénierie de formation). En essayant de repérer les tendances communes, il se propose d'illustrer et de débattre de la place et du sens que prend cette transition, dans les trajectoires singulières de ces personnes. Mais il s'agit aussi, en adoptant des perspectives diverses, de comprendre du point de vue des intéressés, comment ce processus apparaît comme une étape très importante de leur vie participant à la réorganisation / transformation de perspectives et agissant sur les dynamiques identitaires. Les quatre contributions composant ce panel rendent compte de la manière dont l'engagement en formation permet aux individus de donner du sens aux situations et aux événements de leur existence et de repenser leur expérience au sein d'un cadre socio-historique. Leur objet porte sur les trajectoires de personnes en reprise d'études, sur les situations de crise et sur les ruptures qu'elles vivent ainsi que sur les transformations dans lesquelles elles sont engagées et les dispositifs de formation auxquels elles participent. A l'intérieur de cette vision globale sont observées des variations dans les prises de position. Des grilles distinctes de lecture et d'intelligibilité de l'objet sont convoquées par les panelistes. Qu'il s'agisse de l'importance de la prise de décision comme processus spécifique à la situation de ces personnes combinant des facteurs contextuels et des événements

biographiques (Zaouani-Denoux), de processus de professionnalisation / déprofessionnalisation (Hébrard), de crises identitaires (Deltand) ou de perte de sens au travail (Duchesne). Quatre perspectives seront déployées: celle de l'intériorisation de nouveaux rôles sociaux et de la modification du rapport au savoir examinée à partir des parcours de futurs formateurs d'adultes français (Zaouani-Denoux), celle d'une critique du modèle de la compétence dans la formation aux métiers de l'interaction humaine en France (Hébrard), celle de la quête transformationnelle étudiée à partir de récits de vie de futurs enseignants belges du primaire (Deltand) et celle de la transition professionnelle comme expérience transformatrice des motivations, intérêts et potentiels, analysée chez des étudiants canadiens aspirant à devenir enseignant (Duchesne).

Les procès spécifiques de formation et d'apprentissage des adultes en reprise d'études peuvent être considérés comme des cas particuliers d'apprentissage transformateur dans la mesure où sont confrontés les figures et projets de soi individuels, les cadres de références et habitudes de pensée des intéressés, avec les savoirs, les compétences, les attitudes que la collectivité tient pour nécessaires à l'exercice professionnel. Reprendre des études supérieures signifie pour ces personnes se mobiliser dans leur vie personnelle comme dans leur vie professionnelle. Nous nous proposons de rendre compte de la complexité de ces processus (Alhadeff-Jones, 2007) dans leur double dimension de développement personnel (individuation et dynamique identitaire) et de professionnalisation (socialisation et construction de compétences). Pour cela, nous nous appuierons à la fois sur les apports du courant de l'apprentissage transformateur et sur les travaux de chercheurs européens, notamment francophones prenant en compte la dimension clinique de l'apprentissage (Cifali & Giust-Desprairies, 2008).

Les Parcours des Adultes Futurs Formateurs d'Adultes en Reprise d'Etudes à l'Université: L'Apprentissage Transformateur (Souâd Zaouani-Denoux, France)

En France, toute personne au travail ou inscrite comme demandeuse d'emploi bénéficie de droits à la formation professionnelle qui peuvent la conduire à l'université en tant que stagiaire ou étudiante. Souâd Zaouani-Denoux s'intéresse au processus de prise de décision de retour à l'université chez les étudiants adultes fréquentant un dispositif de formation de formateurs d'adultes à l'université. Cette formation accueille annuellement un groupe d'une vingtaine d'étudiants anciens professionnels en reconversion contrainte ou volontaire, anticipée ou improvisée. La présence à l'université de ces adultes, déjà inscrits dans le cours d'une carrière professionnelle et d'un parcours de vie, sociale et privée occupe une place spécifique. Elle interroge, d'une façon globale, complexe, voire parfois frontale, les modalités pédagogiques mises en œuvre et le rôle des expériences de vie de ces étudiants. L'examen des dynamiques (Kaddouri, 2006) associées à ces démarches permet de saisir les processus qu'engagent ces individus en direction de l'institution universitaire. En tant que lieu de transmission et d'élaboration de savoirs elle leur impose la nécessité d'avoir plus de recul et une plus grande capacité de réflexion et d'analyse sur leur vécu par le travail de transposition entre leur histoire de vie en tant qu'adulte et les transformations visées.

À l'évidence, pour ces étudiants, envisager la réorientation de sa trajectoire en se projetant vers d'autres devenirs exige d'entreprendre un tournant réflexif sur soi et sur son parcours afin d'afficher clairement ses motifs (Pennac, 2004). Cette modification de perspective apparaît être une manière de donner un nouveau sens à sa vie ; un sens qui n'est pas à trouver mais à créer (Comte-Sponville & Ferry, 1998). L'engagement dans cette double bifurcation, à la fois professionnelle et biographique (Négroni, 2005) et dans ces modifications de parcours, comme toute forme de changement, ne peut être analysé sans prendre en compte à la fois les significations qui viennent donner sens à l'expérience et la perception par les acteurs de l'ampleur que représentent ces transformations en fonction des

contextes dans lesquels ils évoluent (Grosjean & Sarnin, 2002). L'entrée en formation procède d'un véritable choix mettant en scène sa propre biographie (Berger, 2005). Dès lors ce qui singularise la situation de l'étudiant adulte, c'est bel et bien ce qui le pousse à un moment de sa vie à prendre cette décision. Cet acte se construit dans un rapport à soi, aux autres, à l'espace et au temps. Pour Bourgeois (1998), l'adulte prendra la décision de s'engager dans une formation, à en consentir les coûts, à deux conditions. La première est qu'il soit suffisamment convaincu de sa valeur *(value)*, c'est-à-dire que celle-ci lui apportera des bénéfices qu'il perçoit comme importants pour lui, à ce moment donné de sa trajectoire. La seconde est qu'il espère réussir dans cette tâche *(expectancy),* c'est-à-dire qu'il estime ses chances de succès dans l'entreprise suffisamment élevées. Les choix et les décisions semblent se faire en référence aux effets qu'ils produisent ou que l'on imagine qu'ils vont produire, et sont situés dans un rapport au devenir. Pour les étudiants fréquentant une formation de formateurs d'adulte, des événements biographiques antérieurs ont perturbé ou fragilisé leur lien social et la reprise des études universitaires se présente comme un espace temps de réajustement de ce lien "rompu". À la fois processus et acte d'engagement, cette décision représente un enjeu où s'interpénètrent une multitude de besoins particuliers de formation liés à la nécessité de négocier au mieux les conversions auxquelles ils sont confrontés. Le retour à l'université intervient en référence à la compréhension de la situation présente, en lien avec un événement de vie de la personne et au regard des processus de transformation de sa trajectoire qu'elle a engagés.

Une recherche conduite auprès d'un groupe de 20 étudiants adultes fréquentant un dispositif de formation de formateurs d'adultes à l'université a permis d'identifier que la décision d'entrer en formation se fonde sur des compétences et des qualités repérées par ces personnes, grâce à leur expérience professionnelle. Elles reposent sur des valeurs et une vision de son rôle dans la société que la fonction actuelle ne permet pas de vivre mais aussi sur une certaine vision de sa place dans le monde. La notion de réalisation de soi, de place et de rôle à tenir est présente pour ces étudiants adultes, mais celle-ci entre en interaction avec une réalité contextuelle qui pose différemment la question de la décision : valorisation et reconnaissance par une évolution de l'emploi, redonner sens à sa vie par le changement et l'ajustement des différents rôles à tenir, restauration de son rapport au savoir, légitimation au sens de "s'autoriser à" envisager d'autres devenirs, ou promotion professionnelle et stabilisation pérenne sur le marché du travail (Prestini-Christophe, 2007).

Selon Cross (1982) le cours de la vie peut être considéré comme une succession de changements, dont certains sont quasi universels et représentent les phases "naturelles" de la vie, alors que d'autres sont purement accidentels. Pour les personnes que nous avons interviewées, la décision d'entrer à l'université en latence depuis un certain temps est considérée comme un moment de changement, une rupture dans leur trajectoire. Déclenchée à partir d'une situation donnée, d'un contexte particulier, elle représente un tournant de leur existence qui a introduit des blocages, des difficultés, mais aussi suscité des motifs d'intervention de nouvelles conduites, de nouveaux projets et valeurs. Ces personnes ont été confrontées à une diversité d'événements, d'occasions, d'opportunités à partir desquels ils ont construit une croyance d'efficacité personnelle et mis en place des stratégies.

Les événements déclenchant la prise de décision par une personne adulte d'entrer à l'université ne doivent pas être compris comme cause de l'action, mais comme origine à partir de laquelle la personne construit un nouveau cadre, cherche à découvrir un sens, une signification à sa vie, à trouver sa place et à accomplir son rôle. Ils déterminent moins sûrement les actes, les espérances, les performances, l'acceptation ou la révolte, l'équilibre affectif que ne le font les interprétations et les justifications que les adultes donnent de ces événements eux-mêmes (Mezirow, 2001). La prise de décision de s'orienter vers d'autres devenirs peut conduire à de nouvelles interprétations de son existence personnelle et

collective. La personne est amenée à réarticuler des moments de son passé avec ses désirs d'avenir pour expliquer et s'expliquer son présent. La formation permet une reconfiguration de sens (Zouani-Denoux, 2007) en accompagnant et en favorisant l'apprentissage transformationnel vécu par ces étudiants. La décision de revenir à l'université en tant que démarche nécessaire pour des étudiants anciens professionnels ne se limite pas à la rationalité professionnelle: s'insérer dans un emploi, devenir formateur d'adulte ou trouver sa place. Elle est aussi empreinte de subjectivité et renvoie plus fondamentalement à la réalisation de soi.

Approche par les Compétences ou *Transformative Learning* : Quelle Conception de la Formation Professionnelle des Adultes à l'Université en Temps de Crise ? (Pierre Hébrard, France)

Dans la période récente (années 1990 à 2000), avec le développement des formations universitaires à caractère professionnel, le nombre croissant des adultes en reprise d'études dans ces cursus et la généralisation de la VAE (validation des acquis de l'expérience), s'est généralisée une approche de la conception (ingénierie) des cursus de formation selon le "modèle de la competence". Cette approche passe par la production de référentiels de compétences (qui reposent sur une analyse souvent très détaillée des activités professionnelles, découpées en tâches et en opérations) et par des grilles d'évaluation des compétences, avec leurs critères et leurs indicateurs de performance. Sur la base d'une étude de dispositifs de formation de formateurs et de responsables de formation mis en œuvre dans plusieurs universités françaises, Pierre Hébrard présente une analyse critique de cette approche de l'ingénierie de formation à la lumière de la théorie de l'apprentissage transformateur et d'une approche clinique de la formation. Cette approche par les compétences est resituée dans son contexte sociohistorique et mise en relation avec les tendances actuelles à la déprofessionnalisation et à la prolétarisation (Stiegler, 2006) des métiers du soin et de l'interaction humaine.

L'analyse des documents de référence (référentiels d'activités et de compétences) qui définissent explicitement la conception de la formation de formateurs dans quinze universités françaises fait apparaître une double tendance: la spécialisation et la hiérarchisation des emplois de formateurs. C'est ce que mettent en évidence à la fois la structuration de ces documents et la multiplication des intitulés des diplômes. De plus, la conception dominante (l'ingénierie) des dispositifs de formation de formateurs, est fondée sur une vision techniciste et un découpage des activités et des compétences quasi taylorien qui va à l'encontre d'une prise en compte de la complexité et de la globalité de la fonction de formation. Elle ne permet pas à ceux qui se destinent à ce métier de repenser leur expérience au sein du monde historique et social. Elle fait l'impasse sur les dimensions éthiques et déontologiques du métier. Si l'on veut que les dispositifs de formation de formateurs contribuent à permettre aux individus de donner du sens aux situations et aux événements de leur existence, il convient de dépasser cette vision réductrice de la formation qui tend aujourd'hui à s'imposer dans les dispositifs préparant aux métiers de la relation humaine (métiers de la santé, du travail social, de l'éducation et de la formation). Peuvent lui être opposées une approche clinique (Cifali & Giust-Desprairies, 2008) de la formation et une vision transformatrice (transformative) du développement professionnel.

La Quête Transformationnelle de l'Adulte en Reprise d'Etudes: Récits de Vie de Futurs Enseignants Belges (Muriel Deltand, Belgique)

Nous avons pu mesurer ces dernières années en Belgique que le nombre d'adultes en reprise d'études dans les hautes écoles n'a cessé d'évoluer. Cette attractivité vient pour une large part du contexte et système d'enseignement en hautes écoles en vigueur actuellement, activant plusieurs facteurs positifs qui favorisent la venue de professionnels diplômés désirant se réorienter vers une carrière d'enseignant. Le premier facteur étant la réalité économique du bassin scolaire francophone belge ayant amené le législateur à une reconnaissance officielle de cette pénurie en actionnant des incitateurs économiques par le biais de ses organes de formation et de réinsertion (FOREM, ORBEM) (1). Cette reconnaissance fédérale permet concrètement à des demandeurs d'emploi d'accéder à la formation supérieure d'enseignants tout en continuant à percevoir des allocations, moyennant la réussite du cursus. Le deuxième incitateur étant indéniablement le nombre d'années de formation relativement restreint en Belgique francophone (trois ans) en rapport à la moyenne européenne, et surtout le droit pour des diplômés d'enseignement supérieur et/ou universitaire de s'inscrire directement dans une deuxième année du cursus. Enfin, le dernier facteur revient au modèle de formation actuel fondé sur une forte articulation théorie/pratique et sur la réflexion consécutive à toute expérience de pratique professionnelle. Ce système organique en trois années est actuellement en questionnement au niveau du Ministère de la Communauté française tant au niveau du modèle de formation que sur l'allongement hypothétique à quatre ou même cinq années de cette même formation.

Notre étude exploratoire a été réalisée en 2010 au sein de la Haute École de Bruxelles et s'est intéressée de près à la trajectoire biographique de cinq adultes en reprise d'études se trouvant en troisième années d'études (Bachelier - Instituteur primaire). Les sujets font tous partie de la tranche d'âge 30-45 ans qui possède un diplôme d'enseignement supérieur ou universitaire (architecture, histoire, logopédie, kinésithérapie, secrétariat) permettant l'accès direct à la deuxième année d'études. À l'analyse des trajectoires biographiques de ces sujets se décidant à bifurquer et s'orienter vers une formation pédagogique, il s'avère que la réorientation intervient en moyenne après 14 ans de vie active dans le monde professionnel et après un long processus transitionnel pour activer cette reconversion, soit provoquée (perte du travail) soit souhaitée (ayant un emploi, mais désirant se réorienter, car n'étant plus dans la satisfaction de la tâche).

Cette période transitionnelle a été longuement évoquée au sein des récits de vie et propose une constellation de moments de doutes, de ruptures, de va-et-vient entre décisions et remises en question de celles-ci. Les motifs initiaux à vouloir s'engager en formation sont d'ordre principalement identitaire et d'une vocation contrariée par les événements de vie (influence familiale valorisant certains métiers au détriment du pédagogique, vouloir se différencier d'une personne signifiante faisant ce travail, etc.). Par contre, le motif ayant été déterminant dans l'activation de l'engagement à vouloir se réorienter, vient d'un goût à travailler avec autrui et à fortiori avec les enfants tout en illustrant ceci par des situations venant de leur propre parcours scolaire l'inscrivant comme une référence signifiante. D'un point de vue individuel, l'imaginaire et le contexte de référence sont colorés par la culture familiale qui, par l'entrée en formation, est à son tour balayée par une culture de l'enseignement à laquelle ils doivent tout à coup adhérer et en défendre les valeurs. Ce sont les difficultés, surgissant dans une période spécifique de remise en dimension de vie, qui donnent naissance au désir de reprendre une formation. À ce niveau, Levinson (1978) expose quatre "*tâches développementales*" signifiantes pour le développement de l'adulte: modifier son rêve de vie, devenir mentor, reconsidérer son travail, évaluer ses relations et son style de vie. Sous l'angle de la démarche transitionnelle, Bridges (1995) invoque l'idée de la transition comme un processus intérieur qui s'inscrit dans le temps : deuil, traversée du désert

et renouveau en constituent les trois phases importantes. Cette transition est un événement majeur dans la vie de ces futurs enseignants puisqu'elle invoque le choix de changement de direction qui s'inscrit dans une dynamique personnelle et identitaire.

Au niveau du processus de formation, les sujets explicitent que si entamer une reprise d'études est un engagement fort, les principales difficultés qu'ils rencontrent dans la formation est la difficulté d'accepter la diminution de l'autonomie et le poids de la grille institutionnelle amenant une gestion du temps et de fatigue souvent drastiques. Ce manque d'autonomie des adultes se trouve en contradiction avec les attentes individuelles et institutionnelles qui déterminent aujourd'hui la fonction d'un enseignant autonome. Le contexte de formation et la somme de cours exposent ces derniers à d'importantes difficultés de *biographisation* de nouveaux actes enseignants, au sens de Delory-Momberger (2004). Elles amènent les adultes à se positionner dans un contexte où se réactivent des rapports développés à l'égard des savoirs qui influent sur les dynamiques identitaires et sur la formation vers une quête identitaire de survie (Kaddouri, 2002).

Au-delà de ces difficultés, la mise en pratique de stages en école primaire permet de confronter les adultes à des modèles expérientiels qui s'en trouvent plus complexes et ne permettent que le développement progressif des compétences. Celles-ci sont à la fois professionnelles et personnelles : les variables de *présages* (les caractéristiques personnelles de l'enseignant), *contextuelles* (caractéristiques de l'école, de la classe, des élèves, du système scolaire), de *processus* (actions, comportements, etc. qui surviennent en classe) et de *produits* (changements qui s'opèrent chez l'élève à la suite de son implication dans les activités scolaires) déterminent des champs pratiques "incomparables" les uns aux autres. Cette mise en pratique remet en dimension la cassure intérieure d'idéalisation du métier souvent évoquée dans les récits vers une réalité pas toujours facile à assumer au point d'exposer l'idée qu'il ne s'agit plus vraiment du métier de leur enfance. Résultat, les sujets parlent d'une obligation de résultat d'excellence tant au niveau des recherches personnelles que dans les actes de travail auprès des enfants, au point de refuser l'essai-erreur comme logique de formation. D'autres prennent un certain temps pour comprendre les enjeux, le sens des pluralités méthodologiques, la différenciation des âges et s'imposent une certaine modélisation des actes enseignants comme références préalables avant de s'ouvrir à essayer des dispositifs d'apprentissage parfois périlleux par la suite. De manière transversale et quelles que soient les expériences, la place du sens de l'événement biographique, dans une situation d'expériences, s'inscrit dans la construction de soi de l'adulte et l'effet transformateur n'est plus à démontrer (Josso, 2000; Delory-Momberger, 2003), parce que l'expérience est au creuset de tout projet de formation.

Le Retour en Formation à la Suite d'une Transition Professionnelle: Une Expérience Transformatrice (Claire Duchesne, Canada)

La recherche de Claire Duchesne examine les transitions professionnelles qu'opèrent les étudiants adultes ayant choisi l'enseignement à l'élémentaire comme seconde, voire comme troisième carrière. Selon Mazade (2008, p.99), les transitions professionnelles sont des "[…] temps de rupture […] qui ouvre[nt] un espace de décision forcé dans lequel sont pesés les avantages, les risques et les coûts de certaines solutions*". Cette situation prévaut particulièrement dans la province de l'Ontario, au Canada, où 35 % des enseignants actuellement en service ont choisi l'enseignement à la suite d'une transition professionnelle (Ordre des enseignantes et des enseignants de l'Ontario, 2008). C'est par la prise de conscience d'un sentiment d'insatisfaction professionnelle que s'amorce ce processus de transition ; la personne se questionne et les différentes facettes associées au travail sont mises en relation avec les autres aspects de sa vie. La transition professionnelle, notamment

lorsqu'elle implique des changements aussi importants que l'abandon d'un emploi rémunéré suivi d'un retour en formation, peut être vécue comme une crise par de nombreux individus.

Pour ceux qui ont choisi la transition vers l'enseignement, le retour en formation peut comporter des défis importants: endosser une nouvelle identité d'étudiant après avoir été reconnu comme professionnel pendant un certain nombre d'années, se voir privé d'un revenu régulier et d'heures de travail fixes pour la durée de la formation, réapprendre le métier d'étudiant et se familiariser avec des formes de pédagogie universitaire peu ou pas connues (utilisation des technologies de l'information et des communications pour son propre apprentissage, stages de formation pratique, travaux d'équipe, etc.). Par ailleurs, les adultes en transition professionnelle qui intègrent un programme de formation en enseignement ne peuvent être considérés comme de véritables novices. Ils sont en effet généralement plus âgés que leurs collègues de classe. L'étude de Feistritzer (2005) sur les enseignants en seconde carrière a révélé que 39 % d'entre eux avaient plus de 40 ans. En outre, leurs expériences professionnelles antérieures leur ont conféré des compétences qui, même si elles ne sont pas directement liées à la pratique de l'enseignement, peuvent assurément y être transférables: leadership, capacité à résoudre des problèmes, habiletés de communication ou aptitude à la planification et à la gestion, pour ne citer que ces quelques exemples.

Une étude réalisée auprès de huit adultes en formation ayant choisi l'enseignement comme nouvelle carrière a permis de mettre en évidence que le besoin de donner un sens à sa vie par un travail signifiant était à l'origine du processus de transition qu'ils ont vécu (Duchesne, 2008). Si l'intérêt généré par le travail auprès des jeunes comme principale motivation à choisir l'enseignement en première comme en seconde carrière a été relevé par la recherche depuis un certain nombre d'années (Lortie, 1975; Powers, 2002; Serow & Forrest, 1994), le besoin d'actualiser son plein potentiel, en tant que personne et en tant que professionnel, constitue pour sa part une motivation particulière de ces enseignants (Duchesne, sous presse).

Morin (2008) définit le sens au travail par "[...] un effet de cohérence entre les caractéristiques qu'un sujet recherche dans son travail et celles qu'il perçoit dans le travail qu'il accomplit". Les adultes rencontrés ont d'abord fait face à un sentiment de perte de sens au travail qui a par la suite provoqué une remise en question importante, s'échelonnant sur plusieurs mois, de leur vie professionnelle et parfois même de leur vie personnelle. Un travail qui ne correspond plus aux aspirations actuelles ou qui s'est avéré décevant par rapport aux attentes personnelles, l'impression de faire quelque chose de socialement inutile ou la prise de conscience de ne pas exploiter pleinement ses talents comptent parmi les raisons qui ont conduit les participants à notre étude vers un processus transitionnel. Par ailleurs, la transition professionnelle qui prend ses sources dans la perte de sens au travail conduit à une remise en question majeure des schèmes de l'individu; celui-ci peut alors choisir de mettre fin à l'inconfort généré par cette situation de crise par une transition professionnelle. Ce changement dans la vie de la personne, les transformations conceptuelles de même que la plus grande prise en charge personnelle qui en découle, renvoient au processus d'apprentissage associé au développement de l'adulte, tel que décrit par Mezirow (2000, p.25):

> *Although it is clear that our interests and priorities change in the different seasons of our lives, development in adulthood may be understood as a learning process - a phased and often transformative process of meaning becoming clarified through expanded awareness, critical reflection, validating discourse and reflective action as one moves toward a fuller realization of agency.*

L'individu qui prend conscience d'une situation problématique qui freine ou nuit à son développement, qui est en mesure d'effectuer une réflexion critique sur la dite situation, qui accepte de modifier ses schèmes de référence et d'effectuer des choix et des actions en

conséquence, prend le risque d'être éventuellement transformé par cette expérience (Cranton, 2006; Mezirow, 1998). L'individu sera dès lors en mesure de développer des perspectives plus inclusives, mieux différenciées, plus perméables et mieux intégrées au regard de l'expérience vécue.

Notes

(1) *Forem* - Office wallon de la formation professionnelle et de l'emploi, est un service public en Belgique dont la compétence est l'emploi et la formation professionnelle limitée au territoire de la Région wallonne, entité politique dont il depend. *ONEM* - Office National de l'Emploi est une institution dans le système de la sécurité sociale en Belgique qui est chargée par le gouvernement fédéral (pour l'ensemble du pays), de l'organisation de l'assurance-chômage, principalement impliquée dans l'octroi d'un revenu de remplacement aux chômeurs involontaires et à d'autres catégories assimilées.

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Performative Art and Transformative Learning

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Abstract: Transformative educators do not necessarily teach content that is remarkably different from more instrumentally-oriented educators. However, they teach the content with a different end in view, often using quite different instructional strategies. In our case the strategy is through drama. For Freire, transformative learning is emancipatory and liberating at both a personal and social level. It provides us with a voice, with the ability to name the world and, in so doing, construct for ourselves the meaning of the world. Central to his thinking is the process of making meaning from our experiences through reflection, critical reflection, and critical self-reflection. Mezirow eventually named this process perspective transformation to reflect change within the core or central meaning structures (meaning perspectives) through which we make sense of the everyday experiences. Perspectives are made up of sets of beliefs, values, and assumptions that we have acquired through our life experiences. These perspectives serve as a lens through which we come to perceive and understand ourselves and the world we inhabit. Like Freire, Mezirow views knowledge as something that is constructed by the individual in relation with others. Transformative learning is the expansion of consciousness in any human system, thus the collective as well as the individual. This expanded consciousness is characterized by new frames of reference, points of view, or habits of mind as well as by a new structure for engaging the system's identity. Transformation of the content of consciousness is facilitated when two processes are engaged interactively: the process of critically analyzing underlying premises and the process of appreciatively accessing and receiving the symbolic contents of the unconscious. Transformation of the structure of consciousness is facilitated when a learner is confronted with a complex cultural environment because effective engagement with that environment requires a change in the learner's relationship to his or her or the group's identity? Therefore the environment of a theatrical play that deals with new frames of reference, points of view, or habits of mind of the audience, is engaging the people's identity in a way that hopefully will create a transformative experience. This play uses storytelling, improvisation, and other theatre techniques in order to explore the lives of the participants and to create original performance pieces that promote confidence, self-awareness, self expression, and empathy.

An actor is going to perform a speech, on a small stage and the audience is going to be seated in theatrical arrows. The audience can be up to 200 people. Only one actor is going to be present. The instructor is going to link theory of transformative learning to the way of being of the present audience. Each theoretical distinction that is going to be mentioned is going to be adapted into the present experience of the audience, through the use of questions asked by the actor to the audience, and considering how many people agree or disagree

with what he is saying. The participation will require the audience to raise their hands, rather than answering questions. The play is going to be a monologue, narrated by one person talking to the audience. At some moments the performer will ask rhetorical questions to the audience without waiting specifically for an answer. Therefore the audience will not have to participate actively through discussion. The monologue comes to a catharsis that may (hopefully) lead to a transformative experience. This play has been played in a theater of Athens and after presenting it sometimes it took its final format. This theatrical monologue is based on a well known academic tradition in an American university which is called "the last speech". What would you say in a speech if this was your last speech before you die?

Synopsis of the play: "Human machine" is the last speech of a psychologist before he dies in three hours. The psychologist starts sharing this and continues his speech by stating that he wants to share whatever he didn't share during so many years with people - or more specifically with his clients - because of ethical considerations, since his training in psychotherapy required him to be supportive towards them; therefore many things remained unspoken by him. Because this is his last speech, the psychologist tries to influence the audience by being provocative, addressing the core beliefs and behaviors of human beings, and directing his speech in an experiential way towards the audience… since this is his attempt to leave a piece of knowledge to others before he dies.

Crisis as a Vehicle for Transformative Learning
Creative Writing and Acousmatic Hermeneutics as Means for Transformative Learning

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Abstract: A time of crisis brings forth many issues relative to reflexive practices and self-transformation. To address some of these issues, we propose a method of self-development based on two levels of self-detachment through creative writing and acousmatic hermeneutics.

Crisis and Transformation

Teaching adults requires adaptability and rigour in regards to both the intellectual and psychosocial spheres. The adult learner already possesses intellectual, emotional and psychosocial references that have structured his adult identity. Therefore, when an adult is in a learning context, whether it is to complete or pursue a degree or reflect on past practice, the instructor must take the sum of that knowledge into account (Mezirow, 1997). How must one react when confronted with adult learners who often know what they do not want, while remaining unsure of what they want?

The only certainty the instructor has is the fact that adult learners want change and that all new things come with resistance. Although the learner may have distanced himself from past school learning habits (such as learning by heart, search for the "good answer" or encyclopaedic knowledge), he is not likely to accept novel approaches that dismiss reassuring past frameworks (Mezirow, *Op. Cit.*).

The desire to learn requires the learner to modify his reference framework and surpass his personal boundaries. There will always be resistance when the instructor becomes the *stage director* of change. How must one accompany the adult learner through the stages of change, while allowing him to find himself and surpass the boundaries upon which his own identity has been forged? The question of meaning and resistance to change is inevitable.

A defining condition of being human is that we have to understand the meaning of our experience. [...] *we must learn to make our own interpretations rather than act on the purposes, beliefs, judgments, and feelings of others.* (Mezirow, 1997, p. 5)

In a crisis context, the question becomes more acute, considering that the loss of reference can be characteristic of that state. But one might question: is it a problem related to loss or rather one of maintaining reference? In a transformative learning perspective, the problem pertains to the difficulty to let go of obsolete references or to adjust to an evaluative situation, hence the importance of a critical reflection (Mezirow, in Taylor, 2008). Crisis, in that perspective, is merely one's reaction to perceived change, by clinging to known past references, at a time when one must foremost question his own boundaries.

Issues of Reflexivity

The direct and rational approach is not always optimal when in search of a critical and reflexive awareness of limits in a crisis context (Imel, 1998). The sense of self is delimited by those limits and therefore highly emotional. To address them headfirst not only adds to the feeling of insecurity but can also create a rupture in the initial educational contract by falling into a therapeutic space.

Our proposal consists of three complementary timeframes asking for the participant's involvement. The first is a creative writing or fiction workshop that enables the participant to create and distanciate himself from his experience. The second consists of hermeneutic acousmatics: the use of the subjects' own writing in order to encounter self. The third happens through co-development and intersubjectivity to embrace the collective.

> *The key idea is to help the learners actively engage the concepts presented in the context of their own lives and collectively critically assess the justification of new knowledge. [...] They are frequently challenged to identify and examine assumptions, including their own.* (Mezirow, 1997, p. 10)

Adopting Ricoeur's (1990) principle that self implies the other, each narrative can be therefore viewed under the "self as other" angle. In that perspective, each character described by the participant's narrative enables him to perceive his experience from a different perspective and thus elaborate his comprehension of self. Every act of creation consists in a double movement: the surpassing of worldly boundaries, then the surpassing of one's own limits (Tymieniecka, 1972). The conversion of the utilitarian and intentional consideration to one, detached and fundamental to art, allows the surpassing (Lavelle, 1951). But the simple fact of engaging in creation does not guaranty the process. The function of acousmatic hermeneutics is to ensure that process occurs.

Acousmatic Hermeneutics as an Encounter with Oneself

Pythagoras taught his students behind tapestry in order for them to concentrate on his voice. He named this practice "acousmatic". During the 20th century, the term referred to *musique concrète* developed by Schaeffer and the *Groupe de Recherche Musicale* who praised the listening of sounds, detached from all other referential cause. Acousmatic hermeneutics consists of a comprehensive approach founded on listening. More precisely, the listener becomes sensitive to the intimate resonance provoqued by the reading of the text. Thus the text becomes the "listener" and the reader rediscovers himself through the text he has written.

Through the acousmatic hermeneutics approach, the resonance provoqued by the text being read is in turn heard for what it is, a "ipséité sans concept" (Vermersch, 2005). This pre-verbal identity is in fact *self ipse,* a "self as other" that allows distanciation in other to encounter self, "explicit the kind of being-in-the-world deployed in front of the text" (Ricoeur, 1986). This approach allows one to integrate the experience at different personal levels. "Self-reflection can lead to significant personal transformations" (Mezirow, 1997, p. 7). This interpretation introduces the author to a new text that unveils him. That "second" text called "acousmatic melody" can be developed on different levels and constitutes the basis of "acousmatic polyphony", or cross-resonance, the final phase of the workshop. This last portion brings the participants to contextualize their acousmatic narrative and allows to shed light upon darker zones and to embrace it on a more social level.

Developing the Method

Under the influence of the *Bildung*, Pineau (1985) develops the concept of self-development through a tripolar interactional process (self, others and the world). The person is not conceived as an isolable individual but as a place to create relationships. It is a state of

relations in which the subject is placed in order to be fully aware of his experience. It is through this triple interaction that the learner is able to come together in a transformative perspective. Finding yourself in another in the text allows for a double reflective distance. Pineau also differentiates the dominant rapport that links us to things as being a usage rapport. Things exist in so far as they serve us. The self-taught subject must, through mindfulness, resonate with things in order to be aware of their existence. "Le rapport d'usage est devenu *rapport du sage*" (*ibid.*). The change in relationship with the world is involved in this tripolarity.
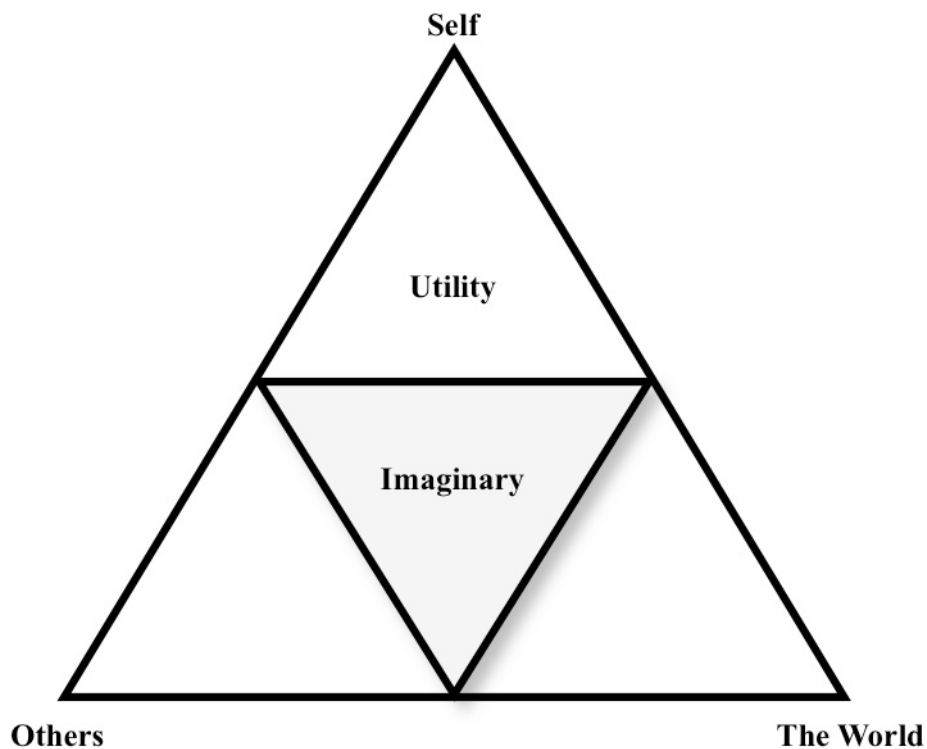
Figure 1: Tripolarity and converting the relationship to the world

Writing Instructions

The first step in triggering the conversion of one's the relationship to the world is creative writing and to do so, basic rules are established. These rules, developed by Daignault (2002) aim for creative writing while remaining open and prepared for the next step, acousmatic hermeneutics:

Writing the first draft
1. Welcome the words, all the words. Find a nice way to put aside the unwanted. Avoid ruling things out.
2. Welcome the characters, all the characters, with the same availability. Accept them as they arise; be the character's voice. Do not judge their actions, their feelings, and their beliefs too quickly. Be patient in regards to implausible or inconsistent actions.
3. Recognize the body of text in the writing. Take the time to feel the tension and welcome the emotions. Seek explications for barriers in the text; seek explications for persistent contradictions or inconsistencies in the text.
4. Recognize the influence and loans. Mark with a few signs your appreciation of others encountered on parallel tracks. Welcome intertextuality.
5. Make room for the other.

a) Understand his need of being heard; do not answer in anticipation of his questions. Let him speak. Write it as it is heard, the text like a tympanum. Try. Without even understanding. Trace the hearing veins. Sometimes try to say nothing.

b) Attempt writing in a style other than your own. Achieve the joy of writing in the place of another, when there is really nothing to say.

6. Give the earth, the stars, the elves and even god a chance to help me. Welcome the grace, which is a little less than destiny, a little more than luck.

7. Let ideas simmer and move on to something else. Allow enough time to forget all the sentences, or almost all. (Daignault, 2002, pp. 155-157)

Acousmatic Hermeneutics

Hermeneutics is developed here according to the tripolarity in the interactions with a group. The interpretation of text, as the interaction between the members of the group, is governed by the hermeneutic principles developed by Ricoeur (1986). In fiction texts, Ricoeur develops four themes that constitute a kind of criticism to the heurmeunic traditions. The first theme is the autonomy of the text: "autonomy with respect to the intention of the author; with respect to the cultural situation and all of the sociological conditioning of text production; finally, with respect to the original addressee" (Ricoeur, 1986, p. 404). The second theme is that of complete work in structures "which require a description and an explanation that mediate the understanding" (*ibid.*). Ricoeur recognizes that poetic text or fictional contain this mediation of understanding. However, Ricoeur specifies that in order to understand the *thing* of the text it is not necessary to look beyond the text, that's to say into psychoanalytical interpretations or into what Habermas calls "in depth hermeneutics" (*ibid.)*. The third theme is clarifying the work. In this case, it is not a question of looking beyond the thing of the text, but simply understanding "the type of world opened up by it. The meaning of the work is its internal organisation; its reference is the mode of being, deployed in a world before the text" (*ibid.*). Finally, the last theme is that of the status of subjectivity in the interpretation. In fact, if the text depicts a world before the text, both the author and the reader are faced with their own comprehension and interpretation with regards to the *thing of the text*.

[...] *if distancing oneself is not a defect to fight, but the opportunity to understand oneself before the text, ownership is the dialectic complement to estrangement.* (Ricoeur, 1986, p. 409)

In order for this to be achieved, listening must be considered not only as the capacity to perceive acoustically, but as a more fundamental function that also challenges our capacity for empathy, sympathy and resonance. For the purposes of this exercise, we will go by Ricoeur :

[...] *the text is, for me, [...] the paradigm of distance in communication, as such, it reveals a fundamental character of historicity even of the human experience, namely that it is a distant communication. [...] the notion of text is elaborated for the very thing it shows, namely the positive and productive function of distancing the heart of the historicity of human experience.* (Ricoeur, 1986, p. 102)

Acousmatic Hermeneutics is, initially, to detach from the assertion that "[...] if all discourse is carried out as an event, all discourse is understood as meaning" (Ricoeur, 1986, p. 104). It is a question of reducing the listening of the text, considering neither the event nor its signification, not targeting sound objects but resonant objects, which can be observed repetitively, in a phenomenological posture, through various perceptions that reveal the object. This is possible because "first of all, the writing makes the text autonomous with regard to the intention of the author. What the text signifies no longer coincides with what

the author meant" (Ricoeur, 1986, p. 111). Acousmatic posture becomes the heuristic method allowing, both the reader and the author, to assume and operationalize the detachment from the text, a distance that is the condition of hermeneutics, as per Ricoeur's conception :

> *If we can no longer define hermeneutics by looking for others and their psychological intentions hiding behind the text, and if we do not want to reduce the interpretation by dismantling the structures, what is there left to interpret? I would respond: to interpret is to explain the kind of being in the world displayed before the text.* (Ricoeur, 1986, p. 114)

The interactive and collaborative task that follows the writing thus escapes the work of interpretation or psychologizing of the other and constitutes a real work of self-revelation.

Conclusion

Change involves abandoning guidelines and creating new ones. However, crisis within this process creates two problems. First, the guidelines fade and become less safe. Paradoxaly, a guide that is less clear is harder to give up because what is being abandoned is not clear to the person. Thus, the person's disorientation reduces his capacity to be himself, which is a prerequisite to self transformation. Writing fiction allows for a first detachment of the subject enabling him to explore the guidelines without the pressure of having to find them. Working the text in accordance with the acousmatic hermeneutic method allows a second detachment in which the text listens to the person and allows him to prove himself another way. Finally, the collective work brings a critical dimension to the reflexive process by questioning emerging ideas and allowing for a better grasp of the multiple elements of understanding that emerge.

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Mezirow Meets Freire - A Challenging Relation: From Theory to Practice

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Abstract: Adult educators search for their ideological identity based on theorist like Freire and Mezirow. How should they adapt these theories to practice. An experiential workshop based on case studies concerning socially vulnerable groups' education revealed educators need to break free from these theories to overcome limitations on their practice.

Introduction

In an era of knowledge and globalization, individuals, societies and organizations are increasingly investing in the concept of Lifelong Learning. The focus seems to be on techniques, methodologies and strategies; failing to have, however, the support of philosophical and pedagogical references (Vassilou, 2004). This trend shapes the field of adult education into a policy-formulated sphere, which tends to be empty of ideals. That itself being part of the contemporary social crisis, does not allow the field to offer alternatives to our society. Yet, historically adult education as a movement has always been concerned with improving social, economic and political conditions. This is due to the influence that until recently critical adult education theory has had amongst practitioners (Papageorgiou, 2007a).

In a time like this, while a crisis is affecting all aspects of modern societies, we need to reclaim our ideological foundations as adult educationalists. We can seek answers by resorting to socially committed theorists, such as Freire and Mezirow, especially when our students belong to vulnerable social groups. In this process, however, certain questions arise: Are modern western societies a fertile ground for the development of critical adult education practice? More specifically:

Does the Freirian model for social change have any place in today's Western context?

In this era of serious economic and social problems, to what extent can we apply Mezirow's theory, especially when dealing with learners from socially vulnerable groups?

How can adult educators apply these theoretical approaches in their practice, in an attempt to respond to the demands of their role in a constantly changing society?

Finally, in the case where an educator endorses either Freire's or Mezirow's theory, how will these theories' influence their practice?

To explore the above, we developed a workshop based on real-life case studies concerning the education of socially vulnerable groups – migrants and older adults. We applied the workshops to educationalists with diverse levels of experience. The discussions that resulted from the application of the case studies were later compared and analysed, leading to interesting conclusions regarding our research questions. These conclusions will be presented below, following the theoretical framework and the description of the case studies.

Theoretical Approaches

Our theoretical framework is based on Paulo Freire and Jack Mezirow, two scholars whose work has inspired practitioners at an international level. Freire's theory evolves from the literacy work he performed in Brazil in the 60's. The goal of his approach was to promote literacy, while enabling individuals to gain consciousness of their situation and to critically

develop new perceptions that correspond to their vital interests. In other words, this approach encourages the reading of the word, but also of the world (Freire & Macedo, 1987). Freire always insisted on seeking the forms of political action the learners could take, in order to resist the mechanisms of oppression. According to Freire, political action is necessary for social change, an action that completes the process of conscientization (Freire, 1996).

Inspired by Freire and Habermas, Mezirow introduced the concept of "transformative learning," which was defined as "[…] the process by which we transform problematic frames of reference [...] to make them more inclusive, discriminating, open, reflective and emotionally able to change" (Mezirow, 2000a, p.90). The key elements of transformative learning are linked to Freire's thought. These are critical self-reflection on assumptions, and full and free participation in dialectical discourse that enables the articulation as well as the reflective judgment of diverse voices.

But how can one apply the one or the other theoretical approach in their practice? The incorporation of Freire's or Mezirow's methodology in the contemporary setting, as we saw above, raises certain questions. Regarding Freire, Evans (1987) argues that it is difficult to comprehend how the educator can produce that decisive shift in people's consciousness. Moreover, he claims that notions of dialogue and conscientization are too vague. Yet, Freire himself has drawn attention to the difficulties of his pedagogy, claiming that the strength of education lies precisely in its limitations and the impossibility of doing everything. Freire recognizes that the limits of education would bring a naïve person to desperation, but maintains that a dialectical person would discover in these limits the *raison d'être* for their potential (Torres & Freire, 1993, p.106). Evans continues his criticism arguing that Freire descends to idealism for ascribing such power to words, but it is clear that this argument does not comprehend the phenomenological position of Freire, which overcomes idealism and materialism through a dialectical unity of reflection and action, and which he makes explicit through his discussion of *praxis* (Freire, 1996, p.32-33).

Other criticisms involve the adaptation of Freire's method in Western societies. The direct connection of critical thinking to political action is often treated with scepticism in the West, where citizens seem to have lost their trust in political organizations and trade unions. Moreover, socio-political conditions in the West seem to be more complicated and relations of power are not always easy to detect. However, no one can deny that significantly large social groups in western societies too are marginalized, especially in times of crisis. For this reason, Freire's theory has indeed been adapted and put into actual practice in different Western contexts (e.g. Kirkwood & Kirkwood, 1989; Manthou, 1999; Grollios *et al*, 2003) (Papageorgiou, 2007b).

While Freire's theory is embedded in the context where it was developed, Mezirow's theory has been accused of being 'decontextualized', not dealing directly with issues such as race-class-gender differences. Yet, Mezirow answers to this objection by arguing that keeping a distance from context, is exactly what guarantees an essentially metacognitive process. As Mezirow stated (2009, p.96), 'a rational epistemology of adult learning holds the promise of saving adult education from becoming, like religion, prejudice and politics, the rationalization of a vested interest to give it the appearance of cause'.

Another point of consideration for many educators when applying Mezirow's theory is the difficulty of handling emotions while critically assessing beliefs, values and assumptions. Kegan (2000, p.61) warns that the educator must be very cautious about where the learner stands and what they would have to lose during the process. The lines between adult education and psychotherapy are not very clear, "as the process of transformation is often a difficult, highly emotional passage" (Mezirow, 2009, p.95). Yet, this notion reflects the need of contemporary society for a new role of the educator. Nonetheless, although Mezirow's approach focuses on the individual, it does not undermine the significance of

education as a vehicle for social transformation (Lintzeris, 2007). Accordingly, Mezirow (2000a, p.30) argues that "Adult educators are never neutral. They are cultural activists committed to support and extend those canon, social practices, institutions, and systems that foster fuller freer participation in reflective discourse, transformative learning, reflective action, and a greater realization of agency for all learners."

In this process of adult learning, the role of educators is central as they elaborate – consciously or not – theories into practice. Freire believes that the teacher is above all, a political actor who must defend the rights of the oppressed (Shor & Freire, 1987). Mezirow (1991) on the other hand, believes that the role of the educator is to support learners in exploring their problematic assumptions, as well as in understanding their experience. Accordingly, for both theorists it is important for the educator to commit to a process of self-cognition and social change; however, this is not an easy process for the adult educator. Which path must an educator follow in order to help learners realize their potential in the context set by global crisis? Is it possible to make an intervention inspired by Freire, in a European country like Greece? Would it be more appropriate for the European educator to refer to an educational process based on Mezirow's theory, which was developed in the US context? How would an educator act today based on the two theories?

Theory into Practice

To explore the above questions, we developed a workshop for qualified educationalists. In this workshop, we presented participants with two case studies. These were based on our personal experiences and they were chosen due to the difficulties we had faced ourselves in responding to our learners' needs. The case studies were presented to the workshop participants and questions were set about applying theory into practice in these settings. Our aim was to enter into a process of critical reflection and to see whether and to what extent we are able to apply either methodology in our practice in the contemporary European context.

These workshops were applied in two different occasions, the one with experienced educationalists and the other with postgraduate students. Participants formed groups and were asked to work on the different case studies, one concerning the second language education of migrants and the other concerning the environmental awareness-raising of seniors. The case studies included contextual information on the organization, the learners' profile, as well as our motives and concerns as educators. Participants were asked to design a teaching session for one of these case studies. Other groups were asked to base their application on Freire's and others on Mezirow's theory. More specifically, they were encouraged to analyse how they would approach their learners if they were to use Freire's or Mezirow's methodology. Which would be the role of the educator according to the methodology they were to use? And which would be the role of critical reflection in the educational process, again depending on the chosen methodology? The case studies explored were the following.

Case Study 1: Teaching Greek to Migrants- Intermediate Level

Classes take place at an NGO whose goal is the "coordinated action against racism and nationalism, for the claim of rights of migrants and refugees." Their actions constitute structures of factual support – such as Greek language lessons – as well as political and social interventions, aiming to claim better living and working conditions for migrants in Greece. Language lessons take place twice a week in the evenings. The group under consideration consists of 15 learners, men and women, mostly between 30 and 50 years old. They have basic knowledge of the Greek language. They are financial and political refugees, some documented, others undocumented. They mostly come from countries in the Balkans and from the Middle East. The majority works under irregular and dangerous conditions. Their

educational background is highly diverse, but they all know how to read and write. A few learners have some knowledge of English, which they can use as *lingua franca*, to communicate with other participants as well as with the educator. Coming from neighbouring countries can be problematic, due to negative experiences or prejudices;therefore coexisting isn't always easy. Another problem is that there are several individuals from one community, who form a sub-group. As an educator, you are hoping to contribute towards your learners' social inclusion and more generally towards the promotion of social justice.

Case Study 2: Educational Session on Environmental Issues for Older Citizens

The second case study is designed for older adults, as part of a pilot educational programme for seniors. As an educator, you are responsible to develop a course based on a needs assessment of the target-group. Sessions are set in a village in Greece, sited by a river. While the area is considered to be one of the most important ecosystems in Greece, it has been degraded to an illegal rubbish dump. The activities of three industrial units add to the problem, by discharging their residue in the sea, through large pipes that run through agricultural areas. The effect on the environment is obvious: As one of the participants put it: "[…] you can't even breathe". Although the seniors are of low educational background – some are illiterate – they are very keen in taking part in the educational programme. The majority of the participants are retired, but some are still occupationally active, mostly in cultivating mussels and rice, and in fishing. They are proud for their home land, but take no action to claim the right to a healthy environment. The answer to the question "What do you do about it?" is that "When we have elections, every mayor promises to get rid of the factories, but nothing ever happens." Educational meetings take place at senior centres and are funded by the local municipality. The programme has no set topics or intended learning outcomes, allowing you to design the course. As an educator you trust that it would be useful to develop educational sessions aiming to increase environmental awareness. Your strongest motive is to help the environment though those meetings.

Findings

In the first case study, the groups that were to follow Freire's methodology agreed they would initially work on the bonding amongst the migrant learners. After investigating their needs, they would design an educational module based on those needs, keeping in mind the challenging characteristics of Greek society. All groups agreed upon the facilitating and encouraging role of the educator, with particular emphasis on dialogue. They highlighted the respect that this role involves towards the learners and the understanding of their diversity. At the same time, they aimed towards the building of solidarity. The methodology proposed had an experiential approach, using brainstorming and the decodification of movies and artwork. Both groups were concerned about the issue of social action but were worried about the extent to which they could actually encourage it. We can, thus, see that the approach the educationalists proposed draws elements not only from Freire but from the wider humanistic tradition of adult education.

The groups that were asked to apply Mezirow's methodology in the same case study, similarly focused on the characteristics of the individual participants and their expectations from the course. The groups also proposed to start by assessing the learning needs of the migrants and proceeding to their problematic assumptions, which lie behind the learners' disorienting dilemmas – concepts known from transformative learning theory. The groups, however, were unable to explain how they would actually reach and explore these assumptions. Critical reflection was considered to be a key element of the methodology of these groups, which could potentially lead to future social action.

In the second case of the older adults, the Freire groups also favoured the experiential de-codification methodology, according to which they would show old photographs of the area in order to help participants recall their memories and explore the causes for the environmental change. Accordingly, we see a better application of Freire's theory, given that this time the decodification is based on pictures that are more directly related to the learners' lives. The educators would hope to empower learners to act first through raising awareness of their responsibility and encouraging their organized action. From the above, we see that the Freirian groups on older adults proposed a similar approach to the Freirian groups on migrants, which was not only based on the particular theory but indicated the influence of the wider humanistic tradition of adult education on their practice.

The suggestions of the groups that applied Mezirow's theory on the second case, reflected common elements with both the proposals made by the Mezirow group that elaborated the migrants' case, as well as with the proposals made by the Freirian group concerning the older adults. They too would focus on recalling memories in order to bring out the learners' feelings. The educator in this case, would draw on the participants' feelings. They would also explore the causes of the environmental degradation, and critically reflect on the assumptions that have lead to the current situation. It is interesting that in this application of Mezirow's theory, educationalists agreed with the groups who applied Freire in the same case about the importance of personal accountability and the empowerment of individual; however, there was a significant difference regarding the extent to which collective action was encouraged.

Conclusions

From the above, one concludes that educators use theories in their practice, yet they have difficulties in applying one *specific* theory. So, it is not simply a question of choosing either one theory or the other when it comes to developing an educational intervention. It is rather a combination of theories and methods that influence our unique philosophy/practice, which when applied is shaped by the needs of the learners, the subject and the organizational context.

Practically, from our workshops one can see that Freire offers educators a concrete starting point for their practice (decodification methodology), yet educators found it difficult to apply his ideas regarding organizing social action. On the other hand, Mezirow's theory about revealing and working on disorienting dilemmas as a starting point was perceived as much more demanding, given that participants found it difficult to propose a way for exploring these dilemmas. Mezirow's focus, nonetheless, on the development of the individual learner was something both inspiring and applicable for them. We see that educators apply the theories they have studied in a creative manner. This outcome is, moreover, influenced by the fact that many educators study the theories of adult education, yet they have not experienced – either as learners or as educators – their application in actual practice. As a result, in the process of applying theories, adult educators employ their wider practices as tools.

For the educators, it seems that distinguishing one theory from the other is tricky. This is understandable, though, given that both Freire and Mezirow based their theories on common concepts, which however they elaborated differently. Mezirow, himself, refers to Freire's theory (Mezirow, 2000b, p.xiii). For both scholars, the elements of critical thinking, dialogue and change through education are fundamental. In a similar way, regardless the procedure each group followed, the common elements that we identified were the learner-centred approach, the importance of critical thinking and dialogue, as well as the social role of the educator. These are the cornerstone of the humanistic tradition of adult education. We, thus, conclude that the adoption of a wider humanistic approach leads educators to adjust any

humanistic theory to their practices without further elaboration. Accordingly, in our workshops, it was evident that educators coming from different theoretical paths arrived at common grounds when it came to the actual practice.

The above conclusions raise questions about the impact of adult education theories into practice. Nonetheless, these findings can also be interpreted differently way. The participants' response to the case studies also revealed the need for educators to break free from specific theories in order to overcome the limits particular theories might put to their practice. This would empower them to have a truly creative role as educators, beyond the contemporary policy-driven setting of adult education, with theories functioning as the necessary concrete basis for developing their own philosophy and practice.

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Complexity as an Opportunity for Transformative Learning

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Abstract: Complexity is creating an opportunity for transformative learning. We are entering a portal that invites adult learners to engage simple practices proven to reduce stress, anxiety, and fear while increasing creativity and well-being through practices of mindfulness that enable leaders to be more effective in challenging conditions. Findings of neuroscience expand and provide practical applications for enabling leaders to lean into complexity.

Complexity as the Driver

The acceleration of change is making complex globally interconnected systems even more complex. Change remains a constant as complexity rises to the forefront and accounts for the most pressing challenges for today's leaders. A comprehensive IBM study involving over 1500 executives around the world described the effects of complexity on organizational leaders (IBM Corporation, 2010).

The leaders in the IBM study defined multiple issues that account for significant organizational upheaval. Global shifts, changing markets, and evolving technology were cited as major external impacts. Leaders believed that complexity will only increase. More than half of the respondents surveyed felt unprepared and unable to deal with it. Those leaders who were most comfortable with complexity found their capacity to engage with complex conditions to be a competitive advantage for their organizations. The IBM study reported that leaders who fostered creativity and innovation were better equipped to operate in this environment.

The authors' of this paper conducted a qualitative research study that found similar causes for complexity. Agreeing with many of the findings of the IBM study, the authors' respondents cited challenges that are creating stress and disorientation for them and their organizations. The leaders indicated that massive amounts of and multiple sources for information have caused increased difficulties in decision-making. They also noted that diversity, culture, and generational differences added to complexity and are requiring the development of different personal and professional leadership skills.

Leaders described how they are working more with diverse and dispersed associates and are recognizing a need to include multiple perspectives in decision-making. Leaders indicated the importance of forming different kinds of relationships beyond traditional interactions—including the digital dimension of virtual relationships. Our findings and experience as researchers and practitioners affirm that these complex conditions are profoundly affecting organizations, their leaders, and individuals who work in these environments.

World systems are operating in fundamentally different ways than they have in the past. When things operate differently, leaders need to adapt and change. It is true today just as when Marsick stated: "It is clear that old answers from the past are not adequate to help people deal with complex problems that change almost as fast as they are formulated" (Marsick, 1990, p 29).

Our study made us aware that many organizational members are operating under stress, uncertainty, frustration, anger, and fear. These destructive emotions cause withdrawal, contraction, disease, and dysfunction. With escalating complexity, individuals are shutting

down, retreating, contracting, and hesitating to open up and open when bombarded with complex challenges. As leaders and employees become overloaded, their ability to work creatively with rapidly changing conditions diminishes. Such responses are contrary to the actions that complexity requires (IBM Corporation, 2010).

Complexity and Transformative Learning

Complex organizational conditions are creating disorienting dilemmas. A disorienting dilemma is a disconnect between meaning structures and the environment (Mezirow, 1991). Disorienting dilemmas have the potential to trigger transformation of individuals rather than constraining their ability to act. Mezirow stated that when old ways of knowing no longer make sense, gaps between old ways of thinking and what is needed become catalyst-triggering events that precipitate critical reflection and transformation (Mezirow, 1990, p. 14).

As organizational practitioners, we see the need for transformation in the way leadership operates. Complexity provides an opportunity for leaders to stretch their perspective to encompass the whole person. Mezirow stated, "[…] perspective transformation occurs in response to an externally imposed disorienting dilemma […]" (Mezirow, 1990, p.13). We believe that developing the whole person is the transformation that is needed. When we don't challenge our patterns of thought and enable the dilemmas to become transformative, we get stuck in limiting, self-deceiving ways of thinking and acting. As Mezirow explained: "We allow our meaning system to diminish our awareness of how things really are in order to avoid anxiety, creating a zone of blocked attention and self-deception" (Mezirow, 1991, pp. 4-5). If individuals are living in complex situations and are unable to engage fully with reality, their actions will not support learning and transformation.

Transformative Learning (TL) according to Mezirow refers to the process of fundamentally changing distorted ways of thinking into more responsive ways of being in the world (Mezirow, pp 7-8, 2000). The purpose of transformative learning is to shift meaning schemes so that worldviews are more open and able to change.

Role of Reflection and Mindfulness in Facilitating Transformational Learning

Transformative learning is about change. According to Mezirow: "not all change is transformation" (Mezirow, 1991, p. 223). Over the past ten years transformative learning theory has expanded through the work of Dirkx and Cranton, among others, to include intuition, the soul, the unconscious, and the spiritual on meaning-making (Dirkx & Cranton, 1997).

Dirkx and Mezirow at the 2006 Transformative Learning Conference explored the similarities and differences between their approaches to transformative learning (Dirkx, Mezirow, & Cranton, 2006). Mezirow noted emerging contexts of transformative learning that included adult psychological and spiritual development. Mezirow also asserted the essential role of critical assessment of assumptions in any definition of transformative learning (Dirkx, et al, p. 125). Dirkx concurred with the need to challenge assumptions for creating meaning. Understanding self is the doorway to understanding others. It seems paradoxical that the more we understand self and our inner life, the more open we are to understanding others. Dirkx advocates a way of learning that incorporates the whole person from the inner world and through the outer world (Dirkx, et al, 2006, p. 129).

Medical science has integrated a process that involves the whole person in healing. Jon Kabat-Zinn founded the Mindfulness-Based Stress Reduction (MBSR) program that is globally renowned in the therapeutic and medical treatment of disease, chronic pain, and stress.

Individuals with a wide-range of medical problems including hypertension, heart disease, cancer, and AIDS and other medical diagnoses were found to have fewer and less severe physical symptoms after MBSR. (Kabat-Zinn, 1982; Kabat-Zinn, Lipworth and Burney, 1985; Kabat-Zinn, Lipworth, Burney, and Sellars, 1986; (Kabat-Zinn and Chapman-Waldrop, 1988).

Findings revealed participants to be more accepting of limitations and more able to handle physical and emotional pain. They had fewer experiences of depression, anger, and anxiety and found they were able to deal with highly charged stressful and emotional situations (Kabat-Zinn, 2005, p.8). These findings provoked us to explore mindfulness-based benefits and approaches that could support leaders dealing with complexity.

Complexity is stressful and threatening. Mindfulness teaches practices for leaning into difficulties in effective and beneficial ways. "Mindfulness of our thoughts and feelings, particularly those that arise from our relationship with others and in stressful, threatening, and emotionally-charged situations, and can play a major role in helping us act effectively in the midst of our deepest emotional pain" (Kabat-Zinn, 2005, p. 332).

The Center of Mindfulness in Medicine, Healthcare, and Society has treated over 19,000 patients over the past twenty-eight years. Their findings have shown: "[…] consistent, reliable, and reproducible demonstrations of major and clinically relevant reductions in medical and psychological symptoms across a wide range of medical diagnoses […]" (Retrieved from: http://www.umassmed.edu/Content.aspx?id=42426, April 13, 2011).

Mindfulness as defined by Kabat-Zinn is moment-to-moment awareness that is cultivated by paying attention to things we ordinarily ignore, like breath, thoughts, and sensations in the body. "It is a systematic approach to developing new kinds of […] wisdom in our lives, based on our inner capacities for relaxation, paying attention, awareness, and insight" (Kabat-Zinn, 2005, p. 2).

The work of Ellen Langer (Langer & Moldoveanu, 2000) on mindfulness has similarities with, yet differs from Jon Kabat-Zinn's work on mindfulness. Langer described mindfulness as the "process of drawing novel distinctions" and paying attention (Langer and Moldoveanu, 2000, p. 1). Langer noted that attention improves when we mindfully notice new things. The mindfulness practices of Kabat-Zinn include paying close attention to finite changes in the breath, mind, and body. For Langer, mindfulness is a conscious cognitive structuring of perception and increase of control over one's experience. Her perspective is contrary to mindfulness that is part of MBSR. Kabat-Zinn's mindfulness is open to experience without attempting to control it. Mindfulness is a mind-body-spirit experience of wholeness.

Heyoung Ahn discovered further connections between TL and mindfulness in his study exploring benefits of mindfulness for adult learning. Ahn conducted research on health professionals that focused on a deliberate scientific approach rather than a religious or spiritual one (Ahn, 2006). He contrasted TL and mindfulness practice, noting that: "despite their difference in tradition, learning domain, and place of origin, "the core mechanisms of the two approaches, mindfulness and critical reflection, may well complement each other and further facilitate learning in adulthood" (Ahn, 2006, p. 221).

The similarities that Ahn tracked between transformative leaning and mindfulness meditation demonstrated how both create conditions for rational discourse and are meaning-making systems. Both traditions limit distortions and maladaptive patterns of thought and use reflection for learning. Ahn illustrated incongruities between the meaning of reflection in TL and in mindfulness. Reflection in TL is of consciousness content, while in mindfulness, reflection is of consciousness and awareness. (Ahn, 2006, p. 219).

Ahn described differences between mindfulness meditation and TL. He affirmed that transformative learning stresses critical awareness of assumptions and that learning is

rational, based on problem solving through reflection. The aim of Transformative learning is to assist adults to become more autonomous learners who ensure accurate judgments with discrimination, evaluation, and validity testing (Ahn, 2006, pp. 219-220).

Mezirow delineated the importance of critical judgment and *negation* in reflection. "Critique and reassessment of the adequacy of prior learning, leading potentially to its negation, are the hallmarks of reflection" (Mezirow, 1991, p. 110). In reflective learning, premises and assumptions are transformed when they are distorting and inauthentic (Mezirow, 1991, p. 111).

In contrast, mindfulness focuses on sensations, feelings, and thoughts without discrimination or negation. Learning operates on expanded levels of experience, including body, mind, and spirit. Mindfulness rediscovers the true nature of the self through non-judging, mindful awareness. The aim of mindfulness is to reduce suffering and create wholeness of the self through awareness of experience in the present moment (Ahn, 2006, pp. 219-220).

Mindfulness teaches us to be centered and unattached to our thoughts and feelings. Being mindfully aware of our whole body, mind, and consciousness frees us from reactivity and judgment of ourselves and others. "This process is inherently healing because mindfulness helps make our experience whole and embodied. Mindfulness counteracts and heals disconnection, a separation of mind from body, which is caused by unawareness" (Ahn, 2006, p. 228).

Mindfulness originated in ancient teachings from India and China and has been incorporated in Western medical practices integrating Eastern and Western thought. With the emergence of research studies and findings, the healing capability of mindfulness meditation has become mainstream in medical, therapeutic, and psychological settings (Goleman, 2003; Hamilton, Kitzman & Guyotte, 2006; Kabat-Zinn, 2005; Ryback, 2006; Welwood, 2002). The explosion of data emerging from neuroscience research and discoveries of improved brain functioning through mindfulness meditation generate possibilities for transforming how we experience ourselves, relationships, and complexity.

Advances in Neuroscience Research

Advances in brain science pouring out of research labs are legitimizing mindfulness meditation and validating how awareness changes the brain. "The way we pay attention in the present moment can directly improve the functioning of body and brain, subjective mental life with its feelings and thoughts, and interpersonal relationships." (Siegel, 2007, p.3).

What scientists are learning about the brain is transforming and benefiting human life. Research centers such as the *Brain Research Institute*, university departments at MIT, Harvard, Columbia, UCLA, and USC are creating a plethora of brain science studies that are revolutionizing our understanding of the brain's functioning.

Brain science and the potential for its use in the work environment have transformed us personally. As social scientists, educators, and business consultants engaging with organizational leadership and project teams, we see practical applications that can impact leaders. Our focus is on brain science studies related to mindfulness because of their proven applicability and beneficial results. The convergence of neuroscience, mindfulness research, and complexity has created an opening got transformation that is strengthened by scientific findings.

Our Western worldview, from the 17th century until present time, has sanctioned a mechanistic, perspective for which the common metaphor has been the workings of a machine. Globalization, shifts in power and economic systems have introduced unintended

consequences (Moore, 2009; Page, 2011) and dramatic systemic changes. The influence of Eastern philosophy on the West adds another dimension of complexity.

It would have been difficult to facilitate a conversation about mindfulness with business leaders prior to neuroscience breakthroughs. The Western worldview has been based on rationality and a structural view of the brain (Doidge, 2007, p.xvii). Now, because of the legitimacy of neuroscience, the logical and rational can connect with the subjective inner world. We are entering a portal that invites adult learners to engage practices proven to reduce stress, anxiety, and fear while increasing creativity and well being. We are at the threshold of an opportunity that will help adult learners transform in ways never before imagined.

Mystery of the Brain

The mysteries of the brain are gradually revealing themselves, but the brain remains the least known organ in the human body. With the development of the functional MRI, EEG, and computer-based simulation programs, scientists have been able to see the brain at work. Neuroscientists have documented flows of energy through and among different parts of the brain (Goleman, 2003).

The human brain is a highly complex organ with over 100 billion neurons with trillions of connections between them. As they mature, neurons grow numerous tiny projections called dendrites that receive electrochemical signals from other neurons as well as one or more projections called axons that send them. The axon of one neuron sends signals to the dendrite of another across a tiny gap called a synapse. Each neuron has synaptic connections to thousands of other neurons. Neurons are social by nature; synapses that receive insufficient signal traffic are removed ("pruned") (Cozolino, 2006, p.39). Entire neurons that don't receive or send a sufficient amount of signals are likewise pruned; they wither away and die. By contrast, synapses that receive a lot of signal traffic are strengthened and multiplied.

The brain converts electrical messages from our senses into impulse signals that shape the growth of neural connections. New neural pathways are created as we learn new things. The capacity of the brain to change in this way is referred to as neuroplasticity. With every experience, our neurons fire. Learning from experience is a process taking place in the brain that strengthens synaptic linkages among groups of neurons. When we intentionally focus our attention, we stimulate neural firing patterns that create new synaptic linkages. The mindful focus of attention amplifies the plasticity of the brain through processes that increase the growth of synaptic linkages among the neurons involved. Through mindful awareness we can change neural patterns, link previously separated areas, and enable the brain to become more interconnected and adaptive (Siegel, 2010, pp. 38-44). "By looking at the brain as an embodied system . . . we can actually make sense of the intimate dance of the brain, the mind, and our relationships with one another. We can also recruit the power of neuroplasticity to repair damaged connections and create new, more satisfying patterns in our everyday lives" (Siegel, 2010, p. 44).

Our relationships deepen because of the way our brains are designed. Mirror neurons are neurons that fire in the same way both when the person acts in a certain way of when that person sees *another* person act in the same way. By doing the latter, "[t]hey provide us with a visceral-emotional experience of what the other is experiencing, allowing us to know others from the inside out" (Cozolino, 2010, p. 59).

Practical Application of Convergence of Neuroscience, Mindfulness, and TL

Our professional work focuses on practical ways to lean into the complexity leaders experience. Working with complexity requires paying more attention to what is going on

both inside and outside of ourselves through mindfulness practices. There are many ways to practice mindfulness - from Yoga, to Tai Chi, Qigong, Christian contemplation, Buddhist meditation, chanting, and breath-work (Siegel, 2010, p. 66). Many of these practices have developed through religious institutions, and are valuable without the formality of religion. Advances in brain science show us the practical relevance for mindfulness to induce calmness, creativity, and innovation for its practitioners.

Mindfulness practices heal and transform our fragmented selves and create wholeness. Neuroscience has validated the positive effects of mindfulness on the brain. Individuals who are practiced in mindfulness meditation are able to calm their emotions, create connections between ideas and concepts, integrate information, improve relationships, and evoke creativity through reflective practices that activate the innate human ability to pay attention (Kabat-Zinn, 2005; Siegel, 2007, 2010). We are able to lean into complexity by experiencing directly its disorienting dilemma.

This paper is an attempt to demonstrate the connections we see integrating brain science, mindfulness, and transformational learning. We are not brain scientists. We are functioning as integrators and interpreters of the relevant intersections that are apparent to us as we work with leaders and complexity.

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The Crisis in School Environment: Transforming Emotions

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It is a fact that nowadays we experience a really difficult and unique situation. The changes that take place are decisive and involve all forms of production and labour, mainly due to globalisation and fast paced development of technology.

This socioeconomic situation would naturally have an impact on a country's educational system affecting both educators as active members and the school unit as a living organism, and part of the wider community.

Of course the crisis in education is not a modern phenomenon. Since 1968 Hannah Arendt has set the problem of crisis in education affecting all developed countries and especially the United States by asking the simple question '*why Johnny cannot read*'.

However, today's crisis in Greece is serious and complex, it affects the social, political, cultural and economic life at all levels, and has an impact on traditional social structures such as family, local community and school resulting in the fact that 'an increasing number of people need to find new ways to determine their path under uncertain conditions' (Kokkos, 2009).

Educators are a really sensitive social group for they come in contact on a day-to-day basis with the future citizens of the country, i.e. the children. Their responsibilities are not limited only to teaching but also involve educating children, shaping their character from every aspect and protecting their mental health. Educators experience different feelings within school, they help children grow their feelings, they should build and develop an emotional relationship with their pupils by consuming and provoking a variety of emotions.

But how can they respond and meet all these needs when they experience alienation in the workplace due to the crisis, when their social role is downgraded and they suffer salary cut? How do they experience the crisis in school? How do they feel? Can the theories of critical thinking of Transformative Learning provide educators with methods to analyze, interpret or even transform their emotions aiming at becoming more resilient and creative in their workplace?

The theoretical background of this workshop is mainly based on the theory of Transformative Learning of Jack Mezirow (1990, 1997, 2000, 2003, 2009 etc.), as the specific theory supports the development of critical thinking applied through a free and equal status of all the participants in the dialogue by pushing educators to investigate a topic from all possible viewpoints, supplying their understanding and reviewing what they admit and accept as true, as well as the frames of reference in which this acceptance has been shaped. Transformative learning may be understood as the epistemology of how adults think for themselves rather than act upon the assimilated beliefs, values, feelings and judgments of others (Mezirow, 2010). According to Mezirow transformative learning occurs when individuals change the frames of reference by critically reflecting on their assumptions and beliefs and consciously making and implementing plans that bring about new ways of defining their worlds (Mezirow, 2000**).** The Theory of Transformative learning that has been developed by Jack Mezirow, influenced by the studies of the German philosopher J. Habermas, has become over the past years one of the most important theoretical approaches in the field of Adult Education (Kokkos, 2005).

We are educators (primary and secondary education) and we also experience the difficulties resulting from said crisis in education. This crisis causes very negative emotions, such as anxiety, uncertainty for the future, fear, despair, disappointment, etc. These emotions are experienced both by ourselves and our colleagues and we feel that in many cases they disorient us, create problems in our own communication, but also our communication with pupils. We ask ourselves how we can deal with this situation, how we can by taking all these emotions into consideration prevent our creativity and positive attitude towards our work from being destroyed due to this crisis. Is it possible while thinking to view other / alternative aspects of our emotions to not get overwhelmed by them? How can we consider new openings even in the way we experience our emotions by exploiting our imagination through art "[…] to work for the ability to look at things as if they could be otherwise." (Greene, 1995, p.19).

Having adopted the Theory of Transformative Leaning through theoretical and experiential procedures offered by the Hellenic Association of Adult Education we believe that in order for educators to be able to respond to their constantly growing and more complex role they should be in a process of continuous self-knowledge and positive change. The process of thinking can often make educators set aside existing beliefs leading to a change of attitudes. And in fact this is what critical thinking requires: critical coping of our convictions upon which our beliefs were built. "Reflection on one's own premises can lead to transformative learning" (Mezirow, 1990, p.18). But how can we work on our emotions? We believe that if our emotions play an important role in learning it is reasonable to have also an important part in transforming crystallized knowledge, viewpoints and content relevant to all aspects of our life, and in this particular case the way we deal with crisis. Although the emphasis has been on transformative learning as a rational process, teachers need to consider how they can connect the rational and the affective by using feelings and emotions both in critical reflection and as a means of reflection (Taylor, 2009).

> *Transformative learning is the process of effective change in a frame of reference […] A frame of reference encompasses cognitive, conative, and emotional components, and is composed of two dimensions: habits of mind and a point of view. Habits of mind are broad, abstract, orienting, habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set of codes. These codes may be cultural, social, educational, political, or psychological. Habits of mind become articulated in a specific point of view-the constellation of belief, value judgment, attitude, and feeling that shapes a particular interpretation* (Mezirow, 1997, pp. 5-6).

So the transformative learning theory is not only a learning process that is primarily rational, analytical and cognitive with inherent logic (Grabov, 1997), ignoring the role of emotions. Therefore, if one side of transformative learning focuses on logic through experiences, judgement, etc., the other side should draw one's attention to 'the extra rational expressed through symbols, images and feelings' (Boyd and Myers, 1998:277). Moreover:

> […] *recent advances in the neuroscience of emotions are highlighting connections between cognitive and emotional functions that have potential to revolutionize `our understanding of learning in the context of schools. As neuroscience regarding the fundamental role of emotion in cognition holds the potential for important innovations in the science of learning and the practice of teaching.* (Immordino-Yang and Damasio, 2007).

Boud, Keogh, Walker support that even though emotions are an important resource of learning they may also become obstacles. This is why the teacher's role is to help pupils build positive emotional situations of learning, setting aside all negative emotions aiming at both acquiring knowledge and developing their emotional life. (Boud, Keogh, Walker, 2002). Transformative learning can occur when we get involved in the facts of life through emotions

such as joy, enjoyment, despair or anger. It requires soul work by activating imagination, causing excitement and emotions for transformation. Towards this direction Dirkx & Smith support the use of journalistic texts, art projects, novels and poetry (Dirkx & Smith, 2009).

It is within this context we want to further research if the method 'Transformative Learning through aesthetic experience', as it was initially expressed by Perkins, (1994) and was later on elaborated and developed in Greece by Kokkos (2009, 2010) contributes to the development of the practice of Transformative Learning and helps us approach our topic in a better way. We believe that art more than anything else affects emotions, it evokes them, consequently teachers may wish to talk about their own emotions more easily, to think about them, to expose themselves within the group. Lawrence argues that engaging in arts-based learning may encourage learners to focus on the learning experience in a more intense and holistic way, providing opportunities for students to develop an empathetic understanding of the experiences of others. She argues that "[…] witnessing art expands our worldview by taking us to new places and allowing us to enter into the life world of another" (Lawrence, 2008, p.75).

Perkins mentions that the observation of works of art evokes and encourages a mood for thinking, precisely because a thinking attitude is required to find out what they have to show and tell us. Moreover, the works of art are related to social, intimate and other aspects of life through strong emotional ties. Therefore, the observation of works of art can build several important thinking moods more efficiently than many other processes (Perkins, 1994). Let us not forget that through the encouragement Freire provided to farmers in Brazil, that is to say people with fewer experiences in art than teachers, the former were motivated to work on art by even drawing images – paintings representing the relations of domination in their communities and this was a very efficient method (Freire & Shor, 1987).

In this context of critical thinking we propose to present at the Conference a 1.5 hour workshop entitled Innovative experiential sessions with a capacity of 20 participants.
More specifically the questions to be discussed are the following:

(1) How do teachers experience the crisis in school? What are their views, acceptance relating to the crisis? But mostly what are their feelings?

(2) Can the theories of Transformative Learning provide teachers with methods to critically approach, analyze, interpret and transform their negative emotions?

(3) Can the use of the aesthetic experience method (Perkins, 1994; Kokkos, 2009, 2010) contribute to critical approach and transformation of all negative emotions experienced by teachers at school?

Workshop Stages

Introduction. The workshop will start with the introduction of all group members and then the coordinators will continue with a short presentation of the topic.

Then the participants will express their own opinions on the topic discussed and an effort will be made to draw up a list with their views. For this reason they will be asked to write each one separately a short text entitled '*Crisis in school: What are the emotions evoked? –How we deal with them?*' After this drafting the participants will be asked to keep their text until the end of the workshop.

A list of the teachers' emotions will be later drafted through brainstorming. The group members will have to answer the following question: '*Which is the most strong emotion you experience at work and is related to the crisis*?' The answers will be listed on a large piece of paper posted on the wall.

Participants will then be divided into two groups and read an extract from the literary book 'The little Prince' by Antoine De Saint-Exupéry. After reading it they will note down

the emotions evoked in the text and discuss within their group if these emotions have any similarities to their own.

The group's representative will present to the entire session the findings of their work and a debate will follow.

Then a painting by Van Gogh will be presented to the participants to observe. They will be asked to tell what they see, if they wonder about something, what the feelings of the represented man are. Could the represented person be a teacher? What kinds of emotions are evoked? Are they similar to their emotions caused by the crisis? Debate will follow.

At the end the participants will be asked to look again their initial written text and their opinions, to find out if there is any change and then all members will discuss together.

At the end of the workshop a piece of paper representing the outline of a school and with the expression 'School and Crisis' written on it will be posted on the wall. The participants will be asked to write or draw on it anything the wish imprinting in this way a final thought on the topic.

It is very possible that this research of the way teachers deal with the crisis and the emotions it evokes may bring them before not only stereotypical behaviours that they have unconsciously accepted but also their own value system based on which they interpret reality. That is why during the various stages of the workshop a safe environment should be created for the participants to experience a *'threatening'* transformative process (Mezirow and Associates, 2000). The holding environment helps the transition / transformation of the whole as part of a new whole. It is a complicated transitional culture, an evolutionary bridge, a frame that helps crossing to the other side. "It fosters developmental transformation, or the process by which the whole ('how I am') becomes gradually a part ('how I was') of a new whole ('how I am now')" (Kegan, 1994, p. 43). In other words it is necessary that the participants follow the progress both of their own thinking and that of the other participants at any time while being encouraged to reach a better and more profound understanding of the conditions of the situation being examined. For this reason, we will also use the technique of 'visible thinking' by Perkins according to which thinking is 'visualized' during the entire teaching / learning process at a visible point in order to be visible for all. It is based on the Project Zero of the University of Harvard which examines arts in relation to education and the possibility to grow critical thinking. The aim of the Project Zero is to integrate art in the daily teaching practice (Perkins, 2006).

Our goal upon completion of the workshop is not of course to 'transform' in such a short period of time any negative emotions experienced by all teachers participating in it, let alone influence the existing socioeconomic situation. However, it would be of great joy and satisfaction to guide our team towards a process of critical thinking of both our opinions and the way we view reality in order to become emotionally stronger, become more flexible and eventually more efficient in how to deal with challenges of everyday life imposed on us by our role as teachers, especially under the current difficult circumstances.

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A Drama in Adult Education Approach for Meaning Making and Transformation

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Abstract: This paper discusses the role of drama in adult education and specifically in fostering transformative learning and describes the participants' involvement in an experiential session, which was a part of an action research project in a School of Second Chance for adults in Athens, Greece.

Drama in Education and Transformative Learning: Shared Goals

This paper discusses the role of drama in adult education and specifically in fostering transformative learning and describes the participants' involvement in an experiential session, which was a part of an action research project in a School of Second Chance for adults in Athens, Greece, where the use of a Drama in Education approach was explored in an environmental education module.

During the last decades, the climate in adult education has shifted significantly in relation to the role and recognition of the arts as key learning processes which attend to multiple ways of knowing: notably affective, cognitive, spiritual, imaginative and somatic (Thompson, 2002; Rademaker, 2003; Branagan, 2005, Lawrence, 2005). The various pedagogical and aesthetic roles of the arts in facilitating transformative learning have been highlighted by many writers (Clover, 1995; Yorks and Kasl, 2006; Stuckey, 2009).

Within that domain, drama may manifest itself in a variety of educational experiences and may be enacted in a variety of forms, ranging from theatrical performance at one end of the continuum (learning *in* drama), to process drama (learning *through* drama), at the other end or what is more formally referred to as Drama in Education.

Drama emphasises the forging of meaning within collective, 'as if', fictional contexts encountered while participants are 'in role'. The transformational paradigm of drama finds its echo in the pedagogy of Freire where education is seen "[…] as a liberating and humanistic task that views consciousness as intention towards the world" (Freire, 1985, p. 115) and "[…] transformation is not just a question of methods and techniques but a different relationship to knowledge and to society" (Freire & Shor, 1987, p. 107). There is a lived hybridity in the process of artistic acting, which may serve the intentions of a transformational pedagogy. Learners will be asked to take on roles and imagine themselves differently. In acting 'as-if' the world was otherwise, learners may be encouraged to discover that at personal, local, national and international levels 'they are free to negotiate, translate and therefore transform the problem of identities and the problem of the representation of identities' (Neelands, 2004, p. 54). Drama's intention is to capture this flux of change. In its essential ephemerality and in the collision of realities-fictionalities between the stage and the social space, drama can create a sense of instability between what has been, what is and what might be. According to Mezirow (2009, p. 5), (on the theory of whom this article will refer to, as TL theory) "[…] imagination of how things could be otherwise is central to the initiation of the transformative process".

Mezirow (1991) also focuses on the idea that learning is the process of making meaning from experiences. Drama provides knowledge which involves "[…] the cognitive, conative and the affective aspects of experience […] functioning together" (Henry, 2000, p.58). Another common theme of TL's theory is critical thinking and reflection that more specifically requires, first "[…] critical assessment of the sources, nature and consequences of our habits of mind [and second] […] participating fully and freely in dialectical discourse

to validate a best reflective judgement" (Mezirow, 2009, p. 94). Drama employs the mode of the 'self-spectator' in an attempt to help learners 'make sense of the layering of drama experience as it moves toward the possibility of some kind of self-transformation in the real context' (Bowell & Heap, 2005, p. 67). In this sense, drama is in accord with TL's "[…] metacognitive process of reassessing reasons supporting our problematic meaning perspectives" (Mezirow, 2009, p. 95). Through dialogue and the presentation of issues as problems, learners acquire the ability to intervene in, rather than accept, reality, an intervention, which results from their critical consciousness of the situation. The investigation of students' own meaningful themes establishes a climate of creativity and enthusiasm for risking experimentation, in which learners critically analyse reality and intervene as subjects in the historical process, understanding themselves not as spectators but as co-authors of action to transform the world. Neelands (1996, p. 29) writes that drama "[…] is a personally transforming cultural resource, one which makes the invisible influences of culture visible and discussible, and serves as a mirror of how we are made, and of who we might become".

The social construction of reality is another focus of TL's theory and "[…] learning is regarded as a method by which this may be changed" (Jarvis, 2004, p. 133). O'Toole (1992, p.21) suggests that drama may be viewed as an activity "[…] inherently collective and processual, and thus both socially and individually developmental". He is also adding that the processuality of meaning in drama is not without bound because the art form is collective and a proportion of the meaning, which emerges is therefore shared – "[…] as social meaning, at once a part of and apart from the personal constructions of meaning which each individual negotiates within the experience" (O'Toole, 1992, p. 217). Drama and TL share the focus on creating "[…] the foundation in insight and understanding essential for learning how to take effective social action in a democracy"(Mezirow, 2009, p. 96).

TL theory's differentiation between learning outside awareness through intuition and learning within awareness through critical reflection on assumptions is made clear by Mezirow who also claims that the "[…] dialogue between the conscious and unconscious is mediated through symbols and images" (Mezirow, 2009, p. 101). Drama is a medium for meaning making and a means of making inner meanings public through the use of symbols. As a bridge between the arts and social sciences, symbols function as widely shared public metaphors that interact with the felt-meanings of society. Mezirow (2009, p. 101) asserts that "[…] these symbols and images express emotions and feelings that arise in the learning process". Drama operates at the nexus of intelligence and emotion. The aesthetic response in drama involves cognition and emotion in a "thinkingly feeling" or "feelingly thinking way" (Bundy, 2003, p. 174). Mezirow (2009, p. 96) also identifies perspectival learning as "an essential dimension of transformative learning". The much-discussed function of empathy in drama is a matter of taking another's perspective. In drama, an actor enters into the world of an Other and learns about the perspective of the Other. That assumed – created – world of the Other is a medium for learning (Henry, 2000).

In conclusion, transformative learning plays a central role in the articulation of the pedagogy of drama in education. This paper was an attempt to examine synergistic ideas and goals the two share, both in theory and in practice, as shown in the description of the experiential session that follows.

Summary of a Drama in Education Session (90 minutes)

Aims

Content
- To raise awareness of the reasons and the ways pesticides are used or/and misused in farming;
- To consider the consequences of the existence of pesticides in food on humans;
- To explore actions that can be taken to decrease the extent of the use of pesticides from a consumer's perspective.

Form
- To develop a narrative that would allow the participants to respond to the issue of pesticides from different perspectives: the farmer, the consumer, the scientist;
- To encourage the group to make ethical/value judgments on the issue of pesticides, both in and out of role

Activities

Teacher-in-role (10 minutes). The teacher in role as a farmer is talking on the phone with an agriculturist about the use of pesticides on his farm. The participants are invited to watch and comment on the farmer's attitude on the issue; his illegal practices and disregard of the long-term consequences of its use on him, his field, the environment and other people.

Connections to TL theory: The participants are invited to reflect critically "on the source, nature and consequences" (Mezirow, 2009, p. 94) of the farmer's assumptions on the issue of pesticides, after watching him from a distanced - and thus protected – position out of role, entering at the same time the imaginative world of the unfolding drama. In this sense, they also become spectators of a living image (the teacher's short performance), which "[…] expresses emotions and feelings that arise in the learning process" (Mezirow, 2009, p. 101).

Work in small groups (10 minutes). Divided into two groups, the participants are asked to read three paragraphs, taken from the European Union's legislation on pesticides, indicate the points where the farmer uses illegal practices and decide on their arguments defending, on one hand, the farmer and his financial concerns, and, on the other, the agriculturist and his environmental concerns.

Collective character (10 minutes). The participants – divided into the same groups, seated one opposite the other in parallel lines – are asked to conduct a dialogue between the farmer (group A) and the agriculturist (group B), where the latter is trying to convince the former to change his illegal practices on farming.

Connections to TL theory: Enhancing the process of transformative learning, the activity aims to encourage the participants to arrive "[…] at more justified beliefs by participating freely and fully in an informed continuing discourse" (Mezirow, 2009, p. 94), inviting them at the same time to occupy both sides of the dialogue', enter "[…] into the perspective of another' and try 'to see the world through his eyes" (Mezirow, 2009, p. 96).

Video – (5 minutes). The participants are invited to watch and comment on a three minutes video retrieved from the website http://www.tvxs.gr/v828, regarding the use of pesticides and its consequences on children's health, in role as the farmer, who is watching this documentary film in his living-room.

Silent improvisation (15 minutes). The farmer's eight-year old grandson is seriously ill from leukaemia. The farmer finds the diagnosis on the kitchen table and reads it. The participants are invited to improvise his silent reaction. The group then discusses thoughts and feelings invoked by their own and the others' improvisations, concerning both the farmer and themselves in the 'self-spectator' mode of drama. They also discuss his probable future actions.

Connections to TL theory: After the shocking evidence and the true stories of the video, the participants are invited to enter the farmer's 'disorientating dilemma' (Mezirow, 1981, p. 7) in a moment of devastation, though silent and perhaps due to this, even deeper felt. The hero of the drama is now facing the consequences of his actions (having his grandson playing around the field while spraying with pesticides and leaving his sprayed clothes to be touched by the child). This way the participants are involved in the stage of the process of transformative learning where "[…] we make a decision and live what we have come to believe until we encounter new evidence, argument or a perspective that renders this orientation problematic and requires reassessment" (Mezirow, 2009, p. 94).

Conscience-alley (10 minutes). The group forms two homocentric circles. The inner circle represents the farmer and the outer one his thoughts. Those in the inner circle remain with eyes closed until the members of the outside circle, first separately (loud and clear) and then altogether (whispering), articulate the farmer's thoughts. The members of the outside circle move around the inner one, speaking altogether. Then they exchange places and the procedure is repeated once more.

Connections to TL theory: This activity comprises more than one stages of the process of transformative learning as stated by Mezirow (1981): self-examination (with feelings of fear, anger, guilt or shame), recognition that one's discontent, exploration of options for new roles, relationships and action and the plan of a course of action, for the farmer as well as the participants in role as a farmer. It also creates an intense atmosphere for the participants, especially for those forming the inner circle, aiming through the symbolic use of the hero's conscience to enhance the 'dialogue between the conscious and unconscious' and thus, help "[…] learners gain insight into aspects of themselves that are outside conscious awareness but influence their sense of self as well as their interpretations and actions" (Mezirow, 2009, p. 101).

Meeting (10 minutes).The farmer's son decided to take some action and joins a non-profit consumers' organisation. The participants in role – also members of the organisation – are asked to read a paragraph from the European Union's legislation regarding pesticides and consumers' rights and suggest ways to sensitise the public about their consequences.

Connections to TL theory: So far, learners were participating in drama from the 'oblique angle' of the farmer and not the one of the consumer, which is the most usual position from which a learner would come to deal with the issue of pesticides. This strategy is highly recommended in drama, especially for newcomers and for emotionally charged drama situations, like the above, as it minimizes the possibility of learners' resistance. The 'meeting' activity corresponds to the following stages of the process of transformative learning as stated by Mezirow (1981): acquiring knowledge and skills in order to implement plans, experimenting with new roles, building competence and self-confidence in new roles and relationships, reintegration into one's life on the basis of conditions dictated by one's new way of thinking and seeing, The adopted perspective is now the consumer's one, who is at the same time the sick boy's father and has somehow gone through a process of transformation similar to his father (i.e., the boy's grandfather), facing his own responsibilities on the issue and who is now 'taking action on a transformed perspective'

(Mezirow, 2009, p. 94). All the above is taking place along with the participants being in role as active citizens, reflecting a basic tenet of TL theory, the one who sees "[…] the citizen's own moral self-formation as a condition of public life." (Mezirow, 2009, p. 96).

Discussion (15 minutes). The participants are asked to comment on the above drama process and discuss their personal experiences regarding the issue.

Connections to TL theory: More specifically they are invited to "[…] express their feelings, perceptions, and personal reactions" in an attempt to "[…] discover how society has helped make them who they are as citizens" (Tight, 2002, p. 53). By doing so, the educator facilitates a process of inner reflection and making meaning from experiences, a form of critical-dialectical discourse, which requires the capacity for critical self-reflection and reflective judgment (Mezirow, 2003)

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The Role of Emotions in Transformative Learning:
Challenges and Boundaries for Adult Educators

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Abstract: The workshop aims to explore issues concerning the boundaries between emotional – advancing oriented adult education and psychotherapy, the risks and 'rewards' of dealing with the inner world of the participants, and also the education and qualities needed in order for the adult educators to be able to undertake this task.

Theoretical Perspective

Transformative learning theory was presented by Mezirow at the beginning of the '80s. He has defined his theory as a rational process which – through critical (self) reflection – transforms our worldview formed by our orienting assumptions and expectations (Mezirow & Associates, 1990; Mezirow, 1991).

The emancipatory potential of Mezirow's theory has been widely recognized, although he has been criticized for being too reason-oriented and for neglecting the affective and intuitive dimensions of learning (e.g., Cranton, 2006; Illeris, 2004). Moreover, several empirical researchers have concluded that the incorporation of emotional processes into the theory and practice of transformative learning could increase its potential (e.g., Taylor's reviews of research in 1998 and 2007). Mezirow (2009) also stated that the criticism to his theory regarding the role of emotions is justified.

On the other hand, within the last twenty-five years several alternative approaches to Mezirow's conceptual framework have been developed (developmental approach, connected knowing, psycho-analytic view), which state that the expression and examination of emotion can transform. Among those approaches, the psychoanalytic view has wide dissemination. This approach, framed by Boyd & Myers (1988) and Boyd (1991), is grounded in Jung's depth psychology and argues that transformative learning involves dialogue between the unconscious and the ego consciousness. Particularly, the exploration of emotions that emerge from deep within becomes a way to gain access to our internal sources of knowing, thus causing us to reconsider how we structure meaning.

Consequently, a number of questions arise: What are the common dimensions and the differences between emotional learning processes and psychotherapy? How can we create functional ways, within the setting of adult education, for educators to be able to discover participants' emotional energies and simultaneously confront them in a non-threatening manner? What are the risks when exploring psychic dynamics? What specific awareness, skills, qualities and education are required so that adult educators can be involved in this process?

The literature review, through which we attempted to explore the role of the affective dimension of transformative learning, revealed that the correlation between the exploration of emotions that arise from the unconscious and the psychotherapeutic processes has not yet been clarified.

Mezirow considers that, even though the essential dimension of transformative learning involves critical assessment of assumptions within awareness the psychological dimension could be included in the framework of this theory (Dirkx, Mezirow & Cranton, 2006). Earlier he had stated (Mezirow, 1991) that the work of psychiatrist Roger Gould, who

attempted to adapt several approaches of psychotherapy to an educational format, added a psychological dimension to his theorizing. He also included "psychological self-concept, personality traits of types, repressed parental prohibitions that continue to dictate ways of feeling and acting in adulthood" in the habits of mind that could be transformed (Mezirow & Associates, 2000, p.17). However he claimed that it is essential to develop more insight into the process of transformative learning that takes place outside the awareness (Mezirow, 2009).

Nevertheless, we should highlight that Mezirow is particularly cautious in regard to the use of psychotherapeutic techniques in the framework of transformative learning, as well as regarding the necessary skills that adult educators who would like to work in psychological direction should have. He stated that the appropriate exploration of highly personal matters requires skills more familiar to therapists than to adult educators (Mezirow, 1990) and he underlined that adult educators are not qualified to treat psychological diseases, which require psychotherapeutic techniques (Mezirow, 1991). In the same book he also made a distinction between psychotherapy and counseling. He claimed that the former is a therapeutic relationship between patients and clients which is not included in the area of adult education. On the contrary, counseling in an educational setting is an accepted practice of adult educators, who may act as counselors or instructors to help essentially healthy learners deal with life transitions, such as returning to job market or the college, making new friends or trying out a new life-style. Moreover, he added that this kind of practice "[…] unquestionably requires psychological understanding and sensitivity" (ibid, p.205) and he suggested that "[…] graduate programs should prepare all adult educators to work with people who are encountering common problems in negotiating life transitions" (*ibid.*) He also suggested that adult educators need to be taught how to make distinctions between psychotherapy and counseling in educational setting.

The issue that the adult educators normally are not qualified to apply appropriately the methods connected to unconscious energies have been raised from other theorists of transformative learning as well. Kasl and Elias (2000) have noted that adult educators lack competences and comfort in fostering learning processes that are linked to depth psychology. Cranton (2006) stated that she still struggles with letting the moment be when there is anger, fear, conflict, or despair in the learning process. Kegan, when referring to the transfer of authority from the transformative educator to the learners, underlines that "[…] adult educators need help in discerning how rapidly or gradually this shift in authority should optimally take place for that student" (Kegan, 2000, p.66). In other words, he points out that adult educators need to have received special education for this purpose and they also have to be supervised by a specialist.

In addition, the extra-rational psychoanalytic discourse poses considerable challenges in reaching a mutual understanding and consensus. Cranton and Kacukaydin have showed, via literature review, that "[…] transformative learning literature lacks a discussion of the significance or relevance of Jungian theory" (Cranton & Kacukaydin, 2009, p.1), that "[…] writers and theorists have taken Jungian theory and its relevance for granted" thus "this absence of critique leaves a space to be suspicious about the extra-rational approach's assertions, premises and propositions" (*ibid*, p.3). Consequently, "[…] it is an obligation for those who propose the integration of Jungian psychic structures into transformative learning to create and use a functional language in a way that their knowledge claim would be comprehensive, true, right and sincere" (*ibid*, p.4).

Therefore, dealing within transformative learning settings with emotions that emerge from the unconscious is a rather delicate, difficult and ambiguous process that requires the educators to possess adequate prerequisites, skills and education. Nevertheless, a number of adult educators do not seem to be fully aware of this issue. Even though sometimes their

qualifications and professional titles have no psychological dimensions, they deal with the experiences of the soul, like dreams, fantasies, myths and images that arise from participants' interior landscape. It is obvious that this type of practice has risks for the learners, the learning environment and the educator him/herself. In order to prevent such phenomena in the educating settings it is important to give emphasis on the boundaries of the role of adult educator and the need for his/her own knowledge on psychological mechanisms.

Under this scope we would attempt to suggest three types of transformative learning educators' profiles:

a) *Knowledge-directed adult educator,* who has a great understanding of his/her scientific field and certain awareness of group dynamics but with no relevant training and skills in this field and in the wider area of in-depth psychology. It is important that this type of adult educator stay with the learning goal and avoid opening up any unconscious processes that might harm certain learners.

b**)** *Knowledge-affective adult educator* with all the above qualities but additionally with a certain degree of training and skills in the psychological direction. This educator can use certain tools that open-up affective communication in the group but needs to be critically aware of the boundaries of his/her role and avoid exploring personal issues and moreover the inner self of participants as well as making interpretations and assumptions about their behavior. This type of practice goes beyond their role and level of involvement in an educational setting and brings to the surface serious ethical issues and dilemmas.

c) *Affective-knowledge adult educator,* who places more emphasis on the psychological aspects of learning and has relevant training, work, and personal experience in exploring unconscious personal and group dynamics that interfere with the learning process. This type of adult educator could work more on group dynamics and unconscious processes but he/she should also avoid interfering with personal and psychological issues of the learners, with personal trauma etc., since the learning contract and the educational setting do not allow for this to happen. However, when approached individually by the concerned trainees he/she should be able to make appropriate referrals to relevant services.

Format of the Presentation

The experiential workshop aims to introduce participants to the investigation of boundaries between psychotherapeutic and affective communication techniques in an educational setting. It also aims to offer them an experience of how in the context of transformative learning we can actively engage participants in a dialogue where the rational and the affective come into play and influence each other in the learning process.

The workshop is designed on the basis of the blended skills of the two trainers-facilitators, a psychologist adult educator with extensive relevant training, and work experience, in group dynamics (Anna) and a sociologist adult educator who also received training in group dynamics (Alexis). The two trainers-facilitators agreed to act as knowledge-affective adult educators on the basis of the context, the number of participants, the goals of learning, the learning contract, the lack of follow-up and our personal training, experiences and qualities. Thus our role will be in developing affective communication in the group, however with the critical awareness of Mezirow's concerns that adult educators should not deal with psychological trauma. Emphasis will be placed on setting the boundaries of the educational setting. On the basis of the aforementioned considerations about group dynamics and professional ethics, we agreed to avoid the loop of interpreting participants' experiences and personal issues within the group setting. Emphasis is placed on the here-and-now and the whole group dynamics.

The workshop starts with facilitators introducing the participants to the theoretical discussion concerning the role of the rational and affective processes in transformative

learning. Facilitators (Corey, 1990) are important for the group process and therefore they need: a) to be emotionally and not just physically present in the whole process, b) to be self-confident and understand that adult learners, even by their own presence, learn, c) to have the courage to recognize their own mistakes, d) to be open to accept criticism from the learners, e) to have special interest for every participant and his/her personal course of learning, f) to have a strong identity, that is to understand their role according to personal values and principles and not according to the expectations of others, g) to have faith in the group process as a means of gaining knowledge, and h) to show creativity and innovation in utilizing learners' experiences.

At the second stage, the facilitators ask participants to identify a person in the group they would like to meet and form pairs. Facilitators can ask them to stand up and walk around the room until they find someone they would like to meet with. Facilitators may also ask participants to have some criteria in making their selection (e.g. select someone they never met before, someone of the opposite sex etc.). Participants should interview each other focusing on: a) their course of personal and educational life, and b) the reasons for participating at this workshop. Facilitators allocate 5-10 minutes for this process.

At the next (third) stage facilitators ask participants to form groups of six and introduce their pair in the new group. These small groups help in advancing self-awareness through mutual support and feedback, in creating a climate of trust and collaboration and in eliminating stress and resistance towards new ideas and insights (Tennant, 1997). Bion (2000[7]) also argues that these small groups help group members to form an identity and to set boundaries in their relationships with others, feel comfortable with each other, recognize each other's contributions in the learning process and develop personal skills for managing frustration. Pairs and groups of six are used therefore in order to develop affective communication in the group.

Kurt Lewin (1948, 1951) argues that the role and the style of the facilitator (democratic vs. authoritarian vs. laissez-faire) are very significant in forming the affective climate in the group (Lewin et. al., 1939; Lewin, 1948; Lewin & Lippitt, 1938, pp.71-83). Lewin & Lippitt (1938) suggest that a democratic style promotes authenticity and friendliness in the group. On the contrary when the facilitator's style is either authoritarian or laissez-faire then aggressiveness, anger, and frustration are the results (Reid, 1981, p.115). Therefore success towards learning goals requires that facilitators employ some important inter-personal skills that promote the development of a creative relationship with the adult learners (Douglas, 1991).

During the fourth stage, participants are exposed to a scene from a Bergman's film (*Scenes from a Marriage*) that deconstructs couple relationships. We will use this great artwork as a means of encouraging rich connection working with personal emotions and assumptions. As many important scholars like Dewey (1934/1980), Adorno (1986), Greene (2000) have stated, aesthetic experience is a basic means in unearthing integrated knowing, encompassing critically reflective, affective and imaginative dimensions of learning.

At the fifth stage, the facilitators ask two of the groups to discuss the role of the husband in the film and the other two groups to discuss the role of the wife. Following this, facilitators ask groups to exchange roles. In this process we can argue that facilitators aim to explore *transference*. Transference is a psychoanalytic notion. Usually learners are not fully aware of the reasons for which they react in a certain way towards a person, an experience or an external event (e.g. role of men, women, couple relationships etc.) The interpretations they give are usually rational (e.g. he/she is rude, he/she listens to me etc.) but in fact their feelings have their roots and connections with significant people or experiences of the past. Therefore it is expected that interpretations of the role of wife and husband will bring to the surface through the mechanism of transference emotions, assumptions, and values relevant to

the past of every participant. The groups will assist in filtering these and suggesting new ways of thinking about old assumptions. The groups will also encourage participants to explore and exchange thoughts and feelings regarding their own experiences and perspectives of couple relationships (exchange of alternative views on assumptions – empathy – understanding the role of the other). During this stage the participants work as *search groups in two levels:* the *rational* - to reach a goal and the *affective* - to understand how to reach the goal better and the relevant difficulties related to group dynamics. Search groups together with entry/exit groups, consulting quarters, institutional processes thinking and periodic review were founded by Harold Bridger, Psychoanalyst and Organizational Consultant (1909-2005) and father of the "transitional approach to the management of change". Search groups are based on Harold Bridger's (Amado & Ambrose, 2001) notion that all groups have a task and within the context of the task we can understand conscious and unconscious processes operating between and within the group. Harold Bridger (1990) stated that in the process of transformation people experience instability that derives from within oneself and from the external environment. Search groups help to explore the unconscious feeling by focusing at the same time on a given task. The climate of respect and safety within the group boundaries allows participants to express freely their thoughts and emotions and in this way helps them to manage uncomfortable feelings that may derive during group processes by unconscious recollections of early childhood life and relationships especially within the family.

The sixth stage is to ask participants from each group of six to form groups of three persons (Harold Bridger Consultation groups) in order to discuss in a small and trusting environment a personal experience relevant to gender relationships. One of the group members, volunteers to narrate his/her personal issue, another member acts as a 'listening ear' and the third one as 'observer' of what has been said but, moreover, the feelings that are in foreplay. The aim of this stage is to give participants a chance to explore their feelings as well as the related experiences, memories and ideas. Another aim is to allow participants understand the difficulty of exploring personal experiences.

Finally, at the seventh stage, the facilitators ask groups to get back to the large group and discuss issues raised in the group settings, emotions experienced, processes, as well as how decisions were made at the group level. Then the facilitators, drawing from the aforementioned experience and participants' contributions, discuss openly with the group issues concerning the emotional affect and the unconscious processes in transformative learning, the boundaries between emotional – advancing oriented adult education and psychotherapy, the risks and 'rewards' of dealing with the inner world of the participants, and also the education and qualities needed in order for the facilitators / adult educators to be able to undertake this task.

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How an Action Learning Group Experience
Can Contribute to Transformative Learning

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Abstract: This innovative, experiential session seeks to present the relationship between constructs of transformative learning and action learning. Kueht (2009) suggests that action learning is a catalyst for and contributes to transformative learning outcomes. This session explores the experience of participants in the context of an action learning group.

Action Learning as an Approach to Transformative Learning

Action learning could be an effective approach to fostering transformative learning because there are similarities between the skills required of each. Action learning is expected to improve skills such as questioning, listening, and giving feedback (Inglis, 1994; Marquardt, 2004; McGill & Beaty, 1995; Revans, 1998). Action learning is reflective process. Reflection is defined as "the ability to step back and ponder one's own experience, to abstract from it some meaning or knowledge relevant to their experiences" (Hutchings & Wutzdorff, 1988, p. 15). In action learning, participants are expected to learn how to support, collaborate with, and care about others by working with group members (Marquardt, 2004; Mumford, 1997; Revans, 1982). This may create a supportive environment in which participants can learn from each other. In turn, action learning is expected to improve participants' interpersonal skills such as building trust with others and building relationships (Inglis, 1994; McGill & Beaty, 1995). Action learning is based on the premise that no real learning takes place unless and until action is taken (Mumford, 1995).

This session explores the experience of participants in the context of an action learning group. The focus is understanding not only the cognitive process of making the transformation, but also the other aspects of the learning experience.

Definitions of Key Terms

Action learning: Action learning is "both a process and a powerful program that involves a small group of individuals solving real problems while at the same time focusing on what they are learning and how their learning can benefit each group member and the organization as a whole" (Marquardt, 1999, p. 4). In this session, Marquardt's (2004) framework of key components of action learning will be used:

- Problem: A problem, project, challenge, issue, or task of high importance to an individual, team and/or organization.
- Action learning sets: The group composed of four to eight individuals who handle an individual or organizational problem that has no easily identifiable solution.
- Reflective inquiry process: A process that emphasizes insightful questioning and reflection above statements and opinions. Because great questions lead to great solutions, the questioning process is emphasized.
- Taking action on the problem: The action learning group must be able to take action on the problem it is dealing with. The group members need to be given the power to act or feel sure that what they recommend will be implemented.
- Commitment to learning: Action learning places equal emphasis on the learning and development of individuals and the team, and on the solving of problems.
- Action learning coach: An individual who helps the group members to reflect both on what they are learning and how they are solving problems.

Elements in Action Learning that Contribute to Transformative Experiences

There are several elements of action learning that contribute to participants' transformative experiences. Findings from Kueht (2009) suggest that participant, group, and coach contributions to the learning are essential for transformative learning to occur. These findings, based on a study of 16 self-selected baby boomers participants in action learning groups, are described below.

Contextual Conditions Influenced the Outcomes

Contextual conditions influenced the outcomes of the action learning group, and this confirmed the researcher's selection of an appropriate, comfortable setting that would be conducive to personal sharing and group interaction. The importance of context and the role it plays is well documented in the literature. Context is integral to key adult learning theories that have been incorporated into action learning (Marquardt, 2004; Waddill & Marquardt, 2003). Action learning has been aligned with the social learning theorists' assertion that a social setting that encourages social interaction with and observation of others is central to fostering learning (Bandura, 1977; Phares, 1980). Action learning provides a social setting, supporting Revans' (1982) belief that learning is social.

In 2007, Taylor examined Mezirow's (2000) interpretation of transformative learning, which re-affirmed that context has both personal and sociocultural implications. Taylor recognized a shift in focus toward making sense of the contextual factors that shape the transformative experience and how it can be fostered in practice.

Trust and Camaraderie Are Essential for Building Relationships in an Action Learning Group

One of the most significant findings was the participants' view of the importance of camaraderie and trust, which were central to their experience in the action learning group. Participants offered few negative comments about the group experience. The value of encouragement and support was critical. Participants shared their feelings, and expressed that the genuine support from fellow participants was welcome and rare. The action learning group served as a forum to discuss their situation and as an impetus to action.

This finding concurs with the action learning literature that has consistently suggested that the learning process is social, for instance, managers learn best with and from one another (Mumford, 1995; Revans, 1981); that action learning occurs around a group or set of four to eight individuals (Marquardt, 2004); and that members of a group, referred to as comrades-in-adversity (Revans, 1982) and fellows-in-opportunity (Mumford, 1995), benefit from the greatest diversity possible in experiences, functions, and personalities (O'Neil & Dilworth, 1999; Marquardt, 1999).

In transformative learning, Mezirow (1991) indirectly refers to relationships in the context of his rational discourse and consensual validation. Taylor (2007) also discussed the significant relational nature of transformative learning.

Commitment to Solving a Priority Problem and a Sense of Urgency Are Important

There were some salient characteristics of participants who appeared to reach or advance toward a solution. Those who were able to clearly articulate their problem or challenge, reframe their situations either objectively or subjectively (Mezirow, 1998) after some questioning from fellow group members, and commit to weekly action steps were the most satisfied participants with the action learning group experience. These participants also appeared to have a sense of urgency about realizing a solution. This was noted in the participants' weekly self-reports of actions taken and their reported satisfaction with their

progress and accomplishment. For some participants, feeling a sense of accountability each week to the group created a sense of urgency and moved them to take some action.

These findings mirror Revans' (1997) proposition that individuals learn best while trying to resolve an unfamiliar, intractable problem with co-learners; McGill and Beaty's view (1995) that in action learning, individuals learn with and from each other by working on real problems and reflecting on experiences; and Yorks, O'Neil, and Marsick's (1999) argument that the foundation of action learning is "working in small groups in order to take action on meaningful problems while seeking to learn from having taken this action" (p. 3).

The findings also reflect the principles and elements of action learning proposed by Marquardt (2004). In action learning, participants solve a real business problem, project, or challenge (Marquardt, 1999; Pedler, 1997; Weinstein, 1999), and learn best when taking some action (Marquardt, 1999, 2004) and working on a project of personal significance (Marsick, 2002; Mumford, 1995).

In the transformative learning literature, however, there has been scant evidence of a requirement to identify and solve a specific problem. For the most part, the theorists share the belief that transformative learning involves identifying, challenging, and altering preexisting assumptions, i.e., critical reflection (Argyris & Schön, 1978; Brookfield, 1990; Kegan, 1994; Mezirow, 1991). Transformations take time to evolve and are an ongoing process (Brookfield, 1986; Daloz, 1986; Kegan, 1994; Mezirow, 1991).

Asking Questions and Engaging in Discourse Helps Develop a Disposition for Learning

For participants, asking questions was challenging, unnatural, and uncomfortable. Some of the participants reported that they became more aware of their own resistance and the impulse to give advice, and they expressed in the groups how awkward or unnatural it was for them to pause, think, and construct thoughtful questions.

Most participants improved their skill in the art of asking thoughtful questions. Nearly all participants commented on how questions triggered thinking, reflection, and, in some cases, action. This suggests that making the act of asking a right question a conscious process prompted learning.

In the action learning groups, participants also learned about the importance of discourse to building relationships and learning. The participants spoke of being open to discussing their challenges, listening to one another, and being involved in the process. The participants reported that encountering an alternative point of view or a different perspective contributed to a change for themselves or others.

These findings agree with Marquardt (2004) who suggested that the action learning cycle is the same cycle proposed by Kolb (1984), which emphasized the balance between dialectically opposed dimensions, e.g., the balance between concrete experience and reflective observation. Action learning enables a balance to occur between action and reflection (Dotlich & Noel, 1998).

The findings also agree with Mezirow (1991) who envisioned rational discourse and critical reflection as the two key methods to achieve transformative learning. Rational discourse is an informed and objective assessment of the reasons, evidence, and arguments that lead to a tentative, consensual best judgment. Consensual validation is ongoing and subject to review by a broader audience. Mezirow (1995) saw full, free participation in rational discourse and critical reflection as a basic human right and as the main goal of adult education experience, one realized by the baby boomers in this study.

Asking Insightful Questions and Reflection Are Critical for Understanding and Problem Solving

In each action learning group some participants were skillful in asking insightful questions and were respected, influential, and acknowledged by others. During meetings and in follow-up interviews, participants remembered the individual who asked them the right question.

Insightful questions appeared to trigger introspection and changes in perspectives. Insightful questions and reflection are complementary skills. Reflection has been defined as "[…] the ability to step back and ponder one's own experience, to abstract from it some meaning or knowledge relevant to their experiences" (Hutchings & Wutzdorff, 1988, p. 15).

The importance of questions is congruent with action learning, which emphasizes Q, i.e., questioning insight (Marsick, 1990; Mumford, 1997; Pedler, 1997; Peters & Smith, 1998; Raelin, 1999; Revans, 1997; Weinstein, 1997), rather than giving the right answers (Marquardt, 2004; Revans, 1998).

Most theorists believe that transformative learning involves identifying, challenging, and altering preexisting assumptions, i.e., critical reflection (Argyris & Schön, 1978; Brookfield, 1990; Kegan, 1994; Mezirow, 1991).

The Ability to Take Action Is Critical to Developing Confidence, Empowerment, and Learning

Participants reported taking action on a weekly basis. For some, this involved a noticeable change in demeanor and participation in the group. Participants appeared eager to listen to other participants' progress. Mutual, weekly reporting was a positive reinforcement or incentive for others. For some, the report was a reminder to increase the pace and commit to action, based on a sense of accountability to themselves and one another.

Commitment to action makes a difference in the outcome and fosters transformative learning. Action learning is based on the premise that no real learning takes place until action is taken (Mumford, 1995), because one is unsure the action will be effective until it is implemented (Pedler, 1997). Action enhances learning by providing a basis for reflection. Comparing results of action against the assumptions or expectations of the action encourages reflection on assumptions (Revans, 1982). Action learning helps participants understand a concept intellectually, apply new skills, gain experience, and then undergo an inner development that leads to personal development (Marquardt, 1999, 2004; McGill & Beaty, 1995; Weinstein, 1999).

Changes in Thinking, Transitions, and Transformational Experiences Are Different for Each Person

Transformative changes for each participant were variable in content and scope. Mezirow (1995) stressed the importance of critical self-reflection in perspective transformation. Some of the participants experienced meaning making (Mezirow, 1996, p.162) and others reported perspective transformation (Mezirow, 1991, p.167).

Mezirow (1995) identified two types of transformative learning: 1) learning that results in new or transformed meaning schemes, or points of view; and 2) learning that results in transformed meaning perspectives, or habits of mind. Points of view and habits of mind are what Mezirow (1997) refers to as frames of reference. In this study, both types of learning were experienced by the participants.

Cranton (1994) is the only theorist who discusses how transformative learning varies among different individuals. Cranton admits that there are limitations to her research data, and suggests that transformation may be experienced differently among individuals of different personality types.

Change Is Continuous and Can Be Cumulative, Episodic, or Epochal

Participants described change in a variety of ways. Each had experienced at least one or more disorienting dilemmas, as specified by Mezirow (1978). These dilemmas included job changes, deaths, separations and divorce, illness, health crises, children leaving the home, business and financial challenges, and care for aging parents. In the action learning groups, these situations became the participants' presenting problems or challenges. How a participant viewed and interpreted his or her situation involved a complex interaction of conditions or frames of reference, as defined by Mezirow (1991). For some participants, the experience could be characterized as an epochal-type transformation while others might interpret it differently through reintegration. Some participants acknowledged what they called a "Wow" type of transformative experience. Some participants described what might be called cumulative transformations (Mezirow, 1991).

Lamm (2000) stated that cumulative transformations may occur when all participants experience a similar learning process (new awareness, verification, and practice) which seemed indicative of a gradual sequence of related changes in points of view. Lamm's description fits the participants' description of their group experience.

Finally, there were other changes that could be best defined as episodic, i.e., participants viewed their changes as separate, loosely connected episodes, limited in duration or significance.

The Action Learning Coach Is Important for the Successful Facilitation of Group Process

One of the six components proposed by Marquardt (2004) was the learning coach. A learning coach helps the group develop good process skills (Marsick & O'Neil, 1999; McGill & Beaty, 1995; Pedler, 1997) through questioning and reflection (Marquardt, 2004; Marsick, 2002; O'Neil, 2001). During the action learning group sessions, the participants commented on the value of a facilitator-coach teaching the process and guiding them to stay focused on asking right questions.

In action learning groups, participants have many opportunities to give and receive feedback on their behaviors, ideas, and presentations. Feedback is provided by learning coaches, set members, and sponsors. In response, participants are likely to increase or decrease the frequency of behaviors and ideas (Marquardt, 2004; Waddill & Marquardt, 2003). Although participants stated the coach was helpful, there was some resistance to the learning coach's direction, mandate to ask questions, and interventions to redirect the group process.

There seems to be consensus that educators need to help create democratic conditions and a supportive environment in which transformative learning can occur (Apps, 1996; Argyris & Schön, 1992; Brookfield, 1991; Cranton, 1994; Daloz, 1986; Kegan, 1994; Mezirow, 1991), while stressing the importance of teaching the explicit skill of asking the right question, rather than giving the right answers (Marquardt, 2004; Revans, 1998).

In closing, the findings of the researcher's work and ongoing work with action learning groups provide individuals and organizations with critical information about the potential of action learning programs for fostering transformative learning, and the impact of such programs on developing self-understanding, reflective action, inclusiveness, confidence, and the type of behavior change necessary for success in the 21st century.

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A Collaborative Inquiry of Diverse Women Doctoral Candidates: Exploring Intersectionality, Cross-Cultural Consciousness and Holistic Learning-Within-Relationship

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Abstract: In a collaborative inquiry incorporating Heron's ways of knowing and spirituality, six diverse women doctoral candidates examined intersections of their identities in order to *learn-within-relationship*, developing individual and group cross-cultural consciousnesses. The journey from "me" to "we" culminated in a spiral of personal and mutual transformative learning and growth.

Introduction

As six diverse women doctoral candidates living and working in an increasingly global and intercultural society, we came together to explore unexamined assumptions of our own and each other's identities, and develop our individual and group cross-cultural consciousnesses. The purposes of the study were: 1) to demonstrate how collaborative inquiry (CI) could be used as a process to build deeper cross-cultural understanding and create a group "habit of being"; and 2) to illustrate how holistic transformative learning could be fostered by integrating Heron's (1992) four interdependent ways of knowing and spirituality within a cross-cultural context. Initially, our research questions were:

- How does the way we make meaning of our multiple identities, and the intersections of these identities, influence development of our cross-cultural consciousness?
- How is this expressed as women's ways of knowing?
- In what ways do the use of multiple ways of knowing and attentiveness to our spirituality enhance our whole-person understanding of ourselves and of others?

For this paper, we frame our analysis around the quality and character of the transformative learning process using the lens of the last question. In the context of the *paradox of diversity*, we found *learning-within-relationship* with diverse women has the potential for holistic change within individuals and groups. The results indicate that the movement is spiral and more complex than a linear shift from one way of thinking to another. As such, we emphasize the development of deeper whole-person understanding of self and others through exploration of intersecting identities incorporating Heron's (1992) ways of knowing and spirituality in a collaborative inquiry, and the implications for further research and practice as adult educators in our contribution to the field.

Theoretical Framework

While there is an emancipatory emphasis in transformative learning, and critical theory raises awareness of alternative narratives, mainstream scholarship still remains predominantly White, Western and male (Jennings & Smith, 2002; Sheared & Sissel, 2001). Our experiences in a doctoral program grounded in these theories prompted us to contribute our own voices as minority scholars to the broader dialogue around transformative learning theories. Our purpose here is to utilize collaborative inquiry, a learning and research tool with radical participatory principles, to explore how we as women make meaning of the intersections of our multiple identities, and how this influences our cross-cultural

consciousnesses, an awakening to a complex, holistic, higher order of thinking that compels us to action. We use the following definition of transformational learning:

> *Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body-awarenesses, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy* (O'Sullivan, Morrell, & O'Connor, 2002, p. 11).

Building on the work of Heron (1992) and Yorks & Kasl (2002), we explore *learning-within-relationship* by applying Heron's four interdependent ways of knowing (experiential, presentational, propositional and practical) to our process in order to be more likely to bridge the gap between felt encounter and whole person understanding in a paradoxically diverse setting. In addition, integrating spirituality in contextual, culturally relevant settings allows for exploration on various levels including the symbolic, relational, affective and cognitive (Merriam & Ntseane, 2008; Chin, 2010; Tisdell, 2003). "Spirituality" is understood as having "[…] to do with a personal belief and experience of a higher power or higher purpose […] to explore its potency for affective learning and change" (Chin, 2010, p. 28).

Collaborative inquiry is defined as a "[…] systematic process of action and reflection among co-inquirers who are tackling a common question of burning interest" (Ospina, El Hadidy & Hofmann-Pinilla, 2008, p. 131; Reason & Heron, 1995; Yorks & Kasl, 2002). The main purpose is for "[…] members of the inquiry group to change themselves. In response to a sense of personal disquiet or disorienting dilemma, an individual invites others with similar interests to join an inquiry. Together, inquirers formulate a compelling question that they can answer by examining "data" from their personal experience. Their goal is to develop their own capacities, either personal or professional" (Yorks & Kasl, 2002, p. 5). Fundamental to the process is "[…] creating social space for generative learning" (Yorks, 2005, p. 1220). A holding environment must be created that is safe yet sufficiently challenging for critical reflection, dialogue, and other ways of knowing to occur.

The dearth of scholarly studies on diverse women and women's ways of knowing begs the need for additional voices to join the growing chorus of alternative narratives and stories describing the human experience (Belenky et. al, 1997; Sheared & Sissel, 2001). Garnered through story telling, drama, poetry, music, dialogue and visual arts, invaluable knowledge not accessed elsewhere is our contribution to the field's deepening and broadening of transformative learning theories (Davis-Manigaulte, Yorks & Kasl, 2006; Lightfoot & Davis, 1997). As our findings indicate, a diverse group of women from different cultures, races, ethnicities, professional contexts, marital statuses, and geographical locations, can learn to negotiate the *paradox of diversity* and communicate across complex cultural differences through holistic collaborative inquiry.

Methodology

Our group conducted a collaborative inquiry from October 2010 through March 2011, including eight action-reflection cycles (six in person and two via Skype). The sessions were recorded using digital recorders and Garageband[TM] software. Each participant kept an on-going journal, and posted excerpts (1-2 pages) on a Google site for analysis. The data examined here is taken from the journal entries, eight per participant and 48 in all. Inductive and literature-based coding was done individually. After group reflection, discussion and

collaboration, the resulting analysis and paper is a product of our mutual understanding of the knowledge generated from the CI process.

Discussion

Transformative Learning and Collaborative Inquiry

"Transformative learning" is a change in perspective and meaning making is not simply an individual, rational and cognitive process (O'Sullivan, Morrell and O'Connor, 2002). It is ecological and holistic, deeply connected to a person's understanding of self in relation to humanity, the natural world, and the unconscious and spiritual realms. Socio-cultural dimensions, power constructs and the *intersectionality* of race, class and gender must be considered, as well as body-awarenesses and alternative ways of living, integral to a vision of social justice, peace and personal joy.

In light of this holistic notion of change, the data revealed a process that was spiral and complex. As individuals moved through cycles of action and reflection, engagement and relaxation, the experience of relational knowing evolved into an organic rhythm of increasing depth and unveiling, like the "unpeeling of onion layers" and group metaphor of a volcano. With each encounter and departure, there was a sense that the process in place was a safe but persistent container for surprise, play, unexpected interaction, and deeper authenticity. Because of alternative ways of expression and creativity, participants were able to share aspects of themselves, their identities, their relationships with others, the natural world, and spirituality, in a manner that led to greater openness and authenticity.

Integrating Heron's Ways of Knowing: A Holistic Learning Journey

Heron (1992) posits that in order to develop holistic learning, it is necessary to become adept at a process called "critical subjectivity" marked by an awareness of and interplay of the four ways of knowing: experiential, presentational, propositional and practical. The data indicates that the ways of knowing engaged in by participants led to differing experiences and emergent themes.

In sessions emphasizing propositional ways of knowing, the theme of connection to family or a larger community emerged. In experiential sessions (with some overlap with presentational knowing), a focus on the need and importance of time and space surfaced. These sessions pointed to the importance of context – how the atmosphere and designation of time impact how one learns, experiences, and comes to know reality. Particularly noticeable, conducting an activity in the warmth and hospitality of a co-inquirers' homes created the necessary holding environment for empathic listening. In the end, the co-inquirers felt a deeper sense of knowing the other. One woman wrote "I began to sense that our very different pasts had more in common than we realized." Others reflected: "I listened to each woman share their metaphors, peeling away layers of assumptions I may have had about each person" and "sitting with each other in sisterhood physically […] made the dialogue more rich and sacred for me."

Another significant activity was paying homage to the sunrise through yoga and silence. It instilled calm and reverence in the co-inquirers, which inspired one woman to break into a hymn, another to share a poem, yet another to testify her faith in God, and one other to recall her grandmother's loving prayer every morning for every grandchild at the first light of day. That morning, over breakfast, the women shared deeply for three hours a sense of cultures lost and cultures gained as they journeyed to other worlds, as well as their convictions and desire to make a better world.

Predominantly presentational sessions surfaced openness to creativity, to different ways of knowing, and to expressions of joy that ultimately lead to authenticity and most

evidently powerful, impactful experiences. While all of the ways of knowing were incorporated into various sessions, Yorks and Kasl's (2002) assertion that presentational knowing is pivotal in creating congruence in the four interdependent ways of knowing was corroborated by the evidence.

For example, reflecting on two poems based on women's experiences rekindled memories of significant familial figures, particularly powerful female matriarchs who shaped the women's integrity and ways of being, as well as the socialization of girls and women in diverse cultures. Sharing meaningful artifacts was instrumental in prompting cherished personal stories imbued with common themes of sacrifice, hard work, courage, strength, inner beauty and dignity.

Strikingly, non-discursive modes of activity such as using art materials invoked potent sensations of imaginal play. All the women noted surprise at the emotions, feelings and memories that surfaced when engaged in the simple art activity of a tactile nature. The use of colored markers, fluid paints and bare hands to fold origami papers brought out feelings of familiar, forgotten childish pleasures, instinctive delight for learning that were put aside in our busy adult lives. One woman penned, "[…] how meaningful quality time like this is […] just being together and letting our minds wander while we engage in creating something from our hearts" while another reminisced "[…] a place in childhood where it was ok for learning to be fun […]where not knowing how to do something was acceptable."

At the end of the process, every member of the group expressed pride and gratitude at the depth of their personal change as well as learning and insights into other persons' realities. "Stepping out of [their] comfort zone," seeing "each other in different contexts" helped them to "find much comfort and assurance" in each other and led to "some surprising and powerful experiences." Personal metaphors shared in latter sessions led to common themes and the creation of a group metaphor that was both unified and diverse. The group metaphor of a volcano encapsulated the journey from 'me' to 'we.'

Weaving in Spirituality: Understanding Self, Other, the World and Beyond

A major theme that emerged from the data is a growing, more profound appreciation of the relationship of self, other, the natural world, and the unconscious and spiritual realms. Participants underwent a process that encouraged them to examine their own perceptions and biases of their cultures, their womanhood, their families and communities, and their work as adult educators. Through engagement in a number of different activities, their awareness of commonality and difference was accentuated. Further, the data indicates spirituality was critical in mediating multiple and intersecting roles and identities.

Self and spirituality. In defining who they were, a great majority viewed spirituality as integral to their identity. During the sunrise awakening activity (session 3), one woman shared a poem that described the beauty of sunrise and "[…] how the beginning of a new day is an opportunity from our Creator to start fresh and new spiritually." Another expressed how spirituality shaped her through poetry:
> *"Yes. I am a woman phenomenally.*
> *That's me.*
> *I claim this truth, because God made me and created me*
> *in His image to be made perfect in His time, to be molded*
> *into a beautiful woman, His child, who is loved*
> *extravagantly beyond my imagination."*

Using the water fountain as her metaphor, one woman described how it signified the confluence of things that made up who she was. "The very structure of the fountain signifies my core values, who I am – the very backbone of my being […] My fountain is a visual reminder that I am the master of my own sanctuary."

Connection with others. Spirituality also fostered a greater sense of connection with others. In session 6, the group engaged in a Jewish dance, the Havna Nagila. One woman wrote: "it is amazing for me to think about how people have done these dances for generations upon generations and explore why and how dance is such an important part of spirituality for many religions and cultures." Another woman recalled early childhood years when her grandmother woke up at the crack of dawn and honored the sun and mountains by saying a thanksgiving prayer, a ritual she passed on to her own children. "The idea of awakening with the positive energy that is emitted by the morning dawn, the idea of giving ourselves and others to something greater than ourselves has contributed to how I view and exist in the world with others."

Spirituality and experiential learning. The data also indicated that spirituality was associated with learning from experience. For example, one woman shared about the strong matriarchal influence of the women in her family who survived "going into the wild" and provided for the family with meager resources. She shared the story of her own humble beginnings and ended by saying: "Dignity in poverty. Courage to being present. Inner strength to forge forward. Acceptance for what we cannot change. Humility in being a member of the fallible human race. Inner peace from a clear conscience. These things were not told nor lectured to me. They were voiced in the way my grandmothers, and my parents' lives were lived."

Spirituality and authenticity. Integrating spirituality into the process promoted a greater sense of authenticity (Tisdell, 2003). One woman shared her experience as a Chinese-American: "Living in the interstitial space of being Chinese and American, where do I lean?...I should think God first, culture second – but some things are so integral to my identity, I cannot separate myself from them. I am a fish in water, unable to see. How do I embrace my faith in the incarnation it is manifest in my culture?"

 Also, in dialogue and reflection, it was evident spirituality enabled members of the group to question their own and other's assumptions and brought to light internalized feelings of oppression. One woman's reflection challenged others to bring their most authentic selves to the process. She wrote: "[…] it may be that it is actually more difficult for us to share ourselves and critically question each other without some kind of purpose or higher good that we are aiming to reach. This is difficult work and from my own reflections and having one-on-one discussions with group members it seems that it has been difficult to bring our whole selves to our discussions. I think it is important that we explore why."

Implications for Research and Practice

The findings from this study imply that for adult learners, transformative learning may be fostered through the incorporation of multiple ways of knowing and spirituality into the learning process. Using collaborative inquiry, the six co-inquirers demonstrated that a deeper holistic personal and group understanding – in regards to cultural awareness and identities formation – was a spiral process that increased with depth in subsequent engagements and interactions. The group 'habit of being' was a volcano of depth, height and breadth that was complex and organic.

Because a process was put in place that allowed for greater equity and democracy in participation, the data indicates the potential for continued personal and corporate growth and learning beyond the completed cycles. Through greater depth in relationship, the impact of the holistic learning spurred on by this process is likely to lead to greater and deeper awareness of self and other over time and continued reflection. The point is, as individuals each participant began as a reflective practitioner of adult education, but over time and space

the process forced engagement and encounter with unforeseen emotions and realizations about the relationship between one's past and present, and created the possibility for holistic change and shift in perspective.

The implications of this study are far reaching, particularly as the necessity to be able to connect across boundaries and cultures has become the norm of our age. Globalization and inter-connectivity characterize education, business and every aspect of our society. The capacity and ability to connect authentically and deeply over time and in space is something to be cultivated in adult education and beyond.

Conclusion

To conclude, the experiences described here indicate that holistic, transformative learning is made possible - creating a group "habit of being" from six diverse individuals - by integrating spirituality and Heron's four ways of knowing in collaborative inquiry. Heron (1992) asserts that people are fundamentally spiritual, and the spirituality inherent in the learning process offers some insights on holistic *learning-within-relationship* in a diverse setting. Furthermore, we found that spirituality is a powerful construct not dominated by one dogma or spiritual tradition, and learning occurred by sharing personal spiritual beliefs and being open to the practices of others.

This study confirms that, for diverse adult women educators, spirituality is linked to learning. Analysis of the data reveals this in three ways: 1) spirituality is an integral part of identities, 2) spirituality promotes authenticity, and 3) spirituality is woven into personal experiences.

Finally, collaborative inquiry is a powerful tool that can be utilized to foster transformative learning. However, context matters, and time and space must be considered in the design. CI can enable a group to be open to authentic sharing, to intentionally examine cultural biases, and to construct knowledge with attention to spirituality, through largely unconscious and symbolic processes made concrete in art forms such as music, art, image, symbol, and ritual manifested culturally.

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Response-Ability: Choosing A Joy-Full Life

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Abstract: Like the more salient disorienting dilemmas, ordinary moment-to-moment events are equally able to provide opportunities to transform our lives. This paper addresses these moments as potent sites for learning and discusses these transformations in the context of free will and how our consciousness lends itself to an expanded, joyful life.

"Yet releasement toward things and openness to the mystery never happen of themselves. They do not befall us accidentally. Both flourish only through persistent, courageous thinking" (Heidegger, 1966, p. 44).

A few hours ago, I opened up, lit the woodstove, and chased winter from this cabin's rough cut cedar walls, stone floor, its couch cushions and ceramic countertops. Now the structure cracks and moans. I imagine she is thanking me like I am thanking the heat of this spring sun for my release, my opening; this falling into relaxation. No more vigilance that freezing winter demands: little hurried-head-bent steps, hunched shoulders, short breaths and tea pots. Warmth. Now.

From this window
is the blue
on blue
of sky
on white water

<div align="center">***</div>

Intoxicated by the hotness of the cabin's south facing window, a fat black fly is bouncing, buzzing, and bumping the panes of window glass. I slowly squint toward to the window. Hmmmmm. I wish it would stop. It doesn't. I turn back to work but I can't work. I look again to the fly: locate it and watch its erratic bouncing. I crinkle my nose and softly snort. Then I grunt (not noticing the blue- on- blue mystery of sky). The fly sounds noisy and I begin to feel agitated. Its rhythm is different than mine and now, dissonance; interruption of serenity and slowness. It gets louder. Oh. Now there are two flies. The spring heat and this fire have hatched them. My jaw hurts. I am looking for a fly swatter.

<div align="center">***</div>

More flies hatching. An anger has crept in from some kept place. A disappointment that spring brings bugs and bugs bug me. Incredulous that I forgot about the damn bugs and that now there will be bugs to interrupt this warmth and quiet. Summer interrupted by swatting. I deserve to be here without interruption. I want this noise to end. Eradicate irritant. Ego screaming: you are bigger! Kill them! (Rolled up journal document). I am hunting the flies, hot with intention. My prized silence awaits. As I approach the window the spring light heats my face, the same heat that has intoxicated this fly.

<div align="center">***</div>

I argue here for nothing new or creative, nothing terribly complex or exceptionally intelligent. Rather, I invite rhythm similar to a hands-behind-the–back stroll through a woodland morning. Slowness. Noticing. Simplicity. Fresh, quiet, and ever emerging, leaning toward unknowns, imagination, possibility, and expansion.

Pain is Inevitable, Suffering is Optional

Cranton (2002) describes transformative learning theory as *elegantly simple* with the learning events being as traumatic as losing a job or as ordinary as an unexpected question. In all cases, an individual becomes aware of holding a limiting or distorted view, critically examines it and opens herself to alternatives. Consequently, she asserts that assumptions are changed and she has transformed some part of how she makes meaning out of the world.

Dumb fly as Teacher

Pain is inevitable: we will encounter significant, disorienting events in our lives that most times include pain, loss, and intense emotions. Pain *is* inevitable. Suffering is not and concerns itself with our interpretation of the pain we experience. Each person interprets their particular circumstances differently, for their own reasons (psychological capacity, desire, belief systems for example). Consequently, where one person responds to a disorienting dilemma in a way that delivers new frames of reference, and a world of joy emerges, another person in the same circumstances, will withdraw to the couch and become and perhaps remain, bitter and angry toward the world. Where one person expands, another constricts. This paper will address that moment of choice between constriction and expansion after a disorienting dilemma presents. In particular, I am interested in examining how little ordinary, everyday moments or upsets, like the fly on the window, can work as powerfully to transform the lens through which we see the world and can powerfully transform "our worldview, our sense of self, and our relationships" (Hart, 2003, p. 2).

Constriction is a reaction to an event that has a theme of blame, judgment, criticism, and revenge. Our reaction is outward into the world in an attempt to defend ourselves, assign blame, or attack another. Expansion is a response that has a theme of choice, awareness, and personal responsibility (response-ability). We respond to a moment that shakes us up by being present and aware of what is unfolding within us and not projecting the experience onto others or making them responsible for how we feel or what we do (Brown, 2010).

Constriction	Expansion
react	respond
closed	open
egoic	transegoic
asleep	awake
indignant	gracious
suffering	joy
stuck	emergent
breathless	breathing
dead	alive
unconscious	conscious
unaware	mindful
isolated	community
projecting	responsible

I propose that ordinary, seemingly small daily events in themselves generate opportunities for transformation and we need not wait for death, divorce, or a grim diagnosis, for transformational learning to shift our lives. I suggest here that every day moment-to-moment "ordinary" experiences like the person who cuts me off in traffic, the empty milk carton on a rushed workday morning, the friend who keeps me waiting, the telephone solicitor who calls during supper, or the bouncing fly on the hot spring windowpane, each in their benign or mundane way, provide rich opportunities for transformation. I would not call these incremental learning events that accumulate toward transformation but rather, I propose that, like bigger more salient disorienting dilemmas, each of these mini dilemmas provide the same opportunity to exercise our choice to *expand in response* or *constrict in reaction* to the presenting disorienting event.

Davis and Sumara (2006), in a discussion of the shape of complexity thinking, call these moments that look like a bigger version of themselves, *self-similar fractals* (p.44). In this case, a fractal is that small, daily moment when we choose whether to expand or constrict, like choosing to react angrily or respond peacefully to a little fly bouncing on a windowpane. This would be then considered "self similar" to a reaction of anger or grace to a more remarkable dilemma like losing a job, ending a relationship, or getting a terminal illness. These moment-to-moment ordinary events deliver repeated and ever-present potential for learning because the process of experiencing expansion on this fractal level is the same as on the grander, larger schematic pattern.

Before all else, and foundational to this transformational learning, is a belief that suffering is, indeed, optional. At its heart, this a question of free will which is attributed to the human ability to consciously control behavior. In order to be able to choose an expansive response, we must believe that we can freely choose how we are going to act (Ingram 2005, in Dobson and Iftody). Once we fundamentally believe that we have this choice, the next essential condition of transformation, inspired by this ordinary moment, is our ability to pause, acknowledge, and name the upset.

Appelbaum (1995) addresses that moment where we have a *turn of awareness*, that moment when we pass from ignorance to knowledge (constriction to expansion or unconscious to conscious). He states "the momentum of habit and preconception makes observation difficult. In fact, the element I speak of is precisely that which breaks an onrushing momentum and opens experience to another point of view. I call it "the stop" (p. ix). In this discussion, Applebaum's *stop* is the moment immediately after an event occurs, a moment "[…] intense enough to arouse consciousness from its slumber and to motivate the difficult journey to a higher understanding" (The stop: summary, n.d.). To stop, Appelbaum indicates, is to begin a movement toward consciousness.

Repeatedly, and particularly in such cases where we are being asked to notice small seemingly ordinary upsets in a day and consider them potent learning moments, the compass points us toward our level of consciousness. Practicing contemplation (meditation, mindfulness, yoga, exercise, creative endeavors) with the intention of becoming more awake, mindful, and aware, appears to be another essential foundation to a skill of choosing expansion over constriction in response to the minutia of our every day experience. "*Contemplative* practice allows us to observe the contents of our consciousness rather than simply being absorbed by them […] instead of just seething with anger, the contemplative mind may allow a little more space between the anger and us" (Hart, 2003, p. 33). Contemplative practice supports transformation because the process of choosing to transform is not something that is entered into unconsciously, we become aware, we ready ourselves, we premeditate, we prepare, we watch, and we practice.

Upsets *Set us Up* for Shifting Perception: Problems as Teachers

Sometimes the road leads through dark places
Sometimes the darkness is your friend
(Bruce Cockburn, 1995, Pacing the Cage lyrics).

Constriction is a familiar place: blame, judgments, complaining, projecting, gossiping, are ways of interpreting and communicating that surround us (recruit us) passively and actively in our day-to-day life. The constricted place is not always a negative place. I consider it a space, like an in-breath, that can serve as the actual site of noticing (I am judging, complaining, blaming, I am clenching my teeth, I am not breathing). Constriction can also be instructive because within it, is the answer to how we are to shift away from an egoic reaction towards a transegoic response. If I am thinking *a fly is stupid and annoying and should die*, my need for peace and quiet will be imbedded somewhere in the projection of "stupid fly".

Because we are practiced in the language and stance of constriction, it can present as a safe and familiar; a comfortable place to go when the journey away from reactiveness and towards more gracious expansiveness can simply feel like too big an undertaking. The constricted place is the location from which we usually understand our experience as being less than satisfying, or perhaps depressing or distressing and can indicate that a particular assumption, perspective, or a particular frame of reference, is not useful and leads us to dark places. When we are awake and mindful, it is precisely the constricted place and the awareness of the tired and dysfunctional reaction that is the portal to our opening into expansion. We need, at times, to grind away in the grit of complaint and blame to find that when we stay in this place we are not experiencing peace of mind and joy. Our awareness of our constriction empowers us to increasingly choose a conscious, expansive response over an unconscious, constricted reaction.

Before we constrict, something triggers us: an upset or a mini-disorienting dilemma. These events may seem benign and mundane – simply part of the drone of ordinary everyday annoyances. They are, however, loaded with potential for a practice of being conscious and present to an experience and to choose the way we manage it. An event that upsets us, or as Brown (2010) rewords: "sets us up" (p. 141) can become the red flag for the awareness of our choice. *I am triggered. I am upset. I am set up. Now what?* More specifically, how do I recognize when I am constricted so that I can we use this moment to examine and shift my frame of reference from constriction to expansion, reaction to response, ignorance to knowledge, from *stupid fly wrecking my moment* to *hmmm, a fly*.

One person may notice her breathing becomes shortened and shoulders may rise, another person may notice an anxious feeling in his stomach. For yet another person, hateful racing thoughts may occur. It is our responsibility to find our way into our own particular flavour of constriction before we can use that moment as a teacher and signal us to pause, and place the wedge, then choose to respond rather than react. For most people, there is a general dis-ease, dissonance, and tightness which will occur and eclipse a sense of well-being and peace of mind. This dis-ease, is the moment of choice and shift.

It is a transformative experience to simply pause instead of immediately filling up the space. By waiting, we begin to connect with fundamental restlessness as well as fundamental spaciousness (Chodron, 2005, p. 32).

The Process of Shifting from a Constricted Place to an Expansive Place
1. Acknowledge that something ordinary but disorienting has occurred
2. Scan the body for physical constriction (clenched teeth, shoulders scrunched, non-breathing)
3. Scan the mind for words of blame, criticism, judgment, hatred
4. Pause
5. Practice something contemplative (counting to forty, deep breaths, a short focus walk)
6. Ask yourself a question that can lead toward a different perspective: 　　　Is my assumption true? 　　　Who would I be without this thought? 　　　Is what I am saying/doing making me/others happy? 　　　What is another story that is possible here? 　　　If this is projection, what do I have to learn here about myself?

Davis and Sumara (2006) indicate that the best that a knowing agent can do is to take a pragmatic stance toward the representations made. How useful are they? What do they do? What do they foreground and what do they defer? (p. 34).

Ego Inspires Constriction. The constricted reaction is led by the ego. Tolle (1997) defines ego as "[…] the unobserved mind that runs your life when you are not present as the witnessing consciousness, the watcher. The ego perceives itself as a separate fragment in a hostile universe, with no real inner connection to any other being" (p.114).

Reaction and constriction reflects the ego's need to rely on polarities (of good/bad, right/wrong, competent/incompetent, sacred/profane) to define itself. The ego works with gossip, blame, criticism, power abuse, revenge, malice etc. to deny inter-beingness – the very thing we work embrace in contemplative practices. Expansion, peace, emergence, creativity, and compassion, live in the space apart from ego. Learning through what Dirkx (1997) terms "soul" places, he claims is then "transegoic" as it connects us to the immediacy of our present experience and, through this process, leads us into an experience that transcends more limited, ego-based views of the world. Dirkx (1997) asserts that we connect in imaginative, vital, and meaningful ways with these broader aspects of our world (p.83). It takes conscious desire, courage, and persistent thinking to behold and honour the tension of the space between the familiar conditioned constrictive reaction, and the emergent imaginative world.

> *"Out beyond ideas of wrongdoing and right doing, there is a field. I will meet you there When the soul lies down in that grass, the world is too full to talk about…"*
> (Rumi, 1995, p. 36)

Fractal Level Transformation: Is it Possible?

There are principles, steps, and facets of the transformational learning process (Poutiantine, 2009; Cranton, 2002; Mezirow 2000). The seven facets, for example, of Cranton's learning environment (2002), or Mezirow's (2000) four principles and ten steps guiding transformative learning (2000), or the Ontario Institute of Studies in Education's definition of transformative learning (Morrell & O'Connor, 2002). In all of this work, there is a significant or impactful event that initiates the process of questioning assumptions and beliefs in the process of transformational learning. Theorists indicate that transformative learning can also be an incremental learning process. This idea of self-similar fractals is

different from an incremental transformative learning perspective and rather, indicates that these moment-to-moment ordinary daily events stand on their own as sites of learning.

With the ordinary daily event as a self-similar fractal of the larger more salient learning event, then in argument, the facets or steps of the transformative learning process would be the same. The difference, however, when examining the fractal, is that the activating event is less a springboard at the front end of the transformation process and more an event embedded into, and throughout, the continued process of conversation and exploration. This ongoing conversation is where we would be articulating underlying, largely unconscious assumptions; critical self reflection (questioning where these assumptions came from); being open to alternative view points; engaging in discourse; revising assumptions and perspectives (Cranton, 2002) so that when small, ordinary daily events trigger us, we can be prepared to reframe them accordingly.

There is a meandering that occurs in this process of transformation on the fractal level, a two-steps-forward-and- one-step-back-type experience. I may get angry at black flies bouncing on hot windowpanes for another three springs at the cabin, I may have a blaming criticizing reaction to a partner who is late (again!) without calling, I may curse the telephone solicitor. At some point, with a commitment to ongoing self-reflexivity in a community of people committed to a process of learning and growth, I will ask the question "Is this way of seeing/being working for me on a path to joy?" The next time I answer the phone at supper to be greeted by a solicitor, I may have decided upon and designed an alternative strategy that shifts me, teaches me, and offers me another lens through which I can see, and make meaning of, in my world.

"*Our shoelaces have to come undone, said Avery, before we ever think to kneel*"
(Anne Michaels, 2009, p. 10).

<center>***</center>

there, a Red Winged Black bird buzzes a song
there, the first Robin is listening for worms
Jaw still tight. I notice. I soften
agitation, constriction, breathlessness
I take a breath
slower than before
I notice my noticing. I feel the tightness, the teeth clenched.
relax the face
as though caught in the act of stealing
I stop.
lay down the rolled up document
nod toward the fly
and half smile
half shame as I unravel my body
half here as I come back
I watch the flies
grateful nod
my little buzzing teachers
settle yourself they say
settle yourselves I say

and take my empty water glass
to capture one against the hot windowpane
slide a piece of paper overtop

and release it into the spring

little black speck of fly
and me
blue on blue

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The Crisis in Family - Family in Crisis:
Opportunity for Transformation

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Abstract: The paper represents authors' struggle to comprehend the process of transformative learning and it is written in a form of dialog between three authors who express their ideas, experiences, personal narratives and doubts. This way of writing is in accordance with main assumption that transformation in its core is relational. Therefore, authors' ideas and stories were provoked, challenged, and co-created.

Introduction

The main assumption that underlines the process of writing this paper is that transformative learning is relational and liberated from predicted outcomes. Therefore, we agreed that writing about this topic had to be a collaborative activity free from expected results. We have decided to record our conversations about the main issues related to the workshop that we designed to examine and foster transformative learning related to family in crisis.

The paper is written in a form of a dialogue between the authors. Each of three scenes deals with one issue which is the dominant area of interest of the author writing the particular part. Even though each part "belongs" to one of us, the dialogs were co-created and based on recorded conversations.

In the first scene we express our understanding of transformative learning and discuss the main aspects of the process. In the second scene we discuss the importance of acknowledging the role of our bodies in the process of transformation and emphasize the holistic approach to learning. The last scene is about family, our personal observations and understandings of family crisis, and our narratives related to the topic that emerged in conversations.

Since the workshop is process oriented, it was important to experience the path that is not foreseen.

Scene 1

My meaning and your meaning are not two separate meanings. It is a new meaning for both of us.

Tamara: How do we understand transformative learning?

Maja: Well, it is the process of creating a new meaning…

Zorica: And… the process is about "[…] constructing and appropriating new and revised interpretations of the meaning of an experience in the world" (Taylor, 2008: 5).

Tamara: Yes, in other words, it is about how people change the way how they interpret the world.

Maja: Sounds simple (*smiling*). So, how do we capture that process?

Zorica: Yes, critical for us is how all this can be applied to a specific learning situation.

Tamara: Well, first of all, it happens through exchange, social interaction and communication between people. As Mezirow (1996) explains, one uses her/his experience, or interpretation of that experience to construe a new interpretation which then guides future actions. Do you agree?

Maja: Off course, Mezirow himself was often criticized for concentrating on an individual, and not paying much attention to the relational aspect of such learning (Lawrence and Cranton, 2009).

Zorica: Great. So, we agree with Schapiro (2009, p.112) that "[…] transformative learning spaces are relational spaces characterized by affirmation, challenge, and creativity".

Maja: All right, others provide context for learning, but in my opinion it is not just about the context, meaning, it's not enough just to put an individual in a room with other people. It is more about creating an environment of trust and mutual understanding.

Tamara: And, even more important is to create the setting in which communication, questioning, dialogue, debate, and a true inquiry can occur. So, on one hand, there is a support of the group, safe and confirming environment; and on the other, variety of experiences, diversity of interpretations and reflecting, altogether providing the opportunity to challenge the existing, then foster and explore new ways of being.

Maja: Well, then in this process the role of facilitator is to create such learning environment. Then, the main task would be creating the space where everyone reflects on her/his experience and are prepared to share and give that to a group.

Zorica: Right. That is why I understand transformative learning as the process of shared control. Facilitator is literally a facilitator. S/he does not create curricula, nor does s/he concern with the specific objectives or product.

Tamara: True, as a facilitator I do not want to come with an agenda or defined outcomes, I guess I am more concerned with what an adult learner brings in. Learners should feel supported and should be given the chance to address issues that are of importance to them. As I see it, that is an important prerequisite for transformation to occur. The process has to be driven by their needs.

Maja: Facilitator does not even have a control over the process. But it is so difficult to do that. I have to be ready for many things that might emerge and to be in touch with my own vulnerability in order to create space for the other person.

Tamara: (*smiling*) Exactly as Schapiro (2009, p.113) puts it: "The paradox here is that we create spaces for transformative learning by setting up processes through which we let go (at least some of) our control of those spaces".

Maja: True. Letting go is the key word. We do not know what will happen in this process, but by letting go, we allow different experiences to be brought in and shared.

Zorica: Well, I think, something like that happened in this conversation. We do not know where this is going, but we are here and we are talking and sharing with each other. Having no constrains puts us in position of being more in touch with ourselves. Ultimately, I think, we are giving more.

Maja: Yes, and context is more than that.

Tamara: Ok. What else characterized the context?

Maja: I feel like we are discovering more and more (*smiling*). So far we agree that transformation occurs in the relationship context, safe environment that allows you bringing the whole self in a process of inquiry driven by learners' needs. What else?

Zorica: The whole self… That is interesting to stress out from our point of view. It is not only about cognition. The whole person is engaged in this process. "Once those selves are fully engaged, the transformation becomes possible" (*ibid.*).

Maja: Yes, but what is transformation ultimately about? The question is what is being transformed in this process.

Zorica: Well, when Cranton (1994) defines transformative learning, she speaks in terms of changing previously unquestioned perspectives to new, revised, critically reflected upon, and more justified ones. And, when Taylor (2008) is trying to explain the process of transformative learning, he argues that what is being transformed is the frame of reference in which the perspectives are challenged. This refers to set of assumptions and expectations that frame one's world view.

Tamara: I do not agree with that completely. Looking this way, it is not whole person learning. I cannot really define it until I understand the connection between learning and development.

Maja: The most important to me is that transformative learning is not one time event.

Zorica: I know what you mean. Transformative learning is not instantaneous. You are talking about individual differences evident in this process and speaking more of the integration part. For some time means weeks, for others months, and some even years. The whole transformation process takes time.

Maja: I do not believe in long lasting change. The process of transformation for me is not romantic happening, from caterpillar into butterfly. It is a very raw process and it incorporates everyday struggle. It is not about some miraculous life changing event.

Tamara: I see (*smiling*).

Scene 2

"All emotions use the body as their theater." (Antonio R. Damasio)

Zorica: And what about body? What did you want to say about that.

Tamara: Well, Maja insisted on it.

Maja: I am. It is true.

Tamara: As I understand, there is an unbreakable link between emotions and body.

Maja: Body remembers.

Tamara: You can learn more effective when you include your body in the process.

Maja: Body remembers...

Zorica: But we didn't use to listen to our body.

Maja: I think there is something very bodily in transformation itself. Three years ago I was going through therapy and body expression of emotions was integral part of it. I remember one session when my childhood memories were provoked. I was running in the field, it was twilight, wind and some special energy around it. The smell of the late summer... These memories brought about some old sadness and at the same time incredible beauty. I released my voice and I started to sing some imaginary melody. It felt like my body was purifying itself and learning new ways of being free. Colors were so clear and I believe that's the word: clarity. I could see and feel the touch of the ground. Hum, it was so powerful. And what is interesting, I could think without being confused. By removing the past blockades some creative process was liberated and space for reality was created. Through my body I have opened my mind. But is it learning? It is sensual and personal. I am locked in prejudice that has begun with Cartesian philosophy (Beckett and Morris, 2001). It is famous Descartes' dualism that is deeply rooted in Western thought – body as a machine and reason that is above all. I believe that thought *Cogito, ergo sum* is misinterpreted. It is basically the idea of questioning the authority. Well, I dare to question the authority of reason and logic. I agree with Damasio (1994, p. 248) when he states "we are, and then we think, and we think only inasmuch as we are, since thinking is indeed caused by the structures and operations of being".

Tamara: This story reminds me of what Dirx (2001) said. He explains that a process of meaning making is imaginative.

Zorica: What are you talking about I think is – embodied learning (Kerka, 2002) and it is experiential knowledge that involves senses, perception, and mind/body action and reaction (Matthews, 1998).

Maja: In addition, there is a problem in language because there is no a single word that refer to I – body (Kepner, 1987), which supports the notion that our body is an object. You see, you can say only embodied, or somatic… Furthermore, body is not an instrument to gain knowledge, for instance to memorize something. This way we stay in the frame of the body/mind dualism. I strongly refuse to say that I am using my body. The verb *using* implies that no matter how we acknowledge the importance of body in learning we still think that we actually bring conscious decision about will body be the actor. Shaw (2003) points that there is no choice about this process, there is something passive in it. Control diminishes intelligence of body and its wisdom and suggests that there is not enough trust in the process. An understanding that mind is a controller still exists. For me, it is about trusting my body and allowing it to be and experience by removing the fear of what might emerge; by removing the fear of vulnerability and intimacy.

Zorica: Again, it is about letting go of control… It is close with Heron's (1996) phenomenological perspective. *"Presences are presences and images are images. To interpret them in words and concepts, and then suppose that the interpretation is what really matters, is to miss their point"* (*ibid*, p.185).

Tamara: If we see it that way then body is a site of learning itself, and not data producer for the mind (Fenwick, 2003).

Maja: I can use theories to support the idea of embodied learning but only through immersing in myself I can truly explore it.

My body was born.
My body is my mind. My body knows.
My body wants to see, hear, to touch and to be touched,
it wants to taste and smell.
My body is perfect in its imperfection.
My body is carrying my memories.
My body feels that memories.
My body is my past, my present and my future.
My body is a speaking body.
My body is a listening body.
My body wants to move and to express.
My body carries scars, but it has the ways to heal those scars.
My body is a body of an animal and it is a sacred body.
My body likes to be with other bodies and to sense them.
My body is sexual.
My body is innocent.
My body stands strong in its vulnerability.
My body will carry another body.
My body is an embodiment of life.
My body is an aging body.
My body will disappear…

Scene 3

"Family is not an abstract cultural ideal: man, woman and children. Family that our soul wants is the network of relationship and connections." (Thomas Moore)

Tamara: I have wondered for a long time whether we are bound by our family experience.

Zorica: The family is part of us and every day life, we are dwelling in it and we do not even notice its importance until some problem appears. What is common to all of us is that we have family experiences, and this "common" experience affects us to be so different from each other. It is very interesting what Ekerman (1966, p. 6) says: "For centuries family has been the same, yet it has been so diverse [...] Although we had thousands of years to get used to it, yet each generation must re-learn how to live in it".

Maja: Yes, it is not usual to see family which is either calm or turbulent. The climate in the family depends on how successful its members integrate all the elements that structure its functioning for family well-being.

Tamara: But what about families who do not succeed? My transformative experience has begun when I realized that apart from Freud there was Rogers as well. What I mean is that I am not defined and damaged by something that was taken away from me in my previous family, but simply I can develop in whatever direction I chose to go. And I really believed that I would be unloved, insecure for the rest of my life. There is also a feeling of guilt. You're always in a dilemma, as if you're on a see-saw, here or there, return to old or to go on. What is definite is that you are not the same person anymore.

Maja: You cannot go back and you have to find new ways to fit in again. You are not able to go back to the beginning. On one hand, you want to be independent and on the other hand, there is a need to belong (Moore, 2010).

Tamara: You can sometimes reactivate these old behavior patterns which is perhaps the easiest path. Nevertheless, something new is born inside of you and it craves to grow. It never disappears.

Maja: The dynamics of family life has a curvilinear trend which is not quite clear and predictable. But no matter what the climate is in some families, common understanding of family functioning indicates that a family in its growth and development passes through different stages. During that development different risk points are expected. Understanding the position of the modern family as a "family in crisis", "family in transformation", "family in transition", is characterized by the human tendency to what there was, what had passed, looking through the lens of idealized memory. The family has always been in crisis and families has never been in a crisis - the family is still in development and there is no development without a crisis.

Zorica: Crisis in family life situation has no positive or negative attribute. The family "gets" one depending on how the challenge of crisis is being dealt with. So, every family has inner resources to overcome the crisis, but there are also important external resources like family life education.

Tamara: ...like education is an external resource and functions like support that the family should be given to the functional resolution of family crises.

Maja: Right. Most families in their own development path slide on the continuum toward one or the other end depending on the situation, and education is an opportunity to support the family in moving toward a functional end of the continuum.

Zorica: Although they differ on many criteria, the family crisis always put some demands - for change, for reorganization, the strengthening or weakening of certain functions...

Maja: I agree that there are different ways in which families develop their adaptive mechanisms for the resolution of family crises. And what is common to all families is that in their lifetime, each faces a family crisis, or those "inside" - caused by internal "triggers", arising from the operation and development of this family, whether those "outside" - caused by changes in macro and micro-family environment. I was thinking last night - what happened? My life has become my job! I meet my parents, spend time with friends, go shopping ... all of that- when I have time! And I never have time! And at the same time I am often unhappy with the results at work and I think I can do more or be better ... Evidently, the only chance to be with family is to get sick. Even more, you have an excuse and you do not have to feel guilty about it. Well, that's the family crisis that has been created by modern society.

Zorica: Perhaps, a family could be better explaind by the ineffable. Because… I am thinking how only within the unstated may happen what happens in the family: conciliatory simultaneity of occurrence and duration of past, future and present; growth and regression; development and decay; synergy and destruction; belonging and alienation; satisfaction and frustration; from not having a perspective, to a clear vision.

Epilogue

The three scenes are designed to give answers as to why we have designed the workshop as we did, so the reader will possibly have the understanding and answer to questions why, what, and how (are we doing in the workshop).

Therefore, we were exploring the topic on two levels; one was to think about it, to discuss and reflect on personal experience, and another level was the experience of writing which in its essence was relational.

Only by immersing in the process itself we could extract the essence. It was a difficult task to abandon our old structures and dive in the process of "not knowing". We have faced our fear of being rejected, ignored and in conflict with each other for the reason of being different. Therefore, we have created a space in ourselves to allow the workshop participants to resist, to be afraid and to urge for control. Through mutual support which sometimes was direct provocation we went out from our comfort zone and faced the space that was unknown. It would be hypocrisy it we had done differently.

The workshop itself will be an *encounter*, where subjective reality becomes relational. Such setting leaves no possibility to judge or be judged, but rather accept, and expand further our reality. The opportunity to reflect on the experienced and engage critically in such reflection enables broadening and expanding perspectives, in other words, enables transformed perspectives.

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Epistemology of Self: Transforming Leadership Education

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Abstract: Research grounded in integral and holistic leadership transformed the authors' pedagogy and practices for developing leaders in unique, trusting, and highly participative classroom communities. Sharing key learning from their research and teaching experiences, presenters will discuss and engage participants in practices that create self-knowledge, an epistemology of self as leader.

> *"As a single footstep will not make a path on the earth,*
> *so a single thought will not make a pathway in the mind.*
> *To make a deep physical path, we walk again and again.*
> *To make a deep mental path, we must think over and over the*
> *kind of thoughts we wish to dominate our lives."*
> (Henry David Thoreau)

Overview

Nelson Mandela said, "In real life we deal, not with gods, but with ordinary humans like ourselves: men and women who are full of contradictions, who are stable and fickle, strong and weak, famous, and infamous." His leadership exemplifies Bennis' description of leadership: "I am now surer than ever that the process of becoming a leader is the same process that makes a person a healthy, fully integrated human being."(1989, p. xxviii) Mandela brought order from chaos by defining and being true to his values and by realizing the complexity of our human condition. Mandela had a "way-of-doing" that mirrored his "way-of-being" and both match the values he espoused. In this session and paper, we attempt to explain how we facilitate students making order from chaos by heightening awareness of "ways-of-doing" in alignment with their "ways-of-being." Our classes focus on self as leader through both clarification of individual values and awareness of the complexity of our human condition. This paper describes "ways-of-doing" to compliment the "ways-of-being" we discuss in Embodying a Covenant of Caring: Transforming Practices and Paradigms in Adult Leadership Education (Stoneham and Mankey, 2011),

Epistemology of self – knowing oneself – is often down-played in leadership education with preference for skills, theories, and empirical studies of best-practices or describing effective leadership styles. In Stoneham and Mankey (2011) we noted that according to John Heron (199, p.224) the latter skill building is called propositional learning or "[…] acquiring knowledge stated in propositions through the exercise of the intellect." We use presentational knowing to assist students in building an awareness of self as leader. Presentational knowing—using such things as stories, drawings, archetypes to promote learning and knowing –occurs through "[…] one's intuitive feel for a sense of pattern." (Heron, 1996, p. 52-53). It helps us access feelings that lead to recognition of an internal disquiet that ultimately leads to learning in a more holistic way. (Mankey, 2007, p.46)

Though our inspiration to conduct our classes in non-traditional ways developed differently, we believe that when students of leadership understand themselves in a holistic

context that incorporates mind-body-soul and is inclusive of their personal values and their values surrounding their organizations and systems, ways-of-being-and-doing merge to make more effective and sustainable leadership possible. In this session we explore "ways-of-doing" that are holistic and integral. We encourage integration of ways-of-doing and ways-of-being to transcend theories, styles, and skills of leadership. In addition to participant interaction, we explore some of the practices our students have reported most effective for learning. We also make links between practices and transformative learning.

Background

Inspired by their doctoral research in holistic and integral research, both presenters began to see leadership education through new lenses. Most important was the lens turned inward to study ourselves, our practices, and our integrity. Were we "being" and "doing" what we believed?

A collaborative inquiry (Bray, Lee, Smith, Yorks, 2000) initiated by Richanne to understand holistic leadership found it to be "'[…] a way-of-being and becoming the values that we treasure' (way-of-being)." (Mankey, 2007, p. 121) "Way-of-being" was found to be at the center of four "*E*'s:" *E*nlightened self awareness, *E*mpathy, awareness of *E*thics, and *E*mpowering people. A fifth *E* was the positive *E*nergy the inquiry group experienced (Mankey, 2007). These concepts, as well as her realization that she had been neglecting her spiritual nature, became the inspiration in her East coast classrooms for a different approach to research. She was also cognizant of her renewed awareness that "'holes' are more difficult to identify in ourselves than they are to see in others." (Mankey, 2007, p.187). Ultimately her question was, "*In meaningful ways, how would she bring holistic leadership and spirituality/consciousness into her own life and into leadership research courses that she was assuming from the Director of the Executive Leadership and Change masters program?*"

Richanne's research courses are strategically placed in the ELC program curriculum to allow students enough time to research and write a project or thesis. She deduced that they also might be strategically placed to integrate the concepts learned to date in the program. She began by creating an inclusive, welcoming environment for student interaction. Dialogue provided a safe environment for students to dig deeply into their proposed research topics *as well as into* the "self" by asking similar questions that Donna and Richanne were asking themselves: Is our "doing" congruent with our "being" and if not how might we adjust to behave in ways we espouse? From one-page-paper assessments, students reported that heightened awareness of ways-of-being led to congruence with ways-of-doing. The practices seemed to be promoting perspective transformation. And, as a result of the dialogue, students reported that they were, in fact, synthesizing concepts introduced in prior courses.

Donna's research interest was to explore whether a leadership development program grounded in appreciative inquiry, transformative learning and education; and integral philosophy and coaching would make a difference in participants' abilities to be more engaged and effective in their leadership. She induced a program grounded in these theories and developed practices for participants to use to support their exploration, then studied the impact of the program on leadership effectiveness and satisfaction in a group of health care leaders (Stoneham, 2009).

An unexpected benefit of Donna's research was what she learned about herself. She shared these thoughts in her personal reflections of the research process:

> *Through (this process) my own paradigm of leadership has shifted. My consciousness has expanded. I am more open and inclusive of how I see the world and engage with others. I am more collaborative in the way I approach my life and work than I was when this process began. I view the world…more holistically and systemically and*

appreciate things that before, I might not have even noticed….But most important, I have developed an appreciation for the sacred, and especially for all among us who are striving to be better leaders and human beings. I have become more grounded in the trust of my authentic voice and way-of-being as a leader. (Stoneham, 2009, pp. 457-458)

What she learned from her research about herself and others gave her the courage to launch and provided the impetus for co-creating the *Integral Intelligence*® leadership development programs she has been facilitating with high potential leaders and executives in corporations over the past six years. These programs focus on leadership way-of-being by helping leaders develop and access multiple forms of intelligence, while learning to view life and leadership through a more appreciative lens (See Figure 1). Donna took the course content from the corporate *Integral Intelligence*® work, added relevant leadership theory (Goleman, 1998; Loehr & Schwartz, 2001; Quinn, 2004; Schwartz & McCarthy, 2007; Stoneham, Weger & Rocco, 2006; Stoneham & Weger, 2011; Tallon & Sikora, 2006) and created a seven-week Leadership Development course she teaches in a traditional MBA Program at a private Catholic university where she serves as adjunct professor.

The result of what we learned from our research is that both of us were inspired to redesign and/or develop classes that creatively facilitate students' understanding self in the context of their ways of "being" and "doing" leadership. Thus, our focus on the epistemology of self (ourselves as our first students) has transformed the way we conduct leadership education.

Transformative Learning in Leadership Education

Our own research, professional practices, and personal development as leadership educators have convinced us that Bennis is correct – exemplary leadership and becoming fully integrated human beings are inseparable. Focus on integrity, spirituality, and personal authenticity is featured in leadership literature that we use in our courses.

We facilitate leadership education that creates a "covenant of caring" (Stoneham and Mankey, 2011) which is spiritual in origin. It encourages students to go within to identify disorienting dilemmas in their professional (and personal) lives and look at those dilemmas differently in order to develop an epistemology of self through which to navigate leadership. Amidst the necessity of learning about leadership, students address real leadership concerns and explore ways of dealing with leadership dilemmas while behaving in ways consistent with their values. The five principles of transformative learning – inclusive, discriminating, open, reflective and emotionally able to change (Mezirow, 2003, p.59) – are apparent in the reports of student learning as expressed in Stoneham and Mankey, 2011. The "lenses" that we seek to refocus are the frames of reference that students bring to our classes.

Our classes are *inclusive* because we model inclusivity. Mutual and unconditional support alongside respectful disagreements allows students to experience a "covenant of caring" indicative of an holistic environment supported by not only the leadership literature but also literature that explores human consciousness and spirituality (Drath, 2001; Goleman, 1995; Kouzes & Posner, 1999, 1995; Raelin, 2006; Steinbrenner & Bennett, 2003).

Our courses are *discriminating* as we use students' everyday challenges to unveil and question their underlying assumptions (Quinn, 1996; Zander & Zander, 2000). Questions we use are similar to these: "What are their assumptions?" "From where do they originate?" "How are you a contribution?" (Zander & Zander, 2000, p.59) "In what ways might we look at this situation differently?" "In what ways might we behave differently in similar situations in the future?" Because looking inside at self can be a daunting experience, we encourage and support students as they journey forward by modeling the way (Kouzes and Posner, 1996) as we appropriately share our own foibles.

Our courses are *open* because we want student to develop their ways-of-being *and* doing by utilizing "other" aspects of intelligence that have been uncomfortable, if not off limits in leadership education (Goleman, 1995; Goleman, Boyatzis, R. & McKee, A. 2002; Covey, 1989; Mankey, 2007; Stoneham, Weger & Rocco, 2006; Stoneham, 2009) for leaders and leadership educators. Not only are we open to holistic learning and knowing, but also to ever-changing consciousness and spirituality.

Our classes are *reflective*. It is easy to see the "holes" that others' in leadership positions demonstrate to us each day. It is more difficult to discover those "holes" in ourselves (Mankey, 2007). By encouraging the development of a reflective practice, we believe students learn a valuable tool for their continued growth as leaders and as human beings: reflection as action.

And finally, our courses support our students in being *emotionally open to change* because they allow and encourage students to identify and manage emotions that abound in leadership situations. Our own research and transformational changes, along with those reported by our students, exemplify to us that it only through identifying our emotions and choosing our response to them, that we can develop self and self as leader. Richanne offers an example from a recent Research I course:

> *At the first meeting of the course, a student asked me what I really required because he just wanted to "give me what I wanted because the diploma was the most important thing." I expressed that what I valued was that students focused on a project or thesis topic for which they had passion because that would launch learning about themselves as leaders. He pressed me and started to bring in our cultural, racial, and gender differences and it became challenging for me. Although the cohort members were well-acquainted with each other, it was my first interaction with them. I breathed and finally reiterated my intention. I was conscious that I might be perceived as defensive so in my awareness, I spoke slowly and remained conscious of my breathing. As I reiterated the purpose, I acknowledged that we weren't seeing the course in the same way and that I would guide him through his research process to the best of my ability. It felt uncomfortable and, aloud, I owned that I could not control his thinking, I could only facilitate the course with integrity. At the end of the interaction, one of his cohort-mates said to him, "would you like one of my feet to insert in your mouth since you've already used up both of yours?" Her comment broke the tension that had developed. Within the week, the student contacted me, we met, and further explored the class discussion. Eight weeks later, at the end of the course, he expressed that he now understood my goals for the course were deeper than he understood at the first class.* (One Page Papers (Light, 2001), February 2, 2009*)*

We honor our values with no intent to invoke them on our students. We intend to inspire our students to honor their values. As Heron notes, as leadership educators we are not experts who pass along knowledge to those "under us." (Mankey, 2007, p.44) We agree that passing on knowledge without dialogue and understanding is at best, presumptuous (Heron, 1992 in Mankey, 2007). Mezirow advocates perspective transformation by questioning our assumptions. He also purports that not every adult has the "capacity to engage in transformative learning […] Capacity, an unrealized potential for transformative learning, is one thing. Another is to help these adults acquire the insight, ability and disposition to realize this potential in their lives." (Mezirow, 2004, p.69) We choose to have the courage and the capacity— as leaders and educators—to empower our students to develop a way-of-doing that reflects their current and evolving way-of-being. Creating an epistemology of self is transformative and important—it can also be challenging and fulfilling work.

Presentation Format and Style

During the session we will engage participants in selected experiential exercises used in our classrooms to create new frames from which students view leadership and self as leader. We begin with and explain a centering activity (10 minutes) as an example of how we begin each class session. To ground our practices in theory, we will each provide an overview of our transformations (20 minutes), ideas that grew from them, and then share ideas for helping students develop integral consciousness and holistic leadership practices inspired by ways-of-being that inform a new way-of-doing leadership/life.

We will engage participants in some of the experiential activities (40 minutes) that we use to engender a "covenant of caring" (Stoneham and Mankey, 2011) such as Creative Problem Solving for questioning assumptions or the Labyrinth exercise for spurring reflection, as well as dialogue (check-in) about current leadership dilemmas through which students are challenged to synthesize different aspects into a more integral and holistic self. The following table lists some of the practices we use in our classrooms in the service of these aims:

Creating leadership mandalas as a means of introducing students to each other; completion of these mandalas is a way of ritualizing the end of the class; promote presentational knowing
Sitting practice as a way of centering before each class
Check-in: dialogue to share leadership dilemmas in order to learn by questioning assumptions
Guided meditation practices
Inquiry practices
Development of an individual development plan
Development of a personal and leadership mission, vision, and goals (or learning objectives)
Appreciative leadership interviews to explore effective qualities of leaders we admire and seek to emulate
Leadership action projects where students create a plan and "practice" what they are seeking to develop at their workplace or in their personal lives
Developing a "self-care" matrix including at least one self-care practice as part of the students development plan
Journaling practices
Labyrinth exercise for holistic reflection and contemplation
Reflection as a tool
Reflection papers that reveal the student's leadership journey upon entering and ending the class
Use of MBTI, LSI, and/or Enneagram and group work (engaged case studies) to assess the impact of one's "type" on others; use of *Pearson-Marr Archetype Indicator*® assessment
Peer to peer coaching sessions between classes
Integral Intelligence® assessments and self-care assessments
Self-observations on listening and on inquiry and advocacy
Group discussions on readings

Likewise, we utilize several different texts and readings for our classes to introduce theories and concepts and help ground student practices and class discussions. We will provide an annotated bibliography of these resources at the session.

Finally we will encourage participants to discuss their own ideas to enhance opportunities for developing leadership through an epistemology of self (15 minutes). We also intend to answer any questions and engage in dialogue about our practices. We will offer a closing exercise (5 minutes) and an assessment of the session.

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Inquiry in Action for Leadership in Crisis:
Exploring the Connections Between Transformative Learning and Adaptive Leadership

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Abstract: In this paper, we discuss the theory and practices associated with an experiential session where participants will explore a methodology for leadership education. Specifically, participants will use Developmental Action Inquiry to help adults understand the connection between transformative learning and adaptive leadership.

Introduction

We live in turbulent times: complex, volatile, and uncertain. Forces of globalization, the rapid evolution of information technologies, and the interconnectedness of a network society shift the very foundation of how we know what we know, and how we shape individual and collective action. We need not look beyond today's newspaper headlines to understand that the way we have been responding to global and local challenges is inadequate, often leading to repetitive cycles of dysfunction and crisis; however, truly transformational leadership, or *adaptive* leadership, demands a quality of learning, creativity, and constructive change that largely lies beyond our current capacity. We propose a methodology that builds that capacity for transformative learning needed for leadership today. In this paper, we will further describe the characteristics of the kind of adaptive leadership necessary to meet these challenges (Heifetz, 1998; Heifetz & Linskey, 2002; Heifetz, Grashow, & Linskey, 2009) and explain how Developmental Action Inquiry (Torbert, 1991, 1999, 2003, 2004) provides individuals with both the capacity and competence to meet the demands of our times.

The Current Context: Rapid Change, Growing Complexities, and Increasing Interdependence

Since the start of 2011, we have witnessed the collapse of a totalitarian regime in Egypt, as well as the fall of a bully monarchy in Tunisia and, now, the civil war in Libya. In turn, the "first world" powers are scrambling to understand and adapt ways of responding to these crises, even as the citizens of these former societies are authoring new modes of social action. In the midst of these growing political, economic, and social complexities, dramatic climactic conditions compound existing challenges as the people of Northern Japan are struggling to respond to the triple devastation of a record earthquake/tsunami, as well as the disaster at the Fukushima Daiichi nuclear power plant. Our interdependent, global economy has generated a debt crisis, the results of which are threatening the middle class and, inevitably, impacting the vast majority of the planet's peoples who live below the poverty line. Given the complexity, magnitude, and intensity of such challenges, we might frame these crises as invitations to evolve a more adaptive way of being, knowing, and doing as a species.

In his recent work, Peter Senge (2010) describes how leadership in these complex and challenging times needs to create capacity for adults to shape the future they desire, both individually and collectively. This capacity building requires the kind of inquiry that helps us unlearn the old assumptions and biases that obstruct our discovery of shared purpose, and to

learn the means to enact new collective visions. Heifetz, Grashow, & Linsky (2009) describe this challenge as recoding the old DNA that has structured and determined our past ways of proceeding. Essentially, both Senge and Heifetz are making the case for the necessity of not only single-loop learning that would help us learn new behaviors, but also double-loop learning that helps us analyze and surface our assumptions and mental models, and even triple-loop learning that helps us question the adequacy of our goals and intentions (Argyris, 1974; Argyris & Schon, 1976; Bateson, 1991; Torbert; 1991, 2003, 2004). As the structures and processes for how we know, make sense, and respond are being stretched beyond our current capacity, how do we respond as educators and leaders of adult learning? Essentially, how do we help build adults' adaptive capacities to lead in the face of evolutionary challenges?

Adaptive Leadership

When we use the term "adaptive leadership" we refer in particular to the work of Ronald Heifetz and his colleagues at Harvard University's Kennedy School of Government. Heifetz uses this term to distinguish a mode of leadership oriented toward the engagement of complex challenges that do not have conventional solutions or that are nonetheless new to stakeholders. Unlike technical challenges that have a clear problem definition and can be resolved using existing methods, tools, and the exercise of traditional authority, adaptive challenges require unlearning old assumptions and attitudes, and learning new ways of being, knowing, and doing (Heifetz, 1998; Heifetz & Linskey, 2002; Heifetz, Grashow, & Linskey, 2009). Once leaders have first diagnosed whether the problems they face are technical or adaptive, then on the basis of that diagnosis, they work to mobilize people to tackle tough challenges, and make necessary changes in the direction of their thriving (Heifetz, Grashow, & Linskey, 2009). This mobilization does not happen enacting a conventional exercise of authority from the top down, but rather requires a shift in mindset that redefines traditional notions of leadership and distributes authority to all key stakeholders, often across multiple systems (Heifetz, 1998; Senge, 2010).

Unlike any model of leadership that can be encapsulated by a list of personal characteristics or a predictable set of procedures and practices, the best analogy for adaptive leadership is the educator who calls for learners to discover, invent, and take collective responsibility for their situation (Argyris, 1976; Heifetz, 1998). As Heifetz writes, "leadership is a special sort of educating in which teachers raise problems, questions, options, interpretations, and perspectives, often without answers, gauging all the while when to push through and when to hold steady," (1994, p. 244).

Obviously, this way of leading requires leaders to bear intense resistance to change and personal attacks, without losing a sense of the bigger picture or the emerging vision. Using the analogy of moving from the dance floor to the balcony, Heifetz describes how leaders need to balance intense action with the practice of constant perspective taking and reflection (1998, p. 252). It is by going to this figurative balcony that a leader is able to gauge gaps between goals and current performance, to diagnose and interpret patterns of distress or resistance, to explore and evaluate assumptions and mental models, and to discover related patterns across multiple embedded systems. It is also from this balcony that leaders rediscover their sense of purpose and re-orient themselves when overwhelmed with confusion or uncertainty. While Heifetz uses neither the language of double- and triple-loop learning nor of transformative learning, we suggest that this is the kind of learning he portrays with this balcony metaphor. The process of this in-the-moment inquiry, perspective taking, interpretation, and decision making requires mature cognitive capacity and practiced discipline. How one acquires the capacity for adaptive leadership entails the further consideration of ways of knowing, processes of learning, and developmental action inquiry.

Transformative Learning & Inquiry In Action

While single-loop learning might in some cases be enough to survive our current crises, double- and triple-loop learning are necessary to adapt and thrive. By extension, transformative learning is essential to help leaders and their fellow stakeholders transcend the limits of informational and behavioral single-loop learning in order to also foster both perspective shift and even the conversion of strategies, goals, and guiding intention entailed in double- and triple-loop learning (Argyris & Schon, 1974; Torbert, 1991,1999, 2003, 2004, 2009).

Transformative learning brings together two distinct and yet interconnected conceptual frameworks: educational theories of adult learning (Brookfield, 1986; Knowles, 1976; Kolb, 1984) and the psychological theory of constructive-developmentalism (Kegan, 1982, 1994, 2000). According to Mezirow, "[…] transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits or mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (2000, p. 7-8). This is precisely the kind of learning needed in the process of adaptive change, yet it will not occur without sufficient capacity and conditions in place. Constructive developmental theory (Belenky, Clincht, Goldberger, and Tarule, 1986; Kegan, 1982, 1994; Kohlberg, 1984; Piaget, 1954) attends to the natural evolution of the forms of our meaning making. There is an interdependent relationship between developmental capacity and transformative learning, such that double-loop learning both requires and builds cognitive capacity. This interdependence means that one's developmental way of knowing may determine whether one has the capacity to engage in transformative learning, or at least to engage in it with some facility; at the same time, it suggests that transformative learning can promote developmental growth (Kegan, 2000).

While adaptive leadership requires transformative learning and depends on mature developmental capacity, unfortunately many contemporary leaders are still working on the basis of assumptions drawn from a traditional command and control notion of authority. Argyris' (1976; Argyris & Schön, 1974) work is still highly relevant here, as he describes two models of "theory-in-use" that emerged from his research observing leadership behaviors of executives. Model I theories-in-use were found to be consistent with four governing values: 1) achieve purpose in a unilateral fashion; 2) win, and do not lose; 3) suppress negative feelings; and 4) emphasize rationality (Argyris, 1976). One of the most salient findings from Argyris' (1976) study was that primary "[…] behavioral strategies are to control unilaterally the relevant environment, the tasks, and to protect themselves and others unilaterally" (1976, p. 19). Given that these strategies are rooted in deeply held values for maximum control, predictability, and security, they tend to produce defensiveness in people and undermine effective change because such values do not produce the valid feedback that invites timely action (Argyris, 1976). Such a model of action is incapable of leading to adaptive change.

Given the counterproductive nature of Model I theories for leading in current crises, what conditions will increase the likelihood for the double-loop or transformational learning required for adaptive leadership and change? Model II governing variables are not opposite to Model I, but rather, they invite a process for a transformed epistemology described as 1) the availability of valid information, 2) free and informed choice, and 3) internal commitment (Argyris, 1976). These variables resonate with Mezirow's (2000, 2009) conditions for transformative learning: learning that re-forms our frames of reference and meaning making. Model II does not preclude Model I goals for solving problems; however, Model II emphasizes processes of learning that involve sharing power with anyone who has competence and who is relevant in decision making or in implementing action plans. This

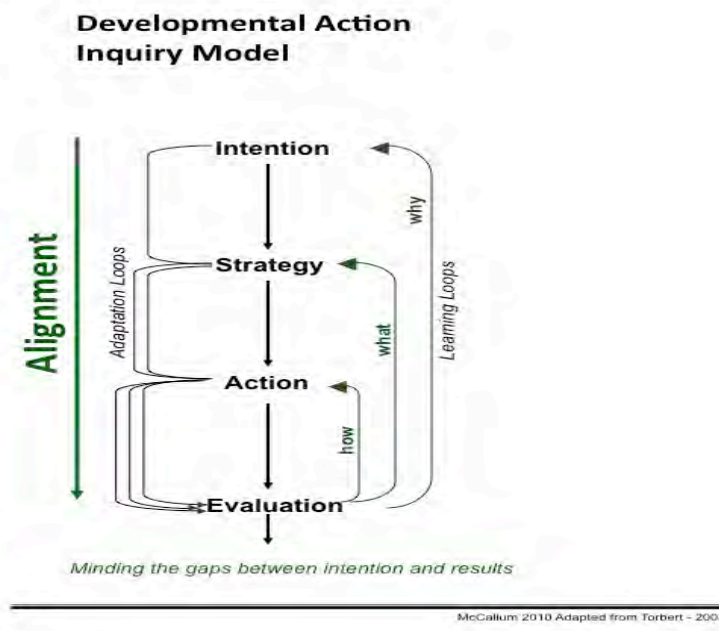model describes the conditions needed for adaptive leadership and change, as outlined by Heifetz (1994).

How Do We Get There From Here?

Argyris' research suggested that, since Model I assumptions about unilateral control are more common, leaders and organizations need bridges to help them cross over into the learning styles, logics of action, and models of authority described in Model II. One such bridge is Torbert's Developmental Action Inquiry (DAI) (1991, 1999, 2003, 2004, 2009). Torbert builds a theory of single-, double-, and triple-loop learning, taking into account the difficulty of transforming our ways of knowing, or what he calls developmental "action logics" (1991). In light of theories of psychological development such as constructive developmental theory (Kegan, 1982, 1994, 2000), ego maturity (Loevinger, 1976), and moral development (Kohlberg, 1984), Torbert suggests that adults can develop their capacity for double- and triple-loop learning by engaging in practices that simultaneously promote their growth in cognitive capacity and their levels of learning, reflecting, and adapting in action.

Torbert's (1997, 2003, 2004) model of Developmental Action Inquiry (DAI) identifies three main units of experience: the first person (subjective); the second person interpersonal (inter-subjective); and the third person (objective & systemic). Based on principles of Action Research (Chandler & Torbert, 2003; Lewin, 1946/1997; Reason & Bradbury, 2001, 2008) and Action Science (Argyris & Schön 1974), DAI proposes a means of personal, interpersonal, and organizational development that integrates inquiry and action. More specifically, DAI directs attention toward gaps that exist between individual, team, and organizational intentions, strategies, actions, and outcomes, using feedback loops of learning and adaptation. Each successive loop requires a greater level of developmental capacity to initiate, to learn through, and to close/complete.

As Figure 1 shows, single-loop learning identifies how gaps between action and outcome might be closed through changes in the intensity, rate, or manner of behavior used to achieve a goal. Double-loop learning inquires into the assumptions that guide the development of strategies/design plans, which requires greater awareness and a more challenging degree of learning to surface, understand, and revise those assumptions. Finally, triple-loop learning explores whether or not our intentions and purposes themselves are appropriate, requiring an advanced level of awareness and availability for adaptation.

Figure 1: Action Inquiry Model of Learning and Adaptation

Developmental Action Inquiry Model

Minding the gaps between intention and results

McCallum 2010 Adapted from Torbert - 2003

Each of the inquiry loops of learning and adaptation can occur in the three main units of analysis (Chandler & Torbert, 2003), namely the first person (personal experience), second person (interpersonal experience), and third person (objective & systemic). Therefore, an individual could use DAI to evaluate the gaps between his or her intentions and the outcomes of his/her actions, identifying whether or not the gap was caused by issues at the level of behavior/performance (single loop), at the level of strategies/design plans (double loop), or at the level of intention/purpose (triple loop). The same model can be used to inquire into the disparity of mutual intention and outcome in the second person interpersonal unit of relationships (e.g., team performance). Finally, the model is useful for assessing and adapting at the third person, organizational level. At each unit of research, the learning loops increase personal, interpersonal, and organizational awareness of issues at the level of performance, strategy/design structure, and intention/purpose, or what Torbert calls "supervision" (2004, p. 17).

The Practices of Developmental Action Inquiry and Adaptive Leadership
In the past, using such sophisticated learning loops for reflection on experience might have been sufficient for leading change in a slower paced and less complex milieu; however, current conditions require a moment-to-moment capacity to switch attention from experience of the dance floor to the balcony view, as Heifetz points out (1998, 2002, 2008). Accordingly, we have discussed how DAI can function as a practice to increase informational knowledge through single-loop learning, to build capacity for double-loop learning, and to promote triple-loop learning as a simultaneous awareness (super-vision) and testing of one's purpose (intention) and processes of enacting outcomes that reflect a compelling collective vision. To attain and sustain this level of awareness and learning in action, a leader recognizes and remains in relationship with 1) intuition, intention, and attention; 2) critical and strategic thinking; 3) vigilant and meaningful actions; and 4) impacts, outcomes, and feedback (Torbert, 2003).

Increasingly, the complex and fast changing conditions that leaders face require triple-loop learning, which Torbert has also described as having a "re-framing spirit" (2003, p. 164). A re-framing mind "continually overcomes itself, divesting itself of its own presuppositions and re-tunes itself to the frames of reference held by other actors in a situation, and to the underlying orgaiational and historical developmental rhythms seeking a common sense of the situation, seeking to discover and articulate the challenge of the situation in a language accessible to all participants" (p. 164-165). DAI generates conditions for all three levels of learning by integrating inquiry and reflection in the midst of action.

Conclusion

We have proposed in this paper that these turbulent times require transformational learning and adaptive leadership. Adaptive leaders develop their capacity to reflect and act with an agility evident in the decisions they make, the stakeholders they convene, and the collective responses that they co-generate with partners across systems. Adaptive leaders regularly engage with multiple single-, double- and triple-loop learning opportunities, generating opportunities for innovative responses to crises. We propose that the double- and triple-loop learning specified in DAI helps to transform the old DNA of leaders and build individual and collective capacity for creative future building. Our intention for our workshop is to create a generative learning space that brings to light the distinctions between single-, double- and triple-loop learning and their implications for acting in an adaptive manner in the midst of complexity, volatility, and uncertainty. This kind of learning will support a kind of adaptive leadership that is both transforming and timely in the face of evolutionary challenges.

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Group Process that Fosters Transformative Learning at Multiple Levels: Personal, Group and Systems

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Abstract: In this experiential session, we will present and have participants engage with a framework for bringing together the literatures on group work and dialogue in transformative learning that will enable them to explore the various kinds of groups that provide a context for such learning, and the forms of dialogue that take place within them. That framework will be presented at another session at this conference and in the proceedings, under the title "Group Work and Dialogue in Transformative Learning: A Framework". In that paper, we identify three main kinds of transformative group work, categorized in terms of the developmental outcomes that they are designed to provoke: (1) personal growth and awareness; (2) relational empathy across differences; (3) critical systemic consciousness. We characterize and discuss these three types of transformative learning groups in regard to five factors; (1) the basis for group membership and relationship; (2) the experience that group members reflect upon and make meaning about: (3) the locus of change in the habits of mind and habits of being on which the transformative learning is focused (4) the form that reflection takes in each group; and (5) the dialogic processes that are most often associated with each type of group.

For full paper, see: "Group Work and Dialogue in Transformative Learning: A Framework" *in this volume*.

Story Shifting: Transforming Personal, Relationship and Systemic Narratives as a Consequence of an Unanticipated Diagnosis

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Abstract: This paper presents preliminary findings from a pilot study of how an unanticipated serious health diagnosis holds the potential for transforming our personal, relational and systemic narratives. Through the lens of transformative leaning theory we explore the generative possibilities of engaging what might otherwise be a traumatic event as turn in the way one knows and lives one's story.

"The phone call rang just as I was preparing for my class. I answered it recognizing the phone number of my doctor. 'The results show an invasive tumor. I would like you to come and see me on Monday so we can discuss alternatives.' I turned to finish setting up – knowing that my life was about to take an unknowable turn.'"

Overview

The moment of diagnosis is a turn in the life narrative of the person who suddenly becomes the patient. But our narratives are formed in relationships. The disorienting dilemma that is sparked by the diagnostic test or the visit to the doctor or to the hospital is one that can open a crisis as well as an opportunity. Where it falls on the continuum is, to some extent, influenced by how we take the opportunity to reshape our narratives of ourselves, of each other and of our relationships (Young-Eisendrath, 2009, Folkman & Greer, 2000)

Transformative learning is a process prompted by *disorienting dilemmas*, or experiences that disrupt our personal narrative – how we know ourselves. Through critical reflection, reflective discourse, and action (Merriam & Caffarella, 1999), we are able to reframe our subjective interpretations. Our personal and relational narratives, and create new insights or alternate ways of viewing the world. Yet our narratives are continuously being shaped and reshaped in our ongoing engagements with ourselves and with our significant others. How the way we are known is reflected back through the eyes and words other others may be consequential to how we know ourselves. Significant others include not just family and friends, but our medical providers as well. A mutuality of engagement in the communicative process that follows a medical diagnosis facilitates not only an exchange of information, but the potential for mutual recognition and personal transformation; the ability to acknowledge the changes to an individual's self-story by virtue of engaging with the story of another (Brendel, 2009).

This paper, prepared for the Transformative Learning Conference in Athens Greece 2011, presents some of our preliminary reflections from a pilot study of how a health crisis or a shift in one's health narrative can be an opportunity for personal, relationship and systemic narratives. We hope to follow-up to this pilot study and build on this narrative study beyond the conference with people who have experienced an unanticipated diagnosis as well as their significant others.

Review of the Literature

An unanticipated shift in one's health narrative can be considered a trauma or, at the very least, a psychosocial transition. The term "psychosocial transition" was used by Parkes (1971) to describe situations where major life events prompted a restructuring of individuals' ways of looking at and plans for living in the world. He argued that such restructuring could yield both positive and negative outcomes.

How one addresses the aftermath of such a trauma can create a mixture of negative and positive experiences. The invitation to compose one's narratives provides an opportunity to assume a sense of agency in what might otherwise feel out of one's control. Further, the ability to grieve and gradually accept trauma as a change in one's narrative presents the possibility of growth.

Scholarly interest in post-traumatic growth began to gain considerable strength in the 1990's, based on the idea that greater interest should be placed on studying people who are actually healthy, and the better and brighter aspects of human behavior [Tedeshi, R.G., & Calhoun, L.G., 2004] Many researchers use the term "Posttraumatic Growth" (PTG) to refer to the potential of stressful experiences to yield positive life changes (Calhoun & Tedeschi, 2004; Tedeschi & Calhoun, 1995). There are six correlates of posttraumatic that are commonly studied: sociodemographic factors, characteristics of the stressor, personality attributes, social context, coping processes, and indicators of physical and psychological health (Stanton et al., 2006). Earlier research suggested that a substantial proportion of trauma survivors report at least some positive changes arising from their struggle with the aftermath of trauma (Calhoun & Tedeschi, 2001; Tedeschi & Calhoun, 1995). Based on a comprehensive review of the literature from 1960 through 2004, Stanton, et al. (2006) concluded that the two factors showing the most consistency as correlates with posttraumatic growth were the perceived impact of the stressor (high threat) and an intentional engagement with the stressor.

Composing one's story about the changes that have occurred, and how one is living forward as a consequence can offer the opportunity to notice and to choose ones path forward and how one engages with others. More specifically, our relationships help create our narratives. These narratives of trauma and survival are important in post-traumatic growth as they help survivors to confront questions of meaning and how answers to those questions can be reconstructed McAdams, D.P., (1993). In a recent study of the learning process related to a diagnosis of breast cancer in women, Hogan found that while people typically experience posttraumatic growth after a health crisis in areas such as personal relationships, appreciation for life, personal resources, spirituality and life priorities, changes occur in adaptation to specific parts of a person's life or worldview that is challenged because of her traumatic event (Hogan, 2009).

Some common positive outcomes of significant stressful life events are more genuine personal relationships, a greater appreciation of life, greater personal strength and resources, improved spirituality and more authentic life priorities and goals (Cordova et al., 2001; Stanton, Bower, & Low, 2006; Tedeschi & Calhoun, 1995).

Pilot Study

Our selection criteria for this pilot study included people who were diagnosed with cancer and were post treatment for at least six months. We selected people diagnosed with cancer, as it is often the case that the diagnosis comes as a surprise and a sudden interruption to an otherwise active life.

Ten people were interviewed. We saw the interview process as doing more than uncovering what was already known by a person. Michler, (1986) suggests that the interview is "an interactional accomplishment", a "discourse between speakers"(p. 35-36). Rather, the

interview process itself is constitutive: the questions were an invitation to construct and revise one's own life narrative and thus one's experience (Holstein and Gubrium, 2003). As such, our questions were a place of departure on the journey of discovery with our conversation partners. While the following questions were used as prompts.

- Tell me about how you find out you had cancer/a medical condition.
- Now, how would you describe yourself before you were diagnosed?
- And when you found out, what was that experience like for you?
- Some people talk about the experience of … as being life changing. Would you describe your experience?
- In what ways? How do you describe yourself differently?
- What is the story your friends/your most intimate partner would tell?

The interviews took on a life of their own, as we probed the interviewee's story. Further, we noted the directions people went with their responses as areas we might explore in our follow-up study.

Findings

Drinking wine with you, getting warmer and warmer,
I think why not trade in this overcoat
Made of leaves and dirt.
Then I look out the window.
For what? Both worlds are here.
(Rumi, Open Secret)

There were five themes that we heard consistently throughout each of the interviews. As people told their story, they typically described a very active, busy life that was suddenly interrupted. The interruption was talked about as a disruption, and almost surreal. The response to the disruption was to take control in some way. People then talked about the responses of others but anticipated and not. The next theme was one of surrender and inclusion. That was the acknowledgement that one's story was taking a turn and needed to be altered to include this significant change. Finally, people acknowledged how their life has been altered in terms of both gains and losses.

Theme: The Diagnosis as an Interruption to an Active, Busy Life
People's storytelling resonated a common cadence. People talked about the diagnosis as an abrupt interruption. Then there was a period during which the news was sinking in. The interruption slowly took on more meaning as the diagnosis and its implications took on meaning.

> *"My life was flat out busy, active, little time for reflection or pausing. I was living at warped speed. I went from warped speed to – the work being gone and being face-to-face with the recovery process."*
> *"It took a while to sink in because I had always been so healthy. When it did it was like… what just happened!"*
> *"When I got the diagnosis, I was kind of numb. It was … I don't believe this!"*
> *"When I learned of my tumor, I thought, okay, I will have a lumpectomy, and then just arrange my schedule around 6 weeks of radiation. Then I got more news and learned, I had the one-year version rather than the 6-week version. This was not going to be something I was going to fit into my life. My life was going to change and have to fit around my treatment."*

Theme: Taking Control

People talked about different ways they took control during the diagnostic period when everything seemed to be out of control.

"One of the things I did was get real organized when I got the diagnosis."

"I made a list of the different doctors I was going to consult. I was very clear that I was putting together a team - and I wanted to make the choices... While the approaches people were proposing were similar, I made my choice based on who treated me as a whole person in the process."

"The hospital where I had my initial diagnostic exam gave me a file folder so I could keep my test results, and my receipts all in one place. They also gave me a diary to keep track of all the information that was coming at me."

"The uncertainty was the worse part. [My wife] and I continued to work - and work was therapeutic. I did a lot of reading..."

Theme: The Responses of Others: Anticipated and Not

People talked about how others responded - both significant others, and beyond their closest relationship circles.

"People coming out of the woodworks to care – showing up."

"My sister just swooped in and took care of everything – calling the doctors – cooking and cleaning. It wasn't emotionally or spiritually – she took care of the tactical things and my friend was my emotional support."

"I learned a lot about friendship during that time... the idea of something showing up in that way had been foreign to me."

"Some of my closest friends were completely absent during both my diagnosis treatment and brief aftermath and were scared to death – and there were certain strangers who entered my life and were white knights giving support confidence and shared experiences."

"I was overwhelmed by the care and concern of others. There were people I had not heard from in quite a while who showed up. There were others who I thought were close friends who - for some reason or other - did not call. I decided to just consider that they had their reasons - or just did not know how to deal with it."

People don't know what to say. I just say, 'be yourself'". Some say, you don't look sick."

Theme: Surrender and Inclusion

"There is only so much that can be done. I believe in the science and the alternatives to a point... diet, exercise, who wouldn't?"

"I have learned to take it a day at a time. If something comes up, we will deal with it."

"I know I have joined a 'club' of sorts. I don't think about recurrence on a day-to-day basis. I just try to live each moment fully."

I don't worry [in my work] because the way I look at it is – what else can they do to me?"

Theme: Impact: Being Forever Changed

People talked about their perspective on how they live there lives changed.

"It is what it is... "

"There is not a day that goes by when I don't remember. I have more of a belief that I have something to share and I have a purpose. I have a very strong sense of what I want to convey to somebody. "

"You have a window where everything is new to you and then life goes back to normal when you are impatient behind the wheel of the car and go back to kicking the dog. And what is really important is number one during that window to make decisions in those 6 months about how you will be different and commitments before you go back to kicking the dog and honking the horn this cannot be 100% of who you are. You have to remember the new coat you are wearing."

"It was like rebooting my life. I am more conscious of how I am living my life."

"I guess the biggest changes is that I learned how to slow down and enjoy the moment. I don't sweat the small stuff. I might get mad at something but it comes and goes."

"You appreciate what you have more." I wrote this quote: 'Cancer patients are not afraid of dying; they are afraid of missing living."

"I have become more emotional as a result of this. I hear that most people have. I am not a touchy feely guy – but my way of dealing with it is to help others."

"I am fundamentally the same person with different attitudes. I realigned my priorities"

Summary and Conclusions

Polly Young Eisendrath (2006) writes about the importance of being flexible with one's narrative, particularly in the face of unexpected turns in one's life. She suggests that the potential effect of not having such flexibility and agility is to be held captive by what was supposed to happen – what was supposed to be.

The capacity to be flexible and agile with one's personal and relational narrative in the face of an unanticipated diagnosis clearly supported the people we interviewed. Pearce talks about this capacity as one that is fostered in relationship with coming face to face with the limitations of certainty and the elevation of the quality of mystery in our lives. "Mystery comprises recognition of the limits of the stories in which we are enmeshed. These limits are not taken as confining boundaries, but the surest sign that something exists beyond them. Mystery is a quality of experience of the human world characterized by rapt attention, open-mindedness, a sense of wonder, perhaps even awe" (p. 84).

"The act of constructing stories is a natural human process that helps individuals to understand their experiences and themselves. This process allows one to organize and remember events in a coherent fashion while integrating thoughts and feelings. In essence, this gives individuals a sense of predictability and control over their lives." (Pennebaker J.W., & Seagel, J.D. 1999)

As this was a pilot study, our findings are in the context of openings. As we interviewed people, we learned that there were others who wanted to tell us their story. Some were people who had a health issue that was not cancer related. Just hearing about our study prompted them to want to tell us their story. We look forward to interviewing more people both at the conference and beyond. We are also interested in interviewing partners and significant others of survivors.

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Transformative Learning meets with
Aristotelian Phronesis and Educational Drama

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Abstract: In this experiential session the participants will practice phronesis through Educational Drama in order to solve a disorienting dilemma they could face in their lives. The ultimate goal is the realization of the transformative potential of phronesis and its adoption in TL practices and everyday lives of the participants.

In Transformative Learning adults obtain awareness of underlying assumptions, critically reflect upon content, process, and premise, and take part in critical discourse upon particular experiences, leading to questioning meaning schemes and perspectives. Major goal is to conceptualize, adopt and integrate new assumptions in their everyday life which means that a real transformation has been accomplished. (Mezirow & Kokkos, 2007) However, it is admitted that this transformation or even the process towards it sometimes may provoke serious distortions, mere discomfort, threatening or simply negative feelings, maybe because one finds it necessary to fully justify one's choices in life. If one cannot realize the value of transformation for both one's life and wider social environment, then one cannot decide to take the necessary major step forward. This is where Aristotelian Phronesis can provide the most useful contribution. It is a procedure elegantly simple, easy to teach, easy to learn; it is exclusively practical and practically applicable at any time, any place, by any person disregarding his/her social status; despite the fact that it is based on particulars, it can be universalized and answer the needs of every human being; it can help contemporary adults make social inclusion an everyday reality, also successfully face environmental protection issues; even politicians or businessmen applying phronesis could deliberate and successfully act upon environmental, production or famine problems around the globe. (O'Toole, 2006)

Once adults meet, learn, and adopt the procedure, they realize that phronesis can actually transform both their everyday life and their wider social environment, by providing them with a life philosophy which at the same time respects their autonomy, integrity and conscience, maximizes their critical thinking ability, and can be adopted as a way of living guaranteeing they could adequately deal with any dilemmas and difficult to predict situations they are likely to encounter in the course of their lives. Adults need an applicable method with immediate results; they have no time to lose, they are interested in living a happy fulfilling life, they seek true meaning in their lives here and now. Being at a suitable age, adults value what is really worth valuing in life. They can easily learn the procedure and use their own experience and knowledge in suitable analogies in order to understand how phronesis works. As leaders of social groups such as in their families, at work, or even politics, they are as much interested in affecting the happiness and well-being of these groups as they are in affecting their own. (Adler, 1998) According to Aristotle, phronesis can lead us to eudemonia, the happy fulfilling life, the ultimate good desired by every human being on earth. As James O'Toole (2006) puts it, "[…] neither can we make the choices others have to make for themselves, nor can we choose eudemonia for them; however, we can rise all difficulties lying in their paths so as to offer them the possibility to undergo virtuous deeds, wish, choose, and obtain eudemonia for themselves, too". The word "ethical" used by Aristotle to describe decisions made through phronesis, hasn't got the simple meaning of just a mantle of superficial, often hypocritical, kindness but the deepest disposition of the truly

virtuous character who is interested in a happy fulfilling life for him/herself, his/her social circle and society in general.

The Procedure of Aristotelian Phronesis

Sometimes translated as prudence, Aristotelian phronesis is the virtue of practical syllogism. It is not the one and only way; it is a procedure that is based on particulars, independent of place, time or social discrimination; it always refers to the particular details of the particular situation the particular adult is facing; taught to and learned by adults, it can provide a lifelong practice of critical thinking, choice evaluation and decision making. Through phronesis, one can learn how to compare and evaluate all alternatives concerning a particular practical disorienting dilemma one faces in one's family, workplace and social life, how to judge which alternative is the best to follow - the particulars taken into consideration- and finally how to make the right decision and turn it into action. Learning and implementing phronesis in everyday life can help the contemporary adult become a successful, responsible, sensitive, socially aware, 21st century citizen who is interested in living a happy, fulfilling life within a just, democratic, inclusive society. If this sounds like a desirable, attractive and worthy goal, then what one needs to know is how it can be achieved.

The procedure consists of four distinct steps; the first one is called "βούλευσις" (voulefsis), the second one "κρίσις" (krisis), the third one "προαίρεσις" (proheresis), and the fourth one "πράξις" (praxis). The word voulefsis has got the combined meaning of critical syllogism, reflection, deliberate thinking, and detailed consideration of all possible alternatives concerning a specific case-dilemma; during this first step of the procedure one exercises critical analysis, comparison, and evaluation of each and every one of the considered alternatives and their consequences. This step refers only to matters that one can deliberate about, matters within one's reach, decision, and realization. It can only help if one is both willing *and* able to achieve a certain goal but isn't yet sure how, because one hasn't still reflectively, critically and responsibly thought through all possible alternative ways of achieving it. Each particular problem one faces has got different elements and different matters at stake; phronesis takes into consideration every tiny different detail that exists in each case. (Hammond, 2000) During the second step called krisis (critical judgment), one arrives at the recognition that one alternative of all considered and examined in the previous step, is the best to follow in the particular situation. Aristotle apparently acknowledges that the human being is capable of logical reasoning coupled with insight, perception, and imagination. (Karavakou, 2002) During the third step called proheresis (decision making process) the deliberating person combines recognition with intention, logical reasoning with internal desire, knowledge with will, so as to reach a decision which is the beginning of action and the source of movement. Our will is guided to the right decision because of our ethical self and habituation of doing good deeds, says Aristotle, not because it is based on reasoning why we desire what we desire. There is no doubt that this is the most difficult step of the procedure; one needs to submit one's desires to what one's logical reasoning dictates and thus make the right decision concerning the specific case one faces: one needs to combine what one deeply *wishes* to be done with what one *knows* must be done and then make the decision of what *will* eventually be done. Fourth is the step of praxis (action planning and practical implementation), the deed itself. Action is the practical implementation of what the person has deliberately decided in the previous step. (Skaltsas, 1993) As long as one progressively in time directs the transformation of one's character into the character of a righteous man, a "phronimos man" according to Aristotle, this very character will guarantee that the desires and emotions will comply with logical reasoning, will follow the predicament of practical syllogism, and then proceed to real action. (Ackrill, 1981)

How can Adults Learn the Procedure?

Once one accepts the fact that seeking a worth living life is a worthy goal, two more questions arise: how can one learn the procedure and how can one implement it in real life? Adult education will provide the answer to both of them. Adult education can reinforce the adult's commitment to practically implicate and integrate the procedure of phronesis in everyday life. Therefore, it is suggested that "Aristotelian phronesis: a lifelong practice for the lifelong learner" be introduced as a major topic in both lifelong learning and "training the trainers" programs, consisting of two parallel parts. Firstly, a theoretical part where the procedure of phronesis, ancient Greek philosophy, Logic theory, logical reasoning, as well as suitable examples and counterexamples chosen from Human History and international Literature are to be thoroughly and purposely examined. Logical reasoning need be encouraged theoretically with suitable easy-to-learn practical syllogisms; on the other hand, studying the way real or fictional persons have lived their lives implementing Aristotelian phronesis will help the lifelong learner identify with the proper paradigms and realize that transformation and emancipative living is indeed possible. Secondly, a practical part where adult learners are to solve actual dilemmas they could face or have already faced in their everyday lives in order to practice Aristotelian phronesis with the help of well educated practitioners in suitable group activities; in addition, they could solve logical problems by logical reasoning in order to ameliorate their critical thinking and decision making abilities. Some aspects of the proposed practical part using educational drama techniques will be thoroughly examined in this experiential workshop.

Educational Drama (or Drama in Education)

Initially influenced by Lev Vygotsky's theory of the "Zone of Proximal Development" and Jerome Bruner's concept of "Instructional Scaffolding", Drama in Education believes that the teacher's role is to facilitate learning, while the core of teaching lies in the thorough examination of certain issues and the discussion about related meanings; in the end of the 20th century, Dorothy Heathcote introduced a new direction into Drama in Education, mainly by emphasizing its pedagogic role in learning. Drama in Education is nowadays being used as Educational Drama, a differentiated teaching approach in educational contexts, enabling the participants create new knowledge, learn new concepts, interpret, understand and give new meanings, explore, reflect, cooperate, experience, imagine, think critically, and become socially aware through experiential learning, group cooperation, and active participation. (Avdi & Chadjigeorgiou, 2007) As is stated in "Making a World of difference: A DICE resource for practitioners on educational theatre and drama", "Drama creates dramatic situations to be explored by the participants, inviting them to find out more about the process of how the situation comes into being, to shift perspectives in the here and now, identify and sometimes solve problems and deepen our understanding of them. *The focus is on process*: it is a social activity that relies on many voices and perspectives, and on role-taking; that focuses on task rather than individual interests; and that enables participants to see with new eyes" (Drama Improves Lisbon Key Competences in Education Consortium, 2010).The word "drama" derives from a word of ancient Greek origin (δράω - δρω) and has the meaning of something important being "done" or "enacted" combining movement, voice, sound, music, body and spirit. When the word "drama" is being used in Drama in Education, it means "action explored in time and space in a fictional context"; it is a framed activity where the participants are enabled to think, interact, and behave as if they were other than themselves involved in a different time, space or context, realizing however that they belong simultaneously in two worlds: the real world and an imaginative one. The participants act and feel not only as observers but also as creators, contributors, and

coordinators of the action taking place. They are actors and audience at the same time using and expanding their observation, imagination, focus, self-discipline, critical thinking, empathy, and reflection abilities.

Transformative Learning meets with Educational Drama

Envisioning future possibilities for Transformative Learning, it is suggested that Educational Drama be introduced as a basic TL method that can facilitate adults experience, understand and apply transformative theory. Educational Drama uses multiple techniques that create a non threatening atmosphere of trust, acceptance, security, and support where adults feel safe enough to describe, share and compare ideas and experiences. Within the Educational Drama context different strategies are being implemented so as to respond to different learning needs and different learning styles (Johnson & O'Neill, 1989) Its techniques facilitate adults identify with the main characters, practice empathy by putting themselves in someone else's shoes while at the same time keeping a safe distance, imagine, identify and discuss all possible alternatives and their consequences by interaction with the other participants, consider different perspectives when facing a problem from the others' point of view, become aware of their own emotions and feelings, feel empowered to deal with these feelings that most of the times impede action, take a step back and reflect, get involved in doing, living, experiencing rather than simply observing, get involved in decision making, action planning and plan evaluating, realize that all of their concerns about a particular issue are being dealt with and finally, feel supported by a group of people having the same goals in life. (Avdi & Chadjigeorgiou, 2007)

The Experiential Workshop

The experiential session on Aristotelian phronesis will be facilitated by educational drama techniques. In the beginning of the workshop suitable kinesthetic exercises will activate the bodies and feelings of the participants, easing tensions, creating a non threatening atmosphere of trust, acceptance, security, and support, enhancing cooperation among the participants. They will be facilitated to become aware of their own emotions and feelings, a crucial step for the activities to follow. A suitable pretext will help participants identify with the central roles and characters involved in the story. In this way, they can detach themselves from the issue at stake keeping a safe distance; at the same time though they will deepen their understanding of the characters by role playing about specific circumstances in the characters' lives.

Next, a disorienting dilemma faced by the main character will be introduced to the participants. Divided into separate groups, they will be asked to imagine, propose, analyze, evaluate, and compare all possible alternatives to solve this dilemma, taking into consideration the particular details concerning the specific situation, the broader context, the emotions, desires, needs, values, and attitudes of the main character. By interaction with the other participants, they will consider different perspectives of the problem from the others' point of view and empathize with the main character and the important people in his/her environment. Thus voulefsis, the first step of phronesis, will have been explored. The next three steps, krisis, proheresis, and praxis, aim at helping the participants realize the importance of transformation in assumptions, beliefs, and attitudes in order to deal with the dilemma effectively; the participants will reflect critically on content, process, and premise. Through suitable educational drama techniques they will feel safe enough to promptly describe, share and compare ideas and experiences, get involved in decision making, action planning and plan evaluating, and finally propose the best solution to the original dilemma. Once the decision has been reached, the participants will finally improvise upon taking intended action.

The experiential session will take place in an adequately large room, enhancing the movements and team working of the participants. At most up to 20 people should take part in one session of 1.5 hours. Some pieces of paper sized A3 and A4, several crayons of different colors, and one piece of cardboard 75 cm by 90 cm will be used. At the end of the session, all participants will receive an explanatory leaflet about the theoretical perspective of the presentation, a short description of the procedure of Aristotelian phronesis as well as some information about Aristotle and his work.

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Transformative Learning for Human Rights of 'Justice Workers' in Post-Conflict Gujarat

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Abstract: A phenomenological study was conducted on the transformational experiences of working class Hindus and Muslims affected by the 2002 Gujarat riots, who now work in a Human Rights NGO. The results inform the development of Transformative Learning for Human Rights as a methodology to improve Rights Based Development approaches.

Transformative Learning of Human Rights: Motivations and Theory

The concept of a "Rights Based" Approach to Development (RBD) been increasingly adopted by development organisations, including the UN, Action Aid and CARE. Such an approach regards poverty not simply as a dearth of basic material needs, but as multidimensional, involving a state of disempowerment to participate in society and demand access to basic needs. Therefore, to address poverty, RBD addresses the underlying political, cultural, and social structures that prevent people from claiming their rights. As described by the UN Secretary General in 1998:

> *A rights-based approach to development describes situations not simply in terms of human needs, or developmental requirements, but in terms of society's obligations to respond to the inalienable rights of individuals, empowers people to demand justice as a right, not as a charity, and gives communities a moral basis from which to claim international assistance when needed.*

Power dynamics are at the heart of underlying structures which prevent people claiming their rights, and are often rooted in local values and assumptions. As Brocklesby and Crawford (2005) explain, addressing such underlying causes:

> […] *requires fundamental, and practical, shifts in beliefs, assumptions and practice – both within individuals, and between individuals and groups, and individuals, groups and institutions. Without challenging preconceived ideas and our relationships at the individual level, we cannot encourage the structural changes in relationships that are necessary to promote greater equity, fairness and inclusion, which are the basis of RBD.*

There are questions about how to encourage such a fundamental shift in belief and assumptions in practice. Efforts are being made through growing Human Rights Education (HRE) practices, which disseminate knowledge, skills and attitudes to create a universal culture of human rights (see Koenig, 2001, in Barnhizer, 2001). Some HRE practices are transformative as per Mezirow's theory of transformative learning. In these cases, learners not only increase their knowledge about the existence and protection of rights, but experience "a deep structural shift in their basic premises of thought, feeling and actions" (O'Sullivan, Morrell & O'Connor, 2003) and are inspired to take personal action to protect human rights. However, practitioners feel there is scope to enhance the transformative power of human rights learning in RBD- many applications of which have remained overly academic and legalistic (Chapman, 2005).

Transformative Learning for Human Rights (TLHR) is an emerging methodology to change attitudes which propagate the disempowerment and exclusion of poor communities, thereby making RBD more effective. It draws on the following influences:

1) *Power Analysis Tools* (Gaventa, 2006; VeneKlasen & Miller, 2002) to analyse the renegotiation of relationships.
2) *Transformative Learning* as a theoretical framework to understand change in fundamental perspectives and assumptions.
3) *Paulo Friere's Education for Liberation theory* links education at the individual level with broader social change. With this perspective, the wider community become aware of social structures around them through education, leading to action to challenge the status quo.
4) *Action Research* to engage human rights practitioners and communities in a series of critical reflection sessions, where they analyse and question their experiences. This process should result in participants agreeing and implementing strategies for change, as has been demonstrated by Carson & Sumara, 1997, and McTaggart, 1997, cited in Lange (2004).

Participatory Action Research is being used by EqualinRights (a Netherlands based NGO), in five case studies in India and Kenya, to further strengthen TLHR practices as a methodology for change.

While transformative learning can thus enrich HRE and RBD, contributions can also occur also in the opposite direction (Tibbitts 2005). As Taylor (2007) noted, Transformative Learning theory is broadening in ways which make it more applicable to HRE. First, emerging conceptions emphasise that "as well as being an epistemological process involving a change in worldview and habits of thinking, [transformative learning] is also an ontological process where participants experience a change in their being in the world, including their forms of relatedness." In other words, it results in learners *acting* on their perspective shift. Second, studies have observed the relational nature of transformation, and the crucial role played by transformative relationships, characterised by trustful communication. Third, recent studies have highlighted the importance of context in transformative learning. Fourth, factors affecting the 'readiness' of participants to experience transformation has been identified as a further research question. As discussed below, the transformative learning of justice workers in this study reaffirms all these findings, thereby providing a further empirical support for such developments in transformative learning theory.

Nyayagrah: Cases of Transformative Learning for Human Rights

Nyayagrah is a campaign for justice and reconciliation, responding to the 2002 communal riots in Gujarat. Starting on February 29th 2002, the riots continued unabated for the first seven days and thereafter ad hoc for another nine months. An estimated 2000 men, women, and children, almost entirely of the Muslim community were murdered, a further 200,000 fled from their homes in terror. What set these riots apart from previous instances of communal violence was evidence of complicity by politicians, police and the judiciary on numerous levels (Mandar 2009). There was a large subversion of justice: complaints filed at police stations and cases in court were closed prematurely, and police investigations into cases were biased. Nyayagrah challenges this human rights violation by providing legal and moral support to victims who wish to pursue legal justice.

Nyayagrah is a natural experiment for the practice of TLHR. At its core, its campaign for justice is a means to reconciliation between the Hindu and Muslim communities. Nyayagrah understands reconciliation as not simply the lack of violence (though this is an essential prerequisite), but as a sense of brotherhood between the two communities. Legal

justice is pursued not in a spirit of revenge, but as a means to generate a shift in attitudes necessary for reconciliation.

To achieve this, the organisation draws on Gandhian philosophy: specifically, that societal change must start first with individuals internalising and practically living the values underpinning that change. This is why Gandhi's freedom fight started first and foremost with him personally leading an ethical life which reflected values of truth, equality, and non violence- values which were the moral basis for his struggle. Hence, Nyayagrah has bound its campaign by ethical rules such as never bribing or telling lies in court, despite thus putting their cases at a disadvantage relative to defendants. Furthermore, an emphasis is placed on "connecting with people from the heart"- providing broader moral and emotional support to victims rather than simply viewing them as a witness of a riots case. Such an organisational culture encourages employers to work in a way that reflects values of equality and honesty, and eventually undergo transformative learning so these values are reflected in their way of being. In turn, their work and interactions with victims and the wider communities is meant to facilitate the transformation of others.

Central to Nyayagrah's work are community justice workers, or 'Nyayapathiks'. Lawyers and the legal process are intimidating to victims, due to differences in socioeconomic class and education. Many are too scared to challenge perpetrators in court. The Nyayapathik's role is to create a personal rapport with victims to provide them with legal and moral support, thus bridging the divide between victims and lawyers. Nyayapathiks include men and women, Hindus and Muslims, from working class communities affected by the conflict. They have come from a variety of backgrounds: before the riots, they were tailors, autorikshaw drivers and petty farmers or businessmen. Most have completed 12th grade or some university education.

Methodology

Since starting humanitarian or human rights work, some Nyayapathiks have experienced profound personal journeys. The study was phenomenological- with the priority of understanding Nyayapathiks' perspectives on their life's experiences, before and after the riots. Analysis of their 'transformation' was to emerge from this holistic understanding of their life.

Gaining such a holistic understanding required complete immersion into their lives and their communities, hence the researcher spent a total of 57 days with those involved in Nyayagrah- Nyayapathiks, current and old, victims, lawyers- between October 2009 and February 2010. Most time was spent with the Nyayapathiks, who were each interviewed over the course of 4-5 days, in Hindi, their native or second language, with the researcher shadowing them for the whole working day and in many cases staying at their homes. Interviews were qualitative and unstructured, guided by broad areas of discussion, including detailed accounts of their backgrounds. A very close rapport was built to permit individuals to feel comfortable sharing their stories. This methodology yielded rich insights of each individual's transformation in the context of their whole lives- something that shorter and group based inquiries cannot offer.

Results

Transformation

Interviews with six out of ten Nyayapathiks indicated that they had undergone a transformative experience. Four were Muslim, two Hindu. Though others' attitudes had also changed positively, their interviews did not indicate a fundamental shift in their underlying

assumptions and the way they relate to others. Though each individual's experience was unique, there were three common themes to their transformation:

These six Nyayapathiks now view their 'life mission' as furthering justice for all, regardless of community or religion- which is radically different from their ambitions prior to starting NGO work. Many now also regard Nyayagrah's values not only as a set of workplace rules, but a broader set of principles to lead a fulfilling, ethical life. For example, Umarbhai described: "For my whole life, I always looked for ways I could earn more money. Then one day I lost everything. In the end, you don't take money with you when you die. All you have are the blessings of people you have helped."

They all emphasised their increased legal knowledge and courage to face authorities as one of their biggest gains from working in Nyayagrah. They have felt empowered from having had none or little knowledge of their rights or legal procedures and being intimidated by the police, to gaining the ability to support victims' legal cases. They now see themselves as holders of rights that they can legitimately claim. As Afrozapa emphatically claimed, "Before, I never went out alone. I had never seen a police station. Now I am not afraid of anything: the state, the police, the law." This is particularly striking in her community where Muslim women, especially widows, usually remain indoors.

The Hindu Nyayapathiks described a change in their attitudes towards Muslims – they no longer subscribe to negative stereotypes propagated in the media and in their communities. For example, Jaswantbhai who used to believe his mother who told him "*not to be friends with Muslims, because Hindus and Muslims fight*", now has many Muslim friends. While the Hindus have overcome hate, the Muslims have overcome victimhood. For example, Khaledabhen recalls: "[…] talking to other victims, I forgot my grief. My suffering paled in comparison to theirs [...] I realised if I am not strong how can I help them?"

Disorientating Dilemma: The Riots

For most, the 2002 riots triggered the transformation process, or were the 'disorientating dilemma' in the context of transformative learning theory. The four Muslim Nyayapathiks were either victims of the crisis or witnessed at close proximity the suffering of their community. Victims had typically fled their homes from rampaging mobs fearing for their lives, lost their property, and lived in relief camps without work for months. Others described intense feelings of anger on behalf of suffering victims. All Muslim Nyayapathiks and victims felt victimised, and betrayed by the Hindu community, from whom they had never anticipated an attack of this scale.

The disorientating dilemma for the two Hindu Nyayapathiks occurred in an educational context. Jaswantbhai was struck by the interview of a rioter, who said he was rioting just because everyone else was. He thought, "If people do not know why they are rioting, who is the person with so much power, taking them all along?" Chiragbhai's 'disorientating dilemma' was unrelated to the riots. He started to question many of his taken for granted assumptions when he enrolled on an intensive professional and personal development course after having grown up in a traditional village as a Dalit (the bottom of the Indian caste system) and under a controlling stepmother.

Transformative factors: Inspiring relationships

The transformative process began for them all, except one, when they started helping riot victims in the temporary relief camps. From there, many were recruited into NGOs and eventually Nyayagrah, where this process was strengthened. Though the legal training received in Nyayagrah has been important, relationships with Nyayagrah's founder and victims have played the major role in altering previously held stereotypes and their 'life mission'.

Nyayapathiks are inspired by the example set by Nyayagrah's founder, Mr. Mandar, about how to live values of honesty, equality, and truth in practice, rather than simply preaching them. They met him supporting the humanitarian effort in relief camps after he resigned as a high ranking Civil Servant in moral protest of the State's complicity in the Gujarat riots, despite being Hindu himself. Moreover, his behaviour affected them personally, because he made the effort to develop a rapport with each Nyayapathik- a rare show of equality where normally socio-economic hierarchies acutely define social relations. His authentic leadership was the key reason many of them joined Nyayagrah, and it gives Nyayagrah's ethical principles credibility. Seeing his dedication and scrupulous adherence to his own moral principles has inspired them to try and do the same.

For example, Usmanbhai described how Mr. Mandar was instrumental in his personal journey from previously participating in riots to now helping victims through Nyayagrah.

> *"People are so desperate to get a job. And yet, this man quit one of the most prestigious jobs in the country to help my community.[…] Along with victims, volunteers, and peace workers, he ate in camps and slept on dirty mattresses. Normally, you go to a Commissioner's office and even the peon at the door barks at you. Here, a commissioner himself was calling me his brother. When I was presented with such love, how could I keep hate in my heart? If you keep a tiger with him, even it will start eating grass[…]"*

Nyayapathiks' deep personal relationships with victims which are more akin to family than legal aids, have also been transformative. For Hindu Nyayapathiks, working in the relief camps or Nyayagrah was the first time they had had such close personal interactions with Muslims. The process of building their trust forced them to reassess the stereotypes they held. For Muslim Nyayapathiks, supporting other victims has allowed them to realise that others have also shared their experience.

Contextual factors: Background and Gandhian values

To assess the extent of the Nyayapathiks' transformation, the attitudes they held before Nyayagrah must be considered. Their very decision to volunteer in relief camps and join an interreligious non violent campaign for justice broke the status quo of fear and victimhood in the Muslim communities and hatred in Hindu communities. Nyayapathiks already had a predisposition towards values of interreligious respect and equality, explained partly by their backgrounds. Muslim Nyayapathiks spoke of interreligious childhood friendships and the open attitudes of their parents. Hindu Nyayapathiks were either Dalits or strongly sympathised with them, making it easier for them to empathise with the Muslim community. These early experiences increased their 'readiness' to transform as Nyayapathiks.

The integration of human rights values in a broader ethical framework which they could relate to helped Nyayapathiks to understand human rights as a way of life. Many heard about human rights for the first time through Nyayagrah, and therefore associate them with the rest of the organisation's ethical values. Nyayagrah's ethical values already resonated with Nyayapathiks, partly because they are rooted in Gandhian principles which are an important part of local Gujarati culture. This made it easier for Nyayapathiks to relate the concept of rights to their daily lives. Furthermore, since the Gandhian framework involves the principle of embodying the values one promotes in society, it creates a moral obligation to practice the human rights values that Nyayagrah has included in this framework.

Individual to Social Transformation

Though this paper's scope is restricted to the Nyayapathiks' individual experience, it must conclude by drawing the link between individual transformation and social change. This

is crucial for Nyayagrah and TLHR because they are both based on the principle that personal transformation in the 'change-maker' is an important step to generating broader social change. It is also relevant for transformative learning theory because Mezirow's concept has been expanded to explicitly consider its link with social action.

Victim communities have changed, in ways similar to the Nyayapathiks in many respects. Fighting their case through Nyayagrah has reduced their hatred, fear and has empowered them to claim their rights. In some cases, victims have taken an active role in community social work. The persistence of the Nyayapathiks has also successfully changed the behaviour of some biased state authorities. However, barriers to personal transformation in the community persist, including their precarious financial situation and pressures within their own community, which sometimes cause victims to falter in their battle for justice.

Some interviewees felt that weaknesses in Nyayagrah such as a lack of clear lines of accountability, and organisation have also compromised their social impact. Many of these weaknesses can be traced back to limits in how far Nyayagrah's staff have internalised and 'live' Nyayagrah's values. Five interviewees spoke of rigid power structure and hierarchies within Nyayagrah, at least three knew of an instance where ethical rules had been broken, and two mentioned covert interreligious tensions within the team. This presents a case for Nyayagrah's staff to strengthen how they ground their behaviour in the organisation's values.

Nyayapathiks' social impact could be even further enhanced if their transformation went beyond simply internalising Nyayagrah's values. Though most Nyayapathiks try to 'live' human rights values, observations during this study noted occasions where they could have conveyed human rights messages more strongly to victims. This may be partly because not all Nyayapathiks see themselves yet as role models, but as carrying out directions from Nyayagrah's coordinators. Instead, if all Nyayapathiks saw themselves as leading by example in their own right, it may manifest in their behaviour in a way which would inspire victims to change their attitudes- in the same way Nyayapathiks were inspired by Mr. Mandar.

Conclusion

The Nyayapathiks' transformative experiences provide examples of how development interventions could shift attitudes towards post-conflict reconciliation. Experiences of discrimination such as the Gujarat riots, created a 'readiness' for transformative interventions. Relationships with victims were one transformative factor. The other was the inspiration of Nyayagrah's founder, who demonstrated what 'living' human rights practically means, and who placed human rights values within a broader and credible ethical framework which Nyayapathiks could relate to. For individual transformation to effectively ripple out and generate the transformation of others, I suggest that TLHR must go beyond encouraging the internalisation of human rights values, and also prompt individuals to recognise themselves as leaders of change through their own example.

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Educational Implications of Transformative Learning: A Multicase Study in Portugal

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Abstract: In this paper we will present two initiatives of education and training of adults in Portugal and problematize the relation between them and the principles of transformative learning, from the analysis of the practices of the Professionals working in those fields.

Introduction

The Hamburg Conference, in 1997, marked a new stage of Adult Education, introducing the concept of Lifelong Learning. Portugal has made, over the last thirty years, a significant investment in the qualification of the population at all levels of education, in order to catch up with the more developed countries. However, the high rates of illiteracy among older generations and the low levels of schooling of adults and youth, many of them without basic schooling, is evident.

In order to reverse this scenario, the Government created the New Opportunities Initiative which aims to (re)qualify the Portuguese population presenting, for such, training paths for youth and adults. Of this Initiative, we emphasize, in this communication, the process of Recognition, Validation and Certification of Competencies (RVCC) and the Courses of Education and Training of Adults (Courses EFA), because this is our object of study, as well as the Mediation figures associated with these modalities.

Very briefly, we can say that the process of Recognition, Validation and Certification of Competences is based on the identification of the adult's life history by them, in order to get a certification of the 3rd Grade or High School. In concrete terms, the adults involved in this process produce a narrative, referring to the various experiences they have endured throughout their lives, in various contexts.

The adults are supervised by a Professional of Recognition and Validation of Skills (RVC Professional) that will collaborate with participants in this process, in order to contribute and facilitate reflection and deconstruction of their journey and by the trainers of the areas that must be validated for certification.

Ultimately, the adults present, before a grand jury, their work during the journey and they are given a partial or full validation of the skills necessary to obtain the degree they look for.

With regard to EFA Courses, they may play a part at school, giving only one level of schooling or they may be of dual certification, providing academic and professional certification and this is the perspective we will focus in this text.

Thus, a Course of Adult Education and Training lasts for about 18 months and consists of two components: scholarly and technological. At the end of the sessions in context of classroom, the trainees must perform 120 hours of Practical Training in the Context of Work and only with the approval of this component and its report they will be entitled to certification.

The training is organized into Themes of Life, topics relevant to the trainees and chosen by them and the assessment is qualitative, formative and continuous. For such, active and interactive methods are used, based on real situations and life experiences of the learners, in the sense that they can reflect on the reality that surrounds them. In this context, it is intended that the adults become active in their learning, developing their critical faculties, their capacity for reflection and questioning.

These are processes that, in theory, are of transformative practices, backed by significant learning. However, these measures have emerged in order to bridge gaps, respond to statistics and meet economic targets, so we must reflect on the purpose of these arrangements and on their pedagogical possibilities.

Are these pathways consistent with a dynamic of personal, social and professional development of the adults or are we moving towards the facilitation, following a Taylorist educational trajectory, where the main interest is, for the institutions that promote these actions, to achieve results in order to certify more and not better our population?

On the other hand, are adults who come to these processes motivated to learn or they see them as a way to reach the desired level of education in a short time and with little effort? If so, what is the role of the pedagogical teams responsible for the processes the adults face? Does the practice of Mediation makes sense in an economistic logic? Is the work of the RVC Professionals, EFA Mediators and all other elements of the pedagogical teams, so that adults can become more skilled, conscious and autonomous citizens, a waste of time and resources? Is there truly transformative learning?

These are some of the questions that we intend to answer with our research work and on which we will present some reflections in this text.

Methodology

Our research focuses on a comparative study between Portugal and France with regard to the figures of Mediation in the models of RVCC and EFA Courses (Portugal) and *Validation des Acquis de l'Expérience* (VAE - France). To this end, we used a qualitative methodology, based on a multicase study: a New Opportunities Centre (CNO), which develops the RVCC process, an Association for Local Development and a Professional School that promote EFA Courses, in Portugal and in France we are working with two Universities and two Academic Centres, who develop VAE devices.

We used as research strategies for collecting data: direct observation, written narratives and semi-directive interviews. In this paper, we will only focus on the study that we have developed in Portugal in the CNO and in the Association for Local Development and in the preliminary data resulting from direct observations, since we are yet conducting the exploratory study.

The observation took place between February and December 2010 in two institutions. In one, the CNO, our observations focused on the process developed by four professionals of the RVCC process. In the other institution, we focused on the observation of a Mediator of three EFA Courses.

Table 1 - Summary table of the direct observation held

Selected Cases Two Companies	Individuals Observed	Summary of duties prescribed for the individuals observed (Legislation)	Number of Observed Sessions
New Opportunities Centre	Professional of Diagnosis and Referral	Welcoming adults, provide information on the various educational and training paths available, make the diagnosis of adults and direct them to the path that best fits their profile	3
	RVC Professional – Basic Level	Monitor the adults during their journey in the RVCC: energize the group and the individual sessions, motivate adults, help them in the identification of skills and in the reflection on their experiences, establish the connection between the adults and the teaching team	6
	RVC Professional – High School Level		6
Association for Local Development	Mediator of three EFA Courses	Establish the bridge between trainees, trainers and the entity, assist in resolving potential conflicts, coordinate the activities to be undertaken, promote coordination between the various trainers and their modules, give learners personal, social and formative support	13

With the observation made, we tried to understand the functions of the Professionals/Mediator responsible for monitoring the adults and their profiles while figures for Mediation and we examined the records, at this early stage, with the aim of answering the question: *to what extent the duties provided/prescribed and the real/performed work by the different professionals observed are consistent with the principles of transformative learning?* It is the questioning of this relationship that will take place in the following topics.

The Concept of Learning in the RVCC process and EFA Courses

Learning is a complex concept and around it there are several theories that come out, in general terms, of Psychology. We can identify, in a systematic way, four conceptions of learning: behaviorist, cognitivist or constructivist, humanist and social learning (Kolb, 1984, Merriam and Cafarella, 1991, referred by Silva, 2003).

In the methodology of the modalities we study, we emphasize the cognitivist or constructivist and the humanist conceptions as the drivers of these paths, because they value "intuitive knowledge, intrinsic motivation, understanding, relationship with the new acquired" (Silva, 2003, p. 54). The learner emerges with a lead role in building his knowledge, which emerges from the relationship between his prior knowledge, the environment and the new knowledge, in a dynamic procedure.

The assumptions of these modalities point to this continuing need for cognitive and conceptual reorganization by adults, who should assume an active role in their learning process, resorting to reflection, assimilation and establishment of a relationship between what they already know and what the environment gives to them, emphasizing the concept of experiential learning, since the experience is the starting point for the construction of new knowledge.

Moreover, these paths seek personal development of individuals, from their experiences, so that we can also find, in them, the principles of humanist learning, which "identifies the unique character of personal experience, focusing learning on the learner, in positive assistance, self-learning, self-realization and personal development" (*ibid.*, p. 55).

The question of experiential learning is very important when it comes to learning, especially in adults. As Silva (*Idem*, p. 56) observes, "learning in adults is directly related to experience, personal life and social and cultural context". In the RVCC process and EFA Courses these are aspects taken in consideration and the experiences of adults and their personal and social dynamics are the starting point for the work to be carried out with them.

One of the most outstanding perspectives in the field of adult learning is that of Mezirow, grounded in critical theory, who develops the concept of transformative learning, which aims the development of the individual in pursuit of his autonomy and accountability, where experience acquires a fundamental role.

Mezirow (2003, p.1) states that "transformative learning may be understood as the epistemology of how adults learn to think for themselves rather than act upon the assimilated beliefs, values, feelings and judgments of others". The same author points out that "[…] a defining condition of being human is that we have to understand the meaning of our experience" (Mezirow 1997, p.5).

In today's world, we must learn to interpret what we experience and in this context, "[…] learning is understood as the process through which it draws meaning from experience based on the prior knowledge of the adult, resulting from this that learning is seen as a new interpretation of experience" (Sá, 2009, p. 38).

Experience is a key element in adult learning. It is through experience that learning occurs, mediated by a (self-)critical and reflective process that will lead the adult to a greater awareness of himself and the world and, consequently, to his personal and social development, to his growth, to his construction of the self, to the emergence of new and renewed knowledge. Thus, "[…] the subject acquires […] a centrality in the learning process, being given […] the assignment of meaning to a complex reality […], using himself as a resource for the training and learning process" (Silva, 2003, p. 60).

In RVCC and EFA Courses, it is the adult who narrates his experience and/or serve himself of it as a starting point for reflection that will provide his emancipation, autonomy, the development of critical thinking. He is, therefore, in the center of the process and the outcome depends on him, in his investment as a reflective being. This practice involves "[…] the creation of learning environments that facilitate reflection and communication, without restrictions, in order to stimulate the transforming action of both schemes and perspectives of meaning of the adults involved" (Sá, 2009, p. 40).

The principles of Transformative Learning and the work of Professionals in the New Opportunities Initiative

The Transformative Learning Theory sees the experience as a central aspect and it should be associated with a critical reflection and a rational discourse. As mentioned by Closs and Antonello (2010, p.29), "[…] transformative learning objective changes in individuals' frames of reference, consciously, through critical reflection on assumptions built so uncritical". Thus, people and, specifically in RVCC and EFA Courses, the adults/trainees should develop critical thinking from their experiences, as this may lead to the transformation of the way they perceive and interpret the world and, therefore, how to act before these new interpretations.

The theory of transformative learning in adult education see in critical reflection an essential assumption, where adults must learn to think for themselves and not through the eyes of others and this process requires an evaluation of their own reflection (Imel, 1998, p.1).

We were allowed to observe that both in the RVCC process, with the selection of experiences and reflection on them, as in the EFA Courses, with the questioning of

significant topics for learners, this critical reflection is present, although, as discussed later, this may not be available to all the adults involved.

In the education and training pathways we study, we found that the adults were encouraged to reflect on their current schemes of meaning, in confrontation with past experiences, which they should narrate and, thereafter, they might find new representations, meanings and perspectives of their reality. But did this transformation process occurred the same way for all the adults? We had evidence that, in fact, there were cases in which there was a true reflection and transformation, but others left a doubt in the air, because their posture indicated a mere interest in the ultimate goal, certification and, in EFA Courses, an interest in the scholarship given, as we talk about funded Courses.

Regarding to the Professionals, transformative learning indicates that they should have a role in facilitating reflection, towards an emancipatory process of learning. We saw their attempt to carry out that mission as they impelled the adults to question their experiences: what they learned, how they learned, what marked them and why, which meaning they could draw from that, which activities they wanted to accomplish and why, what meaning had the work they were developing; these were some of the approaches of the Professionals/Mediator.

However, as noted, we found that not all adults showed the same desire to learn, to reflect, to analyze critically their daily lives and when this happened, the Professionals/Mediator adopted a more traditional attitude, associated with technical and instrumental learning (Mezirow, 1981, 1994, 1998, referred by Closs and Antonello, 2010), seeking that the position of the adults would meet their needs as caring and committed Professionals. Would the transformative learning, in these cases, be neglected in favor of the success of the Professionals/Mediator's intervention, when it comes to meeting rational and measurable objectives?

Concluding Remarks

From what has been observed, analyzed and systematized here, can we say that the paths of RVCC and EFA Courses, as well as the work done by Professionals, meet the principles of transformative learning? Or, is the intention so, but, in practice, there isn't such a scenario? The table below aims to systematize the assumptions of transformative learning and findings from the observations.

Table 2 - Transformative Learning in RVCC and EFA Courses
From the work assigned to the actual work of the Professionals

Principles of transformative learning	Professional of Diagnosis and Referral	RVC Professionals	Mediator
Critical Theory Personal development of the individual Autonomy and accountability of the adult Comprehensive theory of adult learning Experience with a central role Adults should think for themselves Interpretation of the meaning of the experiences Subjects with an active role in the learning process Critical Reflection Rational discourse	The Professional of Diagnosis and Referral provided as much information as possible to adults about the paths that they could follow. After tracing their profile, she called them for reflection on the options presented, so that they could, with conscience, choose the best path; she put questions to confirm the certainty of their position, "Did you ponder the pros and cons?", "What advantages does this path have?", "And disadvantages?", "Are you sure this is what you want?"	The RVC Professionals followed the process of the adults and, both in group and in individual sessions gave clues to the development of narratives and urged reflection, asking questions: "This experience ... what did you learn?", "Why was it good/bad for you?", "What has changed in your life from there?", "How is your present and future shaped by these experiences?"	Monitored the trainees in their personal, social and training paths and, in the activities, she urged them to reflect on why they were developing that work, its importance for their personal and professional future, based on the experiences that they had brought with them and that were part of their lives and the meanings they attributed to the surrounding reality

From the study so far, it appears that the real work of Professionals working in RVCC and EFA Courses approaches the assumptions of transformative learning: the promotion of critical reflection, the importance given to experiences, the seeking for new directions for learning, the active role that is given to adults, approaches to what the authors of this theory argue, in particular, Mezirow.

In practice, so it was made known through observations, the Professionals in question showed a concern with personal development, autonomy and accountability of the adults and sought to encourage reflection and questioning about their past, present and future practices, making them active agents in shaping their own knowledge.

However, there are some aspects we would like to highlight and which we introduced in previous paragraphs. Concerning the Professional of Diagnosis and Referral, although she sought to open the range of options to adults with regard to the path to follow, the truth is that we witnessed a case where only one path could be followed by the adult, given his availability, that was the RVCC process. This presents us with a question: for those who don't have a profile for RVCC, if they have no opportunity to follow another path of learning, should they continue along that path? Are there imposed targets to meet, even if it isn't the most appropriate path? What is the role of the Professional in this situation: should she refer another option although it isn't at present feasible for the adult, but that is according to his profile or should she maintain her position and deliver the adult in the hands of the RVC Professionals and Trainers?

In turn, the RVC Professionals, although they strive so that the adults acquire reflexive ability (and they succeed in many cases), we came across a situation where the adult, due to limitations, couldn't achieve the desired objectives. Are we facing a system

crash? How do you recreate an environment conducive to transformative learning, when the very adults cannot, cognitively, overcome their barriers?

Finally, in the EFA Courses, trainees chose the topics they want to work and formulated ideas on activities they intended to develop. However, if there were cases where it was possible to meet their expectations, there were others in which the themes, activities and everything that was associated was amended by the pedagogical team, because it wasn't possible to match the content to address, to develop the skills that adults needed. Given this, do adults think of learning with the same dynamics? We noted that not all trainees were satisfied with the situation and the Mediator imposed the challenges. If their ideas had avenged, would the learning be more meaningful?

It follows, therefore, that, in practice, the actual work of Professionals in this field are not always in line with the principles of transformative learning. However, we noted the attempt of the Professionals/Mediator in that way, though not always visible and viable, given the difficulty of articulating the organizational and economic interests with the characteristics of youth and adults, often heterogeneous and with personal, social and professional complex histories.

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Knowledge Transformation Within the Welfare Services – New or Reduced Opportunities for Transformative Learning?

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Abstract: The paper provides background for a round table discussion about how changes in the welfare state challenge professionals' knowledge base and learning opportunities.

Introduction

During a time of rapid transformation of welfare state services and welfare professional work, transformative learning becomes imperative in the reshaping of professional knowledge and practices.

The call for new practices to meet the rising demands of both users of welfare services and new policy regimes presents the professionals who are providing the services with a number of challenges. The desired developments of services often rise through demands for accountability, documentation of quality, efficiency, etc. that ultimately involve a struggle over legitimate knowledge (Foucault, 1978/91). In our roundtable presentations we will address the issue of how this struggle over what type of knowledge can be ascribed the title of "legitimate knowledge" in welfare services.

In recent years, neo-liberal forms of regulations have increased in Danish welfare institutions. Some of the consequences have been a stronger emphasis on the theoretical knowledge base of the professionals and/or use of evidence-based methods in work practises (Hjort, 2009), a development which leads to hierarchical divisions of the knowledge base for social service and care work as well as a hierarchical division of the work itself. Other consequences have been a tendency to stronger classification (Bernstein, 2000) of welfare services. This means that services and work are split into separate units with separate knowledge frames and separate frames of reference. And these separate framings of work and services have individual systems for documentation and accountability. This also means that every individual unit and frame produces demands for different experts performing specific work tasks (Abott, 1988). In the round table session, we want to present three different research projects discussing the consequences of this knowledge and work transformation with regard to possibilities and limitations for transformative learning for the professionals or the users of the welfare services.

Demands for new knowledge put heavy pressures on welfare professionals' learning, but at the same time they also open up new opportunities for those professionals (Hjort, 2009). The political climate creates a drive for new designs to reshape formal education, and this contains the possibility of transforming the long-term status and position of welfare professionals (Friedson, 1994). Productive responses to crisis, however, may also start in the collective work practice of the professional organisations and workplace, a point we wish to pursue.

Despite a growing number of demands and restrictions that are put on welfare professionals, the tradition of facilitating learning opportunities close to practice still seems to provide great opportunities for learning and transformation of work practices in the organisation (Jørgensen, 2009).

The round table session will explore ways of creating space for learning within the scope of transforming practice, and enabling professionals to stand up against the crisis of the legitimacy of their knowledge. The round table session will explore the possibilities of

facilitating and creating space for transformative learning as a process during which the professionals can develop their practices through investigating their taken-for-granted frames of reference, through which they normally interpret their experience and thus open their practice for reflection, and possible transformation. The three presentations offer insights into different levels and groups of actors in the social service field, by addressing how lived experiences of social system users provide an important knowledge base for professionals in social work, and how collective reflections on everyday practices provide a potential knowledge base for possible transformations.

Involving Young Service Users – How Can User Knowledge Inform the Knowledge Base of Social Work and Social Work Research?

One example comes from a research project, focusing on processes of change for youth facing social problems. The project involves youth who have experienced crises in many different manifestations: their problems include drug abuse, sexual abuse, self harm/suicide attempts, dysfunctional families and (being diagnosed with) ADHD, depression, etc. In the social support or clinical treatment systems of the welfare state, professionals classify and construe these young people and their problems in particular ways, according to specific divisions of labor and particular forms of specialized expert knowledge - thus promoting particular kinds of knowledge that define what is considered possible effects, learning potentials, and/or transformative processes of the involved young people.

Research on young people's encounters with Danish welfare services and professionals (e.g., Warming, 2009; Wulf-Andersen, 2004 & 2010) shows that young people often feel disregarded or marginalized in cases considering their life and interests. Even though service users must by Danish law be given the possibility of influence on how services are organized etc., young people are only in very limited ways involved in the formulation of what constitutes and characterizes their problems, good solutions to these problems, or the good life in general, and often feel that they are not granted any actual influence or power to decide. When young people's perspectives and knowledge are disregarded, it generally links to understanding youth as ignorant, incompetent and (therefore) irresponsible – and hence, being in opposition to an understanding of the fully-fledged citizen as knowing, independent, and rational (Hill et al., 2004).

This research project works from the subjective perspectives of the young people, investigating their knowledge of contexts and processes of trouble, learning, and change put forward in life-story interviews. A main objective of the project is to involve the young people in the research process, not only as informants in interviews, but also as active participants and learners involved in the collective analysis and critical interpretation of what they themselves consider to be important influences and knowledge in their understanding of themselves, their lives, and the possibilities for learning and transformation. Different forms of unsettled or uncooperative texts (Lather, 2000) and poetic representations (Richardson, 1993) have been a central means of analysis, as well as a form of representation.

Doing participatory research has a long history in disciplines like anthropology and educational studies. But in fields like psychiatry, psychology, and social work that often construe the young people as 'patients' (pathological), 'clients' (disabled), this tradition is highly unfamiliar. A participatory design with focus on the young people as 'subjects' (learning) has the potential to turn discussions in new directions, critically investigating and challenging dominant frameworks and dynamics of knowledge production taken for granted in many areas – of research as well as social work and everyday life. This particular research project brings forward the young people's knowledge of the whole or totality of life as crucial to the understanding of how each subject's involvement in one institution, program, or social network shapes and is shaped by the involvement in many others. It also reveals

how specialized fields of knowledge and responsibility sometimes make professionals lose sight of very important issues in a young person's life. In one case, across family services, psychiatrist, GP, and school, nobody detects the daily beatings of a young girl – even though many professionals are aware of and acting on the many signs that 'something is going on'. In cases like this, the divisions of labor and the welfare services' organization seem to obstruct the processes of change for the service users rather than support them. Thus, user knowledge – e.g., about how welfare services weave in with the broader contexts of differently situated subjects' everyday life – can contribute with important potential for reflection, learning, and new knowledge in and for social work.

Legitimate Knowledge in Danish Kindergartens – How Can Knowledge Used in Every Day Practices Become an Object for Collective Learning?

In our presentation we address how the everyday practice of professional education and care workers is faced with a knowledge crisis, due to increasing influence of regulations from state and market. Our empirical study of professional care work in preschools in Denmark has demonstrated that the professionals seem more inclined to focus on how to meet demands for documentation than to develop their knowledge base through collective and critical reflections on their everyday practices. This means, that the work becomes more instrumental and routine-based, trying to live up to new demands created by actors outside of the institutions. In addition, the attempt to heighten the quality of work in preschools, risks being reduced to documentation of isolated competences and skills, marginalising central aspects of the professional knowledge base such as the importance of taking a holistic approach to children. Our analysis of the everyday practice in a combined nursery and preschool (0-6 years) revealed a double learning crisis due to this development. Quantitatively, the spaces for collective reflection were reduced dramatically (effectiveness); qualitatively, the character changed of the few collective forums that remained. The professionals became preoccupied with issues deriving from demands for regulations, rather than discussing their actual everyday practices. This has critical consequences for developing the everyday practices through collective learning processes. We distinguish between types of everyday practices: routine-based practices and planned activities.

Every day practices which are routine-based tend not to be made objects for collective reflection, simply because they are routine-based and therefore not appreciated as worthy of professional reflection. For example mid-day activities involving diaper changes, getting children ready for their naps and, especially, ready to eat lunch, were shown to be everyday practices filled with efforts towards creating a coherence in the children's lives and meeting the children's needs to be supported in their social development. These efforts are clearly based on professional competences, but they are classified as routine-based work and therefore not discussed collectively as professional pedagogical activities. But, the planned pedagogical activities are also not made the object of collective reflections. These activities are often aimed at developing the children's social and emotional competencies, and they are often based on evidence-based knowledge. Our observations and analyses contain examples of planned activities where the situation breaks down and objectives are clearly not met. Situations like these hold great potential for collective reflection and learning, but this rarely happens because they are classified as basically documented since they are already based on evidence-based knowledge and therefore not in need of collective reflection.

Our study has several points regarding collective learning. One point is the importance of addressing the everyday routines as professional pedagogical activities. This also means that they should be discussed and developed as such. Another point is that evidence-based practises are not always successful just because they are based on evidence of best practice. This requires collective reflections of the how´s and why´s of the activities, and

of how they were actually carried out. The aim of our project is to provide a theoretical and methodological framework which highlights the unnoticed and taken for granted aspects of everyday practice in order develop the knowledge actually used in those practices. By offering a theoretical and methodological framework which involves routines, unnoticed and taken for granted aspects of the everyday practice, we offer suggestions of how the few collective spaces and forums for collective reflection can bring the development of knowledge closer to the professionals' actions and experiences.

Neo-liberal Challenges and Tensions of Professional Knowledge and Practice in the Danish Kindergarten

Across most of the western world, neo-liberal and neo-conservative tendencies have, since the 1980's, made their impact on the educational systems of the welfare state. The educational institutions and the services provided by welfare professionals have been scrutinized and transformed in accordance with ideas about accountability, for instance, regarding higher standards of teaching, more effective management, etc.

However, Danish pre-schools seem to have escaped most of these neo-liberal and neo-conservative tendencies. More specifically, pre-schools have not been placed under the same regimes of truth and technologies of curriculum, teaching, testing and evaluating as has, for instance, lower and upper secondary school. Instead, pre-school in Denmark is still, to a large extent, governed by established 'homely' practices which have formed an alliance with the political rationales of a cheap provision of care.

This presentation will explore the challenges and opportunities following these transformations. The discussion will be based on findings from a newly-started research project focusing on recently-qualified pedagogues and their ways of exploring, establishing, and expanding their practices in the organisation. The starting point for the analysis will be the routines of the Danish day care institution. The paper will focus on the transformative potential of professionals' practices whereby they engage in challenging, and possibly changing, well-established institutional and professional work practices.

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Responding to Crisis after Haiti's Earthquake:
Transformative Learning and Reflective Practice at
Toussaint L'Ouverture High School for Arts & Social Justice

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Abstract: This paper discusses the Professional Development Education Action Research Project we designed and led at an ESOL charter school. "Increasing Reflective Capacity on My Teaching by the use of Video and Peer Collaboration: Current State vs. Desired State" employed reflective practice to increase interactivity, dialogic understanding, and active listening.

Focus

This paper addressed the conference theme: Transformative Learning in Crisis in a Specific Context (Formal Educational Setting). The focus of our paper "Responding to Crisis after Haiti's Earthquake: Transformative Learning and Reflective Practice at Toussaint L'Ouverture High School for Arts & Social Justice (TLHS)," was the facilitation of transformative learning in the immediate aftermath of crisis and beyond. In this presentation, we describe and analyze the Professional Development Education Action Research Project we designed and led among teachers at TLHS, an ESOL charter school. The project, entitled "Increasing Reflective Capacity on My Teaching by the use of Video and Peer Collaboration: Current State vs. Desired State" employed reflective practice to enhance the development of interactivity, dialogic understanding, and active listening among teachers and their students. When we started out, we proposed to show how teachers used the tools learned through the course of the project to respond more effectively to their increased pedagogical demands in the year and a half following the earthquake of January 2010, a crisis that impacted most of the charter school's 225 students. We also proposed to identify opportunities for continued transformative learning practice.

Background

Toussaint L'Ouverture High School for Arts & Social Justice (TLHS) is a ten-year-old charter school in Palm Beach County, Florida, that serves mostly young adult secondary English Language Learners (ELL) from Haiti and other Caribbean regions. Even before the devastating effects of the January 12, 2010, earthquake that ravaged Haiti's capital, TLHS faced a unique set of challenges. For example, many of the students admitted to TLHS are recent immigrants who, in addition to language barriers, have significant learning gaps from histories of interrupted learning in their home country. In Florida, they are often--because they are over the traditional age for their grade levels--turned away from traditional public schools and steered toward GED programs from which they are likely to drop out. TLHS accepts these students and strives to provide them an accelerated academic program that allows many to graduate high school with a standard diploma. Because of the challenges of providing this education to underprepared students on a budget that does not provide any extras, the stress on the students, the teachers, and the administrators of TLHS can be intense, especially when crises occur in the students' home country. The floods of 2005 and 2008 and the earthquake of 2010, for example, affected many of TLHS's students' families and created the need for increased responsiveness among all members of the TLHS community several of

whom have continued to travel to Haiti to conduct professional development seminars for teachers there. Our project, affectionately known by the acronym PDEARP (Professional Development Education Action Research Project) provided a forum for teachers to explore their own and their students' need for increased interactivity and voice as vehicles for transformative learning.

Theoretical Framework

Our presentation constructs a dialogic theoretical model by drawing on and establishing connections among the work of Jack Mezirow and other constructivist thinkers such as Lev Vygotsky, John Dewey and Jerome Bruner who provide a basis for interactive approaches to teaching and learning that facilitate learners to think for themselves and to become leaders in their own right. The project we established integrates the theoretical priorities described here by linking theory to practice and addresses what Libak and Tinsley (2009), extending Vygotsky's notion of the "Zone of Proximal Development," call the "zone of reflective capacity" among teachers at TLHS in order to promote an increase in interactivity and voice among teachers and their students.

Ideally, Bruner writes, school should be both "[…] *an exercise in consciousness raising about the possibilities of communal mental* activity, and as a means for acquiring knowledge and skill. The teacher is the enabler " (p. xv) of students' ability to grapple with questions about "[…] the making and negotiating of meanings, about the constructing of self and a sense of agency, about the acquisition of symbolic skills, and especially about the cultural 'situatedness' of all mental activity" (p. x). We set out to explore how teachers could facilitate self-construction and an increased agency among students, many of whom are challenged by language barriers and lack of academic preparation. We asked teachers to use video recordings of their teaching practice to gain knowledge about the degree to which they were or were not engaging the students in constructivist practices.

Mezirow's call for an "[…] epistemology of how adults learn to think for themselves rather than act upon the assimilated beliefs, values, feelings and judgments of others" (Mezirow, 2003) is especially applicable to the unique population at TLHS, where nearly all students – although they are often academically delayed – are adults legally and socially. Taking into account the tremendous challenges that face teachers of low-level ESOL learners, we examined how Mezirow's explanation that "[a]n epistemology of evidential rationality involves reasoning. […] [that is] advancing and assessing reasons for making a judgment" might apply to students who have not been given the opportunity to practice critical thinking skills in their home country. Toward this goal we asked participating teachers to recognize and acknowledge their emotive (as well as rational) states and their embodied responses to others. Our paper highlights Mezirow's emphasis on "[…] critical reflection on assumptions and critical-dialectical discourse" while proposing the ability to reflect on holistic approaches to increasing teachers' and students' capacity for change.

The theoretical framework for our approach includes the recognition that in order to grow leadership capacity from the inside, education must facilitate (1) critical thinking through participatory reflective practice, (2) inquiry-based (rather than primarily knowledge- or fact-based) pedagogical methods, (3) tolerance for what Mikhail Bakhktin calls alterity, or otherness, and a (4) systemic valuing of exploration (what Noam Chomsky calls a groping for discovery – seeking, rather than claiming understanding) in contrast to a top-down approach involving mostly lecture and test preparation, as is common in Haiti. Dewey's idea that preparing students to be part of a democracy – including being prepared to take meaningful action in the lives of their families and communities – requires they need the opportunity to interact and make discoveries on their own. As Bruner put it: "Meaning

making involves situating encounters with the world in their appropriate cultural contexts in order to know 'what they are about'" (Bruner, 1996, p. 3).

Methodology & Description of the Professional Development Education Action Research Project (PDEARP)

This project employed reflective practice to enhance the development of interactivity, dialogic understanding, and active listening among teachers and their students. Our PDEARP consisted of ten one-and-a-quarter-hour roundtable discussions among ten full-time and one part-time teacher at TLHS for which the co-authors of this paper served as co-facilitators and three sessions at which the participants presented their reports. The sessions began on November 23rd, 2010, and concluded on April 12th, 2011. Each teacher-participant was asked to make two video recordings of their teaching practice, the first serving to document current state and the second to document progress toward the goals of increasing interactivity and voice within the teaching practice.

The first four roundtable sessions, held between November 23rd, 2010, and December 14th, 2010, were designed to promote active listening for commitment and empathy with emphasis on both rational and emotional responses and on the concept of listening to promote their being heard. During these sessions we provided the teachers with the Secondary Teacher Analysis Matrix (STAM) document that was adapted from Gallagher and Parker (1995). We then demonstrated through video and discussion how this instrument could be used to track one's movement from the left side of the chart (the purely didactic) toward the right side of the chart (the constructivist inquiry mode). Our goals for the first four sessions were to promote positivity and good relationships among the teachers so they could develop bonds with each other that would last beyond the project's duration.

The fifth through tenth sessions, held between January 3rd, 2011, and March 21st, 2011, provided opportunity for participants to receive continued support from the co-facilitators and from each other as they decided how to and with whom to view their first video recorded teaching episode and to construct a plan of action in response. Each teacher had the opportunity to be observed by Dr. Melear and/or Dr. Allerdyce while planning their video recorded lessons, to discuss the goals beforehand and to deconstruct their performance afterward. Using these data from the first video recording of their teaching and an observation by Dr. Melear, each participant was asked to design his or her own plan to move along the continuum from didactic to constructivist using the STAM, a research instrument designed for that purpose. After the tenth session, participants were to reflect on their data and make a presentation about how the second video recorded teaching episode demonstrated expansion of their zone of reflective capacity in ways that enhanced their ability to facilitate transformational learning among their students. Reports were given over three sessions in April. The focus of all sessions was to support development of interactivity, dialogic understanding, and ability to listen to others for commitment.

It is important to note that all full-time TLHS teachers were required to participate in the study as part of a school-wide professional development activity, but that only those who gave their informed consent would have their findings reported as part of our study. The ways the participants approached their assignment varied, and it is to a discussion of their approaches and observations that we will now turn.

The first session included a description of the project's goals and a Think/Pair/Share exercise meant to promote cultural understanding and self-reflection: Describe a holiday or important event you experienced during your childhood.

We delayed presenting the syllabus and STAM instrument until the second session in order to allow participants to experience interactivity and voice before moving toward the

more analytical stages of PDEARP. At the second session, a syllabus was presented which outlined the following tasks:

- Determine an area of teaching which you identify that increases your efficiency and effectiveness, as measured by student interactivity and voice. Reflect and research on interactivity and voice.
- Research how others in your discipline have addressed the area you identify.
- Make a videotaped episode (1) prior to development of steps toward the desired goal.
- Use research and observational evidence from episode one to develop a continuum (steps) toward your desired goal (feel free to identify and develop other goals that coalesce around interactivity and student voice). Discuss with others how that continuum may be developed and addressed.
- Spend the interval between the first and second recordings of your teaching to reflect on your movement along the self-constructed continuum.
- Create a second videotape of yourself that shows how you are reaching your goal of development.
- Provide a critical analysis detailing the change from Episode 1 to Episode 2, using the grid provided (STAM) or adapted, or one created by you, with similar discipline specific iterations.

As facilitators, we established that we would foster dialogue among participants by adhering to an agreement that one person would talk at a time during the sessions to describe their idea about their teaching – an area each had chosen to investigate, to improve, to understand. We suggested that while listening to each other, participants would refrain from interrupting with their opinions, experiences, or advice. Rather, if they say anything (which we encouraged them to do), they would ask for further expansion on the idea or select one point made by the speaker. Throughout the series, we pointed out when we as facilitators were employing demonstrable and replicable techniques. For example, we asked participants to respond to each other with phrases such as "Regarding _____ […] Will you say more about that?" "Can you clarify it further?" or "Can you further describe it? We established that this replicable exercise was to increase reflection among both speakers and listeners, establishing that the purpose of the listener would be to assist the speaker to clarify his or her own understanding of what they are saying, to provide a receptive audience for each speaker's and listener's development by serving as a "sounding block" for the speaker as they develop capacity for reflection. We practiced using such phrases as "What do you - i.e. one of the listening teachers- think about what [the teacher who had the floor] said?" We encouraged the use of clarifying questions, such as "Is that what you said?" or "Did I summarize your point accurately?" The remaining sessions were spent clarifying project goals and techniques, practicing interactive dialogues, fielding questions, and unpacking forms of resistance.

Conclusions – Observations

PDEARP was successful in accomplishing increased interaction and communication among teachers in a way that both authors believe is facilitative of continued reflection on the participant's teaching practice, with specific applicability to TLHS teachers' interaction with ESOL students. Wells (1999; cited in Tinsley and Lebak, 2009, p.331) has pointed to the intrinsic value of such interaction: "'Learning in the [zone of proximal development] involves all aspects of the learner […] [and] transforms the learner's identity'". "Similarly [Tinsley and Lebak conclude] the capacity to reflect occurs concurrently in the cognitive, affective and psychomotor domains when individuals are engaged together in a zone of heightened reflective capacity" (*ibid*. p. 9). We believe that the opportunity to see themselves teach and to talk about their teaching in a respectful forum where they could also seek their

peers' feedback increased the likelihood that a majority of PDEARP participants were more conscious of how they interacted with their students even though not all participants demonstrated movement from didactic methods to constructivism models.

Of the eleven project participants, five completed two video segments and all eleven made presentations. The authors are still grappling with how to evaluate levels of transformative learning that occurred in the project. We invite roundtable participants who are experienced practitioners of TL to help us interpret degrees or indicators of transformation among participants who did not complete one or more aspects of the project as designed. In addition, it should be acknowledged that the first author struggles with her role as school co-founder and administrator with a long history with nearly all of the participants including, as heard in several of the recordings of their one-on-one session with the second author, that teachers were highly conscious of the first author's role as their "boss" – an element she acknowledged aloud many times throughout the series. To some degree, at least two participants' presentations indicated a high degree of compliance in that these teachers were cooperative and completed the project but did not demonstrate transformation in their teaching practice as little interaction with students was observed in their videos.

The authors believe that the participants with the most demonstrated evidence of transformation occurred among those who sought feedback on their teaching. The second author had twenty-four interactions with teachers one-on-one and/or in the classroom outside of the sessions. The average length was approximately thirty-five minutes. Seventeen were one-on-one meetings. We found it interesting that eighteen of the twenty-four interactions with the second author were with Haitian teachers. The first author held three additional one-on-one meetings outside of PDEARP sessions; two were one-on-one meetings and one included the second author. Eight of the participants attended six or more of the PDEARP sessions. Two of the participants mentioned in the final evaluation instrument that meeting with the first author outside of the sessions increased their confidence. The participants who met with the second author, who had the greater number of personalized meetings with participants by far, appeared to have a greater investment and a greater demonstration of interactivity on the second video than those with fewer interactions. However, one participant who self-described as an enthusiast at both the beginning of the program and the end had not sought interaction at all except for one interview at the end of the project.

Several forms of resistance were apparent to the facilitators: for example five of eleven participants presented on the basis of one video recorded teaching element despite having had four months preparation time. During this time there were ongoing group sessions of PDEARP as well as the opportunity to meet with one or both facilitators upon request. Another form of resistance was a pervasive sense among several teachers that constructivism is not as useful for teaching low-level language learners as it might be for teaching students whose language skills are more fully developed, such as native English speakers. One person was a vocal resister to the project goals from the beginning. He maintained throughout the project that the students' "lack of comprehension" meant that he had to use mostly didactic techniques and insisted that collaborative work among students would not be effective because, he insisted, the students' language skills would not allow for learning to take place through group work. This is an issue that warrants further research.

When asked on the final evaluation instrument to self-identify as Resister, Skeptic, Complier, Willing participant, Full adopter, Enthusiast, or Other at the beginning of the project as compared with the end, two participants reflected that they had been positive all along. The nine moved in at least one category from a less engaged attitude to a fuller embracing of the project.

We made several observation about participants' native language and the relation between that and instruction. Six of the eleven participants are native Haitian Creole speakers. One was a native Spanish speaker who made a point in her final presentation about the parallel role she had to the learners in terms of their being English Language Learners. The challenges of teaching to students whose English language skills are limited was a consistent theme throughout the project among all teachers. The degree to which student interactivity might have been limited by language barriers, especially as caught on camera, was described as significant.

The effect of the video camera in the classroom, both on teachers and students, should be acknowledged. This is of particular significance in light of TLHS's high number of immigrants, some of whom are wary to appear on camera out of fear. However, one participant stated in her presentation that she often uses the video camera and the students are so used to it that they did not react to it when she used it for this project. We would like to study this issue further.

TLHS is a small community and works to foster collegiality and community-mindedness among teachers and students as it is; PDEARP, we believe, enhanced the relationships already established while providing teachers with tools such as "Think/Pair/Share" that they could use in the classroom to advance toward a constructivist model. With this collegiality as a foundation for communication, our PDEARP fostered critical thinking of the category Mezirow (2003) describes:

> *Learning to decide more insightfully for oneself what is right, good and beautiful is centrally concerned with bringing into awareness and negotiating one's own purposes, values, beliefs, feelings, dispositions and judgments rather than acting on those of others.*

For participants of PDEARP at TLHS, as well as for others who adopt this model, an expanded capacity for reflection can allow for more interactivity and voice in the teaching practice. It is our belief that through increasing interactivity and voice, both teachers and students can be better prepared to respond to crisis within formal educational settings and to participate in democracy in the lived world.

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Transformative Learning Through the Therapeutic Community Model of Treatment in Addiction Recovery

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Abstract: This paper briefly examines the process of transformational change by which drug dependent individuals while undertaking a therapeutic community model of addictions treatment reassess their problematic frames of reference and construe a reflective reasoning for personal change.

The therapeutic community model (TCM) for drug addiction treatment, a model based on the transtheoretical model (TTM) of change (Prochaska & DiClemente, 1984), appears to be effective in the process of transformational change, especially when combined with specific interventions and adapted to key client characteristics. Evidence suggests that clients receiving treatment in KETHEA, a nationwide TCM-based treatment organisation in Greece, maintain, to a significant extent, their behaviour change following their drug-free treatment process (Papanastasatos, 2007; Agrafiotis & Kampriani, 2002). Considering that transformation entails the notion of change, transformational learning involves learning that produces change (Clark, 2003). Change in addictive behaviours is considered to be distinctive, oriented toward single behaviours, as opposed to Mezirow's view of change as a wider, multidimensional learning process (Mezirow, 1991; Mezirow & Associates, 2000).

In addition, readiness to change is associated with the drug addict's awareness and preparation for successful action, where Mezirow (1991) understands action to be "an integral and indispensable component of transformative learning" (p. 209) in the process of becoming critically self-reflective. Professionals' own readiness to change affects the quality of the client's transformation. Considering that addiction counselling and treatment appear to integrate "various systems or theories of learning, counselling and psychotherapy" (Moore, 2005. p. 410), this paper focuses on investigating the framework of TCM-based treatment and to what extent this converges with the broader transformative learning processes within the individual.

The TCM-based treatment

Addictions to illegal substances are deemed problematic by modern societies and they reflect on the internal crisis the addicted person experiences within. The most updated treatment approaches on the etiology of addictions consider diverse factors (biological, psychological, personality factors, family, environmental and social factors) to account for the complex bio-psycho-social phenomenon of addictions. Those factors, when combined in a particular way during a specific life period, may lead to one-time drug experimentation or possibly systematic substance abuse. As such, scientists investigate drug abuse in relation to a set of prevailing factors that coexist and interrelate with drug abuse (Newcomb & Ortiz, 1992).

When it comes to drug abuse treatment, the TCM is considered a successful treatment model, especially when adapted to the specific needs and social profile of drug users. TCs for drug treatment are based on two historical models: the psychiatric TCs developed in England in the 1940s, and the Alcoholic Anonymous (AA) and self-help groups developed in the US in the 1930s. Generally among practitioners of the TCM, the notion of "therapeutic" outweighs that of "community" (Brook & Whitehead, 1980), thus emphasizing the objectives and not the process. However, the TC should be considered a whole scheme – referring to

both the process and the method in planning an intervention for drug abuse issues (DeLeon, 1997).

At the early stage of their development, TCs were residential programmes, though eventually the principles and methods of TCs were adopted by outpatient treatment units. The main objective of TCs, through the individual's voluntary and active engagement in the TC process, is to help the drug-addicted person to change their lifestyle, abstain completely from substances and criminal behaviour, and return to the labour force (Poulopoulos, 2005). By participating in the daily scheduled activities within a TC, including personal, group and family therapy, personal development techniques, educational activities, and social rehabilitation planning (Kooyman, 1992), drug addicts gradually explore themselves, form relationships with other TC members, and re-establish relationships with their family and the society. Basic principles of the TCM include the strong belief in the possibility for change, the importance of bridging rationality with experience and emotions, personal integrity, honesty, open communication, mutual respect, and an emphasis on solidarity and mutual help. Overall, the focus is on enhancing social learning w emotionally the person in treatment (Poulopoulos, 2005)

Drug abuse is viewed as a symptom of an overall decline in well-being resulting in chronic difficulties at the social, educational and economic level. The therapeutic community is designed to address the diverse consequences associated with drug dependence, which in effect consist a dynamic ongoing process of encounter between the individual and the drug environment (De Leon, 1986). TC members actively participate in the learning processes thoroughly planned by the professional staff (Papanastasatos, 2007). Activities and procedures, in which a former drug addict is engaged with, are considered to be both formal, and informal education, as well as treatment–targeted procedures. TCM analysts suggest that the treatment process is virtually indistinguishable from the learning process. Both treatment and education aim to increase participants' responsibility, self-confidence and sense of citizenship. That is, therapeutic processes may be educational procedures while educational procedures may be deeply therapeutic.

Most clients request TCM-based therapy due to a personal crisis, which is to the result of drug abuse and the problems associated with drug use, mainly health, social, family and financial problems. Clients want to take control over their addictive behaviours and their decision is reinforced by the family or other external factors, such as complications with the court system and law enforcement. By interacting with people with similar problems and seeking solutions within a TC context, clients create propitious circumstances that enable them to transform problematic behaviours, attitudes, viewpoints and values.

Research evaluation evidence on TC outcomes (Hubart et al., 1997; Simpson et al., 1999), has heretofore been limited to drug addicts who have requested treatment and entered a TC. The emphasis is on quantified measures, correlating time spent in a TC, TC programme completion or drop-out, and the association with the drug addicts' personal and social status - offending behaviour problems, prosecution, and health and labour situation. Unfortunately this research does not investigate the ongoing changes which occur to those individuals in order to change the previous problematic contexts. Across all studies, time spent in a TC, and especially therapy fulfillment, is highly correlated with positive outcomes to all areas listed above. However, other research has shown that time spent and therapy completion are not the only variables to consider. Another significant issue has emerged as an important element for retention in TC: the individual's readiness for therapy (Simpson & Joe, 1993), that is, their intention to change. Unfortunately, a grounded theory explaining the motivation for transformative change that TCM requires, which would allow us to assess the impact of relevant therapeutic community-based interventions, does not exist. The common quantitative research does not provide the necessary information for improving TC methods

and techniques, while qualitative studies are too rare in the field to be beneficial (Papanastasatos, 2007). In practice, interventions and TC processes are distinctive and well established; learning outcomes are alike. What seems to be unknown is the process which takes place in each individual to attain desired change.

In a large qualitative study undertaken in Greece (Papanastasatos, 2007), 551 people who received TCM treatment in KETHEA reported that they recognized significant changes within themselves in a TC context, regardless of their level of drug use or abstinence at the time of research. All participants noted that they had improved their communication skills and level of social engagement, identified emotions that they were not aware of at the start of treatment, participated in processes for personal development (self identification and acceptance), and learned about new principles and values for themselves. In essence, they viewed their world from a different, positive perspective after entering TC therapy.

Despite that any change, based on TCM, is predominantly due to therapy processes, a worth mentioning number of those changes might be due to TLT process. This is strong debate, for both therapy and learning, and research evidence is needed to deeply understand the drug addict's behaviour within a TC context and how the latter prompts them to change.

After all, one of the most important contributions of the TC to the treatment of addicts is found in the TC social structure (Yablonsky, 1994). The individual's efforts for change are greatly supported by the shift from a more traditional therapeutic two-tier system of organization - the therapists and the clients - to an open-ended stratification where the person's position in the hierarchy is associated with their social maturity. Yablosnky (1994) advocated for TCs by recognizing them as a context in which drug addicts find a new society. That is, people in treatment find a community with which they can identify their best human capacities and emotions, rather than their worst ones. This process of social re-identification for drug users requires both critical self reflection of past problematic assumptions and the ability to participate freely in dialectical discourse, two major elements of transformative learning (Mezirow, 2009).

Transformative Learning and Therapeutic Change

Considering the major emphasis cited by TLT on issues, such as emotional experience, social action, cosmology and ideology, and on concepts like constructivist development, psychic distortion and individuation (Mezirow, 2009), it is apparent that a considerable part of the transformational change occurring to drug addicts might also be viewed and interpreted within a TLT framework. Specifically, both theoretical models used by KETHEA TCs in planning and developing therapy interventions as well as drug addict's report on their experiences reveal changes in certain attitudes, changes in personal viewpoints of themselves, and overall life reassessments, as well as broader constructivist changes like new spiritual, environmental values and societal models. There are five specific convergences between TCM and TLT:
- The concept of transformation or change;
- The process of critical reflection and critical self-reflection on problematic assumptions that prompt participants to change;
- The conscious, subconscious and unconscious processes that operate and effect the transformational changes;
- Resistance to change, backsliding, temporary lapses or even permanent recidivism in the process of change;
- The role of the professional or practitioner.

Moore (2005), in his comparative study between TLT and the TTM of change, the principal base model for the development of TCs, identified four basic areas of congruence. First, the idea that transformational change is a process was identified both by Mezirow

(1991) and Prochaska et al (1992). Mezirow (1991) does not view adult development from an invariant stages-driven theory; rather he acknowledges the transitional aspect in change progression (Schlossberg, Waters & Goodman, 1995). Second, the readiness to change, is associated with the role of the clinical professional in preparing individuals for transformational change (Prochaska, DiClemente & Norcross, 1992), as well as the responsibilities of the adult educator (Mezirow, 1991). Third, the nonlinear sequencing of transformation observed in change patterns is supported by both theories. Finally, consciousness raising, either through critical self-reflection, as TLT confers, or self-re-evaluation incorporated in the TTM (Moore, 1995), may generate individual and social transformations.

Nevertheless, there are dissimilarities between theories of TCM and TLT. The main dissimilarity concerns the principal request for overall change in TCM, as opposed to the dynamic request formulated throughout the transformative learning process. In therapy, the contract is a principle requisite in the transformation process with underlying emotional and social implications about the particular terms and conditions for every individual in treatment.

A typical therapeutic contract that any TC member is required to sign for intake into a KETHEA TC provides clear evidence of the underlying dimensions of the transformative change.

> *I am here because I cannot escape from myself. I am here so I can identify my positive and negative aspects as they actually are and not as I perceive them to be. That requires for me to recognize and deal with my uncertainties and fears, my irrational expectations, my problematic assumptions, and my false ways of communicating with others. I don't have to evaluate myself to determine whether I'm wrong or right. My aim is to understand, as thoroughly as possible, what actually happens to me in order to change. By doing so, I'll be able to acknowledge the importance of all of my thoughts, beliefs, emotions and actions in my life. Then I will not be on my own as a dead person but as a person among people* (Statement in KETHEA participant contract, translated by the authors, 2011).

In transformative learning, due to the dynamic, ongoing character of the learning process, a contract is less of a binding agreement because learning takes place without predetermined terms or obligations on behalf of the learner. Although the focus is on transforming one's assumptions, there is no such distinct request in the TLT process, nor is there a way to accurately measure the transformation process and the change it induces. In therapy, change is clearly defined and prioritized as the primary goal throughout the whole process.

Another aspect of possible divergence between the two theories is the emphasis on behavior change. In TCM, individual and group processes clearly try to provoke change among participants, shifting their addictive behaviors to healthier ones. Engaging emotions in this process is not just permitted; in most cases emotional engagement is encouraged, and even required, if the therapy process is to be completed successfully. Although Mezirow (1991) placed much emphasis on the transformative learning that takes place outside of the awareness of the client, he still advocated that in TLT "[…] the difference in [client] function pertains to the degree of anxiety generated by the transformative experience" (Mezirow, 2009, p.95). It can be deduced that transformation does not always develop through conscious reflection. Additional research evidence (Taylor, 1997) showed that meaning structures were transformed on a non-conscious level outside the awareness of the individual, without their deliberate action over assumptions.

The way professionals and practitioners identify themselves within the processes of TCM-based treatment and transformative learning is another area of possible divergence. In

TCs, professionals' dominant identity is that of a therapist, which appears to outweigh any other role they might eventually adopt. This is a strong belief base, an ideology which emerges from the systemic structure and concept of both therapy and its effect on individual change. This view of the role of therapist is pervasive in most treatment organizations and influences the way professionals realize their role in treatment. However, as Brookfield claims, ideologies are depreciative "[…] sets of values, beliefs, myths, explanations and justifications that appear self-evidently true and are morally desirable" (1991, p.129). Critical reflection and critique of ideology in any context, either political or social, prompts people to be aware of how dominant beliefs shape their assumptions, a concept addressed in TLT. Hence, an underlying conceptual dichotomy remains for treatment contexts: to what extent transformative learning shapes therapists? And, to what extent does TCM-based therapy shape learning and education within a therapeutic context?

A framework which integrates both TCM and TLT is needed. Treatment provision seeks to transform individual viewpoints and actions, using democratic procedures and active citizenship (Warren 1992). This includes communicating with professionals the shared goals for effective therapy. Professionals that get involved in the treatment process should comprise a multidisciplinary panel of experts (psychologists, social workers, sociologists, adult educators), aiming primarily to prepare and support individuals during their transformational change process. To be effective, this process requires professionals to communicate shared goals and build upon holistic treatment in delivering effective services. Their engagement and role-understanding will determine what work they do and the relationship they form with clients, as well as the appropriate rules and terms for that work. TLT considers that the adult educator acts in a broader meta-cognitive spectrum where the emphasis is on assessing reasoning (Mezirow, 2009) for both the client and the professional, allowing thus the process of change to be dynamic and ongoing and, at the same time, actively engage drug-addicted individuals to pursue personal change.

Moreover, sustaining those terms requires access to systematic supervision for professionals to seek support in helping clients confront their difficulties in the process of their individual change. Transformative learning views the responsibilities of professionals and adult educators to be threefold (Moore, 2005) – reflecting critically upon their own experiences; establishing communities of rational discourse; and helping learners take suitable action.

Professional readiness suggests the willingness and capacity to confront one's own problematic frames of reference whilst being involved in counseling and treatment processes. The successful engagement of professionals and adult educators in the transformational change of drug addicts is significantly impacted by their ability to self reflect on their own understandings and life experiences. A professional's own experience with this process is extremely valuable and allows them to better bolster individuals as learners to take suitable action.

In essence, transformative learning theory blurs the lines between education, counseling and treatment in relation to addiction recovery within a TC model, suggesting an alternative perspective in viewing change and transformation in the lives of former drug addicts. Especially for professionals in the field of addictions, deriving from an interdisciplinary context, reflecting critically on addiction aspects and treatment framework over time, acts as the means for consciously transforming themselves within the context. Professionals also have the opportunity to suggest a powerful tool for an effective treatment by modeling how transformations in behaviours, attitudes and principles are a significant prerequisite for a successful intervention.

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Writing and Reading with Art
Transformative Learning and Adult Literacy

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Abstract: This paper presents an on-going project on adult basic literacy, within a community of *crioulo*-speaking immigrants, in Lisbon, with a poor domain of Portuguese language. We will demonstrate how the methodology used relates to transformative learning, enhancing learners' meaning making, leading to a deeper awareness of external and internal realities.

A Challenge to a Long Journey

Especially since the 1960s, there has been a massive population shift, and "the move is from less developed to the more developed countries" (Steward, 1993, p. 17). During the 1990s and onwards, immigration flows grew rapidly in OECD countries, and Portugal also experienced a sharp growth in migration flows (OECD, 2006). After the revolution of 1974 that brought democracy to the country and independence to the former colonies, an influx of immigrants came from the Portuguese ancient colonies. In 2008, African lusophone (PALOP) countries comprised 21% of inflows, led by Cape Verde (11%). PALOP nationals received a significant share of long term visas issued to non-EU citizens (41.5%), particularly citizens from Cape Verde (20%) and Guinea-Bissau (9%) (OECD, 2010). However, immigration from Cape Verde started earlier; in the 1960s, a strong population of Cape Verdeans was already living in Portugal. They were mostly single men, or having left their families in their homeland, who supplied workforce to construction industry and public works (Grassi, 2006). Unlike some highly skilled migrants' subgroups (mainly the ones coming from eastern European countries), African immigrants coming to Portugal are less skilled and have lower educational levels; they constitute a vulnerable and disadvantaged group (ENAR, 2009).

The on-going *Writing and Reading with Art Project (*WRAP*)* – which is now in its third year of operation – arises in this enlarged context, in a parish in the Lisbon suburbs, and is developed within a community of African immigrants, who face problems of unemployment, housing, poverty and social segregation in their everyday life. Furthermore, they have a poor domain of the Portuguese language, because *crioulo* is their mother tongue, and communication language. This language gap aggravates the access to labor market, social integration and active citizenship. Most of these adult learners are women in their forties or over, who have never attended school. They are either unemployed or working as cleaning women in offices, where they start working very early in the morning or in the late afternoon. All of them were born in their homelands, although some may have a right to Portuguese nationality or citizenship.

WRAP action focuses on adult basic literacy – a basic tool for these women. The educational provision is flexible, non-formal, not linked to formal schooling and aims to respond to these people's needs. They value learning to read and write (and speak in Portuguese language) because they consider it to be helpful for their social integration.

WRAP has a voluntary nature. This is considered an important feature because it adds a notion of commitment that challenges and involves people into a joint project. Despite its voluntary nature, the program is guided by a clear intentionality of goals and reflexive practice. Besides, volunteers working as educators in this project are aware that they are constantly learning from and with learners through dialogue and critical reflection, acquiring new meanings and transforming themselves in such interaction.

From a conceptual point of view, the project was primarily built on Paulo Freire's approach to illiteracy. Freire offered us a distinct articulated pedagogical framework that has proved to be most useful to our target group. However, along the project development, the concept of transformative learning (Mezirow, 1991; 2003; 2009), turned out to be a challenge and a useful concept to expand our theoretical framework.

WRAP is meant to enhance learners' meaning making, leading to a deeper awareness of both external and internal realities, because "[…] there is no education out of human societies" (Freire, 1979, p. 35).

Of Experiences and Meanings

Getting Ready for the Journey

As we attempted to organize our intervention project, we were searching for the conceptual references that would gives us the inspiration and strength to start the journey. The focus would be on basic literacy. We use the word *literacy* as a broader concept that conveys the capacity of acting and understanding the social, cultural and professional world and, in that sense, underlies the full exercise of citizenship; and we use *basic literacy*, because it deals with initial learning of people who have never been to school (Barton, 2007). The literacy concept suited our first assumption that learning to read and write, especially adult learning, exceed symbols', signs' or words' recognition. Therefore, we shared with others the belief that reading (and writing) the word is an instrument for reading (and representing) the world (Freire & Macedo, 1987), and thus we have embraced Paulo Freire's approach and his idea that *empowerment* is the main purpose of education and literacy.

We held to this notion, as we knew about the disadvantage context and life condition of our target group. Therefore, Freire's concepts of *conscientization* and *dialogue* were brought to scene. Freire referred to *conscientization* as the process by which adults deepen awareness of both the sociocultural reality, which shapes their lives, and their capacity to transform reality through action (Freire, 1972; 1975). This concept is most relevant in enhancing learners' critical consciousness. And, through *dialogue*, educators often become learners, instead of merely providing information to their students. Moreover, discussion based on mutual respect can take place.

Hence, the first conceptual frame was set up. Following Freire's process, educators choose generative themes/words, selected from learners' vocabulary, with the potential to raise discussion. The chosen words should allow the emergence of dialogue and learning, bringing out significant aspects of the historical, cultural, social, or political life of the learners (Purcell-Gates & Waterman, 2000).

Finding out a Vision and a Way

How to set up this dialogue? The questions stirred us to find a way by which educators and learners could be able to have such dialogic experience. Or, as laid out by Kramer (quoted by Silva & Colello, 2003), talking, thinking and sharing in a way that enables the overcoming of immediate time and space. Dewey, in his famous book *Art as Experience* (1934), advocates that only art enables to have "an experience", because of the "aesthetic stamp" that it bears.

With that clue in mind, our second conceptual frame was getting into shape. An "aesthetic stamp" was needed and, actually, art called for the aesthetical dimension of literacy. Considering the symbolic nature of thought and language, human kind uses it not only to think, to plan and project, but also to exteriorize and communicate those ideas (Silva & Colello, 2010). Therefore, our literacy project became *Writing and Reading with Art* and we would use artwork as a way to share meanings and contextualize knowledge.

Coming into contact with artwork (and its authors) would give the pretext to explore the common features of art and language (lines, shapes, letters and colours, words and textures, sentences and volumes). In fact, art is itself a 'language', providing aesthetic awareness that is considered an important element for human development, fostering transformation and learning (or transformative learning, as we may assert). The analysis of artwork enables learners to name feelings and emotions, to find new perspectives, develop critical thinking, as well as linguistic accuracy, and engage themselves into self exploration and meaning making in their relationships with their peers and the community where they live.

T.S. Eliot's poetry echoed our yearning and we looked forward for having experience and meaning: "We had the experience but missed the meaning / And approach to the meaning restores the experience in a different form." (Eliot, 1941, Four Quartets, *The Dry Salvages*).

Of Pictures and Words

"A picture is worth a thousand words" is a common saying but, as Jester (2003) has challenged, a picture can also generate a thousand words of writing and discussion.

In WRAP, adults talk about meanings and perspectives while admiring art. They engage themselves on creating 'text' which, we argue, can be understood both as evidential (instrumental) and communicative (dialogical) experience; it gives the 'con-*text*' from where *words* can be talked and practiced. Thus, reading and writing is more than an instrument; it is seen as "experience", meaning that it gives the possibility for living, thinking and sharing (Kramer, in Zaccur, 1999).

Therefore, we introduced the group to some paintings and their authors. This way they could have the experience, not common in their living context, of appreciating the artwork, enjoying its aesthetic features and qualities. And, most important for our purpose, starting a conversation whereby their individual and private feelings and thoughts can be voiced and shared.

As once Randee L. Lawrence (2005, pp. 45-54) said, if "[…] art appeals universally to us all [it has also] the capacity to bridge cultural differences". By admiring work of art from artists like Picasso, Van Gogh, Paula Rego, Vieira da Silva, Mito or Carlos Barros, the group expresses appreciation, meanings, feelings and memories. They share their differences and, above all, they discover that differences can be a source of enrichment.

As specified in Freire's approach (Mendonça & Mendonça, 2007; Gadotti, 1989), talking and dialoguing gives the way to understanding the particular reality of the ones involved, as well as knowing their speech, vocabulary and lexical universe.

As Figure 1 illustrates, a painting may recall a particular experience. Alda, a 55-year-old Cape Verdean woman, said that women in the picture reminded herself: "It looks like myself picking up flowers on my yard. There, I also have tomatoes. Once an owl slept in a tree." This interpretation provided theme for dialog, context for text, and text from where words can have a shared meaning.
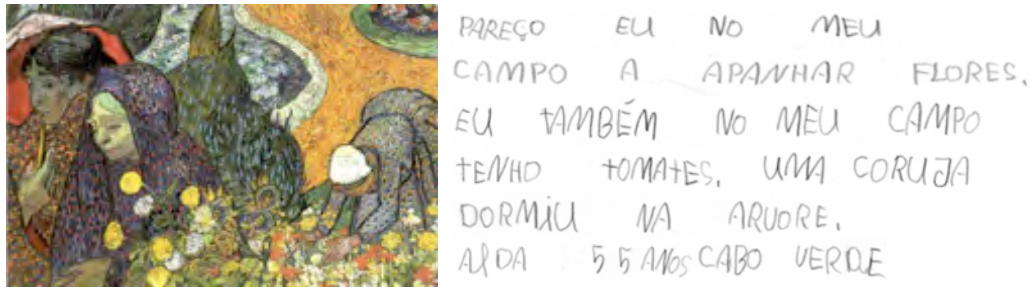
PAREÇO   EU   NO   MEU
CAMPO   A   APANHAR   FLORES.
EU   TAMBÉM   NO   MEU   CAMPO
TENHO   TOMATES.   UMA   CORUJA
DORMIU   NA   ARUORE.
ALDA   5 5 ANOS CABO   VERDE

Figure 1: "It looks like myself picking up flowers…"

The process of "coding" and "decoding" can then take place. Those are concepts provided by Freire to explain the process by which learners can discuss and "perceive critically *the way they exist* in the world *with which* and *in which* they find themselves" (Freire, 1972, p.70).

From art and pictures to words, from spoken to written words, is the WRAP pedagogical process, illustrated by Figure 2. First, the group gets acquainted with the artwork, taking time for appreciating and interpreting; afterwards, they are challenged to find words to express this appreciation to the group, sharing their personal feelings, as well as listening and accepting what others have to say. These paces allow the production of collective text from which the generative words are found and analyzed.
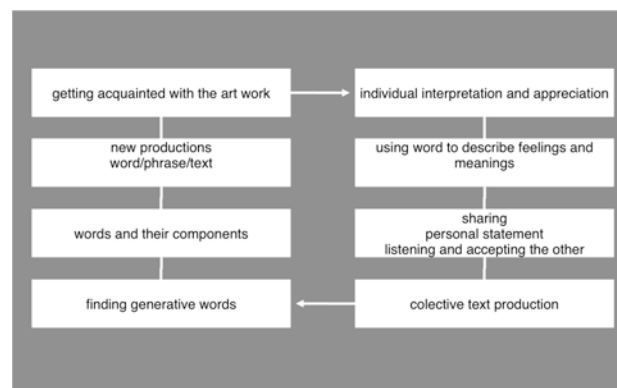
Figure 2: WRAP pedagogical process

Figure 3 shows some examples of Portuguese words, the meaning of which was shared and discussed: *family*, *happiness*, *fair*, *bird*, *distress*, *sad woman*. Paintings elicited feelings and meanings, and words were found to name them. However, as Freire remarks, words have a special meaning for the ones who use them because, when considering them as an object of study, we try to reveal this object of study, unveil it, see its reasons for being like it is, the political and historical context of the material (Shor & Freire, 1987). We try to trigger this process through dialog, the *dialogic experience* (Dewey, 1934; Freire, 1972; 1987).

Figure 3: Giving word to pictures

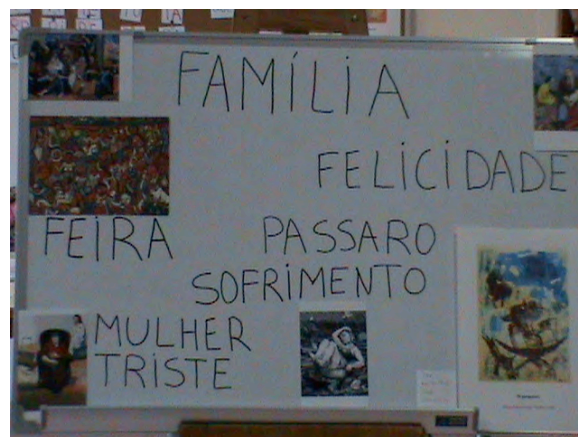Built upon Paulo Freire's methodology, WRAP follows Mendonça & Mendonça (2007) approach to the work of teaching and learning how to read and write. As the authors suggest, after coding and decoding, *analysis and synthesis* should be the next step. From decomposing the word into its syllables, the syllables and their corresponding syllabic pattern are rearranged and new words can be found. Throughout this process learners follow the evolutionary framework of writing development: from pictographs, through logographs, to syllabic systems to alphabet.

New Discoveries Along the Journey

Some of the volunteers working in this project are researchers in UIED – Unit of Research Education and Development of the Faculty of Science and Technology, Universidade Nova de Lisboa, who do research on adult education in a variety of contexts. For the first time they are directly engaged with illiterate adults. Thus, from a response to an urgent need – basically learn how to read and write – WRAP evolved and became a trigger to the development of a theoretical framework capable of sustaining the practice in the field. We can say that practice and theory have been closely linked, in a constant dialogue as a result of a reflexive practice. Through this process it was possible to meet the needs that emerged from the observation of the learners' transformation, which had created new needs. In this sense, we adhere to Paulo Freire's convictions that theory is needed, "[…] which implies a theory of integration into reality in an analytical contact with existing reality, in order to prove it, to fully and practically live it. Therefore, theorizing is contemplating" (Freire, 1979, p. 93). As we have mentioned above, from the beginning of WRAP, we had been influenced by Freire's idea of perfect integration of education and art, and by his conception of the role of educator who offers the illiterate the tools for him/her to literate him/herself.

In the course of our joint reflexive practice, we felt the need to go deeper into the concept of 'transformative learning' (Mezirow, 1991, 2009). This concept, built upon Mezirow's own work on adult education, particularly on women's education (alike WRAP), has inspired and challenged us. First of all, Mezirow's assumption of transformative learning as the epistemology of how adults learn to think for themselves (Mezirow, 2003), and the way our actions are shaped by the meanings things have for us. In fact, our views of the world are particularly influenced by the learning and idiosyncrasies acquired in the particular culture where we were socialized. Also our language, culture, past and present experiences set limits to our future learning. However, human consciousness is characterized by

intentionality. Because of intentionality, socialization is not deterministic. Through an interpretative process, our meanings can be modified, when dealing with the things we encounter (Mezirow, 1991).

We believe that contacting with art and appreciating artwork nurtures "the process of effecting a change in a frame of reference" (Mezirow, 1997). In fact, our perspectives are shaped by a set of beliefs, values and assumptions acquired since early socialization and throughout our life experiences. Critical reflection allows a better understanding and evaluation of our inner and surrounding realities and even the reformulation of our reference framework. The work developed so far shows evidence that such transformation is in process.

Keeping on a Transformative Journey

Learning to read and write has been hard work for these women and has only been possible because of their strong inner motivation. As they progress and become aware that they are able to read and write, there is important improvement in self-esteem and autonomy. As quoted in Bruno's dissertation (2010, p. 58), when asked about their learning experience in WRAP and achievements, these women stated: "without schooling we may loose a lot of things"; "I've already caught the bus without asking no one"; "I buy my things on my own". They also express their inner transformation: "I already can speak better Portuguese and talk more to other people"; "I've learned to be more polite when speaking to others". These words suggest that they are gaining consciousness of their own transformation and empowerment.

As the project progresses over time, a number of questions arise. Being able to read and write has proved to be consciousness-raising. As learners are able to name emotions, states of mind, through aesthetic appreciation, we wonder how we can integrate new theoretical paths to critically think WRAP practice. For instance, how the work of Boyd (described by Dirkx, 1989; 2000) might help us understand the process of learners' individuation. Dirkx (2000) refers to this process as a *mytho-poetic* view of transformative learning, giving voice to the symbolic aspects of our life such as story, myths, rituals, dance, poetry, music, metaphor, images, fantasy, and dream.

As we have been asserting, and echoing Freire's assumption, reading and writing the word is part of reading and writing the world; it is a path to self transformation and transformation of the surrounding world. Basic literacy work through art can be a way to accomplish what once a Freire's learner said: "I want to learn how to read and write so that I can stop being the shadow of others" (Freire, 1979, p. 113).

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Assumptions and Attitudes for the Inclusion of the "Different Student" in Today's School: The Fairy Tale and its Transformative Dynamics

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Abstract: Our educational suggestion has two purposes: Firstly, the examination of the assumptions that determine the attitude of the educators towards the Person of the student and the consequences of such an attitude. Secondly, the critical realization that their own spontaneous-creative ideas act as catalyst for the most perspicuous perception of reality and its transformation.

School Integration of Student, who is Different, as a Social - Political Imperative

Education is eminently a human good, to which all people have a right. As a social process affects the quality of their awareness about the world, supports the acquisition of skills that can change the conditions of life and promote development (Dewey, 1938). Through the interaction of person and environment, education brings man face to face with the subjective and objective reality helps to understand his situation and gain some control over it (Friere, 1977).

Under the equation of opportunities for people with special educational needs, the Declaration of Salamanca took place, from June 7th to 10th, 1994, with representatives of ninety two governments. The guiding principle the Framework for Action in Salamanca Declaration (1994) summarized in that schools must serve all children regardless of their physical, mental, social, emotional, linguistic or other situations or conditions. In 26 article the establishment of schools for all (inclusive schools) was defined as α required, documented and dynamic policy, which needs to be accompanied by sufficient financial support and changes in the following areas of training: the curricula, buildings, organization of schools, in teaching and assessment, the staff, school practices and extracurricular activities, and in many other areas that will contribute to the success of these schools.

The term *"inclusion"* deals with the causes, way, time, place and possible outcomes of education of every single student (Barton & Armstrong, 2001). It includes reorganization of cultural life, politics and practice of school, in order to respond to the variety of people. The equivalent interaction of students is located at the core of inclusive education. To accepting each student as a unique personality, in the general class, ensures the quality improvement of school environment and achieves the whole completion of each child as a part of the total (Zoniou Sideri, 2000).

Integration is a model of life and existence among people with and without special educational needs (Santos, 2001), so it is a given condition for a democratic education (Bernstein, 1973), where all the students participates equally in school activities.

Teacher's Social Responsibility in Modern School

The concept of "normal" and the diversity of people, beyond the legislations and the expressed views, reflects mainly on educational practice. The social responsibility of the teacher is related fundamentally to the development process of this ability, to connect his personal sense of *ego* to the welfare of all (Mezirow & Associates, 2006). Thus, although the Greek Constitution guarantees every single student's right to education, observed teaching practices call into question the validity of its content.

It is becoming widely acknowledged that the educational system in its current form is failing to meet the real needs of modern societies, let alone the real needs of the students (Cornelious-White & Haurbaugh, 2010). The schools worldwide resemble to be the most rigid, traditional, conservative institution of our time (Rogers & Freiberg, 1994). Our future generation of children represent a dwindling population of healthy, happy, self-motivated individuals who are willing to learn and develop within the school system. If educators or policy makers attempt to investigate the prime causes of the students' reluctance to learn, they might identify the lack of coherence, connection or relation between the student and the school process. (Cornelius-White & Harbaugh, 2010; Rogers & Freiberg, 1994).

The only effective and permanent solution to the problem with schooling today is the development of personal motives, which could internally connect the school learning environment with the students' deep interests and needs (Vassilopoulos & Kosmopoulos, 2009). It is the abolition of the "nonrelational" attitude that reigns over schools today, replaced with an immediate and functional "relationship" between the students and their school community. Such a relationship could give meaning to their studies and aid the developmental trajectory of the child or adolescent (Poplin & Weeres, 1994, cited in Cornelius-White, 2007, p. 116). Other studies carried out in Greek schools appear to have arrived at similar results (e.g., Kaila, 1999).

The approach of relational dynamic education (Kosmopoulos, 2000) supports a school that does not simply conform to the various *curricula*, but targets the development of a "fully functioning" student. In such a school, the students (as well as the teachers) are trusted and assisted to assume full responsibility for their own learning. Additionally, in a school that adopts the relational dynamic approach, students' (and teachers') personal development is enhanced by the establishment of genuine, person-centered relationships, which need time to be established, as well as a fertile climate of trust, caring, and positive self-regard. Finally, in such a school, teachers feel free and secure to relate to their students in a person-centered way. Both teachers and students are creative in their relationships with each other as well as in their relationships to their individual selves and to the subject matter (Kosmopoulos, 2000).

Teachers' Reflective Discourse as a Necessary Condition for a Person-Centered Education

The educator as a person has a major role to play here. According to a recent meta-analysis (Cornelius-White, 2007), person-centered teacher variables (e.g., empathy, genuineness, nondirectivity) were found to have above-average association with positive student outcomes. Additionally, regarding the link between the educator's personality and the development of self-perception or social attitudes in students, a report by UNESCO (1997) says that the poorer the self-image teachers have and convey, the less favourable seems to be the students' trust in the authorities or confidence in their own sense of political ability. Furthermore, in this climate, the students' attitude toward the values of multiculturalism, active involvement in community life, and confrontation of every authority with personal freedom and autonomy, appears to be restricted.

Within this context, it is important for the teacher to obtain critical awareness of implied assumptions and expectations, of himself and others, and to evaluate the relationship they have with his educational interventions (Mezirow, 2006, p. 44). Of course, cultural rules, social-economic structures, ideologies and beliefs as well as practices supported by all that, often conspire against this awareness by encouraging compromise and obstructing the development of sense for action (Mezirow, 2006, p. 48).

In order for the teachers to create the appropriate conditions and atmosphere, for the functional elements of students to fully develop, they should hoard their own experiences and

identify their own dysfunctional assumptions and disorienting dilemmas, in respect to their relation with the different student. A necessary prerequisite for the personal transformation of the teachers is the enrolment in a reflective discourse that will lead to a more clear understanding, by drawing elements from the collective experience, with the aim of the wording of the best possible judgment and, finally, to the adoption of a more responsible and creative attitude towards all students.

Transformative learning refers to the process during which we transform problematic frames of reference (thinking structures, habits of mind) in order for these frames to become wider, more reflective and capable of change so as to generate beliefs and opinions which can prove real and which can lead to active motivation (Mezirow, 2006, p. 46).

Teachers must have genuine relationships with all their students. This can be achieved with their initiation of true dialogue. The fundamental elements of this are active listening, reciprocity and cooperation (Belenky, 1986, pp. 143-146).

Schools cultural framework conspires against cooperative thought and social abilities development, accustoming educators to competitive thinking with terms of winning or losing while trying to prove themselves intelligent, valuable or wise (Tannen, 1998). Existence of emotions as trust, solidarity, security and emotional understanding are necessary conditions for the full enrolment in dialogue. Dialogue is not based on winning arguments. The key point is the pursuit of agreement, the acceptance of differentiation, the trial of other opinions, the identification of a common point in the contradictory, the seeking of composing and the reframing.

The Missing Part meets… Teachers' Assumptions:
The Fairy Tale as Origin and Means of Self Reflection

A method which can assist in critical thought development and lead to objective attainment of transformative learning, is the use of art as aesthetic experience (Kokkos, 2010). Our suggestion has as a starting point the fairy tale "The Missing Part Meets The Big O" of Shel. Silverstein. In this fairy tale protagonist is the «Missing Part» where its agonizing effort and its (the real as well as metaphorical) "journey" to self acceptance and self-actualization is presented, through sketches and dialogues. By adjusting the end of the above story to their models, adults trainees elongate the narrative time using as a standard their personal narrative time. As those two standards of time are combined, the result has a dual side: the trainee adult is incorporated as a time unit to another time unit, that of the story and dynamically readjusts the progress of the story by directing it with his own personal pace (Papadopoulou, 2000).

Generally, the fairy tale has the potential to tie the cultural barriers of all people (Bernstein, 1973) due to similarities of certain patterns, subjects, persons and characters and comprises a form of traditional literature which pre existed in history and it is an excellent and valuable tool in education, having global resonance, supporting cultural congruity and connecting cultures and generations (Rupiper & Zeece, 2005).

According to Mezirow (1998) fantasy and intuitional way of thinking can activate the critical reflection on our assumptions or an implied judgment which can lead us to a change of a thought or a behavior. When the reader can mediate between fiction (offered in literature) and real life and accomplish to escape from the standard, the usual, the fact, then he will be able to discover different and alternative forms of reality (Mezirow et al, 1990).

The main target of our educational project is the exploration of assumptions which dictate teachers attitudes towards the various learning needs of the "different student" and its consequences. By analyzing the individual targets of pilotic teaching (4 hours), we could state that, after this, teachers: a) will distinguish the different manifestations of problems which exist between teachers and "different students"; b) will be capable, by critical

reflection, to investigate the deeper causes-assumptions of existing relations with different students as well as the consequences of their personal attitude towards them; and c) to question the validity of the sources of these assumptions and adopt new improved attitudes and behaviors that will promote learning benefits for all students.

The above educational intervention is structured in four levels. In the first, teacher announces to students that they are called personally to conclude an unfinished story, using their personal fantasy and intuition. The students take copies of the first part (pp.1-24) of the fairy tale "The Missing Part Meets The Big O" (with the original title hidden, and also pages 25-48). The guideline is that the students on their own, using sketches and/or dialogues and/or texts should conclude the given story, also filling in the title: "The Missing Part…". In the second level a question- origin is asked for discussion: What do the missing parts symbolize in the teachers stories? The answers are collected and grouped by the instructor. In the third level students present their own extensions in this semi-finished story. The educator then examines the answers and highlights the sub issues, which must be holistically and critically approached in order for the opinions stated to be re examined. The following are some examples of sub-themes:

a) Who are the "different students" in school?

b) Which is the development of the "different students" in school?

c) How do they relate to the rest of the student population within the school environment?

d) What are the main characteristics of the relationship formed between the "different student" and the teacher?

e) What is the psychological mood of teachers in their relationship with the "different students"?

In the fourth level of the educational meeting, the instructor reveals the whole fairytale (by using video projector), which is now used as an incentive for the elaboration of sub issues. The participants express their experiences, emotions and thoughts. The educator facilitates the process, so that the different sub-issues, in different perspectives, be approached. The aim is to reveal to the participants as many dimensions as possible and the chance to re-examine their principle assumptions.

Epilogue

Our educational suggestion has a double purpose: Firstly, there' s the examination of the assumptions that determine the attitude of the educators towards the Person of the student (as a whole of physical, emotional, cognitive and psychokinetic needs) and the consequences of such an attitude. Secondly, the critical realization that their own original-spontaneous-creative ideas act as catalyst for the most perspicuous perception of reality and its transformation. Analyzing the sub issues of pilotic teaching (four hours), we could say that the trainees after its completion:

a) will be able to distinguish the various aspects of the problems that arise in the existing relationships between the educators and their students,

b) will focus on the Person of the child and not its role (student) and characteristics, on the educational procedure and not exclusively on the educational results,

c) will know that an educator "teaches" through relational dynamics communication and that it is essential for the teacher to go through the understanding and recognition of the educational and psychosocial context in which his student exists and lives so as his student can become familiar with the given educational good,

d) will adopt new attitudes that will promote the expression of spontaneous ideas and answers of their students, the resumption of original and creative initiatives.

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Crisis Management Simulations – An Inquiry into the Creation of a Transformative Learning Environment for Business Students

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Abstract: Crisis Management Simulations are identified as enhancing transformative learning behaviour patterns as observed in large group confrontation techniques that are drawn from evidence of deeper-learning with simulation incidence rates of understanding in the region of 80% as learner "[…] becoming critically aware of one's own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation" as stated by Mezirow (2000, p.4).

A Crisis in Management Education?

Melanie Newman (2010, p.17) reports on work by Gerard Hanlon, Director of the School of Business and Management at Queen Mary, University of London, who said that: "[schools were producing] students ill-prepared to cope with the complexity of problems they are likely to face in business – and in life. […] Business schools see the education of managers, rather than the study of management, as their key role […] teaching is focused on management technique and is done on the assumption that management is an unqualified good […]" Hanlon added that most of his students aspire to be chief executives of major corporations: "But if you're a senior manager at Royal Dutch Shell you're going to have to deal with geopolitics, terrorism and environmental protesters – and textbook management techniques aren't going to help much." He finally added that: "[…] ethics, sustainability and risk management should be key features of MBA courses."

Hence, the question is how to create a more interactive transformative learning experience for students. The use of Crisis Management Simulations (CMS) as a dynamic tool helps with inclusion, enabling a highly effective means of creating a transformative learning environment. Considering real-life modelling in a teaching and learning (T&L) environment the process of developing T&L experiences designed with CMS are viewed as tools to enhance the group-based assignments and individual reflections that facilitate an integrative, inter-disciplinary learning environment in which transformative learning can flourish.

Through the use of interactive simulation tools as in CMS the picture outlined above by Hanlon introduces the three phases of transformative learning that are able to be achieved in an industrially linked business environment, in view of the transferable skills students are able to achieve; critical reflection, reflective discourse, and action. With a CMS leaners critically understand that learning involves deep, powerful emotions or beliefs, and is evidenced in action, seen through the role play as outlined above and throughout this paper.

Considering business simulations as a means of a T&L tool, and in the example set out in the paper as an assessment model it is easy to view Clark's (1991) philosophy of 'perspective transformation', in practice by learners and assessors as CMS cover the three dimensions: psychological (enhancing change in understanding ones self), convictional (enhancing revision of belief systems), and behavioural (as simulations enhance changes in lifestyle). As is discussed, each year that the CMS has run, refinements relating to the CMS have been put in place to expand the consciousness of learners through the transformation of basic worldview and specific capacities of ones self; as stated by Elias (1997, p.3). CMS sessions are specifically mentioned in student formal feedback as being "the best skill building techniques we've taken in the whole course", yet there is on-going scope to refine

the CMS and, with particular reference to transformative learning, CMS tool are able to facilitate experiences through consciously directing processes such as appreciative access and receiving the symbolic contents of the unconscious while critically analysing underlying premises as indicated by Elias (1997, p.3). CMS tools examine a learners experience in co-creating an environment of transformative learning. It is on this particular facet that this paper concentrates.

Educational Context – Reflective Processing and Crisis Management Simulations

The research takes a practical approach and covers an investigation taken place within normal classroom activities and is consistent with the British Educational Research Association guidelines. However, the heightened state of anxiety on the run-up to and during the CMS must be acknowledged – this being an integral and experiential factor of undertaking study in business modules. This feature is something students are made aware of both before starting the module and at the beginning of the module.

At an early stage students are asked in seminars to reflectively link the learning content with the forms of assessment and consider how they relate to the specific learning outcomes for the module. This early engagement with reflective discussion aims to give students experience, which will be later, used in the assessments of the module and, ultimately, become a natural and integral part of their practice. Assessment for this module is made up of a group-based assignment involving researching and preparing a risk management strategy and business continuity plan for a major international business. This is handed out first and handed in at the end of the module including group-based reflections. Next is the preparation for the CMS and the associated Individual Reflective Report (IRR). This creates intensity in the learning environment.

Students begin to voice concerns (anxiety) about the CMS after the handout of the Group Assignment and the necessary groups were formed in each delivery of the module. Regular discussion takes place in lectures and seminars about simulations and what might/might not happen in situations of crisis, ways of intervening and the importance of preparation.

Students are invited to consider a number of academic journal articles during lectures and seminars and these articles were made available to them through the Virtual Learning Environment (VLE). These articles were supported by brief commentary as to key points, to provide a perspective view of the infrequency of disorienting dilemmas as Mezirow (1995, p.50) states these are triggered by a life crisis or major life transition that is considered to be the accumulation of transformations in meaning from sudden interaction with skill building and confrontation within a CMS. The consideration of journal articles like; Cloudman and Hallahan (2006); DeVries and Fitzpatrick (2006); Dyl (2009); Harvey, J. (1988); Pecora (2002); and Van Fleet and Van Fleet (2006), enable less dramatic predicaments in the CMS and hence promote transformation, as individuals are promoted to change their frames of reference by critically reflecting on their assumptions and beliefs. This belief in a transformative learning environment can bring about new ways of defining students' worlds. For instance in the most recent delivery mode, students were shown Naomi Klein's (2007) documentary 'The Shock Doctrine' which received many examples of thoughtful and positive feedback as students considered the impact that rational and analytical analysis has in a transformative learning environment.

Guidelines for the IRR on the CMS were circulated four weeks before the CMS were due to be held, the intention initially having been to offer a sense of structure and calmness – although this seemed, in many cases, to create higher levels of anxiety. With tension rising on the days before the CMS, the overall guidelines, groupings and the roles in the differing scenarios were released through the VLE the preceding day. This did generate a number of

exploratory questions and there were students who appeared to have given thoughtful consideration to what might happen and what roles they and others in their team might fill.

On the morning of the CMS, many students arrived early, discussed possible crisis scenarios, how they might handle them while waiting close to the briefing room. To facilitate reflection, the scenarios were filmed and photographed and made available to participants through the VLE.

The critical role of reflective feedback sessions was facilitated through using a variation of Brookfield's CIQ (Keefer, 2009), through which successful evidence of transformative learning was drawn as taking place when evaluated against Mezirow's Ten Phases of Transformative Learning (Kitchenham, 2008).

Drawing on a variation of Brookfield's Classroom Critical Incident Questionnaire (CIQ), specifically relating to the CMS was prepared for the class and distributed one week after the CMS. Following a brief explanation of the Crisis Management CIQ, all students present filled it in. The creation of a calm, quiet and reflective atmosphere in the classroom ensued. Although electronic circulation of the CIQ would be an option, it would not enable the atmosphere of group reflection that was created in the classroom.

The subsequent discussions in class after having filled in the CIQs were fascinating and, at times, uncomfortable as students began to realise the aspects of gender-based viewpoints and ethno-specific judgements they had made during the simulations and were also inclined towards in everyday life. This is an example of "surfacing undiscussables" (Thomas, 2008). The IRRs provide a rich source of sense-making in this regard and the subsequent transformative perspective shifts evidence of deeper contemplative work.

Nature of Inquiry and Related Literature

Transformative Learning
Kezar, (2000) explores the reflective circulation offered by the hermeneutic circle. While Dewey's praxis theory considers the emergence of methodological approaches, such as action research, participatory research and collaborative research. These approaches inform the means of sense-making in regards to "Ready-at-hand" or Participation; "Unready-to-hand" or Circumspect; and "Present-at-hand" or Contemplation, as ways of working-out towards understanding and comprehension and cycling of increasing detachment and increasing involvement as discussed by Kezar. Having begun as a naturalistic inquiry (Thomas, 2008 and Braud & Anderson 1998), this inquiry was 'shaped' (Reason & Bradbury, 2001, p.427) and emerged into the domain of action research, the research cycle leading towards continuous improvement both in the sense of research process and the impact of CMS as a means of achieving transformative learning for business students, content reflecting process (Thomas, 2008).

The focus of this research centres on the usefulness of the CMS to facilitate an integrative, inter-disciplinary learning environment in which transformative learning can occur, this is linked towards Mezirow's Transformative Learning Theory (TLT). The first phase is a 'disorientating dilemma', the focus here is on the distinct aspects of this as part of the CMS, and therefore taking place in a situation characterised by high intensity, high anxiety and unpredictability – the time factor is also short, without time or space for disinterested reflection within the situation.

The focus is the nature of knowledge and power within participatory research (Reason & Bradbury, 2001, p.74-76), particularly 'awareness building', social change and empowerment and consciousness – production of knowledge changing the awareness or worldview of those involved, linking to Freire's notion of 'conscientization' being 'learning to perceive social, political and economic contradictions – developing a critical awareness –

so that individuals can take action against the oppressive elements of reality' (Kitchenham, 2008) which underlies Mezirow's work.

Drawing also on co-operative inquiry, particularly Dionysian and Apollonian inquiry (Heron, 1996, p.95-96 and Reason & Bradbury, 2001, p.183), the circuit of fourfold knowing – experiential, presentational, propositional and practical (Heron, 1996, p.169) facilitates a dynamic experience of emergence and pre-planning both as a researcher-participant and from the student-participant perspective.

Within the assessment, particularly the CMS, we are also participants and observers, needing to maintain an overview of the scenario in progress and issue 'trigger event' instructions during the scenario. In this sense both the Dionysian and Apollonian inquiry approaches discussed by Heron (1996, p.95-96) are present and informing of this co-operative form of inquiry.

Crisis Situations and Sense-making

Stein (2004) notes that research shows cases where sense-making is essential for survival during the critical period of a disaster however he also considers the possibilities where sense-making can, when informed by psychoanalytic theory, lead to increased problems. He investigates the capacity for anxiety toleration as a variable within sense-making in a crisis situation. He introduces the concept of the 'critical period' being the period of the unfolding of the disaster. In this sense the sequence is then: 'incubation period', 'triggering event' leading to the 'critical period' and the 'aftermath'.

People's routines – as well as their customary ways of thinking – are interrupted, leading to them having little idea how to proceed. Stein cites Weick (1993) and refers to the sudden loss of meaning as a "cosmology episode" during which people "[…]suddenly and deeply feel that the universe is no longer a rational, orderly system". Weick continues "[…] uncertainty and collapse of meaning […] trying to place stimuli into some sort of framework so structure the unknown and account for discrepancies." This is an example of a form of attachment presenting itself – in this case 'orthodox' management being the anchor of attachment.

Real-time, highly charged, confusing and potentially life-threatening circumstances of the critical period: this marks sense-making during the critical period out as different from the relative clarity of decision-making. Sense-making, Weick (1993) argues, "[…] is built out of vague questions, muddy answers, and negotiated agreements that attempt to reduce confusion". Sense making is therefore borne of uncertainty and is the on-going attempt to address it through establishing a familiar framework with which to understand it (Stein, 2004). Anxiety in Stein's paper is explored through what is essentially a Freudian approach and the transpersonal, archetypal and depth psychologies offered by Jung and Hillman are not used.

Langley (1999) describes seven strategies for sense-making and we anticipate that, in the context of these simulations, narrative, alternate template, visual mapping and possibly synthetic strategies would be most likely to present. The distinctions drawn are essentially guided by the attitudes to rapid processing of complex and incomplete information. Occurrence of narrative sense-making is likely to emerge a little more slowly as a consequence of reflection particularly given that this is a suggested form for the IRR that students are required to submit.

Nature of Simulations

Seaton & Boyd (2008) review attitudes towards the use of simulations in business and management courses and draw attention to the "Simulation – No Simulation" argument and research reasons why some individuals choose to use simulations and other do not,

suggesting that "a business course should be designed, not with the needs and preferences of the professor in mind, but instead, focused on the needs and preferences of the students". They note that there are learning opportunities that seem to occur only within simulation methodologies when used as assignments in addition to those within other methodologies. Specifically they note that simulation methodologies offer academic/professional environment linkage, action learning and autonomy of learning process. Simulations also offer authenticity, critical thinking, and integration of functional areas and learning of team dynamics. They highlight that one of the most common elements missing from simulations is ethical training. Commentary on the possible weakness of simulation only methodologies is given, with the suggestion that whilst they can be a very important feature of learning process, they should, in many situations, be complemented by other methodologies.

The role of CMS as a creative management education "triggers" Low-probability High Consequence events (Lp-HC) as given by Meszaros (1999). These triggers precipitate differing forms of crisis and the behavioural patterns that are likely to emerge. Management skills in environments, which are highly unpredictable due to factors such as sudden shifts in meaning, lack of information, deception and uncertainty, are examined in Stein (2004), Hunter, Bedell-Avers & Mumford (2009) and Langley (1999).

Leadership in Crisis Situations

Hunter et al. (2009) examine, using simulations, the impact of situational framing and complexity on three leadership types – charismatic, ideological and pragmatic. They note the observation made by a number of leadership scholars that "[…] outstanding leaders often emerge during times of crisis." In their summary of theorised mental-model differences they note the pragmatic leader has a present time-frame orientation, has an interactive locus of causation, an external focus in model construction, is malleable in terms of the nature of the nature of outcomes sought, also variable in the number of outcomes sought. In contrast to charismatic and ideological leadership types they find that pragmatic leadership types exhibit higher performance under situations of higher complexity. Therefore in crisis management situations, and in the CMS being looked at in this paper as situational frames, pragmatic leadership can be expected to show through as most effective.

Analysis of Crisis Management CIQs and Individual Reflective Reports

In the sense that 'a disorientating dilemma' is indicative of Phase 1 of Mezirow's TLT – every student who answered the Crisis Management CIQ reached the 'edge of knowing' and thereby the possibility of beginning a transformative learning experience. This is based on 52 completed CIQs from a total of 102 students over two years. Subsequent analyses of IRRs show this in 96 cases.

What is less clear from CIQs is whether transformative learning experiences have occurred and whether they are 'straightforward' or 'profound'. Analysis of IRRs specifically focusing on the level of reflective thinking does however elicit this, based on the method and coding scheme developed by Kember et al. (1999).

That said, 35 CIQs = 67% illustrate self-reflective responses indicating the learning of new meaning schemes and the learning through meaning transformation. The lasting effects of perspective shift are not captured by the CIQ and this again links to the IRR to study evidence of contemplative lasting changes in perspective that can be expected to persist over a longer time horizon. Over two years an incidence rate of 80% has been observed through analysis of IRRs which we would categorise as 'profound' rather than just 'straightforward'. Factors affecting this within a group setting have also been seen to emerge through group based reflections within the group assignment for this unit.

Berger (2004) notes "being on the edge is a variable experience" and, in consequence of this, student experience from participating in the simulations should be variable and not necessarily pleasant. From the CIQs and IRRs this is supported, with a 71% incidence rate over two years, reporting unpleasant experiences with reframing through reflection. Coincident with this were strong experiences relating to power and knowledge – both positive and negative and uncertainty and anxiety caused by not knowing what was going on.

Situations where 'orthodox' management methods do not work ("cosmology episodes" and the collapse of meaning (Stein, 2004)) tended to be more visible at a distance – the sense of being 'lost in the situation' – was certainly evident. Deeper reflections emerged from the student perspective in their IRRs with an incidence rate of 74%. Examples were reported of wild oscillations in scenarios, conflicting themes causing breakdowns in effective communications.

Emergent Research Themes
- Do pragmatic leadership skills emerge through crisis management simulations as being the most effective leadership style?
- Is there any evidence of rapid mimesis (the imitation of actions of others) which can be an efficient response to uncertainty and a means of ensuring performance is no worse than others? This would be an interesting phenomenon to explore given the situation is characterised by high stress and high anxiety and compared to lower stress/lower anxiety environments.
- Anxiety and Leadership in CMS – an exploration of the dynamics from a transpersonal, transformative psychological standpoint informed by the work of Jung and Hillman.
- Ethical conduct within business CMS – student-centred approaches to generating codes of conduct and ethical standards. Investigating levels of self-discipline and adherence to group-generated participatory codes compared to externally imposed regulation.

Conclusions and Key Findings

As Berger (2004) notes "[…] in the busy world of teaching, there is rarely time to listen deeply to the sense students are making – and to the ways they are not making sense, even to themselves. Charting the path of transformation – and paying attention to its most fertile ground – allows us to be better company for students who are working through their own transformative experiences." This series of assessments are one way of enabling students to begin their journey. As Berger suggests, "[…] slow down and honour transformative spaces […]" and this is a principal aim of the IRR. This is where the circumspection shifting to contemplation and subsequent informing of participation shows through in premise reflection.

With incidence rates of deeper-level transformative learning of 80% within a population of N=102, this is higher than those reported in Snyder (2008).

Through a cycle of addressing the issues of ethics, sustainability and risk management in a dynamic student-centred way enhancing their ability to handle complex situations which they could face in real-world business it can be concluded that CMS is an effective method of creating transformative learning environments with larger groups, especially when used in conjunction with reflective processing.

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Training the Trainers at the University in Time of Crisis: Implications of Transformative Learning for Adult Learning, Educational Programs and Curriculum

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Abstract: This contribution presents a Masters program that prepares individuals for careers in adult education, especially vocational and professional training, in Rennes (Brittany - France). While the economic crisis has accentuated the injunction to address work difficulties with instrumental responses, the main pedagogical challenge rests on ideas that this program can offer, targeting skills that are based not only on instrumental knowledge, but also on reflexive and transformative abilities. The example of two course units, offered during the same semester, illustrates how learners are led to examine, through their experiences, their own meaning schemes and to change their perspectives. For this, we focus on both self-directed learning and co-constructed learning, in a "dialogic perspective".

Introduction

This contribution will illustrate what transformative learning can bring to a Masters program preparing students for careers in adult education (HRD, training manager, consultant, etc.) at the University of Rennes (Brittany, France). More specifically, we will be discussing the results of an action research project, using both self-directed learning and reciprocal cooperative learning for a global aim of learners' transformation.

The general context surrounding this action research is a work crisis, in France. With the recent laws (2004 and 2009), and even more so with the economic crisis of 2008-2009, the technical aim has been further reinforced. Training is more than ever seen as a way to prevent and even fix the effects of structural and cyclical unemployment. The focus is no longer on personal development or reflecting on the place and role of human resources, but rather on the effectiveness and efficiency of the training, concerns that are now omnipresent at work.

In this context, those who work in training or HRD seem caught in paradoxical logic, and they are faced with a major risk, that of developing and instituting practices that stem from instrumentalized action based on excessive information to the detriment of communicative action based on reflection and critical distance. Teaching practices at the University are not immune to these two complementary yet competing forms of reasoning. The stance universities take on preparing students to provide training to others is increasingly called into question in France (De Lescure & Frétigné, 2010). At our university and more specifically within our Masters program, where we are responsible for the program's pedagogy, the issue for us was to imagine a teaching model that could reconcile the conflicting points of view.

For this article, we would first like to discuss the advantages of such a project and also the issues at stake in choosing to use a training and pedagogical mentoring model based on the theory of transformative learning.

Work Crisis: Transformative Learning to "Make it Through"

The Crisis: But a Crisis Where Exactly?

The recent financial and economic crisis has revealed what certain French politicians have called a "moral crisis" when talking about the work crisis. We should say rather a crisis at work and a work crisis because, while massive unemployment is one of the major consequences of the economic crisis, there is also (and perhaps more importantly) a crisis at work in the conditions under which it is carried out (Dejours, 2010).

What do we mean exactly when we say a crisis? For our purposes here we consider it an ontological, critical process that, from a psycho-sociological point of view, simultaneously affects institutions, organizations, groups and individuals, although it affects them differently (Barus-Michel, Enriquez & Levy, 2006). Between deregulation and weakened social and psychological ties the crisis affects our systems of symbolism, values, and the creation of representations of the world. While the moment of change is key, it also impacts our "individual and collective experience", made up of schemas of meaning, values, knowledge, representations and beliefs (Bertrand, 2007). How, then, can we elucidate and make sense out of the tensions between oneself, others and the environment? How can we support individuals as they incorporate the challenges to their relationships to themselves, to others and the world, in the context of such tension? And which types of perspectives on meaning should be encouraged, for individuals, groups, organizations and more generally in the institutions of teaching, adult education, professional training and the work world?

That is the central issue in this action-research training that we are currently conducting with current or future training professionals, who are directly concerned with the matter. Our Masters program at the University of Rennes accepts 20 to 25 learners every year; a majority of them work already as training professionals and are returning to university to earn a degree that takes into account and recognizes their experience. Our program has both instrumental aims, accessing or maintaining employment through the acquisition of approved skills in the form of a diploma, and then the aim of working with the individuals towards their personal fulfillment and their social and existential development. In today's context, the program must also work with these learners to help them act and react in the face of an ever more destabilizing context. Yet, as the trainers responsible for the pedagogical aspect of this program, we are aware that if in action and learning what is principally valued is the objective, instrumental world, there is a risk that a training program might develop into a social world taken over, colonized by outside plans, prohibiting any communicative acts and any truly critical thinking. How can we reconcile these contradictory currents of thought?

In Response to the Crisis: "Colonization" by the Objective World?

Today in France, adult professional education is clearly oriented towards the socio-technical aims of adapting the subject to changes in the work world. This has not always been the case, and for many years its humanist aims were capital. However, since its institutionalization in the 1970s (Tremblay & Eneau, 2006), this new orientation became increasingly important throughout the 1980s and 90s and today is seen as even more "legitimate" because of the economic crisis. Training is now more than ever considered as a possible solution to remedy and prevent structural unemployment. The current focus is no longer on personal development, the construction of individuals' humanity or the development of a critical conscience. The spirit of the times is intent on effective training, a return on investment, security in a career path or even "flexicurity".

In this context dominated by a logic of reification (Honneth, 2007), with permanent injunctions of autonomization and responsibilisation (Boltanski & Chiapello, 1999), the players in the field of training seem to be caught in between contradictory lines of reasoning:

adapt, manage and develop, but with a serious risk, that of instituting practices imbued with mainly instrumental action (Habermas, 1976), at the expense of reflective, communicational, critical action, both in training and in the world of work. However, following the tradition of the School of Frankfurt, we know that when the objective world with its instrumental logic is the sole driving force behind action and learning, there is a risk that training and training systems develop in a social world taken over by an essentially "financial" educational logic (Freire, 2006)… and as goes education and training, so goes the world.

Yet our experience in training shows us that actually, the subjects and the worlds they move in seek to join rather than separate the exclusive reasoning systems of mastery, mutual understanding and emancipation. It shows us that the organizational systems put in place by the training professionals we work with come up against the complexity of a system that must simultaneously be working towards "producing" skills and adaptable, adapted subjects – those are often the requirements that professionals must meet – as well as working at all costs with the desire of the subjects, who themselves aim at self-production or auto-realization.

Transformative Learning as an Opportunity for Dialogism

One question, clearly related to the paradigm of complexity (Morin, 1999) that is of concern to training designers is their ability to analyze complex psychosocial situations in the workplace, to analyze their own actions in order to better understand themselves and others and to resist some types of domination. The next question is what ethical position do they take in constructing their professional identity. And the last question that needs to be answered concerns their training and the strengthening of that capacity for (self) transformation.

Action-Research Training: From Aims to Methods of Action

These are the primary focuses that are explored in our program, one that supports the construction of the students' professional identity by offering them a place for personal, social and institutional transformation. While university teaching practices, both in the adult education department and elsewhere, are not immune to the complementary but also competing lines of thought described above, because they are long-term programs (at least in Masters programs), they do allow a place for a social pedagogy built on thoughtful consideration of experiences, training for the individual conducted by the individual and by others (Eneau, 2008).

Certainly, the instrumental aims of accessing or maintaining employment through skills acquisition and access to a degree are important, particularly in Masters programs with professional aims (and our Master degree is a so called "Professional Master"). However the program also provides, and this is perhaps most important, a space set aside especially to work with the individuals towards their personal and intellectual realization, with the aim of promoting conscientious, critical development (Mezirow, 2000; Brookfield, 2005; Mezirow & Taylor, 2009).

In the best possible scenario, this happens in an approach of dialogism (Jacques, 2004) through real discussions (time to meet and discuss for pedagogical aims, training, reflective work, etc.) with the aim of communication and according to a certain ethic of social and educational communication. But behind the principles and the aims that are the basis of our pedagogical team's goals for the Masters program lie the following questions: does developing critical thought as a form of transformative education at the university then allow individuals to impact and socially transform reality? What influence do these pedagogical choices have on transforming the crisis situations of a personal, professional or organizational nature experienced by the students and those they work with?

The field of research: two transformative learning course units. The aim of the Masters program being discussed here is both to promote research in the field of adult training and to allow the students access to professional qualifications on three levels, political, functional and operational (or pedagogical), that we call macro, meso and micro levels. The training system is clearly motivated by the idea of training "by" and "for" both research and action. The work/study component (alternance in French) of the program is key. Within this talk, it is not feasible for us to go into all the details of the action-research program in its entirety. We will sum it up briefly by saying that it is research being done with a training program, based on reflective analysis of work and learning. We are looking at the experiences of students in order to examine the rational dialogue that is held at the university, in the workplace or work placement sites where training takes place. We focus specifically on how this process works to support transformations in the learners' perspective on meaning and those perspectives within groups of professionals and in organizations. We examine how what we call "experiential dialogism" (Bertrand, 2007) is created, meaning the combining of different reasoning systems that are often seen as contradictory – technical mastery, intellectual development and mutual understanding.

In this research, we are in the position of participating observers while learners are both the subject and the object of the research. Students' individual work (a project that allows them to validate their credits in the "Analysis of Practices" course unit or a paper concerning the tools they used in their work experience) and group work (a project that allows them to validate their credits in the "Designing systems to manage a professional career path") are the main sources from which we draw our information.
Observation of situations during workshops during the one week out of the month that the students come together is another regular source of information about the changes in students' ability to reflect, about the alterations in the meaning that students experience (Mezirow, 1991) or the subject selected for reflective work (processes, content, or initial experiences); the situations that students describe let us experience the complex world of work that they are newly involved in at their year-long placements.

Presentation of Two of the Course Units and Learning Models
The aim of the semester-long "Analysis of Practices" course unit (21 hours) is to teach a dual reflection, both individual auto-reflection and shared group reflection, on work itself, especially the issues of ethics and learners' professional positioning. The analysis of practices is a "moment" in which all the conditions for rational and reflective dialogue are met, during 5 monthly, half-day sessions.

It is a time set aside and a space that encourages the mutual understanding that comes from the process of decentring (distinguishing three separate spaces: oneself, others and the environment) and reflective thinking for a questioning of expectations to be supported by language acts, both those experienced in the work situation and in training.
This process can be illustrated as follows:

Model of the transformative learning process in practice analysis groups

1. Moving from a unique expression of an experience

Communication Contract	Telling of an experience (speaker is not interrupted).	Questions from members of the group to make sure it is clear	Group descriptive analysis

"Outside" look at the experience. Formulating proposals for action to try out.

Group interpretative analysis (without the speaker's participation) calling into play the group's and the trainer's resources.

Identifying the underlying theories and key concepts

2. To a generalization: reflection, decentring, objectifying, starting the process of mutual understanding

3. Personal analysis of the "analysis" and writing a self-evaluation and validation paper.

In the course unit entitled "Designing systems to manage a professional career path" (56 hours), transformative learning is explored as an analysis model that will serve students in negotiating and constructing a research or study goal. They will also use it in observing and understanding the adult learning strategies used in individualizing systems (accreditation of prior experience, skills assessment, continuing education sabbatical, etc.) within the framework of specific continuing education policies, systems and programs. This course unit is also one where the students "observe themselves learning". The aims of transformative education are emancipatory as well as instrumental and regulated by the form of the communicative action: the students must understand each other in order to carry out a group study. In these two course units, the reflective work that is undertaken leads the learners to question the content and the process as well as the basis of their past and current experiences and their own "obstacles to thinking". The aim of these course units is to help create, in the long term, a reflective practitioner.

Towards an Ethic of Dialog in a Time of Crisis

Experience as a co-constructor of meaning

To the question posed above about working towards transformative learning in the midst of a crisis that particularly affects work, Mendel (1992) provides one answer from which this Masters program draws inspiration for its pedagogical strategy. In Mendel's research, different dimensions play simultaneously: institutional dimensions ("institutionalizing" transformations), organizational dimensions (ecological, economic, material transformations), social dimensions (professional identity, codes, values) and lastly

intellectual and spiritual dimensions (critical, emancapatory self-reflection on the bases of the experience).

Any crisis then requires that the ties between psychological foundations and social foundations be changed and reinvented. Put another way, the crises that individuals experience (be they imposed or chosen, in the case of a professional reorientation for example) and those that result from a more general context (difficult economic times, a period of high unemployment, work that consists of "managing the crisis", etc.) both require a comparison of experiences and environments (objective, social and subjective). More generally, this proposal has some relation to the very definition that Wulf (1999) gives for education and brings to mind the "authorality" ("*autoralité*", in French, i.e., being the author of one's own self, of one's training, of one's identity).

Transformative learning works with meaning as a way to understand experiences, yet what happens in a crisis of meaning is that with language, this ability to "create meaning" can be lost at some point in the training. This becomes a deeply destabilizing moment where deconstruction can become random, difficult and risky. Afterwards, reconstruction is that much more difficult. This crisis can become a disconnect that inhibits the ability to think (distortion of meaning) and that then requires transformative mentoring, a new experience co-constructing the meaning that has been lost, particularly when the crisis is also a crisis of "developing consciousness" (Barus-Michel, Enriquez & Levy, 2002).

Supporting Existential and Professional Transformations

To review and work through a personal and professional experience, Kaës (1979) proposes the idea of transitionality "[…] as the structure for an experience of a break in continuity" and transitional analysis as a condition to reconstruct the self and rebuild confidence in one's own continuity. As the trainers responsible for the pedagogical program, we clearly must support the transformations (existential, social, professional and cultural) that can occur during the training period. The students we work with see these transformations either as a crisis or a transition, and they themselves, are preparing to or already work to support these multi-referential phenomenon that are political, organizational and existential in nature.

It seemed to us that creative insights were more common in students with work experience (professionals who are going back to university) and that they have a strong desire for a transformative process. Many experienced realizations. Not only do they examine the content or the process of their experiences (making personal and professional choices, breaks with the past, parenthood, issues with their position and their relationships at work, possible transfers, etc.), they look at the very foundation, their frameworks for interpretation that date back to the earliest periods of socialization which determine how subjects act in the world, and these actions are brought into question and sometimes heartily challenged.

Transformations in Perspectives: Openings and Limitations

In terms of lessons that can be drawn from this action-research training, we believe that rational dialog as part of training makes it possible to overcome existential and moral crises by existentially recomposing identity, as long as it is part of a program that allows space for self-directed learning and reciprocal cooperative learning, which are both instrumental and emancipatory. This space must be made of moments during which the individuals experience "transitionality" lived through dialog; the main element that the individuals develop and the trainers can work with them to develop through language is a kind of "communicational knowledge". Most importantly is communicative action for creating meaning for action and for group and individual learning as well as for two related key concepts, mutual understanding and individual reflection. Another reason this appears

important is that it is related to notions of raised awareness and emancipation, which are closely linked to the transformative perspective itself.

In France as in other parts of Europe, training (professional or otherwise) is still an important driver for individual and group development to help us through "critical" times of economic upset, fear of unemployment, a rise in extremism and other changes. But it can also be instrumentalized as a tool to reproduce and control existing social relationships or as a means of domination, neutralizing individual and collective schemas, perspectives of meaning and systems of representation at a time when they are threatened and when there is no democratic space for existential recomposition for individuals, groups or organizations. The economic and ecological aspects of the crisis often encourage the technical dimension of transformative learning, without linking it to or including inter-individual and social dimensions in the reflective process. Crisis can be a disconnect, a break with the past rather than a bond of meaning that individuals draw from their experiences. It can, in its terrifying aspect, lead organizations, groups and individuals to go back to what they know, to calculated types of actions, to a place where some things are not thought of, indeed cannot be conceived of.

The most extreme types of behavior and the training that comes out of crisis encourage hyper-adaptation, an ideology focused on the short-term, a focus on the need to act now at the expense of a reflective stance. And transformative learning in a time of crisis can be seen as risky. Developing critical thinking may be viewed as unmanageable in the sense that it would create chaos in organizations and in relationships that are based on coercion. It falls to us then in our training programs to deconstruct and reject this representation.

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Confluent Education and Transformative Learning: Some Remarks

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Introduction

In this paper I would like to describe the main characteristics of confluent education and to explore a possible relationship between this trend and transformative learning. The first part of the paper will be devoted to the historical context of confluent education, the second one to the definition of confluence and the third one to explore a possible link between confluence and transformative learning.

Confluent education appeared as an offshoot of gestalt therapy at the end of the sixties and the beginning of the seventies. Mainly associated with the Esalen Centre and with the University of California at Santa Barbara, this approach emphasizes the importance of feeling and cognition in the learning process. One important aspect of confluent education is that these two aspects are taken simultaneously: the idea of *flowing together* of emotion and cognition during learning being a major idea.

Many definitions of confluent education have been given (Shapiro, 1983). Nevertheless, the initial definition is given by Brown in the following way: "Confluent education describes a philosophy and a process of learning in which the affective domain and the cognitive domain flow together, like two streams merging in one river, and are thus integrated in individual and group learning" (Brown, 1977, p.10).

What is (was) Confluent Education? A Historical Perspective

Confluent education (CE) appeared as the result of the work of The Ford Foundation and The Esalen Institute. Esalen was created in 1962 by Michael Murphy and Richard Price in California, stemming from an initial seminar where figures as Aldous Huxley and Alan Watts participated (Ortiz, 1996, p. 300). It was the first centre of "human development", inscribed in what has been called the "human potential movement" (Ortiz, 1996, p. 300). As it has been underlined by Ortiz, this movement has a hybrid nature and encompasses many other trends. Nonetheless, we can observe the strong presence of humanistic psychology, the ideas of Kurt Lewin and the school of gestalt therapy associated with Fritz Perls. One of the main characteristic of the work developed in this centre was group-work: encounter groups, sensitivity training groups and human development groups are among the most known concepts (Ortiz, 1996, p. 297).

In 1965 Fritz Perls arrived at Esalen where he started working with gestalt therapy techniques. In 1965 George Brown, professor of education at the University of California (Santa Barbara) conducted a seminar at Esalen about the "new paradigms in education". One of Brown's preoccupations was to apply some of the approaches developed at Esalen in the educational establishment. "In addition to our own recognition of the need to revitalize education, there was a growing demand for something of this kind from administrators and teachers who had attended workshops at Esalen" (Brown, 1971, p. 20). The idea was to move some of the techniques and of the philosophy that animated them into the formal educational system. Some meetings were held for proposing and discussing some plans of action, the goal being to integrate "the exciting pioneering diversity of Esalen with the cautious, sober, conservative reality of the community, and especially of its schools" (Brown, 1971, p. 21).

In 1966, Ford's Foundation Fund for the advancement of education, provided a grant to finance "a pilot project to explore ways to adapt approaches in the affective domain to the school curriculum" (Brown, 1971, p. 21). A first project was financed between 1966 and

1970. A compilation of the affective techniques developed at Esalen was made, followed by a selection of those that seemed more adequate for an application in the school system. George Brown became the "father" of this project (Shapiro, 1997, p.81).

A team of teachers was constituted. A monthly week-end workshop was the basis of the project. In this workshop the teachers brought theirs experiences of the precedent month in order to discuss and to analyse them. Another important task was the preparation of the activities for next month. This moment was conceived as a space for sharing experiences and for producing new knowledge: the production of working papers was indeed an important element of this work (Brown, 1971, p. 22). Another important aspect of those workshops was the work with Fritz Perls that played the role of leader of the gestalt therapy sessions as well as of supervisor of the activities that were proposed by the participants. These activities would be utilised in the different schools that were part of the project during the month coming after the workshop.

The results of this experience were recorded in the book *Human teaching for human learning* (Brown, 1971). The publication of this book might be considered as the public appearance of confluent education in the educational domain.

At the same time, the idea of confluent education was introduced in the Education Department of the University of California (Santa Barbara) by Brown in 1968 (Shapiro, 1997, p. 82). A M.A. and a Ph.D. program were created. Those programs were considered as "unorthodox" by the rest of the university and the people involved had problems developing them further (Shapiro, 1997, p. 83). In 1970 Brown received another grant for four years from The Ford Foundation (1970-1974). This program was called *Development and Research in Confluent Education* (DRICE) and included the work of many collaborators: school teachers, school administrators and consultants. The goal of this program was the construction of "confluent-type curricula" which could be applied in a broad spectrum of educational institutions, from little children to university teaching (Shapiro, 1997, p. 83). The results of this second experience were recorded in the book *The Live Classroom* (Brown, Yeomans, Grizzard, 1975). One of the characteristics of these projects was that the participants were actively involved in decisions related to their training and other project processes (Brown, 1975, p. 107). We can quote for example the following projects related to DRICE: a) curriculum development in English and social studies at the secondary school level, b) a project exploring ways to utilise a variety of affective approaches in the teaching of reading and c) a project focused on the development of confluent curricula in social studies (Brown, 1975, p. 107).

Another domain of confluent education was developed from 1980 onwards with the arrival of Larry Iannacone to the Department of Education of UCSB. Iannaccone and Brown tried to apply those ideas to the field of organisations in general (not only educational). Their idea was essentially conceiving organisations as learning systems at an organisational and political level, through the prism of confluent education (Shapiro, 1997, p. 84).

Brown's (1992), Steward Shapiro's (1991) and Iannaconne's retirement (1994) produced the dead of the confluent education program (Shapiro, 1997, p. 85). Despite the end of the program, it did produce people trained in this paradigm during almost 25 years. Shapiro underlines, for example, the importance of confluent education ideas at an institutional level in Norway (Shapiro, 1997, p. 103). We have been able to track its influence also in Germany, mainly in the trend of *Gestaltpädagogik.* This approach utilises the idea of confluent education as one of its cornerstones (Burrow, 1998; Reichel and Scala, 2005).

What is (was) Confluent Education?: The Notion of Confluence

As Shapiro has pointed out (Shapiro, 1983, p. 89) many different models of confluent education appeared during the work of the Ford/Esalen/UCSB team. A starting point is of

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course the initial definition given by Brown in *Human teaching human learning*: "[…] confluent education is the term for the integration or flowing together of the affective and cognitive levels in individual and group learning – sometimes called humanistic or psychological education" (Brown, 1971, p.3). Affective, following Brown's definition, "[…] refers to the feeling or emotional aspect of experience and learning". This experience involves "[…] how a child or adult feels about wanting to learn, how he feels as he learns, and what he feels after he has learned". Both aspects – cognitive and affective – interact in the process of learning (Brown, 1971, p. 4). These three moments show the importance of considering the affective domain at the same time that the cognitive one. Teachers at all levels know well the phenomena of "blocking" experienced by people when a theme touches or evokes a personal experience or the personal relationship with the particular subject matter. On the other hand, if the goal of teaching/learning is going beyond mastering a particular subject and implies a "significant" component (in the sense of an existential/individual engagement) the affective component should not be put aside.

Regarding the notion of a significant component in teaching, Thomas Yeomans utilises Brown's definition to introduce the relationship between confluence and significance. For him the integration of cognitive and affective aspects leads to learning "which is significant to the learner and which will produce intelligent behaviour in him as he matures" Yeomans defines significant learning as learning that "[…] has relevance to a person's existence" and intelligent behaviour "[…] as behaviour which is reality-based and which manifests clear and sound use of intelligence in guiding one's existence" (Yeomans, 1975, p.132). Formal schooling – says Yeomans- has not encouraged the integration of the two, with the result that many students do not consider the school experience as being a vital part of their lives (Yeomans, 1975, p. 133). As a matter of fact, Yeomans considers confluence as an experience that is rather familiar to everyone. His definition is worth quoting:

> […] *confluence is an experience that we all have in varying degrees of intensity, sometimes in learning situations, sometimes in relationships with other people, and sometimes when we least expect it. Always it yields new meaning and understanding that arises from seeing a hitherto hidden connection or relationship , and is accompanied by a release of energy, often manifested by excitement on the feeling level, a sense of significance and involvement, and on the mental level by increased concentration and mental functioning.* (Yeomans, 1975, p. 135).

As we have pointed out above, the notion of confluence emphasises the importance of both emotion and cognition in the learning process. It doesn't deal with "emotional education" in the sense of putting the emotions as the subject matter to develop. It focuses on how feelings have an important role when we're learning. That's why the DRICE team talks about "confluent-type" curricula, that is to say, a curriculum that includes in its activities the comprehension of the emotional effect that those activities could have on the persons that are participating in the pedagogical process. An example of this is planning and evaluation. When planning a class, a seminar or a workshop, how do we deal with the emotional aspects of what we will be presenting? How to get people involved in the process if the affective domain is not considered?

Transformative learning

As it has been stated by Taylor (2008), the idea of transformative learning can be approached in many different ways. The classical one is Mezirow's psycho-critical definition which emphasizes a process through which adults learn to think by themselves, instead of "[…] acting under the influence of assimilated beliefs, values, feelings and judgments of others" (Mezirow, 2009). Partially inspired by Kuhn's paradigm shifts, this view is based on a "rational transformation" (Taylor, 1998). In that way, Mezirow's conception of

transformative learning is focused on examining assumptions and challenging its validity: "[…] it is a process by which we attempt to justify our beliefs, either by rationally examining assumptions, often in response to intuitively becoming aware that something is wrong with the result of our thought, or challenging its validity through discourse with others of differing viewpoints and arriving at the best informed judgment" (Mezirow, 1995, cited in Taylor 2008).

Others approaches can be considered as reactions to this initial definition and include psychoanalytical, psycho-developmental, social emancipatory, neurobiological, cultural-spiritual, race-centric and planetary (Taylor, 2008, pp.7-10). An important aspect of transformative learning is provided by Paulo Freire's notion of emancipatory education, which Taylor calls "emancipatory transformation". This view emphasizes the important relation between education, emancipation and action in the transformation of the world (Taylor, 1998). Another important point is the study of how feelings have a role in transformative learning processes. This aspect broadens Mezirow's rational-centered definition and poses the question of the relevance of the affective domain. The importance of including feelings in a theory of transformative education has been pointed out using the results of researches in the field of neurobiology: "recently, a review of related empirical studies in the field of adult education revealed a transformative process that is not just rationally driven and overly dependent on critical reflection, but in addition relies significantly on the exploration and resolution of feelings" (Taylor, 2001, p.219). In the same line of thought, Taylor emphasizes that "[…] on another level some studies find critical reflection granted too much importance, a process too rationally driven, that overlooks the role of feelings and emotions" (Taylor, 2001, p.220).

Confluent Education and Transformative Learning

What is the connexion between transformative learning (as it has been described above) and confluent education? Is it possible to consider confluent education as having a transformative component? The reconnaissance of the important role of emotions in this process provides a starting point for trying to answer this question, but is not the only relevant aspect of it.

A first hypothesis: as we have seen, confluent education was developed mainly as a philosophy and a set of techniques for being implemented at the school as well as at the university level. Transformative learning's focus is adult education. However, examining confluent education's history and vocation (for instance, the group endeavour for establishing confluent curricula) we see that the fundamental aspect is its philosophy (the idea of confluence) and not the level of its application. This means that transformative learning could utilise the idea of confluence for fostering transformation in adult education, but this would imply research and the setting up of adequate techniques. As we have seen, the basis of confluent education stems from gestalt therapy. This therapeutic approach counts in fact with a whole range of pedagogical group dynamics as well as a model of contact between the person and his/her environment (Reichel and Scala, 2005).

A second hypothesis: the idea of confluence as the *flowing together* of emotion and reason has indeed a transformative component. If we consider Mezirow's initial definition, the idea of transformation as a re-evaluation of a certain conception of reality, we could say that the inclusion of the affective domain should produce an engagement that is not necessarily present in the case of a mere intellectual examination of a given situation. In that sense, almost by definition, confluent education should be seen as *potentially* transformative. "Potentially" because this emotional engagement could either produce a change in a conception of the world or just reinforce an old one.

Is it possible to change a conception of reality only through a rational re-evaluation? The neurobiological approach of transformative learning shows well the interconnectedness of cognition and feeling and the need to conceive both in the transformation process. Confluent education, despite being almost forgotten (Shapiro, 1983), could give us some interesting elements for developing transformative learning in this direction.

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Empty Habitable Frameworks for Transformative Learning: A Concept to Foster Soft Skill Development in Management and Management Education?

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Abstract: "Empty habitable frameworks" (EHF), a structured and structuring approach in education, training and management, is a concept for experiential learning in the classroom, in the field and in workplace settings. To what extent are empty habitable frameworks a condition for transformative learning in general?

In 2007 the Paris Chamber of Commerce and Industry created the Paris Center for Innovation and Research in Pedagogy – CIRPP - to help them foster innovation in their eleven schools comprising Centers for Industrial Apprenticeship (CFI) but also Higher Education Institutions with the *Grandes Écoles* label, specializing in engineering and management. In a context of crisis and budget restrictions, CIRPP simultaneously generated its own organizational support and accompanied about thirty experiments in the different schools. Educational science researchers and cameramen were hired, films and research papers produced. An international partnership is about to take shape.

We conceived the idea of "empty habitable frameworks" (*dispositifs vides habitables*) when assessing a series of teaching experiments in management schools. The French word for the form a teacher gives to his course, be it a single lesson or a series, is *dispositif*. Dispositif means simultaneously: "1. device; system; 2. operation." or else "plan of action ; purview ; pronouncement" (Concise Oxford-Hachette French Dictionary, 2005). Dispositifs are artefacts *structured* by those who conceive them, but which also *structure*: courses, discourse, behavior, competence, mental structures, and, in the long run, organizations themselves.

For French intellectuals the term *dispositif* is connected with Michel Foucault (1975/1993) and his work on total organizations and the techniques (discourse and constraints) they use to deprive individuals of their autonomy. Under this aspect *dispositifs*, because they impose discipline and preconceived behavior, are a form of violence. However, later in life, Foucault himself (1981-1982/2001) and the philosopher Gilbert Simondon (1989/2007) saw another aspect to such alienating power devices: man, confronted, through *dispositifs* with discipline and control, may resist and find ways to break away from institutional violence. This typically human reaction - the power to say "no" or *negatricity* (Ardoino, 1983) – initiates or enhances the process of *subjectivation*. This does not only mean resistance, but also creativity, thanks to the power of *radical imagination* (Castoriadis, 1975). The symbolic and real techniques of power can thus either destroy or alienate man through violence and seduction, or provoke the development of new aspects of subjectivity and – paradoxically and unintentionally - lead to empowerment.

Schools – at least in France - are classical examples of total organizations : a crystallization of power destined to reproduce and maintain the distribution of social structures within society (Bourdieu & Passeron, 1970). Its organization structure is that of a pyramid, maybe it has the characteristics of a fractal object, tending to express the same system design at every level and even in mental structures and beliefs.

Concerning the outcomes of training course experiments in management education, after two years of research, we asked ourselves what exactly we were doing, how to describe

our research group's identity and management style. We claim to influence management education and, from the end user perspective, management practices themselves, but what are our own management practices like? To our surprise we found many parallels between certain course experiments and our own way of functioning in the research group : a manager-facilitator, guidelines – a sort of framework - but also "empty" space for autonomy in work processes, evaluation and reflection (emptiness inside a "*dispositif*").

The Concept of Empty Habitable Frameworks

We called the structuring elements "framework", because like a frame they exclude certain aspects and include others. Usually course frameworks are *full*: with programmes, contents, exercises and tests, school time allocated for action, not for "non-action" . The sort of course we work on is very different: The experience of freedom within this framework makes us call it "empty": an emptiness that may be felt as an appeal or provocation to create, but, like a blank sheet, also as something fearful. However, at the same time, there is an atmosphere of enthusiasm that helps most of the students and researchers to overcome this fear of emptiness and allows them to invest the empty –or almost empty - framework with their imagination and to use it like a platform for ... yes, for what exactly?

In one of our sessions of exchange and group reflection on our own practices and experiences, someone brought up the theories of Mezirow (1991, 1997) concerning collective critical reflection of experience and its transformative effects. This gave us a new view of what we produce – and what the students produce – in the reflective phases of work that are part of the *empty habitable frameworks* we use and observe. It also made us question the quality of these reflective phases and especially the *profundity* and the *extent* of our critical analysis. We endeavoured to redefine what critical analysis means for us and what it might mean for faculty members and students concerned by our research projects. The results of this analytical work were:

- The concept of *co-creative management* in tune with *empty habitable frameworks*.
- The *adaptation of Mezirow's method of transformative learning* to the needs of the research group, and as a method of enhancing identity transition processes in training courses.
- The *development or enhancement of soft skills* such as empathy, deep listening, critical thinking, time management (speaking at the right moment ... *kairos*), careful wording of psychic processes, individual and group creativity. These are however difficult to assess.

Three Case Studies

Three case studies – a training course experiment, a creativity session between a researcher and her manager (with a metacognition phase) and the collective production of a template for research design on innovative course experiments by the team of permanent researchers – may illustrate the concepts of *empty habitable frameworks* and of *co-creative management* in an R&D team, and the role in these systems and processes of transformative learning for people and organization development. We worked out three categories of experiential learning :

- Learning from other people's experience (case studies)
- Learning from own experiences (recognition of prior learning)
- Learning by deliberate experimentation of self in new situations

Our examples are all situated in the third category : they are conscious experimentations where not only do we try to produce useful knowledge and tools, but also individual and collective intelligence and competences.

Creative Derive in a "Training of trainers" Bachelor Course at university

The idea of *Dérive* was experimented and documented by a group of radical leftists called "Situationists" in Paris in the fifties. Guy Debord (1956/1997) in "Les lèvres nues" in 1956 described it as "drifting rapidly through various atmospheres". Young people associated in groups of three or four and let themselves "float" throughout Paris and its suburbs without any special intent besides exploring the "psycho-geographic" constitution of the different places they happened to find themselves in.

The 24 students in our course were divided into five groups. Each group chose a theme around which to organize their *dérive* :

1. Presence-absence ;
2. Emotions of change
3. Self, perceived by others and by oneself
4. Impression/expression (life leaves imprints on us and we on life)
5. Internal and external worlds (meeting others, self and differences)

The projects had four phases : preparation, implementation, restitution and reflective analysis. Here are some examples of "outstanding moments" for the participants :

Experiential : experiencing that, although shy, one could enter into conversations with all sorts of people, independent of social class, culture, sex, age, professional roles (group 5).

Existential : People project roles and identities on us depending on the framework in which we appear to them. We cannot escape this easily and do the same to others (group 3).

Reflective : Change costs a lot of energy because of the risk linked to change. But : it is easier if co-decided and faced collectively (group 2).

Aesthetic and meditative : Group 1 who staged their dérive in Père Lachaise Cemetery did a silent restitution with a slide show composed of photographs and poems. The whole group respected a deep and concentrated silence for about twenty minutes: a rare and powerful experience in a professional training course.

Emotional : Group 4 concentrated their strategy of meeting people on those on the margins of society : bumps/bums??, alcoholics, youngsters from Paris suburbs (reputed "difficult") and other drop outs or peculiar people. They listened to some quite dramatic life stories and received permission to take some very expressive photographs.

The reflective phase allowed the group and their facilitator to concentrate on the significance of these shared experiences and their impact on ways to act and to behave. The main « big » insight – made up of many "smaller" ones was that life and people most of the time are not what they *appear* to be. Drop outs are not just smelly and bizarre people but often carriers of life stories and drama attaining the quality of famous novels or antique tragedy. Our frames of mind get between reality and ourselves: we should become far more open-minded in order to really meet life and question our habits and our *habitus* (Bourdieu, 1984, p.134).

Dérive is one of the type of course experimentations our lab works on (26 so far). It was the one that allowed us to create the concept of *empty habitable frameworks* because the contents are co-created by the students in relation to the situations they confront. The advantage is the strong individualization of the learning process that simultaneously creates group cohesion through shared experience. It really is a sort of collective environmental in-depth learning.

The restitution phase tends to be very creative and even artistic, whereas the reflective phase, by putting experience into words, anchors its significance in our consciousness and in our memory, thus making it more consistent and lasting.

The second case shows how our lab tries to produce concepts and services.

Learning through social forms

L., industrial R& D manager for fifteen years and professor at a reputed management school, has been appointed to create and manage an R&D lab for pedagogy. This is not exactly his specialty, although as a father and teacher he is sensitized to the crucial importance of pedagogy and human relations in education.

G. is doing a Ph.D in Educational Sciences after 35 years as a teacher, trainer, consultant and homeschooling mother. Innovation in pedagogy has always been at the heart of her practice and research for dozens of years. L. is G.'s manager. Constantly learning from each other they take pleasure in co-creating concepts (for research) and service proposals (to internal and external clients) by confronting their different points of view and life experiences. Thus L. explains to G. what semi-products are, how one co-creates new products with clients and what the theory C+K (Hatchuel &Weil, 2002) (1) is about. G. explains to L. concepts used in Educational Sciences ("professionalization", "zone of proximal development"). Both like to take up new challenges and the intensity of co-creating innovative solutions. Without isolating themselves from the other team members, they tend to invite them to engage in the ongoing process (as for example in this presentation).

For example they work on a proposal for ZIPA, a big company with very deteriorated social relations (depression and suicides). The employees want more « spaces of autonomy » and less control. The company's corporate university asks L. to help them conceive a strategy aiming at more autonomy and work satisfaction for their employees.

After several hours of studying and questioning the company's problems, trying to clarify their ideas on where the company's deep problem sits, L. and G. decide that *creating the solution should be in itself an act of autonomy instead of being an expert prescription.* They suggest creating a group to reflect on problem-solving and co-piloting change implementation. "The medium is the message" : prescribing "good practices" you deprive people of the possibilities to develop autonomy. ZIPA needs *empty habitable frameworks* providing space and time for autonomy but avoiding the risk of anarchy. At stake is a balance between top down (frame) and bottom up dynamics. That is exactly what EHF are about.

This second case demonstrates that innovation may be an extension or transfer from context A to context B. But : contrary to the ideology of "best practices" aiming at the reproduction of processes independently from context, the EHF approach is a non prescriptive method *without* content and adaptable to individual or collective needs and wishes: like a semi-product in industry.

The EHF concept is the fruit of interdisciplinary cooperation, L. contributing the idea of semi-products (partly "empty"), G. the idea of *frameworks* : structured and structuring course design. A colleague, Professor René Barbier, the lab's scientific counsellor, specializing in Chinese culture, somehow prepared the birth of the EHF idea by repeatedly insisting on the virtues and powers of emptiness.

The third case shows the same lab working not for « clients » but focussed on their own functioning.

Reinventing one's job with co-creative management

On request of L., T., a recently hired colleague, works on a protocol for the intervention of young researchers hired to observe and analyze course experiments. Organizational and relational difficulties in the past made it necessary to reflect on the process of intervention.

For T., a historian with a PhD, but not a specialist in education sciences, this task is an occasion to familiarize himself with education sciences. Coming from a classic context of pyramidal top to bottom command, our lab's matrix organization is uncomfortable for him. During the first weeks of adaptation to his new job, T. tries to outline his own exclusive field of responsibility and, as it says "manager" on his pay slip, to figure out *who* he is going to manage. L. explains that the lab strives to develop cooperation and collective decision-making (not easy within an institution functioning in the traditional way).

For T. this means a profound change of paradigm, perhaps a form of violence, because as a latecomer he has to adapt to ideas and procedures his colleagues co-generated together in the past. He promises to try. After interviewing many of the researchers who intervened during the last two years, he works out an extremely detailed and thoroughly formalized protocol which he presents to the monthly action research group, where researchers and teachers meet for the coordination, and critical analysis of their R&D activities. Everybody is impressed by T.'s work. It shows why some of the interventions could not be a success, thus eliminating possible sources of future dysfunction.

But : some of the researchers feel very uncomfortable with T.'s work *if it is to be considered as a research protocol*. Such a very detailed programme does not leave them room to create their own research design. Some of them know they will never, ever accept prescribed procedures, and they say so after having recognized the usefulness of T.s work in eliminating avoidable bugs and pitfalls.

A fluxgram (next page), a tool derived from quality assurance, helps us visualize the cooperation process with phases and contributors. It depicts co-creative management (CCM) as a mix of individual responsibility and group evaluation and creativity. CCM is based on three convictions :

- A leader/manager is useful to guarantee efficiency and swift process.
- A good team is more intelligent and creative than each single individual composing it.
- Co-created solutions meet with little or no resistance, because everybody participated in the decision-making process.

The above described action-research session had left T. with mitigated feelings. We debriefed him and contributors on the production process of the protocol to better understand their experience of the co-creation process. The exchange with T. drew our attention to the fact that when newcomers to our work like T. are faced with our "quite different proceedings", they have to deal with them as "prescribed methods of working" : exactly what we abhor ! T. arriving in our group did not feel really welcomed and as put at ease as he had expected to be. Used to his "own" ? field of responsibility, and fending off people intruding on it, he believed this to be the only way to prove the value of his work and to earn individual recognition. Co-creation would only lead to the recognition of *collective* merit. Producing the research protocol on the basis of other people's contribution had, however, allowed him to stand out as a leader and coordinator of collective work. He deemed it a positive experience, all the more so as he felt he had *managed people* in this project.

Fig. 1: Producing a template for research together: phases and actors intervening in them
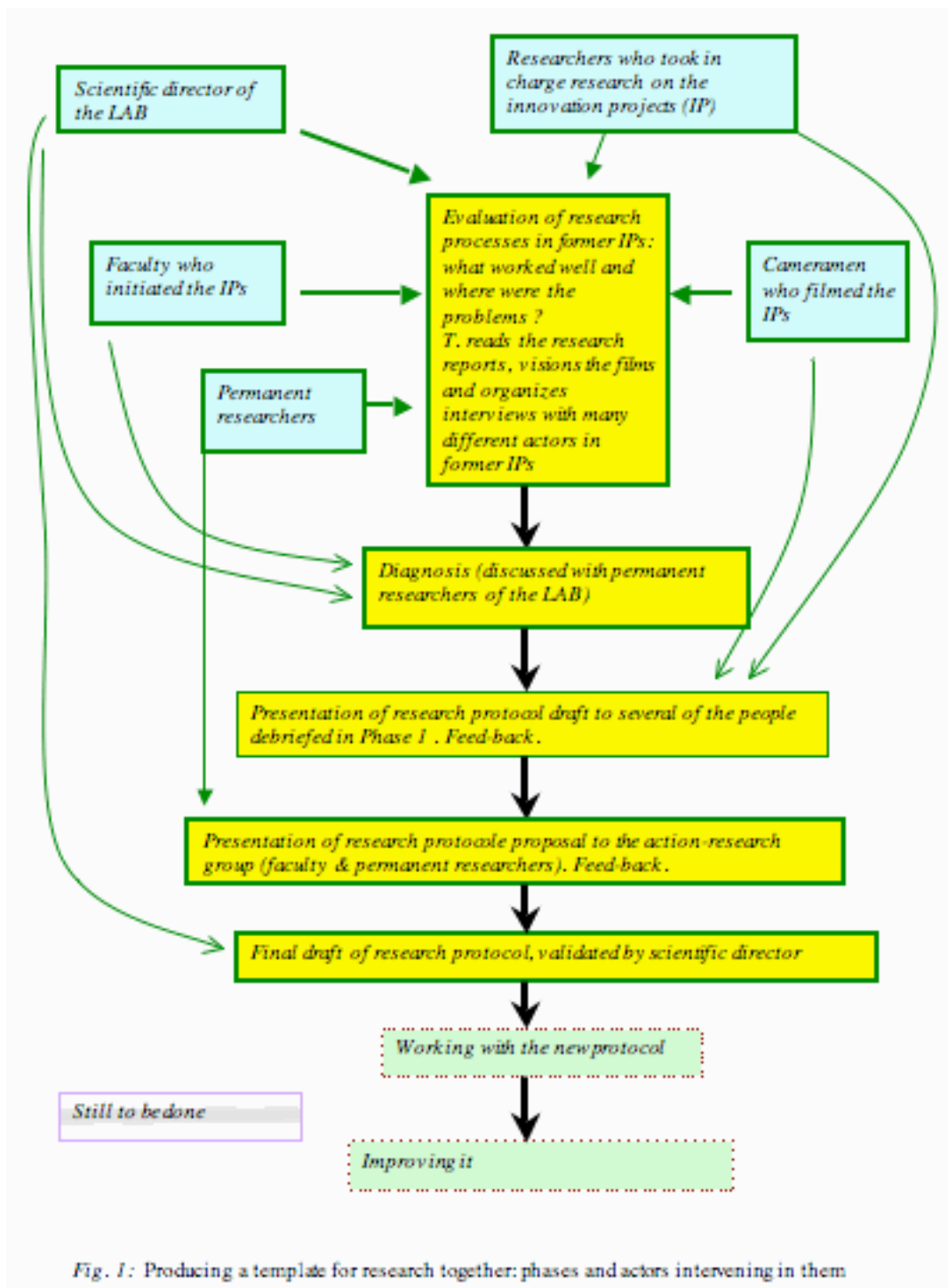
The final presentation to the action research group was the moment of re-integrating the results into the global context of the lab : not quite the "prescription for researchers" T. had expected his work to be, but a tool for the prevention and evaluation of dysfunction and risk. Researchers, like most people, prefer to create their own research design rather than execute other people's prescriptions. They also prefer "empty habitable frameworks".

T. finally helped us to further develop our management model. To the traditional top-down model of command, and the more recent matrix organization, we added CCM through T.'s model of co-producing the research protocol for course innovation and L's and G's way of generating new concepts for research.

Transforming prescribed into self- or co-determined and organized work is at the core of our lab's self-chosen mission. The basic idea of this has existed since the nineteen-eighties. Ardoino (1990) describes it as an emancipation or "authorization" process from *agent* via *actor* towards *author*. We find that Mezirow's transformative learning method is a means to enhance this process because:

- It is profound enough for *paradigmatic change*;
- It is based on *dialogue* as the principal means of change;
- It is based not only on reflection but on *critical* reflection, close to what in our lab we try to practice so far as self and co-evaluation.

Conclusion

Our ideas simultaneously concern *content (concepts and models)*, *social forms* of working and *ways of learning,* i.e. of individual and collective transformation.

We need to better understand *the competencies and human qualities* needed to achieve these goals (the authorization process), how to co- and self-evaluate them in order to develop them ourselves in an efficient and effective way and how to help others –individuals and organizations – to develop them. We suppose these qualities may be mainly soft skills and mindsets (Mintzberg, 2004; Gardner, 2009) : communication, relational and intercultural skills, but also the art of taking and shaping initiatives, complex thinking, sensitivity to ethical and spiritual questions, multiple intelligences, open-mindedness, etc.

So far, in our traditional education systems, these soft skills and human qualities seem marginalized by the acquisition of basic techniques like reading and writing and of specialized technical skills. The current social forms, almost always prescriptive, tend to produce mainly *agents* and, in addition, some *actors* trained to manage them. Alas, the pyramidal paradigm of domination is far from dead ! To change things we feel we have to *walk the talk*. However we are not condemned to walk it in solitude, and find ourselves in the very stimulating position to co-create new ways of learning, and working together with some very interesting professional schools and big companies in France, and also in permanent dialogue with our research partners in the United States.

Notes

(1) C+K or concept plus knowledge is an innovation technique that deploys an idea (C) in relation to what one knows (K) about different situations and contexts

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Popular Education in Times of Societal Transformation - A Swedish Perspective

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Abstract: This paper examines the Swedish popular education in a historical perspective with particular focus on how its ideology and practices contribute to a transformation of the individuals involved and society. Popular education is part and parcel of modern Sweden's identity. The story of popular education is actually the story of a poor and deeply conservative country, which developed to a modern, democratic and affluent society through education of the people by the people. The essence of popular education's pedagogy is communication, reflection, discourse and deliberation. The narrative of popular education's successful struggle for the enlightenment of unprivileged groups and the emancipation from arbitrary and oppressive power structures, such as the state apparatus and the state church, is predominant in the Swedish research literature. It cannot be excluded that the positive and partially self-fulfilling myth of modernity's blessings includes also popular education anthropology as an essentially transformative power. This transformation, as complex and contradictory as it might be, was mainly carried out by social movements and it was thoroughly accomplished within the tenets of social democratic consensus. We tentatively use a variety of concepts from the theoretical tradition of transformative learning to argue that popular education's contribution to Sweden's transformation into a well-functioning society can be attributed to high social capital and trust, which are but prerequisites of societal and institutional reflexivity. Reflexivity is characteristic of learning citizens and collectives and an expression of a specific mentality. Mentalities are culturally shaped, and at the same time they shape culture. They appear in the communication, are refined in communication and manifested in both individual and collective habits of mind, points of view, experiences, reflections and action.

Crisis, Trauma, and Transformative Learning

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Abstract: This paper attempts to convey the existential aspect of transformative learning. It explores the liminal zone where one's being seems to oscillate between two existential planes. The person must commit to one or the other. If they reassert their former premises then stagnation or regression will result. For transformation to occur one must commit to a new sensibility that embodies more comprehensive premises.

Introduction

This paper will explore the role and contribution of trauma theory and praxis to the understanding of transformative learning. My purpose in doing so is to articulate the micro-processes involved in TL. My hope is that such mapping will aid educators to accompany and facilitate those individuals who are embarking on this remarkable journey of self transformation. I will make use of two theoretical foci for this enquiry: firstly, the processes involved in meaning breaking and meaning making (Kegan, 1982) and secondly, the emotional aspects associated with each. The emotions of anxiety and depression accompany the very difficult process of disintegration, reconstitution, and reintegration that is transformational learning. I will be aided in this endeavor by my 40 years experience as a psychotherapist. Drawing on this experience I illustrate how these abstractions play out in the concrete and particular context of the therapeutic encounter. I will suggest that trauma theory, while most often applied to individuals, might have something instructive to say with regard to a rapidly transforming culture -- a culture where everything that once was solid, "melts in the air".

Shape Shifting or Identity Change

Fundamental change is difficult because it involves a radical shift in identity. 'Fundamental', 'structural', and 'radical' are terms that highlight different aspects of TL. These terms focus on the synchronic, snapshot in time, whereas 'transformation' highlights the diachronic – change over time – aspect,. An apt metaphor for transformational change is the caterpillar's metamorphosis into a butterfly -- not a difference of degree but rather one of kind; not superficial, but rather structural, in nature. When we move from the biologic metaphor to the psychologic of TL, the structures implicated are those of identity rather than those of anatomy. The very ground upon which we construct our identities shifts during transformational learning.

Structure as Recurring Pattern

The term 'structure' often implies a solid, static thing, however, I prefer to think of mental structures as repeating patterns. The metaphor of a whirlpool or eddy might be helpful here. The material constituent of the whirlpool, water, is constantly changing yet the pattern persists. Kegan (1982) has a wonderful way of capturing this notion of continual, but patterned flux,

> *What we know of the way our client holds himself and his world together can help us understand what his experience means to him* […] *We are especially helped by our awareness of the fact that* the way he composes himself *is at once a kind of achievement and a constraint.* (p. 3, emphasis mine)

What fascinates me in Kegan's (1982) account is the activity he names. We are not solid, inert   things. Rather our constancy requires continual construction. We 'compose' ourselves. We hold our selves and our world together. This suggests both the notion of agency and limitedness. In regard to agency, the composition of our identity is an 'achievement'. (One wonders, whose achievement?)   At the same time, this composition imposes a 'constraint': One's conscious self is not as autonomous as one would like to think. The deep structures or fundamental premises are conservative and persist despite conscious intentions. I suggest that they do so by favouring or privileging certain master meanings over others. How so? I suggest that the repeating patterns that compose identity are generated by reference points. Reference points are like enduring, trustworthy compass points -- they are a manner of orienting to one's circumstances. When in doubt; when a decision is required; when the stakes are high; we turn to our reference points for guidance. Here are some examples: "Adults often hurt you"; "If I want it, I should have it"; Is there a money making opportunity here?"; "What would Jesus do?"; and "Knowing that my approaching death is a reality, how do I want to spend my lifeblood today?" etc. It doesn't take much extrapolation to see how each of these reference points would generate quite different identities. To return to Kegan (1982): "the way the individual holds himself and his world together can help us understand what his experience means to him". Our hypothetical subject who orients to money will develop a nuanced financial vocabulary whereas his relationship vocabulary might be impoverished. To use Lacanian language (as cited in Bowie, 1991), the person's master signifier (primary reference point) generates many derivative meanings.

Transformative Learning as Structural Change
Transformative learning implies structural change, a morphing of one's identity, or shape shifting. This is a challenging and possibly intimidating, process. Kegan and Lahey attribute the fact that it is a relatively rare occurrence, to our "immunity to change" (Kegan, Lahey, 2009, p.48). This is their term for what I earlier called the persistence of reference points. They go on to frame this phenomenon more purposively as an anxiety management system. That is, they acknowledges the intentionality that constructs this system: it is there to bind our anxiety. Accordingly we are immune or resistant to change because transforming might require a dismantling of part or all of our anxiety management system.

Anxiety: the Fluidization of all that Once was Stable
When that system is operating effectively, we are unaware of its presence. However, when we intend to change our behavior and are unable to do so, we can become aware of the constraining nature of our anxiety management system. If one persists with the intention to change, the anxiety that has been 'bound' and contained by one's former identity will be loosed until more encompassing premises are developed and a new identity established. I am equating immunity to change with identity because our anxiety management system contributes significantly to our characteristic shape - our dynamic identity. It is a major factor in how we go about composing ourselves. It is as if the subject observes, "I only go so far in any direction before I reach a limit, which in time becomes my identifying boundary."

The Processes of TL: Disintegration, Reorganization, Reintegration
For the remainder of this paper I will explore how identifications are formed; how attachment to foundational premises occurs developmentally via pre-reflective engagement (Loy, 1988; Deikman, 1963,1966). I then will turn my attention to the crisis or trauma experience where one realizes that the 'received meanings' are broken (Janoff-Bulman, 1992). Lastly I will describe how the therapeutic encounter provides a holding environment as the person revisits their founding premises; examines them for their continued viability;

and begins the process of constructing a more adequate platform from which to live. Hopefully this description will provide some insight into the facilitation of transformative learning in other contexts.

Identification: Prereflective Engagement

What are the processes involved in identification? If we understand those processes we could be much more skillful in midwifing someone through a transformative learning experience. I will attempt to answer the question of identity formation tangentially or indirectly with the following aphorism:

Reactive patterns are like little self sustaining engines. The only question is, who is going to lead your life...you, or your reactive patterns? (Andrew Feldmar, 1981, personal communication)

Those 'reactive patterns' sound very similar to the enduring patterns that stubbornly resist one's conscious efforts to change which I discussed earlier. The phrase, "little, *self sustaining* engines" points to a possible explanation for their perseverance. A pattern or program has been established that runs itself. When a certain stimulus occurs, the same response runs its course every time. For example when someone disagrees with Jack's opinion, he becomes defensive as if they were attacking him personally. One could say that Jack has become identified with his opinions or meanings. A therapist might reframe Jack's defensiveness as a 'reactive patterns', in order to begin the process of dis-identification. If the intervention is successful, Jack might say, "I am no longer my opinions; now, I *have* opinions." The process moves *between* investing in or committing to a meaning, to withdrawing or divesting from that meaning. With regard to one's 'reactive patterns' it is as if the self has invested some of its energy in the pattern or program -- thus its 'self sustaining' nature. Precisely what is occurring when the self *invests* in a meaning?

I turn to the experiments reported by Deikman (1966) for some clues. His subjects were to look at a blue vase for a half hour over ten trials. He instructed them to attend to (perceive) the blue vase without lapsing into thinking (cognition). Subject A reported the following:

"One of the points that I remember most vividly is when I really began to feel, you know, almost as though the blue and I were perhaps merging, or that vase and I were. I almost get scared to the point where I found myself bringing myself back in some way from it […] *It was though everything was sort of merging and I was* somehow losing my sense of consciousness *almost. At one point it felt...as though the vase were* in my head *rather than out there: I know it was out there but it seemed as though it were* almost a part of me" (emphasis mine).

I want to suggest that this experiment artificially produced the same sensibility as that experienced in childhood. That is, it encouraged prereflective engagement in contrast to the critical or reflective distance that adult's typically employ. With the former we fuse with our surroundings whether those surroundings include one's mother or a blue vase. It is only in reflection, and then only retroactively, that we are able to separate subject from object; our person from the blue vase. Returning to the above quotation we see that the subject was losing her defining boundary and merging with that to which she was attending. That is, she was investing her self in the vase. She experienced that as losing her sense of consciousness, the substrate of her identity. No wonder she attempted to 'bring herself back from it'. She wished to reaffirm her separate identity. She wanted to consolidate her identity on a familiar existential plane.

In childhood, in contrast to the adult subject above, there is little self conscious identity. The child is his circumstances. A prereflective self is being built, layer upon layer. At a later stage of development this self resists the intentions of the conscious mind. It resists

because to cooperate would bring about its own dismantling. Yet, what is one to do with the realization that one has fused with a neurotic mother? What if on the basis of that foundational experience one established the premise that anxious attachment was the only possibility? One can see a whole life style evolving from that narrow premise.

Spurs to Change: Internal and External

The person who anxiously attached to a neurotic mother, might later resolve that their next relationship would enact healthy attachment. After repeated failures he or she is forced to acknowledge that they are unable to do so. Such an experience would reveal to the person that their conscious mind was not the only player in the game. Some other intentionality exercised more power. When working with clients who are divided in this way, I ask them to look for a "good reason" for being so constrained. I am inviting them to re-inhabit the existential plane where those premises were originally laid down. This might be a way for them to retrieve their missing agency

This retrieval is not the only mobilizing condition for transformational learning. 'Crisis' and 'trauma' can be understood as environmental challenges to the person's way of being in the world. The crisis event reveals that one's taken for granted protocols need to be reworked (Mezirow, 1991). The cocoon of mediating assumptions that were supposed to vouchsafe one's existence have suffered a breach. The boundary has disappeared and the self is exposed. Janoff-Bulman (1992), the trauma theorist, quotes Epstein (1983) as follows:

> *A personal theory of reality does not exist in conscious awareness, but is a preconscious conceptual system that automatically structures a person's experiences.*

The traumatic breach in the preconscious conceptual system allows the event to impinge directly on the self. In Lacanian terms, the Real has pierced the barrier of symbolic representation (Zizek, 2000). The symbolic system which has acted as a stand-in or screen for reality has been torn and one finds oneself in the throes of an existential crisis.

Transformation: A Liminal Phenomenon

The relative certainties of one's previous conceptual system dissolve as one moves into a liminal zone. The Oxford English Dictionary defines liminality as "being on the 'threshold' of or between two different existential planes". The subject finds herself at a choice point between alternate realities. "Which one will I commit to?" The choice seems to be between the known, but inadequate and the unknown, but possibly adequate.

Feldmar (personal communication, 1988), developed the following biological metaphor for conveying this existential challenge. "When the sperm fertilizes the egg and together become a zygote, we see the first kind of growth - the cells divide and multiply, each cell exactly like all the others." The illuminating aspect of this metaphor is the zygote's "free floating" status. Only after the zygote implants do the cells begin to develop uniquely. "You could imagine [Feldmar continued] that as the zygote floats down toward the uterine wall, it would oscillate between two existential planes: 'I'm going to be trapped' versus 'I'm just putting down roots'." I suggest that something like this happens with transformative learning: one realizes that one is being offered an alternate way of being in the world. A different modality without, however, any guarantee that it is superior to one's former way.

Examples drawn from therapy practice include: a woman whose husband has left her and remarried is afraid to sell the family house in case her ex- changes his mind and wants to reconcile. A step son refuses to bond with his mother's new mate because to do so would betray his loyalty to his biological father. An immigrant fantasizes his eventual return to the 'old country' and so feels little need to commit to his new one.

From Individual to Collective Change

The concept of liminality has more to offer – understandings that suggest the possible connections between individual and collective transformation. For example, Turner (1969) stated that if liminality is regarded as a time and place of withdrawal from normal modes of social action, it can be seen as potentially a "[…] period of scrutiny for the central values and axioms of the culture in which it occurs - one where normal limits to thought, self-understanding, and behavior are undone." (*ibid.,* p.156) Here one can see that identity is a psycho*social* phenomenon. During a liminal experience the hold of social convention is disclosed to the individual as arbitrary and therefore potentially revisable. Whereas Turner (1969) places the emphasis on the individual's experience, Horvath, Thomassen, and Wydra (2009) highlight the cultural consequences. They use the concept of liminality to "refer to in-between situations and conditions that are characterized by the dislocation of established structures, the reversal of hierarchies, and uncertainty regarding the continuity of tradition and future outcomes." This characterization seems to fit well for the times in which we live.

During a crisis traditional ways of making sense are bypassed by the rapidity of social change (Giddens, 1991). The culture itself seems to be liminal. The recent global economic 'meltdown' was paradigmatic in that respect. While listening to the pundits, I sensed that they were attempting to explain the never-before-seen with an old, yet reassuringly familiar, vocabulary. At times their 'explanations' seemed more like invocations - an invocation to summon forth the old reality by chanting its many names. I suggest that in both individual and collective crises, there is first a dimly perceived threat to one's way of being; followed by a response that invokes and reinforce old meanings as an ineffectual means for containing the threat. Only later does one perceive that what is being called for is a creative, existential response. As reported by Thomassen (2009), Turner was aware that liminality involved "[…] *the sudden foregrounding of agency, and the sometimes dramatic tying together of thought and experience*" (p.14, emphasis mine.)   During crisis one moves from being a 'subject' to being an 'agent'. Our thought or meanings begin to refer directly to our experience rather than reflecting 'conventional wisdom'. Only later, is one able to work out systematically, the new meanings that were implicit in that existential move.

The Role of Emotions in Transformative Learning

Crisis and trauma make enormous existential demands and therefore engage core emotions. As Zizek (2009, p.18) points out, this doesn't automatically lead to a transformative learning experience:

> *While crises do shake people out of their complacency, forcing them to question the fundamentals of their lives, the most spontaneous first reaction is panic, which leads to a return to 'the basics': the basic premises of the ruling ideology, far from put into doubt, are even more violently reasserted.*

Kegan (1982) sheds some light on this phenomenon with his claim that anxiety and depression are the affective concomitants of transformation. He re-describes an infant's separation anxiety in a manner that reveals its prototypical nature. Theoretically the infant is fused with everything – self and world have yet to be separated; the 'me' and the 'not me' have yet to be articulated. Therefore the child experiences his mother as an aspect of self. Consequently, when mother leaves the room, he is no longer the same self. It is the loss of self rather than the loss of mother that is causing his distress. He has become a stranger to himself...one who is 'homesick' for his old self/world. I see the same dynamic at work in culture shock. The person has not only lost 'the old country' but also their old self. Anxiety is the recognition that this is about to happen and depression, that it has happened. The familiar cocoon of meaning no longer provides the shelter that it once did.

Therapeutic Assisted Reintegration

In order to overcome the inherently conservative impulse "to get back to my old self", the therapeutic relationship is utilized as a 'holding' environment. For the therapeutic hour, I attempt to join, rather than challenge, the client's reality. I want to understand their dilemma from the inside. I have no concern that by doing so the client will feel that their fundamental premises are validated. An event has occurred that reveals their adequacy. Being held in relationship, my clients have less need to cling to their old meanings. Instead, they can afford to turn their attention inward and scrutinize their meaning making premises. Discovering the limits to these premises, the client can make the existential choice to adopt new, more encompassing ones. That is, they can exercise agency through making the choice to live their life rather than defaulting to the reactive patterns of their little self sustaining engines.

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Challenging the Roots of Discontent:
A Girls Community Based Education Program in Southern Punjab (Pakistan)

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Abstract: Engulfed in the crises of religious militancy, patriarchy and economy, the theory of transformative learning has great relevance for Pakistan. Through SAHE's engagement with rural communities in Southern Punjab we examine what are the essential features necessary to convert a crisis into an opportunity for critical reflection and collective transformation.

Theoretical Perspective

Transformative learning theory deals directly with the transformation of the process by which we acquire knowledge; true transformation entailing a fundamental reordering of assumptions to create a frame of reference that is truly permeable, dependable, integrative of experience and inclusive. A frame of reference is a "meaning perspective referring to the structure of assumptions and expectations through which we filter sense impressions. It is composed of two dimensions, a habit of mind and the resulting point of views. A habit of mind is a set of assumptions; broad, generalized, orienting predispositions that act as a filter for interpreting the meaning of experience such as socio linguistics, moral ethical, epistemic, philosophical, psychological or aesthetic. The expression of habits of mind is a point of view which comprises of clusters of meaning schemes; sets of immediate specific expectations, beliefs, feelings, attitudes and judgements that tacitly direct and shape a specific interpretation and determine how judge, typify objects and attribute causality" (Mezirow, 1991).

So this might be the structure in which transformation is rooted, but what is the process? Transformative theory is based on the centrality of experience, critical reflection, and rational discourse in the process of transformation. Experience is seen as socially constructed, so that it can be deconstructed and acted upon. Transformative Learning is a process that starts when adults find their strongly held beliefs, worldviews and assumptions being threatened implicitly by experiences that he terms as a disorienting dilemma. This prompts the next phase of critical reflection; a self examination of these formerly held assumptions and truths (Mezirow, 2000).

It is within the arena of rational discourse that experience and critical reflection are played out. Discourse becomes the medium for critical reflection to be put into action, where experience is reflected upon and assumptions and beliefs are questioned, and where meaning schemes and meaning structures are ultimately transformed.

A Crises Ridden Country: Pakistan

Pakistani society for the past few decades is predominantly characterised as that of a security state's that represses public discourse and civil liberties. With a deep class divide; oppressive state structures, media, and education are means to maintain hegemony of the bourgeoisie over the masses. The public education system is geared towards perpetuating the false consciousness necessary to sustain the status quo with recourse to religion and foreign enemies as greatest tools of manipulation. Lessons in history, sciences, religion and social sciences are steeped in military glorification, religious dogma, gross fabrications in history and an overall curriculum that encourages rote learning, subjective thinking, non-scientific

method of reasoning and uncritical acceptance of all concepts. Within the Pakistani society at large, self authorisation, creativity and divergent opinions are not encouraged. Democratic processes and institutions have not matured at the grass root level; limiting public discourse and preventing class consciousness. Given this pretext though no society is more in need for transformative learning, Pakistan does not have the underlying structures required to facilitate the process.

SAHE's Community based Schooling Program (CBSP) has been an over ten year engagement with two hundred communities in three districts of Southern Punjab; amongst the poorest and most crises ridden region of the country. Since the CBSP has an agenda to educate women in a curriculum that was largely secular this implied having to overcome multiple types of distortions in meaning perspectives.

Given that the literacy levels in these communities are lowest in the country, with fiercely oppressive economic and patriarchal social relations; epistemic distortions of meaning perspective are deeply entrenched. Reflective judgement is absent and most of the assumptions and beliefs are acquired from elders unquestioned. With the overwhelming assumption that the elders, religious clerics and other authority figures are by virtue of their age, status and religiosity correct and the beliefs and ideologies passed from them not open to debate. In this context traditionally held beliefs of patriarchy, bias against female education, worldly education and secularism is passed on through generations. Without this knowledge ever being critically reflected upon, just acquired.

Socio cultural distortions are the most common and also rigid in rural Punjab. In Gramscian terms a false consciousness exists in that it supports, stabilises and legitimates dependency producing social institutions, unjust social practices and relations of exploitation, exclusion and domination (Mezirow, 1990). Most common amongst these are support for the feudal, patriarchy and other coercive institutions of the state such as police and the religious clerics who wield considerable authority and reverence in the community.

At the individual level psychic distortions in meaning perspectives are more relevant. Given the socio economic context of the region, especially the overwhelming economic pressures, children especially during their formative years are raised to earn money and survive. Without adequate training of the mind and development of critical thinking skills, children are raised to accept the multiple forms of oppression unquestioningly; from the state, the land lord, employer, parents, and men. Such parental prohibitions and emphasis on conformity at an early stage continue to inhibit action or any expression of freethinking well into adulthood (Boyd, 1988).

Challenging Orthodoxies: a Girls' Schooling Program in Rural Punjab

Disorienting Developments

It is experience that provides the grist for critical reflection; experiences as subtle as exposure to a new culture or ideology can be as disorienting as a drastic crisis in the learner's life (Mezirow, 2000). In the preceding section I discussed the underlying structures and trends in Pakistani society, in the recent past Pakistan has been hit by one crisis after another. Whether these crises have provided the push needed for transformation or aborted it, is what I take up in the rest of the paper.

Islamic Militancy an Ideological Crisis: Historically, Southern Punjab has had a tradition of Sufism, with the greatest Sufi saints; the instigators of public discourse, poetry and expression, hailing from this region. However, over the past decade of rising militancy and suicide bombings at Sufi shrines, there is violent repression of moderate Islam and a conscious attempt of its displacement by a dogmatic approach to Islam. Not only suicide

bombings are fast becoming a norm here but it is notorious for being the recruiting grounds for Islamic militant groups who prey on the high levels of economic deprivation and marginalisation of the people to induct them into their ranks, feeding them a perverted politicised version of Islam; the Islamist narrative. Southern Punjab and the tribal agencies are the frontiers of the spill over of the War on Terror, where Islamic militants are fighting it out with the military.

Economic Crisis: Last year Pakistan was ravaged by floods that displaced twenty million and severely affected crop turnover and meat production. This resulted in rising food prices, massive destruction of infrastructure, higher unemployment and exacerbated the economic downturn; taking the highest toll on the poorest of the poor of the country.

Rising Gender Disparity: The two crises of religious militancy and economy deepen the gender disparity in the region. Dogmatic approach to religion translates into further restriction to freedoms for women and as the economic burden rises women are pushed to put in more hours of labour per day. On the one hand they are increasingly playing the traditional role of men as bread winners, also fulfilling traditional functions of women as domestic labour and reproduction yet the discrimination and disparity only deepens.

Community based Schooling Program (CBSP) and the space for Critical Reflection

Frames of reference under critical reflection. These crises have necessitated a critical reflection of the meaning perspectives. The people of South Punjab have been continuously caught in an ideological tug of war between a dogmatic approach to Islam (*wahabism*) and the more moderate, spiritual one (*Sufism*). When power players from both ends of the spectrum are manipulating and stoking the religious sentiment of the Pakistani people to validate every action, policy and crime, people need to reassess frames of reference to to develop ones that are more integrative of the developing circumstances, inclusive and can logically guide them around issues pertaining to religious tolerance, secularism, violence in the name of religion, religion as a tool of manipulation and hegemony. These assumptions need to be formulated devoid of influence from extremist groups, society, state or USAID funded programs that promote their version of 'moderate'.

The rising economic exploitation mandates critical reflection of hegemonic assumptions pertaining to the state apparatus, oppressive landlord peasant relations, need for land reforms, labour exploitation and profiteering by the capitalist and oppressive state structures. As mentioned these crisis exacerbate the plight of the rural woman pushing them to critically reflect on sociolinguistic and psychological assumptions of patriarchy, traditional role of women, education and employment of women, early marriage and ownership of the female body. Furthermore, with greater connectivity through technology, media and greater urbanisation formerly remote communities are increasingly infiltrated by alternative ideals, mindsets and cultural norms; all this permeation creates a further push for critical reflection.

CBSP and the space for rational discourse. As discussed earlier the essential space for rational discourse is what cultivates critical reflection. The CBSP, beyond a schooling program, is inspired by the Freirian notion of participatory development (Taylor, 1998) whereby the beneficiaries, instigators and sustainers of change are one. The CBSP is a sustained engagement with all members of the community with the objective to change mindsets and cultivate consciousness.

Participation is at all levels of the program and with all tiers of the community; members of the community are engaged with the SAHE staff and local organic activists.

Village Education Committees are formed that are in charge of the school's daily administration. School's infrastructure is provided by the community, its security and maintenance is also their responsibility. The teachers are local women who are trained and paid by SAHE. The provision of books and other materials, setting of curriculum and constant engagement and monitoring is SAHE's major contribution. The running of the school is not only highly participatory, but inclusive. Women; be it the mothers, teachers and girls constantly network with SAHE local teams. The space of the schools and SAHE's district offices has proven useful centres for community engagement. Community members especially parents and others who may have apprehensions regarding female education and social mobility regularly engage with community members and SAHE district staff who are also locals of the area.

The program itself gives the chance for people to 'play out' the roles and responsibility they are sceptical about. Be it the women who have become socially mobile and employed in teaching or as the district team member, the parents who send their daughters to school, those who run the schools are all engaged in the process. Central to greater female empowerment, is that the men are active participants of this program, not bystanders and it is through this, that even the men are sensitised to misogynistic practices and gender oppression.

Given that the CBSP has no vested interests in pushing a certain ideology, it gives the community a genuine chance to question, free from coercion or marginalisation. Community members on engagement amongst themselves and SAHE staff are exposed to all forms of criticism and support for various ideals. Within this space they are free to weigh the evidence and assess arguments as objectively as possible.

This space is most critical for women, since CBSP is geared towards providing women be they mothers, students, teachers and also the district team members the opportunity to share their experiences and question the male hegemony over their mindsets. Necessary for critical reflection to happen is the recognition that one's discontent and process of transformation are shared and that others have negotiated a similar change. This community based space provides the women just that opportunity.

Beyond the participatory element of the program, the CBSP curriculum is a drastic break away from the traditional, rote learning curriculum dominant in Pakistani public schools; whose objective is to build memory or mere knowledge acquisition but no development of critical learning skills. The SAHE curriculum is geared towards sharpening the critical thinking skills of the children. Participation, debate and free thinking are firmly embedded in the pedagogy. Moreover when students can actively engage with the concepts they acquire they are more likely to be critical of them. The applicability of the taught materials is established by sensitizing the curriculum material to the local context of the girls. The disconnect children feel from reading materials that have no application in their life or encountering characters that are not relatable is consciously bridged in the learning materials developed for the schools. At a small age they are taught to make connections, analyse and are imbibed with a sense of agency not complacency in life.

Building on Freirian notion of emancipatory development, community participation sows the seeds for greater social action. When men, women and different marginalised groups of one community run a program for their own betterment it instils within them a sense of agency. SAHE's role is that of the facilitator that withdraws once the community has accepted complete ownership of the program. The process of engagement of the CBSP lays the groundwork for democratic processes at the grass root level and can potentially spur off social movements.

Transformative Learning: from Theory to Praxis

In the preceding section I extensively discussed the crises Pakistan, specifically southern Punjab is engulfed in and how through these crises there is a push to question the distortions in frames of references of the people. Boyd stresses on the need of rational discourse for critical engagement and SAHE given the local context strived to provide that, yet to infer from this transformative learning in the adults is questionable. In the final section I outline the limitations in SAHE's frame work and the absence of external structures and processes that are the barriers to a collective transformation and thereby social action.

Limitations to CBSP and the Rational Discourse

Regardless the strides the CBSP has made in cultivating an environment for discourse and participation, there are still formidable roadblocks in institutionalising this process. As mentioned, in Southern Punjab where the literacy levels are appalling and education system dulls critical thinking skills, rational discourse is a lofty ideal. Even if provided the space to engage the participants do not have accurate and complete information. Most individuals lack the ability to critically reflect upon presuppositions and their consequences and do not have the capability to question, refute, and reflect and to hear others do the same (Mezirow, 1997). Also emotional intelligence and maturity is limited. While some people may be capable of acknowledging their epistemic, hegemonic and sociolinguistic assumptions of meaning perspectives, most never reach that level of critical thinking. Also there is a natural inclination to accept easier, palatable answers to moral dilemmas and complex questions. People are far likely to find solace in the explanations of the current ideological crisis in terms of a simplistic clash of civilisations conspiracy theory rather than delve into abstract moral-ethical or political debates. Then there is also the resistance to change, regardless how disorienting the beliefs people still cling onto them rather than embark on a challenging journey of self reflection and transformation. Given this natural inclination to resist change in frame of references, the ability to be able to weigh evidence and assess arguments as objectively as possible is compromised.

Poverty and economic dependence is always an important road block to free thinking. When people are constantly in a survival mode debate and public discourse is not a priority. Even if there is class consciousness amongst a few, small uprisings will be thwarted by local power players. The most exploited, such as the peasantry, factory workers and women are easily repressed into submission by oppressive institutions of the elite such as the police or even implicitly by the religious clergy discouraging divergent thinking and mobilisation in favour of duty to God and seeking solace on perverse, religious dogma.

Beyond the external pressures there are pressures from within the community of social stigmatisation, isolation and open abuse. Women especially do not want to risk isolation from society, family and repression from male relatives in the pursuit of feminist ideals. Given this reality, most are reluctant to engage in the process of critical reflection. Similarly the peasantry or proletariat does not want to be laid off nor do people want to challenge religious dogma in a society where people are frequently persecuted over divergent views on Islam. When the risks are so tremendous, real and the enemy so indomitable it is overwhelming to face the truth and an inherent resistance to even engage. So providing a space for discourse, even sharpening critical learning skills may be necessary but not sufficient.

Another major stumbling block is that the space for rational discourse does not seem to permeate society at large. So people who are conscious of alternative realities and roles, need to switch back to the expected, traditional ones they have been socialised into at home or in their inner circle. So though our CBSP implementers and teacher trainers engaged in the program for over ten years may have experienced a level of transformation however this

remains limited up to the CBSP. The teacher trainers, teachers, students and district staff members may explore new roles, relationships and thereby critically reflect on their sociolinguistic assumptions however as soon as they leave this space and return to their home they have to revert back to playing the roles they have been socialised into. So while a teacher trainer may be an empowered woman at work valued for her intellect and abilities, at home she is expected to slip back into traditional role of caretaker and domestic labourer. The teachers may be teaching science, maths and progressive subjects to their students but at home there is no tolerance for such worldly knowledge. The men maybe coordinating the SAHE CBSP and daily engaging with community members on the importance of educating their daughters but find stiff resistance to implementing this when deciding the futures if their own wives, sisters or daughters. So the enabling space is limited to the school and SAHE offices and the learner does not truly build competence and self-confidence in new roles and relationships and transformation is not complete (Mezirow, 1995).

Emancipatory Transformative Process:

In the context of the third world, for transformative learning to happen it should be geared towards social transformation, as Paulo Freire advocated: "[…] to perceive social, political and economic contradictions and to take actions against the oppressive elements of reality." (Taylor, 1998). Given Pakistan's realities, it is important to holistically link transformative learning to the larger context. In a country where the capacity for critical thinking of the citizenry are dulled and spaces for discourse vanishing and blind conformity and deference to authority propagated by oppressive state structures, the education system and religious clergy; Freire's notion of praxis becomes highly relevant. Praxis is the moving back and forth in a critical way between reflecting and acting on the world. Action happens in concert with reflection and it is a process of continually reassessing the gaps, structural inadequacies and failures in order to redefine the frames of reference and thereby our roles. Praxis is always framed within the context of dialogue as social process with the objective of "[…] dismantling oppressive structures and mechanisms prevalent both in education and society" (*ibid.*).

Indeed in this context it is necessary that transformative learning be rooted in emancipatory theory that not only creates consciousness of hegemonic assumptions and power dynamics but actively engages the masses to uproot these very corrosive structures of power and economic exploitation. Clearly, regardless the crises and push to critically reflect on distorted frames of references. Regardless the facilitating space for rational discourse, if transformation of an individual's frames of references cannot lead to transform the society at large through social action then there is no incentive for people facing tremendous oppression to embark on such an ambitious struggle.

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Nine Theories of Transformative Learning and a General Conclusion

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Abstract: Transformative Learning is in this paper described and analysed not only as the concept generated by Jack Mezirow, but also as a general term for any learning which goes further than the acquisition of knowledge and skills and includes some kind of mental change.

Fundamentally, the concept of Transformative Learning implies that there must also be other kinds learning which are not transformative. A definition of Transformative Learning must therefore include a description of what characterizes this kind of learning in distinction to other kinds of learning and where and how a boundary can be drawn.

In Jack Mezirow's definition Transformative Learning is described as "the process by which we transform problematic frames of reference (mindsets, habits of mind, meaning perspectives) – sets of assumption and expectation – to make them more inclusive, discriminating, open, reflective and emotionally able to change. Such frames are better because they are more likely to generate beliefs and opinions that will prove more true or justified to guide action." (Mezirow, 2009, p. 92).

So Transformative Learning is not just a process of learning something new which can be added to the results of prior learning, but a process of changing something – and this something is not just some knowledge or skills but more overriding structures which have to do with the learner's conceptions, understandings and attitudes.

In order to realize what this definition implies in relation to a comprehensive understanding of the concept and process of human learning in general (cf. Illeris, 2004, 2007, 2009) it can be relevant to consider it in relation to other concepts of more or less similar changing processes which have been proposed by various learning theorists. I shall therefore in the following briefly introduce a selection of what I think are the most important of such other contributions, and then finally return to discuss the concept of Transformative Learning in this broader context.

Sigmund Freud: Catharsis

Although Sigmund Freud did not in any way deal with what is usually considered as learning, he certainly was involved with processes of mental change. So the change or breakthrough that a succesful psychoanalytical treatment could trigger, is probably the first scientifically identified process of a kind of Transformative Learning. For this he proposed in 1895 the term of Catharsis – the Latin word for purification (Freud & Breuer, 1895/1956). Thus Catharsis is certainly a transformation and a process of learning and may very often include a change in the person's frames of reference. However, it does not refer to such meaning perspectives as focused by Mezirow, but mainly to a relief from the consequences of traumatic experience earlier in the life course. What is changed is a significant element in the learner's personality or self.

Lev Vygotsky: The Zone of Proximal Development

Inside what is usually understood as learning theory, the famous Russian learning psychologist, Lev Vygotsky, was probably the first to thematize a kind of Transformative Learning when, in 1931 he lauched the idea of learning in the zone of proximal development (ZPD) (cf. Vygotsky, 1978, 1934/1986). This is the kind of learning which takes place when children capture new ground, i.e. when they significantly cross their baundaries of

understanding or capacity, and this will often imply some kind of transformation. Although Vygotsky in principle referred to learners in general it is evident that he was predominantly oriented toward the cognitive or content dimension of learning – which is actually in line with the approach of Mezirow. The great difference between the two is obviously that Vygotsky explicitly worked with children's learning, whereas Mezirow's work is clearly related to adults' learning.

Jean Piaget: Accommodation

Also in the 1930s the Swiss biologist and epistemologist, Jean Piaget, introduced the concept of accommodation or accomodative learning, which in contrast to, but also always in equilibrium or balance with assimilation or assimilative learning constitutes human learning. Whereas assimilation is the process of adding new elements to the existing mental structures, accommodation takes place when the structures are changed in order to include elements or influences which are not immediatly in accordance with the existing structures (cf. Piaget, 1936/1952, 1926/1959). As Piaget's work was fundamentally dealing with children's development of intelligence his concepts were, like those of Vygotsky, essentially cognitively oriented, although he claimed that they could also be used in the emotional, personal and social areas.

Carl Rogers: Significant Learning

In 1951 the American humanistic psychologist Carl Rogers introduced the concept of Significant Learning (cf. Rogers, 1951, 1969). Rogers was both a psychologist and a psychotherapist, his main theoretical contribution was actually an advanced theory of personality, but he also coined the concepts of client-centered therapy and student-centrered education. So he dealt with processes of learning in many contexts and came to the conclusion that the most far-reaching and superior kind of learning, the type of learning that really makes a difference, is what he called Significant Learning and defined as learning which involves changes in the organisation of the self. This concept is in many ways close the the concept of transformative learning but, obviously the "self" is more than our frames of reference, mindsets or meaning perspectives as it is constituted by the integrated totality of our cognitive, emotional and social qualities, dispositions and preferences.

Erik Erikson: Psychosocial Transitions

Another important American humanistic psychologist was Erik Erikson. He did not directly deal with the topic or processes of learning but developed a theory of psychosocial stages through the life course (Erikson, 1968). The transition between these stages are constituted by periods of crises which can be said to have the nature of transformative learning of the same deep and total kind as what Rogers described as Significant Learning – the difference being that Rogers' Significant Learning processes can be triggered and take place anywhere and at any time, whereas Erikson's psychosocial transitions are connected to the passing from one stage to the next in an inborn succession which all humans are following, at least to some extent.

Gregory Bateson: Learning III

About the same time the British ethnographer, Gregory Bateson (well-known in psychology and psychiatry for the concept of double-bind), published his cybernetic learning typology including five learning types: Learning 0 is quite mechanical, the impulse is accepted without any correction. In Learning I the impulse can be corrected within a set of alternatives. In Learning II a corrective change can be made in the set of alternatives from which the choice is made. In Learning III a corrective change can be made in the system of

sets of alternatives. Learning IV is an imagined future form of learning (Bateson, 1972, p. 293). As can be seen Learning II and III are to some extent parallel to Piaget's assimilation and accommodation, although on a quite different basis. So Learning III can be seen as a kind of Transformative Learning – but it is part of the cybernetic approach that, like the approaches of Vygotsky and Piaget, is mainly related to the cognitive learning content.

Yrjö Engeström: Learning by Expanding

Roughly 10 years after Mezirow's launching of the concept of Transformative Learning the Finnish psychologist Yrjö Engeström came out with a very similar concept of Learning by Expanding (Engeström, 1987, 2009). But in contrast to Mezirow's near connection to adult educational practice, Engeström's concept was predominantly developed by a profound theoretical study, fundamentally based on a combination of the theories of Vygotsky and the Russian activity-theoretical approach with Bateson's cybernetic approach. So Learning by Expanding can be understood as moving into the zone of proximal development, but in Engeström's understanding it is the learner him- or herself who undertakes this movement and not something organised by a teacher. This difference can also be related to the fact that Engeström, like Mezirow, is mainly oriented towards adults' learning.

Peter Alheit: Biographical Learning

Finally, the German sociologist, Peter Alheit, known as a central figure in the area of biographical research, in the 1990's introduced the concept of transitory learning – later changed into biographical learning, and covering any such learning which includes a change in the biography or identity of the learner (Alheit, 1994, 2009). Although Alheit's background in modern sociology is far away from the American humanistic psychology of the 1950s and 60s it is striking that his sociological concept in its content and meaning seems very close to the ideas of Rogers and Erikson: a biographical change is more or less the same as a change in the organisation of the self, although the connection to the environment may be more in focus, and the biographical development of the individual also seems to be very much the same as the psychosocial development as defined by Erikson.

Three main approaches to Transformative Learning

I have now, in addition to Mezirow's concept of Transformative Learning, briefly described eight other approaches to the same area. All of these approaches deal with the kind of far-reaching and demanding learning processes which go further than the acquisition of new knowledge and skills and range into the area of personality. A closer analysis of these nine understandings, which all have a kind of transformative nature, shows that three main lines of comprehension can be detected:

First, there is the conception of Mezirow who coined the now dominating concept of Transformative Learning. Although Mezirow in his definition as cited above also uses expressions like mindset, expectations and emotional, it is significant that his approach predominantly relates to the cognitive area of the mind as expressed in the central terms of meaning perspectives, references and assumptions. In almost the same way also Bateson's concept of Learning III and Engeström's concept of Learning by Expanding mainly relate to the cognitive area without excluding the emotional, social and personal dimensions. Further, Vygotsky's concept of the Zone of Proximal Development and Piaget's accommodation are strongly related to cognitive learning, but they differ from the other here mentioned concepts in that they do not explicitly demand what is usually understood as a transformation – the change involved may just have the nature of a new understanding.

Second, the Freudian concept of Catharsis obviously relates predominantly to the personal and emotional area of the mind, and the same may be said about Rogers' concept of Significant Learning, although in this case cognitive elements may also be involved.

Third, the approaches of Erikson and Alheit are also clearly related to the personal area, but in these cases this area is perceived in the perspective of the life course or biography and thereby also explicitly including the social and societal embeddedness of the individual.

A Comprehensive Learning Theory

In my own work, the central endeavour has been to develop a comprehensive theory covering all kinds and areas of learning (Illeris, 2007, 2009). To do so, I have dealt with the basic structure of learning processes, different types of learning, and various kinds of learning barriers.

As to the structure I have found it important that all learning is composed by two very different processes: the interaction proces between the learner and the environment, and the individual mental proces of acquisition. Further, all learning implies three dimensions: the content dimension of what is learned, the incentive dimension of mobilizing mental energi for the acquisition (motivation, engagement), and the interaction dimension, which supplies the input.

As to the types of learning, I have defined and described four main types. My point of departure has been Piaget's concepts of assimilation and accommodation, but I have found it necessary to also include a more mechanical type of learning, which I have termed cumulation (more or less equivalent to Bateson's Learning I), and a more advanced or far-reaching type, for which I have, in accordance with Mezirow, chosen the term of transformation.

Finally, as to learning barriers I differentiate between the broad areas of mislearning, learning defence, and learning resistance.

A General Conclusion on Transformative Learning

In working with the development of this comprehensive theoretical framework I have had to go deeper into the concept of Transformative Learning and see it in a broader perspective and in relation to other types or kinds of learning. It is in this context that I have analysed the various approaches outlined above and tried to reach a general conclusion in relation to both the definition and the delimitation of the concept.

As regards the definition I have found it important that all of the three learning dimensions mentioned above are included in an equal way. This implies that Mezirow's definition must be expanded to explicitly contain the incentive and interaction dimensions in line with the content dimension, and that the areas of personality and biography must also explicitly be included. I do not in any way see this as a rejection of Mezirow's concept, but rather as a specification and recognition.

As regards the delimitation it seems to be a question of the kind and size of changes which are demanded to use term of transformation. The necessity of defining this is most evident in relation to Piaget's concept of accommodation, which seems to include any kind and size of change and reconstruction of mental structures. But it is also relevant in relation to Mezirow's definition, because a change in the individual's meaning or understanding of something must have a certain extent and importance in order to meet the concept of a transformation of the meaning perspective. I think the best answer to this need of a clear criterium can be found in Rogers' definition of Significant Learning as a change in the organisation of the self. To me it seems appropriate to say that a mental change must in some way involve the self of the learner in order to be understood and termed as a transformation. Although there are different definitions and understandings of concept of the self, I think it is

a reasonable and practicable to ask the question whether this or that change involves the learner's self (or identity). Meaning perspectives, as this term is used by Mezirow, are clearly a part of the self, but the self also comprises emotional, social and personality structures.

So my proposal is that Transformative Learning as a general part of a comprehensive learning theory can be understood as any learning which implies a change involving elements of the learner's self.

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When and Where I Enter: Facilitating Transformative Learning Experiences Among Preservice Teachers to Prepare Them for Today's Culturally Diverse Class

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Abstract: This roundtable discussion will explore the first author's preliminary research on a multiple case study of disorienting dilemmas and the transformative learning opportunities they generated among graduate level preservice teachers during their participation in a course on diversity. The researchers examined the experiences of these preservice teachers to understand how they engaged with the course design of critical self-reflection to challenge their preconceived, and often conflicting notions of cultural diversity and how this might effect their teaching of culturally diverse children. The course objective was for preservice teachers to deconstruct and reinterpret their opinions and beliefs. The researchers will share their reflections on their pedagogical design, which sought to create transformative learning opportunities within the classroom.

Introduction

Meeting the needs of learners who bring diverse life and learning experiences into the classroom means addressing the challenges associated with teacher preparation (Gay, 2000; Gordon, 2005; Milner, 2003). The literature delineates the knowledge and skills needed for teacher education preparation, such as classroom management, curriculum development and design (Darling-Hammond & Bransford, 2005). However, researchers continue to specifically note the challenges and complexity of teacher education within a pluralistic society (Asher, 2007; Ladson-Billings, 2001; Webb-Johnson & Carter, 2007). As the proportion and volume of culturally diverse and second language learning children in the US public schools increases, the US teacher workforce remains predominately comprised of white, middle to upper class, monolingual females (Banks, 2000; Fine & Weis, 2003; Ladson-Billing, 1995; Nieto, 2000; Sleeter, 2001; Zumwalt & Craig, 2008). Researchers suggest that white teachers may have difficulty connecting with their culturally diverse students (Fine & Weis, 2003; Ladson-Billing, 1995; Sleeter, 2001, 2008; Zumwalt & Craig, 2008). For many years teacher education programs across the US have required diversity courses to help preservice teachers develop the knowledge, skills, and disposition needed to effectively work with these diverse student populations. However, even after participating in the best multicultural preparation, most teachers still feel uncomfortable or under-prepared to work in culturally diverse classrooms (Sleeter, 2001). While several studies suggest that preservice teachers' beliefs are rooted in their life history and are highly resistant to change (Orstein & Lasley, 2004), compounding this challenge are data that suggest that most approaches to teaching diversity have failed to produce the desired results (Howard, 2003; Ladson-Billings, 2001). Transformative learning suggests a model for addressing these two related challenges. Creating opportunities for changes in frame of reference, discarding habits of mind, and the exploration of alternatives that lead to a change in behavior (Mezirow, 2000) could help address the "cultural mismatch" gap between many preservice teachers and their prospective students (Delgado-Gaitan, 2006; Gay 2000; Nieto, 2000).

The authors of this paper used their experience of teaching a diversity course to preservice teachers in Spring 2010, to more deeply examine the various challenges of preservice teacher instruction, to reflect on the elements of effective diversity instruction

design, and on how to create an environment that fosters productive disorienting dilemmas and cognitive dissonance. The authors sought to test their own assumptions that their aspiration for transformative learning among preservice teachers would cultivate novice teachers to feel more confident and better equipped to work in a culturally diverse classroom.

Background and Context

Adjusting to the steep learning curve of shifting from graduate level preservice teacher to leading a classroom of K-12 students is challenging. This is particularly true as theories about teaching practice begin to be formulated well before any teacher training had occurred, and without a cursory examination of where these ideas about teaching originated nor an appreciation of how personal backgrounds influence the process of making sense of what is taught and learned in classrooms. "Preservice teachers are not just simply formed or socialized by their lifetime of experiences; they are active participants in interpreting these experiences" (Sexton, 2004, p. 206). The preservice teachers' belief structures—what Kagan (1992) posits are the tacit assumptions about classrooms, students and curriculum design— are at the "very heart of teaching" (p. 85). These beliefs cannot be segregated from a lifetime of experiences and must be confronted and deconstructed within teacher preparation programs.

The authors of this paper sought to redesign a required diversity course for student teachers ("preservice teachers") pursuing a Master of Arts degree in Teaching of English. The preservice teachers in this course were expected to teach in urban middle and high school schools within the US upon graduation. The design of the course sought to invite preservice teachers to examine the role of race, class, gender, ethnicity, religion and sexual orientation in informing curriculum design, institutional goals, curriculum planning as well as the practices of teaching English language arts in the classrooms across content areas. In considering the interconnected challenge of prompting preservice teachers to test and critically examine their previously and deeply held beliefs and the challenge of instructing a graduate course in diversity, where fears and anxieties about the topic often inhibit open and honest dialogue, transformative learning offered the best framework for the authors and the preservice teachers to meaningfully engage with the course material. During Spring 2010, the authors built on an existing course design to create multiple forums for critical reflection essential to the creation of culturally relevant pedagogy (Gay and Kirkland, 2003; Howard, 2003; Palmer, Rowil & Brooks, 2005). The authors theorized, drawing from their review of the literature as well as their experience working with adult learners, that reflective practice and dialogue must be supported and sustained in order to allow for "differences of opinion to inform the building toward new understandings" (Gordon, 2005, p. 148) regarding issues of race and other issues of diversity. As proposed by Gay and Kirkland (2003), teachers must "know who they are as people, [understand] the contexts in which they teach, and [question] their knowledge and assumptions" to an extent that is equally commensurate with the importance of the "mastery of techniques for instructional effectiveness" (p. 181). It was the explicit hope that raising self-awareness through critical reflection would push these students beyond the barriers that, data show, leads novice teachers to feel under prepared to address issues of diversity in their classroom.

Creating Disorienting Dilemmas to Facilitate Transformative Learning Opportunities: Preliminary Findings

As described in the transformative learning literature, a disorienting dilemma can catalyze the learning process (Cranton, 2006; Dirkx, Mezirow & Cranton, 2006; Mezirow, 2000). Preservice teachers, like all adult learners, come into learning situations with ideas,

knowledge, beliefs and values constructed from their whole life of experiences. Adult learners entering into teacher education programs usually arrive with preconceived notions about teaching and learning, carrying with them problematic and unexamined assumptions, beliefs and knowledge about teaching, and learning—although not necessarily made explicit or well articulated (Hollingsworth, 1989; Carrington & Selva, 2010). The beliefs, perceptions and assumptions among preservice teachers have a profound effect on teacher decision-making and classroom practices (Hollingsworth, 1989), as well as implications for the learning taking place among the young students in the classrooms.

The authors' preliminary findings from their work with the preservice teachers suggests that while the preservice teachers did not necessarily articulate their learning experience in the diversity course as "transformative", the language that they used to describe their experiences informally (through email exchanges) and formally (through research related interviews) drew them to surmise that for some individuals, their experience in the course could be as such. Creating (intentionally and unintentionally) disorienting dilemmas through intensive self-, small group- and large group reflection practices, as well as provocative readings and guest presentations, throughout the diversity course were effective, particularly in their overall impact on promoting learning among the preservice teachers from the course. Moreover, the authors considered their own learning relative to what the students learned about issues of race and diversity; topics which often made many of the preservice teachers in the course feel uncomfortable, frustrated, and, sometimes, angry. Students' reactions to their experience in the course ranged from an enthusiastic embrace of the disequilibrium that the course content and discussions created, to disillusionment. Overtime, however, the disillusionment seemed to take on a more reflective character as the students continued to struggle and make meaning from their experience.

In creating opportunities for transformative learning, the authors used several tools to support the preservice teachers' engagement in critical reflective discourse. Most prominent of these tools were open group dialogue, semester-long assigned small group discussions (critical conversation groups), reflective journals with written instructor feedback and provocative questions that encouraged response, reflective writing assignments (including "Where I'm From" poems, and a pre- and post-course racial autobiography) in which the preservice teachers examined their personal backgrounds in relation to how those backgrounds framed their understanding of issues of diversity. The authors created teachable moments through poetry, videos, and guest lecturer presentations (framed as "live labs" or critical incidents) in which to discuss specific diversity topics. The provocative nature of the teachable moments linked to the critical-reflection discourse tools, presented multiple opportunities for perspective transformation. In an interview probing their experience during the course ad well as how it prepared them for teaching in an urban classroom, preservice teachers revealed the extent to which their perspective was changed, what tools were most effective in their learning, and the extent to which they were comfortable using the skills they learned in the course in their own classroom.

Twelve of the eighteen preservice teachers in the course were interviewed. While all suggested that their perspectives had been changed, the extent of this changed varied largely based on where the preservice teachers were in their understanding of diversity coming into the course. One particular incident was indicative of the attempt to create opportunities for learning transformation and was mentioned by all twelve students during their initial interview. A presentation on "white privilege" given by an older White female guest instructor and the intervention made by a Black female graduate student created one of the key disorienting dilemmas in the course. The student's comment: "I don't believe White people really care about Black children," created a pivotal moment in the course and was the catalyst for one of the major ongoing discussions throughout the semester. The response to

this incident by four of the twelve students illustrates how their reaction to the presentation reflected "where they were" in their own thinking about issues of race and diversity.

One preservice teacher, Heather, a white 23 year-old preservice teacher from an affluent New York suburb, was initially enthusiastic about taking the diversity course, however, by the end of the course, she was reconsidering becoming a teacher:

"After about the third day I was really angry, like really ticked that, you know, how dare these people make assumptions about who I am and who they are, and I'm going through life very happy, thank you. You know, like I don't need this. And then I became disheartened because I always thought like, we are one, we are America! And that was not the case, which I learned very quickly, and so that was disappointing to me and sad…Can only people of color be good teachers? And then I started thinking like, am I even in the right field anymore? Like, why, why am I here?"

In a follow up conversation with her eight months later, after she completed her first semester of lead teaching, she stated:

"I felt like I didn't have a right to speak in diversity, if that makes any sense. But I'm just [as] *entitled to have had my background as they did. But for some reason, if you grow up a certain way you feel less entitled if you grew up entitled I guess. […] I hope (in the future) I can provide (for my family) to go to college and have great education. But I also hope I can give them a more diverse background experience (than I had) […]. I thought the class was so important, so life changing […] How do I make sense of it now? I don't know yet. I will get back to you. I don't know how I make sense of it, but I make sense of it as something that changed the way I viewed the world but hasn't changed what I do[…] I mean I see the world differently but I'm not doing anything about it […] I don't know what can be done. I don't know. It's opened my eyes. But I've yet to take action to do anything though[…]"*

What was surprising about Heather is that despite her claims that she was "not doing anything about it", soon after the class ended she became a lead organizer and facilitator in a forum for ongoing conversations about race among graduate students, faculty and staff at the university. She readily admits that she is still grappling with how she makes sense of understanding diversity but is willing to have the conversation and be a part of the discussion. For Heather, the disorienting dilemma still reverberates and speaks to the episodic nature of transformative learning.

Another student, Andrea, one of the three Black females in the class, is also 23 years old. From the Midwest and having grown up in predominately Black communities her entire life, she experienced the entire teaching program at the university as the least diverse and least "aware" community she had ever been in. Andrea is someone who has spent time thinking about diversity and working these types of issues in multiple forums most of her life; in addition, she is highly reflective, using journals and other creative media to reflect on her thoughts and feelings:

"When I first went in (the diversity class), I'm like "Why don't you get it? Like, what do you mean? You wake up, you're White and you're privileged." But the thing is, they don't see that. And for a while I couldn't understand why they didn't see it. But then I realized that I have to back up and say, I mean, they don't wake up every morning and know that they're White. Where as I walk into a room or a space like this (at the university) and I know that I'm African American because I'm one of few […] so I'm very aware who I am. So I think during the class, I just grew in the sense of having patience that they're still growing and learning, just like me, that we are in different places in the way that we look at race and racism […]"

The only male in the class, Dominick, was not particularly outspoken during class about his reflections but expressed himself openly in his journals and other writings. A 23-

year-old White male from a mixed Italian and Irish working class suburb of New York, he felt that his understanding of diversity began to evolve as Mexican immigrants began moving into his community. He shared his increasing discomfort as his friends made derogatory remarks and he did not speak up against them. A trip to South Africa would incrementally began to shift his understanding of people of different races and ethnicities, as well as the role of power and positionality in these issues.

> *"Here's the thing with (Trena's) comment. I didn't any offense because I don't think that comment—all right, I'm sure I'll sound like a jerk when I say this, but I don't think that comment really applies to me, because I know how I feel*[…]*But at the same time, I kind of see where she's coming from only because I kind of experienced that when I was in South Africa (high school class visit). We went to this church and they were trying to raise money. All the communities that were there were very low-income communities, in poverty, but they were still offering money to this church. Now we're this group from the United States, and when we go up for the offering, we give like a ton of money, right? And at the end, they give us our money plus half of the money that was raised back to us for our travels. And I was so confused and then the leaders asked, 'Do you know why they did that?' And we realized that it was because they don't want us to come there just* [to] *feel sorry and then we get to feel better 'cause we just threw money down. So I kind of see where Trena's coming from*[…]*"*

In a follow up interview with him to discuss his experience a year after he first began the diversity course, he shared his insights on the issue of white privilege, a concept that he admitted that he struggled with during the class.

> *"But I realized that my thinking about white privilege has changed since the class. I use to see other people as privileged growing up inside New York* […] *but I see that while you might have some white kids that are growing up in districts that are not all that privileged, but I mean they're in a pretty safe school and they are in a really in a safe environment- they have good books and other resources. I mean, I still remember that conversation with the kids last year (middle school Black boys who were guest lecturers in the diversity class) when we were talking about sometimes they just can't understand their teachers because of their way of doing things and what they have to do to go to school and stuff like that and all because where they came from, I mean, that's not right. Privilege is about more than economics*[…] *the students in my district have privilege in a certain ways."*

Patricia, a White upper middle-class 50 something female with two adult children, began her work career as a Wall Street trader until she married, had children, and became a stay-at-home mom. She volunteered in various capacities throughout her children's formative years. The merger of her town's branch of a national nonprofit, with whom she volunteered, with the inner city branch of the organization, brought her into a community with which she'd had seldom had contact. This interaction- less than 30 miles from her home, evolved into her desire to go back to graduate school for a degree in education with the specific purpose of teaching in an urban school. Far from being apprehensive about her journey into education, she seemed most comfortable grappling with the disorienting dilemmas that emerged in class.

> *"*[…] *And then having Morgan (one of her two small group dialogue partners) react to that piece (a reading entitled, "What if Black Women were White Women") about how painful it was not to fit that norm and to have that big butt that there's nothing she could do about it, and that boys didn't look at her the same way they looked at really slim girls who fit that cultural norm. And it kind of blew my mind. I was just like, wow, I just really didn't think about it as much as—but the whole class was like*

that for me, though. I kept having these Aha! moments and it was just really—I mean, I never stopped talking about the class […]"

Months later when considering the challenges that the class presented for her, Patricia notes:

"[…] *It was interesting because (pause) people would leave the class sometimes angry, like really angry, and say "I'm going to write the professor!" You know, like what had happened in class was so awful…. but I always took these moments as a chance to reflect… There was a perception that in that class, the opinion and the perspective of the African American students were privileged over that of the White students, and I say 'if that's the case, how does it feel?' It's okay (laughs), you know? I mean, my attitude was that this may be so and you know what? Isn't it time for that to happen and for us to help understand how it works and how it feels since so often this is not the case? So I was okay with those challenges- I said" bring it on!"… But some people struggled* […]"

Patricia, more than most other students, welcomed the cognitive dissonance that the class presented. Eight months after the end of the course, she still refers to her notes and re-reads course materials, looking to learn and grow from her experience. As she actively seeks an urban school placement, she does not necessarily feel prepared to manage every diversity challenge she might face, but she does feel confident in her point of view about the issue and feels comfortable sharing her perspective of her diversity learning as an ongoing learning journey.

Conclusion

There is ample evidence delineating the power of life experience, beliefs, and values in shaping and framing preservice teachers' ideas in their teacher educational development. The authors design of this diversity course was meant to assist preservice teachers to challenge their own preconceived, and often conflicting, ideas of diversity so that they could more effectively teach culturally diverse children. Through an examination of their personal background and using tools to develop a greater sense of self awareness, authors sought to guide the students in deconstructing and reinterpreting their opinions and beliefs, to create an opportunity for transformative learning to occur. The authors will continue to explore how teacher educators might better examine and enhance a learner's readiness for transformative learning.

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Study Abroad Experiences and Transformative Learning:
Examining and Challenging Western Perspectives (Specific Practice)

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Abstract: This roundtable discussion will examine the practices of adult educators who have designed and led Study Abroad Programs to Southern Africa and Ghana since 1998. Specific practices that foster transformative learning will be presented and the facilitators will identify the transformational learning stages that occurred most commonly across the student experiences.

Introduction

As the need for a globally sophisticated citizenry and workforce grows, the demand for Study Abroad programs has emerged as one of the nine top trends in higher education (Dennis, 2003; Lane, 2003). Consequently, there has been a 250% increase in the number of United States (U.S.) students completing Study Abroad Programs in the last ten years (Institute of International Education [IIE], 2005; Krisantas, 2005). Study Abroad Programs are defined as all educational programs that take place outside of the geographical boundaries of the country of origin (Kitsantas, 2004). Most Study Abroad Programs typically involve a combination of course work, demonstrations, experiential activities, and tours. Students may choose to participate in programs sponsored by a U.S. college/university, a non-educational organization, or directly in a foreign university; these programs may vary in length from a full year to a semester, or even a mini-semester. However, some reports indicate that students are increasingly interested in short-term (i.e., less than eight weeks) program models (Arenson, 2003; IIEN, 2005; Lewis & Niesenbaum, 2005). Students from both public and private institutions are participating in short-term and long-term Study Abroad Programs.

Background on Participant Universities

The University of Georgia was founded in 1785 is one of the nation's oldest state-chartered land and sea-grant institutions in America. With an enrollment of over 32,000 students, the university is ranked among the nation's top public research universities. As the state's flagship university, UGA has a critical role in preparing the next generation of leaders for global competence. In order to meet these challenges, UGA is committed to offering international Study Abroad experiences. The University of Georgia offers its students over 100 faculty-led Study Abroad group programs in addition to exchange programs. UGA is also a member of various consortia and is affiliated with organizations that offer many additional programs. However, students are not limited to these opportunities, and can select from many of thousands of programs offered by American universities , alternatively students can directly enroll in a foreign university for a semester, academic year, or summer. With more than 1,400 students participating in Study Abroad Programs in 2004, UGA ranks eighth in the nation among public universities sending students abroad (IIE, 2004).

The West Africa Study Abroad Program is a short-term interdisciplinary, summer Study Abroad Program that is housed in one of the 15 Colleges at UGA. An interdisciplinary program includes learners from different disciplines that work closely together contributing their knowledge, skill set, and experience to support and enhance the contributions and attributes of each discipline. According to some writers (Creamer 2005; DeZure 1999), interdisciplinary learning is increasing in higher education. The program is open to all

undergraduates and graduate students at UGA as well as any institution of higher education in the U.S. The program has been in existence for over a decade and has taken more than 200 students to Ghana from its inception in 2001.

The Southern Africa Study Abroad Program is a short-term, three credit hour, Adult Education course that is open to graduate students enrolled at the University. In years past, the program has accepted cohort groups from other universities, including North Carolina State, University of Arkansas, and Texas A&M. Established in 2000, the Adult Education Program continues to work in partnership with the University of Botswana and its faculty to sponsor educational conferences during the two-week duration as part of the scholarly exchange. The two-week intensive Study Abroad Program averages between 10 to 20 students each year and has been offered for eight of the past ten years. South Africa and Botswana are visited each time, with visits to the University of Botswana, University of Wittseranrand, University of the Western Cape, as regular stopovers. Each year, other countries in Southern Africa are added in rotation to the tour and these have included Zimbabwe, Zambia, Lesotho, and Namibia.

The second university, Texas A&M University, founded in 1876 was Texas' first public institution of higher learning and has awarded more than 330,000 degrees since the university opened. It is a land-grant, sea-grant and space-grant institution with an enrollment of more than 48,000 students on its main campus. It ranks as the nation's fifth largest university with 9 branch campuses throughout the state. It operates branch campuses globally in the Middle East state of Qatar, Mexico City and Castiglion Fiorentino, Italy. It is one of two flagship universities in Texas and boasts a presidential library and an endowment of more than $5 billion. More than 80% of faculty members hold doctoral degrees and more than 300 hold endowed professorships or chairs. It conducts research valued at more than $500 million annually and stands among the top public universities in national and international rankings.

At Texas A&M University, there are three types of Study Abroad Programs. The first type is a *Faculty-Led Program* that involves studying at a host institution with a Texas A&M professor and a group of students. The second type is a *Reciprocal Exchange program* where you enroll at a foreign university and earn A&M credit. The third type is a *Transfer Credit Program* in which students Study Abroad with an affiliated or non-affiliated program provider. These programs allow students hundreds of Study Abroad opportunities each year.

The Southern Africa Study Abroad Program based at Texas A&M is a graduate only program where participants earned six credit hours in Urban Education. The two-week intensive program features two educational conferences in Soweto, South Africa and in Livingstone, Zambia. In 2010 the Soweto Conference featured two guest speakers from the University of the Wittseranrand, and a South African Civil Rights activist. The Zambian Conference featured a faculty member from the University of Botswana and student presentations.

Relevant Literature

As colleges and universities in the U.S. invest heavily in Study Abroad Programs as a major initiative to internationalize their campuses, their emphasis has been on undergraduate education only (Salisbury, Umback, Paulsen, & Pascarella, 2009). While the infrastructures are elaborate and fairly costly, the return is unknown.

The Institute for the International Education of Students (IES), an international consortium of student abroad schools, developed an IES Model assessment Practice, reports that there are 4 major areas that must be covered and routinely assessed by a Study Abroad Program: the student learning environment, student learning and development of intercultural competence, resources for academic and student support, and program administration and

development (Black & Duhon, 2006). Of the four areas, the second, student learning and development of intercultural development is directly related to encouraging learning that transforms the way students think and look at the Study Abroad Programs designed by these professors has two parts.

Most Study Abroad Programs are designed for traditional college students. This means that students are restricted in their engagement and therefore their possible return benefits, since most decisions were pre-determined. The numbers of students participating in Study Abroad Programs is steadily increasing (McLellan, 2007; McMurtie, 2007; Salisbury, Umback, Paulsen, & Pascarella, 2009) with the trend being that the trips are becoming shorter (McMurtrie, 2007). The top four countries visited by U.S. students for Study Abroad Programs are the United Kingdom, Italy, Spain, and France, drawing 43 % of the over 220,000 students who studied abroad in 2005. The destinations that are increasing most in popularity as study locations are China and Argentina, with South Africa ranking 18th in destinations for U.S. students. However, with the growth of service learning as a new focus for Study Abroad, developing nations are experiencing a rapid growth (Fuller, 2007; McMurtie, 2007; Salisbury, Umback, Paulsen, & Pascarella, 2009; Williams, 2008).

Higher education institutions are expecting that Study Abroad Programs will promote intercultural sensitivity (Fuller, 2207) as well as assist in diversifying their curriculum (Salisbury, Umback, Paulsen, & Pascarella, 2009). Additionally, workplace recruiters and prospective employers are placing importance on a job candidates international experience in the belief that such experience provide students with a broad understanding of the emerging global workplace (Gardner, Steglitz, & Gross, 2009). The employers hold the position that employees with international knowledge will positively influence the company's ability to compete in the global market and that the study aboard directly connects to the participants' ability to work independently, undertake unfamiliar and risky tasks, identify new problems, and work effectively with others (Gardner, Stieglitz, & Gross, 2009).

Facilitating Transformative Learning in Study Abroad Programs

It is conjectured that Study Abroad Programs will increase social capital and civic engagement. In direct response to these facts, the practitioners designed their Study Abroad African Programs to encourage adults to contribute and connect to others and to use their experience to develop a plan to positively impact a project to change lives of the disenfranchised learning they will be connecting to as part of their Study Abroad travels. It is of particular note that only one African country, South Africa, falls in the top twenty Study Abroad destinations. Of equal significance is that U.S. minorities, African Americans and Hispanics, are not represented proportionately in Study Abroad Programs. The importance of the programs being discussed at the roundtable is that not only do they feature African countries that are not part of conventional African Study Abroad Programs, but the participants are predominately minorities, especially African Americans.

The phases of Transformative Learning seen in the participants have been routinely manifested in several different ways. The students who are required to keep video and paper journals were open in reporting their biases and fears regarding visiting the *Dark Continent*. One student wrote: "I have several misconceptions about Africa. Africa is a continent, not a country, but somehow it is always imagined as one big country. When I picture Africa I see the hungry children with flies around them." Other disclosures that revealed the students uninformed attitudes concerning modern African societies included discussions on their fear of wild animal attacks, questions regarding what kinds of exotic and/or substandard foods they would be forced to consume, and speculations on what kinds of huts would serve as their housing.

Since 2000 the adult educators who are facilitating this roundtable discussion have conducted fifteen Study Abroad tours and have found that eight of the ten phases of transformational learning that were set forth by Mezirow have been particularly pertinent to their students transformational experiences. The phases that have been identified as significant to Study Abroad Programs being discussed were: 1) disorienting dilemma, 2) critical assessment of assumptions, 3) recognition of shared transformative experience with other group members, 4) exploring options for new roles, 5) planning a course of action, 6) acquiring new knowledge and skills for new plans, 7) trying out new roles, and 8) integrating new assumptions based on new perspective.

Of the eight phases recognized by the Study Abroad facilitators as being present among the participant experiences, the most data were generated relative to the disorienting dilemma and using new knowledge to explore options for new roles. These two phases will be explored in this paper and the other six that were seen in the data will be discussed during the roundtable.

While the overall Study Abroad experience is generally seen as a disorienting experience for participants, the adult educators that developed these programs discovered in working with other Study Abroad Programs, as both students and faculty, that the transformative learning experiences were varied and often short lived. The adult educators who are facilitating this roundtable attempted to create a Study Abroad experience that would lead to global engagement and have a long-term impact on students. The phases of Transformative Learning seen in the participants have been routinely manifested by the participants in several different ways. The students, who are required to keep video and paper journals, were open in reporting their biases and fears regarding visiting the *Dark Continent*. One student wrote: "I have several misconceptions about Africa. African is a continent, not a country, but somehow it is always imagined as one big country. When I picture Africa I see the hungry children with flies around them." Other disclosures that revealed the students uninformed attitudes concerning modern African society included discussions on their fear of wild animal attacks, questions regarding what kinds of exotic and/or substandard foods they would be forced to consume, and speculations on what kinds of huts would serve as their housing. Through the use of film and readings, the participants discussed their commonly shared negative beliefs and toxic attitudes about the African continent, particularly those on Sub-Saharan African countries.

The disorienting dilemma, the first phase of Mezirow's stages, occurs most often across the group and is perhaps both generally anticipated, but accepted by both the students and faculty in the Study Abroad Program. The disorienting dilemma begins in Part One of the experience (before leaving the U.S.) and continues throughout the study. However, the gradations of the disorienting dilemma vary according to the participant's previous experiences and positionality and. However, it was noted that the disorientation was most severe with American White student participants who had never been a minority race person over a sustained period of time. In addition to being unsettled by their new minority status, the White American students also reported experiencing discomfort, anxiety, and fear. At the other end of the same continuum were Black African American students who reported feeling a new level of comfort by the occurrence of not being a minority in an environment over a sustained period for the first time and the joy and newness of seeing "[…] that all the people in charge look like me." Moreover, another interesting point was that process of transformation was not a linear and rational one as described by Mezirow. Even near the programs' conclusion, participants were having disorienting dilemmas and using their prior experiences to skip the steps that involved shame and guilt, and were instead processing the new data quickly in order to resolve the conflicts and find their way to action. And this is in direct contrast to the Transformative Learning process as presented by Mezirow. One student

wrote of her fourth disorienting dilemmas after visiting an orphanage. According to her, each dilemma was different and apart from the others in the experience and the resulting learning and evolution. She wrote of her emotional growth and of the overwhelming sadness:

> *"Do you have joy?*
> *Joy in spite of? What is it to be along?*
> *To have your parents die?*
> *To lose your childhood?*
> *To wonder about your next meal…*
> *Childhood is supposed to be a time of innocence*
> *But happens when innocence is taken?"*

The participants quickly discovered the common ground of being unsettled by the recognition of the poverty and recent history of segregation that the participants encountered in South Africa. These viewpoints were most readily realized as they visited the Black townships, met with the children at the HIV/AIDS orphanages, met with political activists, and visited the Apartheid Museum. These sites and speakers were chosen with the intention of assuring that the students would not experience the Study Abroad Program as a tourist, but rather as an outsider exploring the inside (Hutchison, & Rea, 2011; Ripple, 2010).

During initial meetings before departing the U.S., the participants begin to engage in: self-examination of their feeling of guilt or shame regarding Africa, an assessment of their socio-cultural assumptions regarding Africa, Mezirow's second, third, and fourth phases. But after the disorientation, the next most often documented steps were the exploration of the participants' options for establishing a proactive stance towards Africa and their desire to use new knowledge to implement courses of action, Phases Five and Six. One graduate student wrote in her journal:

> *"A moment of sadness has come as I realize I am ending a journey, a journey*
> *that has been emotionally charged, and a journey that has challenged me. It*
> *has called into question that I am, who I want to be, and what I want my*
> *impact to be. The answers will go unknown until I return to my life. Does my*
> *life look different, a day, a month, a year, a decade from this day? This time?*
> *Do I remember and implement the lessons learned? Hopefully I will carry*
> *this with me forever. Hopefully I grow and learn with each moment and time.*
> *The tears fall, but this is not the end. It is a beginning. I have changed. I have*
> *begun again, a metamorphosis".*

One absolute condition of the participation in the Study Abroad is *the Full Heart, Empty Suitcase Principle*, which requires that a stipulation of involvement is that the student takes two suitcases on their trip, one whose contents are to be left behind. According to the group decision, the contents can be books, clothing, toiletries, toys, or medicines. In most years, the groups have elected to visit an orphanage in the township of Soweto that cares for children who have been orphaned by the high death rate that has ravaged many South Africans. Some visits have included high schools in Soweto and literacy programs in Soweto.

The second part of the Study Abroad Program, the Ground Experience, includes working with a Non-Government Agency (NGO), TALK (Teaching African Language and Talk Knowledge) to learn and to become oriented to the African culture (Hartford, 2011; Ripple, 2010). This technique is employed to encourage critical reflection (Brookfield, 1995) which will support the process of transformation, and to avoid the students from being *ugly Americans*, a term used to refer to perceptions of arrogant behavior by Americans abroad. Using a theoretical frame grounded in Transformative Learning Theory, the adult educators work with the students to challenge assumptions, through critically reflecting in their journals (Hutchinson & Rea, 2011) and through daily debriefing group meetings. In the program, students are coached on the conversational styles of Southern African culture, informed how

to avoid common cultural clashes, instructed on manners (issues such as proper dress, appropriate greetings, and African handshakes), and introduced to the Southern Africa cuisine.

An absolute directive of their Program is, *Scholar Traveler/Not Tourist*, so named as a constant reminder that the purpose is to learn and appreciate indigenous knowledge. The pursuit of African knowledge is operationalized by working with African scholars as subject matter experts, visits to women's cooperatives, such as the Oodi Weavers, research exchanges through a day of presentations by Study Abroad students and students and faculty from African universities, with whom the sponsoring university has Memorandums of Understanding (MOU), visits to museums determined by the African scholars (Ripple, 2010), and interactions with African citizens who were leaders in anti-racists social justice organizations.

Patten and Peters (2001) suggested that in planning an international program one should blend lecture and structured presentations to enhance the students' academic experience. This recommendation was of utmost importance in planning the WASAP. As a result, the program collaborates with four institutions of higher education, a junior-secondary school, and a senior-secondary school in various cities in Ghana to provide an academically sound experience. An exchange of lectures and presentations, and discussions are engaged jointly with American and Ghanaian scholars and students. Local community agencies provide an outlet for additional educational activities. Learning activities include daily journaling, course lectures and presentations, tours (cultural, educational, and historical), and service learning.

There were several important adult education principles that were common across the programs being presented at the roundtable discussion that distinguished the programs as different from the typical undergraduate experience. Adults were allowed to handle their own funds and were allowed participation choices, particularly around events like church attendance or programs that might have been considered political in nature. More importantly, there were experiences built into the Study Abroad Programs that encouraged transformation. For example, there were regular debriefings and lengthy question and answer sessions with the speakers. In addition, the educators built in time for critical reflection and intermittently distributed questions that promoted critical thinking. And finally, the faculty modeled active sustained involvement with the staff and with the African programs visited, with the invitation extended to the participants to find a method that would foster their own independent association with the African communities included in the Program.

Overall Study Abroad Programs to Africa provide the conditions to enable a transformative learning experience for Study Abroad participants. These conditions include cultural, linguistic, and epistemological factors. However, what is necessary to optimize the chances for learners to experience transformational learning is to provide structured opportunities for reflection, engagement, and community – all of which – or any of which can trigger a shift in perspective about identity, racism, colonialism, privilege work.

The roundtable will introduce exercises and share data from past Study Abroad trips to illustrate how Study Abroad Programs, if designed, implemented, and undergirded by transformative learning tenets can provide intense learning experiences and a transformation of the students' Western perspectives. The round table facilitators draw upon postcolonial transnational studies and helps students to deconstruct master narratives and work on developing new understandings of power, privilege, and nation-based positinalities. Primary data, collected from former participants, suggest that the effect of the students' perspective transformation is enduring.

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Innovative Entrepreneurship: A New Field that Urges for Transformative Learning?

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Abstract: Entrepreneurial education has been very new to establish its own pedagogical methods and optimal outcomes. The current conceptual work seeks to discuss deviations in teaching from the usually adopted experiential learning to action learning based on critical reflection. Such a shift is expected to broaden the horizon of implementations.

Introduction

Evidently, the content of higher education curricula is far from being static, tied to the socio-cultural evolvement. Lifelong training follows an even closer track of the needs of adult learners. In this context, entrepreneurship education has been observed expanding in U.S. for the last fifteen years (Katz, 2003; Kuratko, 2005). Recently, the European Commission (2007, p. 11) included the "*sense of initiative and entrepreneurship*" among the eight key-competences for the European Lifelong Learning Program. This tendency is thought in accordance with the conception of a knowledge-driven economy (Romer, 1986). As a result, a variety of entrepreneurial courses are introduced interdisciplinary in higher education along with relevant courses in lifelong training. Albeit, despite the goal of the agencies and educational policies to promote innovative entrepreneurship, i.e. foundation of new firms based on creative ideas, business venturing is perceived in practice as more complex, joint to an individuals' experience or influences and relevant to local conditions of the market.

From the educator's point of view, entrepreneurship is highly experiential (Politis, 2005). Most of teaching is constructivist and refers to the individual's frame of reference. A trainee is exposed to information and engages in open-ended problem solving, usually the development of a business plan for an innovative business idea. Learning occurs through Kolb's learning cycles (Kolb, 1984) where reflection is considered central in the learning process as Schön (1983) describes for the reflective practitioner. However, real business venturing takes place in the "market", associated with various societal factors. Hence, many scholars dispute the individualistic consideration of the entrepreneur (e.g. Drakopoulou-Dodd & Anderson, 2007) discussing the whole phenomenon in the social context. Therefore, reflection may not always be sufficient for the learning process under the emergence of critical questions. The educator has to facilitate critical reflection of learners employing rational discourse which aims to lead to mutual reframing among trainees in order to reach a consensus. Depend on the personal assumptions, meaning perspectives or habits of mind to be reconsidered, the process may lead to transformative learning as defined by Mezirow (2003, p. 58–59):

> *Transformative learning is learning that transforms problematic frames of reference — sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets) — to make them more inclusive, discriminating, open, reflective, and emotionally able to change. Such frames of reference are better than others because they are more likely to generate beliefs and opinions that will prove more true or justified to guide action*".

The present roundtable article aims to contribute toward the effective adoption of action learning based on critical reflection (Marsick & O'Neil, 1999; O'Neil & Marsick, 1994) and further utilization of transformative learning theory in the context of

entrepreneurship education and training. Such a possibility will expand the implementations for both teaching and research in the field. In the sequel, we provide a brief description of the entrepreneurial background and through an example we discuss an educational process and implementations.

Entrepreneurial Education as Perspective Transformation

Entrepreneurial Background in the Era of Crisis

Entrepreneurship, as a phenomenon, has existed in the references of socio-economic studies of 19th century and has been related to innovation due to the seminal work of Schumpeter in thirties (Schumpeter, 1934, 1942). For many years, entrepreneurial activity has been considered as a subordinate effect of market disequilibrium which advances or ceases entrepreneurial opportunities. Thus, business venturing capacity has been attributed to tacit personal characteristics associated to specific market conditions. In consequence, possibilities for entrepreneurial learning or teaching are inherently empirical, casual and based on contingency approaches under a lack of a consistent theory (Bygrave & Hofer, 1991; Fiet, 2001). As entrepreneurship occurs in the social context, the contemporary movement toward a knowledge-based economy stimulates a reconsideration of the entrepreneurial way of thinking either in the individual or the organizational level.

The broad meaning of a large-scale crisis includes economic phenomena and their impact on society, with a direct influence on the perceived entrepreneurial perspectives. Moreover, crises can occur in the individual level of entrepreneurs in the absence of an induced collective effect. Both types of crises are important in order to gain understanding on business venturing and theorize in entrepreneurship. Innovative entrepreneurship is especially dependent to such crises as innovation is associated to human potential and its radical form is thought to emerge during market or technology crises.

Associated types of entrepreneurship are: corporate entrepreneurship and social entrepreneurship. The former concerns large companies which employ entrepreneurial management in order to act entrepreneurially under a bottom-up structure. The latter concerns individuals who start ventures able to create social value beyond profits.

Entrepreneurship is a field dominated by personal beliefs or assumptions, most of them promoted by mass media, newspapers, consultants and role-models. Some of these beliefs are transferred to potential entrepreneurs from stereotypic patterns of organization usually met in large corporations. For instance, Shane (2008) describes in his book entitled *"The illusions of entrepreneurship"* a series of "common sense" beliefs that contradict with worldwide relevant data on business venturing. As a consequence, educators have to confront beliefs (or "myths") in class in order to foster an entrepreneurial mindset to trainee populations of diverse entrepreneurial biases. Such sets of beliefs form points of view tolerant to changes through problem-solving. However, the educational efforts lack a consistent theory of entrepreneurship while learning theories able to deal with personal assumptions, such as critical thinking and/or transformative learning, are poorly exploited. In conclusion, entrepreneurial learning cannot be instrumental since empirical tests are rarely possible. The scientific school of practice in action learning (Marsick & O'Neil, 1999; Revans, 1982) can poorly be followed due to the same reason. Thus, communicative learning is more appropriate. According to Mezirow (1997, p. 6) "In instrumental learning, the truth of an assertion may be established through empirical testing. But communicative learning involves understanding purposes, values, beliefs, and feelings and is less amenable to empirical tests. In communicative learning, it becomes essential for learners to become critically reflective of the assumptions underlying intentions, values, beliefs, and feelings".

An Illustrative Teaching Example

Let us consider a teaching case of innovative entrepreneurship. Trainees are invited to conceptualize the adoption of innovation in business ventures. Suppose that it has been previously discussed that innovation can be either technological (product/service/process) or humanistic (marketing/organizational). The trainees consider plausible to decide starting a business as far as the respective market potential has been "well" identified. The educator distributes a schematic representation about the entrepreneur (or the corporate entrepreneur) versus innovativeness of a business idea and the corresponding identification of market's potential for it (Figure 1). He asks from the trainees to familiarize with the picture and come up with their own opinions and conceptualization.
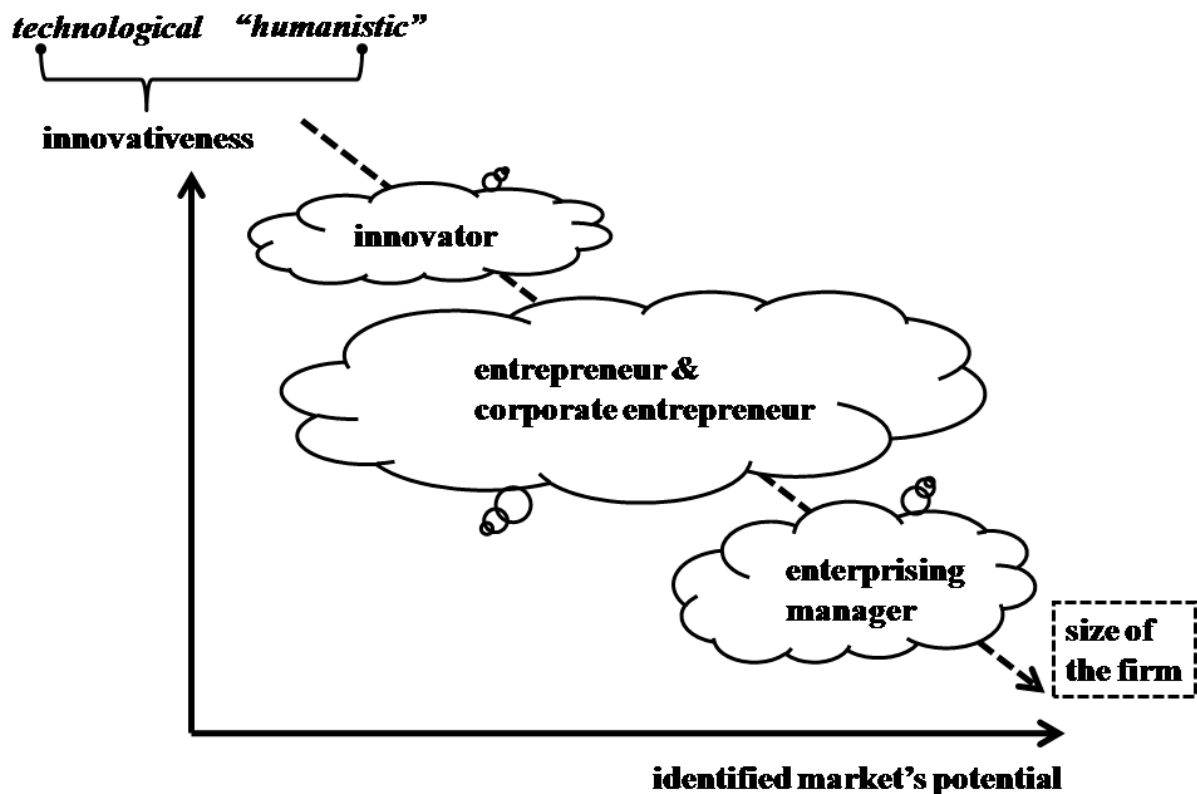

Figure 1: A schematic conceptualization of innovative entrepreneurship.

The meaning-making of the trainees is not expected to be unique. My personal experience from teaching entrepreneurship in Greece is that the majority of trainees believe that entrepreneurship concerns large companies and innovation is adopted by them. But innovation imposes risk-taking which is incompatible to the risk-averse functioning of large firms administrated by managers. Radical innovations are also thought to refer to especially promising markets. But how well-identified such markets are? Innovators who are based on high levels of creativity usually have a fade understanding of market needs and they are thought to "create" entrepreneurial opportunities instead of discovering them in the market. There is also an old controversy about the size of a company and its capacity to innovate. The educator can exploit the reflection of trainees in order to further discuss new forms of innovation, risk-taking and decision making, the nature of entrepreneurial opportunities, differences between entrepreneurs and enterprising managers, motives of social entrepreneurs and so on. However, critical questions may arise depend on the particular audience. For

instance, critical questions may concern the role of entrepreneurship, the validity of the promoted picture, differences between sectors of the market, the limit of the assumption of idealized markets behind the picture, etc. In that case, the educator can decide to facilitate critical reflection in order to face the emergent questions through rational discourse. Furthermore, we may imagine more strict questions that may concern fundamental issues of entrepreneurship such as: business ethics, intimate motives of entrepreneurs, alienation, pollution, imposition of regulations or other political subjects. Hence, the appearance of disordering dilemmas can be a consequence of critical reflection. According to the theory of Mezirow & Associates (2000) such dilemmas can trigger transformative learning.

From Experiential to Critical Reflection Action Learning

Marsick & O'Neil (1999) present three different schools of practice for action learning: the scientific, the experiential and the critical reflection. Questions that arise are: "How and when can we move from the experiential to the critical reflection practice in action learning?". "Is this process reversible?" and "What is expected from a possible adoption of the critical reflection practice?". From the previous example we argue that critical questions are more likely to appear during the reflective observation learning mode of Kolb's cycle. Unanswered critical questions can create disordering dilemmas in extreme situations. Such situations can postpone the experiential learning as they hinder the transition to the abstract conceptualization learning mode. The process described through the aforementioned example is summarized schematically in Figure 2.
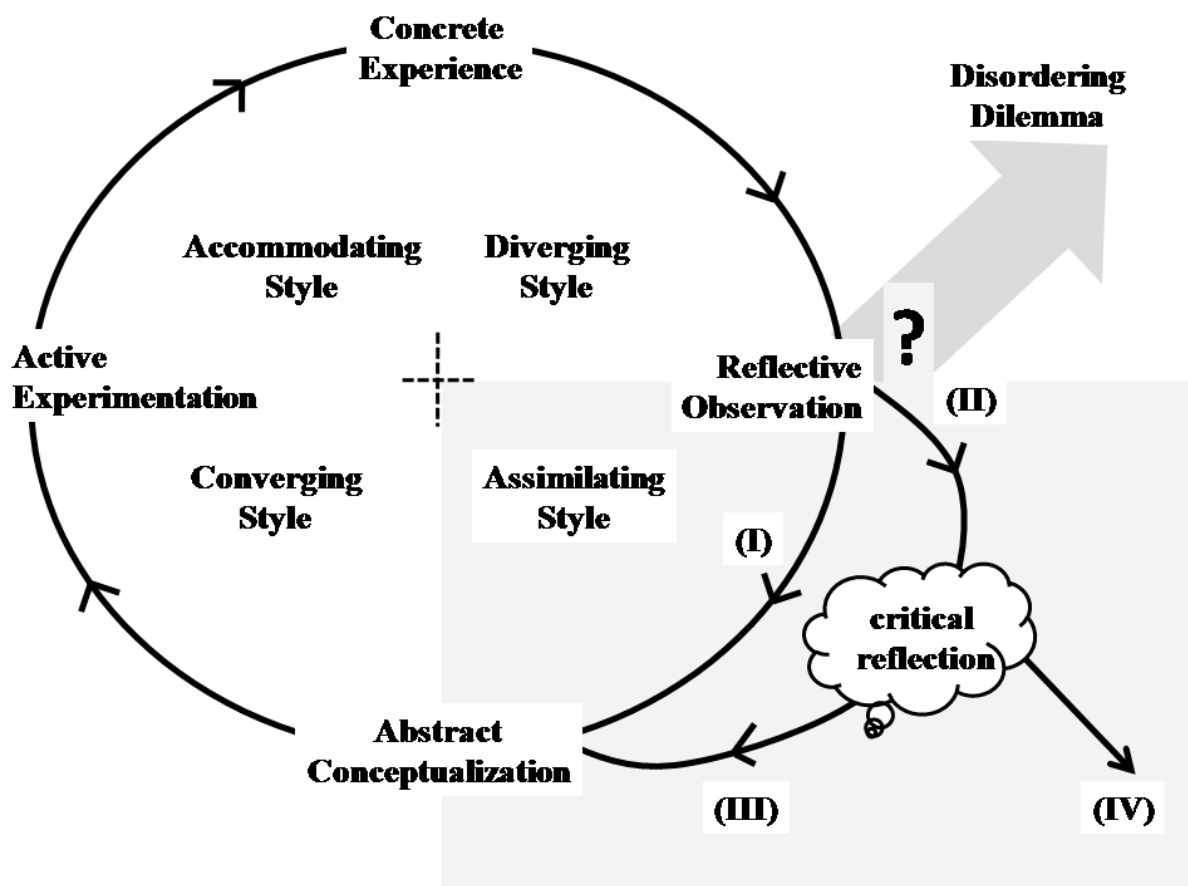

Figure 2: Deviation from typical Kolb's learning cycle due to the appearance of disordering dilemmas. Kolb's learning styles are also indicated.

Due to reflection on the experience, the transition between reflective observation and abstract conceptualization follows path (I). Emerging critical questions, or appearance of a disordering dilemma, lead to a "deviation" from the cycle through path (II) as the educator facilitates the adoption of critical reflection and rational discourse among the trainees. In case of achieving a mutual consensus, the experiential learning process can continue to abstract conceptualization (path III). Else, the learning process may be interrupted (path IV) as entrepreneurship cannot be taught to the specific group of trainees under the predefined framework. The educator who decides to follow critical reflection has to be prepared for a possible interruption of the course as this form of learning is primarily emancipatory. The learning process illustrated in Figure 2 is a subject under ongoing empirical research.

Bibliographic Evidence for the Possibility of Critical Question Emergence

A survey of learning styles at the Faculty of Informatics at the University of Athens (Kakouris & Georgiadis, 2011) revealed that the predominant learning style of graduates who follow entrepreneurial courses is the assimilating one (Figure 2). Science students in Greece exhibit this style which promotes theory construction. The result indicates that students are stimulated by the Kolb's reflective learning mode aiming to conceptualize entrepreneurship as a phenomenon. Hence, students close to graduation can be considered "mature" enough to follow transformative learning due to their underlying willingness for reflection.

Furthermore, Krueger (2007) emphasizes on the role of deep beliefs in entrepreneurial learning from the view of cognitive developmental psychology. The author argues that despite the expected invariance of such beliefs, there can appear rapid critical periods in which deep beliefs can be altered at once. Such beliefs (not necessarily corresponding to specific perspectives of transformative theory) play the essential role for the formation of the entrepreneurial expert's profile.

In the context of corporate entrepreneurship, scholars have indicated the existence of conflicting cognitive schemas required by employees for their double-role as well as difficulties in the establishment of coherent bottom-up processes (e.g., Corbett & Hmieleski, 2007).

Conclusively, there is evidence for emerging dilemmas during entrepreneurial learning. Critical questions may also arise due to local cultures and economic conditions. However, empirical data are very rare in literature and further research is needed toward this direction.

Conclusion

In the present work we discussed the possibility of adopting critical reflection practices in entrepreneurship education. Due to the complexity of real business venturing and to the lack of a consistent theory of entrepreneurship, entrepreneurial teaching is predominantly experiential. However, such a learning process may not be sufficient as this type of education spreads in lifelong learning with undetermined impact so far. The need for an increase of the impact becomes more imperative for short-time training. Trainers' training is also a crucial process for effective entrepreneurship education due to the diverse groups (teachers, practitioners, consultants, etc.) involved in its provision.

The learning process discussed here is based on Kolb's experiential learning cycle. In the presence of critical questions or disordering dilemmas, the educator may decide for a shift into critical reflection which may stabilize or postpone the learning process. The interpretation we used is under consideration and ongoing empirical research. A main concern about it pertains to the consistency of the "conglomeration" of two different learning processes: the individualistic learning from experience with the "societal" one based on group processes and the authenticity of rational discourse. However, the transition to critical

reflection is inevitable as scholars reveal the importance of the underlying beliefs in successful entrepreneurship and the systematic cultivation of myths about it.

Acknowledgements

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Exploring the Habitus:
A Phenomenological Study of Transformative Learning Processes

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Abstract: This ongoing qualitative research investigates how a holistic approach may support transformative learning. By examining how an environment incorporating elements of mind-body-emotion-spirit impacts members of a holistic health center, the study elicits a phenomenological description of how an integrated, holistic approach is experienced in support of transformative learning.

Exploring the Habitus: A Phenomenological Study of Transformative Learning Processes

A plethora of self-help books in any library or bookstore attest to the widespread desire of individuals to change some aspect of their selves. Despite all the apparent recipes for successful self-improvement, most people would likely admit difficulties with making behavioral changes, whether related to career development, relationships or weight management. Cardiac surgeons report that when their heart patients are told they must change their lifestyle habits in order to survive, only one in seven patients is able to do so (Kegan & Lahey, 2009). Clearly, cognitive awareness of the need to change is not an issue. Why then is it so difficult for individuals to follow through on rational decisions regarding desired behavioral shifts?

The challenge of change is amplified in an organizational context where managers often resort to the "carrot or stick" approach to motivate the desired behavioral shifts. To make a change in one's behavior often requires a deep level of learning about the internal structures of oneself and the external structures of one's social context, however, most learning activities are targeted and oriented to specific outcomes, such as learning objectives outlined in traditional classrooms or in corporate development programs. For the type of transformation to occur that results in a change in the individual's system of dispositions, a process orientation may be required.

Due to the complexity of the interaction between an individual's internal structures, particularly the perceptual schema or worldview as represented by the construct of embodied habitus (Bourdieu, 1990), and the social environment of external structures (Stones, 2005), true transformative learning may be difficult to achieve. The problem context for this roundtable session is thus the type of transformation that results in a sustained new perspective with a concurrent change in behavior, and the deep level of learning that makes such ongoing adaptive change possible. Such a long-lasting modification of perspective may result in changes in lifestyle and behavior that can be recognized as part of a transformative learning process (Mezirow, 2000).

Theoretical Foundation and Conceptual Framework

Transformative learning theory offers an explanation of how profound learning, as seen in a perspective transformation, may occur in adults as an ongoing or epochal process (Mezirow, 2000). A perspective transformation consists of a change in the meaning perspective that influences the way individuals perceive the world with a specific frame of reference. Bourdieu (1990) describes such habitual and embodied ways of thinking, perceiving and acting as a result of one's habitus, a "system of dispositions" (Bourdieu, 2005, p. 43) that provides the personal schemata underlying action. Bourdieu asserts that the

primary habitus is an embodied internal structure that is acquired through early social conditioning; it tends to influence human action from an unconscious level of awareness and is particularly durable throughout one's life.

Individuals construct meaning within their social context, make decisions and take action using the perceptual filters of their unique habitus. The far-reaching impact of the habitus seems similar to Mezirow's (1996) statement that "A belief is a habit that guides action" (p. 163). In describing the constructs of transformative learning theory, Mezirow defines habit as a "set of assumptions—broad, generalized, orienting predispositions that act as a filter for interpreting the meaning of experience" (p. 17). The two dimensions of "habits of mind" and the resultant "point of view" make up what Mezirow calls a "frame of reference" (p. 16), "the structure of assumptions and expectations through which we filter sense impressions" (p. 16). Despite the apparent similarity of habitus to habits of mind, the habitus incorporates the notion of the complex interrelated nature of the embodied mind as expressed in its variegated systems of dispositions, whereas the habits of mind construct appears to be more related to the rational aspects of cognition that drive behavior (Yorks & Kasl, 2002).

The difference between habits of mind (Mezirow, 1996) and habitus (Bourdieu, 1990) is even more fundamental in terms of the assumptions underlying the two constructs. The notion of habits of mind focuses attention on a rational mental faculty that, while acknowledged to incorporate some values and assumptions below the level of conscious awareness, nevertheless implies an ability to transform through the process of critical self-reflection (Mezirow, 1998). Current philosophers of mind, however, assert that reason and reflection cannot be separated from their inherently embodied nature, stating that "Reason is not disembodied […] but arises from the nature of our brains, bodies, and bodily experience" (Lakoff & Johnson, 1999, p. 4). They go on to assert that, in contrast to the emphasis among some transformative learning scholars on critical reflection, "[…] the mind is inherently embodied, reason is shaped by the body, and since most thought is unconscious, the mind cannot be known simply by self-reflection" (*ibid.,* p.5).

While rejecting the Cartesian dualism of mind and matter, cognitive scientists still describe the interactions of both individuals and their environment (Clark, 2008; Varela, Thompson & Rosch, 1991). In addition to the theory of transformative learning with its emphasis on the interaction of individual and social processes of learning, strong structuration theory (Stones, 2005) provides a theoretical framework through which to better understand the interdependent relationships of structures such as the social contexts within which individual agents both create and are instrumentally influenced by such structures. Stones extends the work of Giddens to develop a "quadripartite cycle of structuration" (p. 9) consisting of: (1) *external structures* as conditions of action; (2) *internal structures* within the agent; (3) *active agency*, including a range of aspects involved when agents draw upon internal structures in producing practical action; and (4) *outcomes* (as external and internal structures and as events) (p. 9).

Strong structuration theory (Stones, 2005) frames this interaction of individual and environment as consisting of a reciprocal duality between external and internal structures, incorporating the dispositional aspect of habitus (Bourdieu, 1990) into the individual's internal structures. These internal structures consist of acquired dispositions that influence both the individual's interaction with the external environment as well as the individual's decisions for action within a specific *in-situ* context. From a phenomenological perspective, this structuration framework should be regarded as a theoretical tool that artificially separates what is, in fact, indivisible. The French philosopher Merleau-Ponty expressed the inextricably intertwined nature of self and world when he said, "The world is not an object such that I have in my possession the law of its making; it is the natural setting of, and field

for, all my thoughts and all my explicit perceptions" (Varela, et al., 1991, quoting Merleau-Ponty, Phenomenology of Perception, 1962, p. x-xi).
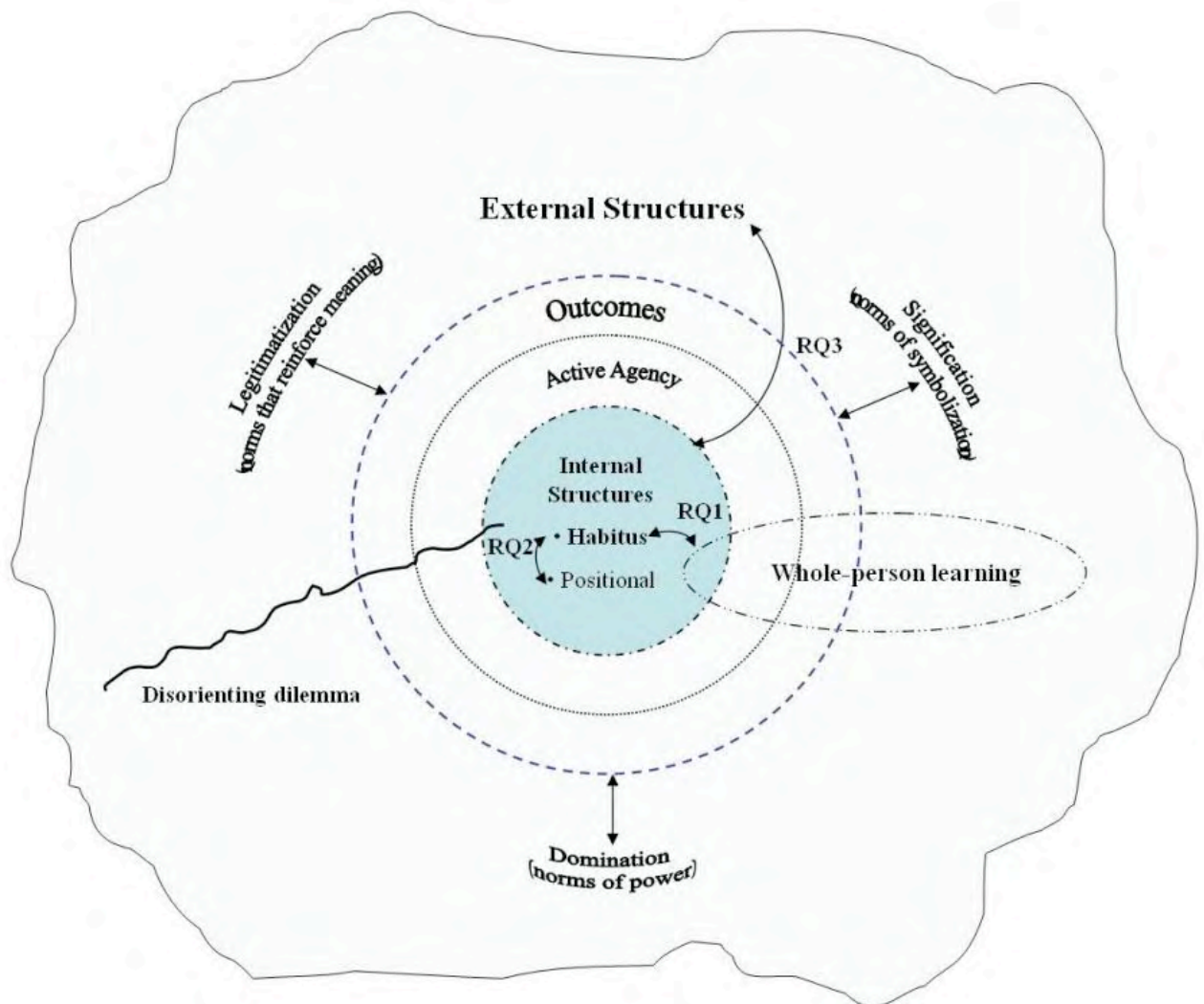
In consideration of the embodied nature of learning, the theoretical perspective for this study thus incorporates both the conscious, rational approach of critical reflection as well as the whole-person approach (Yorks & Kasl, 2002) that encompasses affective and somatic ways of knowing. According to Mezirow (1978, 1998), change is initiated by means of a cognitive, rational approach with the role of critical reflection on assumptions being crucial. While Mezirow (2000) has since acknowledged the importance of affective and intuitive elements of transformative learning, he remains steadfast in emphasizing the importance of a critically reflective, cognitive approach to transformative learning. Other scholars, however, have explored an expanded range of learning processes in the past thirty years. Whole-person learning (Yorks & Kasl, 2002), for example, underscores the importance of a holistic approach that incorporates all aspects of a person's being; mental, physical, emotional, and spiritual. This use of a holistic approach acknowledges that the whole is more than the sum of its parts and that in order to be transformational, a learning process should engage the whole person (Hoggan, et. al, 2009; Mezirow & Taylor, 2009).

Taylor's (1997, 2007) meta-analysis of empirical studies on transformative learning confirms the criticism levied by many scholars that the original theory relies too heavily on conscious, cognitive processes of critical reflection. On the contrary, these studies highlight the importance of other means of transformation such as nonconscious learning, "learning that takes place outside of one's focal awareness" (1997, p. 52), and whole person learning, the "[…] awareness and use of all the functions we have available for knowing, including our cognitive, affective, somatic, intuitive and spiritual dimensions" (1997, p. 48). These extensions to Mezirow's (1978) foundational description of transformative learning theory offer new ways of approaching the transformation of core assumptions and values. Taylor (1997) describes the need for understanding how "[…] on a conscious level, to promote and activate the involvement of these various dimensions [affective, somatic, intuitive, and spiritual] in the process of a perspective transformation" (p. 52).

In conclusion, adult learning theorists and researchers have long attempted to understand the mechanisms of learning and transformation. Transformative learning theory (Mezirow, 1978, 1998, 2000) and its emphasis on a primarily cognitive means to transformation has been critiqued and extended over the years by multiple researchers (Cranton, 2006; Taylor, 1997, 2007). In recent decades, scholars in transformative learning expand on Mezirow's emphasis on the cognitive driver of transformation to include intuitive, affective, aesthetic, kinesthetic and extrarational ways of achieving personal transformation (Cranton & Roy, 2003; Cranton, 2006; York & Kasl, 2002; Fisher-Yoshida, et. al., 2009).

Thus, while transformation theory (Mezirow, 1996) now incorporates more than a purely rational means of understanding the transformative learning process, strong structuration theory (Stones, 2005) includes the construct of habitus (Bourdieu, 1990) which taken together may offer a more comprehensive means of understanding the adult learner's dynamic relationship and interdependencies within a social context. By postulating a way to describe and visualize the patterns of interaction between the individual and collective levels of society, strong structuration provides a framework for exploring the process of transformative learning. Studying the transformative learning process within a conceptual framework (see Figure 1) of strong structuration may therefore contribute to transformative learning theory, and enhance the ability to decipher the ways in which the assumptions and schemata of the habitus co-evolve and become institutionalized, thus enabling a process of surfacing this deep structure to potentially transform it.

Figure 1. Conceptual Framework of the Transformative Learning Process

External Structures

Outcomes

Legitimatization (norms that reinforce meaning)

Signification (norms of symbolization)

RQ3

Active Agency

Internal
Structures
• Habitus
• Positional

RQ1

RQ2

Whole-person learning

Disorienting dilemma

Domination
(norms of power)

Summary of Research Design

The purpose of the study is to explore how an individual's worldview or perceptual schema, as designated by the system of dispositions known as the habitus (Bourdieu, 1990), is influenced by holistic learning processes incorporating a mind-body-emotion approach during the transformative learning process. Such an approach is exemplified by whole person learning strategies that incorporate "multiple ways of knowing" at an affective, cognitive and kinesthetic level of experience (Yorks & Kasl, 2002, p. 185). The overarching research question addresses this issue as follows:

(1) What is the relationship of a holistic approach to learning to transformation of the habitus as a system of dispositions?

To better understand this process, the study asks the following sub-questions:

(2) How is the dynamic interaction between the conjuncturally-specific and habitus aspects of internal structures influenced during the transformative learning process?

(3) How do external and internal structures co-evolve during the transformative learning process?

The research design is grounded in the interpretivist, subjective approach, and uses phenomenological methodology due to its emphasis on understanding the lived experience of the study participant. (Gallagher & Zahavi, 2008; Polkinghorne, 1989). In-depth interviews

based on a modified version of the Seidman (2006) interview structure elicit this phenomenological perspective by exploring the individual's experience, and the ways in which the individual interprets and derives meaning from the transformative learning experience.

Qualitative methodology stresses the importance of purposefully selected sites and participants to study those individuals who are most likely to be able to address the research questions of interest (Creswell, 2009). Thus, the setting for the research design is a holistic health center in Burke, Virginia. This center is part of an international network of about 1,000 centers worldwide that offer a wide variety of fitness (yoga) and holistic healing programs. Due to the center's stated emphasis on personal well-being as an integrated balance of mind, body, emotion and spirit, it offers a context in which to examine the impact of a holistic approach to transformative learning.

Preliminary Results

As of April 2011, data collection has been completed for the study, including responses from 10 participants representing a demographically diverse blend of ethnic, age, and educational backgrounds. While coding and analysis is still in progress, immersion in the data via the transcription process and researcher journaling, as well as the researcher's emic perspective combine to suggest the following emergent themes.

In addressing the first research question that examines the relationship of a holistic approach to learning in transforming the habitus, study participants discuss the interwoven and integrated interplay of the mind, body, emotion and spirit during the process of transformation. Many of them describe how the learning process begins with the physical body: getting in touch with the body; finding the proper alignment (both structural and energetic); and pushing the body past its current limits. As they relate their experiences of physical practices, they seem to see the physical body as a kind of 'gateway' to transformation, in conjunction with mental, spiritual and emotional aspects. This notion would support the philosophies of 'embodied cognition' that emphasize the role of the body in shaping the mind (Gallagher, 2006). In comparing the groundedness of codes in descriptive line coding, though, it was clear that codes related to emotion exceeded any other single category by a sizeable margin.

In this particular practice, center Masters teach that unexpressed emotions somehow remain present in the body, and may eventually contribute to disease. This is a somewhat different kind of embodiment than that usually implied by embodied cognition. And yet it seems plausible that individuals typically express positive emotions more freely than negative ones. Neuroscientists have identified the chemical component to emotion (Damasio, 1999), so why couldn't emotions have a more lasting impact on our physical selves? It will take time to complete analysis of all the references to emotion, but the overriding message thus far is that physical practices can help to identify, heal and release emotions, contributing to the transformative learning process. Perhaps in addition to 'embodied cognition' social scientists may also have to start considering the impact of 'embodied affect.' Finally, though few of the research questions or follow-on probing questions explicitly mentioned spirituality, all but two participants talked about how important this aspect of transformation has been for them.

The second research question probes the interplay between an individual's understanding and performance of their various roles in society (parent, spouse, sibling, manager, colleague) and their habitus, and how these two aspects of internal structures evolve and change during the transformative process. In terms of such internal structures, study participants talked most about their roles in their families, and how these relationships were impacted by the transformative learning process. In many cases, family members

apparently perceived the changes taking place in their loved ones as threatening to the existing roles and relationships, causing tension and conflict for the study participant. The participant's role as 'child' (conceptualized this way, even as adults) in his or her primary family was also described as the principal method by which the habitus was formed. In working to break free of limiting preconceptions acquired during the formative years, participants often referenced the seminal influence of parents and siblings, as well as the ongoing work to reconcile their transformed selves with some of their family members.

Finally, in addressing the third research question, the primary emergent theme is the essentially interdependent relationship between internal and external structures. Participants speak of the process of awakening to the influence of their environment (early familial, community, church, professional) on their core beliefs and values. As they surface preconceptions absorbed from these external influences, they describe how they begin to reevaluate and, in many cases, start the often difficult process of transforming their frame of reference as formed by these deeply held beliefs and perceptions.

While a critical part of the process, changing preconceptions embedded in the habitus is only the first part of sustained transformation of the habitus. In order to maintain new patterns of behavior over time, participants discuss the importance of regular engagement in a community of practitioners. With the support of the external structures of regular classes, workshops, and ongoing training, as well as frequent interaction with the Masters and other members, study participants describe the dynamic nature of their transformation. Instead of viewing their experience as a one-time epochal event (Mezirow, 1978), they characterize it as an ongoing journey, with unending layers to discover and transform.

To conclude, study participants clearly and unequivocally describe the importance of a holistic, mind-body-emotion-spirit, approach to facilitating their transformative learning experience. While difficult to separate out these interdependent aspects of learning, they speak of the importance of physical practices and the role of the body in allowing them to discover the deeper layers of their being. Even though the body is often described as a kind of gateway to discovery, participants fill their narratives with the emotions they grapple with, describing the pre- and post-transformation states as the former being characterized by negative emotions such as anger, sadness, emptiness or depression, and their transformed selves as being peaceful, joyful, calm and connected to others.

The roundtable session will highlight these emergent themes, while at the same time inviting discussion and feedback from attendees on questions such as:
(1) Were there any surprises in the themes that emerged?
(2) What are the further implications to be explored?
(3) What types of follow-on research might address these implications?

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Dialogic Pedagogy: The Road of Challenge in Higher Education

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Abstact: Transformative learning and critical pedagogy should transform the role of Higher Education, its students, and educators in formulating a dialogic pedagogy that stands as a beacon in perpetuating citizenship, participation, and criticism of democracy gone astray. If society does not provide a referent for youth, then Higher Education should.

Introduction

Charles Stewart (2011), the holder of the Eleftherios Venizelos Chair at Deree College, in a lecture, the second of a series, spoke about dreaming in a time of financial crisis on the island of Naxos. The production of smyrida one of the most important export products of the island was under crisis. The youth of the village of Koronos would write their dreams in their school notebooks, later to become records of anthropological and sociological study and inquiry into the 'celebration of the technology of literacy in the 1930s,' and would read their 'prophesies' from the balcony of their teacher's home for the villages to congregate and listen to. These youth were respected by their local community and were looked upon as prophets who spoke the words of saints as they appeared in their dreams. Whether their prophesies were fulfilled or not is not important in this recorded 'history,' and at least not for the purposes of this paper. What is important is that society having no alternatives looked to the youth for the future, and in that moment of crisis, the youth who were deeply entrenched in the peripheral of society, could slip outside the gravitational pull and see alternatives.

The global community today more than ever is challenged on almost all levels—the politics of countries have spurred the social, environmental, economical, and educational issues that abound. The global community is living in a time of crisis where uncertainty, complexity and change are required. Almost a century ago John Dewey found himself responding to similar bewildering times at a national level. As David T. Hansen (2006) informs: *Democracy and Education* "[…] constitutes Dewey's philosophical response to the rapid social, economic, political, cultural, and technological change [of] an America […] with its identity confused, uncertain, and undetermined" (pp. 1, 4). We find ourselves almost a century later with similar uncertainties but which spread outside borders of countries affecting the livelihood of millions. So where is the role of youth?

Henry Giroux (2004) was the first to speak of 'the crisis of youth' and argued that 'neoliberal capitalism' has disassociated the youth "[…] *as a referent for thinking about the future.*" He rallied for intellectuals in higher education "[…] to recognize that youth is an important moral referent and political starting point for addressing a number of issues related to a wide ranging number of political problems […]" (p.7). Giroux even identified a transformative pedagogy, that of social and public responsibility, where educators would need to use 'new language' to engage students in this transformative process of change. This new language critiques and redefines the discourse of oppressive institutions and policies and links it to hope, and without hope as Giroux believes language cannot become that of possibility.

Six years later Henry Giroux (2010a) on the related crisis of youth and democracy focuses his discourse in identifying the forces that have led to the "war on youth:"

> *Youth are now under assault by a number of forces, the most widespread and insidious of which are market-driven forces and pedagogies of consumption that increasingly penetrate every aspect of young people's lives so as both to commodify*

them and to undercut their possibilities for critical thought, civic responsibility and engaged citizenship.

An aggressive marketing of gizmos, new norms, new values, and the new craze for specialization exorcise their boredom, and existential ennui, paralyzing their possibility for agency in reality. Instead, the youth's agency is situated in the realm of virtual reality, while the media, the social discourses, and the new media are pinned against a communicative backdrop where politics and language propagate the myths, the present, and the silence of the future. In fact, the youth are marginalized, ostracized from the social praxis of creating their future.

The social infrastructure of government at large is clinging strongly to their monolithic belief that they still can see alternatives and condition the future. The youth are captive just as the prisoners in Plato's Allegory of the Cave, and the culprit at large is education that has not gone beyond distilling content to empower youth with the knowledge, the skills to see within, to envision, to engage, and to become part of the decision making of tomorrow.

Education is under reform with curricula more geared to preparing tomorrow's knowledge workers and consumers (Giroux, 2009). Yet educational reforms simply improve a broken model (Robinson, 2010). As Henry Giroux (2009, p.2) reminds us "The university was once prized as a place where students learned how to be engaged citizens educated in the knowledge, skills, values, and virtues of democracy". Somehow the link between democracy and education has stretched and instead of being reciprocal agents in the formation of tomorrow are travelling parallel losing sight of each other with different goals set before them. For John Dewey as early as 1916 education and democracy necessitated each other. They could not be seen as independent agencies of power. "Education, democratic life, and human flourishing are all one" (cited in Hansen, 2006, p.1). What has gone wrong? Higher education is losing sight of the role of the student in the academe and in society at large, while educators are funneled into facilitating students rather than turning the object of their study into a transformative process of metacognition and empowerment in constructing a discourse of alternatives.

Yet, in 1916 John Dewey has the student and education in full sight. Gary Fenstermacher's (2006) re-reading of Dewey's Democracy and Education brings to the fore Dewey's consideration of the role of the teacher and the student:

Any approach to teaching and learning that diminishes the interests of the learner, that distances the learner form the social community, that values one form of subject matter over another form, corrodes the potential to be gained from a life lived where democracy and education are in harmony. (p.102)

What is left unsaid is whether Higher Education could provide a discourse of critique of the present and the past and provide a platform for discourse on the issues that need to be addressed not only by academics but also by the youth whose future is being determined.

In Experience and Education John Dewey (1933, cited in Ukpokodu, 2009, p.1) proposes the importance of transformative learning in the process of discovering new understanding of the world. Jack Mezirow (2003, p.58) defines transformative learning as learning "[…] that transforms problematic frames of reference — sets of fixed assumptions and expectations (habits of mind, meaning, perspectives, mindsets) — to make them more inclusive, discriminating, open, reflective, and emotionally able to change". The learning as such affects the learner. This is somewhat similar to the experience of the prisoner whose shackles are removed and is free to leave the cave and once outside in the open, following momentary blindness by exposure to light, is able to see with awe his surroundings. In itself the transformative experience is exhilarating but affects only the released prisoner. There is

something wrong with this picture. In essence the appraisal of this new understanding is what brings about change — change within the individual not for or within the communal.

Giroux (2010b, p.2) rectifies this picture. In his tribute to the public intellectual Howard Zinn, he writes:

> *Central to Howard's pedagogy was the belief that teaching students how to critically understand a text or any other form of knowledge was not enough. They also had to engage such knowledge as a part of a broader engagement with matters of civic agency and social responsibility. How they did that was up to them, but, most importantly, they had to link what they learned to a self-reflective understanding of their own responsibility as engaged individuals and social actors.*

As educators ourselves how can we burden them with the responsibility of tomorrow without engaging them in civic and social responsibility so as to allow them to decide what they want their future to be? The transformative role of the public official-university instructor is more crucial than ever. The role should be that of mediator, between political language, myths and untruths, providing the academic linguistic and cognitive structures (education and language) so that the youth through dialogue (esoteric and pragmatic) demystify the registers used by states, media, and corporations. Critical pedagogy in higher education, thus, has been bestowed with a momentum of urgency and agency rather than academic marginalization. This ongoing project begins with identifying a dialogic pedagogy that can inculcate transformative learning, understanding, reasoning, on the personal and then the communal level, unravel the dynamics of language ideology and critical language awareness.

Transformative Learning as Critical Pedagogy

Can the educational approaches of transformative learning nurture and mature a discourse for youth to envision "a democracy to come"? The recent polemic against transformative learning (Bowers, 2005) has accentuated a rift in perspective. Bowers argues that the transformative learning of Dewey, Freire, Giroux and McLaren "[…] support the transformative nature of industrial culture" (*ibid*., p.4). In fact, Bowers views transformative learning as the 'Troyan Horse' of Western Globalization, arguing that "[…] transformative approaches to learning undermine other forms of knowledge and intergenerational renewal that are essential to resisting the spread of the anomic form of individualism that is dependent upon consumerism" (*ibid.*) However, transformative learning is not a *fait accompli*; it is an organic theory and stance of pedagogical learning within which transformative approaches to learning can foster and grow. In fact, what transformative learning has accomplished is to set itself pedagogically and ideologically against what Freire (1970/2000, p.72) termed the 'banking concept of education'. Pedagogy thus becomes political when viewed within and against the socio-economic forces that try to shape it. Giroux (2004, p.69) seven years ago reminds us:

> *Pedagogy* […] *is defined as a cultural practice that must be accountable ethically and politically for the stories it produces, the claims it makes on public memories and the images of the future it deems legitimate.*

If pedagogy is a cultural practice and as such is accountable ethically and politically, it also is part of the prevalent Culture that "[produces] narratives, metaphors and images that exercise a powerful pedagogical force over how people think of themselves and their relationship to others" (Giroux, 2004, p.62). Only when pedagogy becomes critical pedagogy then it becomes the critical meta-narrative of Culture that translates the dynamics of language, politics and policy making for what they really are, and propels a discourse of paramount praxis. Peters (2009, cited in Ruitenberg, 2009, p.81) attempts to translate Derrida's complex thinking and argues that such a critical pedagogy "[…] is located at the

interstices and in the interplay between a "democracy to come" and a "subject to come," a global subject whose critical function is to both initiate and interrogate the new international". This urgency and agency of a 'democracy to come' and a 'subject to come' purposely require a different kind of praxis, one that emerges in the present to fulfill the needs of the future, and then re-emerges again when new issues will abound and new rethinking will need to take place. Critical pedagogy as Bauman (1998, cited in Giroux, 2006, p.31) rightly argues "[…] is essential for both conceiving and enacting the very ideas of justice and democracy itself". Transformative learning and critical pedagogy, thus, are interdependent in translating the role of Higher Education, its students, and educators in formulating a dynamic that stands as a beacon in perpetuating citizenship, participation, and criticism of democracy gone astray. If society does not provide a referent for youth, then Higher Education should.

Rethinking Dialogic Pedagogy

How can dialogue empower critical pedagogy so that both teachers and students in higher education transform learning and create within the political backdrop the interstices of hope, where students not just as students but as members of society at large can engage in matters of civic agency?

Dialogic pedagogy should not be about silencing or muting dominant discourses (Glass, 2004, cited in Jackson, 2008; Boler, 2004, cited in Jackson, 2008) it should be about disclosing the layers of economic forces to reveal the political void or discourse, where the dominant groups define 'them' the youth, or ignore 'them' in the future development of society. All youth today are oppressed, not only the 'disadvantaged.' Dialogic pedagogy should go beyond 'social justice' propounded by Freire, Giroux et.al. It should be used as a tool to create a discourse for youth to present alternatives.

Pepi Leistyna (1999) in Presence of Mind opened the dialogue of dialogic pedagogy, critical pedagogy and critical theory, reasoning himself through the theoretical viewpoint of Paulo Freire. Dialogue for Freire is no 'pure tactics or strategy;' it is a way of knowing that presupposes 'epistemological curiosity' without which the desire to understand the world around is not possible, (Leistyna, 1999, pp. 46-47). Understanding, however, of the world would require also the process of understanding the ideology of language. Giroux (2004) outlines how educators can lead in making apparent the language ideology embedded in the discourses:

> *Educators need a more expansive view of knowledge and pedagogy that provides the conditions for young people and adults to engage popular media and mass culture as serious objects of social analysis and to learn how to read them critically through specific strategies of understanding engagement and transformation. Informing this notion of knowledge and pedagogy is a view of literacy that is multiple and plural rather than singular and fixed.* (Giroux, 2004, p.68)

This presupposes curricula where educators would choose active content, engaging to the times, where theory would provide the standpoint for students to question, employ reasoning skills, critical reflection, and analysis so they discover their truth, their role. Giroux in the Foreword to the Presence of Mind states: "For Leistyna, theory is tantamount to a form of critical literacy that must remain open, partial, and deconstructive so as to question authority, dismantle relations of domination, and provide options for people to understand and intervene in the conditions that shape their lives" (Giroux, 1999, p. xi). For educators, Edward Said urges:

> *Unless we have a sense of the way in which language can in fact change reality, instead of the other way around, which we always assume, then I think we're committed to a use of language that is dead and passive. And one of the things I feel*

as a student and as a teacher and as an intellectual, which I'm trying to teach my own students, is a sense of the creative powers of language, no matter in which field it's used. And the best use of language for me is the use of language that is committed to the self-reflectiveness, the self-consciousness, of a student, of a user of language, rather than the student or the person who uses language simply as a passive receptacle (cited in Giroux, 2010b, p.10).

The process of active learning, critical thinking, 'active open-mindedness and 'critical consciousnesses,' become the prerequisites for dialogue. Active learning becomes the mediator through which students "[…] engage in the process of knowledge acquisition, while critical thinking involves reflective evaluation of reasons or evidence for a view under consideration" (Fisher, 2001, cited in Leigh, 2007, p.309). Fiona Leigh (2007) refers to Jonathan Baron's 'active open-mindedness,' which to quote her is "[…] like critical thinking, except that a greater emphasis is placed on actively searching out the conditions under which a claim or belief may or not be true, or may even be false" (*ibid*). In fact "[…] the focus is on rigorous testing of a view, argument or belief" (*ibid.*). Paulo Freire used the term 'conscientization' or critical consciousness which is the ability to analyze, problematize (pose questions), and affect the sociopolitical, economic, and cultural realities that shape our lives (Leistyna, 1999). The difference between active-mindedness and 'conscientization' is that of intent.

The importance of rigor is delineated in a published dialogue between Freire and Leistyna (1999, pp.45-59). Academic rigor requires examination of viewpoints of an object of knowledge. Freire explains object of knowledge: "Without an analysis of racism, we cannot explain why it is that something that is potentially race related has happened to us" (cited in Leistyna, 1999, p.46)

The question that arises is what method can be utilized in the classroom that could engage students in transformative learning and empower them with literacies to engage in such critical dialogue? Freire in a dialogue with Leistyna at the age of 73 describes: "When we talk about dialogue and education we are talking about a way to approach an object of knowledge" (Leistyna, 1999, p.46). Fenstermacher (2006, p.100) argues that for Dewey "[teaching] is not simply a matter of effectively imparting subject matter to the learner; rather, it is the value of this subject matter for reconstruction".

This way to approach an object of knowledge can be found in utilizing a model of inquiry used in Plato's the Sophist (Leigh, 2007). Fiona Leigh (2007, p.310) argues:

In his late dialogue, the Sophist, Plato provides a model of inquiry designed to indirectly instruct the reader in active learning, critical thinking and active open-mindedness, by stimulating the reader to engage in these modes of thought.

Utilizing this process students become 'literate' then to commit to dialogue in the classroom on broader issues of immediate social relevancy. If dialogic pedagogy were to use such a model of inquiry then dialogic pedagogy becomes transformational in the classroom. Leigh (2007, p.310) compares Plato's Sophist to the Socratic Method. She argues, and we agree, that in contradistinction to Plato's Sophist the Socratic Method "[…] consists in questioning a student's or one's own set of beliefs on a given subject in order to bring contradictions within the set of beliefs to light". In contrast, Plato's use of dialogue in the Sophist provides the following 'positive outcomes':

[T]*eaching the reader to (i) engage as a partner in the positive process of knowledge acquisition, (ii) reflect upon and look for evidence and reasons that lend support to a claim or could cause one to doubt it, and (iii) creatively seek out reasons or evidence that will adequately test a claim or belief's veracity for herself.* (*ibid.*)

This model of inquiry transforms not only the learning of students but also empowers their transformation through an object of knowledge that can then lead dialogue into the communal.

Youth need to be empowered to address the urging issues of today as citizens. Higher Education cannot remain neutral; it needs to embrace a dialogic and critical pedagogy so that it becomes the platform that will initiate and propagate a discourse of youth, that which defines their future. There is a crisis of youth and society needs to listen to their alternatives.

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Dina's Story:
Student Teachers' Intercultural Education as a Path of Transformative Learning

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Abstract: The transformative learning process in the perceptions of a student teacher participating in an academic course titled "Otherness and Narrative"

The course "Otherness and Narrative" at the Department of Preschool Education in the University of Thessaly /Greece

As Mezirow states (2006, p.54) an academic course could be the start of a process towards critical reflection, and consequently a path of transformative learning. Research by Herber (cited in Taylor, 2006, p.339) on student teachers, also proved that transformative learning may result from an academic seminar.

This article aims to highlight the transformative learning process observed in the perceptions of student teachers participating in a course titled "Otherness and Narrative" that is taught in the third year at the Department of Preschool Education in the University of Thessaly in Greece. The course aims at the development of reflection on handling ethnocultural as well as other kinds of otherness. A small number of students, usually between 20 to 25, participate in the course, the aim being to encourage the development of experiential learning (Kolb, 1984). Narrative is the basic technique used during the course.

The contribution of narrative to the development of critical reflection is underlined by many researchers in the field of transformative learning (Ben Cohen & Piper, 2006). As Mezirow (2006) states, we can reconstruct our habits of mind through the reconstruction of our narratives. Other techniques suitable for adult educational purposes, such as discussion, case studies, team work and role games are combined with narrative during the course. The participants of the course, including their educator, who had a mentor's role (Daloz, 1999), sit in circular formation. Creating a climate of trust and security amongst the participants is a prerequisite for the entire process. Such a climate helps trainees express their views freely, even if they run contrary to dominant views. The participation of students belonging to ethnic, cultural, or religious minorities is encouraged.

The course develops in three cycles, each one of these comprising four three-hour meetings. During the opening cycle, participants, working in teams, study, analyze, and reflect on written narratives related to the subject of otherness. During the second cycle, students listen and engage in reflective dialogue based on verbal narratives delivered during the process by selected and appropriate guests, who, in one way or another, experience some form of otherness. Finally, during the third cycle, participants are encouraged to speak about themselves and then reflect on their experiences concerning otherness. Given that each student - as a unique individual - conveys one or more dimensions of otherness, both explicit and not, there is always something to be shared by all participants on their experiences of otherness, as long as they are appropriately encouraged to do so. The exchange of feelings, perceptions and experiences related to the condition of otherness, as portrayed by each individual, as well as ensuing overall reflection, stand as this cycle's objectives. Throughout all these cycles, students, at the end of each meeting, are asked to submit a summary containing their thoughts, comments, as well as answers to questions concerning the objectives of each session. The trainees are also encouraged to maintain diaries. During meetings, trainees may read either excerpts from their diary entries or some of the texts written during sessions.

Presented in this particular article is the transformation of perceptions expressed by Dina, a student who took part in the course between February and June in 2009. During this specific year, the course "Otherness and Narrative" focused on the research, through narrative, of ethnic and cultural otherness. Even though Dina was not the only student who, during the six month period, displayed a transformation of frames of references concerning the management of ethnic and cultural otherness, she rates as a characteristic case. The methods used to study the process of how Dina's perceptions transformed were: 1) Texts written by the student within the framework of the course "Otherness and Narrative". These texts concerned answers to questions posed by the educator in order to analyze various narratives, written exercises carried out during class, as well as commentary on written or oral narratives that took place as part of the course. 2) Excerpts from the diary kept by Dina during class, which she then presented at the meetings. 3) A semi-structured interview with Dina following completion of the course.

Who is Dina?

At the time she took part in the course, Dina was a 22 year-old, fourth year student at the Department of Preschool Education of the University of Thessaly. Dina hails from a working class family, her father being a retired builder. Her mother is a housewife. Dina has a younger brother, a high school student. During the first session of the course "Otherness and Narrative", students were asked to list the five most important dimensions of their identity. Dina's response was: "Greek /Christian Orthodox /Daughter/ Sister, AEL (Dina's hometown's city soccer club). The list clearly shows that Dina, at the time she chooses to take the course, is influenced by an ethnocentric ideology whose dimensions of identity are fundamentally linked with the ethnic and religious identity of the majority group. The other dimension concerns family identity (daughter, sister), and so the three identities complete the ideological triptych of "nation-religion-family". The final aspect of identity listed by Dina concerning her hometown's soccer club implies that she considers sense of locality to be an important part of her identity. Dina's ethnocentrism and assimilation views regarding matters of otherness are made clear in the following commentary which she wrote during one of the early meetings about the life of an Albanian student in Greece. Amongst other things, Dina comments:

"So, am I supposed to have coffee at the University canteen and listen to Albanian being spoken by my side? Or hear chats in Albanian during class? No, I don't agree and don't accept it. If somebody wants to study in Greece, he or she must learn Greek and speak this language on campus. They can speak any language they like with their friends outside, but they must speak Greek in here."

The aforementioned excerpt shows that Dina perceives lingual otherness as a threat to the dominant language identity. However, Dina does not feel that lingual otherness is the only threat she faces. Her concerns also include general ethnocultural otherness as represented by immigrants. As such, in another text, after being asked how she feels to be a member of a multicultural society, Dina notes:

"Nobody asked me if I wanted to live in a multicultural society. I wasn't asked if I agree to our nation being an unprotected land, a fenceless vineyard in which immigrants make up nearly half the population. Quite soon, even we won't know who we are."

The presence of immigrants in Greece is perceived by Dina as being a threat to the dominant ethnocultural identity, which she seems to strongly identify with. By expressing herself in first person plural with statements such as "our nation" and "we", it is clear that Dina assumes the role of representing national self, which she differentiates from ethnic other, as represented by immigrants.

The Critical Reflection Process Starts

The first signs of change in Dina's ethnocentric and xenophobic views appear during the third meeting, when a narrative concerning Konstantina Kouneva is read and then discussed. This reading concerns an attack against Kouneva, an immigrant from Bulgaria in December 2008. The perpetrators, who were angered by Kouneva's union activities, attempted to murder her by a hydrochloric acid attack. The victim, a mother of a young boy, survived the attack but suffered serious health problems. Following the narrative concerning this incident, Dina noted in her diary:

"I feel like something turned around inside me. Kouneva's story made me view immigrants in a way that I had never viewed them before. I didn't know her and when I heard her story I felt stunned and angered. I thought, it can't be, you can't seek to kill somebody because of conflicting ideological beliefs. And, on top of that, because this person is an immigrant, you can't think you that can just go ahead and kill and go by unnoticed. I am extremely angered by Kouneva's story. I used to believe that each immigrant lives at the expense of one Greek. Kouneva's story shook me, it shook me drastically. For what was the lady to blame? For what was her child to blame?"

This excerpt makes clear that Dina, prompted by Kouneva's narrative, begins to display some signs of empathy for ethnocultural "otherness", a stance that had remained undisclosed until that point in time. Observing the course of her actions over the following meetings, it begins to become clear that Dina's sense of empathy is related to her gender identity. Prompted by her own female identity compared to the dominant male identity, Dina begins to approach her views on ethnocultural otherness in a different way. Her own dominant ethnocultural identity and the minority ethocultural identity of immigrants cross paths on common ground, this being gender identity. At one of the following meetings, where two immigrants, a man and a woman, were invited to tell their stories, Dina focused on Ludmila, a female immigrant, and the discrimination she had been subjected to. Commenting on this during an interview, Dina remarked:

"The truth is that I had never before met, face to face, or spoken with a woman who had left behind a homeland, husband, and children to work in Greece. What angered me is that she also has to deal with idiots who confront her like a, like a...prostitute as soon as they find out that she is from Russia."

Dina's signs of empathy for ethnocultural "otherness" continue to appear in the second cycle of the "Otherness and Narrative" course. Dina was an eager participant at all three meetings of this second cycle, forwarding questions to the guests of various ethnocultural minority groups. The comments submitted by her at the end of each session conveyed that she was in a state of internal conflict with regard to her previous views on dealing with otherness. Following a story told by Irini, a Roma woman, Dina comments:

"I used to hate Gypsies and swear at them whenever I ran into them. One time, when a Gypsy woman came to sit next to me on a bus, I changed places. I thought that I'd either catch something from her or that she would rob me. Today's lesson has confused me. I had a different picture of Gypsies in my mind; Irini spoke about things that were different. I had always believed that Gypsies don't want to go to school. Irini said that teachers don't want them at school. But what can the teachers do if Gypsy parents don't understand? How can they keep them at school if their children are dirty or sick?"

In the final interview, Dina reiterates the confused feelings she felt following the Roma woman's narrative. Her state of confusion and internal conflict was intense enough to prompt psychosomatic consequences. In a question where she is asked to describe a difficult emotional moment during the meetings, Dina remarked:

"The day when Irini joined us. On the one hand, I was listening to her, and on the other, thinking 'now, what's she going on about'? This is what I was saying to myself. There were two voices inside me, in my mind. I would agree and then disagree. I suffered a headache in the end. I became ill."

Dina's state of confused feelings seems to have continued in the course's third cycle. By this stage, the participants, who had built a feeling of mutual trust, shared experiences concerning either a personal case of "otherness" or one experienced by a family member or individual from within their social environment. During the third cycle, Dina was far less talkative than during previous cycles, her comments were accurate yet limited, and she seemed to be undergoing some form of internal contemplation. At one of this cycle's meetings, she read an excerpt from her diary which, on the one hand, declared enthusiasm for the exchange of experiences taking place during class, and on the other, underlined how difficult she felt it was to talk about herself. In the end, Dina decided to speak at the final meeting. The dimension of otherness presented by her concerned her father and, by extension, also herself. Her father was illiterate. He could neither read nor write. Dina described three instances from her childhood and adolescence that concerned the embarrassment she felt about her father's illiteracy. Two of the three cases were linked to school. In one of these, Dina recalled the negative feelings she felt when, during third grade in primary school, she was forced to admit, before her teacher and classmates, that her father could not read, which was the reason why she went to school unprepared one day as her mother, who usually helped with homework, was absent. Commenting on this in the interview, Dina remarked:

"It wasn't easy for me to speak. I feel very bitter inside, in other words, I still do, as if I carry a shame that won't go away. I end up crying every time I talk about my father's problem. Everything comes back into my mind. The gossip. Everything. That's why it wasn't easy for me to speak. It was difficult in the beginning. At first, I considered talking about something else, something about a former female friend who was not loyal - that sort of thing. But, I then thought, allright, I'll talk about the difficult issues."

Following Dina's narrative, the students were asked to distinguish common points between Dina's story on otherness and those of other guests, immigrants and Roma told during the course's previous cycle. Amongst other things, Dina wrote:

"My father was like an immigrant. Like immigrants who don't know the language. But, in my father's case, this lasted for his entire life. In other words, it was as if he spent an entire lifetime as an immigrant in the land where he was born."

At the final meeting, students were asked to repeat the exercise they had performed in the first lesson, this being to list, in order of importance, their five most significant aspects of identity, and then compare these with their opening lesson's choices. Dina's dimensions of identity, in order of appearance, at the final meeting were: "Human being / Woman / Christian / Student / Greek." Comparing the dimensions of identity stated by her during the first and final meetings, Dina declared: "The most important thing, above all forms of identity, is to be a human being." Dina declared that all the other dimensions of identity she listed in the end were the "same but in slightly different order". This change of order, combined with other changes noted between the first and final lessons, also displays a transformation of Dina's reference points on matters concerning ethnocultural otherness. Therefore, Dina's ethnic identity (Greek) remains intact, but rather than topping the list, it ended up last. This difference may have been prompted by self-criticism of the ethnocentric views supported by Dina in the beginning. "Woman", an aspect of identity that is obviously connected to the identity dimensions of "daughter" and "sister" provided by Dina in the beginning, was listed in second place. However, taking into consideration the overall

sensitivity on women's issues expressed by Dina during the course, we believe that her participation in the course contributed to the strengthening of this identity. Religious identity remained unchanged in third place and her professional identity, in the form of "student", appeared as a new entry to the list. The appearance of professional identity among the list of five most important identity dimensions - which, it should be noted, is not connected to family - may represent an effort by Dina to gain independence from the inhibitions of family ideology. Finally, the identity dimension of "human being", which Dina listed in first place, highlights the empathy she feels when confronting otherness, an approach that replaces her ethnocentric and xenophobic views at the beginning of the course.

Conclusions

Comparing Dina's views from the first meeting to the last as part of the "Otherness and Narrative" course, it seems that she is in a state of reframing her initial frames of reference and habits of mind concerning ethnocultural otherness. More specifically, Dina's views in the course's first cycle identified with dominant stereotypes regarding ethnocultural views. According to Bennet (1986), they stand at a level where defense mechanisms are developed and ethnocultural otherness is disregarded or downgraded. The narrative concerning the case of Konstantina Kouneva, which took place at the end of the course's first cycle, seems to have functioned as a disorienting dilemma or a catalytic event that prompted an initial internal conflict between Dina's previous views on immigrants and the feelings generated following Kouneva's narrative. This emotional dimension prompted the development of critical self-reflection capable of initiating a transformative process with regards to Dina's cultural reference points. Following Kouneva's narrative, Dina displayed emotional understanding at an increasingly frequent rate both during class and at meetings with individuals representing ethnocultural otherness. This position was stronger whenever concerning women belonging to ethnocultural minority groups. This fact shows that, among all of Dina's identity tangents, gender identity sparks, more than any other, her reexamination of frames of reference which previously determined her views and positions.

It is obvious that Dina is affected by an intense emotional experience when reexamining familiar, until that point in time, cultural references. As supported by Mezirow (2006), this experience often embodies the traits of an emotional battle as individuals in such a state need to redefine views and positions that, until then, stood as guiding lights in their lives. As pointed out by Grow (1991), individuals in such a state need to understand how to distinguish the difference between what they actually feel and desire from socially made feelings and desires that have been incorporated into their personal set of views and behaviour.

The process of reframing and the respective esoteric emotional battle waged by Dina is accompanied by silence and distanced participation at meetings, as opposed to her far more vibrant presence during the course's first cycle. The completion of the course leaves Dina enclosed in a process where initial reference points and habits regarding the management of matters concerning ethnocultural otherness are reconsidered. Assuming that it is not interrupted, the reframing process may lead Dina towards a change of meaning perpespectives, hence a transformation of previous perceptions.

In conclusion, we would like to underline the two basic factors that we believe functioned catalytically in the creation of a framework of transformed learning: the use of narrative and the creation of a climate of mutual trust and security between participants. The creation of such a climate allows for the contribution of all participants to the narrative process and, subsequently, initiates reflective dialogue (Kegan, 1994) during which participants may freely express not only their views but feelings, too. As supported by Taylor (2006), participants cannot begin their journey along transformation without expressing their

feelings. Commenting on this subject in the interview that followed the course's completion, Dina noted:

> *"Had I not vented my anger in the beginning - I'm talking about the anger I felt, at the time, for foreigners, immigrants, all of them; I let out all the anger and the others listened to me without saying 'what are you talking about', they said nothing - well, that helped me. I vented my anger and then had acquired the composure to talk and listen, especially listen, because in the past I did not listen."*

We believe that Dina's admission that her participation in the course "Otherness and Narrative" helped her learn to listen - both to the voices of others and her own true voice - confirms best the attainment of the course's objectives.

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Creating Effective 'Holding Environments' for Promoting Transformative Learning: An Exploration of the Practice of Higher Education in Further Education Teachers in the United Kingdom

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Abstract: This study, involving the researcher, seven participating Higher Education teachers and their context, explores Business and Art and Design programmes where teachers actively aim for student development and to create "holding environments." Using ideas of Kegan (1982;1994) and Engerström (1999), it presents a tentative model to interpret research evidence and design future investigations.

Further education colleges in the United Kingdom have a long and successful history of involvement in post compulsory education, and may well be able to claim to be capable of "making a difference" to the learner, bringing about transformation to the way in which students relate to their studies, and to themselves as purposeful individuals and citizens. Currently, higher education in further education colleges (HE in FE) is a major site for meeting the UK government agenda regarding widening participation in higher education (Blackie et al., 2009), and also addressing the economic need for a workforce with higher level skills. However, exploring HE in FE, and the practice of HE in FE educators, from a transformatory perspective may be useful to a wider higher education community, one which aims to promote an authentic higher education (Barnett, 2007) and support the development of individuals who are capable of "making up their own minds." This may be considered to be particularly relevant both for individuals themselves and for a wider society during times of global social, economic and environmental difficulties. Kegan (2000) suggests that educators who ask students to be able to develop this capacity are not simply asking them to take on new skills, or develop more self-confidence, but are asking for a transformation in their core sense of self, and how it relates to the world, which is a developmental process.

Transformative learning is defined as a process by which the assumptions, beliefs, values and perspectives held by an individual are questioned and then become better justified or open to change. (Mezirow, 2000; Cranton, 2006a).Mezirow's original research related the theory to adult learning, but theories of adult learning including those developed by Knowles (1984), Candy (1991), and Grow (1991), may be useful for considering approaches to learning in higher education, especially where there is emphasis on action through independent and lifelong learning. Adult education tend to take an holistic view of student learning, regarding the students and student cohorts as a "whole persons", putting learning into the contexts of lives, previous experiences and desires as well as taking into account feelings and relationships. Transformative learning provides a way of conceptualizing and constructing a higher education with liberal intentions, one which aims to do more than bridge the skills gap, one which encourages the capacity to manage external realities based on awareness of internally generated beliefs, identities and social relations (Hodge et al 2009).

Kegan (1994) and Baxter-Magolda (1999) describe self-authorship, which relates closely to ideas associated with independent, autonomous or self directed learning. These features are commonly promoted in higher education curricula, but Kegan (1994) considers that these demands may be quite a challenge to many young people because it is asking them to change not just the way in which they construct knowledge, but also the way in which they believe knowledge is constructed. Many young people enter higher education expecting

knowledge to be provided to them and find, for example, difficulty in navigating a terrain which asks them to learn for themselves and with others, to select and validate resources or make up their own minds but remain objective. Kegan (1982) suggests that individuals have an evolving relationship between how they understand themselves, their world and the relationship between the two, involving periods of change and stability. Significant to discussions regarding the expectations of higher education are the nature of the stages through which the self evolves, and the types of psychosocial environments, or "holding environments" (Kegan, 1982, p. 116), which provide a balance between the challenge and support necessary for encouraging evolution through these stages and also interventions which might promote movement towards self-authorship (Pizzolato, 2005). For HE in FE in particular, where students are recruited often with lower entry qualifications, a developmental approach is significant to providing them with a meaningful higher education opportunity.

Barnett (2007, p.17) considers that an authentic higher education promotes a student's "will to learn", which involves commitment to a sustained period of learning, but one which also involves taking risks and experiencing discomfort. In order that learning continues to thrive through discomfort, it is necessary that the educator construct an environment which acknowledges the student's way of knowing and interpreting, values it, and then supports the development towards a new way of knowing, one which is not yet identifiable. This involves loss and heading into unknown territory, (Cranton 2006a), and will best be facilitated by an educator who understands the significance of their own influence.

When Kegan (1982, p.114), uses the term "holding environment", he borrows from Winnicott's definition, referring to the world in which the individual is embedded at a particular point in their development, and one which is in motion through time, space, relationships, needs and desires. Using this term in relation to a "pedagogical sanctuary" (Barnett, 2007, p.76), where the student feels both challenged and nurtured, helps identify that the environment that the educator creates needs to authentically, intentionally and progressively support the student through "fine grains of practice (Elmore, 2000), towards the ability for self-directed learning and ultimately the self-authorship necessary for making a meaningful contribution to society (Cranton, 2006b). This progressive environment is not static place, nor one which sits in isolation from external influences, but is one where individuals , opportunities, histories and outcomes interact in "spiral time" (Yamamuzi, 2007, p.141). This context is significant, and to explain the complex intentions, interactions and relationships activity theory and activity systems (Engerström, 1999) are proving helpful.

This conceptual framework forms the basis for a study relating to HE in FE, and how the potential for student development and transformation is raised by the construction of environments and learning opportunities. Brock (2010) has explored the ten precursor steps that Mezirow (2000), puts forward to promote transformational learning, and the study is exploring these in the context of Business and Art and Design. Developing effective, transformative holding environments, may be seen as authentic practice in contemporary HE (Kreber, 2007), and these intentions, actions and contexts may be examined further by using the framework suggested by Engerström (1987, cited in Engerström, 1999, p.6) which involves consideration of the "object, subject, mediators, rules, community and division of labour".

The study of HE in FE involves two FE colleges in south east England, each with a history of delivering higher level sub degree qualifications. The study began in 2008, when the researcher was employed by the validating university to be the Link Tutor for a range of courses, and therefore had the opportunity to become familiar with the activities and personnel involved in the programmes. Observing practices and outcomes across a range of settings resulted in the perception, from an experienced practitioner's point of view, that in some contexts there was significant change in the students, and in others there was not. This

led to the asking of the simple question, "what is going on here?" The research involves the study of seven HE in FE teachers and their related contexts, which represent two year Foundation Degree courses in Business and Art and Design subjects taught in the two colleges. The participants were purposively selected, representing practitioners who had expressed an interest in becoming part of a study that looked at the creation of transformative learning cultures.

Research design has followed a naturalistic, generative, interpretive approach, (Lincoln & Guba, 1985) with data collection being followed by analysis and interpretation before being shared with the participant teachers. Data collection to date has involved a number of formal, semi formal and informal qualitative strategies. These include face to face individual interviews with teachers, focus groups of both teachers and of students, visits to settings to observe, note and photograph classroom practices and environments. At the beginning of the study as I was employed in a role that gave me frequent access to the research sites, data could be collected on an informal as well as pre-arranged formal basis. Since the ending of this role, data collection has involved largely formal, prearranged opportunities, but excellent relationships with the participants has sometimes meant that these lines have been blurred, as I am invited to attend events such as presentations and exhibitions. Good relationships has been a central feature of the study, as I identified early on in the process that I did not want to research on others, but with them (Reason and Bradbury 2008). The aim of this research has been not simply to find a way of explaining the "What's going on", but also to provide an alternative way of approaching staff development for teachers of HE in FE who are underrepresented in academic, practitioner research, in order to develop practice and outcomes for students towards a more "just and egalitarian society" (Cohen et. al, 2007, p.26). This has been an important justification, as authenticity in research, as suggested by Taylor (in Kreber et al. 2007, p.35), to   explore something that "deeply matters" at a point in time, and in a way that reflects it, underpins the whole study.

As a researcher, not only have I made recordings, taken photographs and kept notes, but also kept a visual journal, where a conversation with myself of emerging themes can be captured as drawings, enabling even a whisper of an idea to be traced, and incorporated later into an emergent model. Using drawings has enabled the thinking process to be recorded and shared where words may be inadequate (Edwards, 1986; 2008) and has proved invaluable.

Formally, focus groups of the teachers from the different disciplines have explored issues including factors that influence the learning cultures the teachers aim to create and ways in which students are enabled to reflect upon issues associated with learning, society and their futures. These have provided data from which face to face recorded, semi structured individual interviews could be undertaken. The interviews with the teachers have explored their conceptions of learning and teaching, and their perceptions of the nature and development of the students.

The focus groups identified features of the learning contexts that influenced the type of learning cultures aiming to be created. James and Biesta (2007) use "permitted PER", "promoted PROM", "inhibited IN" and "ruled out RO" to identify characteristics of learning cultures and their relationship with learning strategies. These have been used in this study, for example, as follows in relation to overall context:

- Lack of flexibility in central planning (RO)
- Lack of time to rethink design (IN)
- Lack of shared philosophy of staff team (IN)
- Classroom teaching in business, students move in and out of rooms every 1-2 hours (IN)
- Students familiar/unfamiliar with the learning environment (PROM/IN) and also in relation learning and teaching strategies aiming to bring about change:

- Accepting that the penny can drop at any time, even after they leave (PR)
- Importance of induction activities for team building (PR)
- Emphasis on helping students get to know who they are and what makes them tick (PR)
- Student resistance to thinking about themselves (IN)
- Encourage reflection in large groups, face to face, small groups (PR)

Data interpretation at each stage has lead to the design of the following stage. Data presented above informed student focus groups and teacher face to face interviews, so that the aims of teachers, for example **M** and **L** below:

> **M:** *Not just in terms of design, but them as a person, and also to be confident in themselves you know if they go into employment, into jobs, it's more to get them ready for the real world, it's not just about the design aspect, not all of them are going to be "designers"* and

> **L:** *No…for me the values of teaching is seeing the students achieve, I think for me that is the excitement I feel, whether…it's not to do with the actual subject. …he was isolated, and just seeing him you know in Year 2, how confident and starting to talk to everyone, and he has changed as a person, for me that is achievement…*
>
> *… I am the type of person, if you have a weakness whatever weakness it could be, and you've actually made it into a strength, I think that is achievement as itself, it is not about how intelligent you are, it's nothing like that…*

Could be compared to the perceptions of the students, for example, Teacher **M**'s students say:

> *You get the feeling here that you could eventually fit into the workplace*
> *You know what you've achieved*
> *But he doesn't do your thinking for you, he pushes you*
> *So if someone comes here with some freelance, because they've tried lots of things, they get to feel you can do it. Give it a good go, have a crack at it. And even if it was freelance you could say to him, M, what do you think of that, and he would say, "Shut up! That's rubbish, do it again! [laughter]*
> *He's straight!*
> *He's a good lad!*

Data from observations, interviews and focus groups is demonstrating the primary aim of the teachers to be the development of the students. This is encouraged through the way they design the curriculum, the way they encourage behavior between the students and the way they behave themselves towards the students, but also negatively influenced at times by context. Teacher **Lo**, a graphic designer, emphasized the curriculum design aspect by explaining that the students want to rush through their course without thinking, and that change needs to take time, so they are encouraged to be "in the bubble," a concept that relates to them feeling safe to try out new ideas and behaviours …

> **Lo***: They have all of these things round them that make them feel safe and make them accepted really because it really upsets them so if you're making them feel differently, changing so they won't fit in with their friends any more, I think there is a lot of things about them feeling safe I really believe that and they come in like that because they worry about what is going to happen to them in here….*
>
> *And it's simple- but I say when you get a design problem, and you come into this...and you could adapt this to any problem in your whole life, it is not just design. A designer's aim is to spend as long as possible in this bubble, working out lots of different ways of approaching it and before you go to that bit where you get to the solution you lot go straight there and because you go straight there with the first idea that comes into your head, you are not developing your creativity and its very, very*

scary being in the bubble for a long time because you want to know what this idea is, and finish it and sort it and you feel safe, and I use that all the time with the students, and I say to them, "what haven't you done?" and they say "stayed in the bubble", and they know it
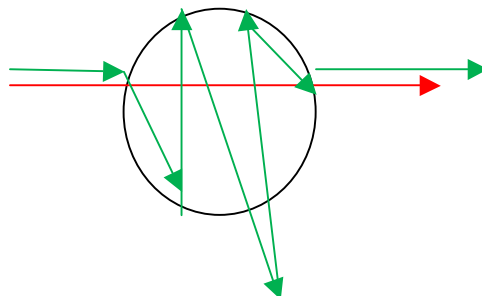
Figure 1: "In the bubble"
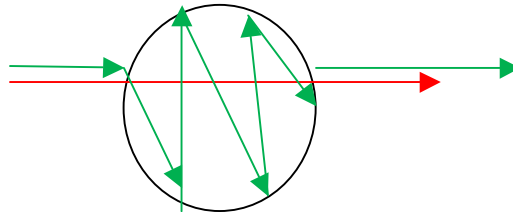
This idea of "a bubble," and the trying out of new ideas resonates well with those of Winnicott's "holding environment" (Kegan, 1982, p. 114), being in a safe space for trying out new ideas and "letting go" of old conceptions or modes of operation. As **Lo** says, the students can feel upset, feel that they will not fit in anymore, and it is important to recognize this.

The model (Figure 1) signifies the ways in which students are encouraged to reflect, collaborate and try out new roles as emergent designers to support their development. Evolving the research in this way has helped the development of this emergent visual model which supports the research participants with sharing, discussing and explaining concepts associated with transformative learning. **M** for example, added to the model (Figure 2) when talking about learning opportunities, for example a design project which aims to bring the outside world into the students" awareness.

M: *so we did a lot of stuff where they had to do with poverty and universal suffrage and health care and all that kind of stuff and we found that once they had engaged with that initial project that we do, "Emergency", which is about international health care, they suddenly become a lot more interested in the world around them because they have had to engage with it*

Figure 2

Research is now being undertaken to explore how this information regarding student transformation "in the bubble" can be explained in a complex context using Engerström' s model (1999, p.31) of an activity system (Figure 3) where interactions, histories and evolutionary change are used to explore development

Figure 3: Activity System (Engerström, 1999, p 31)
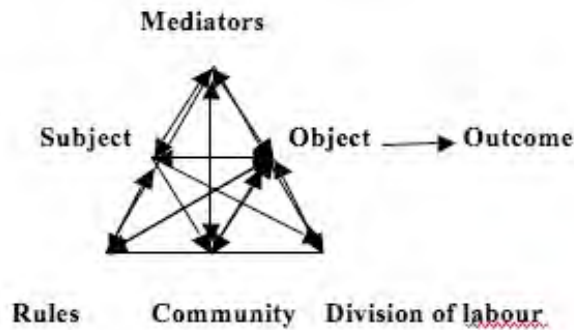
A preliminary model takes both elements and combines them in Figure 4, with the activity triangle adapted to a kite shape to emphasize the significance of the holding environment to each of its elements.

Figure 4: Holding environment
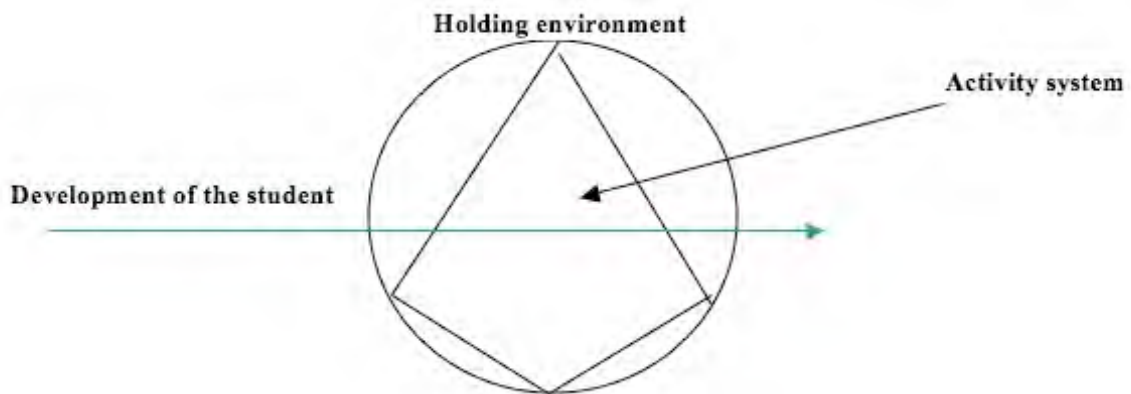
Evidence from the interviews and observations indicate how significant each of the elements of an activity system appears to be in creating a developmental, transformative learning culture. Comments such as "lack of flexibility in central planning," implies how rules can be restrictive, and observations of verbal exchanges between the teachers and their students,

> *He would say, "Shut up! That's rubbish, do it again! [laughter]*
> *He's straight!*
> *He's a good lad!*

How mediators can influence outcomes.

This model will soon be shared with the participating teachers in order to help identify the significance of the elements in creating environments that support transformative learning.

This research, part of a doctoral programme of study, is emerging as it progresses. The future looks bright, interesting and valuable to the educational community and to our students.

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Transformative Learning and Adult Literacy: An Autoethnographic Perspective

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Abstract: This paper is an application of transformative learning (TL) theory to my experiences as an adult literacy scholar and West African immigrant in the United States. Tennant argues that TL is an effective instrument for self-development and change. I employ the insights of TL to the lived experiences in my journey, from taking my first overseas study trip as a college student, to transitioning to the US as a graduate student, to teaching adult students in an urban research university. My story is a case study in TL. It is about how self and society intertwine and how such interrelationships can play out in our lives and shape the ways in which we come to understand ourselves and others. I have employed autoethnography as the methodology as it documents autobiographical details that expose the self as central to the reflexive process which results in greater understanding of the human experience.

A General View of Transformative Learning Conditions in Adult Vocational Education Centers in Tirana and Durrës, Albania

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Abstract: The aim of this paper is to present a general view of the conditions of transformative learning in some adult vocational education centers in Durrës and Tirana, Albania. This article is based on the data from the observation without intervention (in process). The approach of this article is empirical. The sampling strategy that is used is the stage sampling. Sample is composed by adult learners that participate in foreign language courses, and their trainers, too. When the results have been obtained, the statistical processing of the data has been carried out using SPSS.

A General view of Transformative Learning Conditions in Adult Vocational Education Centers in Tirana and Durrës, Albania

Lifelong learning is a new and very important reforming area for Albania and all South Eastern European Countries. Its importance is even higher considering the path of the economic reforms implemented during the transitional period and the respective consequences, the size, the structure and the development level of the private sector, the average skill level of the work force, which is far from guaranteeing the economy and the workforce to become competitive in a regionalized and globalized world.

Thus, according to this point of view, adult education in Albania is performing in some principal areas, such as formal, non-formal and informal education in frame of application of lifelong learning process.

The focus of this paper is in learning conditions that are realized in two adult vocational centres, which are operated on formal education, in two major cities in Albania. During the observation of these centres, I was concentrated to observe some activities that are performed by the teacher, and these activities according to several researchers are responsible for creating the conditions for transformative learning.

In this point of view, if we talk about for transformative learning on adult learners, we think of conditions and the manner in which this process happens. According to Jack Mezirow, transformative learning is a complex description of how learners interpret, validate and reformulate the meaning of their experience. Hereby, we can accept that such a facilitating understanding is the cardinal goal of adult education. Furthermore, three common themes characterize Mezirow's theory of the mechanism of transformative learning in the classroom. These are experience, critical reflection, and rational discourse. The students' life experiences provide a starting point for transformative learning (Mezirow, 1997). Mezirow has considered critical reflection as the distinguishing characteristic of adult learning, and has seen it as the vehicle by which the adult learner questions the validity of his view of the world. He identifies rational discourse as a catalyst for transformation, as it induces the various participants to explore the depth of the meaning of their various world-views.

Also, Taylor (1998), promoted several key points to apply transformational learning in adult education practice, as reported by Cooper (2009). Some of these keys are: - improvement of learning conditions to promote a sense of safety, openness, and trust, - effective instructional methods that support a learner-centered approach, - promotion of student autonomy, participation and collaboration, - the importance of activities that encourage the exploration of alternative personal perspectives, problem posing, and critical reflection. (Taylor, 1998, p.54).

The purpose of this paper is to show from some observations (study in process), how much are fulfilled the conditions of transformative learning in two adult vocational education centers in Tirana and Durrës, Albania. The objects of this paper are activities that have been performed during the training class sessions.

Method

Procedure, Time Sampling and Participants
The main method used for this study, after literature review, was observation without interventions. Two adult vocational education centers have been observed, during 22 hours (extended along one month), located in Durrës and Tirana. These centers are in dependency of the Ministry of Labor and offer training courses of computer, foreign languages, etc. For the study purpose it has been observed only the foreign languages courses. When I have done this observation, I have acted as a passive recorder of what occurred, for all the time. The major goal of my observation was to remark all the behaviors that I was interested in, as it ordinarily occurs. Observations have been made in a total of 22 hours that have been distributed in two hours per day. A random time sampling technique has been used by distributing two 60-minutes periods randomly over the period from 08.00 a.m. to 14.00 p.m. A different random schedule has been determined each day during which observations have been made.

Participants that have been observed in this study were adult learners, which have participated in foreign language courses and their trainers, too. The sampling strategy that is used is the stage sampling, which involves selecting the sample in stage that is, taking samples from samples.

Instruments. Observation was performed in 60 minutes setting, where observation cards has been used as instrument. In this study, observation cards have included all variables under studying, for example, student prior knowledge is linked to actual knowledge; teacher directs attention equitably; teacher interacts respectfully with all students; teacher creates opportunity for inquiry; teacher elicits high quality responses; teacher asks high order questions; teacher encourages student to understand, develop and express different points of view; teacher creates opportunities that all students participate actively; students learn together in class; teacher provides opportunity for student to make connection between their learning and the real world, etc. Furthermore, for study facilitation, appearance of these variables have been classified in four categories, do not appear, appear 1-2 times, appear 3-5 times and appear more than five times.

Results
The purpose of the statistic analysis that is used in this study is to show all the frequency distribution of variables that are used more then other variables by the trainer in the training class. To summarize results there have been used descriptive statistics, which include measure of central tendency (mean, mode, and median) and distribution of frequencies.

In Table 1, it is shown a statistical view for four first variables. All this measures indicate that we have 22 valid answers and no missing value. The value of mean, for the variable 'student experiences, concerns and interests are used to develop lesson content' is 2.18 (SD = .73), and for the variable 'teacher directs attention equitably', is 1.91 (SD = .68). In Table 2, it is shown a statistical view for other four variables that are corresponding to critical reflection. All this measures indicate also that we have 22 valid answers and no

missing value. The value of mean, for the variable 'student respond by writing' is 2.73 (SD = .83), for variable 'teacher creates opportunities for inquiry' is 1.14 (SD = .35).

In Table 3, it is shown an evidence of a statistic view for four last variables that are corresponding to rationale discourse. Furthermore, we have 22 valid answers and no missing value. The value of mean, for the variable 'teacher encourages student to understand, develops and expresses a different point of view' is 2.59 (SD = .67), for the variable 'teacher provides opportunities for students to make connection between their learning and the real world' is 1.68 (SD = .72). From the data of other tables it is noticeable that the most variables that have the highest percentage occur one or two times in the training class. In conclusion, we can say that the variable which does not appear in 86.4 % of observation is 'teacher creates opportunity for inquiry'. Moreover, the variable that appears more is 'teacher elicits high quality responses'. This appears in 59.1 % of cases.

Discussion

For study facilitation, variables that have been observed in this observation are grouped in three categories. This organization is made to better observe all the variables that are responsible to create conditions for transformative learning. The first category is composed from four variables that correspond to the experience of adult learner. These are: students' experiences, concerns and interests are used to develop lesson content; students' prior knowledge is linked to actual knowledge; teacher directs attention equitably; and teacher interacts respectfully with all students. In the second category there are all the variables that have been used to see critical reflection. These are: student responds on a written form; teacher creates opportunity for inquiry; teacher elicits high quality responses; the teacher asks high order question. And in the third category, there are all the variables that have been used to see rational discourse. These are: teacher encourages student to understand, develop and express different point of view; teacher creates opportunities that all students participate actively; students learn together in class; teacher provides opportunity for student to make a connection between their learning and the real world.

The reason for which these variables have been chosen is because we can see that the conditions of transformative learning were created or not by using them.

Obviously, from the data we can remark that some activities, that create environment where adult learner can use his experience or where student prior knowledge is linked to actual knowledge, are used one or two times from the trainer during the class lessons. In all the cases that the trainer has used these activities, a good psychological environment is created in class, where the adult learners can share their ideas and experiences and they can respect each-other. Moreover, communication is easier, the feeling of anxiety decrease and cooperation is more apparent.

For critical reflection we can notice that the teacher uses few activities that enhance this element, in general. For example, most of time student responds on a written form and this was a very good manner to control them and to assess their progress. But, the teacher almost never creates opportunities for inquiry and once or twice asks higher order questions and elicits from the students high quality responses. In class, I have been presented only activities for knowing, understanding and practice. Activities for high level of thinking such as analysis, synthesis and assessment have been presented little or none.

The last, but not the least, is rationale discourse. I can say that, almost half of the times during observations, in one or two occasions, the teacher happened to encourage the adult learner to express different points of view, during the lesson. In these cases, adult learners have opportunities to demonstrate their learning, in the ways that reflect their strength, multiple sources of knowing and have built constructive criticism. Also, in all the cases that teacher has created more possibilities for adult learners to work together in class,

they have promoted a personal control on the context of learning. As well, these activities have helped adult learners to attribute accurately their success to their capability. To notice, from the data of Table 3.4 it is that teacher, in the 45.5 % of cases, does not provide opportunities for student to make a connection between their learning and the real world. This has created a problem for adult learners, because one of their learning principles is that they have great expectations to use in an immediate way, what they have learned.

Conclusion

The process of adult education is so complex like adult learners are too. To be successful in training sessions is creating for them conditions when they can use their experience, can enhance their meaning and critical reflection and can use rationale discourse. Furthermore, in this point of view, I can say that activities that create conditions for transformative learning in vocational training center in Durrës and Tirana in Albania, have been applied in sporadic ways by the trainers. In these cases where such conditions have been created, adult learners felt involved and activated in all class activities, they have demonstrated to cooperate very well with each other and they have shown a diversity of competences. This has been demonstrated in a variety of ways. Also, their ways of learning have been facilitated because their interest was evoked and they felt that can create, apply and communicate their knowledge.

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Appendix

Table 1. Statistics for variables that correspond to the experience of adult learners.

		Student experiences, concerns and interest are used	Students' prior knowledge is linked to actual knowledge	Teacher directs attention equitably	Teacher interacts respectfully with all students
N	Valid	22	22	22	22
	Missing	0	0	0	0
Mean		2.18	2.68	1.91	2.32
Median		2.00	3.00	2.00	2.00
Mode		2	3	2	2
Std. Deviation		.73	.89	.68	.78
Variance		.54	.80	.47	.61
Minimum		1	1	1	1
Maximum		3	4	3	4

Table 1.1 Student experiences, concerns and interest are used to develop class content

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	4	18.2	18.2	18.2
	appear 1-2 times	10	45.5	45.5	63.6
	appear 3-5 times	8	36.4	36.4	100.0
	Total	22	100.0	100.0	

Table 1.2 Students' prior knowledge is linked to actual knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	2	9.1	9.1	9.1
	appear 1-2 times	7	31.8	31.8	40.9
	appear 3-5 times	9	40.9	40.9	81.8
	appear more than 5 times	4	18.2	18.2	100.0
	Total	22	100.0	100.0	

Table 1.3 Teacher directs attention equitably

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	6	27.3	27.3	27.3
	appear 1-2 times	12	54.5	54.5	81.8
	appear 3-5 times	4	18.2	18.2	100.0
	Total	22	100.0	100.0	

Table 1.4 Teacher interacts respectfully with all the students

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	3	13.6	13.6	13.6
	appear 1-2 times	10	45.5	45.5	59.1
	appear 3-5 times	8	36.4	36.4	95.5

appear more than 5 times	1	4.5	4.5	100.0
Total	22	100.0	100.0	

Table 2. Statistics for variables that are corresponding to critical reflection

		Student respond on a written form	Teacher creates opportunity for inquiry	Teacher elicits high quality responses	Teacher asks high order question
N	Valid	22	22	22	22
	Missing	0	0	0	0
Mean		2.73	1.14	2.50	2.73
Median		3.00	1.00	2.00	3.00
Mode		3	1	2	3
Std. Deviation		.83	.35	.67	.70
Variance		.68	.12	.45	.49
Minimum		1	1	2	2
Maximum		4	2	4	4

Table 2.1 Student responds on a written form

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	1	4.5	4.5	4.5
	appear 1-2 times	8	36.4	36.4	40.9
	appear 3-5 times	9	40.9	40.9	81.8
	appear more than 5 times	4	18.2	18.2	100.0
	Total	22	100.0	100.0	

Table 2.2 Teacher creates opportunity for inquiry

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	do not appear	19	86.4	86.4	86.4
	appear 1-2 times	3	13.6	13.6	100.0
	Total	22	100.0	100.0	

Table 2.3 Teacher elicits high quality responses

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	appear 1-2 times	13	59.1	59.1	59.1
	appear 3-5 times	7	31.8	31.8	90.9
	appear more than 5 times	2	9.1	9.1	100.0
	Total	22	100.0	100.0	

Table 2.4 Teacher asks high order questions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	appear 1-2 times	9	40.9	40.9	40.9
	appear 3-5 times	10	45.5	45.5	86.4
	appear more than 5 times	3	13.6	13.6	100.0
	Total	22	100.0	100.0	

Table 3. Statistics for variables that are corresponding to rational discourse.

		Teacher encourages student to understand, develop and express different point of view	Teacher creates opportunities that all student participate actively	Students learn together in class	Teacher provides opportunities for students to make a connection between their learning and the real world
N	Valid	22	22	22	22
	Missing	0	0	0	0
Mean		2.59	2.18	1.82	1.68
Median		2.50	2.00	2.00	2.00
Mode		2	2	2	1
Std. Deviation		.67	.66	.66	.72
Variance		.44	.44	.44	.51
Min		2	1	1	1
Max		4	3	3	3

Table 3.1 Teacher encourages student to understand, develop and express different point of view

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	appear1-2 times	11	50.0	50.0	50.0
	appear 3-5 times	9	40.9	40.9	90.9
	appear more than 5 times	2	9.1	9.1	100.0
	Total	22	100.0	100.0	

Table 3.2 Teacher creates opportunities that all student participate actively

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not appear	3	13.6	13.6	13.6
	appear 1-2 times	12	54.5	54.5	68.2
	appear 3-5 times	7	31.8	31.8	100.0
	Total	22	100.0	100.0	

Table 3.3 Students learn together in class

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not appear	7	31.8	31.8	31.8
	appear 1-2 times	12	54.5	54.5	86.4
	appear 3-5 times	3	13.6	13.6	100.0
	Total	22	100.0	100.0	

Table 3.4 Teacher provides opportunities for student to make a connection between their learning and the real world

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not appear	10	45.5	45.5	45.5
	appear 1-2 times	9	40.9	40.9	86.4
	appear 3-5 times	3	13.6	13.6	100.0
	Total	22	100.0	100.0	

The Role of the Educator in Transformative Learning: The Greek Experience

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Abstract: The aim of this paper is to present critically the contradiction between the theoretical framework of adult education and its practical application in Greece as well as to explain the contribution of the *Transformative Learning* Theory in the re-formulation of the role of the modern adult educator.

Despite the various differences, there is an almost universal agreement about the basic principles governing adult education. They underline the autonomy of learners through the following basic assumptions: a) adult education constitutes a conscious choice of the learner, b) the educational process is characterized by the autonomy of the learner, c) apart from the curricula, the personal epistemology and the life experiences of the learner are equally important, and d) the role of the educator is facilitative and mediatory, allowing the autonomous expression of needs and expectations of learners (Jarvis, Chadwick, 1996; Kokkos, 1999; Kokkos & Christophilopoulou, 1995; Knowles, 1998; Mackenzie, 2007; Rogers, 2002).

The *Transformative Learning* Theory, as it has been formulated by Jack Mezirow, has supported with admirable consistency the aforementioned assumptions (Mezirow, 1997, p.5). In particular, according to Mezirow, the learning process is based on autonomous critical reflection, confirming, in this way, the need for permanent transformation in the perception system of adults (Mezirow & Associates, 2007, p.45). The basic assumption of this theory is the notion that people's explanatory undertakings are determined by the system of their personal perceptions, implying, accordingly, the fact that we are not merely receptive to social changes, but acting subjects in a relation of permanent interaction with the social environment (Kokkos, 2005, p.76; Mezirow & Associates, 2007, p.350).

According to Mezirow core elements of transformative learning are the essential components that frame a transformative approach to learning. Based on the literature, three elements were identified: individual experience, critical reflection and dialogue (Taylor, 1998). The primary medium of transformative learning, the individual experience consists of what each learner carries (prior experiences) and also what he or she experiences within the classroom itself (Mezirow & Associates, 2001, p.31). The second core element of fostering transformative learning is the promotion of critical reflection among learners. Critical reflection is a distinguishing characteristic of deeply held assumption and beliefs on prior experience (Mezirow & Associates, 2000). Building on the importance of critical reflection is the engagement in dialogue with oneself and others. Dialogue is the essential medium through which transformation is promoted and developed (Mezirow, 1991). Specifically, dialogue becomes the medium for critical reflection to be put into action, where experience is reflected on assumptions and beliefs that are questioned, and on habits of mind that are ultimately transformed (Carter, 2002, p.82). Finally, the last element is the importance of establishing authentic relationships with others, who also allow individuals to have questioning discussions, share information openly, and achieve greater mutual and consensual understanding. Without the medium of relationships, critical reflection is impotent, lacking the genuine discourse necessary for thoughtful and in- depth reflection (Taylor, 1998, 2006).

However, the research of the institutional texts and the relative bibliography shows that, even though the largest proportion of the studies that concern adult education adopt these principles, the practice and teaching methods that are used in the current Greek framework, follow the principles of formal education. While, in other words, the notion of active participation is of central importance in the formulation of the theoretical framework and the demand for enhanced participation of the learners is introduced as a functional part of the system, this notion is downgraded or even abandoned, during the practical application of the theoretical framework (Amitsis, 2000; Vergidis & Karalis, 1999).

Specifically, the difficulty to exploit programs, aiming at a wider support of the concerned groups through the development of more participatory forms of education, is designated. Greek government has always not shown any special interest in this sector and as a result the trends of the previous decades continue to prevail. While the demand for intensification and activation of the participants in the programs constitutes the predominant reason and stated aim in the relevant texts of adult education as well as of all the stakeholders in the system, it is realised that the very structure of the educational work with its stagnation and inactivity leaves limited field for action in this direction. It is rather indicative that the participation of citizens of the age group 25-64 in educational activities was not over 1,9% in 2006 (Council of the European Union, 2008, p. 33), a percentage which places Greece in the 25th position among 27 member states of the European Union.

Moreover, it seems that a set of structural characteristics of the system does not facilitate the application of more participatory models during the implementation of the programs. The most typical example is the educational process itself, which often is unable to escape from control-centered forms of education, as its basic elements trainers and trainees are trapped in the context of a predominantly teacher-centered educational system (Tsiolis, 2005). According to Kokkos (2008) an indicative example is that the recent state legislation about the Schools of Second Chance imposes a learning model which is a continuation of the typical model existing in the formal school system and promotes the rejection of the methods with which these Schools were operating and which were adjusted to the special characteristics of the adult learners.

Even those dynamic efforts (by individuals or groups) which attempt to overcome the problems of the educational system, they constitute fragmentary actions that cannot lead to broader changes, because they are facing state ignorance. Mainly, this is due to the fact that the majority of adult educators working in the relevant sectors in Greece has not been professionally certified. There are only four new graduate level programs in adult education to be found in the University of Athens, the University of Macedonia, the University of Patras and the Hellenic Open University. But the faculty members who are specialized in the field remain few (Kokkos, 2008). It is also interesting to notice an outcome from a research by Sipitanou & Papaconstantinou (2004): among 62 faculty members, who taught subjects relevant to adult education in Greek Universities between 1985 and 2003, only six were hired initially to teach adult education subjects. Furthermore, various improvement efforts have either not been completed (e.g., training of educators), or they depend on the undertaking of individual initiatives without the appropriate institutional support. Moreover, it is often observed that, because of the intense bureaucratization of the state, the sole duty of the modern adult educator is to provide evidence that he can manage the implementation of his work (reproduction of bulletins, texts and indicators) (Amitsis, 2000; Galata, Dimoulas & Sidira, 1995; Tsiolis, 2005; Vergidis, Karalis, 1999).

Unfortunately, although the Greek adult educational system follows the principles of adult education and in consequence of Transformative Learning Theory in practice, it abandons the application of these principles. This is very obvious if you consider the present role and the characteristics of today's Greek adult educator. Initially, according to the

principles of Adult Education, it is important that the educator determines the instructional choices and the methods of communication in cooperation with his trainees. His main concern is to help learners to reflect on their assumptions as a tool of taking charge of the learning process. The educator needs to have a range of skills: a) comprehension, b) communication, c) organisation of the group and the curriculum with flexibility, d) implementation of many educational techniques, e) openness to the dialogue and the reactions of the trainees as well as understanding of the stages of the learning process, f) self-knowledge and g) ability of self-assessment (Jarvis, 2006, pp.71-72; Knowles, Holton, & Swanson, 1998; Vergidis, 2007).

However, we have to take into account that the structural pattern of adult education varies significantly from one country to another, depending on the variety of prevailing socio-economic, political and cultural situations. Specifically, the Europeanization of Greece is evident in constant educational changes since its accession in the European Union. Especially after 1997 the educational reform is associated with European Union subsidies. However, special aspects of globalization, such as the increasing immigration, unemployment, multiculturalism societies, the psychological problems, depict the situation that adult educators have to face (Siminou, 2009). This paper suggests that *Transformative Learning* Theory enables adult educator to remain faithful to the main principles of adult education and to be able to face the above problems. It is crucial to accept the fact that the current challenges are not only the professional re-establishment but also the fact that the learning requirements always change. To achieve this, the Greek adult educational system should adopt the appropriate methods and programs in order to embrace the modern achievement offered by knowledge and technology.

Specifically, according to Mezirow's theory of Transformative Learning (1981, p.42), the role of the trainer, as one who facilitates the learner's personal journey of transformation, is important, while the interpretation and the accomplishment of the transformation rest with the trainees. Their work relies upon the critical examination of their past experiences and the influences they have so far received from the culture to which they belong. So the adult educator needs to be mindful of the possible consequences of his actions in addressing practices that involve ethical dimensions for both themselves and those with whom they work (Cranton, 1994, 1997; King, 2005, p.19). Consequently, the reflection of the trainees on their experiences has a dual nature: on the one hand, it includes the socio-cultural influences they receive from their trainers. On the other hand, it also includes the socio-cultural influences the trainees themselves internalized during the phases of their socialization (Mezirow, 2009, p.371).

Therefore, adult educators, in the framework of the *Transformative Learning* Theory, promote the participatory, interactive discussion and encourage the active involvement of the participants (Taylor, 2007, p.185, p.197). Their characteristics and roles, which facilitate the learning process are the following: a) they encourage students to reflect on and share their feelings and thoughts in class, b) they re-examine and transform their beliefs, c) they establish an environment characterized by trust and care, d) they facilitate sensitive relationships among the participants, e) they demonstrate ability to serve as an experienced mentor reflecting on their own journey and f) they help students question reality in ways that promote shifts in their worldview. The traditional relationship between teacher and student is abandoned, while a new relationship of communication and solidarity emerges. As a result, the adult educator benefits himself in the learning terms by participating together with the trainees in a commonly shared interaction (Mezirow (1981, p.42). Therefore, the trainer and the trainees coexist in a constant dialogue, they exchange tendencies, attitudes, opinions and they reapply the meaning in their interpretation of reality (Schon, 1987; Mezirow, 2007, p.54).

Nowadays, the Greek experience is characterized by a plethora of information and knowledge coming from the rapid changes in technology and the changes brought about by globalization. Thus, the need for individuals to put themselves in a constant process of questioning is now greater than ever before. To all the aforementioned, we should also add the economic crisis and its results, unemployment, marginalization and psychological problems. In such a time, therefore and in order for adults to keep up with reality, it is necessary to continually develop their ability to critically reconstruct their already formed beliefs, the roles they have undertaken and their relationships with each other.

In this given situation, the educator cannot be absent from the process of learning. More specifically, according to the principles of Transformative Learning Theory although the teacher-centered learning model has declined significantly and more room is given to the trainee, the educator is given a new mediatory and facilitative role. His role is to teach the trainee how to learn, how to be a learner. For this reason, the development and successful application of Transformative Learning Theory depends on the ongoing research, the dialogue and the willingness of the educators to apply in practice what they have already endorses in Theory. However, in order for these efforts to be successful and effective, some structural changes in Greek adult educational system are essential. Accordingly, an incessant need is the continuing training and educating of adult educators. This can be achieved via lectures, seminars and workshops relative with the pedagogics, the andragogy, the didactics, the philosophy of education and psychology that will strengthen their pedagogic and instructive sufficiency. This need for extra continuous education is crucial not only because of the commands and the needs of the modern Greek framework in the field of adult education but also because of the fact that all adult educators do not come from a strictly educational background (studies, career). In addition, very important is their evaluation in the classroom per regular time intervals, in order to realise their sufficiency and their ability to correspond in the needs of their study program. The last one should be supposed to be determining and the content of this does not depend on the willingness of each educator. In conclusion, it is obvious that for the Greek adult educational framework the situation can be improved with a blending of efforts from both sides, educators and educational system.

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The Unfolding of Transformative Learning Theory Through the Lens of a Case-Study in a Postgraduate Seminar

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Abstract: Is Transformative Learning Theory applicable in a structured learning environment or it is simply a theory? Can transformative learning lead to specific learning goals? Does it happen intentionally or it may occur even if it's not the educator's purpose? These questions could be answered by the following paper.

Introduction

This paper includes a part of a whole research that it was conducted a few years ago with the aim to explore the dynamic of Transformative Learning Theory, which was grounded by Jack Mezirow (1981, 1990, 1991, 2003). The idea was to prove that beyond theory, an adult educator can apply elements of transformative learning whatever the content of the seminar is about. Therefore, this research was designed so as to demonstrate occasions, in which elements of transformative learning emerge accidentally in a structured learning environment, even if it is not the educator's intention.

The description and analysis on a practical basis of the transformative learning's process and outcomes could persuade the students who participate in every educational program to exploit learning experiences that promote transformative learning, as it leads to cognitive and personal development. It could also persuade the educators, who are not only interested in the sterile transmission of knowledge, to use teaching methods, which do not exclude transformative learning from the learning process.

Following, there is a reference to the research methodology and is presented a characteristic example with its analysis.

Methodology

The ideal method for the research proved to be case study, in order to analyse thoroughly the complexity of the learning process with critical thinking. The unit of the analysis was a semester seminar of a postgraduate program (formal adult education), with the theme "development and evaluation of school curriculum". So, the place of the research was the classroom in the university and the subjects were the students and the educator.

The research was based on the participants' original speech during the semester seminar, on the grounds that the personal language is a social practice that shapes the social world, including the personal identities, the social relationships and the understanding of the social reality through specific social incidents (Phillips & Jorhensen, 2002). It was then necessary the seminars from the whole semester to be recorded, but only the dialogues of all the recordings were transcribed. At another step, the transcribed dialogues were analysed using discourse and conversational analysis, in accordance with content analysis (Vamvoukas, 2002; Mponidis, 2004; Phillips & Jorhensen, 2002). The aim was the detection of learning processes that occurred during the seminars, in which critical thinking was a substantial fact that could lead to perspective transformation. The unit of the content analysis was the "thematic sentence" (a sentence that includes a whole meaning) and the categories of the analysis were based on previous researches on transformative learning while they have a significant relationship with the stages of the transformation of meaning perspectives, as they are described by Jack Mezirow (1991, pp. 168-169). The data processing was achieved, in a first level, by following the flow of the dialogues and in a second level the categorised

thematic sentences were approached via hermeneutic analysis. At this point, an effort of a critical analysis regarding the spoken language was made, with the aim to discover certain and stable ideas, that the participants had already fixed via their personal experiences (Mponidis, 2004). Finally, the recording dialogues were presented according the paradigm of conversation analysis (Psathas, 1995; Briggs, 1996; Hutchby & Woofit, 1998; Rapley, 2007).

Category System of Content Analysis
     A. Context of discussion
     B. Thesis x that is expressed by one from the participants in the discussion and provokes questions or the disagreement from another one.
     C. Express of dissatisfaction towards the thesis x.
          C.1. Express a disagreement
          C.2. Makes a question.
     D. Response from the person who expressed thesis x or from another participant in the discussion.
          D.1. Sets a clarifying question.
          D.2. Provides further information.
          D.3. Sets a puzzling argument.
     E. Critical thinking by the person who initially disagreed with thesis x.
          E.1. Critical argumentation.
          E.2. Problem solving via narration of personal experiences.
     F. End of critical process.
          F.1. Acceptance of thesis x.
          F.2. Reject of thesis x.

Research Example

Professor	Let's talk about the Policy one more time.	
Student 1	In the meaning of what kind of citizens aims a state to shape?	
Professor	Something else? How can generally the Policy influence things?	
Student 1	In what does the Policy intend to?	
Student 2	The budgets that it provides for education. But this has to do with the economy.	
Professor	What I ask is how essentially Policy can influence education.	
Student 3	Is it related to censorship? If Policy imposes for example more traditional methods of teaching?	
Professor	I mean the way Policy, the government, the policy makers promote the preservation of the social system through education. Do they intend to reproduce or to reform the system?	
Student 3	Yes, I agree and what kind of a citizen's model wants to develop. With critical thinking or just…	Context of discussion
Professor	Yes. Students, who simply memorize or them who think critically. So we can talk about reform of society through education. Reform and not change. They may, however, want change. Changes in society, in its structures... Yes…	
Student 4	The Policy may distort the truth and the objectives and the goals in order to lead to systems…	
Professor	Yes! What reality it chooses to present, what contents it chooses, because behind the policy makers there is the Policy itself and the last signature is always by the minister. Why, for example, a country, a nation is presented as an enemy in our books? […]	
Professor	The textbook is the result of the curriculum. It derives from it. Curriculum, the textbook for pupils and teacher, educational software that is produced, this whole package makes the standards of teaching and it is a whole. They are tied together. […]. Formal standards of teaching, which define teaching.	

Student 5	Nothing is selected purposeless.	
Professor	Exactly! And the teacher doesn't have too many options. He/she has very little autonomy and freedom. He/she can have a slightest freedom in the classroom, but he/she must follow a strictly defined teaching model, he/she must teach specific disciplines with a specific teaching method and even a specific evaluation model. He/she knows that he/she must prepare students for exams, so he/she must follow the formal standards.	Thesis x
Student 6	I disagree!	Disagreement
Professor	Please, tell us.	Clarifying question
Student 6	We may not exceed the limits, but I think that the teacher could affect in some way things, because beyond the objectives and the process is ... If I want, regardless of what I am obliged by the state to do… if the teacher thinks critically and can prove what he says…If I want finally to shape citizens with critical thinking, I can succeed this through my teaching and learning process.	Antithesis-critical argumentation
Student 5	We should not forget the contents of what we have to teach. You cannot change them.	Provide further information
Professor	Yes... Can you change the contents? Do you have the option not to follow the contents, which are set by the Pedagogical Institute?	Set a puzzling argument
Student 6	I can nevertheless present them from another perspective.	Critical argumentation
Professor	How?	Clarifying question
Student 6	For example, I have to teach a history lesson concerning a past enemy. I can use a source from the other side and show the students another, even the opposite perspective of the facts.	Critical argumentation
Professor	You can do it, because you are not evaluated. If, however, someone evaluated you and told you that these are the official standards and you were forbidden to do it, what would you do?	Set a puzzling argument
Student 6	Well…I wouldn't do that.	End of critical process: acceptance of thesis x

Example Analysis

Hermeneutic Analysis in Terms of Transformative Learning Theory

The above dialogue took place at the course's first seminar, in which it was examined the various factors that affect the educational process. Since he mentioned some of the most important factors, the professor encourages the students to reflect upon the question "how Policy can influence education?" Some students make an effort to approach the problem posed by the professor, but as their effort are inadequate, the professor proceeds at a deeper analysis of the issue. According professor's basic argument, the curriculum, the textbook for the pupils and the teacher, the contents and so far are the official - and he stresses the word 'official '- standards that are defined by any government, in order to serve its policies and depending on what goals aims to achieve.

Eventually, the professor concludes that "the teacher doesn't have too many options" and he justifies that by referring to the school exams, which constrain the teacher to move within certain limits. The professor's argument, as it is characterized by the text, is the thesis x, an opinion that causes the reaction of someone else. It could be the "disorienting dilemma" from Mezirow's theory (1991). A thesis, obviously, could not stand alone, thought it is fulfilled with the existence of an antithesis, the opposite opinion. The antithesis is expressed by "student 6", who at first declares his/her disagreement towards to the previous opinion ("I

disagree!") and provokes the professor to ask for explanations. The student then explains that to his/her opinion a teacher without exceeding the limits can control the educational process.

It is worth mentioned that the student uses either the first or the third person in his/her speech:

"We may not exceed the limits, but I think that the teacher could affect in some way things, because beyond the objectives and the process is […] If I want, regardless of what I am obliged by the state to do… if the teacher thinks critically and can prove what he says […] If I want finally to shape citizens with critical thinking, I can succeed this through my teaching and learning process."

This might not seem important if it is not related to the person's identity. This graduate student is trained and prepared to be a teacher and maybe he/she has already educational experience. Therefore, when he/she express his/her opinion about the role of the teacher using sometimes the third and others the first person, it is assumed that his/her argument reflects the way he/she identifies him/herself as a teacher. In other words, he/she has developed his/her professional identity as a teacher, including specific role, duties, responsibilities and a position in the educational process.

At this phase, however, the student comes up against an opposite point of view, which creates a personal internal conflict that he/she has to solve. He/she could ignore and depress this conflict, but only through emotional and cognitive engagement to this problematic situation there will be a chance to achieve cognitive and personal development (Merriam & Heuer, 1996).

By the time the student expresses his/her disagreement regarding the autonomy of the teacher in the educational system, he/she introduces him/herself in a critical thinking process with the main purpose to verify the correctness of his/her opinion. Therefore, he/she must reflect upon the content of the problem ('content reflection'), which is one of the three types of reflection according to Mezirow (Partheni & Zarifis, 2009, p. 99). This process will ultimately determine whether he/she will insist on his/her initial opinion or he/she will revise it by accepting the validity of a contradictory one. It will also define whether he/she will proceed to a reconsideration of his/her professional identity, reflecting on the premises ('premise reflection') of the problematic situation that he/she deals with (Partheni & Zarifis, 2009, p. 100).

In this process the student is not on his/her own. He/she participates in a critical dialogue with his/her fellow-students and, of course, the professor. The critical dialogue is a key-element in Transformative Learning Theory. Through critical dialogue the members of a team aim to achieve consensus about a confusing matter or an opinion, checking its validity, while they reflect on it (Mezirow, 1990, p. 10). However, it is prerequisite for a person, who takes part in a critical dialogue, to have already developed self-reflection capabilities, cognitive maturity (Mezirow, 2003; Merriam, 2004) and be authentic, meaning the genuine express of the self in the community (Cranton & King, 2003, p. 33). In addition, it is important the existence of a pleasant learning environment (Lovell, 1987, p. 122).

Through the critical dialogue "student 6" have the opportunity to examine in depth various aspects that he had not consider so far and to understand things from another viewpoint, that of his/her fellow-students and the professor. This is a function of dialectical thinking (Basseches, 1986), that is an effort to produce meanings in cooperation with other people, whose minds are constructed from different and various worldviews. Dialectical thinking, which is very similar to critical thinking, could be a next stage to man's cognitive development (Partheni & Zarifis, 2009, pp. 91-92). It is the mean in a critical dialogue, but it is also the target.

So he/she has to take under consideration the professor's argument, that a teacher should not ignore the predefined contents that the Pedagogical Institute (official body of the

Ministry of Education in Greece) has set. He/she answers that these contents could be presented from another perspective and gives an example:

> "*For example, I have to teach a history lesson concerning a past enemy. I can use a source from the other side and show the students another, even the opposite perspective of the facts.*"

The professor, though, manages to puzzle the student when he refers to the role of the teacher's evaluation. He uses the following "critical question" (Cranton, 1994, p. 169). "If, however, someone evaluated you and told you that these are the official standards and you were forbidden to do it, what would you do?" It is obvious that the professor avoids indoctrination so as to present his view as the only acceptable and valid. On the other hand, he attempts to make the student to reach to a decision on his/her own, providing him/her different options. That is the role of the educator in Transformative Learning Theory (Mezirow, 1991, p. 203).

As a result of the professor's critical question, the student having been confronted with a basic parameter that he/she had not so far considered, he/she finally admits that in case he/she were evaluated as a teacher he/she wouldn't disregard the official standards of the formal educational policy. Therefore, he/she accepts that there is not so much freedom regarding the teacher's options, admitting the opposite opinion.

Related to this case, is the study of Nilofar Vazir (2006), which highlights the role of previous experiences that constitute the knowledge of an apprentice teacher and are responsible not only for his/her teaching behavior, but also for his professional development. These experiences derive either from his/her school years, either from previous training or teaching experience and they have a significant effect on the apprentice teacher. However distorted meaning structures may undermine them and create false thoughts and ideas. Vazir suggests that these false meanings in apprentice's past experiences should be detected and clarified through the narration of them.

In this case, the apprentice teacher had already formed an opinion about his/her professional role. It proved to be distorted not through the narration of past experience, but through critical processes, which took place in a critical dialogue with his/her fellow-students and the professor. Crucial to this process was the critical question from the professor, while it was presented to the student an alternative path to the way his/her thinking and it was catalytic to the transform, even temporarily, of his/her self-professional-perception.

Conclusion

The analysis of the above research example have confirmed the initial assumption, that in a structured learning environment, in which the educator has specific contents and learning goals, may arise critical thinking procedures that can lead to transformative learning, even if it's not the educator's main purpose. Is it possible, however, to evaluate if a person proceeds to perspective transformation within the boundaries of a unique learning context? Whatever the answer is, undoubtedly an adult educator should offer such an opportunity to the students, fostering critical thinking.

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Crisis and Hope in Public Education:
Transformative Human Development and Educational Renewal

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Abstract: The primary goal of this qualitative survey investigation was to advance transformative human development as an essential element of educational renewal. 21 in-depth interviews and 57 free-response questionnaires yielded an understanding about human development in relation to educational purpose and method, which supported transformative organizational, instructional, and leadership change recommendations.

Introduction

Driven by social, cultural, and economic pressure, socio-political forces that impact human development in public education defy simple explanations. However, postmodern globalization (defined narrowly in terms of a global socio-economic reality) presents as one clearly significant socio-political force acting on human development in 21st century education. The volumes of written material available on this subject have both expounded and confounded the disturbing uncertainty that initiated this investigation. Are we promoting an educational reality wherein a focus on economic supremacy and global production and consumption perpetuates an illusion of national security at the expense of human sustainability?

Grounded in critical qualitative inquiry, this investigation was premised on the belief that an integrated and intentional human conscious serves to compel human learners to become fully functioning thinkers, moral creators, and mindful actors in the world, which is viewed in the context of this investigation as fundamental to reclaiming the transformative promise of whole-person human development in public education. Impassioned by the guiding certainty that actualizing human beings is essential to social and global well being, the primary objective of this investigation was to advance an understanding about transformative human development as fundamental to educational renewal.

Conceptual Framework

Offering a conceptual framework for this investigation and a theoretical context for policy reform, this discussion offers a brief glimpse at the key components of educational unrest that prompted this investigation and a more detailed look at human consciousness and human actualizing motivation as core elements of transformative human development.

Educational Unrest as Purpose for Transformation

O'Sullivan (1999) argued and Mayo (2003) concurred that there is a loss of purpose in a global reality wherein repressive forces act to create learners who are two dimensional "consumers and producers rather than social actors" (Mayo, 2003, p. 38). Usher and Edwards (1994) voiced concerns that public education in an economically-driven competitive reality is stripped of its humanistic mission and becomes, instead, a training agent for business and industry. Although these claims most certainly call for a more thorough discussion, this brief reference serves to underscore an essential need for critical and creative thinkers in a global reality dependent on innovative solutions to complex social and economic problems.

Learning that promotes critical and creative thinking incorporates diverse socio-economic and socio-cultural realities and is, arguably, best realized in multicultural learning environments that reflect the socio-economic, cultural, and racial diversity typified in modern

American classrooms. However, Weiher (2000) described a social and cultural disconnect in American education, which López (2003) linked to a taken-for-granted racism that permeates our social fabric. Solorzano and Delgado-Bernal (2001) described needed transformative change in terms of committing to social justice, engaging the praxis of experiential knowing, and responding to interdisciplinary perspectives and methods that are viewed here as fully engaging human consciousness and human actualizing motivation.

Human Consciousness as Pathway to Transformation

In the context of this investigation, human *consciousness* (passive awareness) is understood in terms of the individual, social, and systems elements of the human *conscious* (mindful and intentional awareness). From this perspective, conscious awareness is viewed as a key aspect of human actualizing motivation and a critical component of whole-person human development made manifest through the mindful and intentional expression of an integrated individual self conscious, communal social conscious, and practical systems conscious.

Individual conscious. Generally understood as both a conscious and unconscious entity, the individual conscious has been extensively studied with a multitude of theories and praxis resulting from the effort. Freud (1957) theorized that conscious and unconscious ego states drive individual awareness and behavior while Jung (1983) advanced the concept of *Self* as the driving force of a conscious and unconscious whole. For William James (1893), the individual conscious existed only in relation to others as a highly selective and ever-changing stream of consciousness. In the context of this investigation, the individual conscious is understood as an individual and intentional drive toward intrinsic and extrinsic fulfillment in the physical, cognitive, social, emotional, moral, and spiritual domains of human reality.

Social conscious. The social conscious, in the context of this investigation, embodies Skyttner's (2001) ideas about a deeply human and universal element of consciousness that is rooted in shared knowing, human communality, and the sacredness of human life. Wagner (1983) also viewed the social conscious as mainly emotive with a quality of universality that transcends individual and cultural variations through what Habermas (1981/1987) described as a cultural stock of shared knowledge accessible only through communicative action.

Systems conscious. Different from a social conscious, which is concerned with humanistic and communal values, a practical and pragmatic systems conscious is culled from systems theory (Prigogine & Stengers, 1984; Waldrop, 1992; Checkland, 1993; Skyttner, 2001) and the humanistic writings of Habermas (1981/1987) and Freire (2003). Reproducible social structures were put forth by both Habermas and Baert (1998) as a source of rules and resources that serve to drive the systems conscious toward maintaining the common good. Freire (2003) associated a fundamentally intentional systems conscious with the innately human desire to be and to become an active social citizen.

Integrated conscious. Coming through an integrated individual self conscious, communal social conscious, and practical systems conscious, the promise of transformative whole-person human development is best realized in supportive human interactions that fully engage human actualizing motivation and the self-creative potential of human nature. Although most behavioral theories and some social theories reduce human motivation to an extrinsic focus on seeking reward or acceptance and/or avoiding punishment or rejection, there is a body of research that conceptualizes the human drive toward meaning and purpose

as intrinsically induced (Adler, 1927/1954; Piaget, 1969/1977, 1975/1985; Frankl, 1984; Maslow, 1987, 1999; Rogers, 1989). In the context of this investigation, actualizing motivation is understood as a uniquely human life force that manifests intrinsically and extrinsically in a complex state of being that is universally present in the human experience. Human agency of this complexity makes understanding whole-person human development (physical, cognitive-behavioral, social-emotional, and moral-spiritual development from birth until death) essential to educational renewal.

Purpose and Method

Despite the fact that much has been written about human development and the pedagogy needed to promote human development in an educational setting (Piaget, 1969/1977, 1975/1985; Bandura, 1977; Vygotsky, 1978; Rogers, 1989; Berger, 1998; Mezirow and Associates, 2000; Freire, 2003), there is a lack of specificity in the literature in terms of relating the perceived importance of human development to the policy and practice needed to support whole-person human development in public education. To address this apparent gap in the literature, the objective of this qualitative survey investigation was two-fold: 1) to gain an understanding about the purpose for public education and 2) to gain an understanding about the role of human development in realizing the purpose for public education.

To inform the development of needed educational policy and practice, an understanding about the role of human development in realizing the purpose for public education was constructed from 21 in-depth interviews and 57 free-response questionnaires. As five interdependent stakeholder groups directly engaged in educational policy development and service delivery, 78 purposefully sampled college professors, legislators, and public school superintendents, principals, and teachers in one Rocky Mountain state of the United States (U.S.) served as the data source for this investigation. Six questions were used to guide in-depth interviews and cross-referenced questionnaires toward an understanding about the meaning, the method, and the perceived importance of human development in public education:

Q1   What do participants believe about the purpose for public education?
Q2   What do participants believe about the core elements of human development as these relate to public education?
Q3   What pedagogical methods do participants link to promoting core elements of human development?
Q4   What do participants believe about the role of human development in realizing the purpose for public education as they define it?
Q5   What do participants believe about human development as it relates to student achievement?
Q6   What do participants believe about educational policies and practices that act to impede or enhance human development in public education?

Analysis and Findings

Drawing from the interview narratives and free-response questionnaires of 78 educators and legislators who demonstrated a good understanding of human development in public education, Patton's (1987) inductive analysis (coding patterns and themes *in* the data) and constructive analysis (developing patterns and themes *from* the data) were used with cross-classification analysis to create what Richardson (1997) described as a crystallized understanding of reality. Inductive, constructive, and cross-classification analysis revealed that each of the study participants defined the purpose for public education in socio-economic and/or human actualizing terms with statements like "[…] public education needs to provide

each student the opportunity to understand their strengths and to have a place in the work force and the economy; developing the whole person and all that means, striving for self-actualization… that is the goal" (S1b interview, winter 2009). In terms of the role of human development in realizing the purpose for public education, data analysis revealed three major insights.

First, educators and legislators rated the cognitive-academic and then the moral-cultural and social-emotional elements of human development as most important to realizing the purpose for public education. Second, educators and legislators rated experiential, humanistic, and reflective critical methods of pedagogy most effective in promoting the elements of human development important to achieving the purpose for public education. Introspective, service-oriented transformative methods followed very closely while the technocratic competency methods of pedagogy most associated with standardized achievement lagged far behind in terms of perceived effectiveness in promoting the elements of human development most important to realizing the purpose for public education. Finally, a very large number of educators and legislators appeared (through non-response) to be uninformed about or disinterested in human development in public education. An 88.53% non-response rate (reinforced by participant recommendations for increased educator training specific to human development) speaks to a critical need for structural, instructional, and leadership renewal. It is unlikely that legislators will actively pursue educational renewal of this magnitude until humanistic renewal in education is seen as critically and viably linked to the social, economic, and political goals of public education, which (in the U.S.) currently revolve around equity, achievement, accountability, and global advancement.

Limitations

This investigation was approved through the institutional review board of a fully accredited U.S. university operating academic programs in multiple national and international regions. As defined by Patton (1987), Creswell (1994), and Lincoln and Guba (2000), investigative trustworthiness was established using qualitative measures of credibility (content, construct, and participant representativeness), dependability (contextual reliability based in traceable and repeatable procedure and logical analysis), transferability (generalizability to other contexts), and confirmability (corroborative objectivity linked to the data and to external confirmation). Although the findings from this investigation support a focus on transformative human development in restructuring equitable and socially accountable education policy, due diligence should be given to the sampling flaws, procedural weaknesses, and conceptual biases that temper these findings.

The 11.47% participation rate was less than ideal and would need to be addressed in future studies. Purposeful sampling yielded proportionately low teacher and legislator participation. A non-respondent follow-up survey may have confirmed a lack of understanding about human development among teachers and legislators and may have supported a need for teacher and legislator training specific to human development as concept, theory, and method. Additional effort dedicated to engaging both teachers and legislators would be prudent in future studies. Future studies would also need to engage the perceptions of school counselors, students, parents, and school board and community members as a comparative stakeholder voice. These stakeholders were purposefully omitted from this investigation in an attempt to prevent potential data skewing from a biased counselor voice and to clearly separate service *receiver* stakeholders from service *delivery* stakeholders. The absence of urban district representation and the weak representation of suburban-urban districts and non-Caucasian ethnicities may also have limited the understanding gleaned from this investigation. Future studies would need to increase urban district and ethnic representation and representation from multiple states.

In terms of data collection, five of the 21 in-depth interviews may have been affected by the semi-private space used during the interview. Although this arrangement did not appear to impact participant engagement, it is possible that these participants may have been somewhat guarded in their responses. Although the majority of questionnaire participants completed the questionnaire with varying degrees of thoughtfulness (41/57 questionnaires complete), reformatting the free-response components of the questionnaire may have increased questionnaire completeness. The trade-off in rating scale versus free-response questionnaire design is difficult to estimate given that the questionnaire was used as a crystallization (triangulation) tool and required data that could be compared to free-response interview data in a meaningful way. Nevertheless, rating scale versus free-response questionnaire design is a worthwhile consideration for follow-up research.

A final potential limitation of this investigation relates to investigator bias. Investigator bias and unintentional influence were minimized by using an audited and pilot-tested questionnaire and by incorporating an interview question guide and a semi-structured interview protocol. However, to enhance participant engagement and constructive analysis, the investigator authentically (albeit cautiously) interacted with interview participants, which may have influenced participant responses. Investigator bias during data analysis was minimized by clearly defining data coding parameters and by checking participant references and investigator coding for consistency in constant comparative fashion (ongoing comparison of data categories and thematic threads). The investigator also maintained an audit trail and engaged in ongoing peer consultations in an effort to preserve investigative objectivity during data collection and data analysis. In the end, the limitations associated with this investigation are relatively nominal and do not significantly devalue the understanding that was achieved.

Discussion and Recommendations

To realize socio-economic and socio-political goals through humanistic renewal in public education, innovation in teacher education and educational leadership training is crucial. Participants in each sub-group viewed educators at every level of public education as ill-equipped for the complex and multifaceted social, cultural, and political realities of modern public education. There was also a predominant perception that the situation is worsened by educational reform efforts that remain persistently focused on reactive and symptomatic relief. Policy and practice that are focused on standardized, content-driven academic achievement were viewed by participants as failing to yield either the cognitive-academic achievement or the equity and accountability results that were intended while simultaneously putting educators and learners at risk of humanistic harm.

A focus on whole-person teaching and learning would, conversely, use meaningful standards, rigorous content, reflective and pluralistic instruction, and multidimensional assessment purposefully and intentionally to advance not only cognitive-academic achievement but also transformative moral-cultural and social-emotional human development. Pedagogical methods that move students away from an ego-centric and self-serving approach to learning and toward moral-cultural inquiry that engages a social and global world view (Habermas, 1981/1987; Mezirow and Associates, 2000; McLaren & Farahmandpur, 2001; Freire, 2003; Mezirow, 2003; Brown, 2004; Hart, 2004; Lange, 2004; Yorks & Kasl, 2006) were regarded by participants as more attuned to developing human potential for the good of the whole with equity, achievement, and accountability realized as positive by-products. In the end, the promise of high-level achievement and full potential development for all learners is arguably more attainable through a shift away from developing a human production and consumption resource and toward developing whole human beings of every race, every culture, every socio-economic level, and every ability level.

In a climate of social and educational unrest, today's educators, educational leaders, and policymakers are poised to advance real change. Aligned with the social justice goals of current educational renewal efforts, the findings from this investigation support the transformative organizational structures (flexible, contextual, and socio-culturally aware), enlightened instructional strategies (vision-guided and pluralistic), and critical leadership practices (reflective and purpose-driven) that are needed to realize both the socio-economic and the human actualizing goals of public education. In the spirit of positive change advocacy and with a belief that both the socio-economic and the human actualizing goals of public education can be realized, this investigation drives a call to action grounded in the certainty that the educational equity, achievement, and accountability being demanded of modern systems of education are possible through a local, national, and global commitment to transformative whole-person human development. The question now is how do we move away from an ecliptic focus on cognitive-academic achievement and technocratic method? What kinds of educators and educational delivery systems are needed to make whole-person human development possible?

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Milano, Via Rubattino: An Italian Gagè Neighbourhood Integrating Romanian Roma Families

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Abstract: This is the presentation of a diachronic case study (2007-2010) about a group of around 250 Romanian Roma living in the slum of via Rubattino, in Milan, who have been persecuted by policies of forced eviction. The research analyzed how the social intervention of NGOs, educators and volunteers working with the Roma and with the local community (teachers and schools, citizens, Churches, Associations, etc.), have become an instrument of community development and of active participation of the local residents in integrating some Roma families and in taking part in the political claims after the interruption of the practices of forced eviction.

Introduction

To contextualize the Italian situation on the Roma and Sinti issue it is important to know that on 21 May 2008, the Italian Government proclaimed a state of emergency and adopted a Nomad Emergency Decree (1) (available for the Regions of Lazio, Lombardia, Campania). Although 70% of the Roma and Sinti population living in Italy is not nomadic (Ambrosini & Tosi, 2007), they are labeled as nomads.

The measures proposed with the Decree were accompanied by racist political statements insinuating that Roma were criminals and hence they should be expelled from Italy and that all Roma camps were to be closed down. As the European Roma Rights Center wrote in the memorandum addressed to the European Commission of the 4 May 2009:

> […] *the current Government has capitalised on Italians' fears about Gypsies', immigrants and security, and specifically fuels already harshly negative sentiment with constant anti-Romani messages widely published in the media. On 11 May 2008, Minister of Interior Roberto Maroni was quoted in La Repubblica as having stated that all abusive Romani camps would have to be dismantled right away, and that the inhabitants would be either expelled or incarcerated.* (2)

Moreover, from 2007 (3) a lot of media news reporting on the presence of Roma on the Italian territory has become discriminatory, and statements of politicians from the majority coalition have often assumed racist tones.

In Milan, the town where Rubattino settlement was, the Deputy Mayor Riccardo De Corato is the promoter of an explicit discriminatory policy: the forced eviction of illegal settlements in the town (4). Local authorities declared that from the 2007 the police realized 433 forced evictions (5), but they did not specify that the evicted people are mostly the same. In general it is almost never possible to know when the eviction procedure would take place (6), usually the police begin to announce it several weeks before, then arrive very early in a morning to the camp and starts to bulldoze the shacks and all the inhabitants' properties, while people have only a very short time (about half an hour, or one hour) to move out.

In the last four years, the rate of evictions has increased from one every four months to one or more per day against the same people.

In the last evictions police have followed Roma after their expulsion from settlements, forcing them out of every place they stopped.

Public social services should propose hosting alternatives, but in most cases they offer public dorm only to women and children (sometimes separating them) and very often there is not any linguist mediator to help people to understand what actually the aid proposal is. The

Roma in general do not accept this because they are scared to loose their children. Only occasionally, Roma can get real help and there is nothing they can do in order to influence the aid process. In some cases only few families with children going to school or women with babies where helped with housing project, however in most of the evictions nobody received a long term integration program.

From this brief description, the arbitrary way in which power is exercised clearly emerges: the only rule is that there are no rules (Sofsky, 1993). Roma people live in a constant state of insecurity, the only certainty they have is that, the situation may just get worse because another eviction will occur. This vicious circle has very serious consequences for people's lives: the daily life is very precarious, in the name of a security action there is no differentiation among the evicted families, all their properties got lost, people are considered guilty (Dal Lago) for their economic condition and poorness and they are not recognize as human beings having fundamental rights: they are not anymore civil subjects but objects into a space (Sofsky, 1993). The social intervention had to act the humanization of the individuals and the stimulation of the awareness about the reification process of the individuals in those *limit-situations* (Freire, 1973).

Throught it was possible to increase their strategies of resistance (Mantegazza, 2002) in the emergency situation and in the daily life.

Within this legal framework, the political sociologist Tommaso Vitale (2009) underlines how the "Roma issue" is instrumental in creating political consensus at a national and moreover at a local level. Through the political instrumentalization and the ethnicization of social dangerousness, a widespread perception of a lack of security associated with groups labeled as nomads rises in public opinion, legitimizing in the public speeches and in the common sense this very violent policy addressed to those groups.

Thanks to this analysis it is possible to highlight what it means to face the Roma question in Italy right now, by working in two different directions: with the Roma people and with the gagè community of the same territory.

On the one side this essay tries to understand how the social work in the Roma slums acted and modified the access to the basic services and to connect in a more and more autonomous way, Roma people with territory. By teaching and showing how to deal with the bureaucracy of the foreign country, how to move with the public transport to reach places, how to find free fees, sanitary aid, how to get into the school or to access to legal information etc.

On the other side, the paper explains how the educational work leads the gagè neighborhood into a very deep change in framing the "Roma problem" (as the Institutions define it) not as a security or delinquency problem, but as a civil human rights promoting question.

The generator theme that caught the attention of the gagè community in a very short time enlarged the horizon to a bigger question: the eviction policy.

Through different steps, the gagè persons promoted aid measures to face the emergency caused by the evictions to emancipate some families from the slums with housing and working programs, and to organize awareness campaigns with several persons and groups etc...

According to Freire, all this process was possible "Only in the measure they […] discovered they also were oppressors, they could contribute to the common creation to the pedagogy which frees them" (Freire, 1973).

In this case the gagè discovered the lies in the news and the public declarations of the local politicians on the Roma theme facing all the deep prejudice they had about the Roma persons.

Starting with a daily work of the educators inside the slums and leading the Roma inhabitants outside of it, joining the community and presenting deeper and deeper slums' life condition and stories, a social network began to grow up and to increase the consciousness of both actors, Roma and gagè. What happened was a cultural action: "[…] the true liberation […] is a practice that involves action and reflection of men in the world, to transform it."

The data collection for this research was done using Through that it was possible to increase their strategies of resistance (Mantegazza, 2002) in the emergency situation and in the daily life.

The ethnographic method, mostly through participant observation of the slum's daily life and during several evictions that occurred until the end of 2010. To better understand what happened to the people, interviews were collected as well within the Roma families and other key witnesses. The visit to the social or health-care services or to the dorm with Roma women (when the Roma accepted to be hosted) happened during the slums' daily life. Other interviews were conducted with educators, volunteers, teachers and citizens involved in the Rubattino case. The analysis of the report and interviews aimed to recognize how the eviction policy acted on the institutional power on the people (Roma and gagè) and starting from that how the educational work should intervene to face the emergency situation and the lack of long term planning. Through that it was possible to increase their strategies of resistance (Mantegazza, 2002) in the emergency situation and in the daily life.

The Case Study of Via Rubattino

The Rubattino slum as study case, helped to focus this research on a single settlement where something happened also with the civil society around it, but concerning the educational work it is necessary to refer also to the previous settlements and evictions that generated this one. Without a previous relation among Roma families and educators it took a longer time to stimulate all this participatory processes.

The settlement in Via Rubattino in the town of Milan was evicted several times; the main events took place on the 29th January 2008, 20th May 2008, 19th November 2009, 7th September 2010, and 25th October 2010.

During the 2008 evictions, only the Saint Egidio and Padri Somaschi Community (Catholic organizations working on the Roma issue) was there to help Roma and to monitor the situation. Educators and volunteers have already worked with those families for two years and followed them through several evictions.

After an intense work with the local community especially with schools, in September 2009 95% of the Roma children (36 pupils) were attending school on an almost regular basis. When another eviction was announced and took place on the 19th of November 2009 around two hundred persons demonstrated in favor of Roma.
Teachers, parents of the Roma pupils' classmates and all the citizens that in the previous months, thanks to the help of educators and volunteers, knew the Roma families were at the eviction to manifest against it.

To reach this result it took time, as a teacher said;

"When the Roma children arrived in our classroom (2007) we were very worried due to the news heard about the 'Gypsies'. But later we knew them and their parents and we understood that they were not 'gypsy children' but only 'children'[…] Through the students and together with the Italian gagè parents we have met them and discovered that they are just trying to guarantee a different future to their families" (7)

"How can you loose 36 students in one day just because they are Roma? How can you stay knowing that some of your students are going to sleep on the street with their families because they are Roma? The day of the eviction we went there and we saw

the Institutional violence the police acted against the persons. The Roma children saw their houses, shacks, but still their houses, bulldozed. Hence we decided that we should do something together with the organizations that were already working with those families." (8)

The Deputy Mayor Riccardo De Corato was forced to cancel the racist party he was organizing for the "liberation from the presence of Roma" in the neighborhood.

After facing the emergency, public meetings open to citizens were planned, in order to find and organize resources for helping Roma families living in the streets in the medium and long term. Somebody hosted the families in his/her own house for some days.

On the 7th of September 2010, all Roma children were still going to school, even if some of them were evicted up to twelve times from the beginning of the year, and fifteen families (involving around eighty persons) were not anymore in the shacks. The others are still constantly under eviction. Thanks to the help of the social network and NGOs those families found houses and jobs, through active involvement.

To summarize, it is possible to say that in this context, the complex social work is based on three different levels.

Intervention with Roma families inside the settlements, on a short-term and emergency basis during and just after eviction, and on a medium- and long-term basis through promotion of health care services, schooling for children and housing. The transformative learning for Roma mostly involved their awareness (Hart in Mezirow, 1978) of the oppression exerted by institutions and of the opportunity of strengthening strategies of resistance (Freire, 1973; Mantegazza, 2001, 2003).

Local community development. Educators operated in order to create a supporting network for Roma families living in the slums, and to connect them with Italian society. At the same time, the intervention was aimed at improving the awareness of the local community about Roma groups and the political manipulation made on this issue. Thanks to the schooling of Roma children, teachers and Italian parents broke down (Loder, 1981) their prejudice about Roma living in slums, starting to refuse the common labeling (Langer, 1989), and they changed the premises (Popper) at the basis of their representation of the Roma issue, first of all modifying their personal attitude (Mezirow, 1975) among themselves, with Roma people, and towards the eviction policy.

Social transformation and promotion of civil rights through political education (Freire, 1970) to monitor the policy implemented through the involvement of advocacy organizations (Amnesty International, European Roma Right Center, Open Justice Society), and to stimulate a social transformation aimed at supporting different policies for a democratic and intercultural society. How it is possible to influence the political level through a social action (Mezirow 1991) is now the critical issue opened by the case of Rubattino.

Conclusion

The main results in a community development framework can be summarized as follows:

The awareness process of the local community promoted by the social work provided tools for critical reading of the socio-political context (Freire, 1970).

The social work started into the settlement as "against device" to the eviction policy, stimulated an active participation of the Roma families in the integration process (9).

A better and more direct knowledge between Roma and gagè favored participation and collaboration in the implementation of initiatives aimed at criticizing forced evictions.

The social movement of Rubattino is an example that has been reproduced in other neighborhoods.

Replicable solutions to the problem of squatter settlements of Roma were found by the citizens. It is possible now to demonstrate to the political representatives that tangible and less expensive models to face the Roma illegal settlements indeed exist.

The ethnicization of social dangerousness is instrumental to create a climate of insecurity that legitimate pseudo-securitarian policies aimed at creating political consensus (Vitale, 2009).

This case study suggests that educational work with local communities may become an instrument for building against -consensus, unmasking the implicit process of oppression dynamics and experimenting participated process for the construction of an intercultural society.

Notes

(1) Ordinance of the President of the Council of Ministers no. 3676, 3677, 3678 of 30 May 2008 Urgent civil protection provision to tackle the state of emergency in relation to nomad community settlements in the territory of the Lazio, Lombardia ande Campania regions.

(2) ERRC, Open Justice Society, OsservAzione onlus Memorandum to the Europea Commition: *"Violation of EC law and foundamental rights of Roma and Sinti by the Italian government in the implementation of the census in 'nomad camps'"* Budapest, 4 May 2009.

(3) A women in Rome was killed by a Romanian citizen, the newspaper and media report that the murder was a Romanian Roma.

(4) The national Government founded €13M euro to improve mesures for Roma and Sinti integration, only for the municipality of Milan. The ammount of €9M are spent for "security measures" (evictions, police actions and control systems), only less than €4 are spent for social integration projects and they are avalaible only for those who live in regular camps. The resolution of Roma issue is not an economic problem.

(5) For further information, see: www.storiemigranti.org

(6) The methods adopted for eviction, as well as violating the right to adequate housing does not take into account any assurance procedures identified by the Committee on Economic, Social and Cultural and the United Nations (CESCR).

(7) Extract from an interview with F.R., teacher of the school in the Rubattino neighborhood.

(8) Extract from an interview with B.Z. the mother of an Italian child of the school.

(9) Integration in terms of changing the Roma life condition.

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From Farmer to Entrepreneur: Transformative Learning in the Making of a New Professional Identity in EU Agricultural Workers - A Case Study

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Introduction and Contextual Framework

The case here presented has been developed within the Leonardo Da Vinci Project TAS for Agriform coordinated by Serifo, Italy, which has involved six European countries (Bulgaria, France, Italy, Poland, Spain, UK) and has been inserted in the EC *"Guide for Training in Small and Medium Enterprises (SME): 50 Cases of Good Practises"*.

The reasons of the project are found both in the acknowledgement of a deep transformation in UE agricultural scenarios within a global framework as well as in the recognition that the great amount of training actions in agricultural vocational training are specifically directed to (young) future entrepreneurs. The occasional educational and training opportunities available to farmers within UE VET system generally consist of seminar-based meetings of information and analysis referred to specific issues and problems. There is, indeed, a substantial lack of educational and training opportunities targeted on the needs and characteristics of this target group of learners, which only benefit the actions of consultancy, technical assistance or agricultural divulgation.

For these reasons the main objective of the project has been to involve farmers and in a *professional development project* focusing on *professional development areas* in order to identify both *key* and *specific* knowledge and competences to be acquired and developed.

Since EU policies and strategies of intervention on lifelong learning have shown the need to focus the training activities *not* on knowledge acquisition but on *competence development* which actually provides the *transformation of knowledge to its operational dimension inside professional practice contexts*, TAS for Agriform has been focused on two kinds of learning objectives: *transversal key competences of problem posing and problem solving* as well as competences of *critical reflection*.

Theoretical Background

The main problem faced within the project has been to evolve into a "learning career" farmers and entrepreneurs - who are a particularly difficult target since it is mainly composed of adults over 50, with a low schooling level - therefore reframing their personal and professional identity. Indeed, the process of developing a 'learner identity' is extremely complex since it involves the interplay of a number of factors, relating both to personal life history and to the type of provision and support available to learners.

Gallacher, et al. (2000) points out several reasons which effectively motivated adults return to learning (self-development, improving employment prospects; the wish to be more effective in community and voluntary organisations, overcoming physical and mental health related problems) and focuses on two kinds of 'status passages' a) critical incidents in people's life histories which may act as catalysts, particularly for returners; b) involvement in other community and social projects, which often produces a considerable amount of informal contact and learning, increasing self confidence, extending social networks and knowledge about other educational provision in the local area.

Research evidence in the field of adult learning shows that in particular some kinds of adults, such as people belonging to disadvantaged groups (which is the case of the target group addressed by the project) can and eventually do reengage with learning if they acknowledge that this process is valuable to them as well as to their community in many ways (economic, personal, social). It is therefore extremely relevant to connect lifelong

learning to community development, particularly for disadvantaged areas such as rural ones, which may effectively benefit from the dissemination of new knowledge and expertise.

In any case, the process of becoming a learner is often uncertain and tentative, since it involves overcoming economic, practical and attitudinal barriers, which are very difficult to deal with. Therefore, the learner identities are initially often very fragile, but, if appropriately supported, they can become strong, and become a very important element in peoples' and communities lives.

According to andragogy adult learning is motivated if it is strictly connected with personal development and growth projects, which give meaning and contextualize individuals commitment to learning projects (Knowles, 1997); it is therefore clear that any professional development project must be grounded in a personal development project in order to be significant for the learners.

McGivney (1999) shows that participation in informal learning often *starts* adults with a poor background on a *continuing learning pathway,* helping them to become confident and successful learners; that's why these kinds of learning contexts are particularly suitable for difficult targets, also considering that professional development occurs mainly through learning experiences situated within non formal learning contexts and strictly connected with professional contexts of practice (Colley, Hodkinson & Malcolm, 2002) .

Mezirow (1990, 1991, 2000) believes that adult learning, in order to be effective and to have a real impact on personal and professional contexts, must transform the "meaning perspectives" people use to frame and reframe their life experiences; this means that learning should deal first of all with the meanings adults give to actions, events, relationships within their living context, where meanings are constructed and reconstructed through narrative and sharing. In professional practice, learning can be understood both as individual as well collective, considering that individual learners can be seen as participants in a "community of practice" on the basis of shared grounds and a shared culture.

Since communities of practice evolve through "shared learning stories" it is very important to track the stories shared within a community and to help communities in constructing other stories, representing new and different ways of problem posing and of problem management and solving and producing new forms of knowledge (Wenger, 1998).

Professional development has to be considered not as processes of de-contextualised introduction of new knowledge and competences within an individual repertory, but as processes of negotiation of new learning and understanding intended as practical forms of knowledge to be legitimated and acknowledged within a community of practice which lives within a particular territorial contexts (Lave & Wenger, 1991).

In this process, *reflection* is a very important device that both individuals and groups should be able to use in order to reframe their theories and practices through cognitive processes emerging both in the course of professional practices as well as ex post (Schön, 1987, 1991).

Research Focus and Objectives

Even if they are deeply aware of the necessity to develop and innovate their farms, in order to make them become real enterprises, competitive within the new productive and commercial scenarios, UE farmers and entrepreneurs are not really aware of their own learning needs in term of new knowledge and competences to sustain their professional practices. Moreover, they are very resistant to being involved in lifelong learning since they do not acknowledge themselves as potential learners, having left school long ago and had very few vocational training opportunities, or none at all.

Indeed, their professional expertise, knowledge and competences have been informally developed by: living and working with parents, learning by doing and reflecting

on professional practices; sharing experiences with colleagues. The professional growth of a farmer or an entrepreneur takes always place within a community (small or bigger) situated in a territorial contexts, participating in experiences, traditions, operational models transmitted from generation to generation, in forms of knowledge (often implicit and tacit embedded in the practices) which mark in a specific way their professional practices.

Farmers should not only acquire knowledge, *competences and skills* functional to enterprise management but they should develop *new understandings* of their professional identity and activity with a radical change in goals, priorities, and strategies. For these reasons, acquiring and developing a business mentality - as planned for TAS for Agriform target audience - requires a deep revision and transformation of perspectives, standards and strategies, to be used to run the enterprise in the ongoing evolving scenario.

Therefore, the professional development of EU farmers and entrepreneurs has to be supported by a *transformative learning process* focusing on the meaning perspectives used to frame professional experience and professional practice.

This has required first of all that farmers be provided devices and tools useful to become aware of and identify their learning needs, in order to engage them in a "learning career" within a specific professional development framework.

Moreover, particular attention has been given to the design of a specific educational and training *curriculum*, tailored on the knowledge and competences identified and supported with a *methodology* and with *learning materials* tailored on the target group characteristics and needs.

The educational and training intervention has been developed in a *contextual perspective*, focusing on the educational and training needs of a specific *community of practices*, involving all its members within a negotiating process of identification of development needs.

The educational and training methodology has been designed to be used within a *non formal educational and training context,* representative of the real practical contexts where farmers and entrepreneurs interact with other professionals in a framework of shared experiences and knowledge, on the basis of: acknowledged repertories and consolidated practices, legitimated roles and positions constructed through shared learning stories. This has required a preliminary exploration of territories, communities, practices and knowledge in use, in order to construct bridges and interface devices with the new forms of knowledge introduced with the educational and training methodology, the curricula and learning materials.

The curriculum has been developed in a single modular structure adaptable to different contexts, with a special focus to the areas of competence identified as most important; those areas may actually be more deeply developed according to the learning and training needs of the audience.

The accompaniment and facilitation of learning has been done using a non formal learning educational methodology; learning support materials; assessment strategies and instruments; competence evaluation instruments.

Learning sessions have been scheduled with two hour meetings each week, so to work at a regular and intense rhythm on the learning contents as well as to consolidate and verify their acquisition in terms of knowledge and competences.

Methodology, Methods, Research Instruments or Sources Used
The research plan has been developed according to a participatory action-research framework on the basis of a preliminary context and scenario analysis focusing on the learning characteristics, motivations and needs of the farmers.

This has been achieved through:

a) *interviews to privileged witnesses* – experts of vocational training and vocational training in the agricultural sector, focusing on specific items to identify the emerging learning needs of farmers and entrepreneurs;

b) motivational semi-structured *interviews* made among groups of farmers and entrepreneurs - representative of the project target – working in different regional contexts in order to intercept the needs of a *particular community;*

c) collection of *narratives of professional practices* (critical incidents) and *"war" stories;*

d) identification of *specific educational and training goals according to the target group indications and re-discussed with the different groups within the professional development process;*

e) *working up* of educational and training goals (understood as the *educational* interface between the curriculum-developed through specific contents - and learners' needs) *in terms of knowledge and competencies as related to specific areas of business development*;

f) development of a tailor made *curriculum* articulated in sections focused on specific learning goals according to the areas of business development;

g) planning of an educational and *training* process, aimed at starting up a real *transformation process* in terms of a deep revision and reconfiguration of knowledge, competences, positions, roles of farmers/entrepreneurs, as functional to their needs.

The best conditions to start a process of transformative learning require to put the learners into complex and disorienting situations, which show the inadequacy of pre-existing interpretation categories and call for their rebuilding; on these basis TAS for Agriform has requested a specific arrangement of the learning context in a transformation perspective.

The project has developed a non formal educational process rooted in the needs and characteristics of the target, but also addressed to a deep change of the meaning perspectives used in work and living contexts.

This has required a strong contextualisation and localisation of the educational action, working to intercept the learning needs of a particular community of practice on the basis of the learning stories shared within this community. Indeed, communities evolve through *shared learning stories*; therefore each *common story needs to be processed and the community itself be confronted with other experiences, representing new and different ways of problem facing and problem solving*. As communities grow and develop through common practice and methods, it is possible to offer them - through specific educational interventions - new models and instruments for practice which the communities can gradually attain and legitimate, through an conscious and thoughtful use.

For this reason the learning material used in the TAS for Agriform project has been designed using a *narrative format*. Therefore, the challenging situations of work practice have been presented as "war stories" with which to confront oneself within one's work community (the small group of entrepreneurs) as representative of a wider local community. The facing with the situations called for from the "war stories" has brought the entrepreneurs to share personal or community stories; the analysis and reflection process on practical problems has progressed, as well as the transformative learning process both on an individual and collective viewpoint.

The narrative units have been related to *specific and peculiar learning purposes and focused on the acquisition and implementation of specific knowledge and competencies*, of which it is necessary to be aware. Every narrative unit has been supplied by a *procedural support* (methodological - operative format) useful to position properly the units within the *learning situation* - in accordance to the specific knowledge and competencies to be individuated as *learning purposes* – this to activate a process of reflection and knowledge

building. Such process of knowledge works inside a specific setting, according to a methodological and operational format.

Every narrative section has been designed according to the subsequent *structural scheme:*

1. Describing a work practice context.
2. Allowing the identification of work practice problem.
3. Offering a presentation of mistakes and difficulties in problem managing, caused by a lack of specific knowledge and competencies.
4. Allowing the opening to new alternative solutions.

The narrative units have been basically conceived as significant *stimulating material* that is meant to start a *process of reflection and problem solving*; such process is directed to some specific issues and learning contents, to be acquired and implemented through the interaction of different professionals and experts and their contributions in terms of knowledge.

The learning setting has been developed as an *apprenticeship setting,* in which the community interacts to reflect on their experience and practice, activating a conscious and critical revision process within a progress and development perspective.

In this way *participation* has become a crucial element. Entrepreneurs are not called to passively acquire the knowledge and competences that are offered them from outside; they are actually called to participate in a collective and cooperative building process of new knowledge and new work models to restore and evaluate the knowledge and models that are legitimated and validated inside the community.

Acquiring and developing a business mentality - as planned for the TAS for Agriform target - requires a *deep revision and transformation of perspectives, standards, and strategies, to be used to run the company in ongoing evolving scenario.*

Not only must the entrepreneurs acquire knowledge and competences functional to enterprise management; they are also compelled to *understand the significance* of this, in terms of perspectives of analysis and development. To focus on trading rather than production means a radical change in investments, objectives, priorities; that is a goal that cannot be reached by the simple study of a few market elements. Moreover, addressing the enterprise to multiple functionality means understanding its development potential, according to a wider geographical context and inside a social background with specific needs and demands.

This has required that the entrepreneurs' professional development be *necessarily supported by a transformative learning process,* which could powerfully impact on their theoretical, practical and living knowledge, following a deep revising of meaning perspectives as used in work and living contexts.

The best conditions to start and support a process of transformative learning at an adult age require to put the *audience into complex and disorienting situations,* which show the inadequacy of pre-existing interpretation categories and call for their rebuilding; on these basis the methodology developed within the Tas for Agriform project has requested a *specific arrangement of the learning background in a transformation perspective*.

The learning session have been conducted using a *focus group* methodology, since this has proved itself as deeply purposeful to face, analyse and discuss specific problems emerging from professional practice and to construct new interpretations of these problems. Moreover, focus group interactions require the constant appliance of reflection competencies leading to the construction of a new and different repertory of stories.

In detail, every focus group session has been articulated according to the following scheme: a) presentation of a case using a narrative format and comic strips; b) analysis and discussion of the case; c) introduction of new elements of knowledge; d) identification of

potential solutions; e) discussion on the activities and on the efficacy of the proposed solutions; f) acknowledgment and formalisation of new knowledge in the agricultural sector and competences; g) evaluation.

This solution has responded to the need of establishing an educational process, intended to start a real transformation process deeply rooted to the needs and characteristics of the target, but also aimed at a deep revision of knowledge, competences, positions, roles of farmers, as functional to the reconfiguration of their professional identity.

The process is developed through a focus group interaction about recurring professional practice situations with the support and facilitation of an educator and of an expert in agricultural enterprise management.

For this reason we have used learning materials that present learning contents not as subjects to study and analyse within a seminar work, but as possible answers to specific problems and critical situations, in connection to the chosen areas of development, providing therefore something *transferable to everyday work practice* in terms *of new knowledge and competencies to be used on the spot.* (1)

In this perspective, new knowledge contents –arranged according to relevant areas of business development- have been posed inside the situations portrayed in order to activate an exchange of experiences, hypotheses, knowledge, theories and to develop new understandings through a deep revision of the meaning perspectives used by the farmers.

The process of reflection has helped farmers in: a) developing new understandings and reframing their practice and identity according to new meaning perspectives; b) constructing new models and instruments for practice, which the communities they work in would gradually attain and legitimate, through a conscious and thoughtful use.

This can lead, in perspective, to the acquisition and use of new meaning schemes and perspectives to frame and reframe learning in professional practice as well as to the construction of a new and different repertory of narratives of practices, which will feed up the cultural background of the community, and will represent a platform useful to knowledge transfer among farmers and from older to younger generations.

Notes

(1) In detail the learning materials have been conceived as a *facilitation and learning support* material, not as repositories of knowledge contents to learn from. According to such criteria these materials: a) *present not abstract learning contents, but realistic situations that are close to the farmers' everyday professional and living experience*; b) show a simple – even basic - picture and presentation of an uncertain and challenging situation where a professional agricultural worker has to face a problem or a professional dilemma in order to start up a significant and transformative learning process; c) are organized in a *narrative form and supported by pictures portraying situations very close to the experiences of farmers in different backgrounds[1];d)* present learning contents *as transferable to everyday work practice* in terms *of new knowledge and competencies to be used on the spot.* Within this framework, learning contents are emerging from challenging situations and this requires the de-structuring and re-structuring of the already existing knowledge, the *acquisition of new knowledge* and the *appliance of new competencies.*

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Transforming Learning and Leading

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Abstract: Our assumptions shaping the roundtable discussion: to respond effectively to the radical challenges emerging in the twenty-first century requires at least self-authorizing consciousness, and optimally, self-transforming consciousness; even more specifically, it requires a practice of leadership that flows from these orders of consciousness. How might adult educators evoke and provoke such consciousness and such leadership?

Newspaper headlines remind us daily of the stunning challenges of our time. A brief list might include how to: support democracies attempting to emerge from despotism; counteract the increasing polarization of political discourse; respond meaningfully to carbon addiction and global climate change; reduce radical disparities in income and life expectancy; contravene actions that destroy human dignity. Equally pressing, how shall we, as educators, attempt to respond? We begin this context for discussion by framing our fundamental assumptions, then we unpack the theoretical underpinnings of our beliefs, touch briefly on implications for practice, and close with what we see as the overarching challenge for adult educators in this era.

Since global challenges are increasing in complexity, they require newly complex ways of seeing, interpreting, and responding beyond those already mastered. At stake are key values we cannot jeopardize if we wish to maintain a human community, values such as safety, survival, belonging, meaningful freedom, social justice, and creative expression. We therefore need to cultivate our capacity to see, interpret, and respond in ways that continue to articulate and embody these core values. We see this as a developmental challenge: that is, a challenge to cultivate a quality of consciousness that matches the increasing complexity of our world.

Mezirow said, essentially, we are locked into a particular way of seeing that must be transcended if a more inclusive and complex way of seeing and responding is to emerge and awaken us to what he calls a new habit of mind. His elucidation of the role of *disorienting dilemmas* in this process of awakening is crucial to our practice. We find that, in addition, Kegan offers an opportunity to think about that process *developmentally*, in terms of "orders of consciousness," and to examine the nature of transitions between levels of complexity. Finding both of these frameworks significantly useful to our task as adult educators, we briefly describe salient aspects of Mezirow's theory of transformative learning (1990, 1991, 2000) and Kegan's (1982, 1994, 2000) constructive-developmental theory, intending that our colleagues will seek further illumination among the references in the bibliography.

With these as our foundations, we will also explore how to deal with this web of problems that, according to Heifetz, cannot be solved in a "technical" way — that is, by using an approach based on either/or, right/wrong, or zero-sum thinking (Heiftez, Grashow & Linsky, 2009) — in essence, the same worldview (habits of mind, order of consciousness) that created them. Rather, we educators must work toward what Heiftez and his colleagues call *adaptive leadership* — cultivating capacities of mind that inspire us and others to conceptualize in a fresh way the continually emerging complexities of the world, and also to discover and create strategic responses that align with our core values.

Other theoretical frameworks also inform our Roundtable discussion. We accept Freire's claim that education is never neutral: our choices, language, intentions, and behaviors all have influence. Whatever we do (or do not do) — and especially the values we

embody and enact — has effects far beyond the informational content of our courses. We also accept Burns's (1978) notion that leadership in the service of sound developmental intentions is transformational. Therefore, when we, as educator-leaders, weave these threads together, adaptive leadership becomes a transformational activity and the way most likely to foster the level of engagement Einstein famously described: *You cannot solve a problem from the same consciousness that created it. You must learn to see the world anew.* We therefore view adult educators' primary mission as cultivating adaptive leadership in ourselves and others. But how do we cultivate such complex capacities?

Thus our intention for this Roundtable: how do these theories inform our practice as educator-leaders; what does it mean to foster development of adult learners' capacities to perceive, feel, understand, know, act, relate, and *lead* in ways that match the complexity of the challenges that must be addressed? — that is, to encourage *their* potential as adaptive leaders. We also approach these tasks and this discussion acutely aware of our own developmental limitations in undertaking such a leadership role.

Transformative Learning Theory

Mezirow (2000) suggests that adult education must "help adults realize their potential for becoming more liberated, socially responsible, and autonomous learners" (p. 30) who can think critically and dialogically about their participation in their social context, despite the fact that we are all captives of inescapable and invisible "meaning perspectives" or "frames of reference" that shape our unquestioned assumptions about ourselves and the world (p. 16). Thus firmly embedded, we are not easily swayed by more—or even more accurate—information.

Yet, Mezirow claims, "[…] examining critically the justification for our interpretations and the meaning schemes and perspectives they express is the major imperative of modern adulthood" (1991, p. 35). But how does one question the justification for what seems self-evident—for a viewpoint not recognized *as* a viewpoint? Mezirow found that if the process begun by a disorienting dilemma is effectively supported—he delineates ten phases of the transformative process (1991, pp. 168-169) — a new way of understanding can emerge (2000, p.21). We see these as constituent experiences in the broader transformation of consciousness described by Kegan, who currently uses a strategy reminiscent of a disorienting dilemma — uncovering the "Big Assumption" — to spark transformational awareness and, ultimately, shift (Kegan & Lahey, 2009).

Transformation of Consciousness

Kegan's constructive-developmental model describes what Mezirow calls "perspective transformation" or "new frame of reference" in terms of a transformed *epistemology* — a new and increasingly complex way of knowing or "making meaning" (2000). We do not merely *gain knowledge* and experience as we mature (the *informational* explanation for change and growth); we also *know in a different way* (the *transformational* explanation). At the core of such transformation is the "subject-object" relationship.

> That which is "object" we can look at, take responsibility for, reflect upon, exercise control over, integrate with some other way of knowing. That which is "subject" we are run by, identified with, fused with, at the effect of […] We "have" object; we "are" subject. (Kegan, 2000, p. 53)

Kegan's model specifies five such subject-object transformations, or "orders of consciousness," throughout the lifespan. The first two are transformations of childhood and will not be discussed further. Third-order ("socialized") consciousness is the normative epistemology of adulthood in most societies. It is defined as having (subconsciously) embraced — actually, *internalized* — the socio-cultural demands of those we consider our

community, often based on racial, ethnic, socio-economic, "class," religious, linguistic, national, and similar distinctions. In most cultures, this internalization of adult mores and responsibilities — as stipulated by those considered teachers, leaders, and other authority figures within that community — is regarded as "growing up." *I am therefore (unknowingly) subject to the "shoulds" — requirements, demands, and expectations of my group, which is comprised of those whom I identify (albeit unconsciously) as "like me/us."*

By contrast, fourth-order ("self-authorized") consciousness develops as we begin to question both our individually-held beliefs and assumptions and the socio-cultural framework from which they spring. This leads to embracing *multiple perspectives,* recognizing that values are *contextual* and knowledge is *constructed. I now hold as object the expectations and assumptions of my community/ies of origin as well as my former sense of inevitability with regard to my life course. I take charge of my own psyche and negotiate among the many roles I may choose to adopt. I commit, thoughtfully and with awareness of the implicit responsibility, to the values with which I consciously align my life.*

We associate the following examples of practice with fostering development toward fourth order consciousness.

Provide a Holding Environment

Development requires certain focused, caring attention that changes according to the "culture of embeddedness" with which the developing individual is always in tension (Kegan, 1982). This "holding environment" must accomplish three things: supporting or *confirming*—validating and accepting the individual as he or she is; challenging or *contradicting*—encouraging the individual to stretch beyond his or her current limitations and comfort zone; and providing *continuity* as the individual negotiates the developmental path.

An optimal holding environment, according to Daloz (1986), requires both *high* challenge and *high* support (p. 214). Unfortunately, while most educators readily tell learners how they missed the mark and what they still need to accomplish, we may not provide equally specific feedback about what they have achieved, where they have grown, what they can be proud of. "Emphasize positive movement" Daloz (1986) insists, "underline it, restate it, praise it" (p. 127). From a developmental perspective, the most effective educators balance critical feedback with telling learners *what they did right.*

Support and Challenge

An educator's ongoing challenge is to know which supports and challenges are most meaningful, given where learners are in their process. For example, learners whose more prominent epistemological lens is closer to third order feel supported when the relational context includes consistent instructor validation and at least tacit acceptance of their ideas by their peers; they are challenged when asked to engage unfamiliar perspectives and assumptions. They also interpret critical feedback as directed toward them, personally, rather than at their accomplishment of a task. Adults whose lens is closer to fourth order, however, tend to enjoy engaging in dialog about ideas and values, as they begin to revel in their sense of increasing self-authorship. They also appreciate guidance toward improvement, as they no longer conflate critique with disapproval.

This is not to suggest that adult educators try to identify each learner's point along a line of development; rather that we focus on designing learning environments that provide an array of supports and challenges. The essence of the adult educators' task may be first to develop a sense of nurturant community, trust, and security, then to introduce disorienting dilemmas and provide opportunities for discourse and reflection that can lead to consideration of new perspectives. According to Schapiro (2009): "confirmation → feeling

safe and affirmed; contradiction → anxiety and disequilibrium; creation → changed behavior, attitudes and consciousness; continuity → reintegration, equilibrium." He also reframes what seems at first to be a "sequential and close-ended" model: "The change process is probably more cyclical and open-ended; all four kinds of facilitating environments exist to some extent at the same time, and change occurs all of the time" (*ibid.,* p. 96).

Cultivate Empathy.

Whereas the adolescent's development of empathy signals the new responsiveness to others' needs and desires associated with emerging third order consciousness, our focus is the much later development of the kind of empathy associated with emerging fourth order capacities. What we characterize as self-authorizing empathy expresses responsiveness and emotional availability without being subject to others' perspectives (1994, p. 227). Such empathy also involves actively seeking to understand another's mindset while holding conflicting viewpoints with appreciation and respect.

Though fourth order consciousness is increasingly required in developed countries in all arenas of adult life, including the workplace, family relationships, and the socio-political realm, less than half the adult population have reached this threshold (Kegan, 1994, p.197). We have therefore considered the shift from socialized to self-authorized epistemology as a primary focus of adult education and have elaborated on practices that accord with such "developmental intentions" (Taylor & Elias, in press[i]; Taylor, Marienau & Fiddler, 2000). Now, however, given the severity and complexity of the problems describe earlier, and the need for even more complex leadership in response, we have begun to reframe our task.

Cultivate Adaptive Leadership

We find that leadership that emerges from a primarily socializing consciousness tends to operate from a perspective of alignment with a given mission and adherence to existing policy and practice. This behavior is akin to technical problem-solving and as such, unlikely to challenge the frameworks that lie beneath and often give rise to the problems. By contrast, leadership that emerges from a primarily self-authorizing consciousness appears more aligned with Heifetz's adaptive leadership. Such leaders can create and enlist others in creating a common vision around shared values, while also respecting diversity and acting with integrity. Even so, and particularly in light of the nature of the challenges such diversity creates, we now believe adult educators must also focus *beyond* self-authorizing, toward the kind of leadership implied by fifth order, *self-transforming,* way of knowing.

Toward a Self-transforming Epistemology and Acts of Adaptive Leadership

As we consider the implications for such practice, we look to familiar aspects of facilitating the shift to fourth order as a source of inspiration. For example, in constructing an initial holding environment for, say, a group of graduate students, we often begin by drawing on the well-known consultants' maxim, "match before you lead." This involves inviting the participants, through carefully facilitated processes, to establish common, agreed-upon ground rules for their activities as a professional learning community, thus engaging both the third-order need for rules and order and fourth order capacities to establish one's own authority. As the course or program progresses, increasing emphasis is placed on the latter, while still honoring the former so that individuals within the learning environment experience the process of development Wilber (1995) describes as *transcend and include.* In other words, that which is transcended does not disappear, but becomes a smaller part of a larger, more inclusive whole.

The practices we have thus far described are within our current capacity to design and implement and have seemingly proven effective with regard to the learning outcomes that

have heretofore been our primary objective. Now, however, as we turn our sights toward to the next transformation, fifth order, we consider ourselves seekers and inquirers.

Given that so few people have been shown to have the capacity for self-transformation—plus the fact that it is not one we claim to have—we also find ourselves attempting to describe something we are not fully able to grasp. That said, we will attempt to do so as a springboard to the focus of our Roundtable discussion: what may be involved in adult educators' attempts to evoke such further changes of mind?

Where self-authorizing knowers are successful at negotiating across multiple boundaries, self-transforming knowers recognize that these boundaries are self-constructed. As such, the boundaries can be reconsidered and reframed, transcending both third order's limited identification with *particular* communities and fourth order's more expansive ability to invite engagement with *diverse* communities.

What follows is our tentative approximation of the qualitatively more complex perspective of the self-transforming epistemology. As I approach fifth order, *I begin to hold as object that very separateness and sense of myself as coordinator of the various roles I have mastered. I find multiple "me's" and find "the other" within. I both accept the inevitability of and seek connection among these multiple selves, even as I also acknowledge within myself echoes of others whom I might formerly have emphatically rejected. I see my life course as an improvisational dance with an underlying purpose toward human flourishing* (Heron, 1992).

As I approach fifth order, *I begin to see that the boundaries I created around my sense of self as my own authority are unnecessarily limiting. I engage in ongoing inquiry with regard to the multiple value sets I encounter among the diverse participants in my world; my concern is with creativity, mutual respect, and what I trust will emerge from our collaboration.*

As I approach fifth order, *I seek more creative engagement with what I formerly saw as "differences." The "we" that emerges includes both "us" and "them," but does not lead to fusion. Rather it embraces each of us in our wholeness while also recognizing each as part of some larger whole. As if in a jazz ensemble improvising with my fellow artists, I experience invitation and opportunity for the emergence and expression of both individual and collective genius.*

As I approach fifth order, *I seek the new insights that may emerge when differing world views or paradigms are brought into dialogue with one another; I try to see beyond the dissimilarities to as yet unexamined possibilities for more comprehensive perspectives or relationships, perhaps more complex than current or existing systems.*

One can recognize this more expansive perspective in the practices of political figures such as Nelson Mandela, Eleanor Roosevelt, and Aung San Suu Kyi, and the exhortations of martyred leaders such as Ghandi, Robert Kennedy, and Martin Luther King, who describe issues of race, religion, ethnicity, and power in terms of a transcendent human community. As King said in an address to Oakwood College in 1962:

> *Every individual and every nation must see* [...] *that all life is interrelated, and all* [people] *are caught in an inescapable network of mutuality tied in a single garment of destiny, and whatever affects one directly affects all indirectly*[...][U]*ntil we come to see this* [...] *we will end up with a cosmic elegy.* (Warren, 2001, p. 174)

Invitation to an Inquiry

As we have acknowledged, we are operating at our own "growing edge" in attempting even to imagine the self-transforming consciousness. Most adult educators, ourselves included, are likely to be traveling along a similar developmental trajectory to that of our learners. We can therefore offer little guidance about how developmental intentions focused

on fifth order might differ from our current practice. It may also seem contradictory to suggest that one might facilitate another's *self*-transformation. But, ultimately, "nobody does it alone. [An educator's] assignment is to help arrange a world in which the transformation of the self may be accomplished" (Daloz, August 9, 2010, personal communication).

We are also aware that a significant body of literature that we do not address here specifically connects such development to various forms of spirituality. We also acknowledge potential links to Bateson (1972) and Scharmer (2009), among others.

In our limited view, inviting adult learners to engage with theories of — and to the extent possible, practices related to — transformative learning, development of consciousness, and adaptive leadership may contribute to the "arrangement" to which Daloz refers, as these frameworks also provide visions of potential destinations and pointers to ease the way when the journey seems arduous. In addition, we adult educators may want to remember that our most influential "teaching" is what we model. Whatever the learning goals we intend, we inevitably evoke or provoke, by the nature of our being, a quality of consciousness in those with whom we interact. We also do well to consistently acknowledge — to ourselves and our adult learners — that we are as much fellow travelers as guides.

If our planet is to survive and its people prosper, it seems to us that third order consciousness has become a way station, fourth order a gateway, and working actively toward fifth order an urgent need, so that we may develop the capacity to perceive and imagine how to effectively engage the world's constantly emerging and changing crises. Our intent for the Roundtable is to engage our colleagues in furthering this discussion along these lines:

To what extent do our assumptions align with yours?

If not, what are your assumptions?

If so, what has been evoked in you through engaging this brief overview?

How do we support each other on our respective developmental paths?

How can we approach our own practice to effectively evoke self-authorizing consciousness and hopefully invite self-transforming consciousness?

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Transformative Learning and Leadership for Change: An Emerging Model

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Abstract: Crisis in organizations present opportunities for transformative learning and often demand such learning by leaders who make choices on behalf of the collective that influence outcomes as well as the conditions for such learning, individually and organizationally. In this paper, we explore a model for understanding transformational learning in the context of organizational change and the options of the change leader in facilitating transformation. Four non-mutually exclusive routes for leading transformational change in the workplace are generated.

One challenge of transformative learning for organizational change resides in the variety of change situations as well as the diversity of transformative learning facilitation techniques available to practitioners. We propose a model to help change leaders who are responsible for leading and implementing change consider options in how to leverage transformative learning in their organizational context. The reason we focus on change leaders is because we know from change management literature the need for effective leadership in order to conduct efficient change (Burke, 2002; Kanter et al, 1992, Kotter, 1995). Laiken (2001) conducted a three-year project researching characteristics of 42 Canadian organizations using organizational learning approaches and found that strong leadership was a characteristic of efficient learning organizations.

Theories of transformative learning — often concerned with individual growth and learning — and of transformative organizational change — typically focused on system-wide, instrumental goals – arise from different disciplines to describe, understand and support very different purposes and processes. Henderson (2002) compared well-regarded theories in both these categories and concluded that "these two schools of thought, although different in their approach to change, are complementary" and more effective taken together (*ibid.*, p.186). Organizational change "[…] theorists assume that changing an organization will result in change in its individual members" but do not speak to the way that individuals can become transformed (*ibid.,* p.200). Essentially behaviorist in orientation, these theories assume that changing the environment (culture, structure, processes, and rewards) will push individuals to acquire new thinking and behaviors. Transformative learning theorists, by contrast, describe both how individuals transform — a process typically characterized by critical reflection as described by Mezirow (2000) — and what transformed individuals look like (*ibid.*, p.205). These theories are more likely to focus on intrinsic motivation, empowerment, and self-direction / autonomy. A few theorists — notably Kurt Lewin (1947) and Chris Argyris (1970, 1999) — seek to understand the change process for both individuals and the environment within the organization. Individuals who are transformed make changes

in the environment that enable others to likewise transform and together act upon the environment toward desired goals.

The dichotomy between system and individual can also be observed in the field of organizational learning. Langer (2005) suggests that they are two sociological positions about how learning occurs in organizations. One – the system argument -- focuses on the system as a whole and sees individual action as the consequence of influences from the social system. The other – the individual argument – claims that learning emanates from the individual first and affects the system as a result of individual actions. At the same time, Watkins and Marsick (1993) look at the learning organization as a "partnership" between individuals who take responsibility for their learning and the organization itself which has to support and reward those efforts and identify six "action imperatives" needed to create and support learning organizations: create continuous learning opportunities, foster inquiry and dialogue, foster collaboration and team learning, build organizational capacity for new thinking, empower people toward a collective vision, and connect the organization to its environment.

These differences in orientation between learning at the individual and at the organizational level demonstrate the problem of better identifying the leader's role in transformative learning within the organization. Whether the focus is on the leader transforming others, or the organization itself transforming through leader stimulated initiatives, the nature of transformative learning shifts. In order to better understand this complexity, we offer a practical model for leaders and other facilitators of change that does not try to argue for one approach over another — but rather builds a framework for determining the appropriate path in a particular context.

The Model

In our proposed facilitation model (see Figure 1), the distinction between a system perspective and an individual perspective offers the change leader different routes leading to distinctive organizational learning challenges and implying different transformative learning interventions.

The change leader can choose two routes for fostering transformational change. The first route corresponds to a vision of organizational change as a "top down" process where goals and directions for change will first be designed by the change leaders (for instance a new vision, a new culture, a new strategy), and then spread down and implemented throughout the organization. In this option, learning focuses on the organization as a whole and assumes that individual learning will derive from the influence of the new system.

The second route is symmetrically opposite. In this route, organizational change starts with "small" change initiatives at a team or individual level, which are then eventually spread throughout the organization. In this route, change leaders fully associate their teams with the definition and implementation of change and engage organization members in thinking about issues or problems. It is a more organic and collaborative conception of change wherein change leaders promote an environment involving collaborative, group, and individual learning strategies. Yorks and Marsick (2000) have argued that this approach can produce sustained change for the organization.
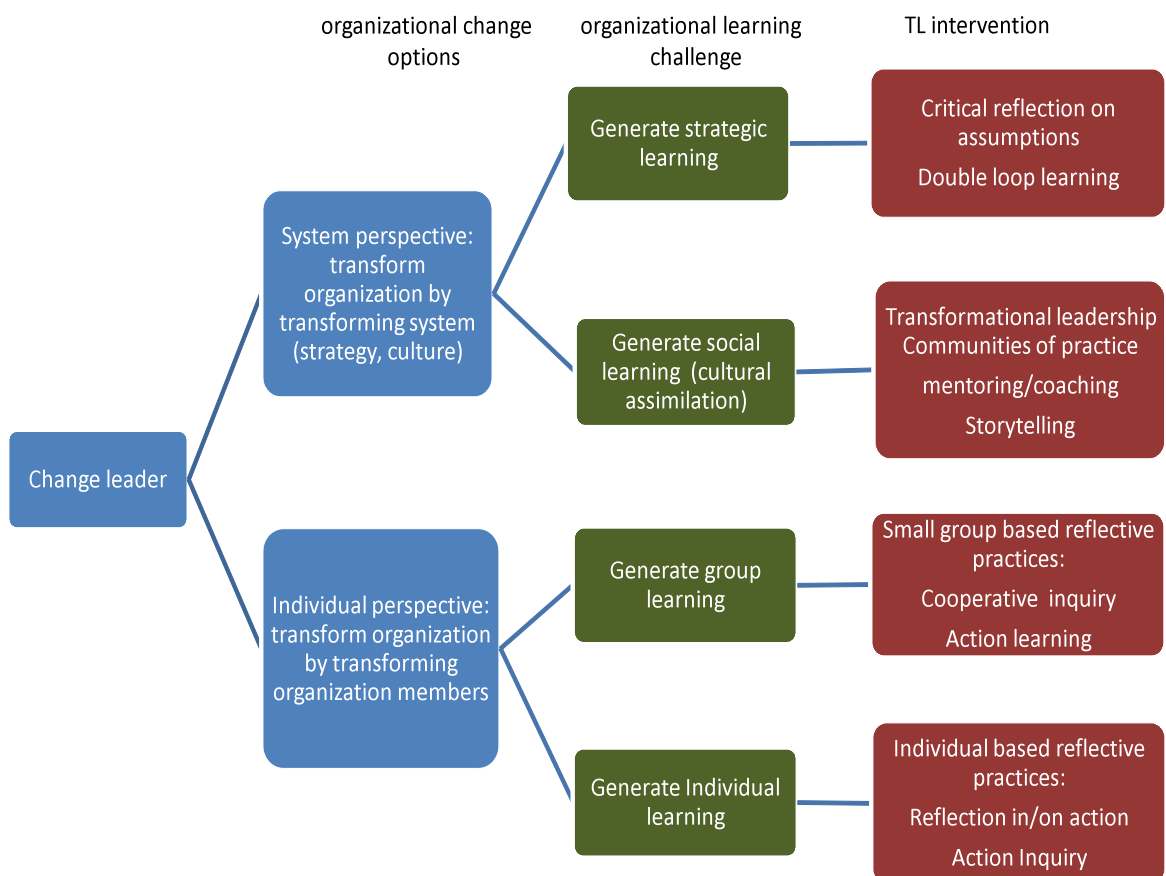
| organizational change options | organizational learning challenge | TL intervention |

Change leader

System perspective: transform organization by transforming system (strategy, culture)

Generate strategic learning

Critical reflection on assumptions
Double loop learning

Generate social learning (cultural assimilation)

Transformational leadership
Communities of practice
mentoring/coaching
Storytelling

Individual perspective: transform organization by transforming organization members

Generate group learning

Small group based reflective practices:
Cooperative inquiry
Action learning

Generate Individual learning

Individual based reflective practices:
Reflection in/on action
Action Inquiry

Figure 1: Model for facilitating transformative learning in organizational change

We will now further detail how each route translates in terms of organizational learning challenge and opportunities to use transformative learning to produce change.

System Perspective

Change leaders who embark on the the difficult task to define the next vision, strategy, or structure for their organization are likely confronted with organizational learning challenges at two levels. The first challenge is to produce learning that can create sustainable winning strategies. Peter Drucker considered that "[…] businesses fail because the assumptions on which the organization has been built and is being run no longer fit reality. These assumptions involve markets, customers, competitors, technology, and a company's own strengths and weaknesses" (as quoted in Edersheim's *Peter Drucker's "unfinished chapter* The role of the CEO). Pietersen (2002, 2010) pioneered the concept of learning that can be converted in strategic benefits under the term "strategic learning." One of the key principles of strategic learning is to produce superior insights that can be translated into winning strategies. To do that, leaders need to question and re-examine assumptions behind the different factors that influence the organization: consumer, competition, company's own strengths and weaknesses, industry dynamics, macro-environment.

Theory U (Scharmer, 2007) brings another dimension to our understanding of transformative change leaders. They lead by seeing differently, from outside the normal boundaries of their own experiences and of the organization, in order to allow the future to emerge.

For Schein, transforming the system is always changing the culture:

What then do we mean by generative learning or transformation of a system? If the organization's 'knowledge' both explicit and tacit ('know-how') is embedded in the culture and in the alignment of its sub-cultures, then it follows that transformation is tantamount to a change in the culture itself — a change in the organization's sense of identity, its goals, its core values, its primary ways of working, and so on (Schein, 1985, 1992) (as quoted in Schein, 1996, p. 5).

To help leaders re-invent their organizations and identify new business models and opportunities, different transformative learning interventions can be considered. Geller (2009) drawing on Brookfield, suggests that through the process of critical thinking, leaders become free to explore and imagine a range of alternatives which foster innovation. Double loop learning leading to questioning the role of the framing and learning systems, which underlie actual goals and strategies (Argyris, 1992), are also ways to engage in transformative learning to generate powerful strategic insights and create enduring visions.

A second organizational learning challenge for change leaders is to create learning that contributes to build a culture aligned with the new strategy. Engaging groups and teams from the top down to adopt new ways of working or collaborating is one of the most difficult task change leaders undertake (Battilana et. al, 2010). Many scholars have examined the role of leaders in helping followers embrace change, for example, Burns (1978) and subsequently Bass (2008) on transformational leadership.

Transformational leaders are mentors, visionary, ethical and able to stimulate creativity among followers in ways that help both individuals and organizations transform. Tichy and Cardwell (2004) see transformational leadership as interactive—a teaching and learning dynamic that enables leaders, with their team members, to learn and to transform. a critical cultural perspective on resistance suggests that people may need to identify, name, and explore "structures of dominance that express or govern the social relationships and competing forms of communication and cultural practices within that system" for change to truly be embraced (Fenwick, 2000, p. 256). Not only is this not easy to do, organizations are built toward convergence around common goals that push toward conformity and compliance despite rhetoric to the opposite. Transformative leaders need to create space and opportunity within organizations for engagement in a critical cultural perspective if and when change demands wholehearted engagement of employees.

Everyone in organizations will not wish to be engaged in this way; those who do so engage may choose to diverge from the pathway urged by the organization. It is not easy or comfortable to enact these forms of learning in many organizations, but some initiatives do push in this direction. We suggest that leaders who themselves have been transformed can learn from the principles embedded in these and other strategies to create space for others to share in this process and enact transformation within the organization in various ways, e.g. coaching, mentoring, communities of practice or interest, learning teams, etc. A key principle in this dynamic is collective identification, that is sharing and examining points of view in ways that enhance insight, understanding and new action.

The Individual Perspective

In this route, change leaders will create conditions for groups and individuals to become agents of change for the organization. At a group level, change leaders look at interventions such that organizations members can work together to change the way the organization responds to complex challenges. This requires a specific environment and a culture where inquiry related to change can happen and where people can safely question the old ways of thinking and imagine new possibilities. To foster such transformation at a team level, change leaders can use strategies such as action research, action learning, or

cooperative inquiry that have proven effective at helping people shift perspectives and transform organizational culture. Raelin (2000) catalogues a variety of these "work-based learning" approaches — action learning, action research, collaborative inquiry, and others — all of which share a process described by Raelin (2000, p.2):

> *It views learning as acquired in the midst of action and dedicated to the task at hand. It sees knowledge creation and utilization as collective activities wherein learning becomes everyone's job.*
>
> *Its users demonstrate a learning-to-learn aptitude, which frees them to question underlying assumptions of practice.*
>
> *Work-based learning, then, differs from conventional training in that it involves conscious reflection on actual experience. Fundamental to the process is the concept of metacognition (Meisel and Fearon 1996) which means that one constantly thinks about one's problem-solving processes […] Learning can be more than just the acquisition of technical skills. It also constitutes the reframing necessary to create new knowledge.*

Recent research on action learning and collaborative inquiry indicate those individual-based interventions can impact the organization. For example, through an action learning program conducted over three years at a multinational food company undergoing structural changes, Yorks and Marsick (2000) found evidence of a perspective transformation in the company members' abilities to operate in a new global environment. In the 1993-1995 phenomenological study which focused on collaborative inquiry in the context of a midsize state university, Yorks (2000) was able to find strong evidence of changed habits of the mind among most of the group members.

Still, "bounded critical reflection" (Yorks & Marsick, 2000), which describes how transformed individuals create transitional space to experiment with change and engage others in the organization, does not always happen. Lamm (2000) interviewed 24 leaders who had participated in action learning programs over six years in a multinational car and truck company. Many individuals experienced transformative learning, but the full potential of the projects for organizational transformation was not maximized. Kuhn (2009) studied an action learning program designed to transform individuals and the organization. He documents transformative learning in individuals, but the potential for organizational transformation was limited due to changes in leadership and strategy at the top. Moreover, Conger and Benjamin (1999) noted that action learning gains often remain within the group. Thus, questions arise about how transformative learning in these interventions can be supported, leveraged, and sustained within the organization.

Change leaders can also focus on helping organization members generate change at an individual level by encouraging individual-based reflective practices. The notions of reflection-in-action, and reflection-on-action were central to Donald Schon's efforts in this area. It involves looking to experiences, connecting with feelings, and attending to theories-in-use and leads to building new understandings to inform our actions in the situation that is unfolding.

> *The practitioner allows himself to experience surprise, puzzlement, or confusion in a situation which he finds uncertain or unique. He reflects on the phenomenon before him, and on the prior understandings which have been implicit in his behaviour. He carries out an experiment which serves to generate both a new understanding of the phenomenon and a change in the situation.* (Schön, 1983, p. 68)

Another potentially transformative intervention is action inquiry. Torbert (2004, p.1) describes action inquiry as "[…] a kind of behavior that is simultaneously inquiring and productive. It is a behavior that simultaneously learns about the developing situation, accomplishes whatever task appears to have priority, and invites a redefining of the task if

necessary". Action inquiry considers the three dimensions of human experience: subjective (first person), inter-subjetive (second person), objective (third person). By interweaving subjective, inter-subjective and objective data, Torbert suggests that managers will become more aware of and less constrained by their own implicit, and often untested, assumptions about situations they find themselves in. He also suggests journaling as powerful techniques to generate new insights.

Conclusion

The workplace is so complex — with a global workforce, a harsh economic climate, and more and more dispersed, temporary and virtual employees. Transformative learning of individuals, groups, and organizations can enable the kind of learning in the face of complexity, ambiguity, and uncertainty needed for these times. While there are many constraints as noted above, the strategies discussed in this paper may allow a more open-ended, frank exploration of the disorienting reality of the current situation, the root causes of the problems we face, and creative alternative responses that may allow people and organizations to transform in ways that enable them to survive. In the current context, that possibility is truly significant.

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Fostering Transformative and Transformational Learning at the United States Military Academy

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Abstract: This roundtable will focus on the ongoing development and assessment of a critical reflection exercise informed by developmental action inquiry as a means of fostering transformational and transformative learning in freshman at the United States Military Academy.

"Do I have what it takes to lead Soldiers in a volatile, uncertain, complex, and ambiguous (VUCA) environment?" This is the question future Army officers (undergraduate students, hereafter cadets) will address at the United States Military Academy's Battle Command Conference XIV this year (USMA, 2011).

The question for those responsible for educating and training those future Army officers is equally grave: How can we better prepare our cadets to face the omnipresent adaptive challenges they will inevitably encounter as officers after graduation?

Due to the emergence of national and global crises, especially since 9/11, and given rapidly changing and increasingly complex political, economic, social, and technological environments, the 21st century will undoubtedly place increasingly complicated and complex mental demands on U.S. Army officers. Complicated demands come in the form of sophisticated technical problems which require advanced informational learning (Richardson & Tait, 2010). Technical problems are routine and have a known solution which can be solved by experts or authorities (Heifetz, 1994). Informational learning focuses on increasing one's repertoire of knowledge and skills (Drago-Severson, 2009), i.e., learning about psychological theories or how to conduct land navigation, in order to enhance one's technical and tactical capacity to solve these increasingly complicated technical problems.

Complex demands, on the other hand, come in the form of adaptive challenges and require transformational learning (Richardson & Tait, 2010). For unlike technical problems, adaptive challenges are those in which both the problem and solution are unclear and for which deeply held beliefs are challenged and competing yet legitimate perspectives must be considered (Heifetz, 1994). Adaptive challenges are ubiquitous today and require creative problem solving and critical thinking; the global war on terror, the worldwide economic crisis, affordable healthcare, etc., are all indicative of dynamic, interdependent issues that need framing and require more than one perspective to address effectively. Transformational learning, thus, operates on an entirely different level. It requires changes in attitudes, behavior, and values (Heifetz, 1994). It emphasizes development in the way one makes meaning of their life experiences. That is, it builds psychological capacity empowering one to adapt effectively in a rapidly changing world (Drago-Severson, 2009).

Hence, West Point's imperative is to develop competent leaders of character through informational and transformational learning so they may ethically and effectively lead a diverse Army, operate in different cultures around the world, and perform a full spectrum of military operations. This is implemented through the Cadet Leader Development System (CLDS). CLDS is a developmental framework that includes six domains: academic, military, physical, moral/ethical, social, and the human spirit. With respect to transformational

learning, CLDS is informed by Robert Kegan's (1994) constructive-developmental theory of human development.

In a longitudinal study of identity development during the college years at West Point, it was found that most cadets arrive at the imperial stage (Lewis et al, 2005). The imperial stage is marked by a concrete orientation (Drago-Severson, 2009). Students in this stage tend to have dualist thinking habits, believing that there are "right" and "wrong" answers. They have difficulty with ambiguity, preferring instructors and other authorities to tell them explicitly what the expectations or rules are for behavior, performance, etc. During their 47-month developmental journey, the academy strives to provide a challenging, yet supportive holding environment to foster transformation toward the interpersonal stage. This stage is marked by the capacity to think abstractly, make generalizations, and reflect on one's own actions and those of others (Drago-Severson, 2009). Given the mental demands of junior officership, reaching this order of consciousness by graduation may be beneficial.

Indeed, 47% of the participants showed positive psychosocial development with most growth occurring between the sophomore to senior years; this development also predicted ratings of performance when they took on leadership roles as juniors and seniors (Bartone et al, 2007).

Indeed, transformation at West Point is intentional and purposeful. It begins upon Reception Day, the first day cadets report to West Point the summer before their freshman year. During the summer training (Cadet Basic Training), new cadets are led by upperclass cadets (cadre) designed to acculturate them from civilian to military life and teach them basic soldiering skills. From a constructive-developmental perspective, this experience can be very challenging. If the cadets experience the optimal balance of support, they may likely experience growth; whereas, if they experience too much challenge and not enough support, then may experience retreat (Daloz, 1999).

This experience can also be thought of as a disorienting dilemma for many and is often cited as a highly transformative learning experience for most participants. While they may not use these terms, cadets often report changes in their points of view or habits of mind consistent with Jack Mezirow's (2000) definitions. They often describe transformations wherein they come to broaden their self-concepts of what they are capable of achieving physically and psychologically as a result of this experience. Moreover, as the first year continues, even more explicit and implicit competing demands in academics, fitness, military duties, and interpersonal relationships combine to incrementally exceed the cadets' capacity requiring them to examine and question other meaning perspectives, i.e., epistemic, philosophical, moral-ethical, etc. (Cranton, 2006).

Kasl and Elias (2000) offer a useful distinction between Kegan's constructive-developmental and Mezirow's transformative learning theories. They argue that both theories are informed by constructivism and center on the evolution of consciousness. However, it's the content of consciousness that transforms in Mezirow's theory, while it's the structure of consciousness that transforms in Kegan's theory. And, both seem central in the development of our cadets. Therefore, the authors seek to discover how to better foster the transformation of both the structure and content of consciousness in our cadets.

Experiential learning opportunities like Cadet Basic Training abound at West Point. Self-directed learning is a mainstay too (known as the Thayer method of instruction after the founder of West Point, Sylvanus Thayer). However, critical reflection for transformative learning is still relatively underdeveloped. Interest in preparing cadets for these challenges as well as making meaning of them afterward is increasing throughout the academy.

One example is in an introductory applied psychology course. The course is part of the first year curriculum that all freshmen must take. A recent addition to this course is the inclusion of Kegan's constructive developmental theory during lessons on adolescent and

adult development. The goal behind this new inclusion is to increase their readiness to learn and develop by informing them of the desired outcome and process. Another related innovation is a written, critical reflection paper targeting their perception of the most adaptive challenge or disorienting dilemma they have experienced at West Point to date. The goal for this assignment is to foster meaning making of their lived experience.

This roundtable will focus on our inquiry of the ongoing development and assessment, as well as potential action research designs of this critical reflection as a means of fostering transformational and transformative learning in freshman at the USMA.

Every freshman at West Point (n = ~1200) must enroll in the course Psychology for Leaders (PL100). Half the freshmen take the course in the fall and the other half in the spring. Several years ago, PL100 had a reflection paper requirement but it was discontinued because of an unclear purpose and structure. Faculty agreed it was difficult to assess and perceived it to be subject to grade inflation. While interesting to read, the reflections did not really contribute to critical reflection.

This year, one of the course exams was substituted with a newly designed critical reflection assignment. Its purpose was twofold. First, we sought to leverage the cadets lived experience by fostering transformative learning through critical reflection. The aim was to provide an opportunity for them to examine and question the content of their current consciousness by asking them how they made meaning of a critical incident in hopes of a transformation of a point of view or habit of mind. Second, we sought to enhance their developmental readiness by fostering transformational learning through a developmentally appropriate challenge. The goal here was to prepare them for structural transformation by providing an opportunity for them to learn about other perspectives, think abstractly, and develop capacity for their self-reflection.

Informed by William Torbert's (1999) developmental action inquiry theory, we designed an assignment to meet these twin goals consisting of: 1) reflecting on one's own subjective perspective of their most demanding challenge since arrival (first person knowing); 2) identifying, coordinating with, and interviewing a senior to gain an inter-subjective perspective (second person knowing); and 3) explaining and applying two theories, one theory of human development and one theory of personality, to gain understanding of an objective perspective (third person knowing). All three parts were written up in a 4-6 page paper.

In part one, cadets described similar dilemmas and challenges in the subjective perspectives, i.e., surviving Cadet Basic Training, struggling with academics, learning time management, acculturating into a military academy, and navigating personal relationship issues. With only 1-2 pages allotted for this section, they were expected to narrow their focus and zero in on one key challenge. Some were able to do this well, others struggled to stay on task and listed many challenges without recognizing any underlying relationship between them.

In part two, the freshmen reported being pleasantly surprised that the seniors empathized with their challenges. Some seniors offered real alternative perspectives while others only offered coping strategies. This may be representative of the fact that only 47% of seniors demonstrate significant positive psychosocial developmental growth. Some freshmen realized this; others did not. But nearly all appreciated the opportunity to hear first hand from a successful peer that there were legitimate positive outcomes (the freshman were able to choose who they wanted to interview and most chose seniors they admired or who shared similar characteristics).

The quality of the responses in part three, the objective perspective, was mixed. This may be due to a few factors. First, students may have found the first two perspectives more personally engaging and concrete resulting in more effort than the academic and abstract

effort needed to effectively address the theories. Second, the instructions may not have been explicit or clear enough.

Overall, most freshmen commented that they found value in learning about other perspectives from the seniors and as a result were reconsidering their own habits of mind – something they reported they wouldn't have otherwise done on their own at this time. One sophomore, taking the course out of sequence due to some difficulties successfully completing his freshman year, commented that it was very valuable and wished he had done so the year before. He thought it might have influenced him to make changes in his beliefs sooner resulting in better performance and possibly helping him avoid having to repeat his freshman year. Furthermore, a senior commented that he too found value in it, as he considered it an honor to be identified as a role model by a freshman under his leadership.

While the new design of the reflection assignment did not appear to promote grade inflation, the evaluation of the paper remains problematic. Many received lower than expected grades mainly due to part three of the assignment. As a result, students may have confused their grade with the learning realized. Further collaborative inquiry is needed to explore: 1) the extent to which engaging in this critical reflection fosters transformative learning in the freshman year, 2) how to assess the assignment, 3) how fostering transformative learning through critical reflection may influence transformational learning, 4) the significance of who the freshman select as their interviewees, 5) ways to improve expectations of and communication about the exercise, and 6) how to design action research to address these questions.

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