

“Transformative Pedagogy” in the context of language teaching: being and becoming

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Abstract

This paper examines, “transformative pedagogy” in post-primary, language teacher education in Ireland from philosophical, psychological and social perspectives. Links are made, where appropriate, to findings from a study at the National University of Ireland, Galway, Ireland. The construct supports teacher and pupils in developing their identity as persons for whom relationships are based on interdependence. It examines conditions that can support them in developing the capacity as “beings-in-relation” as well as “beings-in-becoming”. Key theoretical perspectives are used to frame the discussion: 1) identity, 2) beliefs and attitudes, 3) moral-ethical values, 4) socio-affective factors, 5) social interaction/collaboration, 6) target language use 7) meta(cognition), 8) school and wider society.

Keywords: “transformative pedagogy”, whole person, interdependence, capacity, artefact

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1. Introduction

Anecdotal evidence suggests that teaching and learning in post-primary education in Ireland are too heavily influenced by inappropriate, formal examinations. This results in teaching and learning behaviour being geared towards rote learning. The timing for the introduction of "transformative pedagogy" in the context of Irish education therefore, is right. Recent changes in the Irish post-primary, junior cycle curriculum, as well as in initial post-primary teacher education programmes, suggest an urgent need for the traditional "banking" model (Freire, 1970) to be replaced by a model that is more supportive of self-directed teaching and learning that is underpinned by moral-ethical values. "Transformative pedagogy" offers such a model.

The paper examines the impact of "transformative pedagogy" that places teacher and pupils (participants) as whole persons at the centre of the educational project. It examines the construct from philosophical, psychological and social perspectives. It builds on a recent study carried out over a two-year period by the author in collaboration with teacher educators (tutors, mentors), student-teachers, and post-primary pupils, in the context of foreign language teacher education in the School of Education at the National University of Ireland, Galway (NUIG). The NUIG study examined the impact of autonomous teaching and learning, and took an action research approach. Links are made in this paper to the study, where possible. In the study, qualitative data was collected from educators at the end of years 1 and 2 in the context of focus group discussions, from student-teachers in the context of semi-structured interviews, and quantitative and qualitative was collected from post-primary pupils in the context of a survey. Year 2 offered a more focused study with fewer student-teachers. A version of the European Language Portfolio was used as a process tool. It was the first time that this technology/artefact was used in pre-service teacher education in Europe. The focus of the current paper is not on examining this NUIG study per se, but to link key findings from it to knowledge derived from the literature, (e.g. moral-ethical values), and from my understanding of key implications of recent changes for teacher education.

"Transformative pedagogy" creates conditions that support teacher and pupils (participants) in developing their identity as persons in relation to one another. Participants accept responsibility for expressing their meanings that implies metacognitive and socio-affective factors, and social interaction. The construct supports participants in making connections between meaning making in class and meaning making in the world. Interaction in the school is informed by moral-ethical values that support participants in developing self-awareness and social awareness. "Being-in-relation" and "being-in-becoming" are two interlinked terms that express social interdependence and the capacity to self-direct and by implication, to bring about improvement.

First, we examine the background and context of the study, including particular challenges in Irish education. Then, the construct of "transformative pedagogy" is outlined. Its key features are summarised as well as key distinctions made between it and other relevant pedagogies. Where appropriate the study refers to findings for the collaborative, action research study carried out at the National University of Ireland. The focus of the study is on key perspectives that are used to frame the discussion. They are: 1) identity, 2) beliefs and attitudes, 3) knowledge, 4) moral-ethical values, 5) socio-affective factors, 6) social interaction and collaboration, 7) critical reflection, 8) school and wider society.

2. Background and Context

In recent years in Ireland, public discourse has been dominated by economics. There have been structural and curricular reforms in Irish education in recent years too. For example, since September 2014, post-primary teacher education involves taking a two-year Professional Master of Education (PME) programme. There have been reforms in school programmes also, and proposals for changes in assessment methods for subjects, including modern languages. Key aims of junior cycle reform include making the teaching and learning process more learner-centred, and giving more autonomy and

flexibility to schools "to involve students and their parents in the discussion about the kind of programme that will best serve the needs of the students and the school" (Framework for Junior Cycle, DES, 2011). Key principles of the new Junior Cycle are: quality, innovation and creativity, engagement and participation, continuity and development, choice and flexibility, well-being, inclusive education and learning to learn. The Framework provides "Statements of Learning-Explanations of Learning Experiences" that span different subject areas across the curriculum. Included in these Statements are values that include appreciating and respecting diverse values, beliefs and traditions; what it means to be an active citizen with rights and responsibilities in local and wider contexts; valuing local and international heritage; having awareness, knowledge, values, skills and motivation to live sustainably; taking action to promote his/her well-being and that of others. "Transformative pedagogy" offers much potential in this changing environment.

3. "Transformative Pedagogy": building on autonomous teaching and learning

It is appropriate that we briefly examine the concept of autonomous teaching and learning before going on to examine the construct of "transformative pedagogy" that builds on it. For Trim (1976, cited in Benson and Voller, 1997) autonomous learning involves 'an adaptive ability, allowing pupils to develop supportive structures within themselves'. This implies that autonomy 'should not be associated only with external organisational structures' but that it involves the relation between the learner and the content and process of learning (Gathercole, 1990). Little (1991) has defined it as essentially 'a capacity – for detachment, critical reflection, decision-making and independent action'. This definition makes it clear that autonomous learning involves learners developing their metacognitive capacity that enables them to take control over the content and process of their learning. Little (1995, p. 4) has argued that autonomous learning "entails that the learner will develop a particular kind of psychological relation to the process and content of learning". Kohonen has argued that autonomous learning involves:

willingness and ability to make up one's mind about what is right and wrong, independent of external authority, but it does not mean individualism and a neglect of social context ...
Autonomy thus includes the notion of interdependence

(Kohonen, 2000).

In the NUIG study, the European Language Portfolio (ELP) was used to support autonomous teaching and learning. This artefact was conceived by the Council of Europe to mediate the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (Council of Europe, 2005). It has two functions, a reporting function and a pedagogical function (Little, 2002, p.182). It provides evidence of the learner's language learning experience and proficiency level, as well their experience of language learning from both inside and outside formal learning contexts. Volunteer student-teachers made use of this artefact in collaboration with mentors during the 'practicum'.

"Transformative pedagogy" shares important aspects with other design frameworks, such as critical pedagogy. This is a philosophy of education that emerged from a legacy of radical social thought and progressive educational movements that inspired the linking of schooling to democratic principles of society and to transformative social action in the interest of oppressed communities (Sen, in Darder et al, 2008, p. 3). It dates back to Freire (1970). Giroux and others understand critical pedagogy as a form of praxis that supports the person in developing in-depth understanding of the world, and that enables the person to perceive contradictions between social and political realities. According to Mustakova-Possardt (2003), 'critical consciousness also includes taking action against the oppressive elements in one's life that are illuminated by that understanding'. Habermas (1972) argued that reason, in part through discourse ethics, has the potential to transform the world into a more just society. "Transformative pedagogy" is a form of praxis. It has a moral as well as a social commitment to bringing about personal and social transformations by making connections between teaching and learning, and living.

The construct borrows from research in the context of collaborative teaching and learning (e.g. Vygotsky, 1978). It supports participants in constructing understandings through dialogue, peer-peer interaction, and collaboration among teachers in inquiring into their practice, and by way of more dynamic alliances between school and society. Dialogue acts as the dynamic that supports participants in developing the capacity to accept responsibility for teaching and learning.

"Transformative pedagogy" is supported by the philosophy of pragmatism in which the function of thought is to guide action, and truth is pre-eminently tested by the practical consequences of belief. Shared moral-ethical values underpin any belief. Both "transformative pedagogy" and pragmatism hold that teachers should support pupils in growing into better people. In addition, it draws on research about critical reflection, (e.g. Dewey, 1938) in order that participants are supported in developing the capacity to stand back from their immediate experience, learn from it and, by implication, seek to bring about improvement. "Transformative pedagogy" offers a conceptual framework for how relationships between persons in school can be informed by moral-ethical values that support personal, professional and social transformations.

A distinction is drawn between the "banking" model (Freire, 1970) and "transformative pedagogy". The "banking" model proposes that teaching can be organised into behavioural and other outcomes that are measurable. An assumption is that teaching is not a matter of professional judgement but a matter of behaviours. Pupils are 'the depositories and the teacher is the depositor' (Freire, 1972, p. 58). In contrast, Piaget (1954) distinguished between assimilative processes in learning, in which new experience is shaped to conform to existing knowledge structures, and accommodative processes, in which the knowledge structures change in response to new experience. At the heart of a form is a way of knowing (what Mezirow, 2009, refers to as 'frame of reference'). "Transformative pedagogy," involves epistemological change.

The concept of critical stance described by Cochran-Smith and Lytle (2009a) as a disposition towards oneself, others and the object of inquiry, is relevant here. "Transformative pedagogy" understands participants as persons in collaborative inquiry that makes links between teaching, learning and making sense of the world. Therefore, the epistemological beliefs of teacher and pupils about knowledge are significant. "Transformative pedagogy" has social and ontological implications.

Teachers are understood as critical inquirers who construct knowledge out of practice in conjunction with their colleagues. Teachers are advocates of improvement in classroom and school life, which is implied in the concept of "being-in-becoming". In addition, they are participants in school and society ("beings-in-relation") who have a responsibility for self-directing and, by implication, for shaping their world. "Transformative pedagogy" is, therefore, action oriented.

4. Knowledge and Knowing

Boyles (2006) makes the point that, for Dewey, there was a distinction between knowledge and knowing: 'knowing is a process of inquiry (specific instances of applying oneself to solving problems); knowledge constitutes the stable outcomes of inquiry'. For Kumaravadivelu (2012) there is, in addition, a distinction to be made between professional, procedural and personal types of knowledge. The first type "represents the intellectual content of the discipline" that in the context of language teaching relates to "the fundamental concepts of language, language learning, and language teaching" (ibid.). Procedural knowledge is about "knowing how to manage classroom learning and teaching", which involves not only establishing and sustaining an orderly environment but also aims "to enhance students social and moral growth" (Everton & Weinstein, 2006). Personal knowledge is "an offshoot of teachers' reflection and reaction, insights and intuition' (Kumaravadivelu, 2012). Shulman (1987) has argued that:

To educate is to teach in a way that includes an account of why you do as you do. While tacit knowledge may be a characteristic of many things that teachers do, our obligation as teacher educators must be to make the tacit explicit

(Shulman, 1987).

Borg (2009) has claimed that knowledge and beliefs exert a strong influence on human action and, by implication, therefore, on teaching. Habermas (1972) suggests that, since positivism holds that scientific explanations are the only means of explaining behaviour, it silences the debate about moral values and beliefs. In other words, positivism "fails to take account of our unique ability to interpret our experiences and represent them to ourselves" (Cohen et al., 2000). On the other hand, the interpretive perspective takes the view that the social world can only be understood from the perspective of those who are part of the ongoing action. This view is supported by social psychology. It has argued that because of man's "self-awareness and powers of language" he must be seen as different from any other creature or object" (Cohen et al., 2000) and that what is needed, therefore, is an anthropomorphic model of people. This particular approach entails taking account of uniquely human attributes. The interpretive paradigm, theory emerges as meanings from people in particular situations and yields insights and understandings of people's behaviour (Cohen et al., 2003). "Transformative pedagogy" is situated firmly within this paradigm.

In the 1900s Dewey was beginning work that was a reaction to the educational framework of memorisation. He sought to articulate a philosophy of community to explain the purpose of education in a democratic society, (e.g. to engage with and enlarged experience, thinking and reflection are central to teaching). Students must freely interact with environments in the practice of constructing knowledge (Dewey, cited in Darder et al, 2008). It is appropriate at this stage that we examine the key dimensions that make up "transformative pedagogy".

4.1. Identity

Discourse of identity draws upon social interaction at school where identity is negotiated and constructed. Public discourse, played out at school can produce negative outcomes for children from minority backgrounds. In Ireland, The Education Act (1998) states that students should experience an education that 'respects the diversity of values, beliefs, languages and traditions'. The Equal Status Act (2000) and Equality Act (2004) promote equality of opportunity and prohibit discrimination. Is minority as well as majority culture represented in the school curriculum? Lynch and Baker think not:

The curricula, syllabi, and modes of assessment adopted in most formal educational systems are heavily based towards students with (written) linguistic and logical-mathematical capabilities

(Lynch & Baker, 2005).

Yet, according to the Department of Education and Science (DES, Dublin) an intercultural approach is important within the curriculum as this helps pupils "to appreciate the richness of a diversity of cultures" (DES, 2002).

Intercultural learning 'focuses on the language user's personal and social identities and abilities. It emphasizes the student's orientation to discourse as a language user relating meaningfully to other persons in different contexts (Kohonen, 2006). Kaikkonen (2001, p. 64) has argued that the "most important goal of foreign language education is to help pupils grow out of the shell of their mother tongue and their own culture". This implies that teaching should promote understanding of and respect for, cultural diversity. Inter-culturalism should not be misconstrued as meaning that traditions, faiths, and cultures and the attaching symbols, must be abolished in order to respect cultural diversity. Language education in Ireland needs to give more recognition to linguistic and cultural diversity. The

ELP supports pupils in reflecting on and recording any linguistic or intercultural experiences they have had. It supports them in constructing their identity.

Teachers' professional identity is understood as teacher-researcher who works,

in inquiry communities to examine their own assumptions, develop local knowledge, by posing questions and gathering data, and work for social justice by using inquiry to ensure educational opportunity, access, and equity for all students'

(Cochran-Smyth & Lytle, 1999b).

Teacher learning is 'a site of struggle over activities, discourses, tools, and identity because of its situated nature within institutional, historical, and cultural contexts' (Singh and Richard, 2006). "Transformative pedagogy" is underpinned by values that sustain humanity (e.g. truthfulness, sincerity, respect, equality and social justice). Villegas and Lucas (2007, cited in Lucas, 2011) present a conception of linguistically responsive teachers that is relevant in this context. Qualities for this particular conception of teacher include,

socio-cultural consciousness, affirming views of diversity, commitment and skills for promoting change in schools, understanding of how learners construct knowledge, skills for learning about their students, and ability to use appropriate instructional approaches for diverse students

(ibid.)

4.2. Links to NUIG study

According to several student-teachers, the ELP enhanced student-teachers' awareness that intercultural experiences (e.g. school exchange visits), were important aspects of language learning. Tutors and mentors believed that developing cultural awareness was 'inextricably' linked to language learning.

4.3. Beliefs and Attitudes

Kalaja and Barcelos (2003) define beliefs as "opinions and ideas that pupils (and teachers) have about the task of learning..." Pupils' self-awareness supports them in influencing their beliefs and attitudes. In the context of language learning, according to Mitchell and Myles (2004), "social psychologists have long been interested in the idea that attitudes of the pupil towards the target language, its speakers and the learning context, may all play some part in explaining success or lack of it". Beliefs, according to Kohonen (2006), are "socially constituted, interactively sustained and time-bound assumptions about the roles and duties of the participants". Clark and Peterson (1986) have argued that the process of teaching cannot be fully understood unless the domains of beliefs and action are brought together and examined in relation to one another.

Beliefs about and attitudes to teaching and learning can change. Attribution theory explains how people view the causes of their behaviour (Weiner, 1992). Attributions are the perceived causes of outcomes and are important in motivation as they "influence beliefs, emotions and behaviours" (Schunk, 2000). Dickinson (1995) has argued that the essential factor in sustaining motivation is 'stability' of attributions of success or failure.

4.4. Links to NUIG study

In Year 1 of the NUIG study, tutors believed that growth in self-awareness enabled student-teachers to develop their professional identity, and to self-direct. In Year 1, student-teachers found that dialogue supported them in developing the capacity to critically reflect on their practice. In Year 2, tutors believed that the process of reflection had helped student-teachers to develop self-awareness. This suggests that the introduction of reflective learning had a positive impact on student-teachers' epistemological beliefs, and that awareness of these beliefs had supported them in self-directing, and

in making use of the target language. Sharing self-evaluations of their teaching with other student-teachers had been beneficial. In Year 2, Pauline and Laura believed the process had supported them in their professional learning).

In the context of how student-teachers promoted thinking in the target language among pupils, Supervisor B made the following observation:

They did a lot of pair-work, group-work, and that is very worthwhile...would facilitate thinking in the {target} language

(Supervisor B).

Mentors in years 1 and 2 believed that self-assessment supported pupils in internalising learning, e.g. in Year 2, use of simple language supported pupils in self-assessing:

C'est facile? Moyen? Assez difficile? Difficile?

(Mentor Y).

Approximately 50% student-teachers involved pupils in making use of the target language as a medium to reflect on learning, at least to some extent. With regard to pupils, 53 out of 61 first year respondents (87%), and 19 out of 27 (70%) Leaving Certificate respondents, indicated a positive response. However, only 8 out of 47 (17%) second years responded positively. This negative response reflects a pattern for responses from this particular group. In Year 2, when First year class A was asked if the ELP had helped them to self-assess what they could do in the target language, 14 (93%) indicated 'yes', and 1 pupil did not respond. In First year class B, 17 respondents (65%) indicated agreement. In Second year class C, 17 respondents (59%) indicated agreement. A similar pattern emerged for what support, the ELP offered pupils in terms of thinking about their learning.

Overall, findings suggest that use of the target language in self-assessing is helpful in learning.

4.3. Moral-Ethical Values

Communities are associations in which individuals cooperate to realize shared aims... Ethics, ultimately, is about the shape of human communities in which people can flourish and about the basis for social cooperation in such communities

(Strike, 2007).

Strike highlights the importance of individuals cooperating for the common good. Nussbaum argues that if a community is to "seek what is for the common good [it] must value reason and dialogue" (Nussbaum, cited in Strike, 1997). She argues that reasoning/argument is an 'essential tool' in bringing about civic freedom because it enables the community to challenge beliefs and prejudices and to safeguard the common good against the selfish interests of the market place.

The Teaching Council of Ireland's Code of Professional Conduct for Teachers (2012) identifies standards of professionalism that are underpinned by four values: respect, care, integrity and trust. The above views suggest that pedagogy should be geared towards creating conditions that support participants in critically examining their beliefs, attitudes, assumptions and actions and to expose any contradictions between beliefs and actions, between selfish interests and those that are for the common good. Underlying ethics are the principles of equality and democratic citizenship. This implies that the culture of those who make up the school community must be respected in the curriculum (Strike, 2007).

The connection between language, schooling, and social justice has special significance for English language learners who are "often marginalized and underestimated" (Lucas, 2011). Clearly, it is

important from a social justice perspective that mainstream teachers take their responsibility as English language teachers seriously. The NUIG study did not address this particular issue.

4.4. Socio-Affective Factors

The socio-affective domain is an important aspect in learning. "Affect refers to the emotion or feeling" (Douglas, 2000). Autonomous language use implies that pupils share their views, feelings, beliefs, values, attitudes and understandings as they interact with one another, including, of course, those of different cultures to their own. Becoming "an intercultural language user clearly emphasizes the central role of the affective development in foreign and second language education" (Kohonen, 2006).

Goal theory emphasises the active role pupils play in the cognitive process of learning, e.g. in making decisions, structuring, modifying and interpreting their experience (Meece, in Schunk and Zimmerman, 1994). It postulates that there are important relationships between "goals, expectations, attributions, conceptions of ability, motivational orientations, social and self-comparisons and achievement" (Schunk, 2000). Feedback without learners' involvement in goal setting is "...meaningless, and without feedback, the person doesn't have a clear assessment of progress" (Oxford and Shearin, 1996).

4.4.1 Links to NUIG study

Involvement in making decisions had a motivating effect, and promoted willingness, self-confidence and the development of the capacity to accept responsibility for teaching/learning. Self-awareness promoted motivation and willingness among student-teachers to accept responsibility for teaching. With regard to pupils, experiencing language learning as a 'natural' process motivated them to express their meanings, (e.g. school exchanges), and boosted their self-confidence.

Student-teachers found that negotiating with pupils about learning goals and topics, promoted motivation, self-confidence in language learning. Use of drawings and poster-making promoted self-confidence, pride and self-esteem.

4.5. Social Interaction

Transformation of reality represents the starting point of man's consciousness and understanding of the world. "Consciousness of dominant cultural discourse and of its limitations is a prerequisite in bringing about any change in dominant culture" (Freire, 2008). Social-cognitive theories suggest that knowledge is constructed through social interaction (Bertrand, 2003). For Freire (1972) dialogue implies respect and working with each other, a process that implies social conscience. Interaction and respect imply,

space to each participant to contribute to the development of new knowledge, to develop their own voice, to make their own offerings, insights, to engage in their own action, as well as to create their own products

(Barnett, 2000).

This suggests that teacher education programmes should have linguistic and cultural diversity as explicit goals in curriculum and instruction in order to support the development of academic language proficiency among all pupils (De Jong and Harper, p. 76, cited in Lucas, 2011).

Vygotsky considered the social environment to be critical for learning. A key concept in his theory is the Zone of Proximal Development. This is defined as:

The distance between actual development level as determined by independent problem-solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers more capable peers

(Vygotsky, 1978).

Vygotsky argued that pupils' cognitive functions, for example, problem solving, are internalised from social interactions between pupils and teacher and between pupils 'of varying capabilities' and that, by engaging in these interactions, pupils develop their own "lexicon" that enables them "to direct, control and plan their activities during problem-solving. Finally, pupils internalize this as inner speech, developing a vocabulary that they can draw on to direct their action" (Vygotsky, in Bershon, 1992, p. 37). Another important contribution of Vygotsky is the notion of private speech. This mediates mental processes, e.g. problem solving, planning and evaluating (Lantolf, 1994). Private speech, therefore, has cognitive, metacognitive and socio-affective functions (McCafferty, 1994). Dialogue supports the development of self-awareness and social-awareness.

Hargreaves and Fullan (2012) argue that effective leaders of the future will be those who are able to share responsibility, build positive relationships and offer teachers, parents and students an opportunity to work together to improve their schools. By implication, "Transformative pedagogy" is a useful construct for supporting professional leadership as well.

4.5.1. Links to NUIG study

Collaboration among educators involved a process of dynamic interaction throughout the study. Educators supported student-teachers in a spirit of critical friendship. The notion of teacher-pupil interaction supported by educators included student-teachers learning to negotiate with pupils. The goal of student-teachers' dialogue was for pupils to develop the capacity to accept responsibility for their learning, and for expressing their meanings in the target language.

At the end of Year 1 tutors believed their dialogue supported 'self-awareness' among students (tutor B). At the end of Year 2, tutors believed their relationship with student-teachers involved "partnership" (tutor B), raising "awareness and consciousness," and helping them to develop their "unique self" (tutor B), i.e. their identity.

From the student-teacher's perspective, dialogue with tutors in Year 1 was helpful. Dialogue prompted them to reflect on how to improve teaching.

Evidence suggests that mentors collaborated with student-teachers more in year 2. Pauline had "a lot of freedom". Elizabeth was given "a lot of responsibility". and the mentor's advice had helped her. Clearly, there are benefits to be derived from more systematic mentoring that is informed by respect.

In Year 1, most student-teachers found that pair-work supported pupils in accepting responsibility for expressing their meanings. Pedagogical dialogue made learning more appealing, e.g. "it help{ed} pupils to build on previous knowledge", and promoted self-confidence. "They are more confident as a group'. In Year 2, all student-teachers found that dialogue with pupils promoted learning. Pauline "shared responsibility", and found it promoted mutual equality and respect. Laura found dialogue promoted more active involvement, and Elizabeth, that it made learning "more manageable" and "relevant".

4.6. Communicating (in the target language)

Since the goal of language learning is for pupils to be able to express their meanings, it is logical that pupils should learn to think in the target language. Cohen (1998) has argued that the choice of language of thought 'may have significant implications for ultimate success at learning, using as well as forgetting a language'. Kern (1994) suggests there are several disadvantages of making use of L1 in the

context of a reading task, (e.g. inaccuracies and miscomprehension and word for word translation may not lead to integration of meaning). However, Macaro (2001) suggests that L1 use could offer several advantages, (e.g. for semantic processing, storage of lexical items and for some aspects of syntax).

4.6.1. Links to NUIG study

Target language use by student-teachers that included everyday routines supported target language proficiency development. Data from representative examples of what student-teachers said are offered here. In year 1, Brian found that use of the target language meant pupils were 'much more active, more participative'. In the context of a project, Jacinta involved pupils in pair-work "It allows for more expressive answers since they are not subjected to an exam situation where each student works individually".

While the mother tongue was used when necessary by Michelle, she acknowledged that 'you can't teach a language through the medium of a mother tongue'. Mime, gesture and repetition were ways by which teachers could express their meanings. Tutors were satisfied with the increased level of target language use, (e.g. a 'vast improvement from the beginning to the end' (Tutor B), 'the major change' (Tutor C).

In year 2, Elizabeth believed that 'by making use of the target language pupils 'were learning with it'. She supported pupils in expressing themselves. Role-play supported pupils in this. Pupils made use of the Dossier that was 'directly connected to the ELP', (e.g. describing their family). This made learning more relevant to pupils. They decided what to say, and she helped them.

Laura found that by involving pupils in designing menus in the context of a project, promoted more 'practical and personal and meaningful' learning. Pauline organised pen-pals for her pupils. She helped them to write their ideas: 'they are doing the work on their own'! This is an example of how she supported pupils in accepting responsibility for expressing their meanings and in developing intercultural awareness. Making use of the target language in everyday routines also supported pupils in developing target language proficiency.

4.7. (Meta) cognition

Cognition in teacher education concerns what teachers think, know and believe (Borg, 2009) Metacognitive knowledge is "a rich knowledge base" (Wenden, 1995) that is "the stable, stable and sometimes fallible, knowledge, pupils acquire about themselves as pupils and about the learning process" (ibid.). Teachers need to be able analyze learners' needs (Kumaravadevelu, 2012) and to support them in being more autonomous learners. In language learning this implies that teachers should create conditions that support pupils in developing the capacity to make use of the target language in order to express their meanings.

The concept of reflective practice has had a strong influence on teacher education. For Dewey, reflection begins when teachers experience "a difficulty, troublesome event, or experience that cannot be immediately resolved" (Zeichner & Liston, 1996). Reflective action is that which involves "active, persistent, and careful consideration of any belief or practice in light of the reasons that support it and the further consequences to which it leads" (ibid.). "To reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealing with further experiences" (Dewey, 1938). Zeichner and Liston (1996) believe the reflective teacher is in a position to recognize "that a central source of his or her teaching practice is his or her practical theories" in addition to the context in which he or she works. Schön (1983) understood reflection as a recursive process that enables the teacher to reconstruct experience through reflection. Furlong and Maynard (1995) suggest that content knowledge is built up through the

process of pedagogical reasoning - through planning, teaching, adapting and reflecting. Brookfield (1987) believes that identifying and considering critically the assumptions that underlie our practice is difficult. Challenging the validity of these assumptions is even "more disturbing, for in doing this we call into question beliefs and rules that have governed much of our lives". Gadotti (1996) writes that,

in pedagogy the practice is the horizon, the aim of the theory. Therefore, the educationalist lives the instigating dialectic between his or her daily life - the *lived* school and the *projected* school - which attempts to inspire a new school

Gadotti (1996).

Flores (2001) has suggested that there is a relationship between teachers' stated beliefs and their practice. In a study conducted by Manguhbai et al (2004) it was found that having a sophisticated practical theory impacted on teaching, and Pollard (2005, p.94) has argued that 'reflective teachers need to consider their own values carefully and be aware of any implications'.

(Meta) cognition and self-awareness are essential in order that participants can accept responsibility for transforming their thinking and by implication, their teaching.

4.7.1. Links to NUIG study

Student-teachers were involved in critical reflective writing, (e.g. lesson evaluations, reflective essays). A majority, nine student-teachers, believed that periodical reflective writing had been a useful tool. For example, Brian found that:

reflecting helpful because it brings up certain issues that I can articulate, and just bring it to the level of conscious[ness]

(Brian).

This aspect was not examined in the NUIG study.

4.8. School and Society

I agree Boylan & Woolsey who have suggested that teacher education needs to create conditions that support student-teachers in examining the relationship between identity as language teacher and "engaging in social justice" (Boylan & Woolsey, 2014). This suggests that any knowledge that is constructed through teaching and learning should be underpinned by moral-ethical values of truthfulness, sincerity, respect, equality and social justice. Growth in student-teachers' self-and social-awareness are supported by their dialogue with educators. Social justice encompasses a "distributive and relational perspective" (Cochran-Smith and Lytle, 2009c) as well as a participative dimension (Fraser, 2008). Distributive points to equal access to educational goods and outcomes, and participative is concerned with the capacity and opportunity to participate in decision making (ibid.). I agree with North (2008) when he argues that attention must be given not only to the social and organizational, but also to the personal, as social justice issues are enacted in 'embodied relationships' (Boylan & Woolsey, 2014). "Transformative pedagogy" supports more equitable and democratic relationships in teaching and learning, in 'being-in-relation' in the school and in the world.

The Code of Conduct (The Teaching Council of Ireland, 2012) acknowledges the wider context in which teaching takes place, and the many factors beyond teachers' control but which have a bearing on their work, including: engagement of parents and the wider community. The new junior cycle lists eight key principles: quality, creativity and innovation, engagement and participation, continuity and development, wellbeing, choice and flexibility, inclusive education, and learning to learn (A

Framework for Junior Cycle, DES, 2012). In addition, it identifies the importance of appreciating and respecting diverse values, beliefs, and traditions; what it means to be an active citizen with rights and responsibilities in local and wider contexts.

Byram has argued that

Language teaching with an intercultural dimension continues to help learners acquire linguistic competence...But it also develops intercultural competence, i.e. their ability to ensure a shared understanding by people of different social identities

(Byram et al., 2002).

According to Hall, the particular cultural identity comes about as a result of 'where and how one positions oneself in some ever-expanding relational network' (Hall, 1992).

Key values that are understood to sustain humanity, support values in the new junior cycle programme. "Transformative pedagogy" offers a framework that supports more systematic and sustainable links between school and society and by implication, supports participants in developing their understanding about what "being-in-relation" and "being-in-becoming" mean in the context of school and the wider world.

5. Conclusion

"Transformative pedagogy" has philosophical, psychological and social underpinnings. It offers a framework that supports (student-) teachers in developing their professional identity linked to teacher-researcher. We have referenced key dimensions of the construct, where possible, to a recent NUIG study about autonomous teaching and learning that made use of the ELP. "Transformative pedagogy" shares important aspects with autonomous teaching and learning, and other models, but in its totality, it offers an original, "transformative", educational framework that links classroom and school teaching and learning with living in wider society. The construct supports teacher and pupils as persons in developing critical awareness, informed by moral-ethical values, and linked to the capacity to self-direct, to accept responsibility for shaping teaching and learning, and for shaping their understanding about what being in the world means. It supports persons in "being-in-relation" as well as "being-in-becoming".

Values of respect, care, integrity, and trust underpin the Code of Professional Conduct (The Teaching Council of Ireland). In addition, Statements in the new junior cycle highlight key values of appreciating and respecting diverse values, beliefs, and traditions, what it means to be an active citizen with rights and responsibilities in local and wider contexts, valuing local and international heritage, having awareness, knowledge, values, skills, and motivation to live sustainably, as well as taking action to promote well-being. "Transformative pedagogy" offers a model that supports the attainment of these values and statements. What Pope John Paul II said is appropriate: "To teach means not only to impart what we know, but also to reveal who we are by living what we believe" (September 12, 1984).

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