

Learning to Become: An Exploration of Transformative Faculty Development

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ABSTRACT

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This multi-article dissertation explores the experience of becoming a professor who effectively facilitates students' identity formation. While the growing body of literature on student transformation suggests that faculty must transform themselves to authentically invite change in others, little research has been done on helping professors become mentors who facilitate students' movement toward their potential for meaningful contribution. To address this gap, this dissertation suggests a framework to facilitate transformative faculty development based on a review of the literature on learning as a process of becoming (Article #1). The major components of this framework are (a) facilitating meaningful engagement in communities of practice, (b) inviting community members to take on new responsibilities, and (c) construing learning as a process of identity development. I also propose several interventions in each of these areas that may increase the likelihood that professors will engage in transformational learning practices.

This dissertation also explores the identity development of faculty who invite transformation in their students through narrative case studies of professors' transformative learning experiences (Article #2). Through a series of semi-structured interviews with highly rated faculty at various career stages—one from the humanities, one from the social sciences, and one from the natural sciences—we examined six turning points our participants' identified as pivotal in becoming the kind of mentor who helps create transformative experiences for others. The findings of this study suggest that transformative faculty formation is a process of moral becoming that occurs as professors take purposive stands in their communities of practice. Cross-case themes also suggest that transformative learning is most effectively invited through relational activities that are meaningful, authentic, and altruistic.

Keywords: faculty development, transformative learning, identity development, hermeneutics, communities of practice, narrative research

DEDICATION

This dissertation is dedicated to the mentors who have helped me see and move toward my potential for meaningful contribution. Words cannot express how much I admire and appreciate you.

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This study would not have been possible without the support of the BYU Faculty Center. I am indebted to them for sharing their research related to this topic, helping me find subjects for my case studies, and partnering with me to discover the best applications of this research.

I am also extremely grateful to the participants for enlightening and inspiring me through their stories of transformation. I hope my portrayal of their guiding narratives will invite transformative learning in many others.

Finally, I want to thank my sweet parents, who have supported me in every way they could think of throughout this process and continually facilitate my most meaningful transformations.

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Description of Research Agenda and Dissertation Structure

This multiple-article dissertation explores the experience of becoming a professor who facilitates students' identity formation. The majority of the faculty development literature describes professors' professional learning as the transmission of information and the development of concrete skill sets rather than the transformational process of becoming a professor who helps others reach their potential for meaningful contribution. Dall'Alba (2005) summarized the current state of faculty development well when she observed that it is more focused on the "epistemology (or theory of knowing) than the ontology (theory of being)" (p. 362). She suggested that professional development for faculty should go beyond helping professors gain new strategies and toolkits for teaching to transforming "ways of being university teachers" (2005, p. 362). She described this kind of development as an "unfolding" or "transformation of the self over time" (2009, p. 37).

In the adult learning literature, Mezirow coined the term *transformative learning* to describe learning that is focused on personal transformation rather than a transmission of knowledge and skills (Mezirow, 2000; Mezirow & Taylor, 2009). Mezirow's theories have been referenced broadly in the professional development literature; however, he talked about transformation as a process of changing one's frame of reference, elaborating on meaning schemes, or creating new mental models (Mezirow, 2000; Mezirow & Taylor, 2009). This focus on rational discourse and critical reflection to change the way one thinks about the world implies that transformative learning is solely about intellectual development rather than changes in one's "ways of being" (Dall'Alba, 2005, p. 362). Taylor posited that there are "extra-rational, emotional, and spiritual dimensions" of transformative learning that should also be addressed (Dirkx, 1998, p. 5), and several theorists have asserted that transformative learning must go

beyond simple modifications in thinking to a shift in identity, characterized by new ways of thinking, feeling, and acting (Cain, 1991; Dirkx, 1998; Meyer & Land, 2005; Sfard & Prusak, 2005; Wenger, 1998; Wilson & Parrish, 2011; Yanchar, Spackman & Faulconer, 2013).

BYU has a vision that learning should be more about becoming than increasing intellectual capacity or developing reified skill sets. The school's mission is to increase students' intellect, spirituality, character, and service-orientation (BYU, n.d., Aims of a BYU Education, Mission and Aims Section, para. 1). In order to fulfill this lofty mission, faculty at BYU are asked to be "role models for a life that combines the quest for intellectual rigor with spiritual values and personal integrity" (BYU, Rank and Status Policy, 2008, Section 3.1.1, para. 1). The Church of Jesus Christ of Latter-day Saints (LDS Church) founded the private university so that its members could have the freedom to share their intellectual, spiritual, and moral views in an academic context (Wilkins & Whetten, 2012). Due to the school's continuing affiliation with the LDS Church, most of BYU's faculty are also members of the LDS community and choose to teach at BYU because they feel it gives them more freedom to focus on holistic transformation (2012). In his inaugural address, BYU's current president, Kevin J. Worthen, said that a BYU education must "change students in significant ways" and "will not be complete . . . unless it becomes part of who they are" (2014, p. 1). He admonished the faculty to provide an education that enables students to gain new intellectual and spiritual insights and "become different, better people—to be etherealized" (2014, p. 1).

Purpose

BYU's vision of becoming "intellectually enlarging and spiritually strengthening" in an effort to assist students in developing character and committing to lifelong learning and service is beautifully articulated in the *Aims of a BYU Education* (p. 1); however, the transformative

process of becoming a professor who fulfills the aims of a BYU education is not illustrated through specific examples. This study sought to understand the transformative experiences of faculty who are perceived to be fulfilling the aims of a BYU education through a series of case studies. In addition, this study focused on what these transformative learning case studies could add to the body of research on learning as a process of becoming and how the amalgamation of this research might inform the field of faculty development.

Practical significance. This study is applicable to anyone looking to bring about meaningful changes in the way learners think, feel, and act. Given the focus on professors' transformations, those in the field of faculty development might find it especially applicable; however, the general tenets of transformative learning should be transferable across fields and organizations.

This research is also intended to specifically benefit the BYU community by synthesizing the literature on learning as a process of becoming and shedding light on the transformative experiences that have been most influential to faculty in their efforts to fulfill the aims of a BYU education. More specifically, looking across multiple case studies on the transformative learning of some of the university's highest-rated faculty should be insightful to those at BYU concerned with facilitating faculty formation. The framework for transformative faculty learning, outlined in article one, and the cross-case analysis, referenced in article two, surfaced themes that could inform the design of learning environments that invite Christlike character development in professors, and, through them, their students.

Theoretical significance. The higher-education faculty development literature is mainly focused on the logistics of induction, getting tenure, mentoring, and other reified constructs (for more on faculty development see Astin, 1997; Boice, 1992; Boyer, 1990; Copp, 1985; Davis,

2009; McKeachie, 2010; Seldin, 2010; Thyer, 1994). I was interested in looking beyond increases in ability or knowledge to changes in professors' "ways of being" (Heidegger, 1962). In the last few years, there has been an emergence of interdisciplinary research around learning as a process of becoming. Therefore, my literature review examined this research, surfaced gaps for further investigation, and synthesized key components to create a proposed framework for transformative faculty development. Finally, the case studies I conducted on professors' transformative learning experiences suggested new implications for the becoming literature, which I have attempted to explicate.

Goals, questions, and the proposed research program. This dissertation is a compilation of documents that collectively examine the transformative learning experiences of educators who invite transformation in their students. The overall goals of this research program were (a) to explore the literature relevant to becoming a transformative university educator, (b) to understand and describe professors' transformative learning experiences, and (c) to inform associated theory and the design of transformative learning environments and experiences.

Research Questions

1. How do faculty experience becoming transformative educators?
2. What types of dispositions, practices, and environments are characteristic of the transformative events in professors' identity development process?
3. How can the faculty development literature better take into account the literature on learning as a process of becoming to inform the future design of transformative learning experiences?

Outlining the Research Agenda: A Multi-Article Approach

As stated previously, the faculty development literature usually associates professors' professional learning with information gathering and skill formation. In contrast, this multi-article dissertation explores the transformational process of becoming a professor who effectively facilitates students' identity formation.

The first article reviews the literature on learning as a process of becoming and synthesizes the themes into a proposed framework for transformative faculty development. While the growing body of literature on student transformation suggests that faculty must transform themselves to authentically invite change in their students (Clarcken, 2006; Forbes, 2003; Miller, 2000; Miller, 2007; Palmer, 1983, 1998; Tisdell, 2003), little research has been done on helping professors become transformational educators. To help fill this gap, I reviewed literature on learning as a process of becoming in the fields of education, psychology, and organizational behavior, which led me to four widely cited theories on learning to become: (a) transformative learning, (b) legitimate peripheral participation, (c) embodied familiarization, and (d) identity development. I then synthesized the common themes from the becoming literature into a proposed framework for facilitating transformative learning among university faculty. I submitted this article to *Higher Education* in October 2015.

The second article explores the identity development of faculty who invite transformation in their students through a cross-case analysis of professors' transformative learning experiences. Due to the multi-faceted, narrative nature of human experience, I used qualitative research methods to examine these case studies. Through a series of semi-structured interviews, I examined six transformative learning experiences from the lives of three professors, one from the humanities, one from the social sciences, and one from the natural sciences. Analysis was done

with an interpretive framework that combined elements of hermeneutic and phenomenological qualitative approaches to explore the experiences the faculty identified as critical turning points in the process of becoming transformational to others. I also used Stake's (2006) cross-case analysis framework to analyze common themes in these pivotal learning events. My intent was not to provide a generalizable theoretical model for transformative learning in professional education, but rather to provide thick descriptions of the transformative learning experiences that professors associate with significant changes in their thinking and practice. These narratives should provide enough richness that they are transferable to other learning and development contexts in which the goal is to *transform* rather than primarily to *inform*. I submitted this article to the *Journal of Higher Education (JHE)* in October 2015.

The intent of both articles is to augment the faculty development literature by focusing on the ontology rather than the epistemology of faculty learning, or learning to become. In addition, I provide suggestions for administrators and instructional designers on seeding and nurturing professional development environments to increase the potential for professors' transformative learning. Finally, I include a dissertation references' section with all the sources cited throughout the dissertation.

Article #1: Inviting Transformation: Facilitating Transformative Faculty Learning

Running head: Inviting Transformation

Inviting Transformation: Facilitating Transformative Faculty Learning

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Abstract

This article explores the potential for faculty development professionals to facilitate transformative faculty formation. While the growing body of literature on student transformation suggests that faculty must transform themselves to authentically invite change in others, little research has been done on helping professors become transformational educators. To help fill this gap, I suggest a framework to facilitate transformative learning among university faculty, which is based on prominent themes from the literature on learning as a process of becoming—including transformative learning, legitimate peripheral participation, embodied familiarization, and identity development. The major components of this framework are (a) facilitating meaningful engagement in communities of practice, (b) inviting community members to take on new responsibilities, and (c) construing learning as a process of identity development. I also propose several interventions in each of these areas that may increase the likelihood that professors will engage in transformational learning practices.

Keywords: faculty development, transformative learning, identity, identification, communities of practice

Introduction

Several educational theorists have alluded to the importance of transformative faculty learning. Palmer (1983) observed, “The transformation of teaching must start within the transformed heart of the teacher” (p. 107). Neumann (2009) and Tisdell (2003) both claimed that educators who have been transformed by heightened, aesthetic, and meaningful experiences more successfully invite deep, authentic change in others through their teaching, research, and service. Furthermore, in a literature review on learning as a process of holistic transformation, Clarken posited that educators who understand their true values and purpose are able to move beyond dispensing information to helping others see and realize their own potential through a “collaborative quest for greater realization, fulfillment, meaning, understanding, and connection” (2006, p. 13). The clear assertion of all of these authors is that educators who experience transformation themselves invite transformation in others due to their inspirational examples and their ability to help others navigate a similar path.

Despite this common assertion, the faculty development literature usually associates professors’ professional learning with information gathering and skill formation rather than the transformational process of becoming a professor who facilitates students’ movement toward their potential for meaningful contribution. A small subset of the faculty development literature discusses models and techniques faculty should acquire to increase the likelihood that students will have transformational learning experiences, such as delivering transformative presentations (Garmston & Wellman, 1992), exhibiting transformative leadership in the classroom (Bolkan & Goodboy, 2008; Mezirow & Taylor, 2009; Pounder, 2008), or creating constructivist,

reflective, learner-centered environments (Barr & Tagg, 1995; Mezirow & Taylor, 2009). However, all of these sources are primarily focused on knowledge acquisition or transmission (Sfard, 1998). Dall’Alba (2005) summarized the current state of faculty development well when she asserted that teacher education is more focused on the “epistemology (or theory of knowing) than the ontology (theory of being)” (p. 362) and suggested professional development for faculty should go beyond helping professors gain new strategies and toolkits for teaching to transforming “ways of being university teachers” (2005, p. 362).

To help address this gap, this article reviews the literature on learning as a process of holistic transformation, or becoming, and suggests ways in which faculty development professionals might facilitate the transformation of university professors so they will in turn have the commitment and experience to help their students move toward their potential for meaningful contribution. In this effort, I will explore the following questions: (a) How do university faculty become professors who invite transformation in others? (b) What type of dispositions, practices, and environments would facilitate transformative faculty development?

Review of Literature

I reviewed literature on learning as a process of becoming in the fields of education, psychology, and organizational behavior, and I interviewed some of the leading researchers in this area. This led me to four widely cited theories on learning to become: (a) transformative learning, (b) legitimate peripheral participation, (c) embodied familiarization, and (d) identity development. After giving a brief summary of these

theories, I propose ways the themes from the becoming literature could inform a transformative, faculty development framework.

Becoming as Transformational Learning

Mezirow (2000), who first used the term “transformative learning” in the adult learning literature and applied it to teacher education, claimed that learners transform as they adapt “a problematic frame of reference to make it more dependable” (p. 20). His argument, that transformation occurs as learners elaborate on existing meaning schemes or create new meaning schemes (Mezirow & Taylor, 2009), is constructivist in nature and focuses on rational discourse and critical reflection. This focus implies that transformative learning is solely about intellectual development rather than the change in one’s “ways of being” (Dall’Alba, 2005, p. 362). Taylor posited that there are “extra-rational, emotional, and spiritual dimensions” of transformative learning that should also be addressed (Dirkx, p. 5, 1998), and several theorists have asserted that transformative learning must go beyond simple modifications in thinking to a shift in identity, characterized by new ways of thinking, feeling, and acting (Cain, 1991; Meyer & Land, 2005; Sfard & Prusak, 2005; Wenger, 1998; Wilson & Parrish, 2011).

Becoming as Legitimate Peripheral Participation in Communities of Practice

Lave and Wenger’s (1991) conceptual model of legitimate peripheral participation (LPP) in communities of practice also describes learning as a shift in identity. Wenger (1998) defined a community of practice as a group of individuals who share an interest, profession, or craft and participate together in communal activities that have a common purpose. He observed that communities of practice regenerate constantly as novice learners work alongside more experienced peers and master practitioners, and

that individuals experience several shifts in their identities as they participate in the practices of the community in increasingly intentional and skillful ways (Lave & Wenger, 1991; Wenger, 1998).

From the LPP perspective, then, learning could be described as a transformative process in which learners gradually move toward fuller participation in their communities of practice, which includes the adoption of new practices, the creation of artifacts in collaboration with others, and the modification of conceptualizations of the world through lived experience (Krippendorf, 2006). Informal learning experts often reference LPP because it describes the unstructured ways in which employees become more capable in their everyday responsibilities (for more on informal learning, see Eraut, 2004; Marsick & Watkins, 2001; Merriam, Caffarella, & Baumgartner, 2007; Mezirow, 1997). Wenger (1998) emphasized that LPP cannot be reduced to accumulating information and skills; rather, it is a way of “being in the world that can encompass multiple, conflicting perspectives in the course of addressing significant issues” (p. 275).

Becoming as Embodied Familiarization

Yanchar, Spackman, and Faulconer (2013) described embodied familiarization as a holistic, nonmechanistic, nonrepresentational framework for learning informed by the hermeneutic philosophical tradition. From the embodied familiarization perspective (Yanchar et al., 2013), learning is also seen as a new way of “being-in-the-world” (Heidegger, 1962, p. 78); however, the emphasis is on the shift in “dwelling or capability” as a result of “meaningful engagement” (Yanchar et al., 2013, p. 216). Yanchar’s (2011) illustration of a person committed to gun control in the present due to a significant prior experience with a crime involving a gun is a helpful example of this

theory. He emphasized that this does not mean the past determined the person's actions; rather, this "meaningful context" enabled the agent "to see present possibilities" and act "in light of possibilities enabled by prior meaningful engagement" (Yanchar, 2011, p. 283).

Embodied familiarization differs from transmission learning theories in that it is based on narratives of agents practically interacting with one another and does not describe learning as an acquisition of knowledge or other reified constructs (Yanchar et al., 2013). Rather, it focuses on the process of becoming "familiar with, and committed to, a different set of assumptions or values," which changes the way learners interact with others and do their work (Yanchar et al., 2013, p. 222). Disruptions in the familiar flow of life's activities invite agent learners to act in order to regain familiarity (Yanchar et al., 2013).

A shift towards familiarity is a transformation in capability that occurs as an individual clarifies, revises, or extends the "tacit aspects of lived experience" (Yanchar, 2011, p. 284). This is similar to the Heideggerian view that "breakdown" invites learners to clarify the meaningfulness of tacit activity through reflection, assumption examination, and more deliberate action (Guignon, 2002, p. 329). As a result, breakdowns in tacit activity can lead to some of the most transformative learning experiences as they help expand "working knowledge, practical wisdom, and ability to solve problems" (Yanchar, 2011, p. 280).

In summary, embodied familiarization emphasizes meaningful, holistic learning experiences. As learners encounter new roles or experiences, they do not rely on the

transmission of information or behavioristic shaping but on their shifting familiarity through meaningful engagement with others (Yanchar et al., 2013).

Becoming as Identity Development

Identity theorists also feel that becoming happens through engagement in formal and informal organizations, which allows members to reflect on their previous identities and revise them to align with emergent learning (Ashforth, Harrison, & Corley, 2008; Ashforth, Harrison, & Sluss, 2014; Brown & Duguid, 2000; Bruner, 1996; Holland & Lachicotte, 2007; Holland, Lachicotte, Skinner, & Cain, 1998; Lave & Wenger, 1991; Orr, 1996; Pelissier, 1991). In other words, learning is a process of becoming able to engage in the practices of one's communities. To stress the criticality of context in becoming actively involved in a "community of practice" (Lave & Wenger, 1991, p. 29), some have referred to the process of becoming as "situated learning" (Lave & Wenger, 1991, p. 31) or "situated knowledge" (Brown, Collins, & Dugiud, 1989, p. 32). Identity theorists also posit that individuals will only remain in the community over time if their authentic values resonate with the communities and they find meaning in the roles they play (Ashforth et al., 2014). If these components are in place, "playing the role morphs into being the role," and the transition becomes tacit (Ashforth et al., 2014, p. 24).

Hermeneutic theory provides unique perspective on identity development.

Martin Heidegger's (1927/1962) hermeneutic phenomenology describes becoming as a process of projecting and pressing forward into meaningful possibilities (1927/1962). More specifically, as people understand, evaluate, and negotiate cultural possibilities they press forward into a concrete way of life. Otherwise stated, learners' historical-cultural practices give them a vision of what they would ideally like to become, which

guides what they seek to know, how they act, and, ultimately, who they become.

Looking across the identity literature, theorists agree that identity development occurs as learners participate in purposive practice in their chosen communities.

Implications for Transformative Faculty Development

Taken together, the literature on becoming suggests that the organic growth inherent in personal transformation will not be realized through the acquisition of knowledge and skills alone. Rather, identity shifts happen over time through active, meaningful engagement in communities of practice (Dall’Alba, 2009; Gee, 2001; Heidegger, 1962; Lave & Wenger, 1991; Mezirow, 2009; Parrish, 2009; Sfard, 1998; Wenger, 1998; Yanchar, Spackman, & Faulconer, 2013). Examining faculty development through this lens suggests that transmission activities, such as speeches, workshops, and individual reading—though informative—will not invite transformation as effectively as facilitating authentic, meaningful, community-based interactions through which participants draw upon individual and collective histories to form new identities and move toward a desired future state. To assist faculty development practitioners in this effort, I propose the following framework based on the prominent, common themes in the becoming literature: (a) facilitate meaningful engagement in communities of practice, (b) invite community members to take on new responsibilities, and (c) construe learning as a process of identity development.

Table 1

Proposed Framework for Transformative Faculty Development

| Themes | Principle | Application Examples |
|--|---|--|
| Meaningful engagement in communities of practice | Purposive involvement in communities of practice invites reflection, examination of assumptions, and new ways of acting and being | Facilitating problem solving on key issues, cross-discipline collaborations on authentic, meaningful projects, mentoring circles, etc. |
| New roles and responsibilities | Embodying the routines of a new practice alongside more knowledgeable peers invites transformation | Team teaching (junior and senior pairs), mentoring, stretch assignments, etc. |
| Identity development | Drawing upon guiding narratives in practice surfaces key values and helps remove impediments to becoming one's ideal future self | Creating reflective best self-portraits, sharing journey stories with peers and students, training mentors to facilitate mentee storytelling, etc. |

Facilitating Meaningful Engagement in Communities of Practice

The becoming literature suggests that transformation most often occurs through meaningful engagement in communities of practice. Wilson and Parrish (2011) defined a transformative learning experience as a “meaningful encounter” or a “dynamic interplay between the learners and the world,” which results in a change in “personal meaning, competence, and relationships” (p.10). Embodied familiarization theorists posited that learning occurs as agent learners encounter an unexpected situation in the context of their communities of practices—something challenging, aesthetic, fascinating, or disruptive to one’s normal, everyday activities (Yanchar et al., 2013). In these moments of “breakdown” (Guignon, 2002, p. 329), the tacit becomes explicit and learners are given the opportunity to unconceal and clarify meaning in order to again reach a state of familiarity or an acquaintance with “ways (or new ways) of being involved in a cultural-

historical setting” (Yanchar et al., 2013, p. 219). Furthermore, identity theorists emphasized that mutual engagement with others in our communities of practice is a critical part of the identification process, since historical-cultural practices give community members a vision of what they would ideally like to become, which guides what they seek to know, how they act, and who they become (Ashforth et al., 2008; Heidegger, 1927/1962; Lave and Wenger; 1991; Wenger, 1998).

There are several ways faculty development practitioners could facilitate mutual engagement opportunities across the university. Dall’Alba’s (2005) cross-discipline course on becoming a university educator is a good example of learning new ways of being through meaningful engagement in a community of practice. She invited class members to reflect on their practices, be open to re-thinking assumptions, and to engage in new ways of acting at individual and collective levels (Dall’Alba, 2005). Faculty developers could invite further collaboration by utilizing social technologies, follow-up conferences, and action learning projects to create opportunities for professors to interact with one another following a cross-discipline course.

Dall’Alba (2009) also shared her experience creating a community where trainee teachers engaged with experienced teachers, which resulted in new ways of acting and being. This suggests that mentoring circles and centers of expertise around projects of interest to both the younger and more seasoned faculty could provide everyone in the learning community rich opportunities to collaborate with and learn from one another.

Furthermore, faculty development professionals may be able to influence meaningful community collaborations at the department, college, and university levels by bringing groups of faculty together to identify, discuss, and implement solutions to some

of the university's key issues. The becoming literature suggests that these collaborations on an organization's authentic, priority projects would give participants the opportunity to become more familiar with the historical-cultural practices of their community so they can better ascertain what potential roles they could play to maximize their meaningful contributions.

Inviting Faculty to Take on New Roles and Responsibilities

The becoming literature suggests that inviting faculty to take on new roles and responsibilities might be another way to facilitate transformational learning. Mezirow (1991) poetically described the transformation that occurs through facing the unfamiliar as walking "into the cauldron of uncertainty and moving forward, learning in real time," through the "emergent learning process at the heart of the adaptive perspective" (p. 21). Dall'Alba (2009) theorized that becoming a professional is an integration of knowing, acting, and being and that transformation occurs through "embodying the routines and traditions of the profession" (p. 37). She suggested that new faculty orientations should not merely be informational sessions but should also provide opportunities for teachers to embody essential roles, such as designer and assessor, in order to learn knowledge, skills, and "what it means to be a teacher" (Dall'Alba, 2009, p. 43).

Lave and Wenger (1991) went into great depth about taking on new roles, or apprenticeships, to enable transformational learning. They claimed that apprenticeships allow "newcomers" to be "involved in new activities, perform new tasks and functions, and master new understandings" through interacting with "near-peers" and "old-timers" in a way that transforms them (Lave & Wenger, 1991, p. 57). To illustrate this, Lave and Wenger gave several examples of apprenticeship from different cultural traditions. For

instance, Yucatec midwives move from peripheral to full participation in midwifery over the course of many years through practice rather than explicit teaching. Midwifery is passed on through families in the Yucatec culture. When they are young, girls often sit in the corner and observe their mothers or grandmothers. As they grow older, they often run errands, get supplies, and transmit messages. After several years, apprentice midwives may have the opportunity to support a labor by taking on the more mundane midwifery tasks until they become proficient enough to engage in the “most culturally significant task” of delivering the placenta (Lave & Wenger, 1991, p. 69).

These examples of taking on new roles illustrate the importance of embodying the routines of a practice in order to learn and become within a community. Faculty development professionals might be able to facilitate this kind of learning by helping newer faculty conceptualize their development as an apprenticeship that involves working alongside more experienced faculty as they take on new roles and responsibilities in an effort to become master practitioners.

In addition, faculty developers could encourage department chairs and other administrators to increase the interaction between new faculty and more senior faculty. For example, university administrators could give faculty the chance to work with and learn from each other by coordinating team-teaching opportunities between junior faculty and their more experienced peers.

Furthermore, faculty development professionals could work with university administrators to create opportunities for professors to take on new roles, such as mentor or department chair, as they become tenured and have more time and experience to offer the community. They could also facilitate transformative learning experiences earlier in

professors' careers by creating stretch assignments, such as a center of expertise or special project lead. The becoming literature suggests that these sorts of experiences are a necessary addition to the more transmission-focused development and may even be worth considering as an effective replacement for professional development leaves.

Construing Learning as Identity Development

Finally, the becoming literature suggests that construing learning as a process of identity development may be one of the most impactful ways to facilitate learning to become. Identity theorists claim that professionals journey toward an increasingly concrete future self as they draw upon individual and collective histories in practice and question the assumptions and cultural practices that could impede progress toward their ideal future self (Ashforth et al., 2008; Ashforth et al., 2014; Dutton, Roberts, & Bednar, 2010; Sfard & Prusak, 2005; Wenger, 1998).

Identity researchers study these individual and collective histories through narrative because the stories we tell ourselves are “the essence of identification” (Scott, Corman, & Cheney, 1998, p. 305). Sfard and Prusak (2005) posited that learning occurs as an individual closes the “critical gap” between one’s actual identity and one’s future identity (Sfard & Prusak, 2005, p. 14). They provided some empirical evidence of this claim through a study that examined the differences in learning outcomes between those who saw “mathematical fluency” as part of their future identity due to strong cultural influences and those who saw “mathematical fluency” as merely a required step in the education process (Sfard & Prusak, 2005, p. 20). The former were personally invested in the learning and were far more successful in explaining and retaining mathematical theorems, whereas the latter met the requirements of the teacher on assignments but did

not take further initiative and were unable to explain theorems on an unexpected test. Sfard and Prusak concluded that our identities, or the stories we create through interaction with our communities, are the “link between learning and its sociocultural setting” (p. 20). Therefore, narratives should be studied not merely as “windows to another entity that stays unchanged” but as people’s ever-evolving stories that describe the “discursive constructs” that shape actions (Sfard & Prusak, 2005, p. 21).

The strong link between narratives and identity development suggests that it might be helpful for faculty developers to explicitly construe professors’ professional development as a process of identity development by designing interventions that assist professors in reflecting on their guiding narratives in order to more clearly define their values and whom they wish to become. One well-researched way to facilitate individuals’ identification process is by helping them create a “reflective best self portrait,” or a synthesis of the stories that make them feel “alive, true to [their] deepest selves, and pursuing [their] full potential as human beings” (Roberts, Dutton, Spreitzer, Heaphy, & Quinn, 2005, p. 712). According to this research, making people’s guiding narratives explicit allows them to more clearly define their values and increases the likelihood of future meaningful engagement (Roberts et al., 2005). In other words, the “reflective best self portrait” could serve as a guide for becoming (Roberts et al., 2005). Given the importance of collective histories in inspiring an individual’s ideal future self, faculty developers could also facilitate identity development by encouraging professors to share their personal and communal journey stories—where they have been and where they see themselves going—with others in their learning communities. In sum, these tools for reflection and visioning could motivate professors’ meaningful engagement and

increase the likelihood that they will be able to facilitate protégé and student identity formation in a similar manner.

Implications for Further Research

This attempt at creating a framework for transformative faculty development is not meant to be an exhaustive list of all the factors that could invite transformation. However, my hope is that practitioners will see it as a starting point for transformative faculty development and that both practitioners and theoreticians will accept an invitation to enhance and refine this framework through further research.

Because of the multifaceted, narrative nature of human experience, qualitative research studies would be best suited to determine how faculty experience becoming university professors. A logical next step would be to conduct a series of case studies on professors' transformative learning experiences. These case studies would provide tangible examples of the becoming process that could inform further theorizing. If the narratives provide enough richness to be transferable to other learning and development contexts in which the goal is to *transform* rather than primarily to *inform*, they could both bolster the faculty development literature and provide insights that could lead to further theorizing in the becoming literature.

Finally, I invite practitioners to use qualitative and quantitative evaluations to test out the proposed interventions in each area of the framework. Well-orchestrated pilots could help validate and refine this framework. In addition, they could lead to other innovative ways to successfully invite holistic transformation in university professors.

Conclusion

This paper provides a framework for facilitating transformative faculty learning. Since the vast majority of the faculty development literature focuses on transmitting knowledge and skills, I connected literature on learning as a process of becoming to faculty development and used the prominent themes in four traditions to suggest a framework for facilitating faculty transformation so they can, in turn, help students move toward their potential for meaningful contribution.

According to my review of the becoming literature, faculty developers could increase the likelihood of professors learning to become by (a) facilitating meaningful engagement in communities of practice, (b) inviting them to take on new roles and responsibilities, and (c) construing learning as a process of identity development. This article also contains several examples of interventions for faculty development professionals to consider in these three areas.

Given each university has a unique culture and varying policies and priorities, it is unlikely that all of these ideas would be implemented at once or in the same way. As such, the goals of this article are, first, to raise awareness on how the becoming literature could inform faculty development and, second, to invite faculty developers to reflect on how they might feasibly facilitate more transformative development in their respective environments. For example, those working with new, tenure-track faculty will have to carefully consider which activities would be the most valuable for them given all the other priorities they are balancing. Fortunately, many of the interventions suggested above could be integrated into the work they are already doing to get tenure and promotion.

Initially universities may need to have extrinsic motivators to encourage people to engage in transformational development opportunities. For instance, administrators could require community service assignments as part of their tenure process. Faculty could also be compensated through grants or release time for participating in experimental courses, exploring new teaching practices, taking on new roles and responsibilities, or engaging in cross-departmental collaborations. The becoming literature suggests that once faculty meaningfully engage in these altruistic activities they will become intrinsically motivated. Furthermore, others in the community might be motivated to participate based on the stories the pioneering faculty share about their positive experiences.

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Article #2: Portraits of Potential: Facilitating Transformative Learning

Running head: Portraits of Potential

Portraits of Potential: Facilitating Transformative Learning

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Abstract

This qualitative study explored the experience of becoming a professor who effectively facilitates students' identity formation. Through a series of semi-structured interviews with highly rated faculty at various career stages—one from the humanities, one from the social sciences, and one from the natural sciences—we examined six turning points our participants' identified as pivotal in becoming the kind of mentor who helps create transformative experiences for others. Findings of this study include narrative case summaries of each transformative event and a cross-case analysis that includes six major themes: humility in the midst of challenge, taking a moral stand, deep concern for others, figuring it out together, sharing your whole self, and hope-filled interactions. Our findings suggest that this kind of identity formation among professors is a process of moral becoming that occurs as they take purposive stands on what seems most important to them. As a result of this study, we suggest that transformative learning is best invited through relational activities that are meaningful, authentic, and altruistic.

Keywords: faculty development, transformative learning, hermeneutics, identity, communities of practice, case study, narrative

Introduction

In February 2008, midway through her junior year of college, Katie's first snowboarding trip took a traumatic turn as she fell and hit her head with enough force to dislodge her cerebellum into her spinal column. An MRI revealed that her fall had aggravated a congenital Chiari Malformation and necessitated Chiari Decompression surgery. After her brain surgery, Katie remembered very little about her last three years of college and had to re-learn to read, write, and speak coherently.

Katie worked hard to regain enough cognitive ability to re-enter college in the fall of 2010. Fortunately, she decided to take the first of several humanities classes from Chris, who inspired a transformation that doctors, family members, and Katie herself thought was impossible. She gave the following account of Chris's role in her transformative learning experience:

He really helped me see what tools I did have and how to use them. He talked about weaknesses not being obstacles but stepping-stones. Those are the things that will actually get you to where you need to go. He gave me just as much work [as other students] and said, "Do it with what you've got rather than going back and trying to do it as you used to. You can actually accomplish the same things everybody else is doing." Now I can read. I do it in a whole different way, but I can do it! It's really motivating to have someone think so highly of you as an individual. He honest-to-goodness cares about you as an individual, and wants you to succeed and learn and act. He's not just teaching facts, he's teaching a way of life—it's how are you going to apply this knowledge and make the world

a better place? This was critical in helping build my intellect, spirituality, and character.

Other students shared similar accounts of Chris helping them see their capacity to pursue ideal, future selves.

How does one become a professor that inspires others to learn in ways that facilitate growth toward their potential? While the growing body of literature on learning as a process of becoming is rooted in the assumption that faculty must transform in order to effectively invite change in their students (Clarcken, 2006; Forbes, 2003; Miller, 2000; Miller, 2007; Palmer, 1983; Tisdell, 2003), little research has been done on the process of becoming a mentor that facilitates transformation in students. To shed light on this topic, we developed a series of case studies that explore key turning points in the lives of three professors who effectively help others work toward achieving their own potential.

In the faculty development literature, professors' professional learning is usually associated with information gathering and skill formation. A small subset of the faculty development literature discusses models and techniques that professors should use to provide occasions for students to have transformational learning experiences, such as delivering transformative presentations (Garmston & Wellman, 1992), exhibiting transformative leadership in the classroom (Bolkan & Goodboy, 2008; Mezirow & Taylor, 2009; Pounder, 2008), or creating constructivist, reflective, learner-centered environments (Barr & Tagg, 1995; Mezirow & Taylor, 2009). However, this approach emphasizes practical knowledge and skills that a professor may use to facilitate student transformation, rather than the professor's own becoming process that has the potential to invite meaningful change in others.

Mezirow (2000), who first used the term “transformative learning” in the adult learning literature and applied it to teacher education, claimed that learners transform as they adapt “a problematic frame of reference to make it more dependable” (p. 20). His argument, that transformation occurs as learners elaborate on existing meaning schemes or create new meaning schemes (Mezirow & Taylor, 2009), is constructivist in nature and focuses on rational discourse and critical reflection. This focus implies that transformative learning is solely about intellectual development rather than the change in one’s “ways of being” (Dall’Alba, 2005, p. 362). Taylor posited that there are “extra-rational, emotional, and spiritual dimensions” of transformative learning that should also be addressed (Dirkx, p. 5, 1998), and several theorists have asserted that transformative learning must go beyond simple modifications in thinking to a shift in identity, characterized by new ways of thinking, feeling, and acting (Cain, 1991; Lave & Wenger, 1991; Meyer & Land, 2005; Sfard & Prusak, 2005; Wenger, 1998; Wilson & Parrish, 2011).

Dall’Alba (2005) summarized the current state of faculty development well when she observed that teacher education is more focused on “epistemology (or the theory of knowing) than ontology (the theory of being)” (p. 362). Without diminishing the importance of knowledge and skills, she suggested that faculty development should go beyond the acquisition of new strategies, toolkits, or frames of reference for teaching to development that supports an “unfolding” or “transformation of the self over time” (Dall’Alba, 2009, p. 37). In other words, professional development in higher education should be concerned less with what faculty know and do and more on who they are becoming (2009).

We echo Dall’Alba’s call for a focus on ontology in faculty development. Our conceptual starting point is that human learning should not be characterized as the transmission of information or behavioristic shaping, but as shifting familiarity through meaningful engagement with others (Yanchar, Spackman, & Faulconer, 2013). Drawing upon Martin Heidegger’s (1927/1962) hermeneutic phenomenology, we posit that becoming is a process of projecting and pressing forward into possibilities, or, more specifically, that as learners understand, evaluate, and negotiate cultural possibilities, they press forward into a concrete way of life. In the case of faculty development, then, professors’ historical cultural practices give them a vision of what they would ideally like to become, which guides what they seek to know, how they act, and, ultimately, who they actually become.

Many learning theorists have connected identity development to changes in how people think, feel, and act (Ashforth, Harrison, & Sluss, 2014; Cain, 1991; Lave & Wenger, 1991; Sfard & Prusak, 2005; Wenger, 1998); however, less attention has been paid to turning point analysis (Ashforth et al., 2014). Dall’Alba (2009) claimed that becoming a teacher involves “transforming the self” and that turning points occur when “the familiar or everyday appears in a new light” and opens the way for “other possibilities” or new “ways of being” (p. 37). We agree that disruptions in the familiar flow of life’s activities invite agent learners to consider new possibilities and to become “familiar with, and committed to, a different set of assumptions or values, which changes the way learners interact with others and do their work” (Yanchar et al., 2013, p. 222), and we are keenly interested in exploring these turning points in the lived experience of university professors who effectively invite transformation in others. Like Sfard and

Prusak (2005), we contend that peoples' stories best describe their process of identification. Therefore, we have used narrative case studies to better understand the turning points in our participants' identification process. Our hope is that the themes from professors' transformative learning narratives will give anyone concerned with faculty development greater insight into how they might facilitate educators' movement toward their potential to invite meaningful transformation in others.

Method

Study Overview

We investigated the transformative learning of professors using a research strategy that emphasized participants' reflections on turning points in their identity formation process. Our interpretive framework combined elements of hermeneutic (Kvale & Brinkmann, 2009) and phenomenological (Giorgi & Giorgi, 2003) qualitative approaches to emphasize the meaning of our participants' transformations in the context of their lived experience. This interpretive frame assisted us in formulating insightful themes and in exploring the nature and significance of experiences that faculty identified as critical in becoming transformational to others. We then used Stake's multiple case analysis approach to look across the cases and analyze the common components and contexts of the pivotal events associated with professors' transformative learning.

Our study was designed to offer a shared understanding between researchers and participants (for more on shared understandings in research, see Kvale and Brinkmann, 2009). The researchers tried to be as true to participants' narratives as possible and shared the results of our analysis with them to check for accuracy; however, we also acknowledge that participants' explorations of their transformative experiences were

shaped to some extent by the questions the interviewer asked and the way she asked them. We also chose an interpretive frame that allows for joint interpretation in order to explore both the professors' explicit reflections and the tacit themes the researchers saw in analyzing our participants' transformative learning narratives. Our goal in offering this shared understanding was to produce significant transferable insight (Lincoln & Guba, 1985).

Participants and Cases

The transformative learning case studies we present come from the lived experiences of a strategic sample of faculty from a private university with a mission statement that emphasizes intellectual, spiritual, and character education. Participants in this study (three professors) were selected through mixed purposive sampling (Patton, 1990), with the primary criteria being that the participants have had, and were able to articulate, personally transformative experiences that enabled them to facilitate transformation in others (see Table 2). We identified participants by obtaining a list of the full-time, tenure track faculty students have consistently ranked in the top 25% on intellectual, spiritual, and character development measures. In addition to reviewing the aggregated survey data and lists of professors from a variety of disciplines, we reviewed interviews conducted by the school's faculty development center with potential participants. We also queried college deans regarding which professors they felt most effectively invited transformation in others. The primary researcher then conducted preliminary interviews with nine potential participants to determine how well they were able to articulate their transformative learning experiences. Those who were best able to articulate their turning point narratives were asked to participate in a second interview in

which the primary researcher probed further on the incidents they identified as critical to their identity development. In between the two interviews, the primary researcher invited a few of the professors' students to offer accounts of how the participants had been transformational in their lives. The themes from the student interviews were summarized and presented to the professors to help them reflect on how they became someone that invited profound change in others.

Analysis was limited to describing and interpreting two transformative learning experiences from each of the participants at various career stages: one from the humanities, one from the social sciences, and one from the natural sciences. Limiting our study to six total transformative learning cases allowed for an analysis of possible differences across disciplines and career stages, while keeping the sample small enough to provide thick descriptions of each case (Lincoln & Guba, 1985). All three participants mentioned more than two transformative learning experiences; however, we chose the cases professors referred to most often or designated as most transformative.

Table 2 summarizes each participant's background and experiences. The subject matter for each case was mentioned multiple times within each participant's two interviews and was identified by participants as the impetus for future transformative learning events. Furthermore, since these experiences functioned as guiding narratives for these professors, each had shared many of these experiences with their students. Though the interviewer did not solicit these stories in interviews with the three professors' students, many were cited as inspirational and, in some cases, vicariously transformational to students.

Table 2

Participants

| Name | Gender | Discipline | Tenure | Transformative Events |
|-------------|--------|------------------------|--|--|
| Chris Allen | Male | Humanities | Full professor, mid career | Brother’s suicide and mentoring Students’ invitation to share himself |
| Laura Lee | Female | Social Work | Full professor, end of career | Grandmother’s vision of escaping poverty Discovering unethical adoption practices |
| Mark Hanson | Male | Mechanical Engineering | Assistant professor, beginning of career | Relationship with PhD mentor First year teaching |

Data Gathering

To explore the experiences most influential in helping them become transformative to others, the primary researcher conducted two semi-structured interviews with each participant. She also reviewed biographical articles and blogs that augmented their narratives.

In the first interview, participants were queried about becoming a professor who is transformative to others. Between the first and second interview, we analyzed the events participants felt were most instrumental in helping them invite intellectual, spiritual, and character development and prepared to probe further into each of these incidents in interview 2.

As a form of triangulation, the primary researcher interviewed 10 students, each of whom had taken at least one class from one of our participants, and observed each professor teaching a class. The students were asked if their professor had influenced their intellectual, spiritual, and character development. In every case, the students had several specific examples to illustrate how professors invited holistic transformation in them.

The classroom observations were consistent with many of the transformative teaching themes from the initial interviews and suggested further questions for the second interview.

In preparation for the second interview, participants were asked to reflect on the themes we developed based on student interviews and classroom observations and to read the transcript of their previous interview. During the second interview, each participant shared further insights on the transformative events articulated in the first interview; however, they also brought up additional turning points. After giving a detailed explanation of these new narratives, participants were invited to share any additional thoughts about their journey to becoming someone that inspires transformative learning in others.

Data Analysis

The data were analyzed using an interpretive framework that synthesized hermeneutic (Kvale & Brinkmann, 2009) and phenomenological (Giorgi & Giorgi, 2003) qualitative approaches to emphasize the meaning of our participants' transformations in the context of their lived experience. Stake's (2006) procedure for multiple case data analysis was also used to develop themes across the cases. Overall, the analysis was conducted in three phases.

The first phase of data analysis involved articulating each case as a narrative, which includes a description of the participants, setting, historical cultural context, climax, resolution, and so forth. The purpose of this was to offer a thick description of the transformative incident in irreducibly human terms, which allowed us to examine the nature and significance of both explicit and tacit changes.

The second phase was a thematic interpretation and an analysis of whole–part relations. It included gaining a sense of the whole by reviewing the transcripts and identifying preliminary themes for each case, comparing and contrasting themes to look for connections, creating a thematic structure by organizing themes by meta-themes, selecting quotes from the transcripts to illustrate the themes, and considering each theme and meta-theme in light of the whole to refine the overall structure. Through this process, the lead author identified 35 potential cross-case themes.

In the final phase of analysis, the primary author reduced the list of 35 potential themes to 16 that seemed the most prominent in participants' transformative learning events. With the help of the research collaborators, these 16 potential themes were reduced to the six that were the most pervasive and insightful across the cases. This process of interpretation, analysis, and reinterpretation, along with the qualitative research standards detailed below, increased the trustworthiness of the findings (Lincoln & Guba, 1985).

Trustworthiness of Themes

We employed several of Lincoln and Guba's (1985) techniques for enhancing trustworthiness in a study. We triangulated our data through multiple interviews with faculty and students, class observations, and analyses of blogs and biographical articles. We also utilized member checking by sharing both the transcripts and this report with our participants to check accuracy. In addition, the first author engaged in peer debriefing by sharing the field notes and audit trail with co-authors. Finally, we conducted a negative case analysis by searching for deviations from the patterns summarized in the themes. The participants supported our use of their quotes and the themes we generated from their

experiences, and our negative case analysis showed no disconfirming evidence of our themes. Furthermore, our data triangulation allowed us to examine the phenomenon of interest in sufficient depth to produce thick descriptions of each transformative event and allow for transfer to other situations in contextually sensitive ways (Lincoln & Guba, 1985).

Results

This section contains a summary of the cases in the words of the participants, as well as the six cross-case themes we found in analyzing the cases. We selected quotes based on their clarity and representativeness of the themes. In a few cases, quotes were slightly altered for readability, and pseudonyms were used to ensure anonymity.

Case Narratives

The following case narratives are brief summaries of events that our participants highlighted as some of the most influential in helping them become the kind of instructor who invites transformation in others. Each narrative was formed by combining selections from the interviews to form a coherent story line, after which, each participant reviewed his or her narrative to ensure accuracy.

Chris 1. One thing I thought about that really influences me is the death of my brother. He was a freshman in 1978 and had what we called back then a nervous breakdown. I think of him often, and I always worry that there might be someone in my classes who is suffering like he did, and I always want to be in a position to help. He had a bad experience here, not really anyone's fault, but I think he got lost in the crowd and the school, and church didn't work well for him because of his depression. Later, when he transferred to [another school], he had a wonderful

faculty mentor who made a big difference in his brief life. It didn't save him, but I always admired that professor for the way he reached out to my brother. He started corresponding with my family after my brother died. He became a very close family friend all because of this relationship as a professor to my brother. I have always wanted to be that kind of a professor. That's probably the deepest root of how I think of teaching.

Chris 2. About midway through the semester I did a sort of informal, let's just stop and check and see how the semester's going for everybody, what do you think I could do better, what's working, what's not working. And Corinne, who's in my department now, said, "You need to talk about yourself more. We're a small seminar, we respect you, and we want to know who you are. Don't hide yourself." So I told them some of my life experiences, probably told them about my brother passing away and my spiritual journey, and it completely transformed the class. It was, like, suddenly I saw them as my friends. I felt already a pastoral care for them, but I don't think I felt it quite as intensely until I started sharing myself with them. So I think that was pretty transformative for me.

Laura 1. My grandmother was a master teacher and also a kind of visionary. She told me that she could envision me some day alighting [from] an airplane and there would be a delegation of people down below to welcome me to their country. I didn't really understand how she could have that kind of a vision for me because we were absolutely so poor that we didn't eat for several days at times, but I believed her. From that I learned the power of vision, and I advise students to utilize a vision themselves. But you can't just magically wait for it to

happen. You have to say, “Okay, I love that idea, right? So, what am I going to have to do to have that, to fulfill that vision?”

Laura 2. I realized that in order for me to understand and work with people, I needed to see through their eyes and feel through their skin what it’s like. I remember especially being in touch with that when I was doing research in the Marshall Islands. Eighty-three percent [of the birth mothers] thought that they were going to have continuing contact with their children, and they had no idea that their parental rights were being terminated. They thought they were sending them off to school. I really wanted to understand their experience and share it with the world to deepen their understanding of what these people are going through. Many wrote to say, “I had never stopped to think about the perspective of birth mothers in inter-country adoption. Now, these are real people with real pain, and you brought it home to me.” When you can be the mouthpiece for people who don’t get recognized as full human beings, when you can be their voice, how great is that? I’m just little old me, but my curiosity and passion for people can have a very powerful impact.

Mark 1. I had a fantastic advisor in graduate school who was genuinely interested in my whole wellbeing. I was really nervous about my program because I knew that a person in his group had worked tirelessly to finish her PhD in three years, and he invited me to do the same. I said, “If I’m working all the time, I’m not going to be happy, and my wife’s not going to be happy.” I was surprised when he said, “Family comes first, and they should know that. You should tell her that often.” He does the same thing for his family. I’ve modeled a

lot of the things I do after him. I would often go into meetings discouraged, feeling like I didn't know what was next. Every time I left his office I just felt like I was walking on air, like, "Oh, I know what to do. I feel encouraged. He's expressed confidence in me." It was just a very natural thing to do it the same way. More than one of my students commented to me that, "Sometimes I come in here discouraged, and after I talk to you I feel like I can do it all." It was nice to realize I was providing the same kind of mentoring that was amazing for me.

Mark 2. When I got here as a new faculty member, I was really nervous. I had actually never taught a lecture. The students would ask me questions I didn't know the answer to. I said "I don't know" a lot. Then I would say, "Well, I'll figure that out." I adopted this attitude of "I'm going to try my hardest, but it's okay to stumble, and I can learn it." I think this stems back to my volleyball experience my freshman year. I told everybody how much I loved it, and they'd ask if I was good and I'd say, "Oh yeah, I'm good." Then I'd go to play, and sometimes I'd play with people that weren't as good as me, and other times I'd go play with people that were amazingly better than me. I decided to stop saying "I'm good" and just say, "I love playing volleyball." That's been important to me—not worrying about what other people think and doing my best. So I didn't worry about making mistakes my first semester. I decided not to pretend or deflect questions, and I was really good at spending the time looking things up and then telling them in the next class. Now I've taught that material so many times that I can often connect the dots that I couldn't connect before, but I'll still

say, “Here’s why I think it’s this way, but someone might come up with more evidence to prove me wrong.”

Cross-Case Analysis

Based on our expository and thematic data analyses, we developed an overall thematic structure composed of two metathemes—*precursors to transformation* and *relationships that facilitate transformation*. This structure offered an organizational scheme for the six themes we identified in our participants’ experiences, summarized in Table 3.

Table 3

Thematic Structure

Metatheme 1: Precursors to transformation
 Theme 1: Humility in the midst of challenge
 Theme 2: Taking a moral stance
 Theme 3: Deep concern for others
 Metatheme 2: Relationships that facilitate transformation
 Theme 4: Figuring it out together
 Theme 5: Sharing your whole self
 Theme 6: Hope-filled interactions

The first metatheme, *Precursors to Transformation*, was included because the cross-case analysis clearly revealed experiences that preceded the transformative learning of our three participants. Moreover, all of the experiences participants designated as significant in helping them become someone that could invite transformation in others were interpersonal in nature, so we developed a second metatheme: *Relationships That Facilitate Transformation*. This second metatheme encompassed the kinds of interpersonal interactions that consistently took our participants to the threshold of transformative learning and gave them the courage to make and sustain change.

Metatheme 1: Precursors to Transformation

Theme 1: Humility in the midst of challenge. Challenges were a precursor to our participants' transformative learning events. In hermeneutic terms, challenges served as breakdowns in the tacit flow of their day-to-day activities (Yanchar, Spackman, & Faulconer, 2013) and invited them to stop and examine their assumptions and values, and to ensure their actions were aligned with their new or clarified values. However, our cases also suggested that transformation in the midst of these challenges was facilitated by the participants' humility. Though it may seem counterintuitive to admit one's limitations when fighting adversity, our participants' willingness to express their inadequacies opened them to support from others and gave them the malleability needed for transformation.

For example, Mark described how a major teaching challenge helped him adopt a disposition that has invited transformation in his students. In his second year as an assistant professor, he was asked to teach a course that included several topics that were not covered in his doctoral program. Though this was daunting, Mark's PhD experience gave him the confidence that he could "learn new things," so he picked up the course text and diligently taught himself what he needed to know before each class. His feelings of inadequacy reminded him of the humbling experience of meeting formidable volleyball opponents after bragging to his freshman friends about his abilities on the court. His decision to keep playing and use this as an opportunity to learn from others transformed Mark's attitude about learning when confronted with challenges. Choosing to have this same disposition in teaching was key to his success and has inspired his students. One of his research assistants articulated how Mark's comportment has invited change in him:

Though Dr. Hanson's really well researched and really well educated, he's always willing to learn. He's humble that way. If I come to some conclusion that isn't the same conclusion that he drew, he's learning something as well. I really like that atmosphere, where we're both learning together. I think the mentored research and working with him has been the most valuable experience I've had here.

Laura and Chris both articulated that acknowledging the need for God's assistance has led to transformative growth. Laura described it this way:

I have to bring all of my talents and all of my humility. It's the humility that makes God my partner in everything I do. I can't do it alone, but with Him everything is possible.

Chris decided to invite God into his life more intentionally as he watched his brother battle mental illness and eventually take his life. Chris said that relying on God to help him get through this challenge "changed me completely around. I got really serious; I started reading the scriptures, I started praying, I started feeling the Spirit." With a stronger spiritual center, Chris was able to find the hope he needed and help the rest of his family deal with their despair. This experience inspired him to go on a church mission to Guatemala, where he realized that improving people's lives through education was "the most instinctually fulfilling thing" he had ever done and what he wanted to do with the rest of his life.

In summary, then, admitting inadequacies and the need for help from others was key to our participants' ability to move beyond simply weathering challenges to becoming significant change agents in their own lives and the lives of others.

Theme 2: Taking a moral stance. Another precursor to our participants' transformative learning was taking a moral stance. We do not mean to suggest that participants generated a formal, public statement of their views in the midst of some momentous challenge or dilemma; rather their day-to-day actions demonstrated a moral positioning which resulted in purposive involvement in communities and practices and, subsequently, transformative learning.

Laura cited her grandmother as the initial inspiration to discover and live her values. She helped Laura gain a "strong identity," which Laura described as an awareness of her values and a clear vision of her potential. From this point forward, Laura decided to act in congruence with her values because "there is so much joy in living genuinely." This commitment to congruence led her to consistently act on her values of social justice and empathy. For example, when she researched international adoption practices in the Marshall Islands, it was second nature for her to "jump into the skin" of birth mothers to gain their perspectives. By taking the time to get to know these women, she discovered adoption agencies had told 83% of the birth mothers that they were signing papers for their children to be fostered by American families for educational purposes, when in actuality they were giving consent to adoption. Her actions precipitated further research into unethical practices and led to reformation in intercountry adoptions, which was "amazingly surprising and satisfying" to her. Experiences like this have increased Laura's desire to emulate her grandmother and other key mentors, who taught her to take a moral stance in her day-to-day practices.

Chris and Mark also talked at length about mentors whose moral stances inspired them; however, it was our participants' courage to emulate these mentors and live their

values consistently that lead to transformative growth. For example, Chris was inspired to become a charitable professor by his brother's mentor, but it was through coming to know and serve the people he taught on a church mission and the students in his classes that he looked at the world in a new way. He started seeing and accentuating the good and iteratively became someone who consistently applies the "hermeneutics of charity" in looking at art and people, which he described as follows:

Real charity at work is when you can perceive weakness, you can perceive insufficiency or inadequacy and yet you still believe in and work for the good that can come out of it. So I try to tell the students to think about this literature and these ideas and these expressions in the arts as if they were dealing with people. You want to use critical judgment, and you don't want them to seduce or trick you. But don't have so much pushback that you can't be moved or changed or inspired or taught by what's being presented to you. Charity requires you to lay hold of every good thing, so if there is something good, it's your duty to find it.

Interpreting the world with a charitable lens has led Chris and been transformative for him and many others in his path.

Thus, our participants' willingness to reflect on the things that were the most meaningful to them and act in congruence with these things led to more fulfilling ways of being. Furthermore, our participants' value-laden practices within their chosen communities allowed them to see in ways that would not otherwise have been possible.

Theme 3: Deep concern for others. Though it is common for those in the teaching profession to be motivated by concern for others, each of our participants indicated that a deep concern for others was a primary motivator in becoming someone

who creates and sustains a transformative learning environment. Laura expressed her altruistic motivations as follows:

I have great respect for the individuality of people, and I want to get to know them. It's important for me to help them feel uniquely special. I want to be the catalyst for people to realize who they are and to be enlarged and to feel more courage and strength to live their lives. I just want to be that agent.

Chris's call to emulate a caring professor due to his deep concern for others that might have struggles similar to his brother's is a good illustration of how compassion facilitated his identity formation:

A professor really took [my brother] under his wings and was a great source of strength to him but didn't save his life. I think he saw an unusual person and felt some shepherd-like responsibility to bring it out in him more. I remember being really struck by that. This guy really loved my brother, and he was just a teacher. I've often thought about that professor, as well as my brother, and remembered that as a teacher I have to look out for people who are falling through the cracks.

The desire Chris gained to know his students well enough that he could guide them in meaningful ways was the impetus to many other transformative experiences. For example, when he taught a class about immigration and the American experience as a graduate student, he took the time to have each of his students write a family history and allowed their stories to teach him a new way of being with his students:

I realized I had been teaching a group of students that I didn't fully appreciate. I didn't realize the richness and diversity of their life stories. Some of them were just heartbreaking. Stories of family suffering, multi-generational issues that were

ongoing, and people who were in jail and alcoholics, and I mean these kids were just going through so much and I had no idea. That really changed me, and then I started out at [another university] and there were a lot of students there who were first generation college students and I listened to their stories, paid a little more attention to who they were and had similar kinds of humbling experiences realizing you can always be sure that you do not understand who your students really are, and so you have to start with that. They will only reveal so much of themselves to me over the course of the semester, but if I just treat them as a group, or just treat them as ordinary people, or make assumptions about them, then I'm going to miss the boat.

In summary, our participants' profound love for people prompted their transformations on the path to facilitating students' explorations of their past, present, and future narratives.

Metatheme 2: Relationships that facilitate transformation

Theme 4: Figuring it out together. The relational nature of our participants' turning points was pervasive in enabling and sustaining change. Transformative learning most often occurred when people were proactively involved in learning together. For instance, Mark's first-year teaching experience taught him to "make no attempts to hide when [he doesn't] know something," because probing the knowledge and experiences of others helped students learn to be agents in the learning process, and, as a result, the entire class seemed to have greater growth. He adopted the mantra, "We'll figure it out together."

Likewise, Chris learned through his early teaching experience that inviting his students' active involvement in shaping the learning experience deepened the meaningfulness of the class for Chris and his students. As illustrated earlier, he started his teaching career with compassion for others and a willingness to learn from them; however, Corinne's invitation to be less formal and invite students into his life was a significant turning point for him in that it invited him to change his orientation to the teacher-student relationship. He began to see his students "as friends" who cared about who he was and wanted to understand how he became that way. He now invites students to sit in a circle with him to signify equality, addresses them as "friends" in class emails, and tries to "convey [his] trust in them as bright people who have something to teach the rest of [the class]." One of his graduate students explained ways Chris facilitated transformative learning:

He could do anything he wanted to, but he doesn't treat his students like, "I'm brilliant, and one day you'll rise to become like me." He's very humble about it. He'll ask a question to start out class, and he guides it just by asking questions. It's not just a lecture, here's point A, here's point B. You participate in creating what you're going to learn.

From our interviews, it became clear that participants' transformative learning experiences taught them that the potential for significant transformation increases when each member of the community is actively involved in "figuring it out together." Therefore, they invite everyone in their classes to become a personal and communal change agent.

Theme 5: Sharing your whole self. Our cases also suggested that collaborations most conducive to transformative learning involve holistic sharing. All of our participants mentioned the indelible impact of mentors who treated them as friends with whom they wanted to share their intellectual, spiritual, and personal sides. For example, Mark's advisor established a foundation of trust by sharing his many different facets. With trust in place, Mark was willing to share more genuine, multi-faceted perspectives with his mentor, which led to deeper connections and learning. Mark articulated how this experience has shaped his approach with his own students:

I talk to them then about my whole life. I feel like for it to be of the most worth it has to be genuine. Genuine to me is in many cases vulnerable. Once I've shared something deep, I feel more connected to them, even if they don't share something back. I feel like my relationship grows with them, so that is positively reinforcing.

Chris also felt his relationship with his students grow as he accepted Corinne's request to drop the formal façade and share more of himself with his students. When he was asked if he noticed a difference in his students' willingness to share as a result of his openness, he answered, "Oh yeah. I've seen that over and over again. I can see that they're really moved, and then they'll tell their stories." He went on to share a powerful example of this from a recent class:

I had mentioned something about my brother taking his life because we were watching a movie in which a character takes his life, and this student then says, "Can I share something?", and he starts telling this story about how he and his sister were driving back to California after a semester and they rolled in the car

and she died. Everyone's crying at this point in the class, and he's just telling it with this very straight face and very strong emotional presence, and we just start sharing stories of suffering and how we deal with grief, but it was very germane to what we were talking about because we were talking about suffering and God and how to reconcile terrible things that happen to us. So it changed him, you know, I mean, he changed the dynamic of the class more than I did.

In the course of this study, the student who shared this account was interviewed. Without alluding to Chris's account of this transformative event, the interviewer asked how Chris facilitated others' transformative learning and got the following response:

You could tell that he had real, personal experiences with the stuff that he wanted us to learn, and it made it a lot easier for us to have personal experiences with it. I felt like I could come to class and talk about some powerful experiences that I had with the readings or watching a film. I felt like it wasn't out of place to feel strongly about the material, whereas I feel like if it were just a lecture type of class, maybe a student would never really be able to say, "Professor, I just want to tell you how much I loved that homework assignment, and it really got me to think about this, and I think it changed my life."

For our participants, then, making the conscious choice to share themselves genuinely and holistically initiated transformative learning. The communal meaning making that resulted profoundly changed our participants' dispositions towards their students, which invited student reciprocation and transformation.

Theme 6: Hope-filled interactions. A final pervasive theme in our participants' transformative learning narratives concerned interpersonal interactions that filled them

with hope. Each of our three participants talked about significant mentors who modeled a way of being they have tried to model in their interactions with students. In each case, our participants' mentors were focused on potential and treated them as the people they felt they could become. For instance, Laura's grandmother had a vision of how education could help a young girl living in poverty become internationally renowned. Although they only had one tattered book in their home and "didn't eat for several days at a time," Laura's grandmother painted such a vivid picture of the possibilities education would afford her that Laura adopted a vision of her future self contributing meaningfully to the world and, as a result, excelled in her educational pursuits. After decades of determined effort, Laura has become an influential figure in international social work. In reflecting on her identity formation, Laura said, "I think most people under-reach their potential. If they are helped, that can be brought out—people have greater potential than we realize."

As the example of Laura's grandmother illustrates, our participants' mentors were not merely cheerleaders continually doling out expressions of confidence; their focus on potential led to extremely high expectations, and, as a result, a rigorous workload. They realized that accomplishing hard things would give our participants a reservoir of hope to draw from as they experienced the many failures inherent in transformational growth. For example, Mark's graduate school advisor readily expressed confidence in Mark's abilities, but he also gave him challenging research projects and a good deal of autonomy. Mark described meetings with his mentor as follows:

I would often go into those meetings discouraged, feeling like the data didn't say what I thought, or I didn't know what step to take. Every time I left his office, I just felt like I was walking on air, like, "Oh, I know what to do."

Mark's mentor did not give him all the answers; rather, he appreciated what Mark had accomplished, helped him think about possible next steps, and gave him a glimpse of the potential rewards for his dedication. This experience convinced Mark that hope-filled interactions were the best way to help his own students move toward their potential.

Chris was also transformed by hope-filled interactions during an extremely challenging time. His brother's illness and subsequent suicide motivated him to develop a closer relationship with God, which filled him with hope. His brother's death also introduced Chris to a professor who saw his brother's potential and worked tirelessly to help him find the hope to move toward it. This same professor provided a great deal of hope to Chris's family after his brother's death and helped Chris envision how he could provide hope to others. Katie's story, from the beginning of this article, is a powerful example of the transformations that have occurred as a result of Chris's dedication to this vision. He helped Katie remove the blinders of fear and self-deception that kept her from seeing her true potential. Instead of modifying his high expectations due to her limitations, he taught her that weaknesses are vehicles to true transformation and that she had several strengths that could help her overcome her limitations. With clarified purpose and vision, Katie became highly motivated to move toward her potential. She described her hope-filled interactions with Chris as follows:

Even though my mother, brother, and I all had the same Chiari Decompression surgery, no one ever believes that I did. This is because of the belief that I have slowly developed, due much to being a student of Dr. Allen's, that I can do anything anyway, as long as I work hard and believe in myself. The thing about Dr. Allen is that he only sees potential and possibility in his students; he doesn't

care what you've done up until this point, it's all about what you can do, and he believes that includes just about everything. He was very compassionate and understanding about my experiences but was always showing me that they don't change my work ethic—I can still work hard, get things done, become a better person, and succeed in life.

In sum, our participants were transformed through hope-filled interactions with their mentors and, in turn, were able to provide students the lifeblood of hope as they underwent the intellectual, spiritual, and character transformations necessary to more fully achieve their potential.

Discussion

We developed six themes that offer insight into the transformations experienced by participants in our study. However, taking a moral stance (theme 2) would appear to be a particularly relevant finding in that moral positioning seemed to be implicitly involved in each of the other themes. More specifically, we suggest that themes such as humility in the midst of challenge and deep concern for others were, in effect, particular ways of being in the world that provided the occasion for becoming a certain kind of person—one who makes particular kinds of contributions and a meaningful difference to others. Humility and deep concern for others, in this sense, enabled our participants to grow from challenges and seek out opportunities to be of greater service to their students. Moreover, sharing oneself holistically and being willing to work out problems together made the development of authentic relationships possible and created a space for engaging in conversations about the values, strengths, and potential contributions of others. Finally, our faculty participants' decision to emulate their mentors by confronting

challenges with hope gave them glimpses of a future that motivated their own transformation into a person who can, at least at times, facilitate positive change in others. In this regard, taking a moral stance appears to be a more fundamental theme than the others we developed; it is implicit within the others and provides a backdrop for the action described, whether it is concerned with precursors to transformation or relationships that facilitated transformation.

More broadly, this finding seems to suggest that transformations in one's way of being occur within a context of moral participation and that transformative learning, or identity development, is a moral becoming in the hermeneutic sense discussed by philosophers and theoretical psychologists such as Taylor (1995), Brinkmann (2008), and Sugarman (2005). From this viewpoint, one's cultural practices are a kind of judgment or position taking about how to be involved with others; and motivation to learn comes from a desire to become involved in certain kinds of practices, seeking to make certain kinds of contributions.

Viewing transformative learning as a process of moral becoming has significant implications for those concerned with helping professors invite transformation in others. This perspective suggests that rather than emphasizing the acquisition of pragmatic knowledge and skills, which is the focus of the current faculty development literature, learning should be treated as a moral becoming. In order to transform "ways of being" (Dall'Alba, 2009, p. 37), faculty development should emphasize the purposive process of identity formation as professors continually take a moral stance in their day-to-day activities and reorient themselves in the midst of changing circumstances.

In more practical terms, viewing transformative learning as a moral becoming suggests that faculty development professionals should find ways to facilitate professors' identity formation through the work projects and communities that are most meaningful to them rather than emphasizing more traditional, transmission-oriented, professional development activities. As learners wrestle with the challenges inherent in their actual work, such as taking new roles or failing to reach students, they will encounter disruptions to the tacit flow of their practice. This study could assist those concerned with transformative faculty development to identify mentors that invite protégés to reflect on current practices and take the moral stance necessary to become their desired, future selves. In addition, our case studies suggest that it might be helpful for faculty developers to explicitly construe professors' professional development as a process of identity development by designing coaching interventions that assist professors in reflecting on their guiding narratives in order to more clearly define their values and who they wish to become. This type of reflection and visioning could motivate professors' meaningful engagement, and increase the likelihood that they will be able to facilitate students' identity formation in a similar manner.

Conclusion

Our interviews gave us first-person accounts of significant turning points in our participants' lives; and our classroom observations and student interviews enhanced our understanding of how they became mentors who invite change in students. Our findings augment the faculty development literature by suggesting that transformative faculty development is a process of moral becoming that occurs as professors take purposive stands in their contexts of practice. This implies that faculty development efforts are

more likely to facilitate such becoming when they focus on ways of being rather than general techniques and skills.

Our themes regarding professors' transformative learning also indicated that inviting transformation is an other-focused, relational endeavor, which is most impactful in meaningful, one-to-one or small group interactions. This suggests that traditional, transmission-oriented faculty development approaches, such as speeches, workshops, and readings—though informative—will not invite faculty transformation as effectively as domain-specific apprenticeships, identity development coaching, and meaningful, community-based collaborations.

Finally, we suggest that this type of study could serve as both a research project and a development intervention, in that helping participants identify and explore the narratives that have been pivotal to them in their identity development process can help clarify the values and vision that propel future growth. Thus, the research method and themes in this study may offer guidance to anyone who wants to help others see and move toward their potential to contribute meaningfully to others' lives.

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Dissertation Conclusion

This dissertation had three fundamental foci: exploring the literature relevant to becoming a transformative professor, understanding and describing professors' transformative learning experiences, and augmenting the faculty development literature to inform the design of learning environments that invite becoming.

The article entitled, "Inviting Transformation: Facilitating Transformative Faculty Learning," pointed out a gap in the literature on becoming a professor who invites meaningful transformation in others and suggested a framework that focuses on ontological faculty development. The aim of this design framework is to facilitate transformative faculty learning so that professors can, in turn, help students learn to become. The major components of this framework are (a) facilitating meaningful engagement in communities of practice, (b) inviting community members to take on new responsibilities, and (c) construing learning as a process of identity development.

The article entitled, "Portraits of Potential: Facilitating Transformation in Others," examined the transformative learning experiences of professors who invite meaningful change in others. Our findings included narrative case summaries of each transformative event and a cross-case analysis that includes six major themes: humility in the midst of challenge, taking a moral stance, deep concern for others, figuring it out together, sharing your whole self, and hope-filled interactions. Overall, our findings suggested that professors' transformative experiences occurred as they took purposive stands on what was most important to them, or that transformative faculty development is a process of moral becoming.

Overarching Themes

Both the literature review and the case studies strongly suggested that purposeful action within one's communities of practice is essential for identity formation. Furthermore, both sources indicated that moving toward one's ideal future self is most effectively facilitated through relational activities that are meaningful, authentic, and altruistic. More specifically, it seems that active engagement in the practices of one's communities often leads to revisions in a learner's way of being as a result of challenges, new opportunities, and other such breakdowns in the tacit flow of practice.

Both studies also indicated that more experienced practitioners are key to helping the less experienced learner become more capable of participating in a community of practice. However, the transformative learning cases augmented the literature by suggesting that altruistically oriented mentors use the disruptions in learners' day-to-day practice to help them clarify their values and vision in a way that motivates their movement toward more meaningful contribution. All of the mentors in our cases were primarily driven by a desire to help others discover values, strengths, and potential contributions, and, as a result, took the time to create authentic, purposeful relationships with their protégés that opened the way for customized coaching and partnership in the practices required for desired future roles.

Suggestions for Further Research

There are several projects researchers could engage in to further explore the process of becoming a professor who invites meaningful transformation in others. The literature review and associated framework for facilitating transformative faculty learning provide a starting point for investigating professors' becoming process; however,

researchers interested in this topic could further connect the hermeneutic literature on learning as a moral becoming to the body of research surrounding faculty development.

Additionally, the framework for professors' transformative learning could be explored and fleshed out further by piloting the proposed interventions and conducting both qualitative and quantitative evaluations of them. In the event that these new practices effectively invite professors' transformative learning, it might be interesting to conduct studies that investigate whether faculty are in turn facilitating their students' identity formation.

Our interviews gave us rich, first-person perspectives on the turning points in our participants' lives, and our classroom observations and student interviews enhanced our understanding of how professors became effective change agents. However, a larger sample of participants from several different universities could elucidate the dynamics of these transformations further. Moreover, interviewing a larger cross section of the students who feel their professors invited them to move toward their potential could help administrators, faculty development professionals, and professors better conceptualize the various ways professors could invite meaningful change in their students. In addition to helping professors envision how they could become more influential in student identity formation, more student experience data could invite faculty collaboration in developing the tools, technologies, and practices that enable transformative student learning.

Implications for Practice

The findings of this dissertation enhance the faculty development literature by suggesting that transformative faculty development is a process of moral becoming that occurs as professors take purposive stands in their contexts of practice. This implies that

faculty development efforts are more likely to facilitate such becoming when they focus on ways of being rather than general techniques and skills. Both the literature review and the themes regarding professors' transformative learning also suggested that inviting transformation is an other-focused, relational endeavor, which is most impactful in meaningful one-on-one or small group interactions. This suggests that the traditional, transmission-oriented faculty development, such as speeches, workshops, and readings—though informative—will not invite faculty transformation as effectively as meaningful community-based collaborations, domain-specific apprenticeships, and identity-development coaching.

There are several ways faculty development practitioners could enable one-on-one or small group learning opportunities on authentic, meaningful work projects. For instance, they could create communities in which professors collaborate as they design, teach, and evaluate their classes. Faculty developers may be able to further facilitate transformation within these communities by helping participants reflect on their practices, re-think their assumptions, and engage in new ways of acting.

Since apprenticeship within the context of a learner's actual practice seems to be critical to becoming, those supporting newer faculty could coordinate team-teaching opportunities between junior faculty and their more experienced peers. In addition, faculty development professionals and administrators could partner to find the most effective ways to connect newer faculty with mentors who have significant experience in their field and are altruistically motivated. More seasoned faculty might be invited to transform by engaging in some of the university's priority projects in which they would

have the opportunity to learn from the challenge newness provides and collaborate with a broader range of experts.

Finally, both articles suggest that faculty developers could help professors view their professional learning as a process of identity development by designing interventions that assist faculty in reflecting on their guiding narratives in order to more clearly define their values and who they wish to become. Contemplation on one's own guiding narratives, as well as the journey stories of others in the learning community, could help faculty members discover or clarify their values and increase the likelihood for meaningful engagement in their practice. Likewise, helping professors envision and explore professional paths that align with their values could serve as a guide for what they seek to learn, do, and, ultimately, become. In summary, the literature, research method, and themes from this study could be instrumental in creating tools for reflection and visioning that motivate professors' purposive practice and enable them to effectively facilitate identity formation for their protégés and students.

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