

Theorists of Transformation Pedagogy

¹Vanessa Han, ²Zackary Philyaw, ³Jerome Rabow, Ph.D.

¹Graduated from UCLA 2012, in Political Science and will attend law school

²Majoring in Psychology and graduating with honors from UCLA, 2016

³Professor Emeritus at UCLA and lecturer at CSUN

¹vanessa.han@ucla.edu, ²zphilyaw@ucla.edu, ³jrabow@soc.ucla.edu

Abstract: *In this paper we examine five contemporary theorists who have developed models of transformative pedagogy designed to understand the empirical process of transforming beliefs, attitudes and behavior. Rather than describing each theorist's views, we focus on the commonalities and differences of their models in order to synthesize their explanations. Our goal is to develop the most parsimonious of transformative schemes as well as one that applies to all populations.*

Keywords: *Transformation Pedagogy, College Students Transformations, Identity Shifts, Racism, Sexism, Homophobia, Charbeneau, Cranton, Helms, Howard, Mezirow.*

1. INTRODUCTION

Transformative Pedagogy (TP) has meant different things to different scholars. Inspired by the pioneering work of John Dewey (1986) and continuing with the contemporary scholarship of bell hooks (1994) and Paulo Freire (1970), research on TP has developed to the point that we now have five models of transformative practices as well as meta-analyses (Cranton 2002; Taylor 1997, 2007). The five models differ in the number of the stages described in the transformative process and the populations studied. The five theorists are Charbeneau (2015), Cranton (2002), Helms (1990), Howard (2006) and Mezirow (1997). We give minimal attention to the works by Helms whose concern was with white identity transformation and to Charbeneau who focused on university faculty. Cranton's research is excluded as her work provides a synthesis of Mezirow's work. We examine the works of Mezirow and Howard as their models have been used with adults and students of different gender, ethnicity and race. A summary of how these five models differ is provided in Table 1.

Table 1. *Five Models of Transformation: Stages, Population, and Goals*

	Charbeneau	Cranton	Helms	Howard	Mezirow
No. of stages	2	7	6	3	10
Population	White faculty	All	White	All	All
Goal: feeling	Yes	Yes	Yes	Yes	No
Goal: beliefs	Yes	Yes	Yes	Yes	Yes
Goal: action	Yes	Yes	Yes	Yes	No

Table 1 reveals the number of stages with Charbeneau and Howard proposing the fewest (2 & 3) and Mezirow positing ten stages. Three of the theorists have used their models to study diverse populations. As Cranton's work is based on Mezirow's we conclude that only two models that have examined varied populations. Table 1 also allows us to compare the goals among the models showing a high consensus among all five theorists with concurrence occurring in 13 of the 15 possible cells. However the three goals can be differentially emphasized. Charbeneau, Helms, and Howard's strongly emphasize emotions and feelings as critical for the transformative process.

"...working on these issues means 'You have to embrace conflict and not be scared of it, not be scared of emotion.' ...Future research examining this data will elaborate on these struggles, the emotional reactions white faculty report, and the infrequency with which they report seeking institutional support in their pedagogical efforts." (Charbeneau 2015)

Helms also stresses the importance of feelings, indicating that it is a requirement for change.

"Successful resolution of this stage apparently requires emotional catharsis...Once these negative feelings are expressed, the person may begin to feel a euphoria perhaps akin to a religious rebirth.

These positive feelings not only help to buttress the newly developing White identity, but provide the fuel by which the person can truly begin to tackle racism and oppression in its various forms” (Helms 1990)

Consistent with Charbeneau and Helms, Howard theorizes the activation of feelings as necessary for transformation:

“Empathy means ‘to feel with.’ Empathy requires the suspension of assumptions, the letting go of ego, and the release of the privilege of non-engagement...It requires all of our senses and focuses our attention on the perspective and worldview of another person.” (Howard 2006)

These three theorists share the elements of feelings, beliefs, and actions as a part of transformation. In contrast Mezirow states that:

“The goal of adult education is implied by the nature of adult learning and communication: to help the individual become a more autonomous thinker by learning to negotiate his or her own values, meanings, and purposes rather than to uncritically act on those of others.” (Mezirow 1997).

As Mezirow does not mention emotions or actions as being critical to transformation, we conclude that Howard’s scheme is more inclusive than Mezirow’s.

The work of Mezirow and Howard is applied to the subjective reporting of students from a university class that employed transformative pedagogy. The class was not taught with a conscious attempt to employ either model but had been developed by Jerome Rabow seeking to effect students’ understandings of racism sexism and homophobia¹. This retrospective study of students’ reactions to their experiences allows us to examine the process of transformation and compare the utility and validity of both models.

2. METHODOLOGY

We collected student reactions from: 1) an online forum discussion; 2) a written assignment; and 3) a final exam. The online forum required each student to provide four posts a week responding to class lectures, their tutoring experiences or other students’ posts.

Table 2. *Mezirow’s Ten Phases & Howard’s Three Orientations Models of Transformation*

Mezirow’s 10 Phases (Mezirow 1978a, 1978b)	Howard’s 3 Orientations
Phase 1: A disorienting dilemma	Fundamentalist: “Powerful experiential catalysts are required to dislodge individuals from their fixation in the fundamentalist White orientation” (Howard 2006)
Phase 2: A self-examination with feelings of guilt or shame, sometimes turning to religion for support	Integrationist: “Integrationist Whites can easily become embroiled in guilt, shame, or denial when directly confronted with their own personal racism”; “Integrationists have begun the process of interrogating Whiteness, yet they remain ambivalent in their conclusions. They acknowledge the historical reality of White dominance, but they usually fail to grasp the significance of its continuing effects in contemporary social institutions.” (Howard 2006)
Phase 3: A critical assessment of epistemic, sociocultural, or psychic assumptions	Not recognized
Phase 4: Recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change	Not recognized
Phase 5: Exploration of options for new roles, relationships, and actions	Transformationist: “actively seek cross-cultural and cross-racial interactions because they realize their own growth is dependent on such connections,” “the privileges of avoidance and non-engagement has been significantly eroded,” “acknowledge the collective reality of White complicity in dominance and oppression, while at the same time claiming a positive connection to White racial and cultural identity,” and “their empathy also extends to other White people who have not grown as far as they have in their racial identity development” (Howard 2006)
Phase 6: Planning of a course of action	
Phase 7: Acquisition of knowledge and skills for implementing one’s plans	
Phase 8: Provisionally trying out new roles	
Phase 9: Building of competence and self-confidence in new roles and relationships	
Phase 10: A reintegration into one’s life on the basis of conditions dictated by one’s new perspective	

¹For descriptions of the class see: Dhillon, M., Moore, J., Rabow, J., and Vega, Y. M. (2013) and Dhillon, M., Rabow, J., Han, V., Maltz, S., & Moore, J. (2014)

The class assignment permitted students to volunteer and wear a pink triangle, a symbol of Gay Rights.²The other empirical materials for this study were students' final papers. In these papers, students recorded their own sense of identity transformations applying Gary Howard's identity schemes (2006).While Howard refers to racial identity transformations, his model proved useful for students, as they had no difficulty in describing shifts in their racial, gender and sexual identities.

What pedagogical experiences contribute to students' transformation?

3. RESULTS

At the beginning of the course, students may be at different stages of transformation across the issues. Transformation may be fluid and progressive along the continuum, or inconsistent as students fluctuate between stages. Regardless of the initial placement on the transformation spectrum, all students attest that transformation begins with a challenge.

As an exercise in the first day of class, two female and one male non-white assistant instructors announced that they would be teaching the course in place of Professor Rabow. Would this unanticipated dynamic be a challenge to students? Some students received the announcement and were not challenged.

When our TAs stated that Professor Rabow was no longer teaching our course, I grew worried for the professor. I am a sensitive individual and I assumed he must have gotten some life threatening disease. When the TAs stated they would be our new facilitators, my mind was still worrying about our Professor's state of health.

Another student reports:

Since I had had non-white TAs before, I was not surprised and felt comfortable. I was aware of how unusual it was for three non-white TAs to be in charge, though.

A third student took time to see that their lack of response was part of the problem.

After the true intentions of the experiment were revealed to us, I forget whom, but one of my classmates mentioned that she did not notice that the three TAs were people of color. To be honest, this did not really occur to me either—I was more concerned with the fact that Professor Rabow himself would not be teaching. As I continued to reflect on this experiment and my fellow classmates' reactions throughout the course of the week, I realized that the fact that I did not even take notice of the fact that the three people being placed in charge of the class were of color may be exactly the problem.

These three reactions reveal the varying responses to the pedagogy employed but also that for change to occur, it must begin with a jarring realization. The student realizes that 'Not Noticing' is exactly the problem. Mezirow would call this a disorienting dilemma (Phase1). The students' blindness or lack of awareness is part of the rigidity of the students belief system (Howard, Fundamentalist stage) that needs to be challenged if there is going to be transformation.

In the following a heterosexual male student struggles with his sexual identity. He is reacting to the Pink Triangle experiment in which participants wear a small pink triangle adorned with a multi-colored ribbon, thus displaying support for the LGBTQ community:

I was scared to walk out in public, and the only place I felt safe was at home or whenever I had the pin off. I looked forward to the day's end, because I would remove the pin, and in doing so, I felt a weight come off of me. The experiment caused a lot of frustration because it allowed me to be self-reflective and acknowledge the dominance of heterosexuals. Undergoing the experiment helped me understand my privilege, but also shed light on how fortunate I am to feel safe and not have my sexual orientation questioned.

This student's disorienting dilemma results from a 'powerful experiential catalyst that dislodges individuals from their fixation' in the fundamentalist orientation (Howard's Fundamentalist Stage, 2006). Persons with a fundamentalist orientation may acknowledge their racism at the intellectual and

² For a description of this exercise, see: Rabow, J., Dhillon, M., and Payne, K.E.(2015)

collective levels while continuing “to distance themselves from racism at the personal and emotional levels” (Howard 2006). A student wearing the pink triangle realizes what openly queer students must feel and this led to new and unprecedented emotions.

Although this experiment was only a week long, I began dealing with emotions that I had never felt before. They were unprecedented feelings because I never had to worry about other people coming up to me to challenge my sexual orientation.

Mezirow’s next two phases involving guilt and critical self-examination overlap with Howard’s Integrationist phase involving guilt, shame and denial. Phase four of Mezirow, the recognition that discontent and transformation has occurred with others, is implicitly recognized in Howard’s transformation phase where he notes that whites claim a “positive connection to White racial and cultural identity.”

The fifth phase of Mezirow’s transformation scheme, “planning a course of action” aligns with the Transformationist stage of Howard’s, which calls for exploration of possible new roles, relationships, or courses of action. In the following, a student reflects upon his fundamentalist perspective and his failed attempts as well as his fearing of engaging in discourse on issues surrounding race:

Thinking about the requirements of fundamentalist, I saw my very sheltered childhood peeking its head through...I had highly educated parents and friends’ parents who never seemed to be touched by any racial issue. And thinking about it, it makes sense. I lived in a place coated in white privilege. There was no alternative viewpoint to even give a hint of difference. Yet, with the end of high school and now in college, I am coming to see the myopia of keeping oneself hidden from the world’s problems. Coming home and talking about the shooting of young black men, ISIS, or hijab banning in France, I am met often with silence, guilt, or political correctness. I feel that people are too scared of being misinterpreted, much like I felt coming into this class, to speak and thus maybe grow, which frustrates me to no end. I know I’m probably naïve in my beliefs but I want to at least talk about it!

Being open to alternative perspectives does not mean an individual must relinquish any part of their own identity. “In practice, attending to diversity does not mean giving up aspects of one’s culture or behavioral norms, but it does mean understanding and acknowledging that other cultures and values are legitimate” (Charbeneau 2015). In the following, a student discusses her battle against internalized oppression, her racism toward other communities of color and her efforts to embrace these different communities:

As a person of color...I push my questions because those are questions I am battling myself. How do I rid myself of the anti-blackness that I have been taught, or the colorism that I’ve learned? It’s a battle that I am still working on. While I’ve also critiqued the books that we’ve read on the emphasis on white people getting over their racism, I think some parts spoke to me on my preconceived ideas of other community [sic] of color. I don’t know if colorism and racism against other communities of color is easier to defeat than white supremacy, but really I feel like they overlap. What has helped me has been focusing on self love, loving myself so that I can love others. I had to learn to love my brown mestizo skin and brown eyes, my height and body size. I had to relearn to love my family, my culture, my ancestors, and my community. With this love, that I am still learning, I have been able to embrace other cultures, other communities and learn to appreciate them. Throughout the class, and upon leaving it, I hope to continue working on dismantling the divisions that have been put on me and other communities of color.

Neither Mezirow’s sixth phase which emphasizes planning a general course of action nor Howard’s action component stressing active “cross-cultural and cross-racial interactions” are specific.

In the following, a student writes that she would like to be an advocate for the oppressed though she does not specify how she plans on doing so:

In nearly all aspects of my life, I have always been somewhat of a quiet warrior. I figured I didn’t have to ‘make waves,’ and could lead by my own quiet example of doing what I felt was right. However, the experiences I have had in this class have made me realize that when it comes to social justice, being a quiet warrior isn’t an effective technique. In fact, more often than not, it perpetuates the problem. I admire those of you who already possess the courage to stand up to regular micro aggressions. I am hoping that I can have the courage to do likewise someday very

soon. When we were assigned the first five chapters of *Ending Racism in America* (Rabow et al., 2014) early on in the quarter, I tried my best to get through the difficult reading, but I was left feeling hopeless. However, I think St. Augustine's words really helped me to realize that there is hope underneath my frustration. I want to be ready to take the next step of being courageous—to step out of my comfort zone as a quiet warrior and instead rise to the occasion and vocally combat injustice with a newfound voice.

This student, however, is more accurately categorized into Mezirow's sixth phase rather than as a Transformationist because of her hesitation. The key word in this stage is "provisional," since Howard's Transformationist orientation calls for "active champions and intentional advocates" (Howard 2006). We believe that Mezirow's first six phases can all be subsumed by Howard's Transformationist stage.

The seventh stage of Mezirow involves obtaining practical information and skills to be applied in the pursuit of the plan formulated during the previous stage. Whereas an individual in the former stage formulates a general outline of a plan, this stage identifies more practical applications that can be applied to their transformation. The element of implementing practical and tangible changes is evident in Howard's discussion of a teacher who develops curriculum embodying a "multidimensional view of reality," and a "pedagogy [fostering] equity, inclusion, and empowerment for all their students" (Howard 2006).

Another class exercise was developed after a student reported how their name was mispronounced at an honors ceremony. Other students reported similar experiences with peers and teachers throughout their public, high school and undergraduate careers. In response to this new information, the instructor developed an exercise to reveal negative components of assimilation and the way in which students went along with their names being routinely mispronounced. The exercise was conducted as follows: the instructor writes the class roster on the board using full names and makes the effort to pronounce each name correctly to each individual, who is encouraged to correct the pronunciation until it is correct. Each student is then asked to repeat every other student's name until they pronounce it correctly.³

In the following, a student who aspires to be a teacher comments on a story about mispronounced names at graduation:

I think this is a prime example of how far this country still has to grow. This story has inspired me even more to learn more about how to pronounce people's names. I'll definitely have to learn how to do that as a teacher, and I would hate for students to fear that I'm just another white teacher who doesn't care about their culture because I have difficulty pronouncing their names. Even if I don't catch on super quickly, I want to try to learn as quickly as possible and really show them that I sincerely want to pronounce their names the ways that their parents intended. And as we learned in class today, names from different backgrounds are so beautiful in and of themselves, and even more beautiful when heard together. It's like having a huge bouquet of different flowers.

This student, upon understanding the value of a given name and its authentic pronunciation, plans a course of action that she intends to use as a teacher.

Mezirow's eighth step of transformation is characterized by provisional attempts at fulfilling new roles. This parallels the emphasis on challenging dominance and collaboration in Howard's final stage of transformation. We infer this since new roles will occur in the process of seeking cross-cultural and cross-racial interactions (Howard 2006). In the following, a student describes their movement from the role of silent observer to that of person who will no longer be silent, aligning themselves with the feelings of LGBTQ students in the class whom they learn often feel unsafe.

However, after the experience I went through, I decided I could no longer be silent. I could not handle a week wearing a pin that showed my support, a pin that I had the privilege of hiding! I could not imagine how my life would be if I was an LGBTQ individual, because I would not know how to survive. I decided I should do something to prevent people who may align themselves with the LGBTQ from feeling unsafe. I told myself I would challenge the discriminatory remarks, and educate people about the importance of equal rights for the LGBTQ community.

³ A full description of this exercise is provided in Appendix A.

This is a promise and hence may be considered provisional (Stage 8) in Mezirow's scheme but is classified in Howard's Transformationist stage since they understand how queer people "have been marginalized by the forces of dominance and oppression" (Howard 2006).

Mezirow's ninth step in transformation is the building of competence and self-confidence in new roles and relationships, and clearly overlaps with the Transformationist stage in Howard's scheme which emphasizes "a positive sense of White identity" as well as self-esteem, stemming from personal growth.

In the following, a student explains how they had to overcome fear in order to take action in educating their peers on racial issues in the classroom.

Fear is a determining factor to why I had not acted. I have multiple white friends who I wanted to inform them about the issues colored students face. I feared they would see me as this extreme activist and look down upon me. But then I began to think, "so what if they think [I] am this extremist, as long as they understand what student of color go through, my job is complete." Once I was able to step away from fear, I reached out to my white friends who would become teachers and gave them book recommendations they should read before they become teachers. I am unsure if they read the books, but I am glad I was able to walk away from fear and create a positive situation.

Once the student got past their fear, they exhibit newfound confidence in their actions.

A common and crucial aspect in all of these models in respect to white identity is the formation of alliances. This is not clearly manifested in any of Mezirow's ten phases. His final phase calling upon the revisions of assumptions is the culmination of transformation. Howard's final stage requires that a person become an advocate for oppressed groups. Advocacy is important because it represents the enactment of an individual's commitment to overcome the barriers of racism and other forms of oppression.

In the following vignette, advocacy is demonstrated as a student makes a decision to become an ally for black people by addressing a family member's racist comments:

From last Tuesday to Sunday, I was living with my racist godmother who did not believe she was racist. I feel like every day she said about ten racist comments and that is all it was to her, comments...We were eating at Buffalo Wild Wings, which I was hoping would be a great time to bond, but ended up being a heated discussion where I nearly walked out of the restaurant. She was telling my mother how I should not attend the University of Central Florida because of the level of drugs and the type of people who live there. When I asked her to define the type of people she casually stated "los negritos" which means the black people in Spanish. I began asking her why she would assume they would be a detriment to my education and she stated, "because its the way they are." I told her straight to her face that she is a racist and I don't value what she says about African American people. She then went to say, "I'm not racist, I'm just commenting." I decided to take this time to educate her in a calm manner and proceeding on telling her that, "You need to realize that comments are not just comments. The comments you are saying are full of stereotypes and grouping all individuals of a particular group due to maybe one bad experience you've had. I need you to understand that these comments lead to stereotypes which lead to people accepting these stereotypical comments which leads to racism." She was silent. She stared at me and took off her glasses and looked me straight in the heart and said, "You're right. You are 100% right. I never thought of it like that." I was stunned. I could not believe that my godmother actually listened and took what I was telling her to heart. She apologized and it made me feel good. But at soon as she apologized, she began stating these comments again. I truly believe she is more aware of what she is saying. I believe she felt guilty from the look of her eyes and I hope that she thinks of what I told her in the future.

Advocacy, the adoption of a new identity and a commitment to "a lifelong process of dismantling the assumptions of rightness" and "to overcome the social arrangements of past and present dominance" are central to Howard's final stage. In the beginning of class, a student strongly identifies with her Basque background and the discrimination that her grandfather received upon immigrating to the United States. As a result of this she understands and identifies with the struggles minorities have. This allows her to embrace her Basque identity as separate from her "White" identity. At the end of

the class she proclaims her newfound identity in a statement akin to a manifesto:

I am a proud racially White, ethnically Basque female, both racist and sexist but always in constant growth and progress towards a more transformative, accepting, and loving mindset towards people of all colors, genders, sexual orientations, ethnicities, religions, and ideologies.

This student has a full acceptance of Whiteness, as well as understanding that she is a racist and sexist.

4. THE ROLE OF FACULTY IN THE PROCESS OF TRANSFORMATION

A facilitator or professor is integral to the process of transformation, as they must foster an environment that leads to internal critical reflection among students.

“Here the faculty member deliberately designs an activity that surfaces such conflict and permits racial phenomena to be discussed and analyzed openly. Conflict is not avoided or suppressed, but is used as a pedagogical tool with which to explore, discuss and analyze thoughts, beliefs and assumptions around race. Doing so pushes all students to engage both their intellect and their emotions, thus making for a richer and more grounded exchange. In the process, they potentially rupture the polite discussions that support white supremacy.” (Charbeneau 2015).

Professors are not only critical to the process of transformation but have to undergo this experience for themselves if they are to have an effective pedagogy in the classroom.

5. CHARBENEAU AND FREIRE: THE CLASSROOM

The success of transformation depends on a different structure of learning in the current classrooms and even the educational system as a whole (Freire 2002). With a different structure, the role that academic instructors and professors play as experts (or “bankers”) is reduced, which encourages more inclusive exchanges around issues of race (Charbeneau 2015). Once instructors realize that there are multiple perspectives and voices that must be represented in the classroom rather than just their own, it shifts the educational system to one that is more accommodating to transformative learning as it emphasizes inclusiveness, participation, and the expertise of students.

6. BEYOND HOWARD AND MEZIROW: NEW RESEARCH

A number of authors have taken issue with the two models we have described. An emphasis on rationality is seen as the culprit to preventing a deeper understanding of transformation and learning. Taylor has argued that reason and reflection are given too much importance in a transformation and that transformative learning is reliant on intuition, empathy, non conscious and unconscious learning (Taylor 1997).

“Critical reflection and feelings should no longer be viewed as separate, but instead as operating in an interdependent relationship, with each relying upon the other in the search for clarity and understanding” (Taylor 1997).

Emotions are tied to critical reflection in the following post of a student:

By digging deeper, I was able to realize how there can be many suppressed feelings, feelings you may have never felt. Before I began to cry, I felt warmth in my belly and face began to glow. As professor looked deep into my soul, I realized I had been oblivious to my feelings. I had hidden my feelings from my friends, parents, family members and most of all, myself. Once I became aware of my deep dark pain, I was able to connect and understand all the stories told in *Ending Racism in America* (Rabow et al., 2014). I connected with the little girl who hated her freckles and would run lemon juice on them. I understood how people of color could feel excluded due to their skin color. And most importantly, I felt the pain of all the stories I heard in class and read through chapters and articles.

We also found Dirkx’s discussion of emotions helpful in detailing the nature of unconscious learning.

“The expression and experience of emotion within the learning experience provide an opportunity for establishing a dialogue with those unconscious aspects of ourselves seeking expression through various images, feelings, and behaviors within the learning setting.” (Dirkx 2006a)

When certain emotions are provoked in transformative learning, pathways between the emotions and

previously unrealized beliefs can develop. The following exemplifies the idea that emotions can lead to unanticipated awareness of aspects of an individual's identity:

As predicted, I ended up crying during our LTD group discussion. It's been three hours since our class discussion ended and I cannot formulate an answer to why I cried. For those of you who are not in my group, Professor Rabow sat in our group and succeeded in making me cry. He mentioned Du Bois [sic] theory of double consciousness (or something along those lines) and began pointing out how I have dark skin. This instantly reminded me of the times I hated my skin color and I mentioned it to him. From this point on, the conversation reached deeper levels than I intended when stating I did not like my skin color. When I think about how I hated my skin color, there was not a specific; [sic] scarring memory that created the idea that my skin was ugly therefore I was ugly. Instead, I was surrounded by 7 girl friends, all of whom were white, and I felt different. Being the only individual with dark skin, I did not like being dark. The subject of my skin color has never been an emotional memory for me, but then Professor Rabow began asking deeper questions relating to my skin color. At the end, I ended up venting on how I felt excluded from my family due to my skin color and how I believed I was adopted since many of my family members would joke about it. And that's exactly it, I realize now that many sensitive matters I take as a joke or simply laugh it off. I do not absorb the pain or hurt in the action; instead I convert the pain into laughter to try to alleviate the scenario. Of course, when I stated that people would tell me that my mom had an affair with the mailman and that is why my skin was so dark, I laughed when explaining it to Professor Rabow and he was shocked. He got very serious and said that deep down I was hurt and what people had told me was not right. Instantly I began to cry and became very confused on how quickly our talk escalated. So why did I cry? Because I realized there was pain on a subject I tried to mitigate by classifying it as a joke instead of acknowledging that deep down inside of me, I was hurt.

In the following, a student expresses a feeling of appreciation about the instructor's care and attention to the members of the classroom despite disagreements with the professor's views. Their expression of feelings allows for an examination of how accusations divide people and do not help connect with others.

Right then I realized...how he really cares about us even if I really disagree with his style and a lot of his methods. He is attached to us, and so he is hurt when those relationships are not as strong as he wants them to be. I do not regret saying what I said, but I hope in the future I can be more levelheaded about it. There is a way to be honest and express one's emotions without being so accusatory. I think accusations create divides, they do not build bridges.

7. CONCLUSION

Scholars have mentioned several different goals of transformative learning. Mezirow's pioneering work argues for emancipatory knowledge as the ultimate goal of transformative learning. He bases this on the premise that:

There are dilemmas which cannot be resolved by simply acquiring more information, enhancing problem solving skills or adding to one's competencies. Resolution of these dilemmas and transforming our meaning perspectives require that we become critically aware of the fact that we are caught in our own history and are re-living it and of the cultural and psychological assumptions which structure the way we see ourselves and others (Mezirow 1978b)

bell hooks and Gary Howard argue that identity development and social action are end points of transformation. Tennant, however, argues that the purpose of transformative learning is more far-reaching than the personal dimensions of identity and action.

"...Transformative education (TE) is seen as a distinct and explicit form of provision supporting transformative learning among individuals, groups, organizations, and communities...the circumstances of contemporary life indicate a need for TE and the learning it fosters. The aging population, technological change, growth of the knowledge society, global inequities in the distribution of resources, and global ecological and health issues all contribute to the need for the kind of personal and social change fostered by TE. One could go further and argue that contemporary life is characterized by uncertainty and dislocation as people find that their anchoring points for identity and expectations of life trajectories are challenged and disrupted." (Tennant 2005).

The implication of these additions to the models described in this paper is that societal or other large-scale changes can arise from personal transformation.

The goals of transformative learning and the mechanisms underlying it are not unanimously agreed upon. We have determined that Mezirow's ten steps are not the most reliable for assessing students' transformation because they downplay the role of emotions. Instead of a transformative model that places large emphasis on critical reflection, a formula that involves many factors may be better suited for transformation.

While Mezirow's contributions toward transformation are important and were pioneering, it is now time to integrate feeling and activism into an understanding of the transformative process. Howard, Taylor, and Charbeneau' and Dirkx emphases are to be recommended and future considerations should include neurobiology and physiology (Taylor 2001).

8. LIMITATIONS AND DIRECTIONS FOR FUTURE RESEARCH

Although our paper examines responses from students in a 10-week course, a longitudinal examination of transformation among students or adults would help determine any enduring aspects of transformation. Transformation is not a temporary consideration of alternative viewpoints, but is an irreversible change that cultivates an autonomous individual (Mezirow 1978, 1991a, 2000). Therefore, the students' writings may not necessarily serve as a reliable source for determining the permanence of their transformation. Additionally, a potential source of distortion in the research lies in the evidence used in our analysis. This evidence, the students' own writings depend upon the students' interpretations of their own experiences and it is possible that students fabricated descriptions of their transformation, under the impression that exhibiting identity transformation would be necessary for a superior grade in the course. Because students often describe their examination of underlying assumptions and the discovery of feelings, we tend to believe that transformation did occur for some students. Employing transformative pedagogy in any setting does not guarantee that transformation will occur. As Cranton states, "We cannot teach transformation. We often cannot even identify how or why it happens. But we can teach as though the possibility always exists that a student will have a transformative experience" (Cranton 2002). The hope is that a consolidated holistic approach will soon be developed and applied to transformative pedagogy, and that we can witness a stronger societal structure that promotes advocacy across all groups.

APPENDIX A

Authors: Jerome Rabow, PhD

Keisha E. Payne, BA

Zackary Philyaw

Manpreet Dhillon, BA

The "What's in a Name?" Exercise

A full description of this exercise is available from the authors. It is currently under submission.

METHODS

The instructor begins the exercise by taking an unedited class roster and writing each student's full name on the board. In alphabetical order, the instructor asks each student to stand and makes the effort to pronounce each student's full name (first name, potential middle name, and surname) correctly. The instructor then asks if the name has been pronounced correctly. Some names are more difficult to pronounce and will require multiple attempts. If the student indicates yes, the professor should be ready to move forward. However, the instructor must be sensitive to the idea that students might be accepting of slight mispronunciations. It is essential to the exercise that students correct the instructor if their name is not pronounced correctly. The students need to be encouraged and to believe that the instructor is insisting upon accurate pronunciation. The instructor has to assess that the student is not being polite or accommodating to the authority of the instructor. Once the name has been correctly pronounced by the instructor, the student should be asked when and how they were given a preferred or nickname. They are also asked about feelings they have toward the use of their preferred name over their given name. For students whose names have been pronounced correctly, despite not having been Anglicized, the professor should inquire about the experiences that the student has had in keeping his

family name. After the professor has done this with each member of the class, each student is asked to do the same thing as the professor did with all other members of the class. Once this exercise has been completed, the professor and class must practice using the correct names of students in all future discussions.

REFERENCES

- Charbeneau, J. (2015). White faculty transforming whiteness in the classroom through pedagogical practice. *Race Ethnicity and Education, 18*(5), 655-674.
- Cranton, P. (2002). Teaching for Transformation. *New Directions for Adult and Continuing Education, 93*, 63-72.
- Dewey, J. (1986). Experience and Education. *The Educational Forum, 50*(3), 241-252.
- Dhillon, M., Moore, J., Rabow, J., and Vega, Y. M. First You Stand Out, Then You Stand Up: Becoming an Ally for the LGBT Community. *Sociology Mind* 2013. Vol.3, No.4, 333-338
- Rabow, J. Blasphemy into Alchemy: A Teaching Moment. *Academic Exchange Quarterly Summer 2013: Volume 17, Issue 2*
- Dhillon, M., Rabow, J., Han, V., Maltz, S., & Moore, J. (2014). Achieving Consciousness and Transformation in the Classroom: Race, Gender, Sexual Orientations and Social Justice. *Sociology Mind, 5*(02), 74.
- Dirkx, J. (2006). Engaging emotions in adult learning: A jungian perspective on emotion and transformative learning. *New Directions for Adult and Continuing Education, 109*, 15-26.
- Freire, P. (1994). *Pedagogy of the oppressed* (Rev. ed.) (M. Ramos, Trans.). New York: Continuum.
- Helms, J. E. (1995). An update of Helm's white and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of Multicultural Counseling* (pp. 181-198). Thousand Oaks: Sage Publications.
- Helms, J. (1990). *Black and white racial identity: Theory, research, and practice*. New York: Greenwood Press.
- Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- Howard, G. (2006). *We can't teach what we don't know: White teachers, multiracial schools* (2nd ed.). New York: Teachers College Press.
- Mezirow, J. (1978a). *Education for perspective transformation: Women's re-entry programs in community colleges*. New York: Center for Adult Education, Teachers College, Columbia University.
- Mezirow, J. (1978b). Perspective Transformation. *Adult Education Quarterly, 28*(2), 100-110.
- Mezirow, J. (1997). Transformative Learning: Theory to Practice. *New Directions for Adult and Continuing Education, 74*, 5-12.
- Rabow, J., Venieris, P.Y., and Dhillon, M. 2014 Ending Racism In America; One Microaggression at a Time: Students Speak of Pain Hope and Change, Kendall Hunt, 2014.
- Rabow, Jerome, Manpreet Dhillon, and Keisha E Payne. 2015 "Pink Triangle Experience Exercise." Assignment, Class Activity published in *TRAILS: Teaching Resources and Innovations Library for Sociology*. Washington DC: American Sociological Association
- Taylor, E. (1997). Building Upon the Theoretical Debate: A Critical Review of the Empirical Studies of Mezirow's Transformative Learning Theory. *Adult Education Quarterly, 48*(1), 34-59.
- Taylor, E. (2001). Transformative Learning Theory: A Neurobiological Perspective of the Role of Emotions and Unconscious Ways of Knowing. *International Journal of Lifelong Education, 20*(3), 218-236.
- Taylor, E. (2007). An Update Of Transformative Learning Theory: A Critical Review of the Empirical Research (1999-2005). *International Journal of Lifelong Education, 26*, 173-191.
- Tennant, M. (2005). Transforming Selves. *Journal of Transformative Education, 3*(2), 102-115.