CHAPTER 7
CONCLUSIONS AND A WAY FORWARD

Chapter 7 draws conclusions from the discussion of the findings of the research as outlined in Chapter 6 and gives a final response to the research questions. The conclusions are divided into "understandings" and "applications". By understandings I mean what the findings of the research indicate with reference to the first two research questions which deal with the nature and processes of transformative learning. Definitions of meaning perspectives and meaning schemes are given and transformative learning is defined as the identification, critical analysis and transformation of meaning perspectives. The understanding of the relationship of meaning schemes to meaning perspectives at which I have arrived as a result of the research is explained. The appropriateness of Mezirow's choice of the term meaning schemes, his broadening of the definition of transformative learning to include changes in meaning schemes as well as transformation of meaning perspectives and his extension of transformative learning to include instrumental and communicative learning are all called in question. A summary is given of my conclusions about the internal processes of transformative learning based upon my own perceptions as participant observer and those of the persons interviewed for the research.

Chapter 7 then turns to "applications", by which I mean those aspects of transformative learning identified by the third and fourth of the original questions, that is appropriate facilitation strategies and implications for practice. I express the view that a significant practical application of the findings of this research is that that facilitators of the learning of adults will benefit greatly from an understanding of transformative learning and a grasp of the contribution it can make to the full spectrum of how adults learn. An awareness of the nature and processes of transformative learning will help adult learners as well as facilitators to comprehend the reasons why in certain circumstances they find learning involving the identification and transformation of their inculturated meaning perspectives difficult. Chapter 7 goes on to illustrate what the research means for practice in regard to

learning strategies which emerged during the research as helpful in assisting adults to identify and critically reflect upon those meaning perspectives which have come to determine the way they see themselves and their relationships. Relevant ethical issues in reference to transformative learning are delineated. The chapter and the thesis conclude with recommendations for further research.

UNDERSTANDINGS

The findings of my research lead me to believe that transformative learning is a way of considering learning which is distinct, recognisable, deeply personal and complementary to other ways of making meaning from knowledge. It is a particularly adult form of learning because it demands critical reflection upon the self and it is not confined to the learning associated with identified stages of psychological development. It can be disorienting, disconcerting and difficult yet at the same time liberating and potentially at least empowering for individuals. It has the capacity to open up new avenues of individual perception and in certain circumstances to contribute significantly to the personal and professional development of the learner. Transformative learning considers learning from the perspective of the learner - of what the learner has already learned as well as from the perspective of what is presently being learned. Through transformative learning learners can acquire the capacity to identify, interpret, critically reflect upon and transform those inculturated meaning perspectives and ways of looking at things, the habits of mind and personal frames of reference which they have incorporated at various levels of consciousness over time and within which new knowledge is "filtered" and absorbed.

A comprehensive understanding of transformative learning on the part of facilitators has the potential to enable them to empower learners to strive for an enlarged awareness of the total spectrum of how their own learning and that of other adults takes place. It can shed light upon the not uncommon phenomenon of individuals who seem to interpret the learning experiences of their persona and professional lives in dated and unconstructive ways. My perception from the research is that what is actually occurring in these latter circumstances is that people are experiencing difficulty in accepting and incorporating into

their consciousness new knowledge and innovative ways of thinking and acting because they are bound by their existing and inculturated meaning perspectives. Transformative learning is critically reflective learning and it can help learners "perceive their perceptions" and "look at themselves looking at the world". They may as a result be less susceptible to being "caught in their past history and reliving it".

The nature of transformative learning

Transformative learning for an individual involves the identification, critical analysis and transformation of inculturated meaning perspectives which that person has acquired over time and the truth of which he/she has until then accepted and acted upon. The term "meaning perspectives" was adopted by Mezirow following his original research in the mid-1970s and it has been used by him consistently since that time. My research leads me to believe that Mezirow's choice and use of this term makes a valid contribution to understanding transformative learning and how it takes place. Meaning perspectives are an individual's structures of psycho-cultural assumptions in relation to particular learned concepts. They are clusters of implicit expectations and ways of looking at certain issues and they have their origin in what that person has experienced and absorbed from all his/her past experiences relevant to that particular area over time. Meaning perspectives are fundamental orientations which learners have absorbed into their awareness of self. Meaning perspectives are associated as a result with the image of self - that is, with what has to that point helped determine for an individual a particular personal position related to his/her identity.

In reflecting upon the findings of the research I have come to the conclusion that Mezirow was less successful in his adoption of the term "meaning schemes" than in his choice of "meaning perspectives" for reasons concerned with both precision of definition and consistency of use as outlined in the section of Chapter 6 devoted to questions of terminology. Mezirow has not always defined meaning schemes precisely and consistently the definition he has given most often is that meaning schemes in contrast to meaning perspectives are characterised by being specific and particular. Mezirow's view of clusters

of meaning schemes making up a particular meaning perspective appears to be a valid way of describing the connection between the two. However, for reasons I have outlined in Chapter 6 "schemes" seems inappropriate as a word to describe a concept characterised by being specific and particular.

Because changes to meaning perspectives involve elements of the self and ways of considering both self and external reality, meaning perspectives are not nearly as easily changed as are meaning schemes - "transformation", a metamorphosis involving the self and the learner's image of self related to that meaning perspective may be required. This is a major reason why identifying, critically analysing and transforming meaning perspectives can be disorienting for the individual something many of my informants reported to me. As Marion said "You get to the stage where ... I can't go on like this any longer" (Marion: 33). Once a person has arrived at the transformation of a meaning perspective, however, that transformation is often experienced as a positive, liberating and empowering experience - it was described to me as "escaping from the trap of reliving one's history" (Newman: 179), "walking on air" (Geraldine: 107) and "absolutely life-changing" (Tom: 29).

Mezirow's 1981 identification of the instrumental, communicative and emancipatory learning domains was a significant contribution towards understanding the complexities of the learning process, especially in regard to the way emancipatory or transformative learning relates to other learning. There is confirmation in my research of Mezirow's assertion (1978b, 1981) that transformative learning as he then defined it can be especially relevant in times of personal disorientation and failure when the learner's ways of perceiving and acting and his/her self-image and self-concept are under threat, either from other persons or from circumstances. Such situations may well be accompanied by strong levels of negative emotion about past actions and about those meaning perspectives which may have served the individual well until that time but which in changed circumstances and upon critical examination appear to be no longer appropriate or relevant.

A key understanding at which I have arrived as a result of my research about what constitutes transformative learning is that its focus is upon the self as experiencing rather

than upon the experience. This view was supported by the accounts given to me by so many of the practitioners and participants in my study and by my own observation. Certain learning experiences were described to me which individuals saw as transformative for their own lives and the lives of others they had observed closely. They were not speaking of changing their minds or their points of view about certain issues but of transformation of meaning perspectives of such personal significance that Mezirow's term "epochal" is not inappropriate as a term for describing them. Examples of such experiences have been cited in Chapter 4 and discussed in greater detail in Chapter 6.

My research confirms the view put forward by Keane, Nelson, Tennant and others that transformative learning involves not only cognitive processes but critical reflection and transformation of the associated emotional and imaginative elements of meaning perspectives as well. To learn transformatively an individual needs to be able to acknowledge and explore his/her personal experience in its totality. This will mean that he/she must accept the disorientation which that may involve, cope with consequent emotional reaction and learn from the possibility of perceived failure. Such an ability enables the learner to stand outside him/herself as it were and identify, recognise and acknowledge those culturally induced and impacted meaning perspectives which have helped determine who that person s and how he/she habitually thinks, feels, makes judgements and acts.

The persons I interviewed, each in his/her own way, saw the experience of "becoming aware of one's awareness and critiquing it" (Newman: 1993) as "quite rare learning" to use Tennant's phrase (131). My research does not lead me to see transformative learning as applying also to instrumental and communicative learning as Mezirow has maintained since 1985. I found little support for the view that transformative learning is an overarching theory of learning which can be applied on the one hand to "epochal transformations of habits of mind" (Mezirow 1996: 1) and on the other to "practical problems of instrumental learning" (Mezirow 1996: 1), such as new ways of looking at a paint brush (Mezirow: 38). Transformative learning was perceived by those to whom I spoke, and whom I observed, as a valuable and insightful way of considering a particular aspect of learning which involved transformation of the meaning perspectives of the learner. That is consistent with my own

observation and reflection. What these people were saying supports Mezirow's original assertion (1978a, 1978b, 1981) that the key to understanding transformative learning is to consider what is being learned from the perspective of the learner and what the learner already believes or assumes.

In reflecting upon the results of my research I have come to the conclusion that to apply the term "transformative learning" to the transformation of meaning perspectives, that is to the transformation of "the structure of psycho-cultural assumptions that have come to constrain the way we see ourselves and our relationships" (Mezirow 1981, p. 6-7), and at the same time to apply it to changes in "meaning schemes", when the latter are defined as "specifics", "points of view", and "the practical problems of normative learning", has not been helpful. It weakens the concept of transformative learning, it blurs the distinction between learning which is truly transformative for the individual and that which in my research both participants and practitioners referred to as normal, normative or instrumental learning. It also ignores the emancipatory, liberating and empowering aspects of the transformation of meaning perspectives which emerged so strongly in the research and which have been described in Chapter 4. The term transformative learning is stronger, clearer and more easily comprehended if it is reserved for situations where the focus of the learning is upon the self as experiencing rather than a particular aspect of the experience - in other words upon the transformation of meaning perspectives rather than changes in meaning schemes.

The processes of transformative learning

As pointed out in Chapter 2 and for reasons consistent with the way it has been applied in the recent literature I have used the term transformative learning in this thesis to include both the process itself and the end result of the transformation, which Mezirow initially called perspective transformation. The people in my research saw transformative learning as a process of learning resulting in significant and identifiable change but not as an event the precise nature and timing of which could be identified. Transformative learning's processes involve the identification of meaning perspectives first of all, then critical

reflection which may take place in a variety of ways - personal scrutiny, discourse with others, journal writing, autobiography and other approaches to considering new experiences. Discourse and dialogue within a challenging but supportive group were seen as very important. Through these processes learners may eventually come to identify, understand and articulate those individual and highly personal meaning perspectives out of which they are operating.

It is also clear from my research that some meaning perspectives involving the self and the self-image out of which an individual has been operating are held very closely and are as a result by no means easily discerned. They may have come over time to constitute part of a person's comfort zones - his/her values, attitudes to self and others leading to ways of perceiving and acting which till then have assisted in defining and sustaining that person's sense of value and self-worth. Some meaning perspectives may be ingrained so deeply as to be held at lower levels of the consciousness, never previously having been articulated. These may well be the most difficult of all to identify, honestly accept, critically evaluate and if necessary transform.

The processes of transformative learning include identifying, making explicit and questioning emotions and feelings associated with meaning perspectives. Some forms of transformative learning seem almost intuitive yet further investigation, critical reflection and dialogue with others may well reveal sources concealed in primary socialisation which it is necessary for the learner first of all to surface, identify and understand. On other occasions transformation may seem to have occurred over time, and the processes of change may only be identified through reflection in hindsight, as was the experience of many of my participants. In such cases the processes of transformation appear to be cumulative, with some final disorienting experience tipping the scales in a direction suggested by earlier experience - as in some "Road to Damascus" situations. Transformative learning will involve processes of identifying and accepting aspects of the self into which new learning can be inserted and which result in revised patterns of meaning perspectives out of which an individual will in future perceive reality, make judgments and act. As indicated in Chapter 6 my research with practitoners and participants and my own reflections recorded at the time of my participation in the F.A.L. program

indicate that there is a role for Mezirov's "phases", "steps" or processes of transformative learning (1981; 1985; 1991) but no all are involved on all occasions, nor in linear sequence. Transformation along certain lines pre-determined by a facilitator is manipulative and neither appropriate nor ethical as an approach to be adopted.

An important issue but one on which I believe there was insufficient evidence in my research to make a judgement was he effect upon a learner's perception of meaning schemes following transformation of a meaning perspective of which they were formerly a constitutive part. It is to this aspect of transformative learning I believe which people were referring when they said that they "see things differently now". I have attempted to illustrate what I mean in Chapter 6 by using the example of Galileo who, having undergone a significant transformation of meaning perspective, saw the instrumental knowledge and associated meaning schemes he had acquired using his telescope quite differently. They had not previously been incorrect or mistaken knowledge but they had been transformed and as a result they now made sense for him in an entirely different way. Much closer research into the effect of transformation of an individual's meaning perspectives upon their constitutive meaning schemes is one of the issues arising from my research which I believe would repay further empirical investigation.

APPLICATIONS

In regard to the practical applications arising from the research my conviction is that facilitators who truly understand the nature of transformative learning and its processes will have as a result a more comprehensive grasp of the breadth and range of ways in which the people with whom they are personally and professionally associated actually learn. Because transformative learning is a particular way of considering how adults especially learn, virtually all the established principles and strategies of adult learning have relevance to it. Creating respectful learning environments, basing learning upon the critically reflected life-experience of learners, using group work effectively, setting up opportunities for discourse and dialogue in small groups and cn a one-to-one basis and the keeping of personal journals are all strategies of great value in facilitating situations in which individuals, if

they so wish, can be led to identifying their inculturated meaning perspectives, their culturally induced relational and dependency roles and take action to overcome them. In the final analysis, however, it must be emphasised that decisions about transformation must always remain with the learner and there is an ethical obligation upon facilitators to make this clear to learners from the beginning.

Ethical considerations are always important in facilitating learning but because transformative learning involves the identification, critical evaluation and sometimes sharing with others of meaning perspectives which are central to the integrity of the self, ethical considerations are of even greater significance in its regard. They will include confidentiality, respect for learners and building learning environments characterised by trust and mutual concern. Transformation of meaning perspectives is by no means an easy form of learning, something that can be turned on at will, and this was emphasised time and again by both practitioners and participants in my research.

A significant number of individuals interviewed reported a conviction that transformations of meaning perspectives often have their beginnings "at the edge", that is, in unexpected situations characterised by confrontation, embarrassment and sometimes the experience of failure. Such situations may be characterised by feelings of personal tension which arise when individuals are clearly out of their comfort zones and they call for the exercise of skill and sensitivity on the part of the facilitator. Evidence of strong emotion, however, may well be indicative of what the underlying value or assumption is and there is certainly a role for facilitators to ask probing questions. Surfacing and facing strong emotion and the reasons for it can provide openings for new learning and new avenues for personal growth. The use of the imagination to encapsulate certain concepts about the self and about situations and relationships in which people are involved may be especially valuable but knowledge and training in how to handle them effectively are always necessary.

My research leads me to believe that transformative learning, rightly considered, does have the potential to be emancipatory for the individual as Mezirow originally recognised when he associated it with Habermas' emancipatory interest. It has the capacity to liberate learners from psychologically inculturated, socially expected, institutional and historically

grounded ways of considering themselves and their work which are inappropriate, or no longer appropriate, and which if not transformed may well inhibit the development of new and more relevant ways thinking, making judgements and acting.

AREAS FOR FURTHER RESEARCH

There is substantial scope for further research in the area of transformative learning, especially if it is empirically grounded. My perception based upon a comprehensive reading of the literature in the field as outlined in Chapter 2 supports Taylor's observation that over the past two decades too much of the argument on the subject of transformative learning has been theoretically oriented and there is a real need "to get beyond the rhetoric and to explore how transformative learning holds up in practice" (Taylor 1995: 313). A criticism of my own research which I make in hindsight is that the F.A.L. group from whom I chose my participants in the event turned out to be a particularly intelligent and coherent group. Whilst this and the fact that they represented a variety of professions related to the requirements of the educational authority which employed them had many advantages, their generally positive attitude and relative unity of philosophical outlook in all probability reduced the breadth of the collective learning experience available to me and as a result the variety of responses upon which I could comment.

This realisation was brought home to me some nine months after my original interviews by the immense range of personal lifestyles, political, cultural and industrial orientation and especially attitudes to gender and race within another learning group with which I was involved as a participant. Although this latter cohort was not concerned with transformative learning *per se* I believe that an empirical study of the transformative learning which was clearly going on within the group over a period of three days would have provided a fascinating alternative situation in which to apply the same questions as I had done with my own participants. This of course is provided that second group agreed to participate, which given my experience of them could certainly not be taken for granted. My point is that to repeat that part of my research with a more disparate group of participants would be a valuable exercise.

I am of course aware that I have not said the last word on the relationship between what Mezirow defined as meaning perspect ves and meaning schemes. I refer in particular to the changed light in which learners appear to see particular meaning schemes after transformation of the original meaning perspectives of which they were once a constitutive part. The illustration I have given from the life of Galileo illustrates my point. Further study of this issue might throw light upon the very common observation that people operating out of different meaning perspectives often see the same facts in quite different ways because of their differing meaning perspectives.

A very practical issue worthy of investigation through an empirical study of my own profession of education is the relationship between transformative learning and the ability of educators and educational administrators to cope with the levels of change which are currently presenting such significant challenges across the spectrum of the profession. Again, when I read Freire and Mezirow and then consider certain collective political, social and economic changes which have taken place across the world in recent years I find it difficult not to ask whether groups of people in a particular society, and even whole nations, can learn to change quite radically their collective meaning perspectives. I am sure that investigations in this area will continue.

I conclude this thesis on perceptions of transformative learning with those lines from T.S. Eliot's *Four Quartets* with which I began. They express imaginatively for me a poet's insight into how we learn to which I have been drawn by my study of transformative learning, namely that to learn truly we must be attentive always to the search for our own personal truth:

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And know the place for the first time.

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APPENDIX A: Prompt paper for interviews with 'practitioners' and 'participants'.

Note: The four main questions (in bo'd) will be put to all those interviewed. The prompts beneath each question will be used b, the interviewer only if required and those prompts which refer to FAL will be addressed only to participants.)

1. **What is your perception of transformative learning?**

   What does the term 'transformative learning' mean for you and do you think it helps you understand how you and oth er adults learn?

   How in the normal course of events do people 'become aware of the psycho-cultural assumptions which constrain the way we see ourselves and our relationships' (Mezirow 1981).?

   Have you ever had that experience? Could you give me an example?

   In the present F.A.L. course for example? When?

   Mezirow describes 'perspective transformation' as being triggered by a 'disorienting experience'. Have you been awa e of learning as a result of such experience?

   Could you give an example?

2. **What is your perception of the i iternal processes of transformative learning?**

   What do you think actually goes on in the consciousness of a person involved in transformative learning?

   Is 'transformative learning' always conscious or can it begin in the sub-conscious?

   What, if anything, have emotion and feelings to do with it?

   What signs would you look for t) indicate transformative learning has occurred?

   Could you give me an example of a process of interior learning you have experienced?

   In the FAL program?

3. **What is your perception of the procedures which facilitate transformative learning?**

Can transformative learning be achieved in structured programs such as F.A.L.?

What strategies may be employed by a facilitator of adult learning to create an awareness of assumptions and value systems that affect how we see things?

What procedures or strategies have you found successful? As regards your own learning? As seen to be effective for others' learning?

Could you give an example?

4. **What is your perception of the implications of transformative learning for facilitating the learning of adults?**

Do you think your increased understanding of transformative learning will assist you in your role in facilitating the learning of adults responsible to you?

In what ways?

Could you give me an example?

What beneficial effects could a generally more informed approach to transformative learning have for education 'down the line', - in leadership for example, or with those involved in promoting change in education?

Are there ethical responsibilities for facilitators involved in transformative learning?

What is the threshold between transformative learning and therapy?

What needs to be done about high levels of feeling if these are aroused?

APPENDIX B: Transcript of interview with Emeritus Professor Jack Mezirow as introduced to QSR NUD*IST.

**INTERVIEW with Jack Mezirow
Conducted by John Carrigg, Sydney. 19 September, 1995.
Gender: male, Age: 61+, Source: Pra :titioner.

John: Jack, thankyou very much for t iis interview. Basically, as I've agreed with the other people, I have four simple questions. W hat is transformative learning? What are the processes that go on within the person? What are the procedures people use to facilitate transformative learning and what are the implications of that in general for facilitating the learning of adults? If we could go back and simply say, what is transformative learning?

*Jack: Transformative learning in my terminology is learning that involves a transformation of one's frame of reference and as you know a frame of reference is described by me as a set of assumptions through which we in erpret our experience. Frames of reference involve habits of mind. I used to write about it . . . I refer to it in some earlier writings as meaning schemes.

John: Yes.

*Jack: And I think the difference is cle.ir and I probably don't have to go into that.

John: No, I understand that.

*Jack: So, transformative learning s simply that, it's learning, it's significant learning, perhaps the most significant learning : dults do and it has to do with the transformations of frames of reference.

John: We were discussing at lunch-time the idea that feminism and attitudes to aboriginality are good examples of . . .

*Jack: Of frames of reference.

John: Yes, frames of reference. Psych)cultural assumptions.

*Jack: Well, we had a lot of them ir this conference, attitudes and frames of reference of feminists, frames of reference of Marxist educators frames of reference of labour union educators. We had a variety of examples of frames of reference coming together to try to find common ground in this very conference we're both involved in. What was the second question again?

John: What actually goes on within the mind of the person? That's what I've defined as processes. I've used two words, I've used processes and procedures and I've defined processes as what goes on within the mind of the person engaged in perspective transformation. In 1981

I think you listed ten steps, they began with a disorienting experience which people go through and make decisions, would you talk about that?

*Jack: Well, I think that the processes of transformative learning involve critical reflection because it's through critical reflection that transformations occur and I could elaborate on what I think that is if you want me to, but the process involves that and it also involves discourse. We had I think two central elements, critical reflection which leads to changing frames of reference, and discourse which is essential for validating, justifying beliefs or interpretations or knowledge that's not amenable to justifying through empirical testing. Communicative learning, knowledge that comes from communicative learning - I think of it as each of these having moments in the process of adult learning. Critical reflection is very important for the reason that it is the device by which we transform our frames of reference.

I make a distinction between critical reflection, that is of what I call objective reframing, where we are reframing something outside of ourselves, we're being critically reflective of something that we read or something we see, something outside of ourselves. Or we have a problem we're trying to solve which is a practical problem and we can become critically reflective of the way we see that problem and redefine the problem, find a metaphor to redefine the problem, that's one kind of critical refection which involves objective reframing.

Now there's subjective reframing in which we looked at our own frames of reference, our own ways of understanding and ask ourselves questions about how we arrived at these understandings, what is the context in which they were learned and what are the consequences of our thinking this way. So those are two dimensions of critical reflection that I'm familiar with and I've made distinction as you know between being-with in problem solving and the context of the problem solving in either instrumental or communicative learning. Within the process of problem solving there are . . . you could focus either on the content or on the process of a problem which I have associated with changing meaning schemes or points of view and being critically reflective. Well the premise of the problem I think is connected with changing habits of mind or meaning perspectives.

So that's essentially the dynamic of what I think I have to say about critical reflection. I think that I can say also that I believe that critical reflection is the adult dimension of assessing reasons. I think that one of the most important goals of education about learning among kids and adolescents has to do with when we assess reasons for learning, how to judge whether a reason is a defensible one or not, having better arguments, looking at evidence, trying to understand. I think that what adults are able to do is to be critically reflective of assumptions and I think that that's essentially an adult extension of the kind of learning that's involved in assessing reasons.

John: You've said in several of your articles that transformative learning is an essentially adult form of learning, because it's coming to terms with your assumptions, assessing things within yourself.

*Jack; Yes, but transformative learning isn't only assessing yourself, it's also this other dimension of reframing objectively. I mean, I'll use an example of a group of, an example that really belongs to .....Sherwin . . . a group of engineers who were getting together to try to improve a paint brush and to see how to improve the nylon bristles of the paint brush and

make it work better. And they were unable to really figure out how to improve it because it didn't work very well until somebody stepped back and produced a metaphor and said "Redefine the problem by saying, it's like a pump". That's transformative learning. You can have transformative learning in the instrumental realm of problem solving, that kind, outside of yourself, or you can have transformative learning that has to do with looking at yourself which is what that list that you referred to earlier of encountering a disorienting dilemma in the sequence of learning, when that happens.

Transformative learning isn't just about yourself, I think it's central to the way we change our minds about things. I think every time you change your mind about something it probably has to do with being critically reflective of the process by which you're solving a problem within a context. So I don't think of transformative learning as something exotic, I think that it's generic to the process of how we change our minds all the time - except for some aspects of it, when we look back at ourselves and go through fundamental reorientation, that is less frequent and more powerful and pointed. But it isn't all transformative learning in my view, maybe it should have a different name added to it.

John: When Mark Tennant wrote an article on transformative learning in 1993 one of the things he queried was whether it was - you referred to it earlier - developmental psychology . . . like following Kohlberg, Erikson and so on. Well is there more to it than that, is it more than just growing older and wiser?

*Jack: Yes, . . . developmental psychology is almost always thought of in terms of stages of development and I don't question that that's a valuable way to look at it. But from an educator's point of view it seems to me that you have to look at it as essentially phases of understanding occurring, rather than something that happens to you. In adulthood nothing just happens to you as it does with kids, they go through predictable behavioural changes at different ages. Then when you get to adulthood that construct becomes much less useful. You can look at phases of learning that people go through and you've got to think reasonably clearly as you get older perhaps. So I have a little different orientation from what the developmental psychologists have.

One of the things that Mark Tennant said in that article which I debated with him - I'm not sure that I was right - he suggested that becoming critically reflective of the content or the process of problem solving is a normative thing.

John: What people do.

Jack: Yes, it's sort of part of everyday thinking, part of everyday learning and I was debating him on that and I'm not sure that I was at all right about that. I would debate it on the grounds that he was trying to make a distinction between profound transformations that involve changing the way your frame of reference looks at yourself, and he was saying that was something very different. I was resistant because I don't want it to look like some freak thing that happens. It seems to me that it's part of the process, it's part of what can happen. When it happens I think it's not as a common place, but it happens frequently enough not to be set off by itself. In a way he was very right in saying that it's much more. We expect to have our points of view changed by being reflective on the process, the way we're thinking about something.

It is normative in the sense that he meant it, that being critically reflective of your own frames of reference and making a very major change in the way you perceive yourself in the world is not as predictable, it's not as normative. I think he was right in a sense, but in saying that I don't want it to appear that this kind of personal transformation is some kind of an odd-ball thing that may or may not happen out there. I think it happens, it happens to us in various ways . . . what I refer to as an ethical transformation, if something dramatic happens in your life, such as a near death situation.

It's something that just shakes you up and you have to really re-orientate yourself. Or it can happen incrementally by a series of related changes in the way you look at the process in the content of problem solving in the same related sequence of these kinds of leanings. So I'm not certain that my response to Mark was warranted, but that was the reason that I did take exception to what he'd said. It's certainly less predictable than when a significant personal reassessment takes place.

John: When you gave another listing of those ten conditions beginning with disorienting experience I noticed that you changed them slightly, for example, in the second one I think about 1988 you said, you introduced elements of the emotion, of feeling, guilt and shame, a feeling of being something different.

*Jack: I think that was in it from the beginning, wasn't it? No, I don't think I changed anything. What I learned from other people's research was that sometimes in those phases of learning women that have been interviewed have said that they look to religion, they feel really some sense of guilt or shame or something and so that they turn to religion, especially if they were less educated people. That became apparent in a study that was done by Morgan on a group of women who had gone back college and were in a special programme for former house wives.

John: Is the transformative learning process fundamentally a rational process or does it have associated with it feelings and emotions?

*Jack: A frame of reference is not just a cognitive way of thinking, it's a way of feeling, it's a, it involves with the cognitive what you'd call the conative, that is something to do with will. It has to do with effective learning, so all of those are tied together. I think it's very important not to reduce the notion of transformative Learning to some kind of cognitive process. So much learning has nothing to do with the use of words and making meaning. I mean intuition is another form of critical reflection, it's essentially a form of non-verbal critical reflection, so there's a lot that goes on that isn't cognition.

John: All reflections are not verbal?

*Jack: Exactly, I would think cognitive means essentially the use of words in order to make meaning, but there's a long list of ways that we make meaning without directly using words to talk to ourselves or to talk to anybody else.

John: They're all valid ways of learning.

*Jack: They are the necessary ways of learning and they're all implied in what I've been trying to say and if I haven't been explicit enough I should be. And the moral of that is that there is also dispositional learning. It's all very good for you to learn how to be critically reflective, but you may never do it. That's one of the things wrong with this competency based learning business. I mean you can learn competencies, but whether you practise them or not is a dispositional thing. Whether you really want to use these competencies that you have acquired and this dispositional learning is one of the most neglected dimensions of adult learning literature. We almost never talk about that.

John: What about procedures. I followed you better yesterday, when you made the distinction between instrumental learning and communicative learning. Could you make a comment on those two and how they relate to transformative learning?

*Jack: Well, yes but without getting into definitions because you already understand these distinctions I'm sure. They're both involved in problem solving, in instrumental problem solving. I gave you an example just a few moments ago about how transformative learning can occur by re-defining the problem through a new metaphor so transformative. I mean instrumental learning and communicative learning are complementary. Most instrumental learning goes on within the context, within some kind of a context of communicative learning. The real thing that we've done wrong is to think we can separate these things and give all of our focus to instrumental learning as though the other didn't exist at all, I think that is a great weakness.

*Jack: Moreover I disagree with Habermas even when he makes a distinction between these two kinds of learning and emancipatory learning as though it were a separate category. I just think that illogical. The learning that takes place in either of the categories, instrumental and communicative, can either be transformative or not transformative, the notion that there's some separate category of learning that s transformative learning I think was an original error on his part which I picked up and repeated in some early writings. So in my view you should be clear about that, that essentially I see both of these, as complementary forms of learning, they can't really be separated.

You heard me give an example of . . . of trying to justify learning typewriting, learning to type as totally instrumental learning. That example, that was a rather poignant story about how it's impossible that the communicator not be involved with the human element in people sitting down learning anything. It's an overwhelmingly important dimension. It can't be reduced to skills, no, concept of skills is something you know that hasn't been defined very clearly and that competency debate is exclusively in the province of instrumental learning.

And even there I think it is an inadequate concept, conceptually a very weak notion. Actually competency is something that happens inside of you, it isn't out there and so when you try to have it translated into some action tha somebody is taking, that is a huge jump in logic. If somebody has acquired a competency and you ask them to do a particular task there has to be some thought given to what degree of that task is really an accurate indicator of this internal competency of someone. And it gets very complicated if you think about it a little bit. Competency based learning is I think a very inadequate concept, I mean it has some obvious relevance to learning some kind of mechanical skills and you could help people by laying out the steps they have to take in order to learn each sequence or level of learning and you can do

that in a mechanical way if they're learning something in which it's appropriate. But it's been wildly misused, even the way they evaluate literacy in the United States it's really a ridiculous thing. They set up a series of tests and say if you can do these tests you're at this level of literacy, these tests, this level. But nobody ever asks the learner whether these tasks are valid for them, whether they're relevant to their lives, whether it has any particular significance and whether the learner attaches much importance to them. They are a bunch of social scientists that set up tasks and then they're going o measure whether you can do it or not.

John: Freire makes that point?

*Jack: Yes, well I think that what I have to add to that argument is that literacy has to do with the spoken word, with understanding the spoken, the written word, understanding the written word. That's what literacy is about, it's about nothing else and to understand the meaning of the written word when someone is communicating with you in print takes us back to the rationale for communicative learning. And the rationale is that when someone is communicating with you, you can't understand what they're communicating unless you're able to analyse their assumptions. If someone is communicating something to you, or communicating feelings, they're authentic when they are doing that. You have to make a judgement about it, that they're truthful. To make a judgement about that there's an implication. When somebody communicates something to you you'd be crazy, you wouldn't understand unless you understood where they were coming from or whether they were just trying to impress you or whether they were trying to put you on or were simply echoing some kind of ideology. We make all these judgements and these judgements are essential to understanding the meaning of communication. So to separate literacy from that kind of understanding is to violate any definition of literacy I can think of.

John: You've several times said you were an adult educator, an educator first of all. How did your understanding of transformative learning and the way you've been through it since the middle seventies . . . how has that affected your actual teaching of students?

*Jack: Yes, well it's completely . . . I completely transformed it, because I gave up what I was doing in the university as an orthodox professor of adult education and I designed a doctoral programme that had the express purpose of helping people in adult education learn how to be critically reflective of their assumptions and to learn to participate in discourse. The whole programme was set up that way.

John: Discourse is important to your program?

*Jack: Crucially important, discourse is crucially important because in communicative learning it's the only way you can validate, the only way that you can judge, what could be termed a justification for a belief or an interpretation.

John: Right.

*Jack: So if you can't measure it empirically that's the only way you can do it. So it's absolutely indispensable to my way of thinking. So this programme was set up for that purpose and I spent the last fifteen years of my academic life trying to develop a programme that had specific goals and objectives and so it's been tremendously influential for me. I think

that the programme that evolves which I would think you want me to go into great detail about that programme did succeed substantial y. A very few people ever went through that programme who didn't voluntarily suggest, didn't report that they had gone through significant transformative learning.

John: And that was mostly done in groups, in working with one another. Personal reflection and writing journals?

***Jack:** Well, yes there were a series o exercises to force people, to force them, and I use the word advisedly, to become critically reflective of assumptions. At first critically reflective of assumptions outside themselves and then critically reflective of their personal assumptions. There was a series of courses, a series of exercises, that had that as an objective.

John: That implemented that objective.

***Jack:** That implemented that objective in particular. For the whole programme people were sitting around tables of six for purposes of discourse and we tried to limit ourselves to twenty minute presentations and the rest of the time there was an issue that was given to the group out of their mutual study that was for discursive involvement, for discourse. And they would work on it and learn from each other and this was very good and the whole thing was made possible by a deliberate effort to build a kind of . . . what I call an empathic solidarity to get . . . to bond people. What we were talking about earlier - one of the best devices that we had for that was life histories, life histories where they really got deeply involved in each others' stories. Why did a group of very diverse people come together sitting around in one room and saying we're adult educators, we're here to take a doctoral programme in adult education. What was it in each of their lives that . . . what were the turning points in their lives, what were the influences, what were the learnings that brought them together in this kind of self identification.

John: And they wrote them and shared them.

***Jack:** Both orally and then they wrote them and they shared them and the only rule was that nobody can act like an shrink. If you wanted to comment on somebody else's life you can only do that if you can report a similar experience for yourself. It was a way of helping people learn how to be critically reflective, an aspect of being critically reflective of even their own lives. The way people interpret their own life is only one interpretation. Other people went through similar experiences as a mother or father or someone and interpreted it in a whole different way. So that it's a wonderful way to help someone to learn to be critically reflective and at the same time to become intimate with others. And they did that in groups of three.

John: In a sense . . .they're re-creating their life story, they're not just saying what occurred, but they're looking at the reasons and why it occurred and the fundamentals behind it. All adult learning is deeply personal isn't it?

***Jack:** It is, and all significant learning is, and what they do is to look at the specific things that happen to them from as young as they can remember. It's a wonderful, it's a wonderful educational device. So that was one of the ways that we did it and we had a series of. . . I

deliberately tried to make people incomfortable about being critically reflective of themselves, simply so that they wouldn't approach that task in a routine way.

John: You don't want to take them awt y from the edge too easily?

*****Jack;** Yes and I think it's . . . a lct of people find it very threatening. They couldn't understand even after three class sessicns women especially would sometimes come into my office weeping because they couldn't understand what we were asking them for and I don't know why we weren't more successful in being able to communicate that. I gave them many, many examples, from each paper they wrote. We did away with grades altogether and essentially kept returning papers to people, they had to keep rewriting them until they got to a standard that we recognised as being acceptable.

John: That's a very constructive way cf doing things.

*****Jack:** Yes but that's just for adult education because it's so, it's kind of authoritarian. Making these judgements is unfortunate. It worked very well, but it was an immense amount of work for the faculty, because every paper that we got we commented on. I commented sometimes as four to six pages of coinments, single space comments and then they had to rewrite it and they had to do it again and again and again. You know I killed off . . . I had friends who were working with me in this programme who just had to leave the University, they didn't have time to do the research they had to do, so it wasn't without it's problems.

John: It's the way to transformation? People begin to understand where they're coming from themselves and where other people tre coming from and that's the road through to new learning, isn't it?

*****Jack:** That's it.

John: Jack, there are implications of transformative learning, there are implications for adult learning. Could you just talk about that a little?

*****Jack:** Well, I think that what we've experienced in this conference that we're attending on social action so far is a. . . . what we've really had is a set of social critiques about different aspects of society. We haven't truly gotten into the educational dimensions of it.

John: No we haven't, people are still is you said at lunch time, still working through some of their own issues.

*****Jack:** I think that it would be helpful in relating this experience in adult education if they would attempt to see what they're talking about through some of the terms that I tried to suggest. I mean almost all of them have talked about becoming critically reflective of assumptions. This has come up in many ways with many different languages, different language forms. But it sounds like they've heard me, turned off and then they're doing their own thing as though there was no connection. I think that it might be helpful if they made the connection. What we need is a common language, we need a common language and that's what I've been trying to do, to say a central generic process of adult learning involves being critically reflective of assumptions and discourse. But I can't always get people to recognise

how these are relevant to what they're talking about and the way I've described them is some kind of short-coming of mine. I'm not quite sure why I haven't been more successful, but it's probably the same reasons that a lot of people don't follow what I've written either.

John: My judgement is that people came to that group with particular personal agendas and that's what they wanted to talk about.

*Jack: Yes, but maybe, there's something, maybe that's the way we have to anticipate what groups of strangers coming together are going to have to do and maybe it's really unrealistic for me to say, oh boy, that I could have helped them if they would have used some of these constructs for their interpretation. I mean, I think that the learning that should come out of this is that you can't command people to attend to you, even if you put them in the same room and give them a free conference, and free lunch, you can't. And so for me or any of the rest of us to come here with the expectation that we are indeed going to have a full half day, have people play with our ideas, that's nonsense. It's just not possible, not if the people are full of their own ideas and their own agendas and they are coming to talk about that as social action. So I think we're all learning.

John: You know when you said, some women came to you and they were a little teary about what was going on in New York. Would you comment on any ethical considerations involved in that? Are there boundaries or no-go areas?

*Jack: I think the principal distinction that has to be made is between education and indoctrination. I'm an educator. I think if someone sets out to try to get a learner to agree with them on their values and their action steps and their action objectives, that's indoctrination. There's for me a very, for me a very important distinction between that and helping someone learn. I think that that's the principal division in my mind and I know that I have a lot of colleagues that disagree with that.

*Jack: For a lot of them I'm sure if they were here there would be big disagreement. But I believe that what adult learning is about has to do with this critically reflective dimension of changing frames of reference and changing the way that we think of our experience. The way we feel and understand and set our priorities and determine how much will we're going to have to use to implement it. But I think there really is a line. . . I think for instance, the teacher is . . . in childhood education, nobody expects the child to problematize, to decide what's a problem. It's decided by the teacher or the text book writer or the curriculum committee or somebody.

John: How the child comes to terms with it, a child doesn't decide. . .

*Jack: No, a child doesn't decide that. It's easier, but when you're dealing with adults it's a different proposition. Adults can, often they do decide to turn that over to an educator especially when that comes to learning a skill or learning something new, that they don't know about, some particular action that they have to learn to do, instrumental learning. Very often they say, OK you can show me how, you tell me where the problem is and I'll go along with it because I have a broad objective of improving my job situation or something. Like Freire, Freire goes into a community he may be invited in, but it certainly isn't for the purpose only of literacy instruction. And yet he has a different agenda and his agenda is to get

these people to be critically reflective of social and economic assumptions in their environment. I don't have a problem with that. I think the only time that I'd have a problem with that is if they hadn't gotten into a ciscussion about it in advance.

John: They didn't know that it was going to be dumped on them.

*Jack; That's right but that's not true of Freire, Freire gets into problem analysis with them and he makes it very clear that he's contributing his perceptions of the problem as well as theirs and this was the basis on which hey were going to learn to read. Now it seems to me with Freire that this is negotiated. Therefore the problematizing is not being imposed it's negotiated, he arrives at it in my mind legitimately and then goes forward in doing what he does. That's helping people to become critically reflective. You can't ask someone, 'Do you want to become critical reflective of yo ir assumptions?' It would be ridiculous to do that with people, but what you can do is say, 'We're going to look at the problems, including the problems that I see as well as you.'

John: How you see it.

*Jack: Yes. And really look where these problems come from and what are some ways that you might do something about it. How you're going to act on this and out of this we'll get the reading skills. I don't see any real problem with that at all because that's the way he does operate. If there's was no dialogue in advance, f he was doing something that was subversive then, you know, playing tricks with people, getting them to do this critical refection in some secretive way, that would be a whole different value.

John: And unethical.

*Jack: That's right it would be unethical.

John: Just on the imagination. Martin Luther King in your country, he used the imagination very effectively, it seems to me, to help people transform values about their society. Dreaming dreams, the top of the mountain, that sort of dreaming. It reminds me of that other great man we've watched also on television, recently Nelson Mandella.

*Jack: Yes, you see . . . I don't think that memory is just a matter of storage and retrieval, I think that what happens is that you have some symbolic models in your mind. And that what happens is that when you come to a situation, what you do is imaginatively apply those models, it's like taking a metaphor and saying, is that metaphor appropriate to understand this situation or is this metaphor appropriate? I think that the process that you go through is a creative process of using your imagination to interpret reality on the basis of prior experience. So it's . . . I think that imagination is n many ways a tremendously important dimension of adult learning. And there are many others I'm sure.

John: One last point Jack, some of your critics have asked, and they've raised this with you, whether transformation is something which is personal for the individual, or whether it's more properly seen as having to do with society and social constructs. Would you make a comment on that?

*Jack: I'd like to, it is I think both. I think that dichotomising those two things is probably a mistake. I think that learning is social, it takes place in a social context. Whether everything takes place in a social context, that every new idea, every new insight that comes from being critically reflective or comes from any place else, unless it can be validated through some kind of empirical measure has to be validated through discourse. So it's other people interacting with you in order to clarify the meaning of your experience, that's the way that learning takes place. And so you can't think of it as only individual learning, individual learning certainly takes place internally, but you can't learn without other people sharing their experience with you, it just isn't the way human beings operate. So to say, to dichotomise the individual from the social becomes in my mind very confusing.

John: And also you've emphasised now and in your work that discourse is vital to the whole issue.

*Jack: It's vital to the whole issue and I've also tried to emphasize that frames of reference themselves which is the limits that we bring to bear on interpreting our experience, I mean these are social, these are within a culture as given, these frames of reference we enlarge so we're implicated in society and into the social collective. The notion of separating out is doing a big injustice to the learning process.

John: It's not appropriate. Look, tha about completes my questions unless there's another comment you wish to make I make. May I thank you and say how grateful I am for this interview. I've appreciated very much meeting and speaking with you.

*Jack: You're very welcome and good luck on your project.

APPENDIX C: Example of letter to practitioners confirming the interview.

University of New England
Armidale N.S.W.
9 June 1995

Professor Mark Tennant,
Department of Adult Education,
University of Technology Sydney,
P.O. Box 123,
Broadway, N.S.W. 2007.

Dear Professor Tennant,

You may recall that I wrote to you on 4th May asking if you would be good enough to give me an interview to assist me with doctoral research I am undertaking at the University of New England. My subject concerns aspects of transformative learning and perspective transformation and I have read amongst other things articles you have contributed to the *Adult Education Quarterly* and your *Psychology and Adult Learning*.

Your secretary told me that you were away the last time I was in Sydney but she made an appointment for me with you for Friday 23rd. June at 9.45 a.m. Thankyou for that, I will make sure that it lasts no more than an hour. I believe transformative learning is a most interesting concept and I am endeavouring to establish through my research how groups of adult educators and adult learners perceive it, what its processes and procedures are and what are its implications for the learning of adults. The EdD which I am undertaking asks us to draw out the implications of our research for educational practice.

I am enclosing a brief summary of my research proposal. The questions I will be addressing to you are the four questions in bold type in the prompt paper. I have added to them some prompt items for myself which you may find of interest but basically I will be putting the four key questions to you. With your consent I hope to tape record the interview. A short time after my return to Armidale I will send a transcript for your perusal and if necessary correction.

I am looking forward to meeting you and once again, thanks very much for agreeing to see me.

Yours Sincerely,

John Carrigg.

APPENDIX D: Example of letter sent with transcripts of the interviews to all practitioners and participants.

University of New England
Armidale N.S.W.
9 July 1995

Professor Mark Tennant,
Department of Adult Education,
University of Technology Sydney,
P.O. Box 123,
Broadway, N.S.W. 2007.

Dear Professor Tennant,

Thankyou very much indeed for the interview you gave me at U.T.S. on 23rd June. I'm enclosing a copy of the transcript for your perusal. In a few instances I've made a 'best guess' where the tape was not clear, but I feel I haven't altered the sense of what was said, nor omitted anything.

I don't expect you to spend a lot of time on it but at the same time it is important that I do not misquote you. Anything you wish to alter please insert on the page and I'll make the correction to the original before processing the material. I'm enclosing a stamped addressed envelope for you to return the corrected version to me.

I have received from Andrew Gonczi an invitation to attend the seminar on "Social Action and Emancipatory Learning" at U.T.S 18th - 20th September. I'll most certainly be there. The presenters as you know are Jack Mezirow, Jane Thompson, Mechthild Hart and Michael Newman - it's a special stroke of good fortune for me.

Thankyou once again, very much, and I hope I may see you again at the seminar.

Yours Sincerely,

John Carrigg.

APPENDIX E: Example of the letter sent to practitioners with drafts of Chapters 4 and 5 in which quotations from interviews are cited.

The University of New England,
Armidale N.S.W. Australia,
20 May '96

Professor Jack Mezirow,
2109 Broadway #17 - 18.
New York, New York 10023,
United States of America.

Dear Professor Mezirow,

You may recall that you were kind enough to gave me a couple of interviews last year in relation to my doctoral thesis on transformative learning which I was (and am) undertaking at the University of New England in New South Wales.

My supervisors at U.N.E. are Dr. Tom Maxwell and Dr. Darryl Dymock. Because a thesis is a semi-public document they have suggested, and I agree, that I should by way of courtesy let you see the text of the interview and the chapters containing the quotations I've used from it before I finalise that part of the thesis.

I enclose therefore a draft copy of Chapters 4 & 5. It represents a formidable amount of paper and I certainly don't wish to impose on your time by asking you to plough through it all. However, the places where I have quoted you (and the others) are clearly indicated and the number following in each case is that assigned to the paragraph it came from by the computer program QSR NUD*IST, which I used to analyse the data. To the best of my knowledge I have reported you accurately - but there were a few cases where the tape was indistinct and in others some compression of the text has been made and indicated by ... (ellipsis) as is the usual practice. If I have made an error in quoting you may I ask that you simply write the alteration on the page, tear it from the stapled chapter, send it back to me and I'll alter the original. If I don't hear from you I'll take it that it is in order to go ahead. I've said in my methodology chapter that I've done this with each of the people I interviewed.

May I once again say how appreciative I was and am of the time you gave me last year. To have the opportunity of interviewing you on this subject especially was a great privilege. The other people I interviewed were David Boud, Mark Tennant, Ross Keane, David Walker, Alex Nelson and Mike Newman and I hope can do justice to you and to them. As I indicate in the text, the seven learners I interviewed are identified by code names only and I've explained my reason for that in Chapter three.

I am enclosing a small gift - it's some of Banjo Paterson's bush ballads, something to remember Australia by. Once again, thanks so much, and with kind regards,

Yours Sincerely,

John Carrigg

APPENDIX F: The first four levels of the Q.S.R. NUD*IST "tree" for the research.
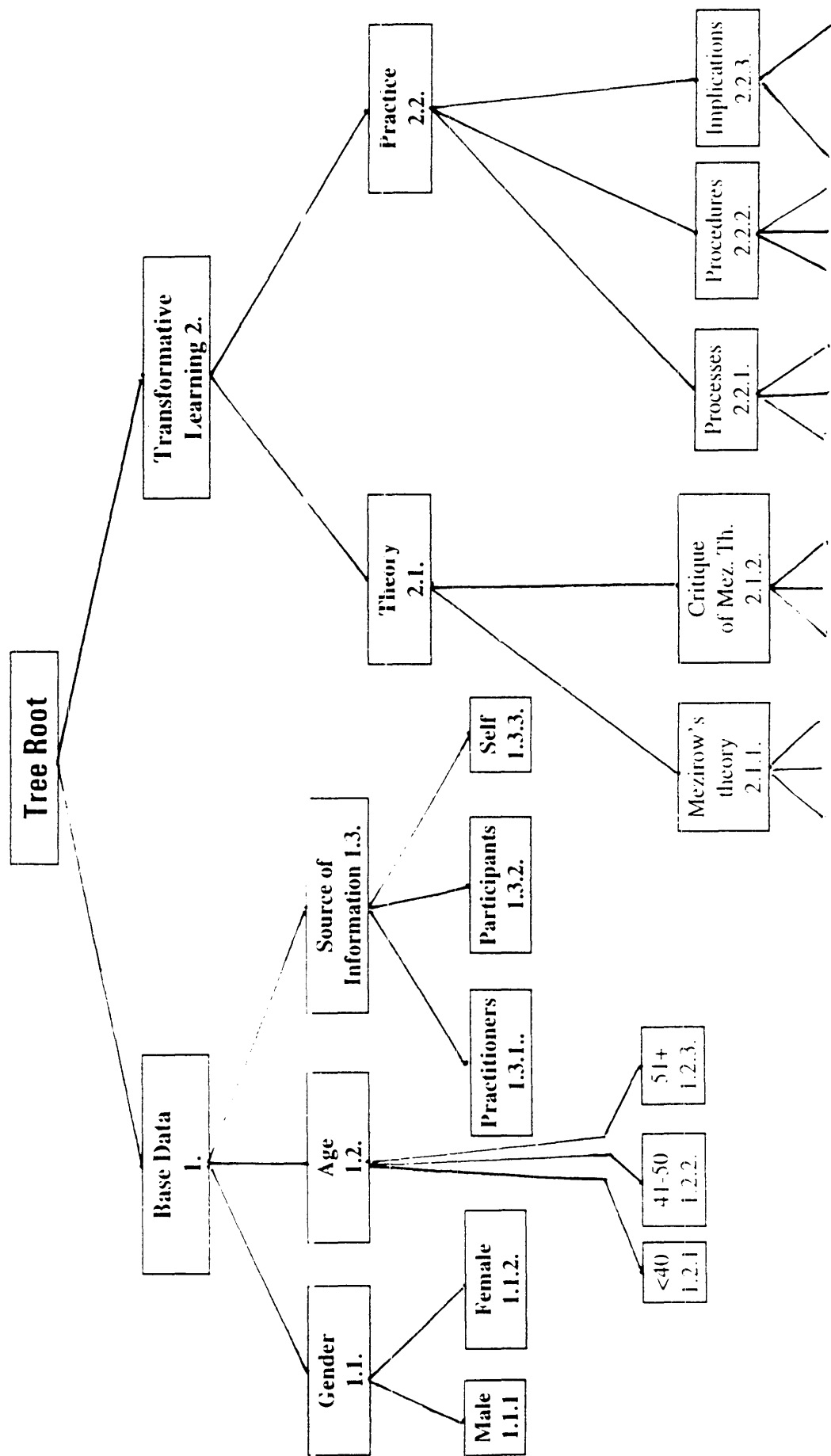
+--+
| **APPENDIX G: A printout from Q S.R. NUD*IST of all nodes, including definitions** |
| **and the number of text ur its for documents indexed at each node.** |
+--+

Q.S.R. NUD.IST Power version, revis on 3.0.4 GUI.
Licensee: JOHN CARRIGG.

PROJECT: CARRIGG, User John Ca: rigg, 11:52 pm, Nov 25, 1996.
****

(1)   /Base Data
*** Definition:
Base data about people in the interviews
This node indexes 0 documents.
****

(1 1)   /Base Data/Gender
*** Definition:
Gender of the person in the interview or resume
This node indexes 0 documents.
****

(1 1 1)   /Base Data/Gender/Male
*** Definition:
Of male gender
This node indexes 13 documents.
****

(1 1 2)   /Base Data/Gender/Female
*** Definition:
Of female gender
This node indexes 3 documents.
****

(1 2)   /Base Data/Age
*** Definition:
Age of the person in document in dec: des
This node indexes 0 documents.
****

(1 2 1)   /Base Data/Age/31-40
*** Definition:
31 to 40 years
This node indexes 1 document.
****

(1 2 2)   /Base Data/Age/41-50
*** Definition:
41 to 50 years
This node indexes 4 documents.
****

(1 2 3)   /Base Data/Age/51+ yrs
*** Definition:
51 years or older
This node indexes 11 documents.
(1 3)   /Base Data/Source

*** Definition:
Source of interview - practitioner, participant or self
This node indexes 0 documents.
********************************* **

(1 3 1)   /Base Data/Source/Practitioner
*** Definition:
A person who understands T.L. and uses it in adult education.
This node indexes 7 documents.
********************************* **

(1 3 2)   /Base Data/Source/Participant
*** Definition:
A participant in the F.A.L. course
This node indexes 7 documents.
********************************* **

(1 3 3)   /Base Data/Source/Self
*** Definition:
John Carrigg as participant observer in F.A.L.
This node indexes 3 documents.
********************************* **

(2)   /T.Learn
*** Definition:
Perceptions of Transformative Learning
This node indexes 10 documents.
********************************* **

(2 1)   /T.Learn/Theory
*** Definition:
Theory of transformative learning
This node indexes 4 documents.
********************************* **

(2 1 1)   /T.Learn/Theory/Critical reflection
*** Definition:
Critical reflection upon experience
This node indexes 5 documents.
********************************* **

(2 1 1 1)   /T.Learn/Theory/Critical reflection/Discourse
*** Definition:
Discourse as a powerful element in T. L.
This node indexes 1 document.
********************************* **

(2 1 2)   /T.Learn/Theory/Mezirow
*** Definition:
Mezirow's approach to theory of perspective transformation. & T.L.
This node indexes 4 documents.

********************************* **

(2 1 2 1)   /T.Learn/Theory/Mezirow/Habermas
*** Definition:
Mezirow's development of the ideas of Habermas & Freire
This node indexes 2 documents.
******************************** *************************************

(2 1 2 2)   /T.Learn/Theory/Mezirow/Emancipatory
*** Definition:
Mezirow's development of Habermas theory of cognitive interests - (Emancipation)
This node indexes 4 documents.
******************************** *************************************

(2 1 2 2 1)   /T.Learn/Theory/Mezirow/Emancipatory/Disor. Experience
*** Definition:
Mezirow's references to the 'disorienting experience'
This node indexes 1 document.
******************************** *************************************

(2 1 2 2 1 1)   /T.Learn/Theory/Mezirow/Emancipatory/Disor. Experience/Emotion
*** Definition:
Emotional element in personal disorientation
This node indexes 7 documents.
******************************** *************************************

(2 1 2 2 1 2)   /T.Learn/Theory/Mezirow/Emancipatory/Disor. Experience/Self
*** Definition:
Concept of the self in relation to T.L.
This node indexes 1 document.
******************************** *************************************

(2 1 2 2 1 3)   /T.Learn/Theory/Mezirow/Emancipatory/Disor. Experience/Example
*** Definition:
Example of dis. dilemma
This node indexes 2 documents.
******************************** *************************************

(2 1 2 2 2)   /T.Learn/Theory/Mezirow/Emancipatory/Reflect.Crit
*** Definition:
Role of critical reflection in relation to Mezirow's theory
This node indexes 0 documents.
******************************** *************************************

(2 1 2 2 2 2)   /T.Learn/Theory/Mezirow/Emancipatory/Reflect.Crit/Remembering
*** Definition:
Remembering aspects of a past situation
This node indexes 1 document.
******************************** *************************************

(2 1 2 2 3)   /T.Learn/Theory/Mezirow/Emancipatory/Discourse
*** Definition:
Discourse as an essential element of T.L.
This node indexes 2 documents.
******************************** ****** *************************************

(2 1 2 2 4)   /T.Learn/Theory/M ezirow/Emancipatory/Re-appraisal
*** Definition:
Re-appraisal of assumptions and value systems
This node indexes 3 documents.
****

(2 1 2 2 4 2)   /T.Learn/Theory/Mezirow/Emancipatory/Re-appraisal/Unconscious
*** Definition:
Unconscious awareness of one's situation
This node indexes 1 document.
****

(2 1 2 2 5)   /T.Learn/Theory/M ezirow/Emancipatory/Persp. Trans
*** Definition:
Mezirow's concept of perspective transformation
This node indexes 3 documents.
****

(2 1 2 2 5 1)   /T.Learn/Theory/Mezirow/Emancipatory/Persp. Trans/Slow Sure
*** Definition:
T.L. & P.T occur slowly and surely
This node indexes 2 documents.
****

(2 1 2 2 5 2)   /T.Learn/Theory/Mezirow/Emancipatory/Persp. Trans/To Edge
*** Definition:
Not being afraid to take people to edge
This node indexes 1 document.
****

(2 1 2 2 6)   /T.Learn/Theory/M ezirow/Emancipatory/Example
*** Definition:
An example of T.L.
This node indexes 2 documents.
****

(2 1 2 3)   /T.Learn/Theory/Mezirow/Positive
*** Definition:
Positive elements and reactions to Mezirow. view of T.L.
This node indexes 2 documents.
****

(2 1 2 3 1)   /T.Learn/Theory/Mezirow/Positive/Pers. Lib
*** Definition:
T.L. as resulting in freedom to learn new perspectives
This node indexes 1 document.
****

(2 1 2 3 2)   /T.Learn/Theory/Mezirow/Positive/Professional
*** Definition:
T.L. as helping understand how adults learn and using that
This node indexes 3 documents.
****

(2 1 2 3 4)   /T.Learn/Theory/Mezirow/Positive/Rigour
*** Definition:
There's an element of rigour in Mezirow's work
This node indexes 1 document.
******************************** ************************************

(2 1 2 4)   /T.Learn/Theory/Mezirow/Reservations
*** Definition:
Reservations about Mezirow's theory of T.L.
This node indexes 3 documents.
******************************** ************************************

(2 1 2 4 1)   /T.Learn/Theory/Mezirow/Reservations/By Mezirow
*** Definition:
Changes by Mezirow in his approaches to T.L.
This node indexes 2 documents.
******************************** ************************************

(2 1 2 4 2)   /T.Learn/Theory/Mezirow/Reservations/Others
*** Definition:
Reservations of others about Mezirow s view of T.L.
This node indexes 0 documents.
******************************** ************************************

(2 1 2 4 2 1)   /T.Learn/Theory/Mezirow/Reservations/Others/Devel. Psych
*** Definition:
T.L. is only another name for Psychological development.
This node indexes 3 documents.
******************************** ************************************

(2 1 2 4 2 2)   /T.Learn/Theory/Mezirow/Reservations/Others/A rose
*** Definition:
A rose by any other name
This node indexes 3 documents.
******************************** ************************************

(2 1 2 4 2 3)   /T.Learn/Theory/Mezirow/Reservations/Others/Too rational
*** Definition:
Mezirow's approach as seen as too strongly rational.
This node indexes 2 documents.
******************************** ************************************

(2 1 2 4 2 4)   /T.Learn/Theory/Mezirow/Reservations/Others/No Clarity
*** Definition:
Lack of clarity in Mezirow's exposition
This node indexes 2 documents.
******************************** ************************************

(2 1 2 4 2 5)   /T.Learn/Theory/Mezirow/Reservations/Others/Not Turn on
*** Definition:
T.L. cannot be structured at will
This node indexes 2 documents.
******************************** ************************************

(2 1 2 4 2 6)   /T.Learn/Theory/Mezirow/Reservations/Others/Social
*** Definition:
Emphasis on individual & not social Trans Learning
This node indexes 2 documents.
******************************** ***

(2 1 2 4 2 7)   /T.Learn/Theory/Mezirow/Reservations/Others/No Theory
*** Definition:
T.L. is not a separate theory of adult learning
This node indexes 2 documents.
******************************** ***

(2 1 2 4 2 8)   /T.Learn/Theory/Mezirow/Reservations/Others/No Therapy
*** Definition:
Transformative learning is/is not thera)y
This node indexes 2 documents.
******************************** ***

(2 2)   /T.Learn/Practice
*** Definition:
The practice of T.L. accord. to what practitioners do
This node indexes 2 documents.
******************************** ***

(2 2 1)   /T.Learn/Practice/Processes
*** Definition:
Perceived internal processes by which T.L. takes place
This node indexes 9 documents.
******************************** ***

(2 2 1 1)   /T.Learn/Practice/Processes/Dis Dilemma
*** Definition:
Disorienting dilemmas
This node indexes 5 documents.
******************************** ***

(2 2 1 1 1)   /T.Learn/Practice/Processes/Dis Dilemma/Emotion
*** Definition:
Feelings associated with the disorienting dilemma
This node indexes 6 documents.
******************************** ***

(2 2 1 2)   /T.Learn/Practice/Processes/Discourse
*** Definition:
Discourse as part of the process in T.L.
This node indexes 2 documents.
******************************** ***

(2 2 1 2 2)   /T.Learn/Practice/Processes/Discourse/Course
*** Definition:
A person undertakes a course who experiences T.L.
This node indexes 0 documents.
******************************** ****** *************************************

(2 2 1 3)   /T.Learn/Practice/Pr ocesses/Not DD
*** Definition:
Disorienting dilemma not necessary fc r T.L.
This node indexes 1 document.
******************************** **************************************

(2 2 1 4)   /T.Learn/Practice/Pr ocesses/Re-Appraisal
*** Definition:
Re-appraisal of assumptions as result of Dis. Dilemma.
This node indexes 6 documents.
******************************** **************************************

(2 2 1 4 1)   /T.Learn/Practice/P ocesses/Re-Appraisal/Conscious
*** Definition:
At the conscious level
This node indexes 1 document.
******************************** **************************************

(2 2 1 4 2)   /T.Learn/Practice/P ocesses/Re-Appraisal/sub conscious
*** Definition:
Going on at the sub-conscious level
This node indexes 1 document.
******************************** **************************************

(2 2 1 4 3)   /T.Learn/Practice/P ocesses/Re-Appraisal/Conflict
*** Definition:
Conflict associated with T.L.
This node indexes 3 documents.
******************************** **************************************

(2 2 1 4 4)   /T.Learn/Practice/P ocesses/Re-Appraisal/Feelings
*** Definition:
Feelings associated with processes of e-appraisal
This node indexes 3 documents.
******************************** **************************************

(2 2 1 4 4 1)   /T.Learn/Practice/F rocesses/Re-Appraisal/Feelings/Liberation
*** Definition:
A feeling of being liberated
This node indexes 2 documents.
******************************** **************************************

(2 2 1 4 5)   /T.Learn/Practice/P ocesses/Re-Appraisal/Imagination
*** Definition:
Imagination as part of process of T.L.
This node indexes 4 documents.
******************************** **************************************

(2 2 1 5)   /T.Learn/Practice/Pr ocesses/Pers Trans
*** Definition:
Perspective transformation as end of process
This node indexes 3 documents.
******************************** **************************************

(2 2 1 6)   /T.Learn/Practice/Pr ocesses/Examples
*** Definition:
Examples given in data of processes o `Trans.Learn
This node indexes 8 documents.
******************************** **************************************

(2 2 1 7)   /T.Learn/Practice/Pr ocesses/Lead To
*** Definition:
What T.L. may lead to - therapy
This node indexes 1 document.
******************************** **************************************

(2 2 2)   /T.Learn/Practice/Pr cedural
*** Definition:
Copy of node (2 3 3) and its subtree.
This node indexes 9 documents.
******************************** **************************************

(2 2 2 1)   /T.Learn/Practice/Pr ocedural/Rational
*** Definition:
Procedures used by facilitators. in the ational domain
This node indexes 0 documents.
******************************** **************************************

(2 2 2 1 1)   /T.Learn/Practice/P ocedural/Rational/Questions
*** Definition:
Questioning as a procedure for facilitators
This node indexes 2 documents.
******************************** **************************************

(2 2 2 1 2)   /T.Learn/Practice/P ocedural/Rational/Reflection
*** Definition:
Crit. Reflection upon experience
This node indexes 1 document.
******************************** **************************************

(2 2 2 2)   /T.Learn/Practice/Pr ocedural/Emotional
*** Definition:
Procedures for facil T.L. in the emotic nal domain
This node indexes 3 documents.
******************************** **************************************

(2 2 2 3)   /T.Learn/Practice/Pr ocedural/Imaginative
*** Definition:
Procedures involving imaginative domain
This node indexes 8 documents.
******************************** **************************************

(2 2 2 4)   /T.Learn/Practice/Pr ocedural/Environment
*** Definition:
Procedures involving the learning environment
This node indexes 1 document.
******************************** **************************************

2 2 2 5) /T.Learn/Practice/Procedural/Group procedures
*** Definition:
Procedures involving group work
This node indexes 5 documents.
****

(2 2 2 5 1) /T.Learn/Practice/Procedural/Group Proceds/Discourse
*** Definition:
Use of discourse & dialogue in T.L.
This node indexes 2 documents.
****

(2 2 2 6) /T.Learn/Practice/Procedural/Individual
*** Definition:
Procedures involving individuals
This node indexes 1 document.
****

(2 2 2 6 1) /T.Learn/Practice/Procedural/Individual/Reflection
*** Definition:
Structure reflection on one's own as a way of learning
This node indexes 1 document.
****

(2 2 2 6 2) /T.Learn/Practice/Procedural/Individual/Journal
*** Definition:
Writing down one's reflections in a journal
This node indexes 4 documents.
****

(2 2 2 6 2 1) /T.Learn/Practice/Procedural/Individual/Journal/Share Journal
*** Definition:
Sharing one's journal writing
This node indexes 2 documents.
****

(2 2 2 6 2 2) /T.Learn/Practice/Procedural/Individual/Journal/Not Sharing
*** Definition:
Not sharing one's journal writing
This node indexes 1 document.
****

(2 2 2 7) /T.Learn/Practice/Procedural/Example
*** Definition:
An example of a procedure
This node indexes 4 documents.
****

(2 2 2 8) /T.Learn/Practice/Procedural/Edge
*** Definition:
T.L. occurs 'on the edge'
This node indexes 1 document.
****

(2 2 3)   /T.Learn/Practice/Exc mples
*** Definition:
Perceived examples of transformative earning
This node indexes 3 documents.
****

(2 2 3 1)   /T.Learn/Practice/Ex amples/Ex. Self
*** Definition:
An example of T.L. perceived in self
This node indexes 3 documents.
****

(2 2 3 2)   /T.Learn/Practice/Examples/Ex Others
*** Definition:
Examples of T.L. perceived in others
This node indexes 2 documents.
****

(2 4)   /T.Learn/Implicns
*** Definition:
Implications about T.L from research (Prac.Part.Self.)
This node indexes 3 documents.
****

(2 4 1)   /T.Learn/Implicns/Im pPrac
*** Definition:
Implications of T.L. (practitioners)
This node indexes 5 documents.
****

(2 4 1 1)   /T.Learn/Implicns/Ir pPrac/Theoretical
*** Definition:
Theoretical implications re T.L. from iesearch
This node indexes 1 document.
****

(2 4 1 2)   /T.Learn/Implicns/Ir pPrac/Process
*** Definition:
Implications from research about proc ısses of T.L.
This node indexes 3 documents.
****

(2 4 1 3)   /T.Learn/Implicns/Iı pPrac/Procedural
*** Definition:
Implications from research about proc ıdures of T.L.
This node indexes 7 documents.
****

(2 4 1 3 1)   /T.Learn/Implicns/I npPrac/Procedural/Rational
*** Definition:
Procedures used by facilitators. in the rational domain
This node indexes 1 document.
****

(2 4 1 3 3)   /T.Learn/Implicns/Ii ipPrac/Procedural/Imaginative
*** Definition:
Procedures involving imaginative domain
This node indexes 2 documents.
****

(2 4 1 3 4)   /T.Learn/Implicns/Ii ipPrac/Procedural/Environment
*** Definition:
Procedures involving the learning envi onment
This node indexes 1 document.
****

(2 4 1 3 5)   /T.Learn/Implicns/Ii npPrac/Procedural/Group proceds
*** Definition:
Procedures involving group work
This node indexes 4 documents.
****

(2 4 1 3 6)   /T.Learn/Implicns/IinpPrac/Procedural/Individual
*** Definition:
Procedures involving individuals
This node indexes 1 document.
****

(2 4 1 4)   /T.Learn/Implicns/InipPrac/Ethical
*** Definition:
Implications from research re ethical consids of T.L.
This node indexes 10 documents.
****

(2 4 1 4 1)   /T.Learn/Implicns/I npPrac/Ethical/Not appropriate
*** Definition:
Inappropriate T.L. practices from ethical viewpoint
This node indexes 5 documents.
****

(2 4 1 4 2)   /T.Learn/Implicns/I npPrac/Ethical/Contracts
*** Definition:
Need for learning contracts in regard T.L. procedures
This node indexes 5 documents.
****

(2 4 1 4 2 1)   /T.Learn/Implicns/ mpPrac/Ethical/Contracts/Example
*** Definition:
Example of ethical contract
This node indexes 2 documents.
****

(2 4 1 4 3)   /T.Learn/Implicns/I npPrac/Ethical/Respect
*** Definition:
Paramount need in T.L. to respect the learner
This node indexes 2 documents.
****

(2 4 1 4 4)   /T.Learn/Implicns/ mpPrac/Ethical/Responsibility
*** Definition:
Learners given & taking resp. for own learning
This node indexes 4 documents.
****

(2 4 1 4 5)   /T.Learn/Implicns/ mpPrac/Ethical/Therapy
*** Definition:
Ethical rel'nships re T.L. & therapy
This node indexes 2 documents.
****

(2 4 1 4 6)   /T.Learn/Implicns/ mpPrac/Ethical/No dump
*** Definition:
Facilitators not dumping own agenda on learners
This node indexes 3 documents.
****

(2 4 1 4 7)   /T.Learn/Implicns/ mpPrac/Ethical/Ethical
*** Definition:
Cut from node (2 4 2 4) .
This node indexes 2 documents.
****

(2 4 1 4 8)   /T.Learn/Implicns/ImpPrac/Ethical/Ethical
*** Definition:
Cut from node (2 4 3 4) .
This node indexes 2 documents.
****

(2 4 2)   /T.Learn/Implicns/Impl. Part
*** Definition:
Implication re T.L. from Participants in F.A.L.
This node indexes 3 documents.
****

(2 4 2 2)   /T.Learn/Implicns/Imn Part/Process
*** Definition:
Implications from research about processes of T.L.
This node indexes 1 document.
****

(2 4 3)   /T.Learn/Implicns/ImpSelf
*** Definition:
Implications re T.L. from Carrigg as partic. observer
This node indexes 2 documents.