

TRANSFORMATION THROUGH EDUCATION

Based on the proceedings of the
Third Vittachi International Conference July 2006



RETHINKING
EDUCATIONAL
CHANGE

Scherto Gill



First published in 2007
By Guerrand-Hermès Foundation for Peace Publishing
199 Preston Road
Brighton, East Sussex
BN1 6AW Great Britain

©2007 Guerrand-Hermès Foundation for Peace Publishing
Chapter 7 the authors

All rights reserved. No part of this publication may be reprinted or reproduced or transmitted in any forms or by any means, electronic, mechanical, photocopy, recording or otherwise, or in any information storage or retrieval system, without the prior permission of the publisher.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN 978-0-9554785-0-5

Design and production by Jackson Lowe
Printed in Great Britain

ACKNOWLEDGEMENTS



It is necessary, as always with a publication of this nature, to credit the contributions of dedicated and supportive individuals and organisations.

I want to express my sincere gratitude to Dr Rachid Benmokhtar Benabdellah, President of Al Akhawayn University, for his vision of transformative education and dedication in hosting this event at the University.

Special thank-you goes to all the participants at the Third Vittachi International Conference, in Ifrane, Morocco. The essence of the book came out of the conference event and the efforts of all those individuals who worked together and contributed to the insights summarised in this book.

I am grateful to all the authors of the papers included in this book, for their willingness to shorten and summarise their papers.

I would like to thank Garrett Thomson who read and commented on the many drafts of the book and provided support and valuable input, and Adrienne Campbell for her laborious work in editing, proofreading and checking the manuscript.

I want to thank all my colleagues at the Guerrand-Hermès Foundation for Peace, especially Simon Guerrand-Hermès and Sharif Horthy for their encouragement and support towards my writing this book, and for financing the publication of this book.

To my much loved Tony for his suggestions, critique, inspiration and love.

Scherto Gill

Guerrand-Hermès Foundation for Peace

CONTENTS



Introduction

1	Conference structure and process	9
2	Conceptualising transformation and its application in education	19
3	Effecting educational change	27
4	Reflecting on the conference process	35
5	Transformative education: a provisional intellectual framework	41
6	Keynote speeches	55
7	Summaries of selected papers presented at the conference	71
	Bibliography	127

INTRODUCTION



This book is derived from the Third Vittachi International Conference on Education, which took place in July 2006. It offers the reader the opportunity to be involved in the rich interaction and illuminating insights from the proceedings.

The conference, entitled 'Rethinking Educational Change', was organised by the Guerrand-Hermès Foundation for Peace and hosted by the Al Akhawayn University, in Ifrane, Morocco. It was a part of the Foundation's ongoing initiative to investigate how education can enable human development and social transformation. The aim was to create a space for participants to share and discuss their experiences and examine the role of education in transforming lives and fostering individual growth.

Over the three and half days, 140 participants from 44 countries went through a deep and personal process of telling life stories and exchanging learning experiences. The event mixed participants from all constituencies, including students, teachers, administrators and academic researchers. It also involved people from a wide range of social, ethnic and religious backgrounds, all of whom made the conference a rich experience.

The purpose of putting together this publication is three-fold:

- to review the process of the conference and come to some conclusions about its methodology and about why it was such a transformative experience for most of those who were there
- to draw together the key outcomes of the conference into a provisional intellectual framework of transformative education
- to consolidate these new insights into a preliminary vision of transformative education.

With this purpose in mind, we organise this book in the following ways:

Chapter One explains the principle of the conference structure and approach and describes the process that participants went through, with a focus on the analyses of keynote speeches and personal narratives.

Chapter Two draws from conference interactions to construct our collective view of what transformation is and what conditions and elements are important in order for education to foster transformation.

Chapter Three reports the participants' willingness to identify personal and institutional obstacles to transformation as well as the inspiration that they would take with them to continue to effect positive change in their lives and the world around them.

Chapter Four examines the effect of conference design and structure in the context of a methodology of narrative enquiry and life history approach, and then summarises participants' reflections on the impact of the conference on their work.

Chapter Five discusses the insights from the conference in light of some existing educational thoughts, and clarifies and consolidates a provisional intellectual framework of transformative education.

The last chapters are transcripts of keynote speeches and summaries of selected papers. These materials address, from very diverse institutional and pedagogical points of view, the key questions explored at the conference. The interwoven perspectives and ideas carry forward intellectual and pedagogical insights drawn from the conference.

We hope that this book not only provides the reader with a glimpse of the wealth of the conference experiences, but also opens up further dialogue and discussions among all those who are interested in exploring the relationship between education, learning and human development. We therefore welcome any comments and feedback for continuous constructive exploration.

Scherto Gill

Autumn, 2006

CHAPTER I

CONFERENCE STRUCTURE AND PROCESS



We believe education has the potential to transform lives, and that it is the vehicle for continuous positive change that ultimately enables us to build a better world. For such growth to occur, individuals and educational institutions need to understand transformation and to be able to identify the radical changes needed in order to facilitate human development.

Our goals for this conference were ambitious, as we set out to provide students, faculty, administrators and educational officials of all levels with confidence and courage for institutional renewal through a profound shared experience and exploration of personal transformation. Together we aimed to construct an open and safe space and an honest collegial environment where everyone present would be able to engage in dialogue, interaction and reflection. By way of this experiential and interactive process, we would discover, define and inspire personal and institutional change in an innovative, open and rigorous way.

Participants were invited to come together and address such questions as:

- What constitutes a transformation in my own life?
- What learning experience is considered as transformative in my education?
- What changes are necessary in order for my education to be more transformative?

The objective was that each individual would create a vision for transformative education, and formulate a personal action plan to be implemented as a way to effect positive change in his/her own reality.

With such goals and objectives in mind, however, the structural design was faced with a number of challenges:

First, whereas the discussion was overtly intended to be as broad and all-encompassing as possible in terms of our experience of transformation, we would have to work together in a focused and meaningful structure to effectively define transformation.

Second, participants were to go through a personal and experiential process within small groups, and yet would develop a conceptual understanding of transformative education. Third, we wanted to include people from these diverse social and educational constituencies, and at the same time to arrive at some measure of consensus across a diversity of worldviews in producing a common vision of education.

In order for the conference to be an innovative and transformative experience in its own terms, we applied the following principles in its structure and organisation:

Composition: We believe that institutional renewal requires a process of group reflection in which many voices can approach the same ideas from very different perspectives. For this reason, the conference would be international in character and involve participants from diverse educational constituencies and socio-cultural and economic backgrounds.

Methodology: In order to be able to discuss questions about participants' deep personal experiences in a genuine way, the conference would include an integrated series of workshops with small groups, conducted in a safe, open and honest atmosphere. The small groups, each consisting of 10-12 people, would be guided by facilitators who would help to construct a protected space in which everyone could share experiences with a feeling of support and togetherness.

Participants in each small group would remain together throughout the three and half days' dialogue and discussions so that they would be able to bond and formulate deeper understanding of the topics being discussed.

Facilitation: A deep and personal experience requires an atmosphere of compassion and trust in which each person can speak openly and honestly, expressing his/her intimate feelings, without fear of being judged negatively, and knowing that they will be listened to with respect. A team of experienced facilitators would help construct such space within small groups and allow individuals to reach a place of unknowing together.

Inspiration: To inspire the participants to be open and go deeply into themselves, the conference's keynote speakers would set examples by reflecting on their personal life stories and how these experiences of learning have affected their understanding of their own growth and development.

Conceptualisation: To articulate our understanding and conceptualise transformative education, the conference needed a space for scholarly discussions and theoretical exploration based on academic research and educational practices. The conference would engage in parallel educational forums and debates.

Based on these principles, we designed the conference to have the following five inter-related parts, which were intended to provide a minimal structure and direction for free and improvised group processes:

■ **Personal transformation**

This involved a self-introduction from each participant in their small group and a deep reflection together, with a spirit of openness, on his/her life stories, in particular, personal experiences of transformation. These narratives then led to a broader discussion on what constituted transformation. It was also during these sessions that members of each group got to know each other, became bonded and established confidence and trust in each other.

■ **Transformative vision of education**

This was built upon the understanding gained from personal and professional experiences, and resulted in participants together defining and articulating a transformative vision for education.

■ **Application of transformative education (both personal and institutional)**

The next step was to focus on giving a diagnosis of the educational processes within participants' own personal or institutional context and to identify the challenges and opportunities for transformative education. This provided the opportunity for individuals and institutions to construct key action plans that could effect positive changes.

■ **Construction of action plans**

During the final part, participants worked together to come up with personal and institutional action plans. In this process, individuals negotiated partnerships and ways to carry forward their ideas through mutual support.

■ **Sharing and reflecting on ideas and practices of transformative education**

Running in between small group discussions was a series of workshops and paper presentations. These seminal sessions opened up debates on the much discussed subject of transformative education, from pedagogical and institutional perspectives.

It is believed that the structure of the conference played a big part in developing an authentic collective understanding of transformative education for human development. Therefore, in the space below, we illustrate this process.

Understanding transformation and education through personal narratives

It has been argued that narrating human experiences is essentially an active search for meaning (Bruner 1986; Polkinghorne 1988). The conference set out to achieve this by

creating a space for participants to narrate and share experiences of transformation and education. By doing this, participants were able to unify diverse experiences and encounters and fuse them into new insights and new understanding (Gadamer 1977).

Speakers' and participants' personal stories addressed many aspects of education and learning. Emerging from the process of expressing and listening to stories, groups worked together to extract both individual and collective theories of transformation for human development.

Keynote speaker Anuradha Vittachi, founder/director of OneWorld International Foundation, told two stories, one about how a gang of street children in India learned to operate high-tech computers by being exposed to a learning environment where they were free to explore, trusted and respected for their own capacity to learn (see Chapter 6 for the full transcript). In her other story, Anuradha shared her own experience working with Emily, a nine-year-old girl who was initially seen as slow and whose talent was stamped down by adults around her. By stepping back from being the powerful knower, Anuradha witnessed Emily's own process of transformation – or being her own person who now understood her own abilities.

Anuradha said that she had told this story many times and each time she tells it, she learns something new from it. This time, she realised that

We don't need to feel powerful by knowing all the answers; we do need to allow ourselves to feel powerless and lost and sad – because it is when we feel these wounds in our hearts that we can get in touch with our hidden wisdom.

One group took time to open up a discussion on members' diverse readings of Anuradha's stories. A reflection drawn from the stories was about the detrimental effect of labelling. Whether we are labelling learners as bright and clever, or slow and stupid, it can have an impact on their self-evaluation. For young children, labelling may affect their self-image – if too highly praised, the child may find it difficult to live up to the expectation, which could harm his/her self-confidence; if being stamped down, like Emily in Anuradha's story, the child may lose the opportunity to discover his/her talent and potential.

Another point was about trust in the learning process. If the child is trusted with the responsibility of his or her own learning, with appropriate guidance and facilitation from teachers and other adults, he or she will be more likely to embark on a journey of deeper learning. A lesson from the stories was that, for education to be transformative, there has to be mutuality of learning, ie the learner learns with the teacher's help and the teacher also learns from working with the learner, as Anuradha's story has shown.

The conference also heard a most inspiring journey of lifelong learning from Dr Rachid Benmokhtar Benabdellah, President of Al Akhawayn University. Using very personal language, Rachid's stories portrayed his life as an ongoing transformation.

From losing his mother at early childhood and being generously loved and cared for by two ladies who deeply influenced his views of the world, he recounted his life as a young student in Toulouse studying Aeronautics and at the same time embracing an unexpected opportunity to learn about Development Economics. He also talked about his journey from teaching complex systems at a Moroccan University, to being appointed by the King of Morocco to be the Minister of Education.

The President's stories spoke of his unique journey of encounters, discoveries, perseverance and change, as well as the many decisions he had to make to pursue his own path through transitions and transformation. The essence of the President's biography was about one's courage to pursue personal interest and one's willingness to take a risk when confronted with choices and provided with opportunities.

Dr Benabdellah ended his story by relating a short encounter with a child at a ceremony at the Ministry of Education where many poor children and orphans were brought together to celebrate their educational achievement under the Ministry's new scheme. After hearing many children's well-rehearsed appraisals about this new scheme, the ceremony moved on to this young boy who could not utter any words other than, 'Thank God!' He stood there so embarrassed that tears started streaming from his eyes. Dr Benabdellah said,

I clapped my hands for his unspoken speech. I could feel the depth of his gratitude which truly came from his heart. All my colleagues and other children followed suit. The boy's face was gradually lightened up.

Later at dinner, I went to find the boy and sat down with him. I asked, 'Is there anything I can do for you? Do you need food, books?' He looked very surprised and said, 'Who are you? How can you help me?' I told him that if there was anyone who could help, that would be me because I was the Minister of Education. The little boy's eyes opened wide on hearing this and said, 'Yes, you CAN help me. I would like all other children like me to be able to go to school and have a different life.'

This little boy's wish has been my mission – to give every young child the opportunity to change their destiny through education.

Stories at the conference often reflected the diverse values that underpin educational practices in different socio-cultural, political and economic contexts. These stories, when shared within a group, prompted questions, reflections,

analyses and other responses from peers. The dialogic approach to narratives drew out our profound understanding about social issues that affect individuals' educational experience and development.

Keynote speaker Katherine Marshall of the World Bank told a story about her experience of two different schools (see Chapter 6 for a full transcript):

When I was country director in the Sahel Department, I visited Niger, which is one of the poorest countries in the world. At that time, Niger's primary school enrolment rate was about twenty-two percent. There were enormous obstacles to children being in school.

I visited a school where there were, in the classroom, a hundred and seventy-two children sitting on the floor, with no books. Still, these were the lucky ones.

One week later, I was in Washington DC, and I was visiting possible schools where my son might go. There were classrooms of twelve to fourteen children; there were lights, colours, and there were teachers who were creative and passionate, and there was a debate about whether computers should be introduced to pre-school.

This contrast always lingers in my mind as a graphic illustration firstly of the unfairness in the world, and secondly of the challenges before us. To me, this story illustrates challenges of the millennium development goal – setting a minimum standard and reaching that. At the same time, it also brings home very clearly questions around equity.

Given the enormous challenges facing the world today in terms of social justice, equity and goals such as education for all, the conference heard stories about how teachers, in very difficult settings, try to apply innovative practices in order to help the students make the best of education and themselves.

One group heard a teacher's story about how she tried different approaches to inspire her students. The teacher worked in a very poor area where schooling did not seem relevant to the lives of the students. She responded by giving her students a variety of tasks, attempting to keep them busy and inspired. To engage them more deeply, the teacher told a personal story about her own journey of learning. This touched the students who responded positively, linking the teacher's story with the reality of their own lives.

This led to the group's discussing the fundamental differences in approaches to education in western countries and less developed countries. For instance, it was noted

that in some parts of the world, students sometimes resent new styles of teaching, especially when they include self-managed learning because they think teachers who do this are less active in their jobs. Another participant added that in some conformist societies, students swallow what teachers say and don't question authority, even when they can see that teachers are wrong. With the awareness of how the conceptualisation of learning is deeply affected by diverse cultural roots, values and worldviews in different parts of the world, the group came up with some general insights from discussions of this story. For learning and education to become transformative,

- teachers need to take risks in order to reach their students
- teachers need to be honest and authentic
- when students feel that they are understood, it empowers them and gives them confidence to go forward
- when the power structure is diffused, it opens a space for subjectivity and the teacher and students can be emotionally closer as a result
- power is both institutional and personal, and teachers need to be empowered in order to have the courage for transformative teaching.

Teachers' stories often involve issues beyond the classroom that are fundamental to the teacher's identity and practices. These include their values, worldviews, cultures, motivations, personal interpretations of life and learning, and their sense of personhood. Lillian Mokgosi-Wills is a lecturer and teacher/educator at the University of Botswana. She is also a PhD candidate at the University of Sussex, UK. In her story, she described the transformative moment when she found out that the best way to achieve her true potential was through learning and education:

As a child, my mother was extremely delighted by the thought that I was always so caring and nurturing to the other siblings in my family. It was for this reason she offered to withdraw me from school to help at least two of my older sisters who were married and had their own families. I can still remember her kind voice, 'This girl is very good with children. She will look after your children very well. Schooling is just an unnecessary endeavour for her.'

I have to say that my sisters turned down the offer and tell me to this day that they had been too worried about what to do with me in the later years when their children would have grown up, been to school and flown the nest. Had there been options of what to do with me, then the course of my whole life history would have been greatly altered. I would never have had the opportunity to share my story today, let alone to read and write.

Still at that age I remember my aunt who had been studying and living in the United States of America visiting our home. I remember looking at this woman who everyone seemed to pay so much attention to. I remember thinking she

looked happy, she seemed to have control of what she wanted in life and basically she had it all. I don't think any of us children were noticed during such occasions. It was therefore very easy for me to slip out of the gathering and run into the children's bedroom. I reached out for my books and sat up and started reading. I was between nine and ten years old then, but even at that age I realised that the only way to dream and achieve greater things in life, at least for me, was to be through education. This is one of the earliest transformative experiences I can remember vividly to this day.

Transformative education helps develop self-awareness. This was a theme underlying many accounts of our learning experience. One participant recounted her experience of doing her research project:

I was brought up and educated in a conformist society where learning was based on rote and memorisation. When I was accepted to do PhD research in Europe, I didn't really know what to expect. In fact, my whole encounter in Europe was so different from what I had experienced in my own country, I don't even know where to start to account for it. Here I will simply focus on my research experience.

Before starting my research, I had an interview with my supervisor. When we got together, I prepared myself to answer his questions and to qualify myself to do research with this well-known scholar. However, to my greatest surprise, he told me that it should be the reverse: he was here to be interviewed by ME so that I would make a decision whether HE could help with my research project.

This was simply one of many transformative moments.

Throughout the research, I was confronted again and again with questions that required my own authority: What is my research enquiry? How do I see truth and knowledge? What methodological approach do I apply? and so on and so on. This was a process where I learned to develop a sense of self and the person who I am.

Later on, writing my thesis was yet another process of finding my own voice among other voices in the research data, in literature, and in many authoritative voices of academic scholars.

From following an authoritative view to developing my own theorising of learning, from seeing the world through one lens to critically engaging with multiple perspectives, my journey from the Far East to Europe has certainly been most transformative.

The conference heard many stories of personal transformation, including intercultural encounters and experiences, about the realisation of injustice and inequality in the world, or acting upon newly-developed understanding and perspectives. Stories about spiritual journeys were common across all groups. Maria Reis Habito talked about an encounter in her journey:

A spiritually transformative experience helps us see both ourselves and the world in a different light. One such an experience that has also changed the course of my life, from inside, is the following:

On our first visit to Taiwan in 1979, Father Joseph Wang, a Catholic priest, took my mother and me to see his 'very special friend', a Buddhist nun who had just come out of her fifteen years of seclusion in meditation. While we were walking up the hill to the little hermitage, my mother and I talked about this strange religion, Buddhism, which we knew very little about and which obviously made people do unreasonable things. We also felt apprehensive about meeting the nun, thinking that she must somehow be strange.

Yet when we arrived at the gate, we were greeted by the brightest and most radiant smile I had even seen on a person's face. Sensing our unspoken questions, she asked immediately whether we were Christians. When we said 'yes', her smile grew wider still, and she responded: 'Christian or Buddhist – no difference! We are all sisters and brothers!' This very moment – her full acceptance of us – made me instantly aware of my own prejudice, and her freedom of being, clearly made me aware of my own fears and limitations. I decided on the spot that I wanted to study Buddhism, in order to learn to see the world and myself with new, radiant eyes, such as hers.

It has been recognised, through the narrative exchange during the conference, that a story can be told in many ways and that, each time we tell our stories, we find something new about the experience and above all, about ourselves. Stories also reveal the importance of courage and risk taking, perseverance and resilience, motivation and commitment, and other qualities within ourselves in that help us to transform and achieve our potentials more fully.

CHAPTER 2

CONCEPTUALISING TRANSFORMATION AND ITS APPLICATION IN EDUCATION



We have outlined the ways that the conference provided a facultative space for participants to express their views on transformative education. We now proceed to summarise the shared personal experiences in terms of our understanding of transformation and its application in the process and practices of education. A satisfying concordance of view emerged from the mix of participants coming from such a diversity of backgrounds, and representing students, teachers, academic researchers, institutional administrators, NGO workers and project managers.

Transformation

Drawing on participants' narratives and other contributions, the conference provided a basis on which to specify the following elements as exhibiting the essence of transformation.

- Transformation was perceived by many to mean profound and radical change, akin to metamorphosis or renewal, a 'paradigm shift' characterised by a radical change from the old situation to a new, enhanced state.
- Transformation often comes out of energetic states, and can be compared to the notion of re-birth. There are always some elements of discomfort or pain involved in transformation, while we let go of our existing assumptions, habits and behaviours, and embrace something new.
- Some groups discussed the significance of the onset of some major incident or diversion in one's life, possibly a crisis. The situations they described included the loss of loved ones, of being confronted by death or critical illnesses, divorce, and for young people, puberty, leaving home for the first time, starting higher education, and early adulthood.
- Transformation needs not be just a one-off experience, rather it may happen more or less continuously along the course of our life. Participants described it as a progressive upward spiral where each cycle begins with an encounter that may cause chaos and conflict within oneself or with an existing state of being. This is essentially a sense of disorientation or feeling of loss, which prompts us to search for (new) meaning by questioning and reflecting deeply on ones self and the experience. The analysis of such an encounter or experience may lead to a heightened awareness and an acknowledgement of the limits in existing practices and perspectives.

To embark on a journey of transformation, the person may need to take on and absorb risk, set out into a space of unknowing and to explore new ground and new experiences with a fresh understanding and a different way of thinking and perceiving. The new cycle of transformative experience always begins with a yet a different encounter.

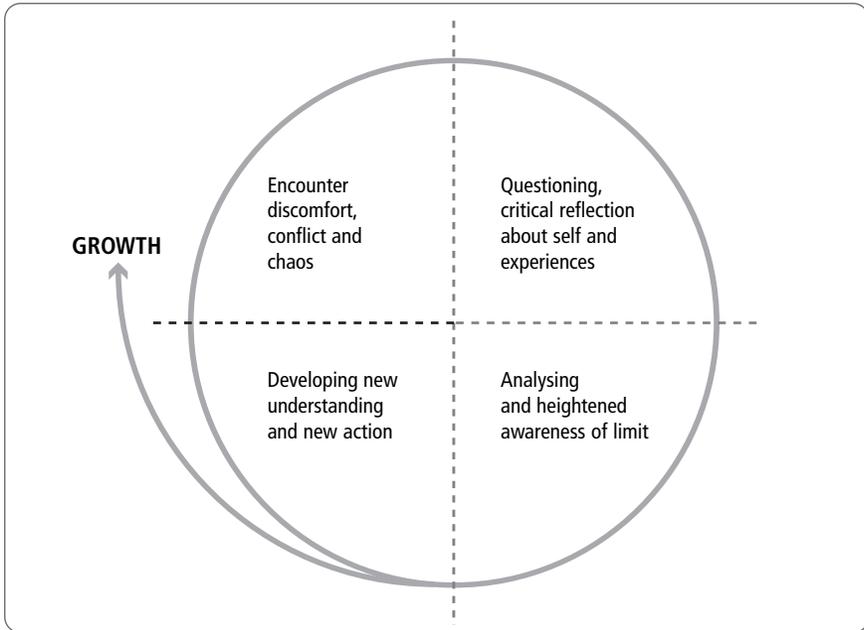


Figure 1 Spiral process of transformative experience

- That which is transformed can be our ways of thinking, perspectives and assumptions of the world and, as well as, our perception of self. What is transformed is also our way of being, including our memory and identity from past to future, redeveloping who we are, in ourselves, and as part of our community.
- Transformed individuals are those who learn from such experiences and have more meaningful lives.
- Transformation is often accompanied by the realisation of the power of our own 'inner teacher', when we can be guided by and connected to our true sense of purpose.
- Transformation is not merely an individual process; it has the potential of effecting positive changes on a larger scale – our families, communities, institutions, societies and our world. It may entail a shift in social paradigm and radical social change.

The notion of transformation as illustrated above can be achieved through learning and education provided that these ideas of transformation can be applied meaningfully and constructively. Education can in this way be the catalyst for individual emancipation, institutional renewal and social transformation.

The transformative potential of education

This conference conceived that education has the crucial role in transforming lives. In the story told by Dr Benabdellah (Chapter I), it has the quality and potential of changing one's destiny.

In developing a cross-cultural conceptualisation and understanding of the meaning and scope of a transformative education, conference participants concluded that transformation should be regarded as a central objective for education. This means that education is required to assist learners to grow and develop. The conference also largely concurred about the need for commitment to follow through the process and to embrace any challenges presenting themselves. This applied to policies, institutional practice and mutually from the individuals themselves.

The following are some of the ideas emerging from the conference discussion in terms of the elements, factors and conditions that education should satisfy in order to foster transformative experiences in all learners. These also represent a range of strategies, procedures and practices, which enable individuals to bring about change in their lives through learning and education.

Some ideas about how to characterise transformative education

The conference's view was that transformative education has a set of basic prerequisites. A safe, supportive and sustainable environment is considered to be of primary importance. This nurtures the learner and enables him/her to confront all elements of learning including perhaps chaos, fear and bewilderment. Within such a space, learners are free from judgement, bullying, negative conflicts and intimidation, so that they can afford to be courageous in pushing the boundaries of experience. Hence learners are more likely to discover broader aspects of themselves and to develop accordingly.

The wholeness of a person's development has been emphasised throughout the conference discussions. It was noted that it was not merely a western conceptualisation. Indeed, participants from all cultures recognised the importance of whole-person development across the spectrum of political, economic and cultural norms that may mitigate educational pursuit of this goal.

Sustainable environment

Our participants examined the requisite characteristics of a sustainable learning environment, and the debate presented the following:

Sufficient finance for the continuity of the physical environment. Often schools and colleges and universities are left to struggle to provide an adequate physical

environment and adequate resources for learners to experience best practical educational activities. This could apply to textbooks, tables, chairs, even the very roof overhead in a village school in the less developed world, or extend to a western country offering the latest IT equipment and lab facilities in an urban school/institution. Regardless of the differences in local social and economic norms, it is evident that ongoing financial solvency is an essential consideration where education is to be sustainable and transformative.

An effective training provision for educational staff. The conference recognised that in most parts of the world, teachers often do not get access to training that would enable them to provide transformative learning experiences to students. To help effect growth and positive change in themselves and the world around, teachers would have a key role to play. Training for teachers would aim at cultivating their integrity and authenticity, and helping them develop a clear vision for and real understanding of transformative education. Most importantly, professional training must aim at the growth of the teacher.

Human relations recognisably at the heart of the whole educational process. When human relations penetrate the learning environment, often defined as a learning community, learning has a social dimension. Instead of hierarchical and top-down institutional structures, learning communities instil reciprocal human relations insofar as we all regard each other as unique and equal individuals, rather than as functioning within a role. Voices of learners/students contribute significantly to shaping their own learning experience. When learning organisations and institutions act as open learning communities, there would typically emerge a dialogic and sharing approach to decision making.

Human-scale. Participants from diverse backgrounds all recognised that for education to be transformative, it is important for it to be human-scale – in class size and overall learner-educator ratio. One participant from Europe was concerned that in his university, seminars often exceeded 15 students; in the same group, a lecturer from Africa was deeply anxious about the quality of students' learning because he often has to lecture to 500 students and the university merely has enough chairs for a couple of hundred students. The term 'human-scale' by no means suggests that all schools and universities only have a handful of students in each class. Human-scale really encapsulates the importance of having human contacts and human relations in the educational process. This could mean that teachers break large classes into smaller groups and allow peer tutoring and collaborative learning to take place. When a learning environment is human-scale, teachers could be more sensitive to learners' diverse learning and other needs and the learning environment is more supportive in nurturing and catering for learners' interests and growth.

Social dynamism. The conference view of a transformative educative environment and contexts for learning incorporates social variety, including in classrooms, clubs, societies, practical activities, and between families and communities. In this sense, learning is not limited to the learner him/herself; it is activating our place in the community, society and the world. Therefore learners need to be exposed to as wide a range of contexts as possible, for example to multiple cultures, an international atmosphere or a cosmopolitan city. This is regarded as desirable in helping learners to develop understanding of self and others and to become fully integrated human beings and global citizens.

A transformed view of the relationship between the learners, teachers and institutions

One participant quoted the following in order to emphasise the crucial role that a teacher plays:

'...For those who pursue it seriously, teaching is a calling, a summons from within; it is among life's noblest and most responsible activities – an activity in which we have all engaged at one time or another, as parents, workers and friends' (Banner and Cannon 1997:ix).

The conference saw that in many conformist societies, it remains difficult to re-examine the relationship between the teacher and the learner. In these societies, learning is typically regarded as a process of mastering knowledge imparted, provided and determined by teachers. Therefore, the teachers are often accepted as master, knower and to represent authority. By contrast, in most European and North American educational systems, there has been space for debate and discussion about the traditional view of the teacher's role and the scope for transforming it.

In calling for discussions and dialogue between teachers, students and institutional leaders, the conference offered a different view of the relationship between teachers and students as well as the institutions. It was acknowledged that for education to be transformative, teachers could be perceived as role models, facilitators and mentors, co-inquirers and critical friends, experienced co-learners, respectful guides and compassionate helpers in the educational process.

In addition, the conference emphasised the mutuality of learning, eg children learn with the facilitation and guidance of the teacher; at the same time, teachers learn from being and working with the children. This highlights once again the importance of reciprocal human relations in the educational context. It also assumes that learning is in itself a journey of enquiry for all, and that the teachers' role is, in effect, to accompany the learners' journeys and help them overcome life's challenges, and in so doing, teachers themselves will learn and grow.

Furthermore, this point reinforces the necessity for the nature of educational institutions to be oriented around learners' growth and transformation. Therefore, the notion of institutions as learning communities is instrumental in constructing a new relationship between the learner, the teacher and the institution. One participant pointed out that in this relation, leadership rather than management is required, and called for full constituency dialogue rather than the application of hierarchy and bureaucracy.

Learning experience to be integral to learners' lives

It was a point made with some emphasis that education in most contexts is not fully relevant to the students' lives in society. From this standpoint, participants at the conference arrived at the conclusion that to determine what to learn and how to learn requires a dialogue among all of those who are involved in the educational process. Stakeholders, policy makers, institutional leaders, teachers, parents and students should all ideally be given the opportunities to be engaged in this process.

The voices of the learners, especially those of young people, need to be heard within their institutions. It was proposed that involving these learners means more than just giving them choices about how to learn, but working to co-construct person-centred learning programmes.

In relation to what and how to learn, the conference specified a number of critical issues:

- **Relevance.** It was argued that education can only be transformative when the learning experience is relevant to the learners, culturally, temporally and contextually. Making education real and integrated creates an opportunity for learning that is meaningful to individuals' lives and helps provide sustainable livelihood.
- **Co-constructed programme rather than prescriptive curriculum.** A dialogic approach to discussing what to learn and how to learn, delivers educational programmes as co-constructed rather than prescriptive. Criticisms were heard from many participants about uniform national curricula (in many cultures) as being over-prescriptive, curricula that totally underestimate the different capacities and paces of learners of all ages. A co-constructed programme is indicative of an ongoing dialogue and communication between the teacher and the learners, which makes learning a collaborative endeavour.
- **Narratives to be integrated in the learning process.** Several groups recognised that narratives are significant as one of the key influences to what we learn and how we approach learning. Stories reflect richness and diversity of human experiences and can provide us with rich contexts for interpretation and search for meaning, whether they are told by the elders in our community or family, or whether they are shared among learners themselves. In addition, narrating lived experience also helps learners identify their learning goals and perhaps even purpose in life. This has been particularly suggested for the context of adult learning and lifelong learning. One group suggested that personal biography be useful in helping adult learners set up objectives and identify needs.

Individual's full potential

The conference regarded each individual learner as unique, a person who has his/her own talent and capacity to contribute to his/her own learning and also to the overall wellbeing of society at large. Transformation entails the flourishing and fulfilment of individuals' talents and full potential. Transformative education is therefore a holistic endeavour that embraces the goal of facilitating the development of the intellectual, emotional, spiritual, social and interpersonal and many other qualities of the learner.

However, recognition of individuals' unique needs as whole persons also means accepting individuals as social beings whose individuality will have a meaningful existence within the larger society. Transformative education is to cater for the diverse needs and individual capacities, with an eye on the society's common interest.

The benefits of transformative educational practice propagate into society

Despite the fact that our main analysis focused on individual transformation and personal growth, the underlying consideration was informed by the larger scale benefit of the application and experience of transformative education propagating into the wider society.

In today's world of evident social injustice and inequality, unbalanced distribution of material resources and political power, education has such an important contribution to make as a counterweight:

- equal access to education is a basic human right
- freely accessed education provides citizens with means to counter political corruption and power oriented social constructs
- it provides support for the capacity of individuals to become agents of change, more active than reactive, and for the learner to transcend boundaries.

To be open to the international community helps develop creative ideas and better understanding of culture and political issues and discloses that which may hinder change or produce more effective systems. Even where 'the system' is an obstacle to personal and social transformation, individuals do have a progressive role. To repeat the words of Mahatma Gandhi: 'Be the change you want to see in the world.'

CHAPTER 3

EFFECTING EDUCATIONAL CHANGE



The insights and understandings drawn from this conference have implications for individual and social transformation through effecting educational change. The conference identified that both personal and systemic processes of change require the following ongoing steps:

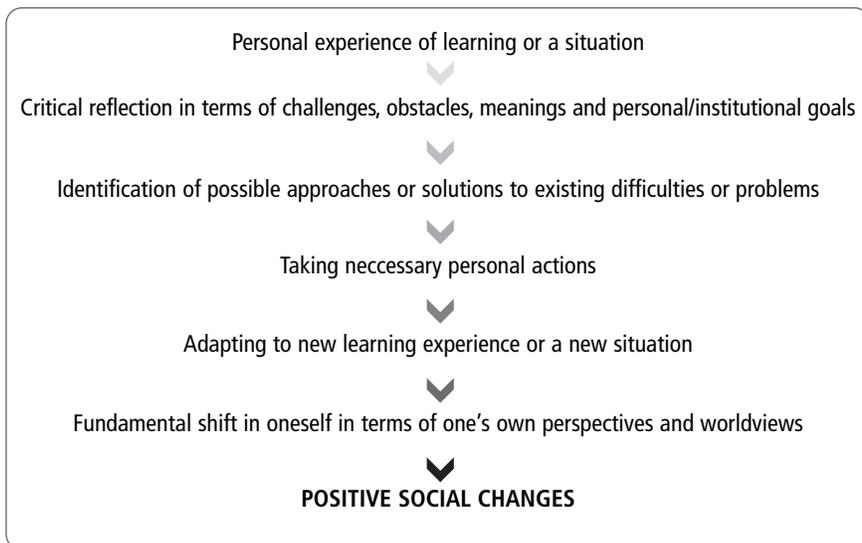


Table 1 Path of personal and systemic process of change

This process emphasises the role of individuals in institutional and system transformation. Figure 2 shows that to transform and transcend one's beliefs and allow a radical shift in one's perspectives and worldviews requires an ongoing and consistent endeavour and that it will not be easily achieved in one cycle. Continuous new experience and adaptation will lead to personal growth and transformation and hence effect social change on a larger scale.

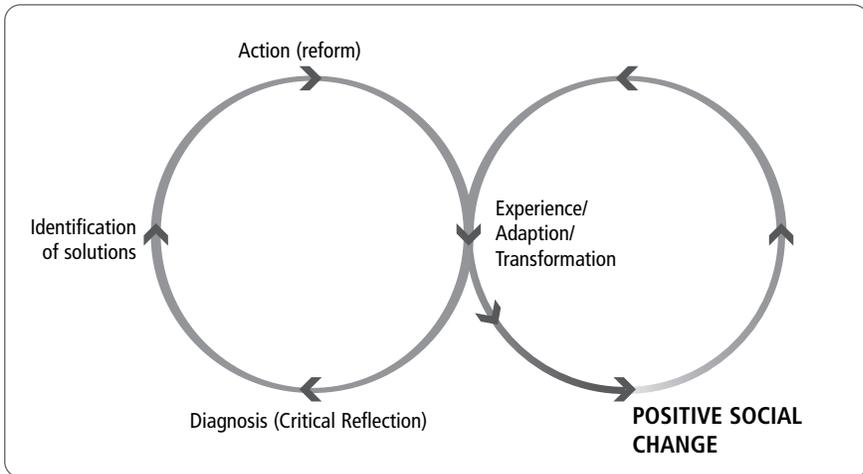


Figure 2 Process of effecting positive change in the world

Our institutions and ourselves

Participants identified that there are obstacles we all face in effecting educational change on small, large or even international scales.

An international educational consultant spoke about her experience working in an Eastern European country:

The attitude of the ministry (of education) is paradoxical. On the one hand they subscribe to the rhetoric of giving schools more autonomy, whereas on the other, they are unable to surrender real power and responsibility. This results in a highly bureaucratic and centralised approach to the so-called 'de-centralisation' of responsibility to schools. Instability of the process is fundamentally due to political uncertainty, linking to resources being difficult to manage. Thus there is a great deal of cynicism (from teachers and students) when outcomes take too long.

An international NGO worker spoke about a mix of challenges:

Expansion (of the programme) is blocked by weak leadership and local perceptions of new people as a threat. This causes inertia. So one does fear losing position. Lack of funding is also an issue, as well as lack of partnership with Europe. Overall, programme workers do not have team-building skills and therefore the team functions but with regular conflicts and emotional problems. There are also difficulties of balancing the interests of the various organisations involved.

A college teacher in the UK criticised the institution's attitude (towards the students) as being the major obstacle to transformation:

The college sees students not as people but as source of income, which means student welfare is ignored.

A school teacher in Nigeria found that:

Generally speaking, teachers are resistant to change because of lack of motivation and because they are already overworked. There is no recognition for teachers. So they feel discouraged.

A student in Morocco pointed out that the problem in the Moroccan educational system lies in that it is not being embedded in its own culture:

The educational system in Morocco imitates systems from other cultures – merely imitates the fashion, but without thought and consideration of our own culture and contexts.

Another Moroccan student talked about students' lack of motivation due to the system's restricted view on approaches to learning:

Independent learning/ free thinking is not encouraged, nor considered as important. This does not motivate or encourage students to learn...

One group reminded us the challenges facing all of us in effecting educational changes in the following statement:

To transform myself I need to have courage; to help transform others, I need to inspire courage. To have courage, I need to go beyond reason.

Persistence, perseverance, nagging, to be consistent are what is required to promote what I believe in, towards the betterment of the nation, despite all obstacles.

Transformative education among other things is dependent on the cultural input and output of the teachers within a conducive environment that is not disturbed by corruption, bad management or bad leadership.

The conference acknowledged that both developed and less developed countries are facing challenges and problems in education. For instance, in one group, students in Morocco and Europe and North America compared their educational experiences.

Moroccan students summarised that there are many challenges facing their own education at this time, particularly in the following ways:

- students often do not have a voice, are not listened to
- there is lack of dialogue in the whole educational process
- young people are not guided in terms of careers and employment
- the educational content generally lacks relevance to students' experience as human beings in society
- there is a lack of effective teacher training
- the overall educational system is a rigid top-down system.

At the same time, the students and teachers from Europe and North America in the group contrasted their own experiences and pointed out that although, at first glance, education in Europe and North America seems to be more liberal and allows more choices, students tend to have little enthusiasm and are generally not so motivated to learn. Education is seen as a means to an end only, and does not address the development of the whole person.

The group concluded, and this was agreed by other groups, that challenges facing educational systems differ according to social, cultural and political contexts. However, some essential problems may be universal, especially in terms of lack of dialogue and participation.

Education at the centre of human development and social transformation

In her concluding speech, Katherine Marshall calls for education to be placed at the centre of interconnected issues relating to human development. She says:

The reigning philosophy for international development today, whether at the United Nations, the G-8, the World Economic Forum, or the World Social Forum, recognises clearly that schools and education lie at the very centre of the global agenda. A comment that I have heard in very different quarters answers the question about where does the priority lie with the comment: 'Education, education, and education.' This reflects a broad appreciation that education is vital to both human development and to unlocking human potential, but also to economic development and a nation's, community's or individual's economic viability. Amartya Sen has given it a vocabulary and focus with his arguments for the development of 'human capabilities'. The practical reality is that many do not in practice accord the very highest priority or central position to education: there is plenty of competition, and, for example, an environmentalist might highlight ecological protection, an engineer infrastructure, and a doctor health. Yet, if we imagine an interconnected spider web of issues, education to my mind clearly belongs at the centre.

Katherine suggests that we at least must examine these urgent issues from five levels:

- Focus on the Millennium Development Goals, on Education for All and the Education Fast Track Initiative, all efforts designed to keep a constant focus on education and to mobilise the financial resources that are needed.
- At country level, the Poverty Reduction Strategies are designed to develop and keep alive a strategic framework where education is at the centre. With its links to public expenditure programs and to debt relief measures this framework and its instruments are a strong link between the global programs and national strategies. At a fundamental level, the objective is to change the equation from a part paradigm that centred on the question: What can Niger afford? To one which asks what Niger needs and how to fill the gaps that lie in the path to achieving it.
- Sector Wide programmes (SWAPS) are an important vehicle designed to fit individual interventions and financial support within the context of national education policies and programmes, and the aim is to reduce the administrative burdens of donor programmes and harmonise aid with nationally driven and led programmes.
- Support specific efforts that focus on educational quality issues within the context of national education programmes. Here, quality standards and teacher development programmes have special importance, as does a focus on supporting school principals and directors who play particularly critical roles.
- School- and teacher-based programmes are where the action really lies. Too often, the broadest commitments to education fall short because they fail to bring both the stamina and energy that are needed for this marathon, and because they do not fully grasp the difficulties that are involved. Two examples are the continuing challenge of ensuring that girls go to school and succeed there, and that the poorest countries, those left behind or in conflict, are included in the global strategy.

Moving forward

According to the conference participants, transformative education is fundamentally the individual's theorisation based on their personal lived experience, and is relevant to their unique contexts. Transformative education empowers individuals to initialise action for their own growth and play their part in the larger scale of change. One participant put it this way: 'For me, there will be no more blaming the ministers, no more waiting for them to act. I am going to make the change and live it myself.'

Other participants echoed this voice of feeling empowered by the conference to act upon their own personal theories and to use them to guide one's ongoing experiences and practices, and perhaps to inform those of others. The following is an example of how the participant has been moved to take this learning forward:

Zehara, Malaysia

It appears that the prevailing circumstances, lack of opportunity, lack of concern from the political leadership, lack of concern from the authorities and lack of political will, are some of the reasons that stifle people's initiative to make the effort to improve themselves. The infrastructure is so bad in some of the developing countries that people have no time and energy to read and to improve themselves as they have to walk for miles and miles to their workplace as there is no reliable public transport or in some cities no public transport at all.

How then can we solve the problem? It is really in the hands of ourselves ... This conference gave us this opportunity to discuss these problems at length. The brainstorming sessions were good. We must remind ourselves that ... if we have the will and love for humanity, we have to take the trouble to change the world to a better place to live in.

We must change ourselves. This is what the conference has taught me. There is an urgent need to transform ourselves first, and this transformed self has to contribute to transforming the mind set of others, mind set of those in power and to make efforts to increase the group of like-minded people.

Clarifying our personal goals and recognising the challenges and needs facing the big picture had indeed helped create a sense of hope among all the participants. In his closing speech, Sharif Horthy, the President of the Guerrand-Hermès Foundation reminded us that as well as aiming for transformation and profound changes, it is also important to embrace who we are, our own cultures and histories, and at the same time, to reach out for our goals and our destiny. To transform ourselves and the world around us, we must live here and now and join the forces to create a new civilisation. He says:

I want to end [the conference] with a picture that I find very instructive: I was at a conference a few weeks ago, where I heard Robert Sandello speaking. He told us about a picture of time that came from Rudolf Steiner. There are two streams of time: one going from the past to the future, and we are now at the front end of that stream; another coming from the future to the past, to us here. So there is time going from the past to the present, which he called memoria, and time going the other way, which he called potentia, the stream of time flowing to us. These two streams of time meet here in our physical body in the here-and-now.

If we live in memoria, which is the ego, and what we have constructed in ourselves, then we are living in our line of fate. But if we can learn to feel the streaming of time coming from the future to us here-and-now, then we can live our destiny, because our destiny lies in the future, and we don't know what it is.

So we must always be here-and-now, attentive to this other stream of time. For me, this is how the new civilisation can emerge; it can only emerge in consciousness today. If I am conscious in my physical body today, then I can hear the pull, or feel the pull of that new civilisation. That is what this conference is about – it is each of us finding our own destiny, sensing that stream of time coming to us from the future.

Indeed, inspired by the process they had gone through at the conference, participants recognised the importance of acting upon the plans they had developed for themselves with the help of others within their individual groups.

Some came up with ideas about how individuals could remain in touch and support each other's effort for transformation. One group suggested that they would each write letters to themselves about what they felt was important at the end of the conference, which they would read at a later date. These letters were sent to the group's facilitator with timeframes for when they wanted to receive these reminders back in the mail. Other groups set up group email systems for peer support. After the conference, an online forum has been set up for further discussions on topics that emerged as the outcome of the conference.

One participant wrote: 'It felt like my experience of transformation did not end when the conference closed, rather it has just begun. I feel that I am now more supported than ever in my pursuit for a learning experience that can truly help me grow.'

CHAPTER 4

REFLECTING ON THE CONFERENCE PROCESS



Reflection on the conference structure and process now provides us with an opportunity to discuss the relevance of some existing methodologies. In the following section, we will discuss one closely related methodological approach – narrative inquiry and life history.

Narrative inquiry

Narrative inquiry is essentially a mutual, relational and co-constructed process, as opposed to something that one person does 'to' another. It requires an open and honest dialogue and interaction as a true encounter between persons who see each other as equals. The relational aspect of this approach – ie interaction and interpretation taking place between people, which will inevitably have an impact on the way individuals see themselves and see their relationship with others and with the world around them – is central to the structure of this conference. The small group discussions during the conference provided the opportunity for true dialogue.

Dewey (1938) maintains that life, human experience and education are inextricably intertwined. A recent strand of educational research – life history and biographical research – points to the significance of narrating and sharing individuals' life stories in extrapolating understanding of learning and human experience. It is a strategy to empower individuals to make sense of their personal knowledge of life and work, with a potential to transform their self-understanding and lead to personal growth (Josselson 1996). The participants' experience at the conference suggested that sharing lived experience through human narrative stories can be a journey of self-discovery through critical reflection and search for meaning. In addition, the conference saw a strong linkage of the personal and localised narratives with the 'bigger pictures' out there (Hargreaves 1999).

Thus, we highlight the significance of such an approach where participants could directly inquire into each other's stories of personal and professional experiences. In this way, individuals were able to explore how different social, cultural, historical and personal factors influence their educational values and learning experiences. Indeed, the objective was to help participants collaborate in search for meaning socially and dialogically (Bruner 1996). In this approach, participants could share personal lived

experience and attend to that of others at the same time. At the core of this process is the notion of the dialogic self (Bakhtin 1975) in the interaction and collaborative interpretation. It can be a social process of personal transformation (Gill 2006).

According to Clandinin and Connelly (2000), experience is the stories people live; hence people, by nature, lead storied lives. By telling life stories, we reaffirm them, modify them, re-tell and create new stories and live them. The authors argue that 'there is a reflexive relationship' amongst all of the above. In particular, they suggest that stories bring out our experience in time from three dimensions: past, present and future. This three-dimensional experience suggests that our past stories have significance to our present experience, and allow values to envelop in the process of narrating. Furthermore, both our past and present stories offer potential for our futures and allow a sense of purpose to be manifested in our new experiences.

In light of the experience of conference participants, individuals' intentions and purposes had unfolded in the sharing of profound personal narratives. Accordingly, the action plans drawn up by the participants drew on this as they set out a journey of new experience and transformation.

Based on our conference interaction, it could readily be concluded that learning takes place by exploring and interpreting individual's lived experience, especially when the experience is shared and analysed in groups within a safe environment. Participants' feedback below suggested that new understanding is developed about learning and human development that transcends some of the existing theorising.

In summary, narrative inquiry and sharing life stories in the context of a group, as we have demonstrated in our conference, has the potential to develop greater understanding through collaborative effort. The combination of participants from diverse backgrounds provided a rich context for engaging with the topic of transformative education from varied perspectives. A non-judgemental environment allows participants the confidence to fully accept each other and the freedom to explore life experiences (see Chapter V for a discussion on reciprocal human relations).

Seminal events such as this conference may initiate learning and transformative experience at the level of individual participants. However, if we move the perspective towards a better-defined methodological approach to learning within groups, much more work would be need to be done.

Participants' reflection

According to participants, conference dialogue and discussions facilitated a deep process of personal transformation. A Moroccan lecturer commented, 'This conference is not just about exploring transformation in education, it is transformation in itself.'

A lecturer from the University of Botswana agreed:

This has been an amazing, unique learning opportunity and a transformative experience for me. I also met some of the most wonderful people from all over the world. May the love, warmth and infinite mercies of God that brought us to Morocco always be there to remind us of our responsibility for peace and respect for human life and to help us appreciate our unique ways and ensure that education continues as a transformative tool towards sustainable development and growth.

One group shared this overall understanding of their process:

It appeared to us that our process focused more on the process of transformation and growth of each of the members of the group.

Many participants commented that this dual process had brought some profound influence to their own growth. It was generally agreed that the discussions touched upon deep issues in relation to transformative education as well as personal transformation. Lailah Armstrong, director of International Child Development Project, said,

In my group we found discussions touched on deep issues. We strived and managed to share with real sincerity about our human life predicaments, as well as educational experiences. The process was enriching and satisfying. We agreed on the last day that we had come together in a closer and more meaningful way than we had expected...

The mix of group members provided fertile ground for broadening participants' individual horizons. An Iran/USA student summarised the process of his group:

There was a sense that the process had been both helpful and enlightening. The diversity of group members and ideas presented, helped to create a fertile ground on which to discuss transformative education and apply it to our own lives. Overall the group discussions we had helped personalise the conference. Hopefully we have built relationships that will last longer ...

A lecturer from North America said that he was deeply grateful about having the opportunity to be in a small group where there were students, other teachers, academic researchers and one institutional leader. He discovered that,

in fact, when we all came to speaking to each other in our human voices rather than our professional voices and seeing each other as human beings, I realised that we all shared the same concern about education. It was a shame that in my own university, there has never been such opportunity to discuss these issues with my students or the Dean of my faculty.

Not only had participants benefited from this process, facilitators also realised that they themselves had also learned a great deal. This facilitator spoke about her experience:

I felt that I was appreciated as a group member rather than a leader or facilitator. In this process, I learned more about importance of listening, really listening, holding back and giving personal space...

Most groups reflected upon the expectations members came with and the process actually experienced. The experience also made participants realise that the process of dialogue and communication is more important than sticking to a pre-determined outcome. It became clear that conferences like this would be most effective when groups are provided the time and space to find the common concern and focus out of fertile ground.

Indeed, not only individuals, but also institutions have learned and understood the essence of education as a transformative process. Lizzie Overton, head teacher of an alternative school in the UK, found the process extremely beneficial to her school. She said,

The conference experience was enormously beneficial and relevant to all our very different needs. I was particularly inspired by the way you engaged us all with the telling of our different stories, and it has inspired me to use a similar idea as a way forward with staff at the New School. This was a beautiful example of person-centred learning and the best possible way of illustrating the humanity we share.

As the conference organiser and facilitator, Sharif summarised the conference process from three levels. He said that the first level was a deep personal experience that had enabled us to 'feel what was inside of us, and to understand things that we hadn't understood before'. The second level was the understanding generated through engaging in intellectual forums and conceptualisation, the impact of which was 'like raisins in the cake'. The third level was the methodological process penetrating the entire conference that had helped transform so many people. Sharif said that it seemed to 'have an opening-out effect and allow changes to happen and to continue in the world'.

Finally, the conference has also inspired many participants' creativity. Donald Charumbira, Secretary General of World Assembly of Youth offered the following at the conference:

TRANSFORMATION

By Donald Charumbira

To transform,
Or not to transform
That is the question:
Whether 'tis nobler in mind to suffer
The slings and arrows of stagnation
Or to take arms against the status quo
And by opposing,
Transforming?

To change
To transform ...
Ever more;

And in that transformation
To fly
To soar
To reach new heights
And in those heights of heights
Find peace.

CHAPTER 5

TRANSFORMATIVE EDUCATION: A PROVISIONAL INTELLECTUAL FRAMEWORK



In this chapter we will look at some conceptual approaches that underpin education, by briefly reviewing four major recognised schools of thought, namely: traditional education, educational romanticism, progressive education, and emancipatory education. In so doing we will explore in what way our idea of transformative education relates to and should be differentiated from, each of the educational perspectives. To conclude we assess the scope of the conference's conceptual output to provide a basis for an alternative intellectual framework in the debate about education in the 21st century.

A review of some conceptual principles that underpin education

Traditional education

Traditional education or education instrumentalism sees education as the process of passing on culturally relevant knowledge, skills, attitudes and values. In the modern context, the aim is often linked to equipping young people with knowledge and skills that contribute positively to the productive workforce, providing suitable workers with opportunities in the nation's economy and to secure competitiveness in the international market. In this school of thought, teaching is about imparting knowledge and learning is about memorising facts and information, imitating behaviour models that are appropriate for fitting into the system. Classroom control, obedience to authority and a structured curriculum are characteristic.

This traditional/instrumental approach to education has been critiqued mainly for using education as the instrument for economic growth with little regard for the learners' development as an individual. Its teacher-centred, book-based and rote-oriented pedagogy has been the point of departure for educational innovation movements in most countries. Certainly at our conference, participants reflected that the instrumentalist values have become prevalent in almost all national educational policies, for both authoritarian societies and some western societies such as England. When education is aimed at producing skilled workers for national economic competitiveness, it becomes a factory system.

However, on another level, despite its lack of recognition of learning and human becoming as values in their own right, educational instrumentalism may particularly appeal to those who are struggling in poverty because it reinforces social mobility and provides a possible means to a more sustainable livelihood for individuals.

Therefore, our conference acknowledged that in many really poor countries, the first and foremost issue is access to education, and the requirement for some minimum infrastructure for schools that could provide all children with basic literacy and numeracy skills. Unless these fundamental conditions are satisfied, there is no opportunity to explore what comes under the concern of pedagogy, instruction, learning environment, curriculum and assessment.

Educational romanticism

The origin of educational romanticism comes to us through Rousseau whose ideas about education were fictionally set out in his book about the upbringing of the eponymous *Émile*. Rousseau believed that children are naturally good. He has it that *Émile* be raised and educated 'with the least possible constraint, ... not have to be subjected to a rigid moral education; he was already good, and the task of his teachers would be to preserve that goodness while facilitating growth of the various competencies required for adult life' (Noddings 1998:15). The aim of education within this school of thought is centred around the nurturing of healthy, happy and virtuous individuals.

Teaching is about helping to bring out the natural good in each child. The environment where children are brought up must be as close to nature as possible, free from society's corruption. Children will be challenged appropriately according to their development stage and by working to solve problems; they learn through encountering different experiences.

According to Entwistle (1970), Rousseau's educational ideas have brought about a shift in the centre of gravity of education away from the child outside to the child within. Many modern educational principles are founded on the influence of Rousseau, including child-centred education and whole-person education. Educational romanticism allows us to see that education is more than the training and advancement of our intellect; the child's emotional development, morality and creativity have equal significance as part of human development.

The Romantic idealisation gave rise to other schools of thought that have been explored in adult education, for example, the use of the learners' life histories and biographies as sources for understanding the learners' perspectives, needs and direction for learning, or the self-directed approach using contract learning (Pope and Denicole 2001).

The transformative education ideals adopted by the conference seem to concord with those observed in educational romanticism, namely that education is a holistic endeavour that aims at the child's development as a whole person and that in this process, the child's innate qualities unfold and the child may express his/her true nature more fulfillingly.

What the conference perceived as transformative education would regard the individual and society as mutually constitutive. Any distinctiveness may arise due to the modern context of the relation between individual and society. The conference tended to the view that individuality is situated in the social and cultural environment and that self awareness can be developed through interaction with others and engagement with society.

Progressive education

Progressive education was a movement inspired by the pedagogy of some of the Romanticist educational thinkers. Progressive educators, such as Dewey, believed that education should aim at developing critical thinking and cooperative social skills for active citizenship and democratic society. In contrast to traditional education's authoritarian structure in class and standards for curriculum, progressive education lays the emphasis on accommodating the needs of the learner and providing for what the learner desires to learn. Motivation for learning is to be coming from within the person rather than being imposed from external pressure.

Seeing education as the method of social progress and reform, Dewey argues that 'the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life' (1897:59). Therefore the interaction between the teacher and the learner and amongst learners themselves becomes significant. To be more specific, the teacher is to facilitate the learners' experience and learning how to learn. This involves the learner's reflection on his or her experience based on real life or directly relevant to life, and construction of principles from this process. Dewey proposed that a theory of experience is crucial in providing structure to this kind of learning, which rests on continuity and interaction. Continuity refers to the idea that each human experience influences our future experiences; and interaction explains how previous experience interacts with the current situation to create present experience. The task for the teacher is to prepare an environment for the learner to integrate his previous experience positively and to make ongoing progress.

Pragmatism, experiential learning and constructivism are amongst a number of schema inspired by progressive education. There are also more radical versions of 'progressiveness', like the free school movement, with projects for example such as deschooling, Summerhill School, and adult emancipatory educational programmes.

Some of the conference's ideas of transformative education can certainly be regarded as within the conceptual framework of progressive education, especially in aspects of

the programme of study being relevant to the learner's real-world experience and to be co-constructed by the teacher and the learner. Furthermore, participants proposed that transformative education is process-oriented rather than content or outcome determined, and that learning is about development and growth through transforming knowledge and experiences. The notion of meaning is identified by our conference as particularly significant for transformative education. Participants pointed out that learning is essentially an active search for meaning and transformative education is about providing opportunities for learners to engage with meaning.

Perhaps this is a good juncture to reflect on a theoretical perspective that puts meaning-making at the centre of learning and educational encounter – constructivism.

Constructivism

Constructivism views learning as a process in which the learner actively builds new ideas or concepts based upon current and past experience. In other words, knowledge is constructed rather than discovered. The learner interprets and constructs a reality based on his/her experiences and upon interactions with the environment. Reason is the primary mode of knowledge and the scope is determined by the knower's frame of reference (Guba & Lincoln 1994). Schwandt (2000) adds that 'there is an inevitable historical and sociocultural dimension to this construction. We do not construct our interpretations in isolation but against a backdrop of shared understandings, practices, language, and so forth' (2000:197).

Experiential learning

The concept that underpins experiential learning can be found in Dewey (1938) and Kolb (1975, 1984). The core of experiential learning is summarised by Kolb (1984:38) as follows:

Learning is the process whereby knowledge is created through the transformation of experience. This definition emphasises several critical aspects of the learning process as viewed from the experiential perspective. First is the emphasis on the process of adaptation and learning as opposed to content or outcomes. Second is that knowledge is a transformation process, being continuously created and recreated, not an independent entity to be acquired or transmitted. Third, learning transforms experience in both its objective and subjective forms. Finally, to understand learning, we must understand the nature of knowledge, and vice versa.

The process of transformation in experiential learning is represented in Figure 3. Kolb and Fry argue that the cycle of learning development can begin at any point of the above four phases and the movement of learning is a continuous cycle. Kolb argues that learning and adaptation are ongoing and lead to a continuous transformation of knowledge and experience.

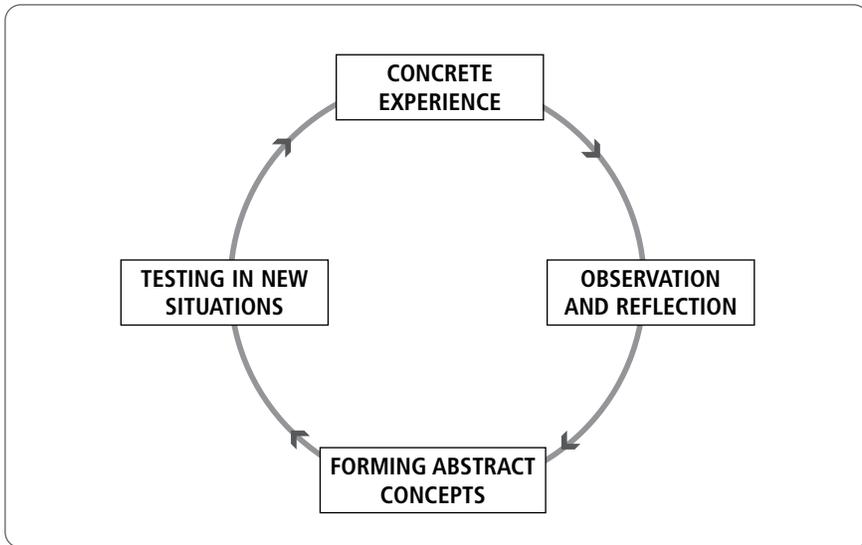


Figure 3 Cyclical development model for experiential learning
(Source: Kolb and Fry 1975)

Experiential learning has prompted some pedagogical exploration in terms of enhancing learners' motivation, how teachers facilitate learners' experience and the nature of experience and learning environment. In fact, social constructivism has explored more explicitly the social and cultural context of learning, the nature of learning as a social process, the collaboration between learners and with the teacher, and above all, the learner as a unique individual. These thoughts are deeply influenced by Piaget, Vygotsky and Bruner.

Our conference's discussion on transformative education had embraced some of the ideas put forward by social constructivism, particularly in regarding learning as a social process and the belief that that the learning environment is to explicitly involve collaborative and human relations as well as treating learners as unique persons and meeting their individual needs.

Transformative learning

Transformative learning theory was first conceived by Mezirow (1978) in a study of women returning to learning after an extended hiatus. The major theoretical finding of this study suggested a 'generic development' of maturity from childhood where ideals, values and beliefs are assimilated and constructed, to adulthood where the established ideals, values and beliefs are reshaped and transformed. What Mezirow believes to be the 'cardinal for adult development' is also about how 'we are caught in our own history and are reliving it' (Cranton 1994:23).

Mezirow's transformative theory draws on elements of psychology and constructivism (Piaget, Kitchener and Boyd & Myers), of critical theory (Habermas) and sociology (Freire). It encompasses three dimensions of adult learning, including the centrality of experience, critical reflection and rational discourse. The theory claims that through the process of critical reflection, adults recognise, question and transform the assumptions of their previously established meaning perspectives into new sets of knowledge, values and beliefs. According to Mezirow, transformative learning

'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, 1995:46).

Transformative learning theory is based on a human condition that is 'best understood as a continuous effort to negotiate contested meanings' (Mezirow 2000:3). Adult transformative learning is a process of making meaning, ie making sense and interpreting individual experience through awareness and understanding, examining assumptions, synthesising and justification, and an ability to act upon the new meaning perspective. He claims

Perspective transformation involves (a) an empowered sense of self, (b) more critical understanding of how one's social relationships and culture have shaped one's beliefs and feelings, and (c) more functional strategies and resources for taking action (Mezirow 1991:161).

Transformative learning involves experiencing a deep, structural shift in thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Mezirow identifies 10 phases of perspective transformation (1978, 1995).

- A disorienting dilemma
- Self-examination with feelings of guilt or shame
- A critical assessment of assumptions
- Recognition that one's discontent and process of transformation are shared and that others have negotiated a similar change
- Exploration of options for new roles, relationships, and actions
- Planning a course of action
- Acquisition of knowledge and skills for implementing one's plans
- Provisionally trying out new roles
- Building of competence and self-confidence in new roles and relationships
- A reintegration into one's life on the basis of conditions dictated by one's new perspective (summarised in Taylor 1998:4)

Transformation takes place through a process of adult learning 'involving alienation from those roles, reframing new perspectives, and reengaging life with a greater degree of self-determination' (Mezirow 2000: xii). Mezirow characterises the process as 'a praxis, a dialectic in which understanding and action interact to produce an altered state of being' (*ibid*).

Criticism of Mezirow's model tends to focus on its significant emphasis on rationality. In contrast, Robert Boyd views transformation as a profound change in one's personality and he emphasises intuition and emotion in the learning process. His model of transformative learning is based upon analytical psychology using symbols and imagery to assist the learner in creating a different envisioning of what it means to be a human person (also see Taylor 1998).

O'Sullivan offers yet another mode of transformative learning in this definition:

transformative learning 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 2003).

These transformational learning theories, especially with regard to the pedagogical approaches, seem to be in accord with those subscribed to by participants at our conference. However the conference specifically identified transformative learning with the learner's courage in crossing some 'threshold' (Whinney and Markos 2003) or entering into a situation or space in which fundamental change may take place. Our emphasis is certainly less on rationality, but more on a learners' capacity to absorb risk and to let go of previously established meaning schemas in order to allow for the dramatic shift to take shape in our sense of self and our way of our being in the world.

Emancipatory education

Emancipatory education here refers to those ideas that see education as a way to free individuals so that they are able to react against domination based on power relations. Paulo Freire's critical pedagogy or pedagogy of the oppressed focuses on encouraging the learner to critically engage with the prevailing social paradigm. Freire's insistence on deep reciprocity in the teacher-student relation comes close to Carl Rogers' view of the same subject. For Freire, the mutuality of learning between the teacher and the student is the basis of all classroom participation, ie the learner learns with the teacher's help and the teacher learns from being with the learner.

This leads on to Freire's insistence on dialogue in the educational process. Learning, he says, is about people working with each other through dialogue rather than through a curriculum or depositing knowledge with the learner. In this context, Freire argues for a reciprocity of relations which implies that respect is to be the basis for dialogue.

Carl Rogers, in proposing a humanistic approach to education, agrees with Freire on this point. Rogers advocates a specific type of interpersonal encounter between the teacher and the learner, in which the teacher respects and accepts who the learner is, including his or her ability, interest, cultural and social backgrounds, etc. This means that with this unconditional acceptance from the teacher, the learner is free to be and to express himself or herself. This approach is considered to be of help in inspiring the learner's motivation for self-directed learning.

As to the conference view for example that reciprocal human relations underpin learning communities, participants would concur with Freire and Rogers that they are the foundation for individual learning and development.

Conclusion: Transformative education, human development, social change and peace

Robert Kegan (2000) warns us of the danger of using the language of transformation to refer to any kind of change, because it may serve to dilute its original meaning and so lose some of its distinctiveness. Our discussions reflected in the foregoing text suggest that transformation can be said to be the objective of models of learning which promote encounter, critical reflection and personal growth within a relatively nurturing environment underpinned by a more open and collaborative set of relations amongst those involved in the learning process.

Although there are components which resonate with it in pedagogical conceptualisation, transformative education also can be differentiated from each of the each of the schools [of educational thought, and models of learning we have reviewed.

It is not our purpose here to elaborate a philosophy of transformative education, nor do we propose to develop a fully fledged learning theory. However, we do believe that on the basis of the conference we have described a useful and cohesive set of principles which can contribute to the debate regarding education in the new century.

Giving a learner a transformative education (in the senses described) is a virtuous process activated and informed by the mutuality of the principles of human development, social transformation, and engagement with the learner's natural potential.

Human development

A transformative educative experience is one which is specified to enhance individuals' lives. In this journey, we may pass through a boundary and become more able and active in determining our own destinies.

This may operate in one or more dimensions such as:

- That it involves being given and taking up the opportunity to alter the course of one's life and work opportunities as described by the young orphan in the President's story (Chapter I). The instrumental value in transformative education is particularly important for those deprived individuals, communities and societies to reclaim their livelihood and human dignity.
- That transformative education allows individuals to live a more authentic and true-to-self life, like Emily in Anuradha's story (ibid). In this sense, transformation is about achieving one's potential more fully and bringing harmony between one's goals and lived experiences. Transformative education may help individuals live a more fulfilled life.
- It may have a spiritual dimension as depicted in Maria's story (ibid). Existential disorientation and search for meaning can help us grow and develop in a dimension that is beyond the realm of materialistic and consumption-centred society.

Transformative education also directs itself at a holistic development of our common humanity.

Social change

Transformative education as such can act as an engine for social change. Social justice and equality can emerge out of learners' experiences in a learning process that features dialogue and collaboration and prepare them to participate in a more just and democratic world.

This dynamic may for example be that organisations and communities under oppression find themselves in a phase of loss or crisis. This leads to an expressly transformative educational offering so encourages and enables individuals to become agents of change in a larger scale of innovation and social transformation.

Peace

Transformative education is a journey in search of meaning and joyousness. When we, as learners, are educated to develop as whole people with a fulfilling sense of self and trust in our common humanity, we transcend the boundedness of the individual and create harmony within and between ourselves, our environment and our world.



Participants at the third Vittachi International Conference held in July 2006 at the University of Al Akhawayn, in Ifrane, Morocco

Snapshots from the conference

Photos by Peter Armstrong and Frances Thomas



Snapshots from the conference

Photos by Al Akhawayn University, Peter Armstrong, Frances Thomas and Jing He



Snapshots from the conference

Photos by Peter Armstrong and Frances Thomas



CHAPTER 6

KEYNOTE SPEECHES



KEYNOTE SPEECH

Anuradha Vittachi

Thank you so much for inviting me to speak tonight, in memory of my father; I am deeply honoured to be here on this very special occasion. The setting is stunningly beautiful, and there is a wonderful company of people here gathered together from all over the world: my congratulations to the conference organisers! I know how hard it is to pull together such a gathering.

You have also been kind enough to introduce me by talking about www.OneWorld.net, which Peter and I set up 12 years ago. It is the world's first portal on the internet, and it shares all kinds of information on global justice. We have tried to remember one of my father's famous sayings: 'Information that's not for transformation is just gossip.'

Those of you who knew my father will remember that his forte was telling stories, so I thought I should follow in the family tradition, and tell one or two myself.

The first story is set in India, in Delhi, where there is a piece of land divided by a wall. On one side, there is a high-tech company. On the other, a waste ground: a junkyard, a latrine for the impoverished community that lives there, a playground for their children.

This is modern India in microcosm: on one side of the wall, Silicon Valley East, and on the other, the broken and impoverished India in which the majority of its inhabitants actually have to live through every day. Half a billion Indians have no education at all; three quarters have no sanitation. Two thirds have less than two dollars a day to bring up their families – that's two dollars a day per household, not per person.

Dr Mitra, a senior scientist working in this high-tech company, had often looked out from his high window and seen these children with no future playing in the waste ground, and felt moved to help in some way – and his response was surprising. That night, when no-one was around, he snuck out into the waste ground, took out a batch of bricks out of the wall and inserted into this hole a touch-screen computer. And then he took a video camera and hid it up a tree, pointing to the screen. And then he waited.

Early next morning, a young lad came strolling across the waste ground, walked past the shiny screen – and nearly jumped out of his skin. Then he went back and looked at the

screen in amazement; reached out; touched it – and of course it sprang to life, giving him another shock. And then he touched it again... and again... and after a while he was sitting there, chin on one hand, on an amazing, transformative, educational adventure that could change his life.

We know exactly how long this process took, because we can see the video from the tree, and check out the timecode on the video. It took just 6 minutes.

I have to say that little piece of video is one of the most touching films I have seen. A profound transformation of a child's future set under way – in 6 minutes!

And within hours, this knowledge had spread virally; and within days, all the boys in the playground knew how to use the computer, without any further adult intervention, any computer literacy training, language literacy training or English language training. Dr Mitra didn't 'teach' the children, in the conventional sense of selecting content, conveying content, and testing that this content had been learned. Instead, as a catalytic change agent, he just provided an enabling environment for the children to teach themselves. At OneWorld we call it 'a fertile space'. What did this mean in practice?

- He provided them with resources, and in an appropriate way, ie in their playground, not in an intimidating office building.
- He provided these things playfully. Instead of giving them a computer with a boring lecture on how to use it, he offered them intriguingly, like a conjurer with a magic trick. You know how Carl Jung, the psychoanalyst, used to talk about the archetypal Trickster? The Trickster, like a court jester or harlequin, transgresses the boundaries between the conscious world and the unconscious world: between the known and the mysterious, bringing new ideas into the equation.
- He provided them with respect: a profound trust in the innate brilliance of the child, any child, even one who is a totally uneducated, illiterate child.

I have heard people say that children don't need to be taught everything by teachers, because they can learn for themselves, but that they do need to be taught how to learn. But do they?

After all, who are the fastest learners in the world? Babies – even while they are still in the womb, where there aren't a whole lot of adults around to teach them things. Did you know that if a mother who listens (just once) to a piece of music during her pregnancy, and then plays it again (just once) a year later, her baby can immediately identify that precise piece? Even a complex and sophisticated piece of music, like something from a Beethoven symphony. Could you do that? I couldn't. Babies are geniuses.

And so are children past babyhood – unless you stamp out that genius, or stamp it down underground. I would like to share with you a story of a child whose genius was very thoroughly stamped on.

Emily (not her real name) aged nine, my daughter's school friend, came to play with my daughter one day. It wasn't easy to persuade her mother to let her come. Emily had to stay home and study, she said, because she was lazy and not clever like my children. But eventually Emily was allowed out, on condition I supervised her homework.

Halfway through the picnic, the two girls settled down and swotted hard at the list of spellings they had to learn. Then my daughter ran back to me and duly rattled off her list of words, all fine; and then it was Emily's turn. She stumbled bravely with her list – which was much easier than my daughter's, because the teacher had told the class that Emily wasn't as clever as the other children.

Poor Emily – she didn't have much of a fan club! And she still got all her spellings wrong. Not just slightly wrong, but massively and dramatically wrong. The letters she called out made no sense.

It was obvious that this was a child who wasn't stupid or lazy but one who had some kind of learning glitch. I asked her mother and the school for permission to spend a little bit of time with her. Why I imagined I could help is beyond me – I am no child psychologist or a paediatrician – but I was a compulsive rescuer, and so I bowled in as usual, where angels fear to tread.

Very quickly it became apparent that Emily had failed to make a basic connection between the look of a letter and the sound it made. So she wasn't building up words logically: she was simply throwing out the names of assorted letters, hoping that some random combination might strike lucky.

So for the next month, Emily and I went back to basics, and related the shapes and names of the letters of the alphabet to their sounds, and started to join them up into two-letter words and then – excitingly– into three letter words. She was a very fast learner and made terrific progress. We were doing well. We should have been happy.

And yet... and yet. On the fifth Saturday, while I was waiting for Emily, I noticed how sad I always felt with her. I told myself I 'should' be happy. She was doing great! And I was doing great. And yet the truth was, I wasn't.

That day she brought a storybook along – the story of the Three Little Pigs. I thought it looked very dull, but she told me with a quite unusual assertiveness that it was her favourite story. So I dutifully read out the first sentence for her to copy out – as it was her favourite book, I thought, she had a good chance she would spell these words right. But she didn't. But when I was about to correct the mistakes, I felt a strange frisson: and an unexpected thought fell into my mind. And instead of correcting the spellings, I found myself saying, 'Emily, pretend you're the teacher and look at this line.'

Without a second's hesitation she said: 'Oh, that word's wrong – and that one...' and then she re-wrote the sentence perfectly. I was stunned. I read out the second sentence, and again she made some errors; and again I asked her to be the teacher, and again she immediately re-wrote the sentence, absolutely correctly. I asked her to stay as the teacher while I read out the third sentence – and she wrote it perfectly – first shot.

To say I was in shock would be an understatement. At first I had no idea what was going on, but eventually it dawned. Here was a child who had been told by the adults in charge of her, over and over again, that she was stupid, lazy and ignorant. So it seemed that, being a good little girl, she had obeyed us, dutifully living down to our lowest expectations.

But how was I to explain all this to a little girl? So we sat there at the kitchen table in silence for a long, long time, as the afternoon light began to fade. Finally, I said: 'Emily, there seems to be a little girl inside you who doesn't much like spelling but there's also a teacher inside you – so if you get stuck in class, why don't you just ask her to help?'

Emily smiled and nodded, and ran off to play. When her mother came to collect her that evening, I said Emily didn't need any more lessons. At the end of term, I asked her mother how Emily had got on. 'Brilliant,' she said, 'She had a wonderful term report.' And she added, lovingly: 'I always knew she had it in her.'

Absolutely!

But I found this encounter with Emily, this transformational educational experience, deeply stirring. It taught me over the years far more than I had ever taught Emily.

First, it meant that for all these years she had sacrificed herself – her true, brilliant self – to please the adults who had judged her and put her down.

That was the first lesson, and one I still find painful to recall. Even I, though I hadn't judged her as stupid or lazy, had judged her as ignorant, and that I was the one with the knowledge which I was benevolently imparting to her. And yet all the time it was Emily who was benevolently allowing me to keep up my nice image of myself, by letting me teach her what she already knew.

The second lesson I learned many years later. What was it about that last Saturday that had allowed me finally to get beyond my illusion? What enabled me to allow in the intuition that I had signally failed to hear for a whole month before?

The difference was as simple as it was profound: for once in my life, I had not been so caught up in my usual heroic self, forever rescuing, problem-solving, busy being an energetic, successful, active agent of change. For once, I was in a very different place

inside myself, somewhere inexplicably sad, bewildered. And in this be-wilderness, it seems there was a little more space for intuition to enter.

It wasn't a question of whether to be child-centered or to be teacher-centered. It wasn't about locating the change in either of us. It was about the space that holds and includes us both, which becomes a kind of crucible for transformational change. For once I hadn't crowded out this space, which is reserved for our inner teachers: for my inner teacher, who whispered to me how to read Emily's true self; and for Emily's own brilliant inner teacher, who knew perfectly well how to spell.

Later still, I learned a third lesson, when it finally dawned on me that Emily had, in a strange way, told me herself that this would be Transformation Day. She had told me the moment she walked in, carrying the story of the Three Little Pigs, and insisting on using it as our story for the day. For this tale is an old parable about transformational child development. It taught me that Emily's struggle, to become what she already was, is timeless and universal.

For little pigs, read little kids. And for the houses of straw, twigs and brick, read three stages in the strengthening of the child's identity, from the time when she is a vulnerable little pig with an identity as flimsy as straw, which big bad adults huff and puff and blow down, to the time she has her own solid brick house: her own authority.

Emily had moved into her brick house that day. She had her own authority, her own inner teacher. And so she was more than a match now for any foolish wolf who patronised her by climbing down the chimney stack to teach her how to do baby spellings. Three letter words? Hah! She would have preferred Dr Mitra's touch-screen in the wall.

So I guess these stories sum up my educational philosophy. To summarise it in three points:

- We don't have to teach much, in the old topdown sense: we do need to provide fertile conditions, like a host at a party, or an organiser of a conference; we need to create a welcoming, stimulating space, with a clear focus - and then let go.
- We don't need to feel powerful by knowing all the answers; we do need to allow ourselves to feel powerless and lost and sad – because it is when we feel these wounds in our hearts that we can get in touch with our hidden wisdom.
- Never underestimate the power of a child, any child, rich or poor, anywhere in the world.

Children – are – brilliant.

Thank you.

CONCLUDING SPEECH

Katherine Marshall

I have been much honoured to be part of the spirit and the discovery of your collective work during this important conference. This spirit and the palpable sense of intellectual adventure are vital to our collective and our individual challenge. The conference has been marked by its probing exploration of issues for education today, an exploration that goes far beyond classic education agendas and puts forward many vital and often difficult issues. This is indeed the essence of learning.

I was asked today to reflect on how the ideas and the inspiration from this conference might relate to issues seen from a broader, global perspective. As I speak to the global ramifications of the issues, it goes without saying that they are of enormous importance at every level, from personal to worldwide. I also highlight some common challenges and tasks that I see coming emerging from this dialogue.

Stories as Metaphors

Let me begin with three illustrative stories that come from my personal experience (since story is such a central tool in the intellectual architecture of the conference).

A first tale. As the World Bank's Country Director for the Sahel Department, I was visiting Niger some 15 years ago; it was then and still is one of the very poorest countries in the world. At that time, the primary enrollment rate was about 22 %, abysmally low. There were enormous obstacles in the face of children being in school and, more generally, great political tensions around education – most of the teachers were on strike and the government top to bottom was in turmoil over various education issues. I visited one school where there were a hundred and seventy two children in a single classroom, sitting on the floor, with no books; but these were the lucky ones in that setting (because most children were not even able to go to school). The clear gaps in Niger's education system illustrate graphically the extraordinary challenges that still face the world in terms of providing even the most elementary elements of equity – giving children a good education and thus a good start on the journey of life.

Then, barely a week later, in Washington DC, I found myself visiting schools that my son might attend. There were classrooms of twelve to fourteen children, there was light and colour, the teachers were creative and passionate, and debates centred about whether computers should be introduced at the pre-school level.

The contrast between the school in Niger and the classrooms in Washington lingers in my mind. It serves as a poignant metaphor of the unfairness in the world and of the challenges before us. I linger on them, because to me this story highlights so well the millennium development goal challenges of trying to raise the 'floor', the minimum level

we find acceptable, so that there is a common understanding of a basic standard for education, combined with a global and serious determination to achieve that standard – ensuring that all children can attend primary school. But it also brings home very clearly the difficult, knotty questions around equity. This picture of sharp contrasts in opportunity even at the most basic level is all too common in the world today. Put starkly, the contrast is obviously unfair and it is also in many senses untenable and incredibly dangerous.

The second story is also from my Sahel days. I was in Mauritania, which was at that time in the throes of a complicated period of its history. There were several complex ongoing conflicts, and refugees had moved both ways across the border with Senegal; Mauritania also received Tuareg refugees coming in from Mali. As part of my visit and dialogue I was to visit the Senegal valley; that region presented a host of issues, actually every issue of development and human rights you could name: land tenure, agriculture, ethnic issues, tensions around gender, educational issues, etc. The area was fraught with tensions and issues, many uncomfortable for the government.

I traveled to the Valley with the recently appointed Minister of Agriculture. A former military man, he was very much part of Mauritania's ruling elite. Mauritania lies on a social fault line extending across Africa and it straddles areas where people perceive themselves, respectively, as Arab and black African; other dividing lines of geography and religion also cut across Mauritania. As we went through the two-hour drive, I was conscious of the minister's palpable unease, which largely reflected a mounting air of tension involving the development community (which was quite critical of the government), of which I was a member and leader.

To ease the tension, I turned the discussion to issues that seemed to have little to do with human rights (the hot issue at the time) and asked him about Mauritania's agriculture. He answered easily and fluently, starting with camels. We discussed trade, milk, meat, breeding, and so on. The minister was very knowledgeable indeed about camels; exports to Libya, milk and meat quality and prices, camel hides, you name it, he spoke about with authority. I suspected that indeed he had a strong personal involvement with Mauritania's camel herd. We moved from camels to cattle; he knew a fair amount about cattle but was much less interested. When it came to goats he was still less interested, and the topic of poultry was dismissed.

We were arriving at this point in the Senegal valley and we came into what was a very poor, very characteristic village in that region. Looking out of the car window, I saw about twenty or thirty donkeys; the donkeys were carrying wood, materials to build houses, children, moving manure, everything that you can imagine. And so I asked: 'What about donkeys?' to which he replied 'On n'a pas d'anes' – we don't have any donkeys. Puzzled by his reply and feeling somewhat stupid, I asked, 'What are those?'

thinking there might be another name for the animals I took for donkeys. He answered testily, 'Ça n'a pas d'importance' (they are unimportant).

Reflecting on that conversation, I appreciated what it tells of world views and how they shape perceptions even of what is in front of your face. For the minister, agriculture had nothing to do with donkeys; they were simply not part of his vision so he dismissed with outright irritation the implication that they should be considered. But the lessons go beyond, offering insights as to how poverty was seen, conceptualised, and set into discussions of policies and strategies. We ignore very often that the ways of approaching issues of poverty and social justice can be very different, even when language seems the same.

The third story is also about worldviews. A number of participants in this conference were also part of the World Parliament of the Religions and the pre-assembly which took place in Barcelona in July 2004. During the pre-assembly, the format was very much based around working in small groups with facilitators. I was part of a wonderfully diverse group; it included a Sikh from Birmingham, a distinguished Muslim leader, a Spanish Monseigneur with the Catholic Church's Justice and Peace office, a leader of the Brahma Kumaris, and other prominent figures. The parliament had made a major effort to include youth representatives so a young American woman was also part of our group. As people around the circle introduced themselves, she was the last and presented herself as a bi-sexual wiccan. I would dearly love to have a photograph of people's faces, as they slowly try to come to terms firstly, with what bi-sexual meant and secondly, what a wiccan was. Again, it brought home that people live in very different worlds. This young woman, with great sincerity, was able to explore her religious and sexual identities with great freedom. That was surely not the case for the others in the circle and they were plainly bewildered by her manner of discussing her identity.

It was striking that over the period of discussion the young woman came to appreciate the luxury of choice and freedom that she enjoyed: the fact that she could choose and speak openly of her choices. She also came to respect that for others there, their religious identity was an issue of life and death, very central to the way they were leading their lives. This difference is a very, critical part of the challenges that we all face.

Global Priorities: Education, Education, and Education

The reigning approaches and philosophies today in the international community about will lead to economic and social development, whether at the United Nations, the G-8, the World Economic Forum, or the World Social Forum, all recognize clearly that schools and education lie at the very center of the global agenda. A comment that I have heard in very different quarters answers the question about where priorities should go: 'education, education, and education'. This reflects a broad appreciation that education is vital to both human development, and to unlocking human potential, but also to

economic development and a nation's, community's or individual's competitiveness. Amartya Sen has given it a vocabulary and focus with his arguments for the development of 'human capabilities'. The practical reality, though, is that many do not in practice accord the very highest priority or central position to education: there is plenty of competition, and, for example, an environmentalist might highlight ecological protection, and engineer infrastructure, and a doctor health. And above all finance ministers can be skeptical about school spending. Yet, if we imagine an interconnected spider web of issues, education to my mind clearly belongs at the center.

So how is this 'priority to education' reflected in global discussions? There are at least five significant levels or dimensions.

There is a strong and (hopefully) increasing focus on the Millennium Development Goals (MDGs) in many parts of the world and settings and this new focus and sense of accountability for social goals is something to herald and use as a point of reference. The focus on global responsibilities extends to several important global programs to advance education which include Education for All and the Education Fast Track Initiative. All these efforts are designed to keep a constant focus on education and to mobilise the financial resources that are needed to make the ideas and dreams starting with every child in school a reality.

A strong moral and practical consensus has emerged and continues to coalesce around the millennium development goals. They are a product of the 2000 Millennium Summit when world leaders gathered at the United Nations. The lofty goals and targets they endorsed there have been formulated with dates 'of judgment', especially 2015 which is defined as the end point for the program. The specific 'Millennium Goals' include the core objectives (however complex and elusive) to halve poverty, end hunger, and ensure universal access to primary education, and education for girls, etc. It is worth highlighting, though, that the formal goals address only primary education. This illustrates the harsh fact that in many ways the MDGs are very modest goals; they are framed largely in quantitative terms (because of the sense that without numbers and dates 'of judgment', nothing is likely to happen). The global goals simply cannot and do not address issues of quality and discrepancies among different regions.

We should wonder and celebrate that this is the first time in human history that we have had a genuine global consensus about assuring decent standards of living for the world's population. Similarly, 'education for all' and 'fast-track initiative for education' are essentially global programs that are seeking to implement the basic premises of the millennium development goals.

There is a complex and perhaps too fragile consensus at a global level that major new efforts are needed to mobilize funds to back the MDGs. The basic idea is that ideas are

great but without resources they can not scratch the surface. In discussions about the MDGs, the issue of financing has been quite prominent. Two particular ideas from 'my world' are worth highlighting in relation to benchmarks, targets, budgets etc. First, people will say or will argue that the real test of priorities is money. This could be said at a personal level, in other words, where does your personal budget go? It is also clearly true at the national level and at the global level. So, more and more effort is going to monitor and to focus on spending (how much and on what?), and also to mobilise resources in both classic and creative new ways. Second, there is an ever keener preoccupation with stewardship of funds including fighting corruption.

At the country level an emerging instrument called Poverty Reduction Strategies is designed to develop and keep alive a strategic framework which places education at the center. With its links to public expenditure programmes and to debt relief measures these frameworks and instruments are a strong link between the global programs and national strategies. At a fundamental level, the objective is to change the equation from a paradigm which centered on the question: 'what can Niger afford to spend on educating its children?', to one which asks 'What does Niger need to spend to reach the desired level of education and how can the obvious financial gaps be filled and obstacles lying in the path to the objective be removed?'

Sector Wide programs (SWAPS) are an important vehicle designed to fit individual interventions and financial support within the context of national education policies and programmes. This could be the subject of a lengthy exploration but in essence the problem of multiple programmes, projects, and actors has grown to alarming proportions in many settings. The aim of the aid harmonization reformers is to reduce the administrative burdens of donor programmes and harmonise aid with nationally driven and led programs. A corollary is that small individual projects no matter how noble and creative their goals should come under some special scrutiny.

Specific efforts that focus on educational quality issues within the context of national education programmes. Here, quality standards and teacher development programmes have special importance, as does a focus on supporting school principals and directors who play particularly critical roles.

School and teacher based programmes are where the action really lies. Too often, the broadest commitments to education fall short because they fail to bring both the stamina and energy that are needed for this marathon, and because they do not fully grasp the difficulties that are involved. Two critical issues, as illustrations, are presented by the continuing challenge of ensuring that girls go to school and succeed there, and that the poorest countries, those left behind or in conflict, are part of the global strategy to bring all children into the circles of opportunity. Among other approaches creative use of technology offers exciting potential for bridging the widest divides.

A number of surveys are highlighting a fascinating new development, showing an absolute explosion in the growth of private education, which is essentially entrepreneurial. In Lagos, in Mumbai, even in China this phenomenon is evident. It appears to be driven largely by lack of satisfaction of parents with public education systems, and this energy is driving an enormous expansion in private schools. Worldwide there is increasing focus on issues of standards. Finally, the drive to encourage and nurture creativity is plainly a challenge for education today accentuated by the pace of change in the world and new job demands. A multitude of exciting developments are bursting forth in the educational world and they are intricately tied to networks like those represented here.

Networks

As an illustration of the kinds of new networks that emerge from difficult and seemingly improbable sources we can look at the tale of the Fes Globalization Forum. Born six years ago, very close to Ifrane, the new forum was to the Fes World Festival of Sacred Music. It was designed to respond to the extraordinarily frustrating dialogue about the processes of globalisation and global equity, where people are constantly talking past each other in increasingly strident tones. The phenomenon of abortive dialogue about globalisation has many faces and causes, but at least a part of the failures of communication that we see every day echoes my story of the Mauritanian minister who would not recognise donkeys. People come to the dialogue with such strongly preconceived ideas that they cannot learn and see things even when they are obvious before our noses. The idea behind the Fes Forum was that sparked by the inspiration of the history of Fes, and by the diversity of music, people would learn to speak to each other and understand in new ways even when they came to the dialogue from radically different perspectives. This has indeed happened for the past six years. Xavier Guerrand-Hermès has been part of this path-breaking effort to educate in new ways and to build unconventional networks that span the globe and different sectors. I have found the Fes Forum one of the most exciting events I know.

Different Planets or a Common World?

A common Fes comment brings me to another theme that has woven its way through this conference. Several Fes participants over the years have commented, with considerable frustration, that 'we must live on different planets'. What they are trying to convey is their sense that basic realities look so very different in the descriptions and assertions of their fellows that it is hard to recognise any common ground. More important, the comments reflects the fact that realities and agendas that people presented were vastly different, even, in many cases, when people seemed to share the same agendas and the same values. Earlier this week I participated in a meeting in Lyon organized by the French Aspen Institute, on the topic of Religion and Globalization. There, I was conscious of the same tension, the sense of difficulty in understanding how fellows could see the world so very differently.

While at this conference in Ifrane there appears to be a stronger common bond and shared approaches among participants, nonetheless in many respects people here do indeed live in very different worlds, seemingly so different that they could be different planets. For some, the issues turn around quality of life and managing the wealth of options and rapid pace of life in a globalised and changing world. For others, in contrast, survival and the very basics of life and education are at issue. Conversations about quality of life and educational transformation have very different meanings depending above all on options that are open and resources that are available. The wonder in some people's faces at discussions about quality are reminiscent of the religious leaders listening to the American college girl who declared herself a Wiccan: wonder, puzzlement, and an air of shock also. For some, the issue is a quest for happiness in a world where the pace is too fast, questions about how we can revive spirituality and live lives less to be consumed by material goods, and fine-tuning of relations between education systems and religion.

These are very important conversations and dialogues that are taking place around the world as well as here. But there are other conversations: preoccupation with the real and present dangers in our world, concern that we live in a world where half of the people in the world live in tremendous misery, where about half of the people are destabilised and disoriented, forced to migrate to difficult new worlds, losing the sense and anchors of their cultures. These do seem debates in different planets. The reality is that a majority of people in the world today are caught in crushing lives that are nonetheless deeply imbued with hopes and dreams and, too often, unmet expectations. Many are forced to leave traditional lifestyles, and existential dislocation, disorientation is a common fact. We have, at the global level, a large chaos space. There is an urgent race between the two worldviews and a still more urgent need for recognition of the multiple challenges.

Different World Views and the Courage of Dialogue

My final point touches on future challenges. The Fes was launched after the first Gulf War, when the depth of global tensions and their link to tensions among different faith traditions was becoming blindingly clear. The inspiration for the Festival was to celebrate and underline diversity through musical expression and, by focusing on sacred music, to seek elements of soul in globalisation. Music may transcend differences among people better than any other medium.

Both music and dialogue at Fes highlights diversity at every step of the way in an unmistakable fashion, that can be frightening or inspirational. The sense of 'living on different planets' is palpable, as is the powerful sense of unity of values, human characteristics, and appreciation of joy and sorrow. The Festival offers a rare change to explore vast differences in a remarkably harmonious and 'safe' space. In Fes it is clear that no matter how different and diverse the cultures and experience can seem, they are part of the same world and the same conversation. The same insights should apply for

our discussions about transformation and reform of education. These are conversations about the quality and meaning of life, about unlocking human potential, about giving meaning to our goal of human dignity, about addressing our common unease about the tempo of life today. Morocco is an example where all these conversations are taking place and where all the challenges and opportunities are present.

We simply cannot take the individual wonders that that many of you are doing and translate them to the scale of the global problems unless we advance on understanding different world views and perspectives and without thinking beyond our own environment to the broader systems and networks that bind us. In order to do that, we will all need to focus on some imperative that were spoken of often at Ifrane. The central point is integrity – integrity in two senses: one is accountability and honesty in stewardship; and the other in our openness to the broader issues of how we articulate and live and communicate values.

I hope to engage with you on these challenges. My objective today was to link discussions at global level to some of the more urgent preoccupations here, demystifying or articulating in new ways the global debates. I also see great promise in seeking to connect people across different worlds, whether it is best practice or whether it advancing action on girls' education, or people looking to creative approaches to education in dynamic, changing multicultural environments. The examples of inspiration and courage that were the stuff of this discussion touches on all these issues: multicultural education, dealing with diversity, dealing with tensions in situations where there different religious groups live uneasily side by side. Hopefully we can continue a conversation together about how to translate these ideas into more practical form.

I hope we can all give each other the courage to move forward.

CLOSING REMARKS

Sharif Horthy

I am going to say a few words to bring this wonderful assembly – which has turned into a large family – to a close.

The conference we've been at has taken place at a number of levels. A very important part of the conference was the papers presented in between our small group workshops, like raisins in the cake, throughout the days. This is where we have been teaching each other by sharing our knowledge. Those presentations I attended were excellent and I learnt a lot from them.

On another level there were the small groups, where we worked together day after day. Here we were not teaching; we were discovering things we didn't know, things that emerged through the stories and ideas we shared. We began to feel ourselves in a new way and understand things we hadn't understood before. I was one of the facilitators, and it quickly became clear to me that I also needed to be a member of my group, because I wanted to experience this; I also needed to transform myself. I believe we've all changed to some extent through this experience.

Then there has been a third level – which perhaps I can call a meta-conference – where we were all learning about how to hold meetings like this, where real things happen and people come out different, and whose effects and benefits can continue and grow in the world long after the conference has finished. I think all of you, by experiencing it, have learnt something about how to reflect together like this, and how meetings can be transformational. That was certainly one of the aims of our organising team.

One of the people in my group said, 'You know, when I came into this group, I was surprised because we started sharing such intimate stories. It felt like therapy.' I guess the right kind of transformation *is* therapy. When it feels like that, perhaps that is how we know that transformation is real and beneficial for us and for others. And then, at the end, suddenly and unexpectedly, we had become family: shedding tears, or trying to restrain them, at the thought of saying goodbye.

Now I would like to say a few words about where the idea for this conference came from. It links to Katherine's wonderful talk just now, where she reminded us about the challenges and difficulties facing us in the world out there.

A few years ago, when our organisation – the Guerrand-Hermès Foundation for Peace – was getting its bearings, we were contemplating a graph of world population that was put out by the UN. It takes us from ten thousand years ago to ten thousand years in the future. On that scale the graph looks like a simple step-diagram. World population

bumps along at about half a billion for ten thousand years. Then the graph goes vertical, and over a few hundred years reaches ten billion, and then stays there for the next ten thousand years. We are at this moment about two-thirds of the way up the vertical bit. Of course that represents the current most likely projections. It is optimistic, in that it assumes that world population growth continues to tail off, that we do not blow ourselves up, fry the planet, or find other means to return us to a cave-man existence.

Looking at that graph, it occurred to us that if that graph is to represent reality, within a hundred years or so we will have developed a completely new civilisation, one that is able to husband and share equitably the resources of our planet, creating well-being and harmony for, say ten billion people. That realisation became the inspiration for the work of our Foundation.

Where will that new civilisation come from? It seems to me that it won't come from an ideology – where somebody figures out the answer, and then imposes it on everyone else. We have tried that and it doesn't seem to work. We believe that it must grow from within all of us human beings.

I want to end with a picture that I have found very instructive. I was at a conference in a few weeks ago, and was listening to a very perceptive man called Robert Sardello, who told us about a picture of time that came from Rudolf Steiner. He said that there are two streams of time: there is a stream of time flowing from the past to the present, which he called *memoria*, and there is also a stream of time coming from the future to where we are now, which he called *potentia*. These two streams of time meet in the here and now in our physical body, which he called the Holy Grail.

If we live in *memoria* – which is the ego, something we have built out of all our experiences – then we are living out our line of fate. If we can learn to feel the stream of time coming from the future, then we can live out our destiny, which is our potential. It is in the future, and we don't know what it is, but we can learn to feel it. So we need to be attentive to the here and now, to this other stream of time.

It seems to me that is how our new civilisation can emerge in our consciousness today. If I am conscious, present in the here and now, then I can feel the pull of that new civilisation, where all of humanity is living in harmony. For me, that is what this conference has been about. It is each of us finding our own destiny, sensing that stream of time coming to us from the future.

We have all been very fortunate that we were able to find a partner in Al Akhawayn University, who shared our vision and without whom this conference would not have been possible. I would like to thank them for this beautiful place, for their generous hospitality and their untiring and efficient teamwork. Thank you.

CHAPTER 7

SUMMARIES OF SELECTED PAPERS PRESENTED AT THE CONFERENCE



This chapter summarises selected papers presented at the conference as case studies to illustrate the key points in the proceedings. It is worth noting that the many other papers presented at the conference are also important and meaningful. Unfortunately due to the limited space in this publication, we could include only a small number of those that really support the idea of transformative education.

Éric Bel and Myriam Mallat's paper examines the role of the teacher in transformative education in the context of international higher learning. They argue that a change in the teacher's role may enhance the experience of HE students. By accepting positive 'tension', learners can be more motivated and may be more willing to learn collaboratively with other learners. In addition, taking part in 'near-real', but safe, projects, gave students the opportunity to gain insight into some aspects of the real world so that they were prompted to propose innovative solutions, to find alternative answers to problems, and to take responsibility for their decisions.

Renata Fitzpatrick, Gada Roba and Liyun Lin's paper draws on their personal experiences as teacher and students at a programme for immigrant and refugee students in the USA. They summarise the key features of the programme that are transformative. More specifically, the programme creates a learning community where there are close human relations among teachers and students; class sizes are small and all courses of study are inter-related and highly relevant to immigrants' and refugees' personal experiences; the programme embraces multiculturalism in its design and in reaching out to students from diverse backgrounds.

Vivian Solana and Nouredine Boutahar introduced the University of Middle East's programmes, which operate with the belief that transforming education from a grassroots level is essential to building a foundation for a peaceful and just coexistence and a more sustainable development in the Middle East and North Africa. The role of educators in such a context of conflict is to enable people to critically analyse the world and see themselves as able to transform society.

Chet Sisk draws on his experience and insights from working with marginalised urban people and proposes a seven-step approach to enabling these individuals to reclaim human dignity and live a more sustainable life in modern cities.

Peter Laurence's summary provides an overview of the work of Education As Transformation (EasT), a USA-based organisation that believes that education should encompass all of the aspects of a student – body, mind and spirit. The EasT's workshop on religious and spiritual diversity focuses primarily on preparing students with the skills needed to develop the religious and spiritual life of both the students and those that promote successful interaction with people from a wide range of religious and spiritual backgrounds.

Lynn Zimmerman reports a self-reflexive research project suggesting that through engaging in praxis, students undergoing teacher training can learn to respect their own humanity and to recognise that an entire person is coming into the classroom, one with a set of values and experiences that affects how she teaches and interacts with society, community, school, and students. Praxis allows re-examination by teachers of their process and the process of teaching in general. This, in turn, engages the students in the process, teaching them the importance of praxis, and can create schools where students learn to be active agents for social transformation and learn to engage in critical citizenship and socio-political action.

Modope Adelabu's paper examines the imperatives for systemic changes in all aspects of education as dictated by globalisation trends and tendencies, and concludes that Nigeria and other developing countries should reposition and prepare for multi-dimensional changes in education to meet the dictates of globalisation.

Olena Koshmanova uses qualitative methodology in investigating Ukrainian students' perceptions of educational change. Her research identifies that a more positive learning environment, active student learning and a less demanding grading system is needed in order to involve students more in learning with greater interest.

Mujde Ker-Dincer and Selin Bitirim examine motivation management's role in educational institutions, achieving excellence in individual and organisational performance, effectiveness, success and its total effect on communication quality.

Sulayman Nasser Althwaini investigates the teaching characteristics of Ha'il technical and vocational training teachers using a survey to determine perceptions and opinions of themselves and their practice. The results show that the teachers are caring, respectful, committed, knowledgeable, enthusiastic, and enjoying their teaching. Stephan Kruger's paper also uses survey to examine non-technical skills such as self-confidence, collaboration, positive attitudes to learning, communication and willingness

to engage with the management in the workplace; it also investigates how vocational and FE institutions can help provide such training for confident employees at the workplace. This paper highlights the importance of cross-sector consultation in education.

Tatyana Koshmanova's study focuses on exploring the method of transformative learning for changing pre-service teachers' stereotypes about different ethnicities. Her paper specifically analyses the research experience of teacher candidates as they reflect on their multi-ethnic practices of personal transformative learning.

Fatma Basri, Zehra Unveren and Gulen Onurkan's study investigates repeat students' failure. They suggest that modular systems, educational background and the students' lack of learning strategies are the main factors that affect these students' success. The paper also points out that repeat students are not aware of their weak areas such as in language learning.

Nuria Widayarsi gives a detailed account of her personal journey of achieving her goals and pursuing her dreams. She has gone through an unbelievably hard process to arrive at where she is, with strong will, determination, persistence and support from many individuals and organisations. Nuria concludes that as long as we set our goal to make a real difference in our life, there is always a way; there is always help.

The following papers illustrate the substantive work undertaken in all sorts of contexts across the world; they can serve to inspire or provide practical examples of approaches to education in real world institutions. These cases can help us to frame a description of transformational educative practices around issues such as:

- creating a learning environment that can nurture the learners' transformation
- re-conceptualising the role of teachers and their relations with the learners
- identifying key qualities that both teachers and learners need to develop, in order to achieve educational excellence
- exploring programmes that help motivate learners and support teachers' professional development
- specifying effective approaches to supporting learners and people who are disadvantaged or marginalised.

The provisional framework developed during and after the conference may help to inform our discussion and reflection on a larger scale on how to translate these ideas into more achievable goals and objectives that can effectively become rooted in educational practice.

Conducting Transformative Education – A Constructionist Perspective

Dr Eric Bel, Centre for Learning and Quality Enhancement and Ms Myriam Mallet, School of Computing, University of Teesside

Introduction

This paper reports on the action-learning development work of a team of Higher Education teachers who redesigned a postgraduate learning module to focus the tutors' roles on creating the conditions for a transformative educational experience to take place.

We concentrate on educational practices – teaching – rather than learning processes. We use the example of a university module – the smallest component of a Higher Education (HE) programme of learning that can be administered independently – as an action-research 'laboratory' for analysing and reflecting upon how transformative education can be promoted. All theories of learning and teaching have something to offer to reflection upon education. However, the constructionist perspective, as described by Papert (1980, 1991) and Kafai & Resnic (1996), in relation to mathemagenic activity (Laurillard, 2002), and translated into a teaching paradigm, seems to be a particularly relevant reflective instrument, for example to attempt to describe and define the set of systemic [sic] relationships (de Rosnay, 1995) between the educator and the learning process.

Starting from the premise that, '...for those who pursue it seriously, teaching is a calling, a summons from within; that it is among life's noblest and most responsible activities – an activity in which we have all engaged at one time or another, as parents, workers, and friends' (Banner & Cannon, 1997: ix), we adopt an action-research model for enhancing our own teaching practice. The case-study module chosen to support our reflection is therefore the basis for a teacher's action-learning project in itself, one which should be relevant to all those interested in learning and teaching.

Computing education

Computing Education, one of the Masters programmes at the University of Teesside, was facing students who didn't turn up to lectures and who didn't seem to understand the structure or content of what the programme was designed to help them achieve; these students rated the content as largely irrelevant to their future professional needs. A thorough review of the learning and teaching experience was therefore badly needed, which led to a fundamental overhaul of one of its constituent modules. The aims, intended learning outcomes as well as the assessment strategy and the mode of delivery of this module, were all realigned to make the students' learning experience as real as possible.

The mixed approach adopted in this development exercise was based on some key aspects of problem-based learning and constructionist teaching, supported by online resources. The intention was to clarify the purpose of the module within the wider context of a Masters' level education, revitalise the learning environment and motivate learners and prepare them for life-long learning.

Client and user-centred solutions module

The module 'Client and User-Centred Solutions' was designed taking into account learners' feedback about similar modules, ie they wanted less online delivery of material and more time for face-to-face contact with the teacher and other learners; they wanted the learning experience to be relevant to the professional world, in order that they be prepared for current business and industry practices. Therefore, against a backdrop of obstacles, which are often embedded in the institutional system itself, the programme made some fundamental curriculum-design changes to encourage learners to adopt a problem-based approach to the production of business solutions, in order to match a real client's requirements.

Learners worked in groups and were required to organise roles themselves. From the beginning, a certain degree of autonomy was expected of them, but they were required to attend all classes, during which important information about the project was provided. Sessions were planned for general discussion, to help learning groups progress with their work on a specific area or to hand out essential material. Some lessons were also dedicated to reflecting upon clients' feedback. Depending on the type of tasks, different teaching methods were adopted: seminars, role-play, brainstorming, and lectures. These opportunities for face-to-face work were an important component of the overall learning and teaching strategy, especially in terms of overall group dynamics, consolidation of essential communication skills, interaction between learners and the teacher, peer-to-peer collaboration and social construction of knowledge (Vygotsky, 1978).

Evaluation and discussion

It is clear from this evaluation that, in its present format, the 'Client and User-Centred Solutions' module is quite different from what Computing learners would normally expect to encounter in British Higher Education, at least in three key aspects: the nature of the learning activity, the role of online resources, and the teacher's role. Starting with the nature of the learning activity, learners found them very motivating and interesting. They felt that they could not escape engaging actively with each stage of their learning experience, and that the freedom that they were given to organise their 'companies' and play the role of their choice provided them with a greater sense of ownership of the whole process than they had ever been able to enjoy before – but still with timely and useful feedback given by the teacher at key points in the module to help them progress more effectively towards a successful outcome for their project.

However important any learning experience outside the classroom may be, the teacher remains a central element of the learning and teaching system, as do digital resources, which play a key role in supporting learners' work towards the intended learning outcomes. For example, on the 'Client- and User-Centred Solutions' module, the online 'DiaryFolio', a reflective tool that combines the idea of personal 'diary' and 'portfolio', was a completely new concept for learners, who had been used to attending lectures in a rather passive fashion. However, the activity was eventually successful in prompting most learners to synthesise the knowledge constructed and all their experiences into a personal, coherent and reflective document that confirmed, if necessary, the value of 'academic' learning on the path to personal change and professional expertise.

The format adopted for the 'Client- and User-Centred Solutions' module required a conceptual shift in considering the teacher's role: from considering education as a 'transmission' operation to viewing it as a systemic construction where the teacher conducts – and helps 'to bring together' – learners towards knowledge rather than delivering it to them. Teachers play a more effective role when they construct and facilitate learning opportunities instead of merely providing content, when they challenge learners appropriately within their own 'zones of proximal development' (Vygotsky 1978), and also when they design appropriate 'conversational frameworks' (Laurillard, 2002) to promote learning exchanges. As such, teaching in this context becomes 'a rhetorical activity: it mediates learning, allowing students to acquire knowledge of someone else's way of experiencing the world', and it 'create(s) a learning environment in which the complete collection of mathemagenic activities is available, and their unity preserved at every level of description of the learning situation, ie: conceptual structure, actions, feedback and goal must relate to each other so that integration can work.' (Laurillard, 2002: respectively 24 and 93)

Thus learners slowly transformed their expectations of teaching, from thinking that it is about knowing all the answers (!) to accepting that it can work really well for them when it is about freeing time for feedback and conducting learning conversations and multi-directional interactions.

Conclusion

Our conclusion is that the 'Client- and User-Centred Solutions' module has enabled us to apply a constructionist perspective to enhancing Higher Education students' learning experience through changes in the teacher's role. The teacher can now be confident that learners have experienced, and reflected upon, the full length of a typical, small-scale industrial project cycle. For most of them, the learning experience has been truly transformative, especially when they started identifying and, even more importantly, spontaneously doing something about, gaps in their knowledge and skills. Acceptance of this positive 'tension' is all that was needed to fuel learners' motivation, as they sought support from various sources, including other learners.

As learners were given the opportunity to take an active part in a 'near-real', but safe, project, they had an insight into some aspects of the business world and were prompted to propose innovative solutions, to find alternative answers to problems, and to take responsibility for their decisions. Overall, they achieved the expected learning outcomes, and demonstrated that transforming oneself through a university education is possible, but that it takes time, patience and effort on the part of both the learners and the teachers.

Crossing Another Border: Immigrants at the University

Transformative aspects of the Commanding English programme

Renata Fitzpatrick, Gada Roba and Liyun Lin, General College, University of Minnesota, USA

This paper was based on the personal experiences and perspectives of Renata Fitzpatrick, an instructor at the Commanding English programme of the University of Minnesota's General College, and two students – Gada Roba, a refugee from Ethiopia, and Liyun Lin, an immigrant from China, who were both enrolled for one year in the programme.

The General College (GC) 'has a visible national role in the field of access and developmental education' (Lundell, Chung and Higbee, 2005). The college believes that developmental education is about building bridges between students' home worlds and the world of higher education, and that learning communities, in which two or more courses are linked by collaborative design and intersecting themes, are particularly effective in building such bridges. The GC vision focuses on integrating intellectual growth, multicultural perspectives and student development. Through its curriculum and student services, it provides academic support for students who are sometimes characterised as being under-prepared for college work, mostly by virtue of their standardised test scores. Many of these students are 'non-traditional' freshmen, a large percentage of whom come from underprivileged backgrounds, are the first generation in their family to attend college; many are working, and some are also parents. Rather than viewing these students as deficient, the college 'affirms all individuals and their potential to achieve' (Taylor, 2005) and works to help students build on their intellectual strengths. In other words, the GC strives to provide access to the university for students who might otherwise be excluded, and prepare them to excel in the academy.

The Commanding English (CE) program is a learning community designed specifically to meet the needs of multilingual immigrant and refugee students from various countries in Asia, East and West Africa, Eastern Europe and Central and South America. The programme provides a year-long curriculum that aims at integrating language support with credit-bearing content courses such as arts, anthropology, sociology and biology. Students are enrolled in cohorts, taking several classes together so that they develop relationships that they often maintain beyond their time in the programme. Class sizes are relatively small, enabling students to participate in and lead group discussions and presentations, form small study groups and build a sense of academic community. Sense of community and friendly atmosphere also come partly from the college being contained mostly in one building and partly from the faculty being a multicultural body.

Another aspect of learning community is that the CE curriculum connects all courses that have different goals and reflects an unusual response to the academic needs of multilingual students. The curriculum integrates content knowledge and work on language skills in a way that enables immigrants and refugees to acquire college-level academic literacy and supports retention. This curriculum also prevents CE students from being segregated from other students in the college.

The college has a truly multicultural student population; therefore, the CE programme seeks to reduce the sense of isolation and build voice and confidence by making its curriculum as relevant as possible to the students and their lived experience. Courses such as Academic Research Writing: Race, Class and Gender; Academic Research Writing: International Human Rights; Literature of American Immigrant Experience are just a few selected examples that bring multicultural perspectives to the fore in the materials the students use. Furthermore, these courses have embedded within them opportunities to capitalise on the multicultural and multilingual knowledge and expertise of the students. Such an integrated curriculum is the outcome of the collaboration between the faculty and the students.

Renata's experience

I came to GC as a student worker. At the time, I was an undergraduate in the College of Liberal Arts, a much larger and better-respected college of the University of Minnesota than GC. As a recently divorced single mother of two and older-than-average student originally from another country, I felt very isolated at the university. Then I began working in GC and realised that there were other students who were struggling like I was to make the most of a 'second chance' in life. For me, GC became a sort of home on campus that transformed my sense of alienation and loneliness into a hope of belonging, and that, in turn fuelled my confidence to continue on and finish my first degree, and later to complete graduate school.

Now, for me, as an instructor at GC for ten years, getting to know individual students has been by far the most transformative aspect of being at the university. I am privileged to read students' thoughts in their papers, and to talk to them in depth about their ideas and beliefs and about what they are learning. I witness and sometimes contribute a little to their process of articulating and refining those ideas in ways that enable them as individuals to participate meaningfully in what we call 'the academy'. I see students' originality, resilience, creativity and talent, particularly since many of them allegedly started out their college careers 'under prepared'.

Liyun's experience

I came to the United States from a small town in southern China at the age of sixteen. In the Fall semester of 2003, I enrolled onto the CE programme.

The GC provided a very useful orientation programme, which was a good transition for me to smoothly start my college career after high school. The small class size was very helpful in reducing my fear of speaking in large discussions as I was very aware of my Chinese accent and afraid that I wouldn't be understood and would be laughed at by others. The small class size together with the community-like atmosphere at GC enhanced my self-confidence to such an extent that I dared to take a communication class and to develop public speaking skills.

Reading was not my strength when I first arrived at GC because of my limited vocabulary. However, the stories in immigrant literature class were so fascinating and so relevant to my own experience that I found myself becoming an avid reader. With the support of other classes, I soon extended my vocabulary, which further enhanced my reading.

There were so many moments in my time at GC that were transformative. For instance, in Renata's class, I was encouraged to develop my own independent thinking. At GC, such skills were developed in a manner of dialogue, where the instructors clarified their expectation of you and expressed their confidence in you.

My first year college experience at GC not only prepared me to excel in my academic work, but also enabled me to become socially confident. As a senior student majoring in physiology, I am also working as a teaching assistant and have recently received the GC Outstanding Performance Award for my work with the students.

The CE programme at GC has certainly transformed me as a person in academic and personal ways.

Gada's experience

I am an Oromo, one of the largest marginalised groups of people in the empire of Ethiopia who have been struggling to overcome the continuous oppression and persecution from the Ethiopian rulers over time. I came to the United States in 1999 and in 2003 I entered GC as part of the Post-Secondary Enrolment Options. The well-rounded curriculum that includes courses such as immigrant literature, cultural anthropology and sociology opened my eyes to the American Dream. I read and reflected upon many great fiction and non-fiction books on immigrants and I found them all great stories and very inspiring. Above all, I can relate to them in many ways. These stories speak of the reality of assimilation, hardship of life, culture shock and social discrimination that immigrants are facing in the process of re-establishing themselves. I became aware of social issues and cultural perspectives that enabled me to perceive from different angles. Through these courses, I became hopeful and imagined sparks of light at the end the tunnel and developed ways to deal with my violent past.

The CE's curriculum is enriching, inviting and encouraging, so that I was gradually able to come out of my box and share my life history and experiences with others. Sharing personal past experiences requires caring and understanding facilitators. I was most grateful that all my professors have come to know me personally and I was able to engage in discussions with them on many issues. I felt listened to and I was able to develop an in-depth understanding of the topics or subject matters discussed.

Through the CE programme, I became an activist in human rights and human equality. I was able to write papers about my views on human rights violations, social justice issues and the cycle of violence that has been affecting my home country for centuries. I am continuing to be involved in many extra-curricular activities around the campus as a volunteer, as a member of the leadership programme, and as an activist in my community. In this process, I have come to appreciate the GC even more for its highly relevant courses that helped fulfil my personal interests and the supporting and understanding staff who provide an extensive network for nurturing what is unique for each individual.

This year, I was awarded the prestigious Student Multicultural Recognition Award for my contribution to the multicultural atmosphere at the GC. I give full credit to GC for transforming my life and the lives of many other students.

University of Middle East Project

Vivian Solana, University of Middle East Project, Spain

Noureddine Boutahar, high school teacher, Morocco

The University of the Middle East Project (UME) is an independent non-profit and non-governmental organisation supporting teachers as agents in the development of critically thinking youth, respect for equal human dignity, cross-cultural understanding and regional cooperation in the Middle East and North Africa.

UME was founded in 1996 by a group of graduate students in the Boston area, all originally from the Middle East and North Africa (MENA). Through the common search for knowledge, this unlikely group fostered lifelong friendships despite the walls and tensions between their communities of different national, ethnic, religious and socio-economic backgrounds. From their discussions, the idea was conceived to establish open and accessible centres of learning devoted to critical thinking, cooperation, and cultural exchange within the MENA region. This concept of peace and social reform through education has remained an unwavering part of our vision for the last nine years.

Since our start as a student-run organisation, UME has grown significantly and gained a reputation for outstanding academic programming that has connected and benefited over 320 community leaders in the Middle East and North Africa. We have run 17 academic programs, developed a core faculty that collaborates with our academic directors in the development of all our programs, and implemented an interactive curriculum model that creates a more egalitarian academic platform for the exchange of knowledge, culture and innovative techniques.

UME programs operate with the belief that transforming education from a grassroots level is essential to building a foundation for a peaceful and just coexistence and a more sustainable development in the Middle East and North Africa. Education is a key component of a long strategy, especially in a context of conflict where options are normally limited. The role of educators in such a context is to enable people to critically analyse the world and see themselves as able to transform society. It is UME's belief that for education to be truly transformative, restrictive hierarchical education systems, fostering helplessness among teachers and students, must be overcome. In order to create safe spaces for individual growth and development of students, rote learning and memorisation must leave room for more creative and interactive models of teaching.

Year after year, UME grows a foundation of remarkable individuals working together to transform the way they teach. Most of them meet across boundaries for the first time in our programs, this experience being a defining moment in their personal and professional lives, contributing to transform their own ideas about the world and of education, but also providing them the necessary theoretical and practical tools to

transform the way they teach. Our current activities include: The Teacher Education Institute, National Workshops and Regional Educational Leadership programmes.

The Teacher Education Institute: Our flagship program

Since 1999, the TEI has annually gathered secondary school teachers from eight different nations in the region (Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, Palestine and Tunisia) at Boston College in Chestnut Hill, MA, to study how to implement new teaching methodologies that encourage critical thinking, while they develop a greater appreciation for each other's cultures and the diversity within their own schools.

It runs seven different modules:

- Instructional Strategies and Classroom Management
- Curriculum Design
- Cross-Cultural Education
- Education for Social Justice
- Technology in the Classroom
- Conflict and Cooperation in School Settings
- Civic Engagement and Service-Learning

Fundamental to UME's mission of empowering teachers to lead the way for transformative education is UME's insistence upon being accountable to alumni needs as expressed through their feedback. Using this feedback, UME runs specific programs for TEI alumni in Educational Leadership that include:

- National Workshops, ie Civic Engagement Workshops, which consist of week-long, action-orientated workshops in national groups of our teacher alumni. They aim to take a hands-on approach to connect schools to their communities via the collaborative work of teachers and youth.
- Regional Educational Leadership Programs, ie 'IDEAmed2006: Identity and Education Across the Mediterranean: Curriculum, Pedagogy and Practice'. For instance, this year's IDEAmed programme will be held among a selected group of our teacher alumni from across the MENA region and a selected group of Southern European secondary school teachers, with the aim of discussing the notion of intercultural education and of creating action plans for immediate change upon return to their workplace.

Noureddine Boutahar's experience

I'm Noureddine Boutahar, a teacher of English in high school in Khémisset, Morocco. When I graduated from the Ecole Normale Supérieure (ENS) Teacher Training School in 1986, and was appointed to teach in Rommani, south-eastern Rabat, I thought I was

done with learning and that I knew everything I needed about life and teaching. I believe that I'm not the only one to think like this. So, I read very few things outside of textbooks. But it did not take me too long to learn that graduation means a new beginning. However, the real turning point was 2003 when Lahcen, a colleague, told me about UME, with whom he spent a month, and how the experience had enriched and empowered him. So I decided to apply. I wrote the essays, did the interview and was accepted to attend UME programme in 2004. I was excited about the trip because it was my first visit to the United States. But once there, the excitement gave way to a rich experience. This experience with UME benefited me in different ways:

Bridging the Gap. The United States has an image problem in the Arab Moslem world. The image of the Arabs and Moslems in America is also extremely negative. This unfavourable image we have of one another is partly due to poor communication, which is an additional impediment to world peace. The UME provided us, UME Alumni, with the opportunity to communicate not only with the Americans but also with others from the MENA region because the UME believes 'that cross-cultural understanding within the Middle East and North Africa and between the people of this region and the rest of the world is essential to counteracting the destructive 'clash of civilizations' mentality that has clouded the global geopolitical context since the start of the 21st century.' All the alumni were goodwill ambassadors who engaged in meaningful dialogs to correct the image of the MENA region in the minds of the American students (youth), teachers and people, in general, in Boston City. We told them that we did not hate them though we disagreed with the American foreign policy especially in this region. We told them that we respected and appreciated many aspects of American values, culture and lifestyle.

This 'iron curtain of misunderstanding' exists not only between the Arabs and Americans but also between the people in the MENA region themselves. A group-mate said that he had preconceptions before joining the UME. He admitted that 'the image that I kept in my mind for a long time was completely wrong.' He went on to say that UME gave him the pick-axe to make a hole in this high wall and allowed him to rethink and review these preconceptions. Another one, when I asked her about her experience said, 'Meeting people from backgrounds so very different from mine was enriching in that it reawakened my compassion for others. ... 'Forced' into a communal situation with Israelis, something I would normally never have had the opportunity to do, made me look at them as people like myself, caught in a world of politics we do not necessarily believe in...' I still remember that Palestinian friend and an Israeli lady one night in the campus perform the Palestinian (debke) folkloric dance. It was such a beautiful picture that everyone gave them a round of applause and wished the leaders of the two countries had seen that. As Peter McWilliams (1990) said, 'After twelve (or more) years of schooling, we know how to figure the square root of an isosceles triangle (invaluable in daily life), but we might not know how to forgive ourselves and others.'

Cross-culture Learning. Most alumni in my group were teachers of English language. It is a known fact that language and culture cannot be divorced. So, living in the target culture and experiencing it first hand for some time contributes to educational and unforgettable experiences. It is the best and fastest way to learn a language as well as the culture that we have to present to our students in a non-judgmental fashion. UME provided us with a precious opportunity to gain insight into American culture, whose language we teach, instead of mass-media bias. All we had known about this culture was based on TV news and Hollywood movies. Our knowledge of this English speaking country had not been enough to select appropriate material that portrays honestly and accurately, to our students, American culture. The UME program provided us with a chance to deal with one of the problems involved in teaching culture, 'Fear of not knowing enough' (Seelye 1984).

Also, most people, especially youth, in America identify Arabs and Moslems with camels, veils, Harems, oil, money, etc. The ancient history, rich artistic traditions, the influence of Islamic civilization on the world, the shared heritage of the three religions are all missing and lost. Talking to them was one way, hopefully, to insinuate in them the curiosity to read more about our culture and dispel myths and generalisations. Another way, as it emerged in our discussions with American teachers in Boston, in Toledo, Spain and in Rabat last April, is to supplement our curriculum with carefully selected material. This includes authentic material, culture capsules, proverbs, films, literature, native speakers as culture informants etc. Students, then, can act as anthropologists who would explore, understand and appreciate the culture of the other. Teaching culture contributes significantly to the effort to make the world a better place to live in.

Networking and partnerships. The UME program gave me the opportunity to network with other teachers and to form partnerships for exchanging experience, ideas etc. Workshops that we ran in groups of four and five with people from different countries, as well, allowed us to benefit from one another's experience and expertise because teaching is an art and a lifetime learning experience. We had also the good fortune to visit American schools and talk to the principals, teachers and students. We were able to make comparisons and discuss teaching methods and learning styles. American students tend to prefer evaluative learning, have critical thinking, learn independently and are willing to seek assistance while our students often display competent writing, grammar and reading skills but rarely have the opportunity to speak, be it in English, French or Arabic. They also tend to prefer rote learning, accept information passively and uncritically, and rarely take the initiative. Some of the reasons behind that, we found out, have to do with our expository teaching methodology, highly competitive exam system, exam-oriented curricula and large class sizes. We were offered a vantage point to see our teaching profession clearly from a higher perch.

In addition, in my group at least, we still hold friendly relationships and keep in touch with each other via email and telephone. We do send each other lesson plans and suggest ideas. A friend of mine in Algeria, for example, recently used an email that I wrote to the group as a reading text. The email talks about Morocco, its location, history, culture, cuisine etc. Initiatives like this make students gain insight into the culture, the problems, the wonders, the experiences of the others and may help to push the curve of negative competition to slope downward to its virtual extinction.

One other good thing about this meeting with American and MENA teachers was its relieving aspect. We found out that teachers share the same concerns and challenges; teachers in these countries experience things that destroy their motivation. They complain that they are underpaid and overworked. They protest against the bureaucratic structure above them. They have to tolerate violence, drugs and bullying among the student population as part of puberty. They put up with pompous principals, colleagues... To hear other teachers feel the same about teaching is not only soothing but also revitalising.

Introducing technology. I knew very little about computers when I joined the program and so did a lot of my colleagues. Bob Frank, our technology teacher injected in us the need to learn and utilise technology. Thanks to him I am able today to create PowerPoint presentations, do desktop publishing, use spreadsheets, do photo-editing, as well as use the internet properly and correctly to look for material to supplement the curriculum. This is because technology enhances curriculum but policymakers in the MENA region have thrust computers into schools without much regard for the educators who are expected to improve students' learning with the new technologies.

Doing projects. Before I joined the UME programme I had never run a project and had never known how to write 'a mission statement'. At UME they taught us how to do projects and also pushed us to read up on them. Now, thanks to the UME program, many of us can write convincing project proposals to get funds for projects that would benefit our students, schools and communities. But I should mention here that I was inspired by these young people in the [PowerPoint] picture. They are an association who are doing a marvellous job in showing people around Boston and telling them the stories and history behind each historical monument, place and statue.

It was a great experience. I enjoyed it very much because it not only gave me the opportunity to enjoy the 'studentdom' atmosphere but also allowed me to network with others, learn language and culture and engage in lively, fruitful give-and-take dialogue.

Teaching Success Thought to the Marginalised People of the World

Chet W. Sisk, Author/Lecturer/Teacher

One of the biggest challenges facing our world today is the growing number of the desperately poor (that is, poor in resources, body and spirit). These people make up the majority of populations in many countries around the globe. Their numbers are growing due to a variety of reasons, from over-population to the politicising of resources to slow, agonising geo-political conflicts of war, genocide and government corruption.

This presentation does not have the lofty goal of solving the challenges that maintain these factors, but it does suggest an approach that can be used to keep more people from joining the ranks of the desperately poor. For the sake of this presentation, we are defining marginalised people throughout the world with a more liberal interpretation. Marginalised people are people who have relatively recently been moved to the outer edge of a society. This growing number of disenfranchised people has become poor through their circumstances and are constantly negotiating their survival.

However, many of those people have indeed found successful ways of managing through these life changes with a great deal of creative energy and insight. I have written a book about this insight. After spending four years working with drug abusers, the homeless, convicted criminals as well as alcoholics, I have discovered seven consistent steps taken by those who were able to break the cycle of their condition. My book discusses about these methods called 'Seven Steps To Success I Learned From Homeless People' (Stratford Books on Amazon.com). I teach these methods to other homeless and disenfranchised people as a template for whole life change.

My belief is that changing people's conditions is a fruitless endeavour without changing the way that person thinks about their relationship to all things first. I reject Maslov's Pyramid model that says full actualisation by a human being occurs when they have first secured food, shelter, relationships, etc. My four-year observation, using my journalism training, tells me the opposite is true. Those who first lose everything are more likely to re-evaluate the way that they view their method of approach to this life, thus, more open to self-actualisation as well as changing well-entrenched life patterns that may have led to the marginalisation in the first place.

This change, however, does not occur in a vacuum. Marginalised people are most likely to entertain the idea of personal change when a presenter, teacher, mentor or counsellor provides them with opportunities to re-evaluate the relationship they have with certain aspects of their lives that may not be serving them at this point and time. Again, this is focusing on the relationship the student has with the issue.

In my work, I have discovered seven constants in the marginalised mind set. These constants are:

- God is a punishing, unforgiving boss who punishes and rewards based on behaviour
- Life is about reaction to events instead of intention
- Education is valued as an abstract, but not a reality
- The world is based around a 12 block area where they live
- The family structure is primarily matriarchal
- All love is conditional. Unconditional love is an abstract idea
- The driving force of life is survival and entertainment.

I provide a seven-day intensive teaching that addresses each of these common aspects of the marginalised mind set. The focus is not on telling the student that one decision is better than the other decision, but that they should entertain other opportunities of looking at the same challenge. For instance, a marginalised person may choose to believe that education is an abstract and not a reality. They would hold that position usually because they cannot fathom how going to school could liberate them from their current poverty plight. In the intensive, we would spend time, not telling the student that education is not an abstract so they should see it as a reality, but laying out all of the possibilities an education may provide.

What separates what we do from other human potential movement presenters is that we provide this information with entertainment, humour, visualisation techniques and meditation. This reduces students' resistance to the idea of education as abstract and gives them more information to make better decisions.

Here are some of the other key points we emphasise during our seven-day intensive teaching:

- Taking a break from family and friends for an extended but set period of time
- Reducing the number of hours watching television
- Retelling personal stories about themselves from tragedy to triumph
- Having a spiritual buddy
- Making visualisation a practical, tangible exercise
- Developing the ability to see opportunities when others see trouble
- Showing the willingness to interpret or re-interpret all of life's events through the filter of spirituality, even those life events that have happened in the past.

These contemplations were often thought of as the domain of the privileged and well-to-do and could not be taught to other classes of people. I have discovered

marginalised people have the same if not a greater capacity to obtain and process higher thought *if the teacher is resourceful in identifying these approaches* in the lives of marginalised people and teaches those approaches back to the people. It is a method of teaching people what they already know. This method creates resonance and greatly increases identification with the subject matter, making it easier to understand and implement.

Education as Transformation

Peter Laurence, Education As Transformation, USA

The Education as Transformation project, based at Wellesley College in the United States, was founded in 1996 on the premise that education can be transformative. For this to happen it is necessary that educational institutions focus on what many of them express in their mission statements, that education should encompass all of the aspects of a student – body, mind and spirit. While this is often stated as a goal of the educational endeavour, it is not always borne out in practice. Bodies are developed through physical education and minds are stretched in the classroom, but where is the spirit nurtured?

Spirituality is a difficult concept, primarily because the term holds so many different meanings for different people. The project has approached this challenge by using two approaches, (1) the strategy of religious pluralism for religious life programs on campuses, and (2) an exploration of the role of spirituality in the educational process.

That there are many religious traditions in existence today is an indisputable fact. Failure to educate students about the diversity of religious expression in human society will only create difficulties when those students enter the world outside of their sheltered communities. But there is another phenomenon that is emerging today – the pursuit of a spirituality that exists outside of the religious traditions. For education to be transformational, both of these elements should be recognised.

Participants in the Vittachi conference identified a safe, supportive and sustainable educational environment that allows an organic and nurturing process for learners as a requirement for transformational education. In terms of spiritual development, this means that all religious/spiritual practices should be accommodated within acceptable social guidelines. This is accomplished through staffing, programming and facilities that are welcoming to students from diverse backgrounds and beliefs. Spiritual development also requires the provision of open dialogues regarding the meaning of spirituality, whether within religious traditions or outside of them. The institution must find ways to nourish a student's spirit without favouring one form of practice over another.

One of the most consistent elements offered when people define spirituality is that it forms a connection among people and between the human race and the rest of the universe, which transcends but honours differences. The basis of this connection is relationship. In an educational institution, relationships among students, between students and faculty, administrators and support staff, and within the structure of the institution itself, create the atmosphere that either enhances or hampers spiritual development. The connection with the larger universe can be approached through a

curriculum that places information in the largest possible context, with clearly established relevance to the lives that the students are and will be leading. The integration of learning with the larger world prepares students for life and work in a global society, and can only have a positive effect on the harmonious evolution of humanity.

Education as Transformation is dedicated to promoting these educational approaches and pursues its goals through publishing, consulting, and conferences. One such project is a workshop on *Preparing Students for Global Leadership: Essential Skills for Engaging Religious Diversity and Spirituality*.

The existence of religious diversity in our world is a fact, and its significance for peaceful global co-existence is clear. But in addition to the variety of religious traditions, a new phenomenon has emerged among students in higher education and in the culture at large. It is often expressed as 'I'm not religious but I'm spiritual.' These are the people in whose lives traditional religion has been missing or has not served adequately.

Both religious diversity and non-traditional spirituality are the focus of much discussion. These are sensitive topics, however. In a structured institutional setting, such discussions are best handled through skilful facilitation. Many professional educators shy away from approaching these topics, feeling unprepared for the emotions and controversies they may kindle. Faculty and staff need preparation for leading sensitive discussions, and students who are looking toward the possibility of leadership careers would be well served by having exposure to the understandings, skills and attitudes required for effective dialogue. Such leaders need to be reflective practitioners, skilled at facilitating both self-reflective practice and dialogue among diverse others.

An eight-hour interactive workshop has been developed jointly by Peter Laurence, Executive Director of the Education as Transformation project at Wellesley College, and Diana Denton, Professor of Drama and Speech Communication at the University of Waterloo, Canada. The workshop provides an initial, intensive training for students preparing for leadership and for interested faculty and staff in the areas of Contemplative Listening, Inter-religious Dialogue, Small Group Process and Small Group Facilitation. Participants are led through a series of exercises that identify the primary understandings, skills and attitudes required for proficiency in each of the four areas and are given supervised practice as part of the workshop.

The ability to live and work in a diverse world requires extensive preparation. This workshop focuses primarily on the recognition of religious and spiritual diversity and the skills needed to develop both the student's own religious and spiritual life and those that promote successful interaction with people from a wide range of religious and spiritual backgrounds. This is a vital component of transformative education as it seeks to nourish not only the physical and mental aspects of students but also the spiritual.

Reflective Teaching Practice: A Tool for Transformation

Lynn Zimmerman Purdue University Calumet, Hammond, IN, USA

'Reflective teaching practice,' a common phrase in the educational field, may refer to a teacher's awareness of her/his teaching, or may acknowledge that teaching is dialogical in nature. However, for the critical educator, reflective teaching practice goes beyond awareness and acknowledgement, to action, to praxis, which, according to Paulo Freire (1970, p66), is 'the action and reflection of men [sic] upon their world in order to transform it' Education is key in this transformation. Teachers should engage in praxis, and, in turn, teach their students how to engage in praxis so that they can learn not just to accept the world as it is, but learn how to transform the world into a better place. Maxine Greene (1978, p100) emphasises that praxis is a shared experience requiring a transformative element.

Praxis involves critical reflection – and action upon – a situation to some degree shared by persons with common interests and common needs. Of equal moment is the fact that praxis involves a transformation of the situation to the end of overcoming oppressiveness and domination. There must be collective self-reflection.

I will explore 'reflective teaching practice' by examining how I interpret praxis, theoretically, as well as in practice, in undergraduate and graduate classrooms.

As a teacher educator, I teach courses dealing with social, cultural, economic, political and philosophical issues that affect education. Using a critical approach, the students and I not only examine the issues, but also the underlying assumptions that create and maintain inequities in American society and, subsequently, in the American educational system (McLaren, 1998). However, we try to go beyond questioning and examining, toward transformation, through 'engaged pedagogy' (Hooks, 1994), education that promotes critical thinking, taking people to a higher level of thinking, helping them connect with themselves and their world, and recognising that strong external forces, such as political power and economic power, shape the lives of people. Engaged pedagogy values the different voices that teachers and students bring to the classroom, addressing their needs as individuals, as well as taking into account identities of race, class and gender. The classroom becomes a space where teachers and students share knowledge and insights, so that learning becomes a shared experience (Belenky et al, 1986). This classroom engages at the affective, as well as the intellectual levels. Humans are emotional beings, and to try to separate emotions from intellect is to deny a large part of our humanity. Learning at the affective level is more intense than information acquired only intellectually. This intensity is very apparent when we try to root out prejudice, for example, an emotionally-connected knowledge.

Due to its critical, and ultimately, transformative nature, this type of teaching creates a classroom that is not always a comfortable place to be, for the teacher and for the students. Because this approach creates discomfort in the classroom, and students are being asked to critically examine many structures that they have always taken for granted, I cannot conduct these classes without praxis related to my own teaching. Therefore, throughout the semester, I reflect not only on the issues that we address in class, but also on my own attitudes and behaviour in the classroom. Are the students engaging in critical thinking and evaluation of the issues we are grappling with? Are they even grappling with the issues? How can I present material in a way that challenges them to see that there are different perspectives and, often, multiple solutions to these complex problems? What should I do differently? Where are my own perceptions and expectations creating barriers to learning and engagement?

As part of my own reflective practice, students complete an anonymous survey at the end of the semester giving feedback on the class, and offering suggestions to improve it. One student commented, 'A good teacher would never ask her students how to teach the class.' My response to that is: A really good teacher would never hesitate to ask her students how to teach the class. To do otherwise ignores the unique identity of each group of students, as a group and as individuals.

Belenky et al (1986) assert that communication, including oral and written interchanges, are necessary for reflection to occur. A key component of reflection is the 'sharing, expanding, and reflecting on each other's experiences [which create connections to the] social and intellectual life of [the] community' (Belenky et al, 1986, p26). Such sharing also improves the students' critical thinking skills, helping them to create knowledge, rather than merely being receivers of knowledge. Reflection is central to the learning process because it encourages learners to combine theory and practice, to make connections which move them beyond their own experience to connect to the wider context in which education takes place (Huttunen, 2003). To help students accomplish this shift, I encourage them to reflect on their behaviour and attitudes as students, and to project themselves as future teachers, through written journals or reflection papers, and with in-class discussion. Talking issues over with others and writing are important elements in praxis, because these processes help clarify thinking. Teachers must then be able to decide on a course of action to take to effect needed change. After action is taken, subsequent reflection is then required so that there is an unending cycle of action and reflection that constantly seeks to improve and adapt to conditions.

Despite my best efforts, some students are not developmentally ready to accept such change. In a final journal entry, one undergraduate student wrote that she wished 'we had talked more about nice things instead of all of these debatables.' She could not move out of her comfort zone into the grey areas. She saw her role as teacher as being

predictable and ordered, with ambiguity and paradox having no place. She had not reached the point that she could engage in the reflective thinking that is necessary to realise and 'to communicate to others her understanding of life's complexity' (Belenky et al, 1986, p137).

Through engaging in praxis, teacher education students can learn to respect their own humanity, and to recognise that an entire person is coming into the classroom, one with a set of values and experiences that affects how she teaches and interacts with society, community, school and students (Hooks, 1994). Praxis allows re-examination by teachers of their process and the process of teaching in general. This, in turn, engages the students in the process, teaching them the importance of praxis, and can create schools where students learn to be active agents for social transformation and learn to engage in critical citizenship and sociopolitical action (McLaren, 1998).

However, this is not to say that I always get it right. I do occasionally alienate students, because sometimes it is difficult for me to look beyond a student's belligerence or indifference to see the person within. Then my own praxis must take place. I must examine why I cannot and, truthfully, may not want to engage with this student. Am I letting my personal feelings interfere to the detriment of the student, and perhaps, the class? I must ask myself how I can re-vision my relationship with such students, and how I can move beyond it.

Reflective teaching practice, praxis learned through critical education, becomes a way in which teacher education students can engage with what it means to be teachers in our complex, modern world. It allows students to question where educational theories and practices come from, what their social, political, and psychological dimensions are. Students can examine existing structures and determine which ones support and nurture the educational community, providing security and a sense of belonging, and which structures are oppressive to individuals and to the community at large. They can also make connections between these structures, theories and practices and their own experiences as students and as teachers. From this examination they can then try to determine how to create and maintain an educational community, which allows people to live in freedom and security. Therefore, praxis can engage teacher education students in an examination of their identity, and opens up a space in which the examination of different ways of being can be used to challenge the ways in which they engage in the world as teachers, as students and as people living in this changing world.

Globalisation and imperatives for changes in educational policy making and implementation in Nigeria

Dr Modupe Adelabu, Obafemi Awolowo University, Nigeria

Introduction

Globalisation became a widespread concept in the 1990s (Giddens, 1990). The forces and characteristics of globalisation tend to have collapsed traditional boundaries among nations, regions and among ethnic divides. Globalisation embodies and exhibits trends and characteristics, which tend to de-emphasise the primacy of the traditional nation state while simultaneously accentuating the ascendancy of world-wide trends and tendencies. A proper view of globalisation within historical context will see Africa and Nigeria in particular as playing a central role in the global dispersal of civilisation and modernisation.

Nigeria made its first attempt to enter the so-called atomic age in 1955 when the first ever Universal Primary Education (UPE) scheme was launched in Western Nigeria. It was premised on the fact that Nigeria's

Survival as a race in this atomic age will depend on our ability to initiate and our competence to implement bold schemes of political economic and educational advancement (Nigeria: Western Region Debates 1952, Adelabu, 1990).

In 1976, both the Federal Universal Primary Education (UPE) scheme and the National Policy on Education with a 6-3-3-4 structure of formal education were launched. The Universal Basic Education (UBE) scheme was launched to provide both primary and junior secondary education for all school-aged children. Major international development and patterns of influence with foreign states' and multinational organisations' assistance and pressures have heavily influenced the orientation of Nigeria's UBE programme as well as the ongoing Education for All (EFA) exercise. This historical review has pointed to the fact that Nigeria had consistently fashioned its educational policies to make the country relevant to developed economies and subsequently, through education, integrate it into the global economy.

Globalisation and imperatives for changes in school curriculum in Nigeria educational system

Globalisation symbolises a shift from monocultural approach to education to a multi-cultural approach with the attendant implication for changes in school curricula and attendant practices. Consequently, learning needs of all young people and adults are to be met through equitable access to appropriate learning and life skill programmes, hence the emphasis on Technical and Vocational Education (TVE) in the National Policy of Education (2003). The revolution in knowledge production, distribution and

management perhaps implies the death of the traditional curriculum. The school curriculum must embody the contemporary complexity and vibrancy of Information Technology. This may also necessitate the emergence of curriculum models and education policies that emphasise interdisciplinary courses, open ended systems, Socratic dialogue, multidimensional assessment and multiculturalism (Boyer, 1991, 1995; Slattery, 1995).

Regrettably, most school systems in developing societies currently operate close-ended educational systems that are only good for the attainment of obsolete behavioural objectives that pre-determine outcomes and foster lower-order thinking processes rather than open-ended systems, which are more liberal in content and context.

Globalisation and imperatives for changes in teacher education and teacher recruitment and retention policies

In any educational system, the teacher performs a significant function of perpetuating society's heritage and energising human resources towards social progress. The need to develop an appropriate educational system is critical because such systems should be capable of transforming human potentials into human productivity. Innovation is required both for teacher pre-service and teacher in-service training. It is for this reason, the school-based teacher professional preparation and development is advocated. This enables schools and teachers to play a much larger role in teachers' professional development and will eventually make the schools be the first to reap the benefits of a generation of good new teachers. It is a system of mentoring whereby teacher educators and or professional teachers support teachers directly in their classrooms with intensive period of mentoring and discussion in teachers meetings within the schools and across a cluster of schools to develop reflective practices and reflective practitioners.

The goal of global competitiveness demands that both the curriculum and the teaching methods be more focused on developing generic and attitudinal skills such as critical thinking and problem solving as well as promoting national reconciliation.

The Nigerian teachers must be able to participate effectively in the contemporary technology-imposed revolution in knowledge creation, distribution and management and be prepared to be active participants in integrated communities of learners. Such teachers must be able to use technology to support learning. The educational system will not be modernised until the whole system of teacher training is drastically overhauled, intellectually richer and more challenging.

Globalisation and imperatives for changes in educational assessment policies and practices in Nigeria

A preponderant majority of candidates fail external examinations yearly, for instance, the proportion of candidates who sit for the West Africa Examination Council (WAEC) and the Senior Secondary School Examinations and qualify for admission into tertiary institutions is very low. Performance in the year 2000 for instance was poor with only 9% obtaining a minimum of four or five credits required for admission into tertiary institution (Nigeria, Education Sector Analysis, 2003). One can infer that this poor performance could either be because of curriculum overload or unrealistic poor assessment procedures.

The adoption of curricular innovations in education must necessarily involve corresponding innovations and changes in educational assessment practices and policies. The need for a common technological platform to meet examination challenges is currently an issue of education reform in Nigeria.

Adherence to traditional assessment strategies by examination bodies in the contemporary era may thereby continue to undermine educational reform and the bid to reposition schools to meet the existential challenges of globalised societies.

The global challenge has made it expedient for Nigeria to generate more assessment policies and have enough examination bodies to reflect the cultural pluralism and diversity of Nigerian societies.

Globalisation and imperatives for changes in educational financing, constitutional issues and policy reforms in Education in Nigeria

The National Policy on Education recognises education as an expensive social service that requires adequate financial provision for the successful implementation of the educational programmes. The government's ultimate goal is to make education free at all levels, although the financial burden appears overwhelming. Financing education is, therefore, a joint responsibility of the federal, state, local governments, local communities, individuals, the private sector and other organisations. The limited resources of the government to fund education at all levels have impelled the government to solicit education from private sectors as education providers. This is based on the belief that private participation in education is a way of providing variety and allowing for healthy competition.

A major policy reform in Nigeria is National Economic Empowerment Development Strategies (NEEDS). This is Nigeria's home-grown poverty reduction strategy. It is a major instrument to meet the requirement of Millenium Development Goals (MDGs).

Under NEEDS, education (especially basic education) is considered the key bridge to

the future. In this regard, the strategy addresses the following:

- Faithful implementation of free and compulsory Universal Education
- Review of school curricula to incorporate vocational and entrepreneurial skills
- Re-tooling and repositioning of technical schools to address manpower needs of the economy
- Establishment of more vocational centres
- Review of school curricula to incorporate the study of ICT among others.

A constitutional provision is however needed to protect the school system from unnecessary policy fluctuations and instabilities.

The need for deep-rooted community support cannot be over-emphasised for NEEDS in any successful attempt to reform and reposition educational policies and practices. Politicians and stakeholders in the education industry must be encouraged to develop the requisite political courage and will to initiate and sustain this proposal for educational reforms.

Conclusion

Nigeria is positive about its potential for economic and political progress in the twenty-first century. Like Mbeki of South Africa once declared, the notion of an African Renaissance that is presently spreading through the continent points to a new optimism among African leaders in which Nigeria is taking a lead.

Nigerian schools therefore must change what they teach and how they teach in line with changes in an increasingly globalised world.

Rethinking Educational Change: The Case of Ukraine

Olena Koshmanova, National University of L'viv, Ukraine

Introduction

As a student, I have experienced many different teaching strategies, and came to a conclusion that successful learning is conceivable when students endeavour to do their best and work persistently to achieve their learning goals. Addressing the Conference theme 'Rethinking Educational Change,' I conducted narratives of fellow students (N=12) while they were in teacher training at a Ukrainian university. The students' narratives were responses to my question: 'What kinds of classroom practices are needed for learning to become transformational toward educational change?' The study describes students' responses to this question and identifies the implications of my findings for meaningful student learning that leads to social transformation. My research revealed a need for reflective practices of teaching, wider use of discussions and cooperative learning that can help students learning to become transformational.

Theoretical background

My use of narratives for this study is consistent with constructivist learning theory (Orlich et al, 2004). In constructivist learning theory, learning is construed as an active process of constructing personal meanings rather than a passive process of absorbing information (Vygotsky, 1978). In other words, meanings are not put into students; rather, they create them in response to new information and experiences. Writing narratives can provide students with the opportunity to reflect on their own practices, to make connections to their personal experiences and beliefs, and then to construct their own meanings – it can enhance their self-knowledge (McMahon, 1997; Koshmanova, Carter and Hapon, 2003).

Method

In addition to indicated narratives, another method that I employed in my study was a comparative analysis of my learning experiences in two different contexts – Ukrainian and American – what allowed me to come up with practical recommendations for my peers, prospective teachers of foreign languages.

Because I am a student at a Ukrainian national university, there are many study-abroad opportunities to multiple European countries, including programs in the United States, Australia, Austria, Malta, Germany, Canada, Italy, France, Japan and other foreign countries. I am majoring in English and because of that I was able to travel and study to the United States and compare the education in both systems of education. I was pleasantly surprised when I visited one of the classrooms at an American university where I studied as an exchange student, because it was greatly different from what I was used to seeing in my Ukrainian university classrooms. While at this university, I

participated in active learning simulations and group discussions, which gave me a totally different view of the subject that I was studying. Many of the students in Ukrainian university also travel abroad to study relevant subjects to their major, and twelve students out of the twenty four in my group have studied abroad.

The procedure of my research

After our day at the university was over, twelve students in my group gathered as agreed, as I asked them to write a narrative response to my research question. Seven students in that group were females and there were five males. All of these students are in the Department of Foreign Languages and have travelled to various programs that my Ukrainian university has affiliations with. They were writing for approximately forty five minutes; some finished early and left.

It took me a week to thoroughly go over their responses but after an extensive and comparative analysis I could clearly distinguish four main trends in their responses. Because my question asked them to identify the specific practices that would be transformational towards educational change, the students' responses were clear and specific.

Findings

Positive Learning Environment

The first common response to this question was to implement a positive learning environment and a friendly relationship between students and between the instructor and the student. The following judgment of the participants was rather typical:

'I do not think that being under constant pressure will help me master German. One of my professors is so impatient with us that all we think about is finishing the class as early as possible instead of asking questions and learning' (Nina, 22 years old)

Seven out of twelve students mentioned this practice as one of the most necessary ones for the educational change to take place. For example, a rather representative response was the following:

'I believe the most important for learning is the atmosphere in the classroom – when you trust your instructor, when you feel that she respects you and cares for our progress. Unfortunately, very often I feel intimidated by the professor's attitude toward me and never want to participate' (Iryna, 20 years old. Spring)

Active Student Learning

The second major trend that the students seemed to agree on was the implementation of group discussions, role playing and reflective thinking and writing. Eight out of the twelve students said that most of the instruction methods are not developing the student's thinking, instead just give them information to memorise. Among similar judgments is the following:

'After forty five minutes of continuous writing I did not understand clearly what I was writing about, I just hoped to keep up with the professor's speech ...'(Roman, 20 years old)

Or:

'I do not feel comfortable when I want to ask my Ukrainian professors a question during their lecturing. There is even no room for questions!' (Olexander, 19 years old)

And one more typical statement:

'I think the most important factor for teaching success is active learning. I like when some teachers engage us into dialogues, simulations, and enquiry. Unfortunately, it doesn't happen often...'(Dmytro, 19 years old).

The Grading System

The third major trend that I have noticed in students' responses was focused on creating less pressure at the end of the semester because of exams. Seven participants did not think that final exams are necessary because they create unneeded pressure. Instead, they suggested spreading the grading schedule throughout the semester, implementing one or two tests during a semester and an easier (if any) final exam. Among the participants' statements, the following one was rather characteristic in this regard:

'Too much pressure is put on the Ukrainian student when the time for the session comes. I am more likely to memorise the material for one time usage than to fully understand the matter that I am studying.' (Marta, 20 years old)

Despite different understanding of the philosophy of learning, the participants of my study were unanimous in understanding the necessity of moving from an autocratic style of grading in favour of a humanisation and democratisation of learning.

Effective Student Evaluations

The last point that three students mentioned is 'implementing some sort of an evaluation system for professors and the subject that they are teaching'. Because all of the students answering my questionnaire have studied abroad and have had some

experience with instructor and course evaluations, they all think that the instructor will always prepare better and give his lecture a better value when he knows that he is being evaluated:

'I believe that it is fair to evaluate our instructors. We students, have the same rights. I think any instructor would care more about his students if he knows that eventually their voices will matter and heard by college administration'
(Natalia, 21 years old).

I also have to agree with my peer student. Without a high-quality student evaluation that will specifically assess the quality of the course and the quality of teaching, the professor is less likely to interest the student and create a positive learning environment that would make the student want to go to class lectures and take thorough notes that would lead to effective learning.

Conclusions

After conducting my research and thoroughly examining the student responses I have come to the conclusion that a more positive learning environment, active student learning and a less demanding grading system is needed in order to involve a student more in learning and create a bigger interest in the learning process. One last factor that the students are expecting is the implementation of student evaluations that would increase the instructor's interest in the course and well as the quality of the subject matter.

In today's world, the methods of teaching authoritarian, knowledge-based curricula are not consistent with the ideas of civil society and global educational trends. To reform the Ukrainian system of higher education, the findings of my study suggest wider use of active learning strategies, more spontaneous discussions which would promote development of students' personal points of view. It is important that instructors use a complex of strategies, creating democratic learning community development.

Using Motivation Management to Overcome Communication Gaps in Educational Institutions

Mujde Ker-Dincer, Assistant Professor

Selin Bitirim, Ege University, Faculty of Communications, Public Relations and Publicity Department, Izmir-TURKEY

Introduction

With its incontrovertible importance, motivation is one of the core concepts that affect communication's quality. Since communication and motivation can support each others' performances, they act shoulder to shoulder in a communication-motivation process, which is a circular process, each influencing each other's outcomes. In this respect, with its rebound on the effectiveness of communication, motivation must be carefully managed on both individual and organisational levels in any kind of institution. In recent years, in addition to motivation, the motivation management concept is highly accepted by academic circles.

Motivation Management Theory

The motivation management theory is classified as a content theory from a humanistic approach suggesting that motivation results from the individual's attempts to satisfy material and moral needs by using 12 motivational drivers (human needs for interesting work, achievement, self development, variety, creativity, power, influence, social contact, money and tangible rewards, structure and rules, long-term relationships and good working conditions) supporting each other (<http://academic.emporia.edu/smithwil/00fallmg443/eja/young.html>, 15.04.2006).

From the educational point, these motivational drivers can be used as the maintainers of intrinsic and extrinsic motivators on individual and organisational levels and they affect educators' relations with the educational institution's administration level, and with their colleague educators. Second, properly managed motivators affect the educator-student relationship, the students' communication interactions between each other, and students' learning styles. Third, the reflections of the two phases can be seen as the enhancement on both individual and institutional motivation levels and the quality of the general education level of the educational institution.

Practicing Motivation Management in Educational Institutions

When a consensus on motivational goals is obtained by synergic impact, this will cause sustainability on augmentation of individual and organisational performances. This is a recycling process and the highly motivated members will make a way for the institutions' overall success. This process works on three levels: educators motivating themselves, educational institutions motivating their educators and educators motivating their students.

Suggestions on Increasing Individual Motivation Level by Intrinsic Motivational Drivers

The educators beholding their way in individual motivation as the first step can use intrapersonal communication skills and act empathically. As the second step 'empathy to essence' assists empathy as an intrinsic motivational driver. By being to empathic to essence, one's reactions toward events, things that shatter his/her courage and methods to handle these kinds of problems can help him/her to improve his/her coping capacities and overall his/her individual motivation. Educators accepting this way of thinking can motivate administrators, colleagues and students and also be a 'proper' role model for all.

Beside the 'individual' differences among people, one thing is common to all humanity and that is personal integrity. The fundamentals of personal integrity are: a vision, a mission in coordination with vision, virtues such as honesty, trustworthiness, compassion etc, realistic goals, and an action plan to attain them all. These elements can be evaluated as action-emotion balance of individual integrity and highly motivated educators in order to sustain their positive attitude.

Despite individual differences the main source of each individual is the same: the subconscious. To fill the subconscious with our ideas and to then materialise them is in our own hands. The subconscious does not have an alternative to un-suit our thoughts or un-materialise our desires. The brain and consciousness cannot perceive 'past' and 'future', they only can focus on 'now' as the building stone for the reality perception. So to increase individual motivation, present-perfect tensed inspirational statements can be used as intrinsic motivators (Covey 1997, p. 136).

In addition, rewarding oneself from time to time and correlating these rewards with targets can relate individuals strongly to their targets and raise their individual motivations. As a conclusion, high level individual motivation helps giving accurate and logical decisions, and guides individuals to act accordingly to their common sense in their interpersonal communications.

Suggestions on increasing individual motivation level by extrinsic drivers

In order to achieve progress in individual motivation, extrinsic motivational drivers supplied by the institution must be in coordination with the intrinsic motivators. So the educational institutions have to pay attention to extrinsic motivation methods, too.

The classical extrinsic motivational driver is money. But research shows that when a negative communication climate is dominating the atmosphere of an institution, money by itself cannot motivate members sufficiently. Especially in educational institutions, beside wage politics as extrinsic motivators; approval, acquiescence, appreciation,

prestigious rewards, achievement, responsibility etc. are more important than extrinsic ones. (Filiz, http://www.bilgiyonetimi.org/cm/pages/mkl_gos.php?nt=534, 2006)

When there are no restraints used as extrinsic motivators in educational institutions, educators can perform up to their personal limits with higher intrinsic motivation, spend more time on creating communicative classroom settings, motivate and educate their students successfully.

Suggestions on motivating students

Constituting a positive communication climate and enhancing individual and organisational performances of the educators cover consideration of students' expectations, too. Educators are the ones who have to pay close attention to their students' extrinsic and intrinsic motivation levels. For this reason, educators must build strong, trusting and affection-based relations with their students and search thoroughly about what motivates each one of their students, and uniquely tailor motivation management strategies for each student.

According to their motivation management strategies, educators first of all must encourage their students to take look inwardly and make self-observations. Second, educators can add interesting details to their courses, and when the interest is decreased in the classroom, they can use other learning strategies.

Thirdly, educators' concern about knowing their students' learning styles can become an improvement on their education quality. Learning styles are the ways that make students accept presented ideas and can be goal-, activity- or social, and learning-oriented. Educators can support goal-oriented learners by making them participate in research activities, experiments, term papers etc. where they can show their achievements. Activity-oriented/social learners can be helped by spending more time with other students in social contacts, for example since they learn better through other people, team work, a group research or a project etc. are suitable for them. And educators can help their learning-oriented students by showing the possibilities they can attain in future and guide students when they are making their decisions. (<http://agelesslearner.com/intros/mstyleintro.html>, 06.05.2006) So educators can flex their courses as much as possible in order to catch interests of their students.

Besides the learning styles, educators can give responsibilities to increase the motivation levels of their students. By taking responsibility, students can understand that they are just one a part of the 'big picture,' they can take part in making the world a better place. Shaping holistic ideas and trying to find ways to help humanity may lead students to broaden their spiritual and emotional intelligences, create a trusting and a loving communication atmosphere in the classroom and motivating students intrinsically.

Conclusion

Today, since motivation is sited as a building block as well as a transformative tool of self-fulfilling and satisfying lives, all of the components related to it are dealt in motivation management studies. The importance of motivation management also affects educational institutions by enhancing their structures both on administrative and teaching levels. As a result of this process all members of the institution have higher motivation levels and are highly motivated members. Having loving, respectful and tolerant communication interactions can overcome any communication gaps in educational institutions, and a great transformation process can takes place.

Good Teaching Characteristics of Ha'il Technical and Vocational Training Teachers

Dr. Sulayman Nasser Althwaini, University of Ha'il, Kingdom of Saudi Arabia

Introduction

In 1980, the government of the Kingdom of Saudi Arabia (KSA) established the General Organisation of Technical Education and Vocational Training (GOTEVOT) as the main governmental organisation that deals with public colleges, institutes and centres of technical education and vocational training. As a result, its teachers are now under scrutiny so that they are well prepared and their professional and personal characteristics influence students positively and lead to high quality performance. Good teaching characteristics like caring, respect and commitment can provide a good learning environment for learners and motivate students to learn.

There are about 100 institutes that related to GOETEVOT. Ha'il is a Saudi city that has three educational and training institutes that have 154 teachers and more than 1200 students.

Purpose of the study

The purpose of this study was to investigate the perceptions of teachers about what they felt they considered to be the characteristics of good teaching and those that they felt they demonstrated.

By determining the perceptions of the teachers about their own teaching characteristics, this study is intended to provide additional insight about teaching.

Definitions of Concepts

- Teacher caring: Noddings (1995) defined caring teachers as teachers who talk with their students about their learning problems and spend time with them to develop friendly relationships with them. Noddings (1988) noted that teachers and students have a dialogue to build trust among them.
- Teacher respect: Noddings (1988) described respectful teachers as teachers who develop their caring into a relationship based on establishing a dialogue with students to keep them engaged and involved in the learning process. It focuses on developing respectful human beings.
- Teacher commitment: Ruddick (1986) agreed on two components of commitment: being passionate about helping students learn, and planning for that development. The author described the teacher's role as being a mother, as they maintain and nurture students' growth as human beings.
- Teacher knowledge: Banner and Cannon (1997) and Schubert (1986) defined knowledgeable teachers as experts in their disciplines, and skilful in using

appropriate teaching methods. Schubert (1986:392) emphasised that teachers need to learn and they embody the following principles: (1) active learning time, (2) feedback and corrective procedures, (3) instructional cues, (4) continuous programs of instructional evaluation, (5) direct implications for teaching and learning that support such classroom climate variables'. Banner and Cannon (1997) argued that knowledgeable teachers master their subjects, embody the act of learning, convey the love of learning to their students, remain open to learning from their students, provide the basis for independent thought, and evaluate their students' learning.

- **Teacher enthusiasm:** Gehrke (1979) defined enthusiastic teachers as those who avoid pointing to the inflexible duties they have, so they alter the nature of the content they teach. According to Gehrke (1979), enthusiastic teachers feel happy and enjoy their teaching.
- **Teacher enjoyment:** Banner and Cannon (1997) tried to describe humorous or enjoyment teachers as pleasurable teachers. Banner and Cannon (1997) argued that enjoying teachers have six characteristics: Creating an enjoying classroom climate, encouraging humor in the class, enjoying teaching and learning, encouraging students to overcome learning difficulties, being proud of the success of their former students, and enjoying their students' success.

These six teaching characteristics are to be investigated and studied in this paper:

Research Questions

Based on the literature above, the paper has the following six research questions: (1) Are Ha'il technical and vocational training teachers caring about their students? (2) Are Ha'il technical and vocational training teachers respectful? (3) Are Ha'il technical and vocational training teachers committed? (4) Are Ha'il technical and vocational training teachers knowledgeable? (5) Are Ha'il technical and vocational training teachers enthusiastic about teaching their students? (6) Do Ha'il technical and vocational training teachers enjoy their teaching?

Conceptual framework

Alkhayyatt (2000) identifies a range of good teaching characteristics such as caring, respect, commitment, knowledge, enthusiasm and 'enjoyment'. He added other characteristics such as talking with students about their learning problems, being friendly with them, being a good observer in class, being consistent in teaching, understanding their needs, using rewards, giving them a second chance at tests, and being flexible at tests.

In Feldman's (1996) survey, the most highly correlated four characteristics were the teacher's advance preparation and course organisation, presentation clarity and ability to understand the students, the teacher's ability to pursue and meet the course objectives, and the students' perceived outcome of instruction. Traits like fairness, positive attitudes, preparedness, and personal touch, sense of humor, creativity, and

willingness to admit mistakes, forgiveness, respect, high expectation, compassion, and sense of belonging make up the good teaching characteristics.

To summarise, these findings point to the importance of working on the teacher's personality, attitudes, affections and emotions to create a feeling of success and well-being in a markedly relational profession.

Population and Sampling

The total number of the population is 154 teachers who work in three training units (Ha'il Technical College, Ha'il Secondary Technical Institute, and Ha'il Vocational Institute.) The researcher chose all of the population to be his sample. The survey was distributed to all of the 154 teachers but only 100 survey copies were returned to the researcher, therefore, the sample represents the population of this study.

Data was analysed using frequencies and percentages as well as using comparative methods to identify the teachers' scaling of the six good teaching characteristics, caring, respect, commitment, knowledge, enthusiasm and enjoyment.

Results and Discussions

The survey has 37 questions organised into six main categories of teaching characteristics.

- Caring is the first characteristic that has ten survey questions. As the calculated percentage of 90.33 shows in Table 1, teachers are caring in their teaching
- The second characteristic (respect) has seven survey questions, and the calculated percentage of 96.57 shows that teachers are respecting in their teaching
- The third teaching characteristic (commitment) has five survey questions and the result is that teachers are committed in their teaching (83.40%)
- Teachers are knowledgeable in their teaching (90.33%)
- The teachers are enthusiastic in their teaching (90.8%)
- The last teaching characteristic (enjoyment) has four survey questions and the survey suggests that teachers enjoy their teaching (65.2%).

As a summary of the above findings, the researcher ranked the percentages of the six teaching characteristics in the following order: Respect, enthusiasm, caring and knowledge, commitment, then enjoyment.

RANKING	1	2	3	4	5
Characteristics	Respect	Enthusiasm	Caring Knowledge	Commitment	Enjoyment
Percentage	96.57	90.8	90.33	83.40	65.2

Table 2 Ranking of the Six Teaching Characteristics

Teachers believe that respect is the most important teaching characteristics among all six. Moreover, they looked at themselves and their practice and decided that caring and knowledgeable teaching comes after respect but before enthusiasm. The teachers' opinion about enjoyment in their teaching was the least among the teaching characteristics.

Conclusions

On the basis of data analysis, the researcher concluded that Ha'il technical education and vocational training teachers are caring, respectful, committed, knowledgeable, enthusiastic, and enjoy their teaching.

This study began as a search for common ground in recommendations for good teaching characteristics and identified differences in specifying the personal and professional characteristics for good teaching. Teachers described themselves as caring teachers because they talked with students about their learning problems; they were flexible about scheduling tests, and they acted as guides to their students. They are respectful because they treated students well, encouraged them to participate in the class and involved them in the learning process.

They considered themselves to be committed teachers because of three components. First, they were passionate about increasing the students' learning. Secondly, they planned ahead for their learning. Finally, they spent extra time for the class preparation and teaching.

They believed they are knowledgeable because they were well prepared; they described themselves as enthusiastic teachers because they were excited in their classes, and they enjoy teaching because they altered their teaching methods and techniques.

The researcher recommends extensive training of current and future teachers on professional and personal teaching characteristics. Therefore, he suggests more studies on the theme of teaching characteristics, especially enjoyment in teaching.

Developing non-technical skills through co-operative education

Stephan Kruger, Walter Sisulu University for Technology and Science,
Eastern Cape, South Africa

Introduction

Very little progress has been made by tertiary institutions in general to 'teach' students the practical application of knowledge acquired. There is a need to provide students/graduates with the essential/generic skills to cope with the demands of the workplace. This will enhance their transition from school to the workplace. The fact that South Africa is in the process of defining the critical cross-field outcomes and level descriptors places this study at the forefront of developments in this regard.

Non-technical skills have been referred to by different names, for example, 'generic', 'transferable' (Wiggill, 1991: 36), 'employability skills' (Cotton, 1995: 15), 'functional' and 'adaptive' skills (Murphy and Jenks, 1982: 7). When surveyed about the skills they expect young people to know by the time they enter the workforce, hundreds of employers (General Manager Holiday Inn Garden Court; General Manager Osner Group; Owner Sugar shack backpackers; General Manager Tsogo Sun; Director Eastern Cape Tourism Board) identified the following:

The employee needs to have self-confidence.

- Workers must be alert, intelligent, well mannered and co-operative
- Workers must possess some technical knowledge, be willing to learn new tasks and maintain a positive attitude
- An employee must be an effective communicator, with verbal and writing skills and use of proper grammar
- Employees should dress appropriately and be well groomed
- Workers should have good reading and math skills, particularly those workers in technical jobs
- Finally, and most important, today's employees should develop and maintain a willingness to become involved in the company's entire operation.

Changes in the workplace and the skills gap have direct implications for the training of Tourism and Hospitality students at Technikons. Tourism and Hospitality students need to be equipped with additional skills to cope effectively with their transition to the workplace. Although consultation with employers, through advisory committees and professional bodies, provides input on employer requirements with regard to technical skills and curriculum formats of Tourism and Hospitality courses at Technikon's, employers also require students to possess the correct combination of non-technical skills (Wiggill, 1991: 39).

Tourism and hospitality industry needs in respect of non-technical skills

Many major Tourism and Hospitality companies now require a specific academic background only where there is a specific need. So, for example, for research and development, a Tourism and Hospitality company will require graduates in not only a leisure subject, but in a specific branch of that discipline, or a major retailer will recruit graduates in food chemistry and food technology for laboratory work and brand development. For other functions, some Tourism and Hospitality companies seek recruits from broadly relevant areas; so, for example, they may require a 'numerate' degree for entry into financial management, but the degree is evaluated by content rather than title, and a general facility in quantitative method is more important than completion of courses in, say, accountancy. But most large Tourism and Hospitality companies set no specific academic criteria for a large proportion, often more than half, of their graduate recruits. 'Whatever your discipline we're interested', reads the title of the Sheraton hotel's recruitment brochure. Attainment of a degree is important. One firm sees it as 'a testament to being able to think at a certain level; to have collected, sifted and processed information and to be able to deduce some conclusion' (Contini 2002:1), and this view is typical. One restaurant owner (Jackson 2002:1) defines the core qualities sought as:

- Setting and achieving objectives. Sets demanding objectives; maintains high standards; shows perseverance and resourcefulness; overcomes obstacles; competes; achieves excellent results
- Communicating with and influencing others. Organises thoughts and presents ideas clearly and convincingly; wins support and co-operation from other people; generates enthusiasm
- Solving problems and setting priorities. Analyses problems; identifies key elements; establishes priorities; overcome obstacles; allocates resources; implements solutions effectively
- Leadership/working with others. Works well with other people; assumes leadership; takes responsibility where appropriate; brings out the best in other people; builds effective teams
- Generating new ideas and better ways. Finds, develops, implements and evaluates new and better ways of doing things; shows original and creative thought.

The term 'non-technical' was used to describe the general skills which are not specific to any particular job position or workplace environment, but rather can be applied to a great number of tasks and jobs. The study focused on two categories of non-technical skills, each of which is briefly described below.

Most important functional and adaptive non-technical skills

FUNCTIONAL SKILLS

Communication

Verbal communication
Listening
Explanation
Technical report writing
Reading
Visual and graphic presentation
Demonstration

Information Management

Logical thinking
Analysis
Prioritising
Reporting
Computer application
Recording
Collection



ADAPTIVE SKILLS

Self-management and personal style

Motivated
Responsible
Self-confidence
Honesty
Integrity
Disciplined
Enthusiastic
Positive self esteem
Adaptable
Determined
Flexible
Conscientious
Ethical
Dependable
Stable

Group effectiveness and teamwork

Co-operate
Responsive
Helpful
Co-ordination
Compatible
Group process skills
Tactful
Even tempered
Sensitivity to cultural diversity
Lead and manage
Recruit ideas
Summarise

Work-related dispositions and attitudes and attitudes

Thoroughness
Willing to learn and be trained
Committed to the job
Interest and pride in work
Respect for property
Understand teamwork
Precise
Make extra effort
Task orientated
Punctual
Good work habits
Take initiative
Understand work environment
Handle pressure and stress

Organisational effectiveness and teamwork

Meet deadlines
Work to schedule
Goal directed
Assume responsibility
Put theory into practice
Work under pressure
Prioritise
Make suggestions
Set objectives
Time management
Handle stress
Follow procedures
Motivate
Co-ordinate

Table 1 The most important functional and adaptive non-technical skills required of entry-level employees

Functional skills are the basic skills applied to tasks and are used to solve new problems and to go beyond one's training and past experience.

Adaptive skills describe the manner in which employees conduct themselves and interact with their working environment, including relations with people, organisations and physical conditions. They are the skills required to 'fit in' and to contribute as a valuable member in the workplace.

Conclusion

One of the biggest problems at present is that the co-operative education programmes used by technikons in South Africa are not necessarily curriculated as part of a total course and/or educational offering. The fact that co-operative education programmes are seen as 'add-ons', and not as intrinsic to the holistic approach to a course and/or educational offering, creates the idea that co-operative education programmes are necessarily an add-on for the conferring of a qualification.

Vast problems will be experienced by technikons in organising, obtaining and negotiating co-operative education positions for students in commerce and industry. Technikons must either adapt or die. The researcher is of the opinion that 'workplace skills programmes' will soon replace co-operative education.

Academic institutions should also invite practitioners to become members of course development committees, thus ensuring advice and guidance on skill shortages and emerging areas within tourism and hospitality that require expertise. If practitioners are involved in the consultation and validation process during course development, these facilities more tailored courses that appropriate to the needs of both learners and employers. In terms of course development and structure, Tourism and Hospitality educators should consider developing an initial bridging year that equips learners with a range of generic tourism management skills without restricting them to a specific themed route. Students will then be afforded the time to consider their available themed options, career development and future direction. Students need to be given more realistic and structured employment opportunities that are able to sustain them for a career within the tourism industry.

The skills employers require of students in the workplace to have direct relevance to the system of co-operative education practised by Technikons. In line with the Technikon philosophy of providing vocational training aimed at meeting the needs of the workplace, it is essential that the skills acquired by students meet the requirements of the employers. This requires on-going consultation with employers. Although consultation with employers of Tourism and Hospitality students through advisory committees and professional bodies, provide input on employer requirements with regard to the technical skills and curriculum formats of Tourism and Hospitality courses

at Technikons, little input has been provided on their non-technical skill requirements. The changing workplace requires a new kind of worker with a broad set of skills. Employers of Tourism and Hospitality students require the correct combination of non-technical skills to complement job specific skills.

From Personal Experiences of Transformative Learning toward Educational Change

Tetyana Koshmanova College of Education, Western Michigan University, USA

Introduction

The study focuses on exploring the method of transformative learning for changing pre-service teachers' stereotypes about different ethnicities. The purpose of the study is to test the method of transformative learning toward reconciliation and democracy. The procedure for this study involved two stages: (1) writing responses to a stimulus material in reflective journals; and (2) conducting exploratory discussion as a means of monitoring the formation of democratic attitudes. The paper specifically analyses the research experience of teacher candidates as they reflected on their multi-ethnic practices of personal transformative learning. It also utilises the research findings of cultural-historical theory of activity to inform the field of transformative teacher education for democracy and reconciliation.

Educational transformation in post-communist Ukraine

After receiving independence from the Soviet Union (1991), Ukraine required profound reforms of the whole education system, including the structural organisation of secondary schools, universities, curricula, teacher, and educational administrator training programs at all levels.

However, research shows that many Ukrainian teachers and instructors interpret the concepts of democracy with neglect. During May 2006, I interviewed 15 faculty at a national university in Western Ukraine. The responses of 10 instructors were similar and demonstrated a considerable challenge to innovative approaches to education for European integration. Though the instructors verbally accepted the philosophy of transformative student-centered education, their values and beliefs remain autocratic, grounded in authoritarian pedagogies. This research practically confirmed the results of earlier studies conducted in April-September 2004 (Koshmanova, 2006). In addition, the results of the study conducted in Southern Ukraine showed that more than 40% college instructors understand democracy as a negative phenomenon (Ponomarenko, 2005). The respondents associated the term 'democracy' with 'corruption', 'mafia', 'cheating', and 'a lie'.

Cross-cultural studies on the reasons of understanding democracy as a negative phenomenon suggest that people's beliefs and social practices in Ukraine remain stable, practically unchanged over the centuries and are based on authoritarian educational paradigm (Ponomarenko, 2005). This point of view is consistent with Apple's (1996) interpreting social practices as hidden curriculum for one or another type of political socialisation and Dewey's(1944) understanding democratic mind as not naturally inherited.

One more study explored Ukrainian teacher candidates (N=102) attitudes towards the nations bordering Ukraine (Koshmanova & Hapon, forthcoming). The findings suggested that these teacher candidates have ethnic stereotypes not only about their neighboring nations, but about themselves also. Participants perceived their people with a certain degree of positive simplifications, as close, similar, understandable, and the least complex, while they characterised the other nations with negative simplicity, as complex and non-understandable.

Accepting core democratic values becomes a vital element for the civic development of most post-conflict societies of Eastern Europe, as well as for promoting democracy and reconciliation in the region.

Review of related literature

To develop students' democratic dispositions in the conditions of our increasingly interdependent world, researchers suggest transformative discourse practices of a democratic, civil society. Among the classroom models of public discourse, they pay a special attention to the strategies of discussion for promoting generous thinking as caring for others and critical thinking as means of transformative learning of prospective teachers (Brice, 2005).

Discussion, involving dialogue with others, is a kind of reasoning that enables a person to see things more clearly, often differently, and more easily to retrieve 'inner speech' through which people come to understand their own thinking and change beliefs (Vygotsky, 1978). The findings of the Koshmanova & Hapon (forthcoming) study also show positive impact of student public discussion, preceded by their narrative writing on the formation of students' peaceful attitudes and beliefs. According to this study, narratives are valuable teaching strategies of transformative learning that develop student democratic beliefs, promote their plural visions and critical thinking. In another study, Koshmanova, Carter and Hapon (2003) found that qualitative educational research and reflection play a crucial role in changing attitudes and stereotypes.

Method

Participants Volunteers (N=54), 23 females and 31 males, who were students, prospective teachers enrolled in educational psychology, ranging in age from 19 to 22 years, with a mean age of 20.5 years, were drawn from teacher education courses at a large Ukrainian national university.

Data collection Addressing the first research question (writing responses to a stimulus material in reflective journals), I did a psychological analysis of students' democratic attitudes towards others and the world around them. This allowed me not only to assess the level of the teacher candidates' democratic potential, but also to

some extent to change prospective teachers' views about other people towards democracy and reconciliation. Research question one was solved in two stages. During the first stage, students were asked to listen to the stimulus material. The next stage consisted of writing responses to the questions of a stimulus material. I studied the obtained data during a several days. During the second stage the participants discussed the concepts reflected in the stimulus material in an exploratory discussion as a means of monitoring the formation of democratic attitudes.

Listening to the Stimulus Material The concept was grounded in the stimulus material adapted to a teacher education class by Koshmanova and Hapon (forthcoming). The copies of the story discussing the essence of Happiness, Goodness, Wisdom, Justice, and Fearlessness were given out to the participants, and I read it out loud to them.

Questionnaire procedures Every question was indirectly linked with one or another fragment of the story. The questions were formulated as affirmative statements from the legend about goodness, justice, etc., the value of which didn't overcome the value of the concept. The questions of the questionnaire were based on the defined five parameters.

Discussion After three weeks, I organised an exploratory discussion and asked questions, such as, 'What does it mean to be happy?' In answering this question, some students considered the notion of happiness through the prism of cognitive criterion. They answered that 'You have to be in peace with yourself, you will never be happy if something about you is bothering you ... You have to love and accept yourself and the world will accept you back.'

There were other positions of understanding happiness, connected with personal, emotional, materialistic, and hedonistic characteristics: 'I am happy when I have my car, food on the table, when I have my money to spend... Other things will come along...' or 'Happiness doesn't depend upon material things... because when you have something material, you always want to have even more. Happiness consists of little joys.'

However, two students understood happiness under the influence of interethnic tension: 'You will be happy when you destroy your enemies' or 'Happiness comes when others live worse than me.'

During the discussion about the parameters of Wisdom and Fearlessness, it was important for me to consider these qualities in the context of personal traits that are oriented towards others. In this regard, I consider the following student's opinion to be very insightful: 'A person has to think about common profit, but not only about your own.'

These questions caused students' reflection and a long discussion which lasted for two hours. The idea of this discussion was to break student assumptions about the concept that happiness and good can only be related to individuals. It was important for us to transfer students' personal self-orientations into their intra-personal orientations that understand happiness as it relates to unity with others.

Conclusions

The exploratory study of changing students' ethnic stereotypes into attitudes allowed me to make some encouraging conclusions about the effectiveness of the method suggested. Participating in the two research steps, students reflected, discussed and eventually started to change their negative or ambivalent attitudes towards reconciliation with other nations. Moreover, they became more open to other peoples, and wanted to participate in activities with other ethnicities within Ukraine. Thinking about other nations, students became more aware about the diverse population inhabiting Ukraine, and formed more sensitive and compassionate attitudes towards them not only during discussion and personal reflection in the dormitory, but also in other settings, in which students were involved during their studies in the teacher education program.

Repeat Students: Is this their fate?

Fatma Basri, Zehra Unveren and Gulen Onurkan, Eastern Mediterranean University, North Cyprus

Introduction

Background of the Institution

Eastern Mediterranean University (EMU) is an English medium university in North Cyprus. Students who are not proficient enough in English are required to study at the English Preparatory School (EPS) in order to be able to study in their chosen departments. There is a modular system, which is an eight-week period of intensive English instruction. All students who have fulfilled the attendance requirements of EPS are allowed to sit a level test. If students score below 60, they have to repeat the same level with the same syllabus, but different books and materials.

Purpose of the study and research questions

Over the years, statistics have shown that repeat students have continued to be a problem. The aim of the present study was to find out the underlying reasons for failure specific to the students in EPS and the main areas where students believed they were weak in. Past test scores of the students were also used to see their actual weaknesses. Once this data was collected, the next step was to help the students become aware of their weaknesses in language learning and guide them with efficient ways to promote success. Recommendations concerning the teaching-learning process were made in the light of the collected data.

This study aimed at answering the following research questions:

- What are the underlying reasons for repeat students' failure?
- Is there a correlation between test results and the students' assumed weaknesses?
- What recommendations can be made to the institution to promote 'repeat students' success?

Research Methodology

In total, 30 out of 170 repeat pre-intermediate students were used in this study. Two sets of data were collected: students' opinions and their test results. Students' opinions were collected through a questionnaire and their reflections were correlated with their tests scores.

Students' questionnaire

A preliminary meeting between the researchers and the students was held. The topics discussed in the meeting formed the basis of the questionnaire (see appendix A for the

questionnaire). Later, the questionnaire, which consisted of two parts, was given to the same students. In the first part, the students were asked to rank order the factors causing their failure. In the second part, they were asked to rank order their perceived weaknesses in language learning.

The topics discussed

- Educational Background: It was stated that in high schools the students had graduated from, English had been neglected.
- Learning Strategies: Most students were not even aware of the existence of learning strategies.
- Interest: Most of the participants said that they were interested in learning English but in class, they are reluctant, as they think they are expected to be accurate.
- Future Needs: All the students agreed that they would need English in their future lives.
- Self-awareness: All the students stated that they were aware of their deficiencies in learning English. This area will later be referred to in the analysis section.
- Modular System: All the students stated that they were not happy with the current modular system.
- Attendance: Only 3 students were repeating the same level because of exceeding the attendance limit.

Test results

The test results of these students were analysed. We examined each student's test scores to find out his/her weak areas. At the end of the study, the two types of collected data were correlated to see whether there was a significant difference between them.

Data Analysis

In the first part of the questionnaire, all the issues discussed were given to the students and they were asked to rank order them in terms of importance.

According to the analysis, the modular system, educational background and lack of learning strategies were ranked to be most important factors affecting students' success. On the other hand, interestingly, students didn't seem to think of 'lack of self-awareness' as an important factor in their failure. The analysis of the first part of the questionnaire is shown in Table 1.

	Very important	Important	Slightly important	Neutral	Not very important	Unimportant	Totally unimportant
Educational Background	23.3	36.7%	20	13.3	3.3	3.3	-
Learning Strategies	-	23.3	36.7%	13.3	16.7	3.3	6.7
Interest	-	-	10	10	20%	46.7%	13.3
Future Needs	-	-	3.3	6.7	16.7	20	53.3%
Self-awareness	10	3.3	23.3	36.7%	16.7	6.7	3.3
Modular S.	56.7%	26.7	-	3.3	13.3	-	-
Attendance	10	10	6.7	16.7	13.3	20	23.3
TOTAL	100%	100%	100%	100%	100%	100%	100%

Table 1

In the second part, the students were asked to rank order the four language skills, language features, and vocabulary, considering their weaknesses. According to the results, writing, speaking and grammar were the areas the students were weakest in. These results were later correlated with the students' actual test results to see whether there is a significant difference between them. The analysis of the second part of the questionnaire is shown in Table 2.

	Very important	Important	Slightly important	Neutral	Not very important	Unimportant
Writing	33.3%	16.7	20	6.7	10	13.3
Reading	-	-	6.7	26.7%	20	46.7%
Listening	23.3	23.3	16.7	10	16.7	10
Speaking	23.3	26.7%	13.3	20	10	6.7
Grammar	3.3	16.7	23.3%	16.7	23.3%	16.7
Vocabulary	16.7	16.7	20	20	20	6.7
TOTAL	100%	100%	100%	100%	100%	100%

Table 2

Test results reveal that (see appendix B for the test results) some students are good at some skills while they are weak in others. Brookes and Grundy (1988) point out that sometimes students with considerable proficiency in one skill perform surprisingly poorly in another. Sometimes a student with insufficient English in one area can perform well in another area. Strikingly, many of the students who participated in the study are not aware of the areas they need to focus on. There are lots of inconsistencies between the students' beliefs and their actual test results. For example, when we look at Tugba Sazan's questionnaire, we see that she thinks vocabulary and listening are the main areas she is weak in. However, her test results show that she is weak mainly in writing.

Recommendations

According to the data collected, the most important factors in repeat students' failure are: a) the modular system used in our institution, b) the educational background of the students, c) the students' lack of learning strategies and d) self-awareness.

a) Modular System

According to the results, it can be concluded that the modular system currently used in our institution may not be appropriate to the needs of our students. The time constraints resulting from the modular system make our educational system too grammar and exam-oriented. Different systems used in other institutions should therefore be researched, and the appropriateness of each system to our teaching/learning environment should be investigated, taking into consideration the advantages and the disadvantages of each. A new system should be adopted accordingly.

b) Educational Background and c) Learning Strategies

Educational background is an area that we cannot change. However, we can help our students by inserting more learner training into our programmes and by equipping them with a variety of learning techniques.

d) Self-awareness

A solution to this problem would be to group them based on their areas of weakness, thus enabling the teachers of these classes to meet their specific needs. Writing, which was found to be the students' weakest skill, can also be dealt with in this way. Teachers teaching these classes should be provided with complementary materials they can use according to the needs of their students.

Conclusion

This study investigated the reasons for repeat students' failure at the EPS. According to the results drawn from the data, the modular system, the educational background and the students' lack of learning strategies were the main factors affecting students' success. It was also found out that repeat students were not aware of their weak areas in language learning. Necessary recommendations were made to the institution in order to promote students' success.

When the universe unites to help

Nuria Widyasari, PhD candidate, Université de Paris 8, France/Indonesia

This is my personal experience in achieving the goals I set myself. These goals are very unfamiliar to most people in my neighbourhood. I aimed to study cyberculture in my home country, whereas food is the hottest topic on everyone's lips. I planned to study in France, whereas scholarship is not common talked about at home. I chose a research subject, Information Technology in Aceh, that makes people look deeper into my eyes, as they find it impossible to see the connection between the terms of the latest advanced information technology and Aceh as a ravaged region caused by the tsunami.

These goals did sound very awkward in my own context. Some even said I was crazy. But what they did not know was that I set goals within my reach, based on my understanding and knowledge of my personal capacities – strength and weakness – and with a strict schedule and personal discipline. In this presentation, I share not only my plans, my strong will, my stubbornness, my tears, my despairs, and the barriers and rejections from others, but also the life lessons I have learnt along the way, including the roles of other people around me. All these strengthen my belief that if one has the will, the universe will unite to help one in achieving the goal.

I'm 39 now. I grew up in a family that raised me with love, independence and humanity. I learnt French history and culture in the University of Indonesia. After about eight years working in the advertising business, I managed to go back to the same campus, earning my MA in Anthropology of the Media. This is where the 'story' began.

As a graduate student, I loved to disseminate academic papers through presentation overseas. The experience of being connected with international academia is quite transformative to me. Before I finished my master degree, I was already accepted onto the department of Hypermedia at the Université de Paris 8, France, taking DEA (Diplôme d'Etude Approfondies) on Enjeux Sociaux et Technologies de la Communication. In the French educational system, DEA is a preliminary year of a doctorate degree. Only if one passes this first year one can continue with the doctorate program itself.

After failing many attempts to apply for scholarships, mostly due to my unfamiliar subject study or my 'too old' age, I decided that I would have to find the funds for study myself by working harder. Friends tried to persuade me to give up my goal or try to study in countries where grants are easier to seek. But I persisted because based on my preliminary research and knowledge on the target and the field, the University of Paris 8 fits my background and it is the best choice for my goal, both in professional and educational terms and focus.

It seems that if our thoughts are clear without any tears and regrets, we can see our path ahead. And sure enough, chances did appear for me to use my skills in media production and I was able to raise some funds. Soon, another opportunity arose for me to work for the EU Indonesian election monitoring mission and I was therefore able to get first-hand experience working in Europe, an experience closer to my experience in France later. From this experience, I became aware of cultural differences that exist not only between the local and the international staff but also among the Europeans themselves: various international views on local issues, cultural behaviours, etc. Besides, the small office (13 Europeans and about 15 locals) was a 'home' and colleagues were all like part of a big family. It seemed that all helped me to prepare for my study in Paris: a French colleague checked the grammar of my motivation letter for a student visa application; my direct supervisor and the deputy head of mission in the office handed me a recommendation letter whose tone amazed me and made me question: 'Am I that good?' Even the workload seemed to be at the lowest level when I needed more time to prepare for my journey.

Additionally, with a free loan from a friend, the savings from all my hard work, and a position as fille-au-pair in place, I was granted student visa to enter France. However, adapting to a new environment is not an easy task, especially if that includes three big things running in parallel: 1) being a 'nanny' to an eight-year old girl, 2) being a student in an 'alien' language, 3) being a tropical woman in a cold weather. Later, when my course schedule clashed with the expected 'nanny schedule', I moved out of my sponsor's house and ended up co-renting an apartment with another student.

While trying to settle in and study as a foreign student, I was also facing the challenge of financing my study. I made many contacts until I was given a journalist's job to report Yasser Arafat's last days in Clamart Hospital in Paris; I then did another report in Bonneville, and thereafter became an official correspondent for a well-known weekly news magazine in Indonesia. Working on this level as a journalist gave me opportunity to observe culturally different approaches to news and perceptions of the media. I also got to meet outstanding and 'famous' people whose personal qualities deeply impressed me. On another level, I also had the experience of selling small items at a flea market, where I encountered ordinary people, people who struggled in their lives, but who are willing to share and help each other.

All these diverse experiences reassured me that, despite coming from a developing country, despite having a wild dream, despite being much older than what was perceived as student's age, despite being a woman, and despite being an 'alien', I continued to pursue my own goal with resilience, with discipline and with extended human relations.

When life looked easier and fun, I managed to finish my *mémoire* for the DEA and passed the final exam and I entered doctoral program on the second year. I chose a research topic that would bring me back home to Indonesia. The research itself, entitled Open Source and Advance Information Technology in the Reconstruction of Aceh Region, is still in the domain of 'unfamilliar subject' but my professor gave me his full support to my anthropological approach on IT and even welcoming a US professor to co-supervise me on the research.

Through information on the internet, I found people who were interested on my research topic. I contacted them and was given a free space on the research site to stay. And more doors have opened to me. I was offered a job as an interpreter/translator in the Press Department of the European Union / ASEAN – Aceh Monitoring Mission (AMM). The work allowed me to fully sponsor my research and my study.

I would like to end this short story by a personal reflection: it is possible to work on impossible dreams. Where we make intentional effort, the universe unites to help.

Bibliography

- Adelabu, M. A.** (1990) Politics of Decision Making Process in Education with Reference to South Western Nigeria: Ph.D. (Educational Administration), Unpublished Ph.D. Thesis, Obafemi Awolowo University, Ile-Ife.
- Alkhayyatt, S.** (2002) *Montana High School Students' Perceptions about Teaching Characteristics*. Thesis (Ed.D). Montana State University, Bozeman, Montana USA.
- Apple, M.W.** (1996) The hidden curriculum and the nature of conflict. In Walter C.Parker, Ed. *Educating the democratic mind*. N.p., N.Y.: State University of New York Press.
- Arizona State University Web Site** (2004) *Motivating Yourself Extrinsic Values*, [Online]. Available from: http://web.archive.org/web/20040222031553/seamonkey.ed.asu.edu/~jimbo/RIBARY_Folder/whatis.htm, [Accessed 14 May 2006].
- Arizona State University Web Site** (2002) *Capturing Children's Natural Intrinsic Motivation In the Classroom*, [Online]. Available from: http://seamonkey.ed.asu.edu/~jimbo/RIBARY_Folder/problems.htm, [Accessed 14 May 2006].
- Bakhtin, M.** (1975) *The dialogic imagination: Four essays*. Austin: University of Texas Press
- Baloto, F.** (1996) How to motivate learners of English. *Forum*, **34** (1), pp. 31-32.
- Banner, J.M. and Cannon, H.C.** (1997) *The elements of teaching*. Yale University Press, New Haven.
- Belenky, M., Clinchy, B., Goldberger, N., and Tarule, J.** (1986) *Women's ways of knowing: The development of self, voice, and mind*. New York: Basic Books.
- Boyd, R. and Myers, J.** (1988) Transformative Education. *International Journal of Lifelong Education*. Vol 7, No. 4.
- Boyer, E.L.** (1991) *Ready to Learn: A mandate for the nation*. Princeton, N.J.: Carnegies Foundation for the Advancement of Teaching.
- Boyer, E.L.** (1995) *The basis of school: A community for learning*. Princeton, N.J.: Carnegies Foundation for the Advancement of Teaching.
- Brookes, A. and Grundy, P.** (1988) *Individualization and autonomy in language Learning*. London: Modern English Publications.
- Bruner, J.** (1996) *The culture of education*. Harvard University Press, Cambridge, MA.
- Chamot, A.** (1998) Out of class learning experiences and students' perceptions of their impact on English conversation skills [Online]. Available from: www.eric.ed.gov/sitemap/html_0900000b8008ea19.html [cited 5 March 2006].
- Chiya, S.** (2003) The importance of learning styles and learning strategies in EFL teaching in Japan. [Online]. Available from: www.kochinet.ed.jp/koukou/kenkyu/kaigaihaken/chiyafinal.pdf [cited 12 February 2006].
- Clandinin, D. and Connelly, F.** (2000) *Narrative inquiry*. Jossey-Bass, San Francisco.

- Conference Board of Canada.** (1992) Employability skills profile: the critical skills required of the Canadian workforce. *Ministry News*, (6):1-10, June 4.
- Conner, M.** (2001) *Introduction to Motivation Styles*, Ageless Learners Web Site. [Online]. Available from: <http://www.agelesslearner.com/intros/mstyleintro.html>, [Accessed 06 May 2006].
- Cotton K.** (1995) *Developing employability skills*. Portland, OR: North West Regional Educational Laboratory.
- Covey, S.** (1998) *Etkili İnsanların 7 Aliskanlığı*, Istanbul: Varlık Basımevi.
- Cranton, P.** (1994) *Understanding and promoting transformative learning: A guide for educators of adults*. San Francisco, CA: Jossey-Bass
- Dewey, J.** (1938) *Experience and education*. Kappa Delta, New York.
- Dewey, John** (1944) *Democracy and Education*. Renewed in 1944 by John Dewey. New York: State University of New York Press.
- Entwistle, H.** (1970) *Child-centred Education*. London: Methuen.
- Feldman, K.A.** (1996) Identifying exemplary teaching: Using data from course and teacher evaluations. *New Directions for Teaching and Learning*, 65, 41-50.
- Filiz, A.** (2003) Motivasyon İle Performansın Yükseltilmesi, Bilgi Yonetimi Web Site. [Online]. Available from: http://www.bilgiyonetimi.org/cm/pages/mkl_gos.php?nt=534; [Accessed 24 April 2006].
- Freire, P.** (1970) *Pedagogy of the oppressed*. New York: Continuum.
- Gehrke, N.** (1979). Renewing teachers' enthusiasm: A professional dilemma. *Theory into Practice*, June, 1979, 18 (3), pp.188-193.
- Giddens, A.** (1990) *The consequences of modernity*. Cambridge: Polity Press.
- Guba, G. and Lincoln, Y.** (1994) *The Handbook of qualitative research*. Sage, Newbury Park, CA.
- Guceri, M. and Akin, A.** (1998) Case studies in education. *Forum*, 36 (4), pp.18-21.
- Greene, M.** (1978) *Landscapes of learning*. New York: Teachers College Press.
- Hargreaves, D.** (1999) The New Professionalism: the synthesis of professional and institutional development, *Teaching and Teacher Education*, 10, pp. 423-438.
- Held, D., McGrew, A., Goldblatt, D. and Perraton, J.** (1999) *Global Transformations*. Cambridge: Polity Press.
- Higbee, J. L., Lundell, D.B., & Arendale, D.R.** (2005) (Eds.) *The General College vision: Integrating intellectual growth, multicultural perspectives, and student development*. Minneapolis: General College and the Center for Research on Developmental Education and Urban Literacy.
- Hooks, B.** (1994) *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- Huttunen, I.** (2003) Planning learning: the role of teacher reflection. In D. Little, E. Ridley, & E. Ushioda (eds.). *Learner autonomy in the foreign language classroom: Teacher, learner, curriculum, and assessment*. Dublin: Authentik.

- Josselson, R.** (1996) (ed.) *Ethics and process in the narrative study of lives*, Sage Publications: Thousand Oaks, CA
- Kafai, Y.** and **Resnick, M.** (1996) (eds.) *Constructionism in practice: Designing, thinking and learning in a digital world*. Lawrence Erlbaum Publishers, Mahwah.
- Kegan, R.** (2000) What 'form' transforms? In J. Mezirow (ed.) *Learning as transformation – Critical Perspectives on a theory in progress*. San Francisco, CA: Jossey-Bass.
- Kolb, D.** (1984) *Experiential learning: Experience as the source of learning and development*. Prentice-Hall, New Jersey.
- Kolb, D.** and **Fry, R.** (1975) Toward an applied theory of experiential learning. in C. Cooper (ed.) *Theories of Group Process*. John Wiley, London.
- Koshmanova, T. S. & Hapon, N. P.** (forthcoming). Exploratory study of changing ethnic stereotypes of the Ukrainian teacher candidates. *Journal of Peace Education*. (Forthcoming).
- Koshmanova, T. S., Carter, C. C., & Hapon, N. P.** (2003) Crisis-response discourse of prospective teachers. *Academic Exchange Quarterly*, 7.4, 250-256.
- Koshmanova, T.S.** (2006) *National identity and cultural coherence in educational reform for democratic citizenship: The case of Ukraine*. Education, Citizenship, and Social Justice. Sage Publications.
- Laurillard, D.** (2002) *Rethinking university teaching – A conversational framework for the effective use of learning technologies*. 2nd Edition. RoutledgeFalmer, London.
- Lescano, A.** (1995) The remedial English project. *Forum*, **33** (4), pp. 40-41
- Little, D.** and **Dam, L.** (1998) Learner autonomy: what and why? [Online] Available from: www.uv.mx/portalcadi/svaldivia/JALT_98.pdf [cited 20 March 2006]
- Mezirow** (1978) Perspective transformation. *Adult Education*. 28:2
- Mezirow, J.** (1990) *Fostering critical reflection in adulthood: a guide to transformative and emancipatory learning*. Jossey-Bass, San Francisco, CA.
- Mezirow, J.** (1995). Transformation theory of adult learning. In M. Welton (ed.) *In defence of the life world*. SUNY, New York.
- Mezirow, J.** (ed.) (2000) *Learning as transformation – Critical perspectives on a theory in progress*. Jossey-Bass, San Francisco, CA.
- McLaren, P.** (1998) *Life in schools: An introduction to critical pedagogy in the foundations of education*. New York: Longman.
- Motivation Information Web Site** (2002) *Motivation- Nothing Would Ever Be Created Without It*, [Online]. Available from: <http://www.geocities.com/TimesSquare/1848/motiv.html>, [Accessed 15 April 2006].
- National Policy on Education** (2003 Revised) NERC Press. Lagos.
- Nigerian Education Sector Analysis** 2003, mimeograph Federal Ministry of Education
- Noddings, N.** (1988) An ethic of caring and its implications for instructional arrangements. *American Journal of Education*, February 1988, pp.215-231.

- Noddings, N.** (1995) *Teaching themes of care*. Phi Delta Kappa,
- Orlich, D.C., Harder, R.J., Callahan, R.C. & Gibson, H.W.** (2004) *Teaching strategies: A guide to better instruction, 7ed.* New York: Houghton Mifflin Company.
- Papert, S.** (1980) *MindStorms – Children, computers and powerful ideas*. The Harvester Press Limited, London.
- Papert, S.** (1991) Situating constructionism. In I. Harel and S. Papert (eds.) *Constructionism – Research reports and essays 1985-1990*. Ablex Publishing Corporation, New Jersey, pp1-12.
- Ponomarenko, L.** (2005) Mentality, Core Values and Philosophy of Education in Ukraine and USA. In A. Tyglo, G. Kasianov, I. Radionova, et al., Eds. *American Philosophy of Education from the Ukrainian Researchers' Point of View*, 142-148. Poltava: POIPPO.
- Ruddick, S.** (1986) Maternal thinking. In Pearsal, M. (Ed.), *Woman and values*. Belmont, CA: Wadsworth.
- Schwandt, T.** (2000) Three epistemological stances for qualitative inquiry – Interpretivism, Hermeneutics, and Social Constructionism. In N. Denzin and Y. Lincoln (eds.) 2000 *Handbook of qualitative research*. Second Edition. Sage Publications, Inc. USA.
- Schermerhorn, J. R.** (2000) *Organisational Behavior*, New York: John Wiley & Sons Inc.
- Shubert, W.** (1986) *Curriculum: Perspectives, paradigm, and possibility*. New York, NY: Macmillan Publishing Company.
- Self-Determination Theory Web Site** (2003) *Self-Determination Theory-SDT*, [Online]. Available from: <http://www.psych.rochester.edu/SDT/theory.html>, [Accessed 14 May 2006].
- Slattery, P.** (1995) *Curriculum development in the post modern era*. New York: Garland Publishing.
- Taylor, E.** (1998) The Theory and Practice of Transformative Learning: A Critical Review. ERIC 374. ERIC Clearinghouse on Adult, Career, and Vocational Education, Center on Education and Training for Employment, College of Education, the Ohio State University.
- Vygotsky, L.S.** (1978) *Mind in Society*. Cambridge, MA: Harvard University Press.
- Whinny, W. and Markos, L.** (2003) Transformative education: across the threshold. *Journal of Transformative Education*. Vol. 1 No. 1
- Wiggill, D.** (1991) Overcoming management development barriers. *Human Resources Management*: 39, July.

