

# *Co-Creating Change*

## *An Inquiry into Understanding*

### *What Conditions Facilitate the Processes of Transformative Learning*



**Ingunn Svantesvoll**

**Master Thesis in Counseling, NTNU**

**December 2011**

## **Abstract**

This case study finds two modes in adults transformative learning experience. These modes create different openings for learning and conditions to be facilitated. A group of 23 adult learners and the environment from a University course on organizational counseling, coaching and leadership provided its research site. Data from subjective, collective and interactive spaces in the course illuminate what conditions facilitate transformative learning processes. Field observations, interviews and documents from all parts of the course were analyzed using the computer software Nvivo.

Conditions for transformative processes are found in the learner-experience relationships, the premises of a comfort zone, teacher-student and group constellations and are discussed in relation to considerations for their development. Commonalities are found in how to facilitate two phases of a learning experience in these conditions: Passive modes of learning can be facilitated by helping an individuals or groups extract meaning and express these meanings from his/their experience. Being exposed to the meaning environments of others can also have facilitating effects. Active modes of learning can be facilitated by helping an individual or group keep his/their attention directed towards the processes he/they are involved in. Holding attention directed over time towards the process and seeing the processes through a variety of different lenses and frames of thought helps integrate the learning and sustain its impact.

## Acknowledgements

This process has come to an end and I sit here feeling like I am entering a new life. This process has been immensely fulfilling and hopelessly frustrating, if it hadn't been for this combination of feelings I believe this thesis research would have been a lesser product. I have many people to thank for helping keep this level of tension up during the whole process. They have all in their own way inspired my work and supported it to continue.

My supervisor Dr. Jonathan Reams, thank you for your interest in this study. Your tireless energy for reading through, recommending literature, editing and discussing my work has been one of the most important factors helping me stay focused and interested in this work. You know how to help others develop and deepen their understanding like no one other. For how you teach and who you are, you are the best teacher I ever met.

My dear friend Elin Marie Berg, the sweetest and most caring person I know. Your patient listening has helped me through some of the most frustrating periods of this work and helped digest and sort through my thoughts. Thank you for all the laughs we shared, Trondheim would not have been the same without you. Two other dear friends Iselin Egge and Tone Granlund, thank you for the time we spent together. The discussions and authenticity we experienced together will always be in my heart although we are miles apart.

To my brave research participants, thank you all for making me feel included in your class and for sharing your experiences with me. I am a richer person because of what I experienced and learned with you.

A last thanks goes out to my family; my dearest husband, your quality of being understanding and tolerant will always be qualities I aspire to. For nine years and throughout this research process, your collected way of staying reflective and giving advice when it matters has given me trust to find strength through you. You are and will always be the closest, most beloved man in my life.

Gunnar for comforting telephone calls and words of wisdom at times I was drenched in worry. Ingjerd for uplifting thoughts and encouraging conversations that helped me pull this through. Borgar and Ole Gunhard, best big brothers of all times. Knowing that you both are there when we need each other means a lot to me.

## Table of Contents

<b>Abstract</b> .....	ii
<b>Acknowledgements</b> .....	iii
<b>Table of Contents</b> .....	iv
<b>Chapter 1</b> .....	1
<b>Introduction of Theme</b> .....	1
Relevance for the Study .....	2
Structure .....	3
<b>Chapter 2</b> .....	4
<b>Literature Review</b> .....	4
Waves of a Theory Developing .....	4
A Brief Overview of First and Second Wave Theories .....	5
Principles of Transformation .....	6
The Form that Transforms .....	7
Implicit Understanding - Eugene Gendlin .....	8
Action Inquiry - Bill Torbert .....	9
Conditions for Learning .....	10
Creating Disequilibrium .....	10
<b>Chapter 3</b> .....	13
<b>The Research Process</b> .....	13
Choice of Research Strategies .....	13
Descriptions of the Research Site .....	14
Strategies for Collecting Data .....	16
Process of Analyzing the Data Material .....	19
Research Presentation .....	22

---

<b>Chapter 4</b> .....	24
An Analysis of Learning Processes.....	24
Description of Categories .....	24
<b>Sub Question 1.1: How do learners experience their learning?</b> .....	24
Passive Mode.....	24
Latent Experience .....	24
Clarity in Experience .....	25
Active Mode.....	26
Intense Insight .....	26
Emotional and Perspectival Release for Intervention .....	26
<b>Sub Question 1.2: What are the challenges and needs for support in the phases of learning?</b> .....	26
Description of Data Selection.....	26
Passive Mode.....	27
Sharing Experience.....	27
Developing Languages .....	27
The Peril and Support of Perspectives Developing.....	29
Active Mode.....	29
Exploring Insights .....	29
Hold Steady .....	30
Time to Conceptualize Insights .....	30
<b>Windows into the Course</b> .....	30
Surfacing Group Dynamics, Structures and Group Facilitation.....	31
Practicing the Quality of Presence .....	31
Coaching Practice .....	32
Group Process.....	33
<b>Chapter 5</b> .....	34
<b>Discussion of Results</b> .....	34
Purpose for the Discussion .....	34
The Learner-Experience Relationships .....	34

---

Conditions Enabled by Modes of Learning.....	36
Transformed Relationships of Power .....	37
The Conditions of Comfort Zones.....	38
Facilitating the Transformation of Student-Teacher Constellation and Group .....	39
<b>Express and Expose: Facilitating Emergent Learning .....</b>	<b>41</b>
Express .....	41
Expose .....	42
<b>Attention and Diversity: Facilitate Conceptualization and Integration of Learning .....</b>	<b>44</b>
Attention .....	44
Diversity .....	46
<b>Conclusion.....</b>	<b>49</b>
Summary.....	49
Limitations and Further Study.....	49
<b>List of Literature .....</b>	<b>51</b>
Appendix 1 – Exercise for getting out of the box .....	55
Appendix 2 - Syllabus .....	56
Appendix 3 – Letter of confirmation from NSD.....	61
Appendix 4 – Form for informed consent.....	62
Appendix 5 – List of research participants’ consents .....	63
Appendix 6 – Email to research participants .....	64
Appendix 7 – Example from field notebook.....	65
Appendix 8 – Methodological reflection notes in field notebook.....	66
Appendix 9 – Overview of field notebook.....	67
Appendix 10 - Translations .....	68

## Chapter 1

### Introduction of Theme

A sense of responsibility for one's reactions is an ability, that due to the intimate connection our reactions have to a sense of self and identity, is painful to achieve and easy to ignore. Until we grow into the responsibility, we will subscribe to the life our conditioning authors for us. The process of finding the sculptor forgotten and supporting the growth for *re-*membering the creativity for sculpting lies at the heart of what transformational learning represents: The development of an ability to become one's own agent and support for renewal.

To become rather than just *be* gives a person the freedom to adapt the life she *wants* rather than to be the victim of the life she *got* and is a quality anyone living in the ever-changing conditions of the 21<sup>st</sup> century would be of service having. According to Robert Kegan's research (1994, 2001) not all have acquired the *self-authoring mind*. As a response to the increasing need for complex thinkers and transformational leadership today, many educational designs have been created to meet this demand. Among some are Terri O'Fallon of Pacific Integral (O'Fallon, 2010), Ronald Heifetz's case in point method (Daloz, 2005) and Bill Torbert's method of action inquiry (2004).

My background for choosing the topic of transformational learning was grounded in the participant experience from a course with a similar design. This was my first experience with teachers that focused more on the process and integration and the students learning than the teaching itself. The shift in locus from a top-down (teaching first) to a bottom-up (learning first) pedagogy also affected my learning experience and it was my main reason for choosing this topic.

The aim of transformational pedagogies is to integrate in the person a locus of control for how that person constructs meaning out of their experiences and to include more facets in that construct. In the context of transformational learning, I wanted to understand how learners experience this process, what their challenges and needs for support are and how their learning experiences can be facilitated. The question that follows is the red thread of this research.

***What Conditions Facilitate the Processes of Transformative Learning?***

The layers of this question required three parallel inquiries to be unpacked. First, what are the conditions in, and the processes of transformative learning? Second, what is it that enables these processes and conditions? Last, what are the conducive factors for them to emerge and be sustained? I developed two sub research questions in order to inform the inquiry.

Question 1.1: *How do learners experience their learning?*

Question 1.2: *What are the challenges and needs for support in the phases of learning?*

Definitions for conditions-, facilitation- of and transformational learning will be produced in chapter two; there are several types and they are defined in multiple ways by various theorists' schemata. Because of this, more than one definition of the concepts is applied. Which is used in what context with what selection of data will be made explicit when they are discussed in chapter 5.

### ***Relevance for the Study***

The number of books and articles published on the topic of transformational learning is enormous. The field is rich in contributions from within and across various disciplines and has developed a well-supported framework for the nature and form for processes of transformation. Many foci have however led to interior gaps and overlaps within the theoretical field that many have pointed to as an area worth synthesizing. These issues will be introduced more in-depth by the literature review that follows.

This study integrates the experience and processes of learning seen in relation to the context evoking them. This selection of perspectives has been claimed by many to be important to integrate in further studies within the field of transformational learning. Gunnlaugson (2005) for instance, advocates the need for seeing transformational learning in the light of the context it occurs in. Until now there have been more publications on a generalized level focusing more on the transformative experience itself rather than the process underlying this experience. Taylor (2007) and Murray (2010) also advocate for integrating these elements in further studies.

*”There is less research about the possibility and process of transformative learning occurring in a particular context or result of a particular life event, and more research about the nature of a learning experience and how it informs our understanding of transformational learning” (Taylor, 2007:176).*



*“I will also argue that, though the inculcation of beliefs is an ancient process widely understood and often used, the process of teasing apart and identifying skills, and of working out how to support them, is, while less well understood, much rarer, and more labor intensive, a critical element for integral theory and practice that is needing more attention” (Murray, 2010:2).*

### ***Structure***

This thesis begins with a review of literature on transformative learning’s theoretical field in evolution. It presents different views on and types of transformational processes, forms that transform, conditions of learning and understandings of how to facilitate in these conditions. The thesis continues with an introduction to the research process of this study and presents choices that have been made on the way and influences impacting this work.

Next comes a section reporting the results from the process of analyzing the data collection of this study. Here the categories are described both descriptively and through my subjective interpretations of what I observed. The data selections used in the analysis are described in detail before they are reported. Last is a discussion of the results in relation to the theories that were presented and the understanding I developed through the process of this study.

## Chapter 2

### Literature Review

#### *Waves of a Theory Developing*

The first publications conceptualizing a process of transformational learning were introduced by the seminal works of Jack Mezirow (1978; 1991) and have since been explored by a growing number of interdisciplinary contributions. To begin with, I will first give a short overview of the theoretical field itself to create a space from which to explore what they broadly are concerned with, before I subsequently contrast transformational changes from other types of change.

Gunnlaugson (2008) described many of the theories following from Mezirow a “*fragmented mosaic of first wave theories*<sup>1</sup>” leading to a bootstrapped problem created by a variety of emergent understandings conceptualized in ways that would not include other aspects of the phenomenon. A second wave<sup>2</sup> of theoretical work grounded within the discipline itself identified the field’s interior foci and created a greater overview.

One of the first contributors to make a composite picture of the theories was John M. Dirkx (1997; 1998), who after investigating the literature learned that it was mostly concerned with 1) Consciousness-raising 2) Critical reflection 3) Psychological development and 4) Individuation. Other second wave studies like Roy and Cranton’s (2003) holistic work attempted to integrate perspectives using the notions of authenticity and individuation as a trajectory, while Taylor’s (1998, 2005, 2007) integrative reviews of empirical literature on transformative learning theory identified a lack of perspective on the socio-cultural locus of learning in contrast to the more populated body of literature on the individual.

Because first and second wave theories all provide a valid claim within a certain theoretical lens, Gunnlaugson (2005; 2006; 2008) advocates for “*expanding existing second-wave frameworks*” by employing an integrally informed approach when sketching out the path ahead. Informed by an integral meta-framework/model it is possible to orient and

---

<sup>1</sup> First wave theories refer to transformational learning theories that build, criticize or depart from Mezirow’s (1978) seminal account (Gunnlaugson, 2006; 2008).

<sup>2</sup> Gunnlaugson (2005; 2006; 2008) defines second wave theories as attempting to bring together competing views, expand categories and promote a whole portrait of transformational learning and refers to the work of Cranton & Roy (2003), Dirkx (1998), Illeris (2004), Taylor (2005; 2007).

contextualize a perspective within a variety of other perspectives on the phenomenon. Ken Wilber's AQAL model is one of the integral theories and the acronym stands for "all quadrants, all lines, all levels, all types and all states" (Wilber, 1996; 2000).

### ***A Brief Overview of First and Second Wave Theories***

A definition of what a transformational process is will change depending on the perspective the theorist holds when making the definition. The theories Dirx emphasized were mainly those of for instance Paulo Freire (1970), who held that dialogical relationships founded in mutuality would lead to emancipation from a state of oppression. He posited that "*education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously students and teachers*" (ibid., p. 72).

Mezirow (2000) defined transformational learning as "*becoming critically aware of one's own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation*" (p. 4). Dirx's emphasis on transformational learning as development is retrieved from Larry Daloz (1986) who gives more attention to intuitive aspects of learning than Mezirow, and less attention to how transformation may alter unequal relationships like Freire. Daloz thinks of transformational learning as growth, that what motivates adult students to learn is their need for creating meaning about their experiences and life in general.

Dirx drew his perspective on individuation from Robert Boyd (1991; Boyd & Meyers 1988) and Carl Jung (1921; 1961; 1971). In the holistic second wave work of Cranton & Roy (2003), individuation is portrayed as the other pole to their concept of authenticity. Their concept of individuation built on Jung and is different from notions of individuality and individualism. They say that individuation is a complex journey where "*we develop a dialogue with our unconscious, come to better understand our shadow, become aware of our animus or anima (masculine and feminine soul), realize the influence of archetypes on the self and start to see how we engage in projection*" (p. 91). Individuation is the process of emancipation from the patterns we as individuals and as collectives have been habitually part of. It is about going from an unrecognizable cluster of parts of a self to a more coherent sense of who we are (ibid., p. 92).

Cranton (2001) suggests that authenticity is at the core of transformational learning and that it serves as a function within the process of individuation, where the two work in symbiotic relationship — authenticity is that which allows individuation to unfold and vice versa.

Referring to Jarvis (1992), he points out that being authentic depends on having become autonomous in relation to self and others, entailing the release from habitual patterns conditioned by collective and individual processes which were described as part of the process of individuation. Being authentic and acting authentic are two aspects leaking from the same source – they need each other to reciprocate, and similar to Freire’s perspective on education, Cranton & Roy (2003) say that “*we help others discover their own authenticity as a way of fostering our own*” (p. 94).

Taylor (2007) states that what is typical for transformative communication is “*engagement in dialogue...not so much analytical and point-counterpoint-dialogue, but dialogue emphasizing relational and trustful communication*” (pp.179-180). From what he found through his review, the relational aspect of dialogue was not limited to the presence of another person but could also be a relationship with self-image, imagination, authenticity and power-relationships.

### ***Principles of Transformation***

As depicted by the preceding review, transformational processes can be approached from a variety of angles and lead to different ways of defining its core aim. To synthesize these understandings and extract the essence from any transformative process, Poutiatine (2009) developed nine principles based on a rich selection of literature from both first and second wave theories. All of the principles are elaborated on in relation to relevant theories in what follows.

Transformation and change are not one and the same process. While change can be constant, transformational processes “*rather starts, cycles and stops in a somewhat predictable pattern*” (ibid., p.6). Transformation is a shifting into a more differentiated and-or integrated form of knowing (Cook-Greuter, 2005) and is often called *second order change* (Levy & Mary, 1986; Agyris & Schön, 1978; Mezirow, 2000; Kegan, 2000; McClure, 2005).

When a pattern comes to the bifurcation point where it deconstructs and “gathers around itself” the shift is irreversible, even though the path there is anything but a straight line (Anderson & Anderson, 2001). Not depending on what form it is that transforms or if it involves one or many, the process of transformation is the result of a path sought more or less deliberately by choice. The form that shifts is the very form we are ‘from’, our identity, our self-location and experiencing them is often emotional (Dirkx, 2001) and associated with feelings of loss, risk and grief (Poutiatine, 2009).

### ***The Form that Transforms***

One of the emphases in the field of transformational learning is, as Dirkx (2001) pointed out, development. Kegan's constructivist theory on adult development explains how experiences create structures or perspectives that 'go meta', and lead to different ways of experiencing. All experience exists in a subject-object relationship, where the structure or ordering of this relationship decides the degree or level of having 'separate mind(s)' within the experience and 'point of view(s)' available to organize interpretations in. Kegan (1994; 2000) states that transformational learning is about changing the *form* constituting how we know, regardless the content of what it is that is known.

A transformation in Kegan's terms means to shift what was previously subject to object in the subject-object relationship. The part of the relationship that is subject defines the individual's experiences of thought and of interpreting an experience. An 'object' Kegan (1994) defines as "*those elements of our knowing or organizing that we can reflect on, handle, look at, be responsible for, relate to each other, take control of, internalize, assimilate or otherwise operate upon*" (p.32). The part that is subject however, describes the thinker and the logic prior to or explaining the way experience is interpreted. 'Subject' "*refers to those elements of our knowing or organizing that we are identified with, tied to, fused with or embedded in. We have object; We are subject... Subject is immediate; Object is mediate*" (p.32).

Susan Cook-Greuter (2005), a scholar within adult development theory, holds that each form emerges from an incorporation of a synthesis between being, thinking and doing. "*The operative component looks at what adults see as the purpose of life, what needs they act upon, and what ends they are moving towards. The affective component deals with emotions and the experience of being in this world. The cognitive component addresses the question of how a person thinks about him or herself and the world*" (p. 3).

The notion of a 'conscious space' marks the edges of the world that is consciously available for each individual and the groups the individuals participate in. Terri O'Fallon (2010) explains the scope of each individual's "conscious space" as a synthesis of states, structures and skill. Defining 'states' as "*people's capacity for awareness*" (p.187) and 'structures' with reference to Kegan (1994) who sees them as the ability for metacognition, her concepts correspond somewhat with Cook-Greuter's being, thinking and doing.

### ***Implicit Understanding - Eugene Gendlin***

Cranton and Roy (2003) describe transformative learning as the dynamic relationship between ‘individuality’ and ‘authenticity’, while Susan Cook-Greuter (2005) describes it as the shifting between differentiation and integration. However, Bill Torbert’s (2004) notion of *action inquiry* and Gendlin’s (2009) concept of *implicit understanding* direct attention to the processes under which transformational learning unfold. According to Torbert, transformation is enabled by the ongoing inquiry of the feedback our actions and inquiries produce. Gendlin, on the other hand focuses on the role and function of implicit knowledge and how to learn from letting the implicit emerge. In both cases they inform us about important aspects of transformational learning, helping us understand more of and balance between the polarities and how to explain the spaces they open and-or address.

According to Gendlin our implicit understanding (IU) is active all of the time (2009), and retains information from all “*single events (perceptions, cognitions) after they have occurred...their effects are included in the IU from then on...when they are implicit they actually have more effects than when they were self-identical*” (p.338). We would be lost without it. The process of implicit understanding provides an explanation for how we, from a minimum of knowledge are able to grasp a more complex situation; it is “*much more than we could separate out one by one* (ibid. p. 334).

Gendlin’s notion of the first person process explains the coming of new concepts in the implicit understanding, and the third person process explains the process where what was implicit is through perception and matching made explicit. Everything that is implicit has emerged from either of the first and or the third person processes, or through each other. Gendlin refers to their relationship as ‘a crossing’ because “*changing without ever forming is a hallmark of implicit functioning ... they can change all at once, and without forming separately*” (p.334-338).

The first person process functions as a sort of ‘leaking in’<sup>3</sup> from the intention of the individual and it is not a function from or through objects. It is subtle, lurking, the process is the tool for what emerges and embodies the understanding. To explain the third person process, Gendlin applies the term ‘self-identical’ and explains that “*once we separate something out it has its*

---

<sup>3</sup> Gendlin refers to Gallagher’s (2006) term of “prenoetic” that explains how a first person process is “*ordered according to the intention of the actor*” (p.38) “[and is] *not itself a perception of an object*” (ibid. p.137).

*own identity. It becomes self-identical...Something self-identical has identity conditions and occurs in its own time location”* (ibid. p.336). Rather than referring to a process of emergent understanding, these concepts are explicit and exist as units that can be disentangled to become ‘self-identical’ through referring to them directly (or making them objects instead of subjects in the terms from Kegan) (ibid. p.336). All understanding is in this way either ‘novel’ or ‘resurrected’ from the implicit where the first would imply emergent learning and the second disentangled learning.

### ***Action Inquiry - Bill Torbert***

Bill Torbert’s (2004) theory distinguishes between different types of learning on the basis of different qualities to the action inquiry groups and individuals engage in. Action inquiry is the “*kind of behavior that is simultaneously productive and self-assessing*” (p.13) and the potential for developing its quality lies within the limits of the logic it functions from. All logics are producing inquiries and actions, therefore all action is an inquiry and all inquiries are actions.

To transform the limits of an action inquiry, attention needs to be directed to what is prior to and producing the outcome. Because the outcome is the product of the relationships between the action inquiry and the logic, Torbert explains that a transforming inquiry needs to include both and introduces the concepts of three loops of feedback. If we imagine a gap between what is, and how we know it to be, it becomes possible to imagine an area of which we potentially could adapt into and transform the way we know.

The first loop of feedback closes gaps between action and inquiry after they are performed and leads to greater awareness of what is and how to align idea to behavior. The second loop of feedback does this alignment in action thus opening a space in which to synchronize the two in a more timely fashion. To do a second loop of feedback we need the awareness acquired from the first. The triple loop of feedback however closes the gaps that are produced by the action inquiries to transform it as a whole. Triple loop feedback takes the action inquiry as an object and transforms its limits to adapt to what is learned from the outcomes of which it produces.

The loops of feedback are the source for transforming three levels of experienced reality. On a subjective level it enables a person to notice more of what is, and adapt to new situations in timely ways. On an inter-subjective level it enables the gaps between people’s realities in groups to transform and move towards more mutual types of relationships. Hence, from a

systems point of view, it is what lags behind in moving the individual and the group in the direction of their purpose (Torbert, 2004).

### ***Conditions for Learning***

Kegan stated that the form under which an understanding of the world operates has evolved through the way experience has become conceptualized. Bradley (2010) further notes that qualitative changes in knowing lead to qualitative changes in styles of learning “*the nature of learning itself changes as a consequence of developments in the learner*” (p.62). In other words, the condition to which experience is conceptualized or made object decides in what ways the learner can make use of his environment in order to learn.

Timothy Gallwey (2009) has noted that the yardstick of what we are open to learn is often decided by our subjective experience of *interference*, stress producing elements in the environment that get in the way and impedes the learning activity. David Bohm’s (1996) notion *suspension* is the activity of putting aside the things that get in between perception and event. By temporarily relating to personal assumptions, beliefs and value judgments as objects, a space for seeing things anew can be created between and within learners. Kegan and Lahey’s (2009) use of the term *scaffolding* combines the importance of suspension and interference in the learning environment by stating that transformations occur in the space created when what is known is challenged and support is given for the new to unfold. They state that the condition for transformational learning is one of disequilibrium. A condition where current understanding can be questioned, seen anew and explored without collapsing every part of experience into old ways of seeing them and resisting other perspectives is an opening for learning. Flaherty (2010) has said that such openings emerge when “*the transparent fabric of our routine is disturbed – either by something breaking down, by an offer someone makes to us, or by a change in circumstance that requires a new skill from us*” (p. 34). For a state of disequilibrium to create adaptive results however, Ronald Heifetz’ (1994) emphasizes the importance of the ‘*holding environment*’, a container to “*regulate the stresses the work generates*” (p.105).

### ***Creating Disequilibrium***

Without putting any importance in particular to the various forms and loci transformative relationships can take and have, Taylor (2007) stated that dialogical relationships facilitate transformation. McClure (2005) has further written that if the development of a dialogical



relationship reaches a state of disequilibrium, it can potentially lead to a process of transformation.

Bohm (1992) states that a view becomes fragmented<sup>4</sup> when separated from the relationships it is inherent in. A sentence has for instance a relationship to the thought it represents. The thought is however governed by the subject-object relationship of the knowing that the thought is coming from. Bohm (1992) noted that we can engage in suspension if we always make explicit what we see and how we are seeing it (p. 88). Through acts of suspension we restore the relational nature of knowing and are reminded how thought intimately interferes and fuses with our interpretation of perceptions and events.

Ross (2008) strengthens the importance of suspension's role in communication and reflecting further when she stated that a sentence can be interpreted in five different ways depending on the organization of the subject-object relationship. She stated that to educate one's own and others capacity to make what is implicit in communication explicit will improve the potential for communicational understanding and facilitate the development of conceptualization. To facilitate the learning process Ross recommends learners to explore the atoms of their understanding; the sentences, practices and thoughts, old experiences and logic of thinking. Helping others do the same can have similar facilitating effect.

Bohm (1996) proposed an understanding of dialogue as 'thinking together' if participants engage in suspending their opinions and views. *"An example of people thinking together would be that somebody would get an idea, somebody else would take it up, somebody else would add to it...if we can see what all of our opinions mean, then we are sharing a common content, even if we don't agree entirely"* (p. 30). The purpose of dialogue from this perspective is to 'share a common content', to put aside the thoughts and sentences we normally defend in order to 'try on' those of others.

Kegan (1995; 2001) claims the process of a subject-object shift as started in the moment the learner becomes aware the contours of a pattern and can name it in arising and watch how it embodies their experience. If the noticing persists, the process will continue to cycle through the natural works of attention until the shift 'stops' and what was previously *subject* has been added to what are *objects* in awareness. According to Jordan (2002) an understanding does not transform until the individual has gone through a process of first 'noticing', then 'reflecting' upon what is noticed and seen it show up across a variety of situations and learned

---

<sup>4</sup> Fragmentation refers to how our thoughts break the whole of reality into bits (Bohm, 1992:3).

how to intentionally and actively engage and 'behave' in relation to it. Bohm's (1996) notion of *thinking together* and the practices suggested by Ross (2008) can be ways to facilitate the process of shifting what we normally think through, to objects we can think with.

A dialogical relationship is an act of suspension, to suspend is to take a meta-perspective and hold the dynamic of the dialog as an object to interact with rather than being had by it.

Thinking together the way Bohm proposes, builds on the conditions that participants of the dialog first have learned how to make object out of their own sentences and thoughts. Second, it requires that the participants hold the other parties of the relationship the same way, that they do not mistake perspective for person. The third requirement is to develop the ability to take as object the inputs of dialog in order to 'share a common content' with the dialogical relationships as a whole.

All of the steps towards *thinking together* involve a subject-object transformation. Dialog can thus be an arena for the participants to identify the things they do not suspend. Luft and Ingham's (1984) notion of the *blindspot* in a developmental process is that part of the collective or individual's consciousness that others notice but that is not recognized by it or themselves. A blindspot can decrease in 'size' through feedback or self-disclosure and involves risk. Bohm (1992) stated that thoughts and assumptions can be emotionally defended and or resisted if they are challenged.

Engaging in transforming activities can, aside from becoming emotional and risky, also lead to unintended results. When subjects of awareness collude they are blind and communication does not facilitate the noticing of the dynamics in play. When subjects are engaged as if they were object however, the communication assumes the individual to be responsible for and in relationship with something they are not (Kegan, 1994). To facilitate the noticing of the dynamics Kegan and Lahey (2009) recommend that groups and individuals are given conceptual frames to view and language to speak about what is going on. Providing situations to practice, spaces to communicate, reflect upon and 'play with' the objects that are emerging can support the manifestation of a subject-object shift (p.79).

## Chapter 3

### The Research Process

Thagaard (2010) advocates the need for a descriptive presentation of the research process to strengthen the quality of a study. She argues that identifying the data that comes into and the understanding presented as a written text is easier to report on and identify than how an understanding evolved. The development of a theoretical understanding might then be described as a black box that in order to be understood must be made transparent for the reader's assessment. I have made several steps to reach these criteria throughout this research presentation, this section makes them explicit.

#### *Choice of Research Strategies*

Postholm (2005) states that the research question gives direction to what strategies the researcher decides to apply for collecting and analyzing the data material. With this research I wanted to understand how conditions for and facilitation of transformative learning develops and what they were. To study this I needed data to inform the subjective perspective of learning, in Wolcott's (1999) term data from an *emic*<sup>5</sup> perspective. I also needed data that could inform the context of which the experience of learning took place and the meanings the learners attributed to them. Thus two additional questions were asked; How do learners experience their learning? and; What are the challenges and needs for support in the phases of learning? Without undermining the reality that conditions for, facilitation of and learning itself takes place continuously in a person's life, I hoped that these sources of data and questions could contribute to illuminate my understanding of the question I had taken on.

With these as considerations in mind I chose to apply a qualitative methodology with a case study design. Qualitative research seeks to understand a phenomenon through an in depth investigation where the context the phenomenon arises in is considered important information to increase understanding (Thagaard, 2010). The *emic* perspective is regarded as a source for collecting rich information about experiences with the phenomenon (Postholm, 2005; Ringdal, 2009; Thagaard, 2010). Silverman (2006) states that "*the strength of qualitative research is that it can use naturally occurring data to find the sequences ('how') in which*

---

<sup>5</sup> Wolcott (1999:111) applies the term *emic* for the perspective of the research participant and the term *etic* for describing the researcher's perspective.

*participants' meanings ('what') are deployed and thereby establish the character of some phenomenon"* (p.44).

Case studies “*attempt to build an in-depth picture of the case*” (Creswell, 1998:123) and allow “*methods of collecting data that are adequate and practical*” (my translation, Postholm, 2005:53). The case<sup>6</sup> of this study was the phenomenon, development of and conditions for transformational learning in the course I observed. In order to collect the data I needed to illuminate the qualities of this phenomenon and how it developed in relation to the course, I needed to find a research site in which I could study learners' experiences and learning environment. A multi site case study (Creswell, 1998) could heighten the transferability<sup>7</sup> of this study but with the time and resources available for this project made it unrealistic to realize. Gaining understanding only from one specific environment can be a weakness in my study, as the conditions I see in this context would not necessarily be the same in another, or be experienced by the learners in the same way.

### ***Descriptions of the Research Site***

Through a teacher's contact I was introduced to a group of 23 master students participating in a course aimed to foster and understand leadership and organizational development through coaching practice, reflection and dialogue. The course aimed to foster transformational processes and included highly communicative in- and outside classroom activities that could provide my research with rich data<sup>8</sup>. The course consisted of nine seminars where students were expected to co-create the learning environment and take responsibility for their own learning. The teacher<sup>9</sup> facilitated this intention<sup>10</sup> by initiating dialogues in the group that evoked each student's experience with for instance phenomenon appearing in the group during class and-or theoretical concepts and their reflections from poems that were read or movie clips that were shown.

Subsequent to the third seminar all students handed in a reflection paper of their classroom experiences and course reflections. An activity called *exercise for getting out of the box* was written after the fifth seminar. This exercise was retrieved from the book *Anatomy of Peace*:

---

<sup>6</sup> Creswell (1998:61) notes that the case of a case study is a system bounded by time and place and can be a program, an event, an activity or individuals.

<sup>7</sup> Thagaard (2010:190) writes that transferability refers to if the results of a study can be relevant in other similar situations and if they evoke experiences of familiarity with the readers.

<sup>8</sup> Charmaz (2008:87) describes rich data as those that reveal participants' thoughts, feelings, intentions and actions as well as context and structure.

<sup>9</sup> The course was taught by one teacher only, another teacher visited for one hour.

<sup>10</sup> For a further description of teacher's intentions see syllabus in appendix 2.

*Resolving the Heart of Conflict* (2008) and can be seen in relationship to a book the students read as an element of the course from the same publisher (Arbinger Institute) named *Leadership and Self Deception*<sup>11</sup> (2010). In addition to a final exam paper students needed to practice coaching; two coaching sessions were videotaped and a selection from these videos were presented for classroom reflection, dialogue and feedback. The coaching sessions and the presentations were the topic on which the exam paper was to be written, as well as seen in relation with the theoretical lenses provided by the course curricula. A full description of the exercise for getting out of the box can be found in appendix 1 and the syllabus including the list of literature for the course in appendix 2.

According to Norwegian laws all research projects processing personal information from research participants has to be reported to NSD (Norges samfunnsvitenskapelige datatjeneste<sup>12</sup>) for approval. After receiving a letter of confirmation from NSD January 2011 on my application for collecting data from all parts of the course I approached the participants to ask for their informed consent. An informed consent entails informing the participants of the purpose for and ethical sides of the study and its procedures, that participation is voluntary, what the consequences their participation might involve and that they can withdraw their consent at any stage of the research process (Thagaard, 2010). On the first course day, after the teacher's introduction, I gave an oral orientation about my intentions for choosing and interest in the topic of transformational learning asking the students, along with a written form, if they would consider which parts of their information they would be willing to provide for research purposes. All gave their consent to my being present during the seminars to make observations and take notes and many agreed to provide me with additional information such as access to their hand ins and exams.

The course and group of students' freshly acquired status as my *research sample* had the following characteristics: 1) Three male students and the rest female all spread in between the ages of 22-55, majority under the age of 30. 2) Most had a history from studying social science prior to this master's study 3) and the group of students had been co-students for half a year prior to this course 4) and except from two individuals all were ethnic Norwegian 5) in an English speaking course. All of the students were somewhat fluent in English and were

---

<sup>11</sup> This book presents a theory of two locus of thought, people in self deception live as trapped in a box, they don't see the creative potential in the relationships they are involved in and their thinking limits the possibilities for innovative solutions. People who don't live in self deception are out of the box, they see the humanity of others and act from a place that value others needs and intentions as equal to their own.

<sup>12</sup> Homepage: [www.nsd.uib.no](http://www.nsd.uib.no)

able to express themselves in their second language. The letter of confirmation from NSD can be found in appendix 3, the informed consent in appendix 4 and a form for the responses to the participants' individual choices for consent in appendix 5.

### ***Strategies for Collecting Data***

Yin (1989) recommends the employment of multiple sources of data to shed light on a case, among them documents, direct observations, physical artifacts and interviews. Because most of the students consented to share their reflection papers, out of the box exercises and exam papers, being interviewed during course breaks and all allowed me to be present and observe the seminars I could collect data from several sources. This can be a strength to this study as the condition of being able to observe students as well as gain insights to their thoughts and feelings through documents and interviews increased the amount of rich data about the case and could impact the transferable value of the research. In order to heighten the validity and credibility of how I collected and analyzed these data, several measures were taken. Thagaard (2010) states that the relationships that are developed in the field the researcher observes impact the credibility of a study. To improve a study's credibility she recommends clarifying how data was acquired and how the researcher's experience in the field might have colored them.

Another concept applied when evaluating the quality of a study is that of validity, that the premises under which the assumptions are drawn are grounded in the data. In order to increase validity Thagaard recommends that the researcher investigate her own understanding in relation to the interpretations she draws from the data. The relationships I developed in the field were influenced by entering the role as a participant observer described by Thagaard (2010:70) as a role where the researcher to a mild degree participates in the normal activities in the field she also observes. How this role took shape was influenced by me and the research participants together as the participants for instance invited me to sit next to them and to participate in the morning check-ins when everyone shared a few things about themselves. I considered the choice of doing these things as a way to increase the participants trust and strengthen their acceptance of the role as a researcher I represented.

Because I earlier participated as a student in the course that was now the case in my study, I had already developed acquaintances with five students and the teacher of this year's class. I was also acquaintant with the process of and pedagogy in the course as well as how the subjective perspective from participating can be experienced. The group of research

participants was all welcoming towards me and I felt that my role as a researcher was accepted from the beginning. These elements influenced my assumptions and expectations of what I was there to study, it also helped me to better unpack the data and focus the research. Having an idea of what I could expect enabled me to more systematically find a response to the questions I was there to inquire into. Because this idea also could make me blind for data I did not expect, I included this consideration in all the phases of the research process that will be elaborated throughout this chapter.

To be cognizant and sensitive to how the bonds that were tied to the participants could lead to them sharing more information with me than they originally might have planned to, I often mentioned and made the roles I had and my responsibility to remind participants of this conflict explicit. I always informed and asked for permission when I used information from situations that were not obviously related to the course and when I asked questions in breaks to interview students about their experience or clarify some part of my observations, I asked for permission to make a short interview first. By the end of the semester all of the students received an email (Appendix 6) that reminded and gave an opportunity for withdrawing their whole or part of their consent, comment and ask questions about the research, this was to ensure that the participants still had an informed consent for their participation.

Thagaard (2010) states that interviews often are used in order to gain an understanding of subjective experiences and often combined with field observation to deepen the understanding of *emic* perspectives. I performed some short ten minute interviews during the course where I asked students to elaborate on thoughts they had alluded to in the group dialogues and clarify things I was not sure to have understood. This strengthens the validity of the interpretations from the data as I then ensured that what I assumed the participants had meant was understood. Since the interviews lasted only for a few minutes I was able to remember and transcribe in my field note book what had been said directly after the interview had been conducted. I asked participants open question formulations and otherwise tried to use active listening skills like probing the participants to continue speaking by nodding my head and repeating small chunks of the sentences they used. In this way I focused the participants in on areas or topics while still allowing the participant to speak freely from his or her own mind about his experiences related to it. Simultaneous to the process of collecting data I engaged in a process of analysis, the understanding that emerged through this process influenced which topics and themes I chose for the participants to elaborate on.

Thagaard (2010:94) writes that when participants are interviewed about experiences from the past it gets colored by the understanding they later have acquired to the experience. By doing interviews simultaneous with the course activity I was able to get information that was more spontaneous and intuitive. The reflection papers and out of the box exercises were written on recent reflections and experiences, this quality might have captured the rawness of what they felt and filtered out some of the interpretations and meanings that are added into an experience when thinking about it in hindsight. I consider this as a very important factor for investigating learning because I view learning as interrelated with and influenced by the experience itself, the context in which it arises and elements that evoke the experience. With this as a premise, it was of high importance that the data I collected contained rich information about both situation and context.

I did not participate in the learning activities of the course in order to be focused on observation and note taking. Sitting next to the students I was able to listen in on conversations and I tried to position myself with different people for each of the seminars so that the observed material as a whole would include and reflect perspectives from as many of the research participants as possible. Creswell (1998) emphasizes the importance of bracketing our subjective understanding in order to unlock the layers of alternative interpretations that might exist on data in the study. Thagaard (2010) points out two layers of interpretation in this context; the first lies latent in the way that the data is described or represented and the second appears as the data is added in to represent a larger system of meanings. The first can be especially relevant when collecting data in the field as I then made a descriptive representation of my observations and my subjective lenses could easily seep in between the lines of what I wrote.

To limit my influence on the data, I developed a set of rules to ensure that I was conscious to bracket my own understanding and record what was actually occurring instead of what I interpreted it as being a symbol for or of. Appendix 7 is a page from my field note book to exemplify how this was conducted. To avoid that I would reject alternative interpretations presented in the data based on my assumptions and expectations, I tried the best I could to write down everything that was going on and keep it at a descriptive level.

As can be seen on top of the page, I labeled comments on non verbal expressions or events with an O (observation) and my own interpretations with a T (interpretation). To be able to recover information about the topic for the class and see for instance moods present in the



room in relation to time and events over the day I jotted down dates and topics for each seminar and once in a while what time it was on the pages of the book. All the sentences marked with an arrow (→) were direct quotes from students speaking in class, in the margin to the left of these quotes are comments on whether these were said in a small or in the large group of students. I wrote down only the things I heard and saw and put the thoughts and ideas I got in small boxes also in the margin to the left or in a separate note pad. If I translated or couldn't remember exactly what had been said I marked this with the symbol (-). To be able to make distinctions between what was said by the teacher and the students I marked what he said with another symbol (J). To make myself conscious of the things I did and how it might influence the participants I had a section in the back of the book in which I wrote the choices I made and the reflections around them, an example from this section can be found in appendix 8.

### ***Process of Analyzing the Data Material***

Having an inductive approach means that theoretical perspectives are developed from the data material (Postholm, 2005). Since the researcher, in order to open up and understand the data will influence this process with her subjective and theoretical perspectives, focus and understanding, Thagaard (2010:194) states that a study is abductive when theory develops from a systematical process of analysis like this one did. The second layer of interpretations become especially relevant in the process of analysis as I then found patterns and similarities across all the data. By doing this, the data is removed farther away from the context they were originally part and additional meaning is derived.

Nvivo is the computer software I used for analyzing my text documents<sup>13</sup>. The way it works is that the user selects and imports the files she wants to analyze and stores them in a project she creates in the program; many projects can be created at the same time. In a project, the user may access and link together elements from each of the documents and save the memory of these linkages in something called nodes. The nodes created trace back to the original document, but contain only the text that was selected is stored in the node. One node can store the memory back to many documents and link several text pieces in the same document to the node. Nodes can be organized in hierarchies with many subnodes. The reason why I chose to use Nvivo for analyzing my data material was to enable a systematical way of interpreting and

---

<sup>13</sup> In qualitative methods all data material can be read and analyzed as texts (Thagaard, 2010:14), consequently I refer to the data material as a whole by applying the concept text documents.

analyzing a large amount of documents at the same time as it makes it easier to keep a close distance to the documents the selections of text was derived from.

Prior to finding this program I had tried doing the analysis using mind map drawings and *Microsoft Word* documents and found out that the method was not functional. This method made it complicated to rearrange the linkages I had found early in the analysis with the understanding that unfolded later and called for other ways of structuring the material. Even though this effort was of little use for the final report of the analysis it was of good help in familiarizing myself with the text documents. Before importing all the documents I had into the program I had read through each of them two times and gotten an overview of them. In total there were 44 pages of reflection papers (RP), 44 pages of out of the box exercises (OE) and 74 pages of observational notes (ON). I created one project for each of these sources in the program. The ON was not originally digitally documented, so I made a digital version for each seminar.

The way I created nodes was by reading through each page two or three sentences at the time to find a theme or topic for the selection. When I could find many themes and topics in the selection of sentences I created one for each interpretation. If I couldn't see any relevance for the topic or theme in relation to the question for this research, no node was created. When I was not certain of the relevance I chose to create a node instead of overlooking something I later could realize was of importance and seemed not to be at first glance. With this approach I ended up with over 60 nodes in each of the RP and OE projects, and 30 in the ON project. The exam papers<sup>14</sup> were read through only and analyzed through focused coding instead of the program because they came in later than the other sets of data, (focused coding will be referred to later in this section).

The projects were now in Thagaard's (2010) term thematically analyzed, which means that categories are organized in relation to a theme opposed to for instance in relation to a personal narrative. This choice of organization decreases the amount of context for each text selection and thereby increases the anonymity for the research participants. The approach was also inductive because I was working to open up and understand the data through seeing relationships between and similarities within them, reflections I had were always written in memo notes that linked to the nodes in order to separate these from the data.

---

<sup>14</sup> There were eight exam papers each consisting of thirteen pages.

Each node contained varying amounts of references to the original documents, how many varied from only one to over 30 with an average of about 8. The reason for this variation could stem from the level of inclusion the concept I had chosen for the node (my understanding) allowed, the common reference the students had from attending class and-or the purpose for writing or participating in the context they were in that was different in each project. An example of the last was a node in the OE project called *experience from in the box* that compared to the node *negative experience of self* contained a significantly higher number of references. The explanation could be found when considering that one of the questions in the instructions for the exercise was to identify an experience from being in the box and identifying a negative experience of self was not.

In the process of becoming familiar with the data and creating the nodes, more abstract categories progressively took shape. To make sure I entertained all the interpretations and perspectives that existed I merged all the nodes in the text documents together trying to find many ways the data could be organized and categorized. The most promising is presented in the analysis of this thesis and was chosen because it included relationships between students' experience, what they had attributed value to in different situations and contexts in relation to an experience as well as observed situations that could be similar to what they had described and all could illustrate similar categories. The ones I threw away had either a too limited amount of data to represent the categories or too few references in the nodes to enlighten the categories with several types of data. The way I collected and analyzed the data is similar to the description Charmaz (2008) gives of the analytical method of grounded theory. This method emphasizes the importance of "*developing analytical codes and categories from the data, not from preconceived hypothesis*" (p.83) and that the researcher remain open for alternative views and interpretations throughout the process through listening to the data and doing analysis simultaneous with involvement in data collection.

My analysis of the data started from the moment I received them, refining how I did the analysis and focused the collection of new data as the data illuminated perspectives that could further be pursued. Charmaz states that grounded theorists can analyze their data material using line by line coding, then a method called focused coding in which the researcher "*use the most significant and/ or frequent earlier codes to sift through large amounts of data*" (p.96). Concepts abstracting the data can then be used in order to return to the data material and flesh them out and refine categories and subcategories.

This last part of the process was done in the phase where I wrote the presentation of the data and the analysis using thick descriptions, a concept Geertz (1973) introduced meaning that the researcher present and make both her interpretations and descriptions of the data transparent for the reader to distinguish. Charmaz (2008) states that thick descriptions are applied to ask theoretical questions in grounded theory, something I noticed doing extensively, especially in writing the presentation as the data I worked with frequently created dilemmas that needed further analysis and thought. After rewriting the analysis three times before this process came to an end, I started to write the literature review. Charmaz argues for the importance this order has in grounded theory, which is a method for building theory from data. The theory I chose for the literature review is chosen in order to shed light on the analysis and to clarify and define concepts and several theoretical points of view on the variety of aspects presented in it.

Two high level categories were created in the process of analysis, the *passive mode* and the *active mode*. Guided by the research question and sub questions I had been skimming through the nodes looking for students referring to their experience hoping that these could help identify clues and patterns that could illuminate what conditions that had led to their experience. In the process I discovered that different qualities characterized different experiences, these qualities seemed to be conditions in themselves for what and how the student drove their experience forward. With the two categories as the organizing principle in the further process of analysis I developed subcategories that fleshed out the distinctions between them. The headlines for the subcategory of passive mode became *latent experience* and *clarity in experience*, while the headlines for the subcategory of active mode became *intense insight* and *emotional and perspectival release for intervention*. A more in depth description of the categories and the data presented in them can be found in chapter 4.

### ***Research Presentation***

Geertz' (1973) principle of thick descriptions has been applied from the collection of data, analysis and throughout the presentation of the analysis. In order to make transparent where the individual data that is presented stems from in the text documents I have added in small symbols after quotes or descriptions making it possible for the reader to evaluate if the analytical presentation can be attributed credibility. Symbols referring to the reflection papers (RP), exam papers (EP) and exercise for getting out of the box (OE) is found in appendix 5, while an overview of the topics for each seminar and what pages in the observation notebook (ON) are from which of the seminars is found in appendix 9. The letter that is referred to in the analysis stems from a letter sent from one of the students to the teacher at the end of this

course. I was given a copy with the student's permission, but the letter was no obligatory part of the course. The short interviews that were conducted are recorded in the field note book, regarding some of them and the ON, OE, EP and RP, some of the sentences that I have used are translated from Norwegian. Examples to illustrate the quality of these translations can be found in appendix 10.

NESH (2006) is a national committee that has developed ethical guidelines for qualitative researchers, NSD administer this law in which I have been devoted to and promised my research participants to follow. One of these is to keep information that can identify who my research participants are or otherwise connect information in this thesis to them as individuals confidential. Anonymity has been kept throughout this presentation through for instance altering identifying information in stories (gender, employment), deleting names and replacing them with symbols. Another guideline is that of informed consent which has been described earlier and to protect research participants from harm induced by the project. I interpreted the meaning of harm to for instance alienate the participants by not giving them an opportunity to influence my research or comment on it and sent out an email (appendix 6) to ensure they was provided this opportunity explicitly. While in the field I had chosen not to engage in conversations revealing my interpretations of the data I collected, this was because I was afraid that I then could influence the behaviors of the participants or our relationship. Under the whole research process data has been kept in a place only I have access to and will be deleted after this thesis has been submitted. To avoid plagiarism I have referred to those I have borrowed material from in the list of literature in the back following APA reference style.

## Chapter 4

### An Analysis of Learning Processes

The students were asked to participate in a number of activities throughout the semester and mediate the experience through the channels of reflection papers, dialogues and an exam. Having access to a majority of these sources of data, I was then equipped to analyze data as they appeared to relate to the question of this research. This presentation is structured into three parts and questions because of the many aspects that needs to be addressed in order to answer the initial question *what conditions facilitate transformational processes?* The first part will present data about learning experiences to decide whether or not they can be connected to the concept of transformation later in the discussion; it answers the first sub question, *-how do learners experience their learning?* This response is the basis for the further exploration of what conditions facilitate such processes that will be attended to by a combination of the latter sections. A second sub question answers; *-what are the challenges and needs for support in the phases of learning?* The last section describes a selection of situations that arose in the classroom setting over the semester.

#### *Description of Categories*

After the process of analysis and deciding on a way to have the results presented in this text, I named two categories. How the learners experienced their learning could be described in two somewhat separate ways if compared and contrasted in relation to how they 'related' to the experience. I named the first category '*the passive mode*' because the learner would experience reduced or no ability to either experience, detect and or express something they sensed or later noticed was 'there' and could be prone to forget. In the second, '*the active mode*', learners were well aware that something 'new' was emerging and would be occupied in a process of finding ways to discern, get used to and or act aligned with what had embodied their experience.

#### Sub Question 1.1: **How do learners experience their learning?**

##### **Passive Mode**

#### *Latent Experience*

The students had different types of experiences during the semester and their wish or ability to see, remember and express themselves (at all and-or) in a nuanced way about them was

diverse. Since some revealed that they had learned how to relate to experiences they previously had not been able to, it appeared that some of the diversity in expressing experiences could be explained by it being 'passive' or 'latent' in relation to them.

Some experienced challenges in relation to expressing emotion "*I really struggle with showing emotion ... it can trigger a reaction*" (7). A few of those who had similar experiences would after the semester say that the nature of this difficulty changed; "*now I can say to myself that it is ok to feel and to express those feelings, it has in some way set me free*" (letter).

In the "out of the box" exercise many of the students would struggle to tell the experience of being 'in the box' apart from being 'out of the box'. "*I find it difficult to see clear lines between in and out*" (#22) even though many when first recognizing the difference would experience them as miles apart.

### ***Clarity in Experience***

Diversity in ways students were challenged when talking about and nuance within their experiences could in some instances relate to the 'clarity' of the experience. Experiences from within "the box" were experienced as fusing perspectives that did not belong together and consequently making discernment difficult, "*in the ... box I think it is difficult to tell my co-students apart*" (#11). While perspectives from "outside of the box" would automatically mark and contrast more of the represented perspectives within the experience "*when I am outside the box ... the other person's reality and truth becomes visible*" (#9).

Even when having experienced the difference some students were not confident to discern what in their experience had been changing. "*I've experienced some new insights through this exercise, but I am not certain I understand everything yet*" (#18), and others struggled to remember "*I notice how I am not able to remember what it was that I liked so much [about her experience from reading the leadership and self-deception book] when I need to write about it*" (a).

Many of the students thought that what they had learned during their course experience was difficult to find words to explain "*I am conscious of how I experience to learn and how I change in relation to this learning, but I struggle when having to communicate the experience to others*" (x1).

## Active Mode

### *Intense Insight*

Many experienced a first recognition or insight about ‘their person’ as emotionally demanding and intense. *“I have learned so much about myself and discovered so much that has made an enormous effect on my life in a good way, even though it at times has been very hard work”* (letter), *”mentally, this [experiences following from attending class] has been a full time job”* (68). In contrast, the insights that followed from the perspective seemed to show up effortlessly like unplugging a water gate. *“I’ve experienced lots of out of the box experiences the last while”*(#21), *“I find myself being in the box several times a day”* (#13).

### *Emotional and Perspectival Release for Intervention*

Many experienced feelings of pure bliss, empathy for others, positive attitude and wishing to be of help to others directly and for a time after experiencing their insights. *“It doesn't feel tiring or demanding at all to be out of the box. To the contrary actually, it has given me lots of energy and joy”* (#21). When getting used to and sustaining the experienced insight however, more detail and nuance about its qualities and ‘consequences’ would be easier to access. *”An advantageous aspect of this [box experience] is that it has become easier to disentangle them from one another”* (#21) *“this phenomenon appears in everything I do. In my work, my school work, my money spending and also in my relations to other people”* (#3). Being at a vantage point to be able to discern within the experience thus led to opportunities to choose how to make interventions within the perspective *“I am more quickly identifying them [the boxes] and more able to do things to get out of them”* (#16).

## Sub Question 1.2: **What are the challenges and needs for support in the phases of learning?**

### *Description of Data Selection*

For the reason that the learner in the passive mode more readily forgets, entangles, and struggles to communicate or escape their experience entirely, some of the data informing this question has been gathered somewhat ‘indirectly’. For example from comments made during class pointing back to a history of subjective experience of support for personal understanding. At other times students in verbal or non-verbal ways showed their reactions and responses to their subjective or collective experiences in situations I was present to



observe. Sometimes patterns would be revealed when ‘connecting dots’ from events across seminars and in a process of comparing the various sources of data to each other.

This first section address the understandings that existed among students on how personal insight could be facilitated and what could be conditions to have them arise. The second section is a selection of situations and processes that emerged in the classroom setting, some of which illustrates these understandings and others adding to the contextual detail about facilitating conditions for the two modes of experience.

## **Passive Mode**

### ***Sharing Experience***

Many of the students had uttered a wish to ‘learn about themselves’ as the outcome of their course experience, and at the beginning of the semester the teacher invited the students to talk about how they wanted to learn together to accomplish their learning goals. In this dialog many stated that they had experienced ‘sharing’ as an important element in coming to notice new perspectives and seeing their own uniqueness. “*Sometimes processes that were totally blind to us are started [when we share] and we need some time after to sort things out*” (3), “*to share can initiate processes I had no idea was there*” (3). “*We see how we are different [when we share]* (2). The understanding on what the meaning acts of ‘sharing’ contained revealed from the conversation prior, it was “*not the same as talking in front of others*” (3) and “[what is normal to share is] *cultural*” (3). Sharing emotions was viewed as being “*not professional*” (3) or “*not very Norwegian*” (3). Some had experienced that processes in them were started for instance through being inquired into by people holding other perspectives than their own, listening to others that shared, and that some of the reason were that they then could notice things they would not have expected. “*We can come to know ourselves better through listening to others that share*” (3), “*to be asked questions makes me more conscious about what is going on inside of me*” (3). “*It makes me think about these things in a new way when they come out in the open, and I learn from observing what is going on inside me when I share these things*” (3).

### ***Developing Languages***

In a later conversation the same day about how to facilitate awareness in other people, the teacher stated, “*use language as a way of introducing the first step*” (5). When one of the

students replied that “[her boyfriend who is an electrician] *needs to see how everything is based in research*” (5). Others continued “*we see ourselves and understand others through ourselves, we have to see the same questions in ourselves*” (5), “*people don’t need to speak my language if I know it in myself then I can create [it in others]*” (6). The meaning of the concept ‘language’ is here subject to a variety of interpretations; the concrete words coming out of our mouths, how we are in need of seeing things through our own lens before accepting it, a subjective way of knowing the world and as a tool to facilitate growth in others. The many meanings the concepts of ‘language’ combined suggest that it can be a way of knowing that was subjective and had potential for developing. Language was understood as the limits of awareness “*having access to a distinctive language [makes it] easier to notice things*” (6).

How students experienced theirs and others’ languages developing were varied. For some, books, dialogue and articles were of importance, “*texts I’ve read ... have served as an estimate of the learning process I have set in motion*” (x1), “*the book [Leadership and Self-Deception] initiated a line of reflections that gave me greater insights into myself and my thought patterns*” (#21). “*This reflection and the time I have used to think about these issues after the reading and the lectures has made me more aware of being in the box towards other people*” (#22). Other statements indicated that perspectives could become tangible through writing them down, presenting them for others and reading one’s own reflections. “*Everything becomes more clear when I see my thoughts in writing*” (#11), “*writing it down and reading this I think it seems very incongruent ... putting it in words for other people and reading this reflection paper one more time I think it sounds terrible*” (#6).

Many would in the progress of their “out of the box” exercise experience that they saw things from a new angle or were reminded of one they had forgotten. “*I realize that this exercise opened my eyes*” (#13), “*during the process of this work (out of the box exercise) I both realized, and was reminded, that I’m somehow shifting between being in the box and out of the box with some specific persons*” (#14) “*I thought I had thought about and reflected on something and then I got inside of it and found out it was wrong*” (28). Writing thoughts on paper could give the author an experience of explaining something not yet known, “*while writing this I realize why reacting to the ways of others might send me in the box*” (#2). Linkages could become visible and thoughts more clear when symbolized with words and experience, “*while reading many of the books and articles ... more of my frustrations are being transformed into words and meaning*” (#3). “*My experience is that it helps me*

*internalize new knowledge if I can relate them to my own memories and reflection from my experience” (x1).*

### ***The Peril and Support of Perspectives Developing***

Being in relationship with others could facilitate experiences of being ‘pushed’ to learn, *"it can be when we are pushed to the limit that we develop ourselves"* (1), *"give and receive feedback is important, we can grow from it"* (2). How the environment was welcoming and supporting the individual needs was of great support for exploring their inner landscape *"class has had a place for things that are so important for me, which I not even have noticed. Here it is allowed [crying]"* (68). How the environment made students feel safe to share openly and push themselves would rank in importance when students decided to do it, *"there is learning in pushing oneself, but one also has to feel safe when doing it"* (1). To take on the clarity of the new perspective from the ‘out of the box exercise’ had for some elicited feelings of being at risk and vulnerable. *"It felt like I was taking a risk"* (#9), *"seeing things from another perspective hurt"* (#17). These emotional aspects of sharing would make it up to the individual and collective conditions of the classroom if decisions to share and not to share were made. *"Simply saying something can be difficult"* (1), *"we need to be sensitive to our thresholds"* (1), it is *"important that we don't feel pressured"* (1), *"it needs to come naturally"* (1), *"important that the stories coming up are handled"* (2), *"it is important that we don't judge each other"* (1).

## **Active Mode**

### ***Exploring Insights***

As experiences of noticing and becoming aware of new aspects on themselves emerged, students would often feel motivated and actively look for opportunities to explore them in practice. *"I have found some things I'd like to test out and am excited to see if they will lead to something"* (#9). *"(I) continuously look for situations where I can practice [meta-awareness]"* (#13). Many refer to the theory behind books and articles as mobilizing their curiosity for testing new perspectives out in real life experience. *"I wanted to see if it was as easy to get out of the box as the book implied"* (#8), *"in the weeks following reading this book I silently tried it out"* (#22). The language and concepts they offered would sometimes provide nuance and distinction leading to new ways of seeing their experiences. *"I experience daily how the theoretical knowledge I gain directly influences how I think and reflect upon my everyday*

*routines home and at work” (#16). “I recognized myself in this article; it is so easy to follow the leader instead of listening to one’s own voice” (6).*

### ***Hold Steady***

Some experienced that staying alert and aware of their experience would be difficult and that their open state of mind often would collapse into limited assumptions and perspectives.

*“Mostly I am aware of the things that blur my sight but am unable to do something about it” (#13). “If I manage to sustain an open attitude when it happens – instead of ... becoming embedded in a particular perspective or resist to let go of an assumption – and allow the process to go on with me on board, then I will increase the amount of experience I get in return”(x1). This same informant stated that to keep a steady focus inward, that “theory is a tool that facilitates my attention to myself and drives my process forward” (x1)*

### ***Time to Conceptualize Insights***

To conceptualize an experience was often a slower process than becoming aware of it had been, and time and patience became of help in order to be explicit about an otherwise clear experience. *“Starting my exercise almost now four days ago, I soon realized that it became impossible for me to instantly write down my experiences and reflections. I am now happy that I had the possibility to spend some time on this exercise, while it took me several days just to clear out my own thoughts” (#3). But just the process of disentangling within the experience itself could take time “at times we need time afterwards for sorting things out” (3). To act upon an insight could be even more demanding on the time it would take. “It took me a while, a few weeks actually, to see that I had to take my entire life situation into consideration. And it eventually took months before I found myself in the position to act upon this recognition” (#16). “At the same time as seeing that I need more time to get through this phase to see what to do, and even more so to actually perform it”(#9).*

## **Windows into the Course**

The majority of the eight seminars were spent in dialog between teacher and students on topics from for instance readings, coaching experiences or things emerging from the immediate collective and individual dynamics within the room. With some of the same raw material as presented in the previous text, some of what follows is meant to illustrate how the things experienced as support unfolded in practice.

### ***Surfacing Group Dynamics, Structures and Group Facilitation***

Students would, as mentioned previously, weigh their decision about sharing inside the limits of their individual and their group's 'zone of comfort'. This topic had been surfaced by the dialog on how to 'learn together' early in the semester and continued to be re-visited by the teacher at a number of occasions in a variety of ways over the semester. One morning started for instance out with the teacher saying "*I've noticed a pattern that not all speak up what you are talking about*" (26). To test his assumption that they felt guilty about the pattern of not sharing, he performed a hand count showing that it resonated for the majority of the group. These acts of the teacher led students to share the assumptions and feelings that arose in them regarding the topic. "*My pattern is that I don't speak if it's not really important or else people get annoyed*" (26). "*Make it difficult to speak up that it isn't followed up*" (26).

One of the students stated that "*those who are quiet blame those who talk*" (26) upon which the teacher responded "*not speaking is a barrier for learning*" (26). At a later point, the teacher made this comment to one of the students. Student (S): "*I feel guilty taking up time*" (27) Teacher (T): "*you are taking acts of leadership*" (27). At other times artifacts of the room would be used in order to give life to theory through letting individual experiences of the group speak<sup>15</sup>. T: "*How does the way we sit impact the group?*" (39), S: "*I only see backs, makes me feel excluded*" (39) S: "*I only hear voices, a little annoying that I can't see faces*" (39). T: "*This is what McClure talks about, the structure of a group is doing something*" (39). After the students had given voice to their experiences of the seating arrangement, they reorganized it from linear rows into the shape of a horseshoe.

The teacher often probed the students to influence the classroom activities by for instance asking for directions and being explicit about his expectations and assumptions, examples of such statements follows. "*What do you want to talk about in small groups?*" (26), "*I want to hear what you are thinking; it is much easier to respond to you*" (7). "*[It's an] illusion to think I am going to teach, kids learn without instructions*".

### ***Practicing the Quality of Presence***

The students were invited to bring a poem or song lyrics that meant something for them to one of the seminars. When they showed up the teacher told them that the purpose for the day was to practice 'holding a space' as a leader. An exercise was performed to illustrate to the students the difference between being 'present' and 'absent', then they were challenged to

---

<sup>15</sup> The teacher shaped the pattern of furniture in the room for almost every class, sometimes in linear rows, circle, horse shoe and at other times so that students would sit in small groups.

walk up in front of the others and read their poems. After they had read the poem, they were asked to sing a tune (sound only, no words) of what was present for them in the moment, all while holding the quality of presence for the group.

Nearly all volunteered to test it out even though most uttered that it was a scary thing to do. This conversation transpired between the teacher and a volunteer after she had finished singing. T: Ask student to sing one more time S: [Test out her voice with some small notes then start singing, smile a bit before her tone of voice lower]. Then she says *“I noticed the difference ... there was something in the room”* (48), the teacher respond *“Image showing, -Is the dawn going to break?”* (48) S: *“I felt I got in touch with something, it was emotional, I didn’t expect it”* (48). Another volunteer struggled to keep her voice ‘present’ like she intended and the teacher said to her *“Your voice was carrying something more than words”* (51). She replied that *“I struggle to align my attention with feeling calm”* (51).

### ***Coaching Practice***

The two practice sessions of coaching a student leader would be videotaped and edited to present and receive feedback on from the group, subsequently they would use what they learned to write an exam essay. The teacher had not given his students instructions or models on what or how to perform or structure their coaching other than providing opportunities to reflect and share ideas in class though they were beginner coaches.

During their presentations what students reported to have learned from the experience was that *“I learned not to plan”* (x3), *“it did not work to prepare questions”* (55) and *“control”* (x2) the session. Another student noted *“I realized, yes I have an agenda”* (59) realizing that, given she was coaching a teacher’s student, (and is a teacher herself) she had some very specific ideas implicit in what she thought this person should be doing, being like, aiming for or such. She only saw this afterwards, reviewing the video searching for a good clip to bring to class for her presentation. Others stated to have experienced a difference between the first and second time she performed as a coach *“[in the first session] I couldn’t be present because I was interrogating myself. In the second session I was much more able to be present”* (55). About her practical experience one of the students mentioned in a retro-perspective that it had helped her understand something she could not have read in a book. *“When we do things everything becomes more real, something else than reading books. You get to try it a little. You find the connections that weren’t logical”* (65).

### ***Group Process***

As the course progressed an increasing number of students would start sharing more of their immediate feelings. At first feelings of frustration over the course design “*I feel like it’s time to get some real stuff done*” (b) mediated through the written hand ins. Then guilty feelings about not speaking up in class revealed on the hand count the teacher initiated (26) regarded a third of the student group and as the end of the semester was closing in, nearly half of the students had been crying in the company of each other (27, 47, 51, 58, 65, 68).

It was as if students had enacted the expectation of the teacher who earlier on had said, “*we are going to be real people here*” (0) and learned something in the process. To be vulnerable, to take a risk and cry, was near the end of the course no longer bringing into awareness limits of one’s personal comfort zone but rather a symbol for an atmosphere that the person could draw support from. “*I’ve felt confident in this class, -a lot of us has been crying, which is a hard thing to do*” (68). Students also spoke more freely in the dialog, and were anchoring dialogic bridges among their co students as well as their teacher while they nearly stopped showing their hands before raising their voice. The first day of class many had resonated when one of the students uttered that her purpose for showing up was that it was obligatory. The comments made at the end of the year stood in sharp contrast, they revealed below the neck commitment; “*this has been about creating a holding environment for myself*” (68), “*I love you*” (68) and “*I am going to miss this*” (68). As though the process of standing on the edge of their own, each other’s and their collective comfort zone had made the group grow out of itself to project its own triumph onto the student, some stated “*thanks for taking me seriously so I can accept myself, I am grateful*” (68). Others added “*It’s something here that is accepting and demanding*” (68).

## Chapter 5

### Discussion of Results

#### *Purpose for the Discussion*

The purpose of this study was to explore the processes facilitating and being conditions for transformative learning experiences. The discussion that follows will continue to explore the lines drawn out in the analysis and add reflections informed by theoretical perspectives and my understanding from the research process as a whole. For this discussion to serve its purpose I will start by seeing in what ways the experiences and processes referred to might connect to theory on transformational learning. Second, I will look at how some of the challenges and needs for support shape the contours of conditions the students perceive and experience to be in. The third aspect will include the prior ones and relate them to the things going on to facilitate their experience and to develop and or utilize the conditions.

The data that represents the modes in the analysis were collected from a number of participants and categorized thematically, opposed to an individually oriented categorization. This discussion is meant to identify characteristics about these learning experiences, and describe qualities of these in relation to transformation theory. Not to 'establish' if transformation took place. With this as a presumption, a further discussion on how modes connect to transformational processes will proceed to lead the way into the uncovering of conditions for support in the phases of learning.

#### *The Learner-Experience Relationships*

In the analysis, two modes from which learners related to their learning experiences were presented, the passive and the active modes. Passive ways of relating were illustrated by students 'reacting' to their own expressions and not being able to make distinctions within the experience. The lack of clarity would make it challenging for some to have a perspective on things they previously could have thought they understood. Remembering, communicating and writing about the experience became challenging. The active way of relating would be illustrated by an intense and conscious relationship between the learner and an experience that seemed to show up everywhere over a period in time. As the intensity of the relationship released, disentangling within, doing something with and identifying similar experiences became an easier task to perform.



In Kegan's (2000) theory knowing is neither seen as the product of a person merely observing reality or a person subjectively creating it, but as the relationship between the two. The form of knowing transforms as the result of the developing relationship between the observer and the observed, subject and object of consciousness. In the passive mode experiences became reacted to, not understood or discerned and often forgotten by the learner. The experience defined the learner more than the other way around; there was no distinction between the observer and the observed. This description of a way of knowing could resonate with elements of knowing that are 'subject' in Kegan's (1994) framework, "*those we identify with, are embedded in, tied to and fused with*" (p.32). A condition of being fused with the experience makes it challenging to discern, and if embedded in a frame of reference there is no observer to observe the experienced. What is more, if the observer is tied to the observed, when the experience is gone the memory is as well. Similarly one could imagine reacting to the observed if what was observed does not match up with the identified elements of consciousness that are expected.

However, the illustrations of experience from an active mode resonate more with the description of those elements of knowing that are 'object', defined as "*the part of knowing we have to reflect on, handle, look at, internalize, relate to each other and operate upon*" (ibid., p.32). In an active mode of experiencing, the students had a conscious relationship to their experience and did not struggle to remember or point to it when it was present for them. The observer of the experience 'stuck' to the observed in the degree that it was even described as 'being a full time job' and 'very hard work'. The observer (learner) looks at and reflects on the observed experience and is in a position to handle it even though the handling is demanding. The water gate opening after the relationship between the learner and the experience had changed can be an example of a process towards or leading to internalization of a new way or scope of knowing. The active mode of experiencing also gave the learner an opportunity to see the experience as tangible enough to discern and scrutinize, making it possible to operate upon and relate different experiences to each other in order to make interventions within them as exemplified by one of the box-experiences.

In a passive mode the learner relates to their experience indirectly, they see the symptoms of a latent experience through a reaction, an inability of referring to or an experience of amnesia. Poutiatine (2009) and Jordan (2002) state that the process of transformation starts when the individual notices or become aware as Kegan (1995; 2001) framed it, a pattern. The pattern that is noticed and starts the transformational process can be similar to how experiences are

related to in a passive mode. The process then cycles Poutiatine (2009) states, the individual sees how the pattern embodies their reality (Kegan, 1995; 2001) and are able to reflect (Jordan, 2002) on what they have noticed. These descriptions can be similar to those made in an active mode where the learners experienced the learning to show up intensely across many situations and that they could play with it more consciously. Cook-Greuter (2005) called the whole of this process a shifting into a more integrated or differentiated form of knowing.

### ***Conditions Enabled by Modes of Learning***

Assuming that the modes reflect how learners experience the shifting from an undifferentiated to a more integrated form of knowing, it becomes possible to explore the relationships between the learning process and other conditions the learning enables. Three core distinctions contrasted the qualities of the experience from one mode to another; the clarity of the experience, the level of attention mobilized and held in the direction of the experience and the ability to operate upon the experienced. When O'Fallon (2010) and Cook-Greuter (2005) describe the components incorporated in the process of developing novel forms of knowing, they related it to a synthesis of the three. In the passive phase of the learning process where students were subject to the experience, they could notice a pattern but be unable to remember or keep their attention directed towards it consciously. They would in Cook-Greuter's (2005) terms experience to *be*, or in O'Fallon's (2010) be in a *state* where they could have capacity for being aware of a pattern they had not yet conceptualized. At a later stage of the process the learner would notice a gap between what they experienced and their ability to express this experience. The experience could be clear and consequently attention could be mobilized to it, yet disentangling within and finding words to explain the experience could be a challenge. Transitioning over to an active mode of relating to the experience, the learner's sense of lacking clarity would settle more and some began 'seeing it everywhere'.

Continuing with O'Fallon's and Cook-Greuter's framework, it can seem that the locus of 'thinking' or 'structure' shifts from one mode to the another and that the ability to interpret clearly within an experience develops or shifts in synchrony with the phase of the subject-object shift. In the phase of transitioning between the passive and the active mode of relating to the experience, learners develop abilities to refer to their experience directly and eventually to make representations of it with words and memory, structures and thinking. In Kegan's (1994) concepts they can 'mediate with' rather than be 'immediate to' the experience. When the relationship between the learner and the experienced had developed through the modes and embodied the learner's attention to a full degree, some would feel inclined to 'test out'

what they now saw differently. The process had enabled an ability to engage in activities to develop what O'Fallon refers to as a *skill*. When developing and incorporating these three processes, O'Fallon states that the *conscious space* of an individual and the groups they participate increases.

### ***Transformed Relationships of Power***

In the beginning of the year some of the students had stated that they showed up for class solely because it was obligatory, a statement in which many resonated. As the course progressed however other statements revealed different reasons for attending; 'creating a holding environment for myself' illustrated how some of the students found inner motivation for showing up and were led by a commitment to their own learning process. Daloz' (1986) concept of transformation as the growing and developing meaning making of life experience could also relate the internalization of purpose the student experienced to a process of motivational transformation. Daloz further emphasized that transformational learning was about creating meaning out of experience and life in general and that it was a path that was sought, something the statement regarding creation of a holding environment might reflect.

Freire (1970) stated that developing dialogical relationships founded in mutuality would enable students and teachers to be equals inside the classroom. This type of transformation is different from those referred to by consciousness development theory and put relational dynamics of power in focus as the outcome of a transformative process. During the group process, the number of students that engaged in the dialogue increased and students stopped showing their hands to get permission to speak. Emotions was shared more frequently from the middle to the end of the duration of the course. Students increasingly started speaking spontaneously in the group and directly to each other during class.

Even though this shift might be the result of the teacher's style of teaching or intention for the course (see syllabus) and other things, the transitioning in the group over nine seminars can share similarities with a group being led by commitment to their own learning vs. one led by the teacher's authority. In authoritarian student teacher relationships the students ask for permission to speak and ask questions whereas the teacher gives the answers, set the rules and lectures. Students stated to have developed love towards the group and others shared how they could accept themselves because of the way the group made them feel. The level of spontaneity in dialog and sharing as well as the shift in locus for motivation can be a reflection of mutual power relationships developing in the group. Freire (1970) stated that

relationships founded in mutuality would lead to the process of emancipating from a state of oppression. The group's shifting commitment from authority over to committing to their own learning process could be similar to Freire's notion of emancipation. When students externalize their need for learning to authority, it can be viewed as a state of mental oppression from what the school system represents for them. Emancipating from this state, students find motivation for learning within themselves. Note however that both the data I had collected about motivation for attending class from the beginning and at the end of the course were collected in an open group dialogue; the data might have been different if I had interviewed the students.

### ***The Conditions of Comfort Zones***

Mode-enabled abilities can be interpreted as a subjective readiness for facilitation on different phases in the learning process. Other conditions for transformation are found when putting together the learners' expression for what facilitated their learning and what could hinder this facilitation to take place. To take on the clarity from an out of the box perspective had for some elicited emotions of being at risk and becoming vulnerable. The similar type of threshold could be crossed through acts of 'sharing', whereas students emphasized the importance of not pushing this type of behavior and being sensitive to individual differences. A condition of being inside a *comfort zone* seems, when combining these understandings, to involve holding one's perspective intact and feeling in control of when, by what and how subjective perspectives were challenged. Some said that it was when being 'pushed to the limit that they developed themselves' and it was important to simultaneously 'feel safe when doing it'.

How much they challenged their comfort zone got tied up and linked to conditions in the *group environment* in that students would more readily choose behaviors supporting their own needs for learning if the group gave them liberty to decide when to push their thresholds and could handle whatever emerged when they did. The conditions of comfort zone and group environment were both functions for regulating the stresses generated by pushing limits within the self and of the group. The two might represent versions or aspects for Heifetz' (1994) concept of a holding environment, the condition required for equilibrium to reform. The comfort zone represents the individual aspect of a valve like mechanism, and the group environment a similar mechanism in the collectives the individual participates in.

### ***Facilitating the Transformation of Student-Teacher Constellation and Group***

When the teacher surfaced the pattern of students feeling guilty about not speaking up in the group a conflict revealed itself. A dialogue from a previous class conversation had brought up that students had an intention to share in the group because it was a behavior facilitating their learning. When the teacher confronted them with the pattern that few did however, an obstacle for this intention to be realized was made explicit, many of the students shared the assumption that speaking in the group was against the norm. These competing commitments led students to decide not to speak ending up with feeling guilty about not doing what was best for their learning experience.

Bohm's (1990) notion of suspension refers to the activity of putting aside the things that get in between a perception and an event. Making what we see and how we see it explicit suspends the natural tendency of thought to fuse with our interpretations. Bohm (1994) stated that an example of people engaged in suspension together could be a dialogue in which everyone added to and brought an idea further along. Taylor (2007) stated that dialogue emphasizing relational and trustful communication characterizes dialogues that have transforming potential.

The teacher's intervention in the group seemed to facilitate the emergence of many things; first, it created a space in which students were provided a safe environment in which to make explicit something that might have been perceived as challenging the norm. This can be seen in relationship to acts that create stress in the group environment and expose the individual for their perspective to become challenged, threatening their personal comfort zone. Second, by sharing the idea of the same pattern students added to the common content of the idea with their own experiences. This facilitated that the tacit assumptions governing the students behaviors were made explicit, separating their perceptions so students were able to see the event and the perception of their assumptions in relationship to each other. Third, through the communication that emerged from the teacher's intervention, opportunities for making object of the experiences that was shared surfaced. The teacher took advantage of these opportunities by reframing the assumptions underlying how the students felt about speaking up in the group. By replacing the students' interpretations portraying the desired behavior in a negative way with interpretations portraying them more positively, like taking acts of leadership and acts that enable learning, presented the group with collectively shared alternative understandings for how acts of sharing could be viewed.

McClure (2005) wrote that a dialogical relationship can reach a state of disequilibrium that further leads into transformation processes. The conversation about the pattern took place early on in the fifth seminar, and as noted previously the amount of students participating in the group dialogues increased over the semester. Maybe some of the things facilitating this group process shifting could be that of surfacing assumptions and generating alternative interpretations for the group to view their own and others behavior through. These behaviors could have contributed to produce stresses in which the group and individuals developed.

Other behaviors that might facilitate the transformation of a group process could be illustrated by the dialogue on how the structures of the seating arrangements in the group impacted the students. Making the diversity of experience explicit through the teacher directing attention to it mobilized the students' efforts in co-creating a new structure that was more aligned with their intention for how they wanted their experiences to be impacted. The process of creating awareness of structures like these might influence the students to later make similar interpretations on their own, and create interventions. Along with the inquiries that have been presented, the teacher would often make his thoughts and intentions for inquiry explicit for the students. By explaining why for instance he was concerned with what the students were thinking, what his thoughts were on teaching and what the students were interested in, he did many things at once.

Cranton and Roy (2003) stated that being authentic fosters the development of authenticity in others. Authenticity can be viewed as the quality of being transparent; from this perspective the teacher's transparency could be an element that might have influenced the increasing amount of feelings that were shared in the group and how students stated that they felt accepted. That the teacher makes his thoughts and intentions transparent also provides the students with an opportunity to reframe or make new interpretations of them. He makes himself vulnerable for being challenged, questioned and losing the authority inherent in his role as the teacher of the course. Freire (1973) stated that the student-teacher constellation needed to be reconciled so that both student and teacher could engage in a mutual learning relationship. This vulnerability is one of the factors facilitating the relationships of power and locus for motivation to transform, enabling the students to shift their locus of motivation from the teacher's authority to the commitment to their own and others' learning processes.

### **Express and Expose: Facilitating Emergent Learning**

In a passive mode of experience the learner's relationship to the experienced could be characterized with one or many of the following: 1) Difficult to make distinctions 2) Low access to memories of experience 3) Difficult to communicate and write about experiences. Suggestions for how these conditions can be facilitated are discussed in the following.

#### ***Express***

Gendlin (2009) stated that once something is separated from the implicit understanding, it gains an identity of its own. As was depicted in the dialogue surfacing the group's competing commitments about sharing, the interpretations drawn from an experience, and the experience itself could behave as identities competing for the learner's attention. While doing the *getting out of the box exercise*, many of the students realized that they struggled to distinguish experiences from being in or out of the box, but recognized them as being miles apart when first identifying them. The structure of the exercise helped the students identify two different types of experiences related to the concepts of the exercise, subsequently guiding them through a structured way of reflecting and making novel interpretations of these experiences. The students then wrote their experience and reflections in the paper that was to be handed in.

Gendlin's term of a third person process explained how the implicit, through perception and matching, is made explicit. The exercise can be seen as having facilitated the perception of an experience that was passive or latent to the student and matched it to a concept. In this case, the structure of the exercise could have enabled students relating to their experience from a passive mode to make distinctions and identify ways in which they were reacting to their own experience of being in and out of the box.

Other students experienced that becoming aware gave them a feeling of taking a risk and that it could hurt. Poutiatine (2009) related the concepts of grief and risk to emotions that could be associated to transformative experiences, the condition under which the students had experienced these feelings were during the performance of the exercise for getting out of the box. Through reflecting on the relationships in the frames of being in and out of the box subsequent to expressing these reflections through writing, many of the students experienced seeing sides of the relationship anew. To see more perspectives on the situations we engage in life Dirx (2001) related to shifting the self-location from which we experience. Flaherty (2010) connected experiences in which current understandings could be explored and seen anew as openings for learning. These openings could have been created by how the exercise

challenged the routine in how experience was interpreted, facilitating learning from this opening through students reflecting and practicing to express their discoveries and insights on the paper they handed in.

Taylor (2007) stated that the relational aspect of dialogue did not depend on the presence of another person, but that dialogical relationships could be transformative on their own. One of the perils for this relationship to form could, in the passive mode, be the low level of access to memories of experience to be in dialogue with. The lack of a separate identity, or object in experience would further implicate activities like writing and communicating.

To be pushed outside the limits of their own comfort zones was said to enable learning processes. Gallwey (2009) noted that openings for these learning opportunities were decided by the stress producing elements in the environment. This opportunity was created when the perspective of the individual did not remain intact, challenging the comfort zone. Other ways in which opportunities for perspectives to take form could arise were through acts of sharing, inquiries, reflection and formulating thoughts in a writing process. What is common for these activities is that the individual has to engage in suspension in order for them to take place. All of them require the learner to extract units of meaning from the relationships they are inherent in. Through these expressions, the thoughts that governed the units that were created reveal for the individual the subject-object relationship of her knowing. In this way, the activities facilitate the coming of an experiential identity that changes the conditions under which the logic the extraction of the expression was conditioned by in the first place. Challenging the comfort zone because the perspective does not remain intact relieves the stress produced during this process because the activities give an opening for new perspectives to disentangle and scaffold (Kegan & Lahey, 2009) the learning process.

### *Expose*

Some experienced that not being able to make their experiences explicit could be frustrating, and extracting their thoughts through frames borrowed from theories or own experience could give relief from this feeling. In a similar way group and other environments could create and alleviate tensions. Being exposed to people that shared was experienced to initiate learning processes, and time was experienced to facilitate the seeing of multiple perspectives. More ways in which the students experienced becoming aware of new and continuing their learning processes were by reading books, articles and their own thoughts. Common for these conditions are that it is the conditions that are active while the individual remains more or less



passive. The individual exposes himself or is exposed to environments in which his implicit understanding and sensory faculty of subjective experience can contrast with alternative ways of extracting expressions about what is observed.

Luft and Ingrham's (1984) notion of the blind spot refers to that part of the individual and or collective consciousness that is not available for identification and recognition. O'Fallon's (2010) concept of the conscious space of a group increased as the individuals composing it developed their conceptualization of experience. The course had a highly communicative pedagogical style in which students in all seminars were challenged to share their minds and hearts. In this way the students were often exposed to the conscious spaces of the other participants in dialogues characterized by trust, like Taylor (2007) described as typical for transformative communication. Being part of this environment, and in this way exposed to, had for some contributed to them becoming able to express emotional experiences they previously could not.

One of the properties of 'language' was that it was a space that carried a potential for facilitating the opening of other's languages if *exposed* to it. A subjective language was understood as that in which a person was open to see and understand, and simply knowing a language enabled the creation of a language in others. Gendlin's (2009) notion of a first person process described learning that emerged from the seeping in from the environment, guided by the intention of the individual. The language and the intention are both that which opens the individual to become exposed for what emerges and thus share similar types of qualities. A precondition for facilitating emergent learning through being exposed to various types of environments can thus be somewhat dependent on the level of conceptualized experience. In other words, how well the individual is able to process the feedback in which she is part in order to generate or feed the learning process.

Luft and Ingrham (1984) stated that the size of blind spots could decrease through feedback and self-disclosure, and that these activities involved risk. If the students chose to share was previously noted as a result of the combination of many things that together created an environment in which students could challenge their comfort zones, while still feeling in control or safe enough to do so. The environment that facilitated these types of behaviors could in Bohm's (1992) terms be described as not challenging the students' assumptions in a way where they became emotionally defended but in a way that invited authentic curiosity and inquiry.

The benefits of mutuality and sharing are that the conscious space of the group increased, exposing the individuals composing it with richer nuance and diversity to contrast their implicit understanding and sensory faculty with. Passive participation in environments rich in alternative practices, logics and thoughts facilitated the passive mode condition of it being difficult to make distinctions in one's experience. Diverse environments increase the chances of recognizing one's own experience with others and through this become able to borrow concepts that could help point to and disentangle elements or aspects of experiences that previous were blind.

### **Attention and Diversity: Facilitate Conceptualization and Integration of Learning**

In an active mode the learner's relationship to the experience could be characterized by one or many of the following characteristics: 1) Learners were present to their experience in an intense way. 2) The experience would be experienced across multiple situations. 3) The experience could consciously be accessed in the memory. 4) The learner could express and make distinctions within their experience, and 5) learners were able to make interventions within the experience.

### ***Attention***

These active mode experiences were not fixed states, many of the students pointed to challenges in relation to transitioning into this mode. Losing sight or track of the vantage point that enabled several perspectives and distinctions within the experience to become noticed was one of them. To sustain the direction of their attention to the learning process over time would integrate the experience to a more stable state and was experienced as being a challenging thing to manage. As time passed and the students got used to how the perspective they had acquired influenced the realities they saw, more distinctions and nuances in their experience would be easier to access.

The course provided the students with many factors that supported the process of learners being held present to the process of their experiences over time across different situations. Opportunities in which the students could challenge their attention to be kept within the radius of their learning process were maintained by the course activities. In this way the challenges the students experienced were scaffolded with soft structures and methods that helped stabilize an active state of experience.

One of the soft structures was how the teacher often inquired of his students how they wanted him to teach, and what they needed to learn. Others were how the coaching sessions

that were asked to be carried out did not include instructions, advice or recommended methods for how to be performed. The reflection paper, getting out of the box exercise and the coaching presentation lacked the same type of structure, allowing the students space in which to search for, find and satisfy their individual needs for learning. The course was in these ways free from structures that could limit spontaneous and creative influences from the students and the teacher.

The teaching methods of interactive dialogue, lack of premade content material of the activities and practice exercises provided opportunities for attention to be kept inward and held there over time across a variety of situations. Through the request for direction on what to be taught, each learner is met where he or she is in the learning process and kept on the path of the active state of experiencing. The teacher's revisiting of topics and themes in the group also facilitated a collective way for the individuals being held present to their experiences.

Ross (2008) stated that a sentence can be interpreted in five different ways depending on the subject-object relationship and that exploring the atoms of an understanding's composition could be facilitating for subject object transitioning. All of the students were exposed to their co-students and teacher's reflections in the dialogues that transpired in the classroom over the semester. The activity they all in their own way participated to co-create was consequently colored by the relationships in each of the participants' knowing. This heterogeneous composition and spontaneous dialogue created a fertile environment for sentences at many levels of subject object organizations and hence for a fertile environment for each to be met at a level of organization adequate for their understanding to develop.

One of the components in Cranton and Roy's (2003) definition of transformative learning was the condition for individuation, the process of which individuals amongst other things develop dialogue with their unconscious and start to see how they engage in projection. Mezirow (2000) further stated that transformative learning involves becoming aware of tacit assumptions. One of the students realized that she had had a hidden agenda when reviewing the copy of her coaching video. Without being aware, the common background she shared with the client had influenced her behaviors in the session. While reviewing the video tape she noticed the tacit agenda, the event of re-experiencing her experience became an enabler for the authentic moment in which she, in dialogue with the experience, discovered how she engaged in projecting her ideas and assumptions onto the reality they created for her.

To notice how we create reality can be the very essence of the authentic moment, to become transparent for oneself. The act of re-living the experience might have been the crucible in which to create the transparency in which individuation could unfold and tacit assumptions made distinct. Other students experienced that they could not plan, control or prepare questions before the meeting with their coaching clients, maybe exemplifying how method free activity facilitated the individuation from unconscious habits of thought and led to create an experience of authentic moments as well.

### ***Diversity***

In an active mode in the learning process the learners would often be curious and look for opportunities for learning on their own. To provide *diverse understandings* as lenses to see their experience through could keep the learners attitude for exploring open and sustained. Some of the students experienced that the lenses and concepts they had applied for performing the *getting out of the box exercise* continued to color how they viewed and interpreted other situations in their lives as well.

Kegan and Lahey (2009) stated that providing groups and individuals with conceptual frames to see and languages to speak about their experiences could support the manifestation of a subject-object shift. The statements describing how language could be understood brought forward understandings focusing on different aspects to and properties of what language represented for different individuals. This can illustrate how a concept can be interpreted with various tacit contents and thereby meet learners where they are at in their learning process to draw it forward. Through participating in the dialogue, students were given diverse frames of thought in which they could think about their own experiences in different ways.

The language of a book could seep into and influence how the individual thought about and interpreted their experience and their focus of reflection in everyday life. It was as if the new frames of reference and languages from them had the ability of unlocking memories of past experience and give words to identify more perspectives to a situation.

An illustration of how language can have facilitated the experience of one of the students in the course can be portrayed by the female student describing how she experienced becoming released from an inner voice of interrogation while coaching. An interpretation of what helped her let go of this voice can be found in how she referred to her experience of stopping as that of being *present*. The concept was used in the *singing class* days before her second coaching session.

Poutiatine (2009) stated that transformation often can be associated with loss, losing contact to the interrogating voice could have been this student letting go of something enabling her to be more present and authentic to herself and the client she coached. It could also be that having the language to point to an experience she had enabled her to see and make object of it, facilitating the shift that allowed her attention to be present for her client.

Some of the students referred to the underlying logic behind books and articles as mobilizing their attention and curiosity for testing out new behaviors and ideas in practice. One further commented that practicing made things more real and different from reading about them in books, that she then could see things that wouldn't otherwise have been logical.

Bradley (2010) stated that qualitative changes in knowing lead to qualitative changes in learning. Participating in dialogue and reading books and articles provided the students with diverse frames of thought. This diversity facilitated the process of students testing new lenses of knowing out in practice on their own. Through the borrowing of a different frame of knowing they were able to apply this knowing to practice situations, thus changing their style of learning. The students became able to generate their own process of learning and take advantage of deeper scopes of their realities.

The lenses give the students a new set of *action inquiries* (Torbert, 2004), in which to expand on their own. Action inquiries were those kinds of behaviors that were simultaneously productive and self-assessing. Borrowing these sets of behaviors, students are able to intercept the logics prior to the action and the inquiry that distinguish the lenses they in the moment hold. This conversation between teacher and student in the singing class can portray how the students, when seeing through the lenses of the exercise, facilitated loops of inquiry.

First the student felt like she got in touch with something emotional she didn't expect to come in touch with while noticing the difference in her singing from one attempt to the other. The other student stated that she struggled to align her attention with feeling calm, using the instructions of the exercise to practice her experience of presence against her assumptions about how she imagined presence to feel like in comparison.

This exercise of singing in front of a group while testing out how to be present with them at the same time provided a situation in which the students needed to include both action and inquiry in the same behavior. In the process of imagining how to align the two they learn how to perform double loop feedback. The student automatically closed the gap and learned how

to synchronize inquiry and action. She got in touch with something. The other student that struggled to align her attention with feeling calm could have been in the process towards double loop feedback as she seemed unable to align the idea and behavior in action.

## Conclusion

### *Summary*

The purpose for this study was to understand the conditions of transformational processes and how they could be facilitated. After analyzing the data material, two ways in which learners experienced their learning, and two categories of perils and support for their learning experiences emerged. These were discussed separately in order to suggest that they represented qualitatively different states of experiences in a transformational process and created two qualitatively different conditions to facilitate.

The transformational processes of a group environment, constellations of power, consciousness, and senses of purpose were discussed and two categories that facilitated these processes were found:

- 1) The first mode of a transformational process could be facilitated through helping learners express their thoughts and feelings. Extracting meaning from their experiences, the learners expressed and consciously related to their experiences and simultaneously made them objects of attention. This process could also be facilitated by students becoming exposed to others' frames of reference like listening to others' sharing their experience, or through reading and writing.
- 2) The second mode of a transformational process could be facilitated by helping learners keep their attention directed towards the process of learning itself. Giving the learners diverse frames of reference in order to see their experience through the language provided to see and speak about their experience helped align ideas with action.

### *Limitations and Further Study*

I began planning for this thesis project early back in August 2010 and sit here now reflecting back on how the thoughts I had then compare against the thesis I now am about to hand in. My experience from attending this course as a student had conjured up deeply existential questions in which I was curious to understand or at least explore the depths of. What was knowing, when new insights could change the limits of it at any time? What made some people and some environments seem to be more conducive for insights than others, and what was it about these environments that enabled insights?

The answers I found through this work feel satisfying. I feel that I have developed a greater understanding of how to facilitate change in myself and others and create conditions in which change may take place. However, for this research to be satisfying for others, I would like to point out criteria of which improvements can be made in similar research efforts.

Because the research question implied that I needed to ‘find’ processes leading to transformation before moving into a further inquiry of these in relation to conditions and facilitation, I made the choice of thematically analyzing all of the data in relation to various types of experiences. When this was done, I extracted information that pointed to and or was implied about conditions facilitating the experience. This made it possible to gain linked knowledge about a condition and facilitation of this condition.

If I had done this process over again however I think I would have done an individual analysis first and then a thematically one subsequently. I think the extra work could have paid off in a more context-specific knowledge about how to facilitate different types of experience in relation to different phases of a learning process. If I had the resources I would also have included longer interviews with the teacher and students in the research in order to shed more light on their reflections and thoughts on their learning process and opinions about how the course facilitated this experience. Without the additional long interviews this study has received more influence from those speaking up in the group than those who are more quiet.

For further research I recommend to experiment more with how the different types of facilitation that were found (Express, Expose; Diversity, Attention) to facilitate specific modes of learning. If more is understood about these processes it can be used in relation to designing more customized training programs and recruiting procedures. It could also provide facilitators with a better understanding of how to more effectively support the learning process of others and help developing literature especially designed for different modes in the learning process.



## List of Literature

- Anderson, D. & Anderson, L.A. (2001). *Beyond Change Management*. San Francisco, CA: Jossey-Bass/Pfeiffer.
- Arbinger Institute. (2008). *Anatomy of peace: Resolving the heart of conflict*. San Francisco: Berrett-Koehler publishers, Inc.
- Arbinger institute. (2010). Leadership and self deception. Getting out of the box. San Francisco: Berrett-Koehler publishers, Inc.
- Argyris, C., Schön, D.A. (1978). *Organizational Learning*. Addison-Wesley: Reading, Massachusetts.
- Bohm, D. (1992). *Thought as a System*. London: Routledge.
- Bohm, D. (1996). *On dialogue*. Ed. Lee, N. London: Routledge.
- Boyd, R.D. (1991) *Personal Transformation In Small Groups; A Jungian Perspective*. London: Routledge.
- Boyd, R.D., & Myers, G.J. (1988). Transformative education. *International Journal of Lifelong Education*, 7(4), 261-284.
- Bradley, P. (2010). Learning and development as a spiritual journey. *Journal of Spirituality, Leadership and Management*, 4(1), 62-74.
- Charmaz, C. (2008). *Grounded Theory*. Smith, A.S. (Red.), Qualitative psychology. A practical guide to research methods. (2<sup>nd</sup> ed, 81-111). London: Sage publications ltd.
- Cook-Greuter, S. (2005). Ego-Development: Nine levels of increasing embrace. Wayland, MA.
- Cranton, P. (2001). *Becoming an authentic teacher in higher education*. Malabar, FL: Krieger.
- Cranton, P., & Roy, M. (2003). When the bottom falls out of the bucket: Toward a holistic perspective on transformative learning. *Journal of transformative education*, 1(86), 86-98. Doi: 10.1177/1541344603001002002.
- Creswell, J. (1998). *Qualitative Inquiry And Research Design. Choosing among five traditions*. London: Sage Publications.
- Daloz, L. (1986). *Effective Teaching And Mentoring: Realizing The Transformational Power Of Adult Learning Experiences*. San Francisco: Jossey-Bass.

- Daloz, P.S. (2005). *Leadership can be taught. A bold approach for a complex world*. Boston: Harvard business school publishing.
- Dirkx, J.M. (1997). Nurturing soul in adult learning. P. Cranton (Red.), *Transformative Learning In Action*. San Francisco: Jossey-Bass.
- Dirkx, J.M. (1998). Transformative learning theory in the practice of adult education: An overview. *Paace Journal of Lifelong Learning*, vol.7, 1-14.
- Dirkx, J.M. (2001). *The Power of Feelings: Emotion, Imagination, and the Construction of Meaning in Adult Learning*. New directions for adult continuing education, no.89. Jossey-Bass.
- Flaherty, J. (2010). *Coaching: Evoking excellence in others*. (3<sup>rd</sup>. ed.). Burlington, MA: Elsevier inc.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Seabury Press.
- Gallagher, S. (2006). *How the body shapes the mind*. Oxford: Clarendon press.
- Gallwey, W. T. (2009). *The Inner Game of Stress: Outsmart Life's Challenges, Fulfill Your Potential, Enjoy Yourself*. New York: Random House.
- Geertz, C. (ed.) (1973). *The interpretation of culture*. New York: Basic Books.
- Gendlin, E. T. (2009b) 'What First and Third Person Processes Really Are', *Journal of Consciousness Studies*, 16(10-12), 332-62.
- Gunnlaugson, O. (2005). Towards integrally-informed theories of transformative learning. *Journal of Transformative Education*, 3(4) 331-353.
- Gunnlaugson, O. (2006). Exploring Generative Dialogue as a Transformative Learning Practice within Adult & Higher Education Settings, *Journal of Adult and Continuing Education*. Scotland.
- Gunnlaugson, O. (2008). Metatheoretical prospects for the field of transformative learning. *Journal of Transformative Education*, 6(2), 124-135. Doi: 10.1177/1541344608323387.
- Heifetz, R. A. (1994). *Leadership without easy answers*. Cambridge, MA: Belknap Press of Harvard University Press
- Illeris, K. (2004). Transformative Learning in a Comprehensive Learning Theory. *Journal of Transformative Education*. Vol 2. No. 2 pp.79-89.
- Jarvis, P. (1992). *Paradoxes of learning: On becoming an individual in society*. San Francisco: Jossey-Bass.
- Jordan, T. (2002). *Self-Awareness, Meta-Awareness And The Witness Self*. Retrieved 2<sup>nd</sup> of February from: <http://www.perspectus.se/tjordan>.

- Jung, C. (1921). *Psychological Types*. In *collected works*. Vol.6. Princeton, NJ: Princeton University Press.
- Jung, C. (1961). *Memories, Dreams, Reflections*. New York: Vintage.
- Jung, C. (1971). *Psychological types*. Princeton, NJ: Princeton University Press.
- Kegan, R. (1994). *In Over Our Heads. The Mental Demands Of Modern Life*. London: Harvard University Press.
- Kegan, R. (1995). *Supporting our Development at Work: An interactive and reflective workshop*. Paper presented at Collaboration and community building: New approaches to violence prevention, Harvard University Graduate School of Education.
- Kegan, R. (2000). What 'forms' transform? A constructive developmental approach to learning. In J. Mezirow and associates (Ed.) *Learning As Transformation*. San Francisco, CA: Jossey-Bass, pp. 35-70.
- Kegan, R., & Lahey, L. (2001). *How The Way We Talk Can Change The Way We Work. Seven Languages for Transformation*. San Francisco: Jossey-Bass.
- Kegan, R., & Lahey, L. (2009). *Immunity to Change. How to overcome it and unlock the potential in yourself and your organization*. Boston: Harvard Business Press.
- Levy, A., & Mary, U. (1986). *Organizational Transformation*. New York, NY: Praeger.
- Luft, J. & Ingham, H. (1984). *Group Process: An introduction to group dynamics* (3<sup>rd</sup> ed.). Palo Alto, CA: Mayfield.
- McClure, B.A. (2005). *Putting a New Spin on Groups: The science of Chaos*. (2<sup>nd</sup> ed.). London: Lawrence Erlbaum Associates, Publishers Mahwah.
- Mezirow, J. (1978). Perspective transformation. *Adult Education*, 28, 100-110.
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.
- Mezirow, J., and associates (Eds.). (2000). *Learning As Transformation*. San Francisco: Jossey-Bass.
- Murray, T. (2010). *On the development of beliefs vs. capacities: A post-metaphysical view of second tier skillfulness*. Retrieved January 13<sup>th</sup> 2011, from <http://www.perspegrity.com/papers/Belief-vs-skills.v2.pdf>.
- NESH (red.). (2006) *Forskningsetiske retningslinjer for samfunnsvitenskap, humaniora, juss og teologi*. Oslo: De nasjonale forskningsetiske komiteer.
- O'Fallon, T. (2010). *Grounding Integral Theory in the Field of Experience*. S. Esbjörn-Hargens, J. Reams, & O, Gunnlaugson (Eds.), *Integral Education: New directions for higher learning*. (Pp.185-193). New York, NY: State University of New York Press.

- Parks, S.D. (2005). *Leadership can be taught*. Massachusetts, Boston: Harvard business school publishing corporation.
- Postholm, M. B. (2005). *Kvalitativ metode: en innføring med fokus på fenomenologi, etnografi og kasusstudier*. Oslo: Universitetsforlaget.
- Poutiatine, M.L. (2009). What is transformation?: Nine principles toward an understanding of the transformational process of transformational leadership. *Journal of Transformative education*, 7(3), 189-208.
- Ringdal, K. (2009). Enhet og mangfold. Samfunnsvitenskapelig forskning og kvantitativ metode. (2<sup>nd</sup> ed.). Bergen: Fagbokforlaget.
- Ross, S. N. (2008). *Postformal (Mis)Communications*. *World Futures*, 64, 530-535. Doi: 10.1080/02604020802303952.
- Silverman, D. (2006). *Interpreting Qualitative data*. (3<sup>rd</sup> ed.). London: Sage publications.
- Taylor, E. (1998). *The Theory And Practice Of Transformative Learning: A critical review*. Information series No. 374, Eric Clearinghouse on adult, Career and vocational education, Ohio State University.
- Taylor, E. (2005). *Making Meaning of the Varied and Contested Perspectives of Transformative Learning Theory*. Proceedings of the Sixth International Conference on Transformative Learning. October 6-9, 2005, Michigan State University. pp. 459-464.
- Taylor, E.W. (2007). An update of transformative learning theory: A critical review of the empirical research. *Int.J. of Lifelong Education*, 26(2), 173-191.
- Thagaard, T. (2003). *Systematikk og innlevelse. En innføring i kvalitativ metode*. Bergen: Fagbokforlaget.
- Torbert, B & Associates (2004) *Action inquiry. The secret of Timely and Transforming Leadership*. San Francisco: Berrett-Koehler Publishers.
- Wilber, K. (1996). *A brief history of everything*. Boston: Shambhala.
- Wilber, K. (2000a). *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*. Boston: Shambhala.
- Wolcott, H.F. (1999). *Ethnography, a way of seeing*. Walnut Creek: A division of sage publications inc.
- Yin, R. K. (2003). *Case study research: design and methods*. Thousand Oaks, Calif.: Sage.
- Yin, R. (1989). *Case study research: Design and methods* (Rev. ed.). Newbury Park, CA: Sage Publishing.

## Appendix 1

### Exercise for Getting Out of the Box

Recovering inner clarity and peace (Four parts)

Getting out of the box

1. Look for signs of the box in relation to a person or group situation (blame, justification, horribilization, etc.). Common box styles:
  - Better-than box
  - I-deserve box
  - Must-be-seen-as box
  - Worse-than box
2. Find an out-of-the-box place (out-of-the-box relationships, memories, activities, places etc.).
3. Ponder the situation anew (i.e., from this out-of-the-box perspective).
4. Once in this out-of-the-box place, answer these questions:
  1. What are this person or people's challenges, trials, burdens, and pains?
  2. How am I, or some group of which I am a part, adding to these challenges, trials, burdens and pains?
  3. In what other ways have I or my group neglected or mistreated this person or group?
  4. In what ways are my better-than, I-deserve, worse-than, and must-be-seen boxes obscuring the truth about others and myself and interfering with potential solutions?
  5. What am I feeling I should do for this person or group? What could I do to help?

## Appendix 2

### Course Syllabus, overview

This course engages students in learning and applying essential distinctions relevant to the experience of helping within organizational settings. The identification of core competencies applicable to counseling, consulting, coaching and leadership will enable students to successfully meet the demands of these activities. Central to this course is the process of developing capacities for our growth as human beings and our ability to help facilitate this growth in others.

The course is divided into four main areas:

- Awareness as a tool for learning.
- Identification of core competencies and the process of their development.
- Application of learning through practice.
- Integration through reflection.

The first two sections will be explored through a combination of readings, lectures and classroom dialogue. The third involves working on applying the curriculum to a real life situation. This will make use of the media facilities the program has to video two coaching sessions with student leaders (or others). This will include reviewing brief highlights from these videos in class to collectively reflect on the application of the curriculum and how this impacts our understanding of the coaching and leadership development process. Reflection and integration of course theory and experiences will be used to prepare for the course essay exam.

### Required Readings

Carey, M. (1999). *Heraclitian fire. Journeying on the path of leadership*. Dubuque Iowa: Kendall/Hunt Publishing Company.

Joiner, B. & Josephs, S. (2007). *Leadership agility. Mastering core competencies for handling change*. San Francisco: Jossey-Bass.

Jordan, T. (2002). *Self-awareness, meta-awareness and the witness self*. Available at <http://www.perspectus.se/tjordan/>

Kvalsund, R. (2005). *Coaching: Metode: Prosess: Relasjon*. Finland: Synergy Publishing.

Reams, J. (2005). What's integral about leadership? A reflection on leadership and integral theory. *Integral Review*, 1, 118-132.

Rooke, D. & Torbert, B. (2005). Transformations of leadership. *Harvard Business Review*, April 2005. 66-76.

- The Arbinger Institute. (2010). *Leadership and self-deception*. San Francisco: Berrett Koehler. (Norwegian translation available at Tapir).
- Torbert, B. (2004). *Action inquiry. The secret of timely and transforming leadership*. Chapters 1&2. San Francisco: Berrett-Koehler.
- Volkmann, R., Jordan, T. (2005). Good, clever and wise. A study of political meaning making among integral change agents. *Integral Review 1*, 98-117.

### Recommended Readings

- Flaherty, J. (2005). *Coaching. Evoking excellence in others*. Oxford: Elsevier Butterworth-Heinemann.
- DeMello, A. (1992). *Awareness. The perils and opportunities of reality*. New York: Doubleday.
- Warner, T. C. (2001). *Bonds that make us free. Healing our relationships, coming to ourselves*. Salt Lake City, UT: Shadow Mountain.
- The Arbinger Institute. (2006). *The anatomy of peace. Resolving the heart of conflict*. San Francisco: Berrett Koehler.
- Kvalsund, Ragnvald(2006): Oppmerksomhet og påvirkning i hjelperelasjoner -Viktige ferdigheter for coacher, rådgivere, veiledere og terapeuter. Tapir akademiske forlag, Trondheim. (Fra 3032)
- Berg, Morten Emil(2006): Coaching - å hjelpe ledere og medarbeidere til å lykkes Universitetsforlaget Oslo
- Gjerde Susann (2003): Coaching –hva hvorfor hvordan, Fagbokforlaget Bergen
- Senge Peter (1990): Den femte disiplin –kunsten å skape den lærende organisasjon. Hjemmets bokforlag Oslo/Gjøvik
- Bolman & Deal (2009) Nytt perspektiv på organisasjon og ledelse. Gyldendals akademiske, Oslo
- Bolman & Deal (2001) *Leading with Soul*. Jossey-Bass Publishers, San Francisco

*Additional reading materials will be provided as seems appropriate throughout the course.*

### Some Comments on the Course

This course aims to offer opportunities for learning new skills through practice. This course is based on a number of propositions aimed at supporting such a process:

- That our individual and collective experience in this course will depend to a large degree on what we each put into it.
- That approaching the course topics with a “beginner’s mind,” or open mind will enable a greater degree of new learning to occur.

- That we all need to contribute to creating a supportive environment for experimenting with new ideas and behaviors.
- That learning is only partially about ideas and theories; being able to act more coherently in the world is a more complete kind of learning.

As with any attempt at new learning, experimentation is essential, and failures a necessary part of the process. We will learn together as we go along how to enable and enact our learning. The course structure, activities, readings and discussion are all designed to support our learning.

### **Evaluations/Grading/Required Elements**

Students will be expected to attend at least 80% of classes and must hand in the two short written assignments (described below) and participate in the course project and its self-evaluation in order to be able to write the final essay exam. A final exam/essay of 10-12 pages (1.5 line spacing) is also required. This paper must include:

- A demonstration of understanding the theories covered in the course and how these theories can be applied in organizational counseling/coaching/leadership situations;
- A description of the student's coaching project;
- Discussion of how theory reflects on your experience of the coaching project and;
- Identify competencies/skills required for your personal growth as a counselor, coach or leader in organizations and creating a plan for developing these competencies/skills.

In addition, there will be two short (about 2 pages each) written assignments required during the semester. They will not be graded, but are required to be completed in order to write the final exam. As well, a brief (less than one page) self-evaluation of the course project is required. Details for these assignments will be discussed in class.

### **Course Overview by Week**

Note that the course is heavy on readings in the beginning. This is to enable you to have as much theory behind you as possible before going into the coaching sessions.

#### **6. Course Overview, Introduction, Organizational Life, Development and Leadership**

Readings: Jordan, Reams, Carey, chapters 1-4.

The opening class will introduce us to each other and to the aims of the course. In addition, we will discuss some expectations and assumptions about how we will learn together in this course. We will also discuss the initial readings, touching on the themes of awareness, levels of development and an integral view of leadership. An introduction to the course project will initiate work necessary to frame, promote and coordinate the work involved in this activity.



## **8. Organizational Frames, Action Inquiry and Transformative Leadership**

Readings: Carey, chapters 5-10, Torbert, chapter 1, Torbert & Rooke.

This class will introduce five frames for viewing organizational life, and the concept of transformative leadership. We will explore how to integrate the frames for viewing organizations from a dialogical or transformative orientation. It will also introduce the concept of *action inquiry* and another model of developmental stages for leadership. Time will be spent organizing the initial phase of the coaching project.

## **9. Coaching, Developmental Theory and Leadership Agility Competencies.**

Readings: Joiner & Josephs, Intro & chapters 1, 2 & 3, Kvalsund, Coaching.

This class will begin to go deeper into how developmental theory impacts helping conversations, especially around leadership. The concept of leadership agility will be explored, detailing specific competencies. Concepts of process in coaching will be discussed and then practiced in role plays. Preparation involving logistics of the coaching project will also be undertaken.

## **11. Development of Awareness and Getting Out of the Box**

Readings: Volckmann/Jordan interview, Leadership and Self-Deception.

This class will further explore how awareness develops and how such awareness can be applied. It will look at basic qualities (good, clever and wise) to understand essential elements of leadership. We will also explore the notion of self-deception; how it arises, how we justify it and then get stuck in boxes, and how to get out of such boxes.

## **13. Four Parts of Speech, Agility Levels.**

Readings: Torbert, Chapter 2, Joiner & Josephs, chapters 4, 5 & 6.

This class will examine Torbert's four parts of speech as a way to enhance communication, and go into depth on the most relevant stages of the development of leadership agility. We will also debrief the first coaching session and then focus on choices and strategies for applying theories in the follow up coaching session.

## **17. Coaching Project Presentations.**

These two days of class will be oriented around presentations from coaching sessions. We will also reflect on successes and challenges in applying course concepts.

## **18. Reflection and Integration of Theory and Practice: Assessing and Developing Our Agility**


Readings: Joiner & Josephs, chapters 9 & 10.

The focus in the last day will be on how to develop a plan for future growth beyond the classroom. We will have time for deeper reflection on our experience and explore how to

expand our capacity to critically evaluate our own abilities. Tools for assessment of development in these areas will be examined. This will also include preparation for the final essay exam.

## Appendix 3

**Norsk samfunnsvitenskapelig datatjeneste AS**  
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Jonathan Reams  
Institutt for voksnes læring og rådgivningsvitenskap  
NTNU  
Loholt allé 85  
7491 TRONDHEIM

Harald Hårfages gate 29  
N-5007 Bergen  
Norway  
Tel: +47-55 58 21 17  
Fax: +47-55 58 96 50  
nsd@nsd.uib.no  
www.nsd.uib.no  
Org.nr. 985 321 884

Vår dato: 25.01.2011

Vår ref: 25948 / 3 / M55

Deres dato:

Deres ref:

**KVITTERING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER**

Vi viser til melding om behandling av personopplysninger, mottatt 07.01.2011. Meldingen gjelder prosjektet:

<p>25948 Behandlingsansvarlig Daglig ansvarlig Student</p>	<p><i>Fasilitering av transformativ læring</i> NTNU, ved institusjonens øverste leder Jonathan Reams Ingunn Svantesvoll</p>
--	---

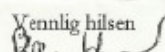
Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

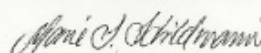
Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i melde skjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, [http://www.nsd.uib.no/personvern/forsk\\_stud/skjema.html](http://www.nsd.uib.no/personvern/forsk_stud/skjema.html). Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/prosjektoversikt.jsp>.

Personvernombudet vil ved prosjektets avslutning, 01.07.2012, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen  
  
Bjørn Henriksen

  
Marie Strand Schildmann

Kontaktperson: Marie Strand Schildmann tlf: 55 58 31 52  
Vedlegg: Prosjektvurdering  
Kopi: Ingunn Svantesvoll, Øvre Møllenberg gate 72 H302, 7043 TRONDHEIM

Arbeidingskontorer / District Offices

OSLO: NSD, Universitetet i Oslo, Postboks 1035 Blindern, 0316 Oslo. Tel: +47-22 85 52 11. [nsd@uio.no](mailto:nsd@uio.no)

TRONDHEIM: NSD, Norges teknisk-naturvitenskapelige universitet, 7491 Trondheim. Tel: +47-73 59 19 07. [kjme.svarvs@svl.ntnu.no](mailto:kjme.svarvs@svl.ntnu.no)

TROMSØ: NSD, HSL, Universitetet i Tromsø, 9037 Tromsø. Tel: +47-77 64 43 36. [martin-arne.andersen@uit.no](mailto:martin-arne.andersen@uit.no)

## Appendix 4

### Request for Informed Consent

Regarding Ingunn Svantesvoll's thesis research in Counseling.

I am doing research that aims to look into the process of transformative learning. This type of learning is often experienced as having a *discovery*, or *insight* that changes the way you think, operate and view the world. With the research question: "What conditions facilitate transformative learning" -I want to see how learning is facilitated in the [REDACTED]

For a successful inquiry into what conditions facilitating this type of learning, I will need to be present as an observer in all classes, and conduct interviews estimated to last for about 60 minutes from a few participants at the end of the semester. Furthermore, all of your subjective experiences would be of great value for me in the process of understanding this phenomenon. So in relation to this it would be of help to carry out a few short interviews from some of you along the way, and be permitted to read the essays you are asked to hand in.

You will at all times be at liberty to resign, partly or entirely, your participation without any kind of consequence throughout the whole project, even if initially having consented. All information will be treated with confidentiality, deleted after it has served its scientific duty and be presented to preserve your anonymity.

I will kindly ask you to consider in which of the following you agree to your information being used for research purposes:

- € Observation
- € Long interview
- € Short interview
- € Short reflection essay
- € Exam essay

Navn: \_\_\_\_\_

[REDACTED], ..... / 2011

\_\_\_\_\_  
Underskrift student

\_\_\_\_\_  
Underskrift forsker

## Appendix 5

**Informed Consent Form**  
**10.02.11**

Name	Observation	Long Interview	Short Interview	Short Reflection Essay	Out of the box Exercise	Exam essay
[REDACTED]	x		x	x	#1	x
[REDACTED]	x	x	x	x	#2	x
[REDACTED]	x			x	#3	
[REDACTED]	x	x	x	x	#4	x
[REDACTED]	x			x	#5	
[REDACTED]	x		x			
[REDACTED]	x	x	x	x	#6	x
[REDACTED]	x	x	x	x	#7	x 3
[REDACTED]	x		x	x	#8	x
[REDACTED]	x	x	x	x	#9	x
[REDACTED]	x	x	x	x	#10	x 2
[REDACTED]	x	x	x	x	#11	x
[REDACTED]	x	x	x	a	#12	x
[REDACTED]	x	x	x	x	#13	x
[REDACTED]	x	x	x	b	#14	x
[REDACTED]	x	x	c	x	#15	
[REDACTED]	x	x	x			
[REDACTED]	x	x	x	x	#16	x1
[REDACTED]	x	x	x	x	#17	x
[REDACTED]	x	x	d	x	#18	x
[REDACTED]	x	x	x	x	#19	x
[REDACTED]	x	x	x	x	#20	x
[REDACTED]	x		x	x	#21	
[REDACTED]	x	x	x	x	#22	x

## Appendix 6

### Email to all Research Participants

(Sent June 2<sup>nd</sup>)

**Hei og takk for sist alle sammen!**

Håper alle sammen er strålende fornøyd med eksamensoppgavene sine og nyter ferien ■

■;-)

Jeg er kommet godt i gang med skriveprosessen og satser på å levere masteren til høsten. Jeg anonymiserer identifiserende informasjon i oppgaven etter beste evne, men om det er noen som har et ønske om å lese gjennom og godkjenne arbeidet før innlevering er dette en mulighet.

For de som ønsket å dele sin eksamensbesvarelse med meg kan den sendes med takk til email adressen min som er: [ingunnsvantesvoll@gmail.com](mailto:ingunnsvantesvoll@gmail.com).

Ellers vil jeg takke dere masse for tilliten i å delta i mitt forskningprosjekt og for alt dere har bidratt med. Om det er noen som har spørsmål, ønsker å endre på samtykket som ble gitt ved begynnelsen av året eller vil treffes av andre grunner er det bare å gi beskjed.

Sommerhilsen fra Ingunn Svantesvoll.

### Appendix 7

Not using PPT - facilitating own reflection? 7

Etter lunsj / 12:30

☐ Film: "Stop it". Folk hjelper hverandre med å komme på de engelske ordene.

→ "Can be used in a way to get power."

"I've been brought up with how men should not show their feelings. I really struggle with that". It can trigger a reaction."

Nurses didn't exist 150 year ago - they weren't needed. Today we do

Historie, økende behov for å integrere oss som fagpersoner i, the society. "Maybe they didn't need these touchy feely things 150 years ago, now we do".

Transformative Leadership

J: Yes, it is! The evolution of society. Touchy feely is Post modern

→ "This is from the humanistic perspective I think"

Theory is connected/adapted to experience

J: Yes, the things I can't see is not talked about. We are just triggered. Jordan, how can we become more aware of. Do you want me to say something about it, or do you want me to talk about it? I've learned that we can learn together, frame it for you so that you can struggle with it as well.

Collaborative learning

→ Could you give a short introduction to us?

J: Short intro "Piaget - Math - apply everywhere we just don't pay attention to it."

We climb these levels where we become more aware of what is going on in and around us. There are small steps. What can you expect of your clients to reflect about?

Coaching timme tas opp her også

J: I want to hear what you are thinking, it is much easier than to respond to you

explicit about his role and approach

→ Find others with same way of reflecting

J: Yes. "Finding ones tribe".

No guarantee that age grow the capacity

☐ : Small group reflection:

Small group reflection

"Dette er som Kegan, subjekt - objekt" (Harer andre grupper krytter til dette også)

"seks ulike ego prosesser"

"bare 3 oppover"

"nei ikke områder de"

"fintemåte med ensidige argumenter / -Daybladet diskuterer sikk"

## Appendix 8

## Metodevalg og refleksjoner under feltperioden i [redacted]

## DATO:

• 24.2

## Valg:

- Jeg sitter nye i ro, bytter plass 3 ganger bare
- Jeg er med på innsekket + utsekket
- Jeg introduserer mitt prosjekt for klassen med historien bak hvorfor jeg ble så interessert i teamet
- Jeg valgte å ikke ~~gjøre noe som~~ ~~gjøre noe som~~ høre om neste timen.

## Refleksjon:

- Fordi jeg ikke ville gi inntrykk av at jeg "studerte og munderte" klassen.
- For å gi inntrykk av meg som person og gjennom å bygge tillit.
- For å skape åpning i klassen og villighet til å bli med i det. I tillegg er det fint at klassen vet at jeg deler erfaringen med dem.
- Fordi jeg tror det er fare for at jeg da ser det som var intensjonen med det, istedet for det som egentlig skjer.

• 24. februar  
DL146

- Jeg gjennomfører et 10 min intervju av 3 studenter
- Jeg lar noen ganger notatboka ligge åpen. Jeg prøver ikke å skrive notatene mine (passer heller på språket i bruk)
- Jeg noterer nye mer en jeg planla

• Jeg deltok lite. Men reflekterte tilbake det som ble sagt - reframed og talket + sjekket ut. Selt disclosed by showing similar experiences and showing what I believed was assumptions in our culture.

• For å signalisere at jeg ikke deanner eller har noe å skrive. Folk ser, får leses, En. Leser, føler det påvirker ham.

• Merker at det har den effekten Thauggaard hevdte. Da føler ikke de andre at jeg er "med" - og det vil jeg ikke heller. Men for å ikke sette jeg det jeg ønsker å se deler i ikke eller snakker om forskningen med studentene.



## Appendix 9

### Field Notebook

PP.	Course Plan
0	Course overview and introduction How will we learn together? Leadership Awareness
1-10	Organizational Frames Action Inquiry Transformative Leadership
11-16	Developmental Theory and Leadership Agility Four Agility Competencies Coaching Process
17-24	Development of awareness Getting out of the box Coaching preparations
25-38	Coaching check-in Four Parts of Speech Expert Level: What We are Dealing With Achiever Level: Where We Need to Be Catalyst Level: Where We Would Like to Be
39-54	Holding Environment
55-60	Coaching Presentations
61-62	Coaching Presentations
63-70	Reflections on Theory and Practice Integration: Assessing Our Agility Developing Our Agility

## Appendix 10

## Example of Translations

Source	Translation
X1: <i>"Hvordan jeg faktisk erfarer at jeg lærer og endre meg i denne sammenheng, er noe som ligger langt frem i bevisstheten min men som jeg strever med å begrepssette og kommunisere til andre"</i> .	<i>"I am conscious of how I experience to learn and how I change in relation to this learning, but I struggle when having to communicate the experience to others"</i> .
#12: <i>"Jeg merker at jeg ikke klarer å huske hva det var jeg likte så godt noe jeg også merker når jeg skal skrive denne oppgaven"</i>	<i>"I notice how I am not able to remember what it was that I liked so much (about the exercise) when I need to write about it"</i>
#16: <i>"Jeg kommer stadig tilbake i en boks ,fordelen nå er at jeg raskere identifiserer boksen og at jeg kan iverksette handlinger som lokker meg ut igjen."</i>	<i>"I am more quickly identifying the boxes and more able to do things to get out of them"</i> .
#9: <i>"Jeg har funnet noen punkter jeg vil teste ut, og er spent på om det vil føre til noe"</i> .	<i>"I have found some things I'd like to test out and am excited to see if they will lead to something"</i>
X1: <i>"Jeg ønsket å se om det var så enkelt å komme ut av boksen som boka hevdet"</i>	<i>"I wanted to see if it was as easy to get out of the box as the book implied"</i>
X1: <i>"Jeg erfarer nesten daglig at den teoretiske kompetansen jeg har opparbeidet meg virker direkte inn på hvordan jeg tenker og reflekterer over dagligdagse gjøremål både hjemme og på jobb"</i>	<i>"I experience daily how the theoretical knowledge I gain directly influence how I think and reflect upon my everyday routines home and at work"</i> .