TRANSFORMATIVE LEARNING THEORY AND TRANSFORMATION IN ADULT EDUCATION

Abstract

Transformative learning, which was put forward in 1978 from Mezirow, emerged as a theoretical requirement in adult education and Mezirow intended to build an integration in the field theoretically. Transformative learning is not the only source to avail of and has great beneficiary features. Transformative learning is learning of individuals to question one selves about their assumptions, beliefs, feelings, and perspectives on purpose. It is expected that an individual having a transformative process to transform their beliefs, assumptions and experiences into new expressive perspectives. Having experience is not enough to have an effect upon transformation. The valuable one is not the experience itself but the critical reflection made upon experiences. The purpose of transformative learning is liberalization of an individual and freethinking. Transformative learning which one avail to have an autonomous mentality to discuss, instead of accepting others' opinions unconditionally, is the essence of adult education. In this perspective, it is presumed to be effective in the development of education system in the field and applications.

Key words: Transformative learning, transformation in education, critical reflection, perspective transformation

Introduction

Problem

One of the most significant research subject in adult education is adults learning. Adults learning is such a multi-dimensional and interdisciplinary field is that it unifies all subjects seem considerably different from each other. Adult education has always been an important research subject from primary adult education to Human Resource Development; educational gerontology to Vocational Training (Merriam, 2004, 199). Theories developed for adults learning are also used for Adult Education. Besides, there are theories developed only for adults learning. These theories will be discussed in three periods (Merriam 2004, 199). Early theoretical researches focused on the question whether adults are able to learn or not.

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Prof. Dr. University of Canakkale, Faculty of Education, Education Science Department

In the middle of the century, the studies on how the adults are different from children and the youth come out. In the years after the 1980s, adult education theory expanded so much that it could combine studies from the different disciplinary besides adult education. The transformative learning theory studies the adult learning theory together with adult development in order to contribute to this combination. The development as a notion comprises the

base of the adult learning theory. Mezirow describes the development as the center of the transformative learning theory. The transformative learning theory, which defined as the essence of adult education, can be expressed a way to transform the adult education in education, so transformative learning theory is to be studied with the principles of adult education. This study aims to discuss the transformative learning theory in adult education implementation, explains it as theory in use, and discusses it oriented to these explanations. In order to achieve the general aim mentioned above, the following questions will be replied:

1.   How is the theory defined?

1.   What are the basic concepts in the center of the theory?

2.   What are the perspectives related to theory?

3.   What is the role of an educator in transformative learning?

4.   How is the implementation of the theory assessed?

5.   What means the theory for adult education?

Transformative learning, first put forward in 1978 from Mezirow, and it grounds psychoanalytic and critical social theory (http://www(link is external). ericdigests.org/1999-2/adulthood.htm).

Mezirow defined learning as an activity: "'The process of using prior interpretation to construe a new and revised interpretation of the meaning of one's experience in order to guide future actions" (http://ftp.kermit-project.org/itc/tc/parker/adlearnville/(link is external) transformativelearning/mezirow.htm)

According to this description, learning includes processes based on experiences. Jack Mezirow (1994, 222) describes transformative learning theory as it is: learning is possible by leading individuals constructively to one point, by benefiting and reinterpreting the experiences. Mezirow bases transformative learning on "communicational learning" theory, which asserts that individual communication has a meaning that transcends words (Chaves, 2008, 8). Communicative learning focuses on communication about one's feelings, needs, values, and demands, and freedom, justice, love, work, autonomy, reconciliation and democracy (Taylor, 1998, 5). According to Mezirow, feelings, motives and assumptions of speaker may be understood only with transformative learning (Chaves, 2008, 8). It helps learners to be

critical, autonomous and responsible thinker (http://adulteducation.wikibook.us/index.php?title=(link is external)Transformative_Learning_Theory).

Transformative learning implies learning self-examination about assumptions, beliefs, feelings and perspectives intentionally for personal development and maturing. It is expected from a person, who is going through transformative process, to transform their beliefs, assumptions and experiences into new meaningful perspectives. Transformative learning is that an individual to find new ways to learn the world and apply them by changing their behaviors, beliefs and assumptions through critical reflection (Akpınar, 2010:186). As it understood from the definition, reinterpretation and reconstruction of experiences are highlighted in transformative learning (Sayılan, 2009, 169). According to Mezirow, transformative learning may occur when individuals make their plans and assumptions, take the references, and develop beliefs about their new life style consciously, apply and change them with a critical reflection; it is a new way of defining their world. Theory, itself, defines, with its inherent logic; rational, analytic, and cognitive learning process.

Basic Concepts of Theory

Theory has three common basic concepts. These are critical reflection, centrality of experience, and rational discourse. Mezirow focused on how adults learn and how we interpret life experiences, he explained dynamics of transformative learning (Sayılan, 2009, 165).

Centrality of Experiences

Experiences defined in centrality of experiences theory includes what people do, what they believe, what they put up with, what they suffer for , how they react, moreover, people's desires, faith, perspectives, dreams, in short, it explains their life story.

Rational Discourse

Another aspect of rational discourse theory is rational and reasonable discourse. In rational discourse one's new thoughts and meaning structures are discussed and evaluated objectively; all people have equal rights. In rational discourse "personal prejudice and concern in order to reach a compromise" is

established. This concern demonstrates that rational discussion is reflective. Reflective discourse includes critical assessment of assumptions. Rational discourse is a media where transformation is supported and developed. Reflective discourse is used when individuals have doubts about conformity of norms to problems, reality and clarity. Some of the assumptions underlying the discussions are objectivity, being open to disputes and self-examination (Taylor, 1998, 10). Adults who are able to join critical-dialectic discussions freely, display their metacognitive skills that they developed and critical reflections. As a result, they may present a new perspective different from theirs as a basic requirement of transformative learning. Mezirow states that supporting wide range of skills in terms of thoughts is an aim and a method for adults' educators while developing wide range of skills is an output of transformative learning. In addition, Mezirow asserted that transformative learning and communicational skills are required for partial autonomy.

Transformative learning theory is an act of learners to be self-motivators, self-governing, rational, empathetic, collaborators of scientific researches and being reflective. Theory is predicated on a vision that an individual to learn how to make a judgement effectively and isolate oneself from ways that are not being tested before, therefore, consider them not as prevention but rather booster.

In conclusion, Mezirow (1997, p.11) isn't regarding transformative learning as an additional or secondary educational practice; he is not considering the main purpose of adult education as criticizing others' thoughts but rather as a promoter to help persons to have idiosyncratic thoughts for discussing their own values, or as the essence of education. Meaningful learning involves transformations in the meaning structures based on critical reflection and beliefs. This approach, give educators a chance to find the best activities that will bear out transformative learning (Taylor, 1998, 12).

Meaning Structures

Meaning structures mean that defining reference frames culturally including commonly known meaningful structures and meaning schemes and perspectives. (Taylor, 1998). Meaning perspectives are tendencies occurring as

a result of psycho-cultural assumptions that specify our expectations (Mezirow, 1994, 223).

Meaning perspectives are perceptive and cognitive codes that specify how we think, believe, feel and hope; when, where and why we learn (Nagata, 2009); meaning perspectives are holistic structures of our cultural and psychological assumptions that determine our mental habits and judgement and it is acquired in childhood through socialization and it determines how we perceive our experiences. (Sayılan" 2009. 167).

Meaning perspective is beyond being a perspective, it leads reference frames that work as an implicit belief system that becomes a habit (Di Biase, 2011). There are three types of meaning perspectives. These are epistemic, socio-lingual and psychological. Socio-lingual (linguistic) codes are communicational actions or dialogues allowing individuals to communicate, of their own free will, with outside world and other people. Psychological codes form self. On the other hand, epistemic codes teach individuals how to use information and help to find ways to learn (Di Biase, 2011). Being aware of these three meaning perspectives may help people to understand each other in cultural communication (Nagata, 2009). Meaning schemes are; specific version of an individual's perspective or reference frames; sets of concepts and the smallest piece of information, belief, justice, values and feelings, which form personal thoughts and experiences.

These are concrete signs of our habits and expectations shaping our specific behaviors and thoughts (Taylor, 1998). Meaning schemes are specific beliefs, actions, concepts and emotional reactions, and have a close relationship with meanings, and they determine specific interpretations. They are produced in early stages as non-reflected interpretations (Nagata, 2009). Hence, it may change frequently and regularly (Taylor, 1998). Meaning structures, which form meaning schemes, may change if an individual integrates and contributes to ideas in existing schemes. In fact, transformation of meaning schemes may occur through learning. Meaning structure of people effects how they react to the matters around them or what choice they will make (Imel, 1998). Mezirow claims that most of learning activities are done unconsciously. Transformative learning process involves an individual to understand their incompatible aspects with the current state or context more consciously. In this case, the person launch a critical examination process for meaning structures in accordance with the new current situation. Later, this process follows testing

new perspectives with others through rational discourse. At the end, relevant actions take its place that built on new meaning structure (Montoya, 2008).

Critical Reflection

Mezirow (1991,104) explains that critical reflection is "the pioneer of our effort that interpret an experience and attribute a meaning to it". Mezirow approach behaviors as reflective and non-reflective. Non-reflective behavior has two types: habitual behavior and thinking behavior. Habitual behavior is a psychomotor behavior, it comes out when we focus on another thing; it is more likely an automatic pilot. The thinking behavior bases on higher cognitive process that guide us for analyzation, discussion or evaluation. It leans on pre-learning of a meaning scheme, previous perspectives and the rest (Nagata, 2009).

When they have a problem, Individuals may need reflection in order to comprehend new frames. Reflective behavior; includes acquired behaviors by thinking and insights based on behaviors or decision-making. Thinking behaviors are easy to remember in oppose to behavioral behaviors. Remembrance is defined as being conscious of perspectives and leading rules (Nagata, 2009). In this way, critical reflection is discussed as development of thoughts and process of lifelong learning by modifying implementations regularly (Hussin, 2001).

Critical reflection is an extension of critical thinking. People think about their actions and ideas, thus, examine, face and explain to their selves. Critical reflection is a process that leads individuals to examination. (http://www.air.asn.au/files/uploads/0313_A_Critical_Reflection.pdf (link is external)). In this mean, critical reflection is a process that involves individuals to examine their selves about their thought and actions, explain, and face these thoughts.

Critical reflection bases on Habermas' rationalism and analyzations opinions. It's a remarkable feature of adult education. Critical reflection points out beliefs and assumptions based on previous experiences to call into question (Taylor, 1998). Critical reflection about experiences, is a key of transformative learning; on the other hand, having an experience is not enough to be effective in transformation. What important is not the experience itself but critical reflection about experience.

Effective learning is not acquired from positive experiences, rather from effective critical reflection (Merriam, 2004). Critical reflection is to examine integration of our assumptions and beliefs based on our previous experiences. The act of examining, at this point, provide awareness regarding dilemmas over our thoughts, feelings and actions (Taylor, 1998, 9).

If learning involves self-examination about how one think, feel, and get into action, in this case, learning is transformative. On the other hand, Brookfield defined critical reflection as a strength analysis, which includes dominant assumptions (Merriam, 2004). Mezirow differentiated experiential reflection in three types. Only one may lead transformative learning (leading reflection). In fact, reflection implies considering about real experiences; method reflection explains how to acquire an experience; leading reflection includes social behaviors relating to experiences or problems beliefs and values (Merriam, 2004). Reflections are mostly correlated with thoughts and actions (Hussin, 2001). Reflection is a type of problem solving. An individual, by this way, acquires an ability to understand oneself better, and as a result, realize that learning brings about better.
(http://adulteducation.wikibook.us/index.php?title=Transformative_Learn...
(link is external)).

Perspective Transformation

Perspective transformation is a critically understanding process that we notice and understand our assumptions, how and why we limit our feeling methods. To change these habits, improve and differentiate them enable integration in perspective (Imel, 1998). Perspective transformation explains how adults review their meaning structures (Taylor, 1998). According to Habermas, perspective transformation includes concepts such as liberating actions that Mezirow states that perspective transformation is noticing structure of cultural assumptions critically and a process of liberating one's meaning structure (Di Biase, 2011). Perspective transformation brings out when one adopt and take others' perspective. Taking perspective requires an individual to be cognitive about difference between old and new perspectives, thus, adapt to new perspective and demand it because it's more valuable (Di Biase, 2011). Perspective transformation explains how adults' meaning structures transferred throughout the lifetime (Taylor, 1998; Imel, 1998). Core point of Mezirow's opinions is change of perspectives. Change of perspective occur as follows: having a dilemma in perspective, being indecisive about old and new

situations; examining oneself about the situation, and becoming estrange to old situation. Mezirow describes transformative learning, which comes out as a result of perspective transformation as: "Perspective transfer, is a critical awareness raising process of how and why we limit our assumptions by feeling, understanding and choosing the World, and alter our habitual expectations to enable more essential and distinctive perspective, lastly, make a choice or act on new understandings" (Nagata, 2009). Mezirow's approach on correlation of learning and transformation does not include only interpretation of the expectation but also reconstructing (Sayılan, 2009, 169).

Different Perspective in Theory

Critics on the theory in this mean, put an emphasis on other aspects of transformative learning that scientists discussed. Critical reactions on Mezirow's transformative learning theory emerged based on his rationalist approach; rationalism rose a conflict. These critical reactions brought about two conflicting perspectives and applications in theory's development process. Two conflicting perspective presented in theory. One is "rational"; the other is intuitional. "Rational" perspective made use of rational processes, as a part of creative processes while intuitional perspective preferred integrated imaginations.

One underlines rational structuring such as opinions, judgments and decision-making while the other remarks a non-rational structuring such as symbols, imaginations and feelings. As result, "intuitional, creative and emotional process" took part in the literature as a different approach. Robert Boyd has brought this perspective to transformative learning. In oppose to Mezirow, who believes that ego has a central role in transformation process, Boyd and Myers asserted that in transformative learning, there is a structure emphasizing more psychological causality and logic in nature. (http://adulted.about.com/cs/learningtheory/a/mezirow.htm?rd=1(link is external)).

They remarked that transformative learning process has rational, analitic and affective aspects. Emotional aspect of information has a big role in the emotional learning process and making meaningful information (Taylor, 1998, 34). According to Boyd (1989, 459), transformation means to change radically in the mean of personality integration. It is a process of being individual. Becoming an individual refers to discovering new skills, noticing self-inner power, liberating and self-realization (Taylor, 1998). It is a process of improving

and advancing being self, and put an end to dilemmas. As it mentioned, Mezirow's opinion about transformation centers cultural and cognitive conflicts, on the other hand, Boyd made a point of dilemmas in being an individual process (Taylor, 1998). Awareness process is the core of transformative learning. Awareness process follows rational and non-rational conflicting aspects; it helps to give a personal opinion depending on non-rational resources such as symbols and imaginations (Imel, 1998). One of transformative learning theoretician is Paulo Freire. Freire's opinion on transformative learning is social transformation instead of personal transformation.

Is spite of different opinions about the matter, both put critical transformation in the center. Freire discussed about people not as object but subject. He aims to make the world more livable with transformation. Freire's approach is called liberating transformation (Taylor, 1998,16).

 Mezirow's studies lie at the root of social movements such as 1970's woman movements and Freire is liberating education model. The concept in the center of Freire's model is consciousness. Consciousness is a process that requires awareness at personal and social levels. Awareness is to notice one's own life process and acquire an ability to reconstruct one's actions. The one that form conscious structure is people's social environment.

Theory gives particular importance to conscious behavior in transformation process (Sayılan, 2009, 162). Critical reflection relating to theory is detected as a highly important process in perspective transformation. There are many common matters in perspective despite different opinions. There are common points such as humanism, freedom, self-government and participation (Imel, 1998).

 Both theories give particular importance to reconstructing in transformation process. Liberating education and reconstructing method is interpersonal dialogue (Sayılan, 2009, 163).

Educator Role in Transformative Learning

  In fact, educators' role in transformative learning is making critical reflection on learner's experiences and it is the most important point in transformative learning. Teachers' and educators' role are still important. According to Mezirow, teacher's basic roles are as follows. (http://adulteducation.wikibook.us (link is external)):

- Giving assistance to students and help them to consider their beliefs, feelings and behaviors

- Assess the results of assumptions

- Giving and examining alternative assumptions

- Testing effectiveness through active participants.

Teachers has a responsibility in terms of interpreting life experience in the process. Teacher extends meanings and perspective, deepens learning, attempts for a change, and takes a role in transformative learning (Imel, 1998). In addition to these basic roles, there are important duties that teacher should fulfill to help learners. One of teacher's duty is to investigate eligible learning experiences of students in order to realize transformative learning by working together and communicating. Some duties that teachers are able to perform in class ensure better transformative learning process and improvement in the future. Creating a trust environment by controlling the relationship between learning environment, and events and process, besides, facilitating relationship built among learners are a few of these duties. Teachers have another responsibility as ensuring the most favorable, effective and convenient learning environment. They are responsible for creating the most convenient environment for transformative learning with best conditions (Imel, 1998). Transformative learning has two aspects such as rational and objective, and emotional and subjective. Rationalism and emotionality both have importance for transformative learning. Although rationalism is the one stressed out in transformative learning, teachers are ought to regard benefiting from emotions to understand how students will help to correlate rationalism and effectiveness.

Student's role- despite the fact that teach has a key role to ensure learning; students also have responsibility to create learning process and learning environment. As a part of knowledgeable society, students share the responsibility to ensure transformative learning conditions. http://www.calpro-online.com/ERIC/docgen.asp?tbl=digests&ID=53 (link is external);

Transformative Learning in Practice

Rational and emotional perspectives aforementioned are good examples of how transformative learning process and it shows that transformative learning

is not consist of one mode. These distinctive features affect transformative learning experiences of teachers and students; the reason is that people learn from different methods. Educators should not consider transformative learning as one and only purpose and way. Taylor (1998) revealed that not all students involved in transformative learning become successful. It may also be expressed for teachers. Not all teachers may consider transformative learning easy. In addition, many adult education institutions is not regarding transformative learning necessary.

Transformative learning foresees an ideal society consist of educated adults and students who investigate, in continuous cooperation, to find the truth and have an experience in alternative perspectives. Transformative learning necessitates more mature and self-governed thinking; it guides matured people (İmel, 1998)

  So far, benefits and limits of transformative learning has been discussed to apply it in education.

Findings revealed that, transformative learning applications should be carried out tactfully regarding transformative learning applications such as teachers, students and learning contents. Taylor, (1998) specified transformative learning in 10 steps as follows.

1.   Disorienting dilemma;

2.   Struggling with guiltiness and shame;

3.   Critical assessment of assumption;

4.   Accepting others to discuss about a similar change and shared transformative process and discontentment

5.   Discovering options of new roles, relations and actions

6.   Planning a new action process

7.   Acquisition of skills for new roles and relations

8.   Trying new roles temporarily

9.   Creating self-sufficiency and ego in new roles and relations

10.   Making a new assumption in an environment where conditions of new perspective is met

Transformative learning and adult education theory are emerged from needs in adult education. Mezirow focused on a new theorization because existing theories and methods are not satisfying the needs regarding adult education.

While the power of understanding the meaning of experiences should be a factor that identifies human being, In traditional communities, for most people, generally accepted authority figures such as persons or organizations, their explanations or opinions adopted non-critically are sufficient, mostly, they are accepted as they are. However, in contemporary communities, individuals need to make their own interpretations instead of following aims, beliefs and judgements and feelings of others. Facilitating the understanding of thinking and learning based on one's experiences is the main purpose in adult education. Transformative learning enables autonomous thinking (Mezirow 1997: 5; Imel, 1998). Mezirow expressed that the purpose of adult education is transformative awareness (Montoya, 2008).

Merriam (2005) deals transformative learning with a developmental perspective. There are phases in adults' life. These brings out naturally out of various roles as a part of adults' life. Transformative learning brings out throughout these phases, while adults take part in events actively.

Transformative learning may not always be the purpose of adult education. However, it should not be disregarded, adults educator should make an effort to understand, even though they don't support it. The theory focuses on adult education and change of individuals and groups. The theory, which brings a new critical and pedagogical perspective for educational concepts, challenged and drew theorist' and appliers' attention in a short time. (Akpınar, 2010:186).

Transformative learning has many concepts regarding adult education. According to Freire, one of the leading concept of theory is that students being in the same level with teacher will give an impression on students that classes are more open and comfortable. According to Boyd, students to notice their own needs and to do things on their own constitute an important part of adult education theory. Adults are in need of finding something concerning their selves. When they found this thing, they try to find new ways to realize it. In order to understand adults' behaviors Mezirow developed meaning structures. Teacher and students comprehend thoroughly, and in this way, may make an easier decision about what draft they should work on so that education becomes effective. (http://adulteducation.wikibook.us (link is external)).

Adults rely on their own references to understand and interpret experiences differently. When people growing up, they purify and improve their meaning structures, by this way, they improve their competencies. In order to face the differences come with the new situation, previous perspectives and schemes may not be sufficient, in short, transformation brings out. (Di Biase, 2011). Perspective transformation is a cliché in adult's life; ordinary and usual. When growing up, people act intentionally and consciously to put an end to dilemmas and improve conceptual structures. Reality of past is reconstructed all the time.

Perspective transformation is started with increase of basic information, improved problem solving skills or experiences unable to overcome with competencies. In other words, ın the first step there are new matters that may not be solved with previous approaches. Challenging against existing perspective is end up with transformation. A big challenge against status quo perspectives is required for transformation. Support and help are needed to sustain new meaning perspective resolutely (Di Biase, 2011).

Transformative learning in adults emerges when daily routine is broken. Many changes such as divorce, dismissal, job change, retirement, children's leaving home, may lead transformation in adults' perspective. Critical consciousness development brings out through awareness of previous perspectives. When these changes bring other requirements, adults develop strategies in order to struggle with problems, and transform mentally (Sayılan, 2009, 168).

There is not a direct and accurate way to apply this theory to adult's education. For this reason, the application of theory should be assessed resiliently. Application process may be considered in different forms. Nevertheless, it may be told that there are a few key ways of adult's education application. These are;

•   Ideal learning conditions emphasize trust in learning environment. In this theory, trust environment is a facilitator in adult's education.

•   Theory supports students centered approach. Moreover, it advocates effective learning methods, students' autonomy, participation and cooperation.

•   Activities that supports critical reflection have big importance in adult education.

Discussion and Result

Some of the critiques of transformative learning is related to fail to explain all transformation processes and social transformations in adulthood. Despite all criticism, the theory contributed in terms of developing an integrated approach to adult learning and a concept framework (Sayılan, 2009, 170). One of the criticism addressed to theory is how to reformulate student's experiences, how to become valid and build its structure.

An important feature that the adult needs for transformative learning is empowerment. Culture may be discouraging to accomplish such a goal. The educator should have such an understanding and apply such methods that they may give courage to the learner. This is to establish democratic norms successfully to manage critical discourse and improve participation through dialogue. Educators, as empathetic provocateurs, are encouraged to confront the conflicts between the thoughts and behaviors of the participants (Sayılan, 2009, 170).

With this understanding, theory and education, there are application fields and subjects to be led into and benefited. Transformative learning may be applied in such fields as follows.

a) Scientific investigation and problem solving applications in higher education.

Critical reflection and experiences are highly important to provide basic scientific competencies. In addition, competencies acquired with transformative learning, is powerful enough to accelerate scientific investigations in terms of providing competencies that are needed.

b) Teacher training applications and projects.

Teachers are role models in terms of interpreting common experiences, submitting new options, and changing habitual perspectives. Transformative learning theory is needed for the trainings of this role model.

c) Struggling with Developmental and Periodical Transition Problems

As it mentioned before, there are some transition points in life process and following dperiods that may not be accomplished with previous perspectives. Adjusting these periods is possible only with critical reflection and perspective transformation method, thus, it is possible with reconstruction of life.

d)   Personal and Vocational Competency Development Applications

There are some transition periods in life that require transformative learning, likewise, there are various transition points in work and social life and they may not be put an end with traditional thoughts and actions. People may overcome problems such as adapting to job and workplace, promotion stages, change of job and retirement only with transformative learning.

e)   Social Education Projects

Transformative learning may be beneficial for some areas. For instance; applications where contemporary individuals are more effective, critical, and creative such as post-migration adaptation to the city, adoption of a democratic way of life, being active in participation to civil society.

f)   Social Development Activities

Transformative learning approach is required for society development model and applications, which will be performed together with the contributions of native society, entrepreneurs and cooperators.

Critical reflections is the basic competency for the accomplishment in applications. These education applications will be effective in solving problems that are rooted, and got into vicious circle. A widely known matter by professional educators is that necessary and unavoidable transformation isn't able to occur as long as learning, understanding and application aren't changed.

Acquiring rational and emotional skills are the main purpose in transformative learning in order to make a critical reflection by developing new perspectives and meaning structure. This purpose gives clues about learning techniques and activities to be applied.

Theory had an effect on determining the content of adult education activities. It has beneficial contributions in adult education applications such as literacy course, woman education, and syndication and labor rights.

theory will contribute reconstruction of personal development process to accelerate and gain new meaning after freed from constraint of meaning structure, which originated from traditional culture. The reconstruction is important in order to investigate and transform our traditional assumptions (Tusting ve Barton, 2011,68).

As a result, it may be claimed that transformative learning has big benefits for adults to be more successful in business life and personal development; to make higher education more effective individually and socially; to accomplish in social education; to raise more creative and innovative teachers and employers in order to have more efficient business life. As above mentioned, transformative learning helps individuals to be critical, autonomous and responsible. Hence, transformative learning is seen appropriate and beneficial for present and future requirements.

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