

Transforming selves

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Abstract

Transformative education is aimed at promoting awareness and fundamental change at the personal, relational, institutional and global levels. In doing so it deploys a range of techniques, processes and practices aimed at assisting learners to ‘work on themselves’. Such practices, or ‘technologies of the self’, contain within them assumptions about self and identity and the relevance of society to personal formation and change.

The purpose of this article is to examine the various conceptions of self and identity apparent in the language of transformative learning designs, and subsequently the various ‘technologies of the self’ deployed for the purpose of transformative change. Four broad categories of ‘technologies of the self’ are identified: ‘knowing oneself’, ‘controlling oneself’, ‘caring for oneself’, and ‘recreating oneself’. These categories cut across the various conceptions of self and society but they can be usefully used in conjunction with them to critically analyse different designs for transformative learning.

Introduction

In establishing the Journal of Transformative Education the editors set out its genesis and rationale. In responding to their question “another journal of education?”, they make their position quite clear:

No, not yet another journal of education.

JTE is the journal of another education. (Markos and McWhinney, 2003, p 4)

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

In this regard TE is aimed at promoting awareness and fundamental change at the personal, relational, institutional and global levels. But how is change effected and to what end? In this paper I argue that the various techniques, processes, and practices used to promote transformative learning invariably contain implicit assumptions about ‘self and identity’, how we are formed and our capacity for change. Such techniques, processes and practices, which are designed for the work of ‘self on self’, have been referred to as ‘technologies of the self’ (see Foucault, 1988; Tennant, 1998). The purpose of this paper is firstly, to explore some of the ways in which self and identity have been implicitly or explicitly conceived in

transformative learning designs, and secondly; to elucidate the various processes or 'technologies of the self' employed in TE. The overall aim is to promote, among educators, a more critical approach to their transformative learning designs and practices.

Conceptions of self and identity.

Ashmore and Jussim (1997) trace the growing interest in 'self and identity' from William James's 'The Principles of Psychology' (in which there is a chapter on 'The Consciousness of Self'), to near the end of the twentieth century, where in the two decades preceding 1994, over 30,000 articles were published on the subject in psychology journals alone. Beyond psychology there has been a burgeoning interest in self and identity in sociology, anthropology, cultural studies, education and organisational studies. There is now a dedicated journal 'Self and Identity', which commenced publication in 2002, and like the 'Journal of Transformative Education' its intention is to be interdisciplinary. As the Editors explain, in addition to psychology:

Self and Identity will appeal to researchers in sociology, communication, family studies, anthropology, social work, psychiatry, and other social and behavioural sciences as well, Our disciplines have labored too long unaware of or unconcerned with the others, and I hope that the journal can provide a bridge among them'. (Leary and Forest, 2002, p.2)

In exploring various conceptions of self and identity it is important to acknowledge the diverse and overlapping ways in which these concepts are distinguished. I find it useful to think of the self as the 'I' who experiences, and identity as the 'me' or 'object' who can be

known by both myself and others as a cluster of attributes and identifications. However there is no consensus on this matter and it is doubtful whether a consensus is desirable or achievable. For this reason it is best to live with the ambiguity and to consider them as similar phenomena, sometimes interchangeable, sometimes not, and sometimes embraced by the single concept of the ‘person’. Having said this, one way to understand different approaches to ‘the person’ is to categorise them on how they conceive of the relationship between the ‘outside’ and the ‘inside’ so to speak: that is, the relationship between society and the person. This serves to demarcate vastly different theoretical positions with vastly different implications for education, therapy, management, and other ‘interventions in the name of subjectivity’ (to borrow a phrase from Rose, 1998).

The table below sets out some of the main ways in which the relationship between self and society has been theorised. Broadly speaking the conceptions of the self in the left hand column align with the various processes of social impact on the right hand column, allowing for some crossover .

Conceptualising the relation of self and society

<i>Conceptions of the self</i>	<i>Input of society</i>
Authentic or real self	Distortion
Repressed self	Oppression and domination
Autonomous self	Shaping
Storied self	Constraining/generating
Entangled self	Provision a framework of social relations

The above categories do not exhaust all the possibilities and they are not necessarily mutually exclusive. Moreover there are very different theoretical positions within each category.

Nevertheless they do capture some of the fundamental ways in which the self relates to society, which are briefly elaborated below.

Authentic or real self

The 'authentic' or 'real' self stands against the 'inauthentic' self which is distorted by social forces. One version of this is the originary, unique, 'true' self that can be discovered once one sheds the distorting and distracting influences of one's social roles and aspirations. In the search for authenticity these roles and aspirations are distorting or blocking authenticity and so are portrayed in negative terms such as the relentless pursuit of material gain accompanied by long hours of debilitating and ultimately alienating work. Much of the self-help literature appeals to this sentiment and the promise of an authentic self to motivate readers to change their lives. Covey (1989) provides one such example in his opening chapter of his best selling 'The 7 Habits of Highly Effective People':

'I've set and met my career goals and I'm having tremendous professional success. But it's cost me my personal and family life. I don't know my wife and children any more. I'm not even sure I know myself....There's so much to do. And there's never enough time. I feel pressured and hassled all day, every day, seven days a week.' (1989, p15-16)

Another more sophisticated version can be found in the work of Habermas (1984), who points to the systematic way in which language and communication are distorted by ideology. It is only when society achieves 'ideal' communication, which is unconstrained and free of ideological distortion, that individuals can truly be authentic and emancipated. Habermas'

theory of communicative action is, of course, recognisable as one the key theoretical foundations of Mezirow's (1991, 2000, 2003) conception of transformative learning.

Repressed self

On a Freudian psychoanalytic account there is a fundamental conflict in the human condition: on the one hand we are dependent on an ordered social life to meet our needs; on the other, ordered social life necessarily constrains our basic instinctual needs, which are essentially anti-social. In this way our instinctual needs are repressed and the external conflict between the person and society becomes internalised as psychological conflict. Because repression is a necessary part of the human condition we can never truly be ourselves. However we can be more or less repressed, with different consequences for our psychological health and happiness. Subsequent writers in the psychoanalytic tradition have argued that repression is largely the result of patriarchal, authoritarian, oppressive social organizations, and not a necessary part of the human condition (eg. Marcuse, 1969; Fromm, 1973).

The psychoanalytic concept of 'repression' has been drawn on by many theorists largely because it helps to explain why people come to act against their own best interests: external oppression being internalised as repression, so that the psychological processes of individuals are co-opted in the work of oppressive regimes. Freire's (1972,1974) work is replete with psychoanalytic sensibilities: he explicitly links authoritarianism in the family to the oppression and domination which characterises 'banking' education. Authoritarian teachers, like authoritarian parents, practice domination and control. But it is a misreading to interpret

Freire (and Freud, 1973) as advocating the abandonment of authority, rather, authority needs to be used in the service of freedom rather than oppression.

Autonomous self

The autonomous self is characterised by agency, choice, reflection and rationality. It stands in contrast to the automaton, who simply acts out prescribed behaviours and social roles without any sense of agency or choice, as if he or she were simply shaped or conditioned by social forces. The idea of personal autonomy as a route to psychological health and happiness has mainly been promulgated by humanistic psychologists. It is closely associated with the concept of authenticity but it differs in important respects – the emphasis being on self sufficiency, independence, practical judgement and action, self control, and self mastery; rather than on the discovery and expression of one's 'real' authentic self. In addition it would be wrong to see society as distorting our 'true' autonomous nature. Rather society shapes and regulates our beliefs and actions, and we are complicit to the extent that we fall into a complacent world of conformity and fail to analyse and reflect on our beliefs and actions. The idea of autonomy has a long history as an ideal in Western thought and consequently it has been adopted as an important aim of education – particularly liberal education. It also underpins a dominant ethos in adult teaching and learning: the idea of the self-directed learner.

The conditions for the emergence of personal autonomy are simply the freedom to think and act in the world and the encouragement to critically analyse one's own and others' beliefs and actions.

Storied self

There are radically different versions of the storied self. In one version the focus is on the continuity of the self over time and the way in which we narrate our past, present and future. McAdams (1996) sees the life story as: 'an internalized and evolving narrative of the self that incorporates the reconstructed past, perceived present, and anticipated future' (p.307) It is a psychosocial construction in the sense that it is jointly authored by the person and his or her defining culture. Life stories are based on fact but they go beyond mere facts by rendering past, present and future meaningful and coherent in sometimes imaginative ways. The basic function of a life story is integration - it binds together disparate elements of the self.

McAdams makes the point that for the most part of adult life, life stories are continually under construction, but that different themes and concerns emerge at different ages, and there are periods of intensive and less intensive 'identity work' or 'selfing'. It is not the true or authentic self which is discovered through reflection on one's life experience, instead experience is viewed as a story which can be re-interpreted and re-assessed. Indeed because the self remains situated in history and culture, it is continually open to re-inscription and re-formulation and there are multiple ways in which people find coherence and continuity and meaning in their lives. In this way one's life story is a kind of internal lens through which the world is viewed and interpreted. Of course such stories are embedded within a social framework which arguably constrains the types of stories which can be told.

Another version of the 'storied self' is that of Gergen and Kaye (1993) who see the self as relational, as a form of language game, as much more fluid and continually open to change. They argue that self narration changes according the relationship in which one is engaged.

This illustrates a shift in focus from individual selves coming together to form a relationship , to one where the relationship is central, with selves being realized only as a by-product of relatedness. On this account it is neither desirable or possible for self narration to construct a stable, coherent 'bounded' identity because we inhabit a world of multiple, shifting, open-ended and ambiguous narratives and identities. An extreme version of this is that the self is nothing more than a position within the intersection of multiple discourses – that is, it is more accurate to say that we are 'storied' rather than to say we 'story' our lives as McAdams would have it. Society is then seen as generating stories which then position people in various ways.

Entangled self

The self is seen as being inextricably enmeshed in relationships with 'significant' others. Significant others are the source of a person's repertoire of selves. Moreover one's knowledge of oneself is also contextual in the sense that the pool of knowledge about oneself is vast and unlikely to be present in totality in every context – so a particular context, with specific significant others, triggers the person you are in that context. In a sense 'the self is essentially constructed anew in each context.....the working self concept shifts toward the self one is with the significant other.' (Andersen et al, 2002, p160). This is recognisable as the relational 'storied' self of Gergen and Kaye, but the process of self formation is entirely different. Instead of 'narration' being the driver of self formation, it is 'transference'. That is, we all develop mental representations of significant others, which is a major source of self definition and self regulatory processes; these mental representations resurface (or are transferred) in encounters with new persons and provide a framework for our emotional and

behavioural responses to them. This is a social-cognitive view of the person whereby the condition for developing a self is the capacity to see yourself from the perspective of the other. You come to be and know yourself, literally, through the eyes of others. This notion of 'significant' others is a theme which cuts across different theoretical perspectives. For example, in the Lacanian reworking of psychoanalytic theory the human subject is always trying to reconcile their self with the fantasy they have about others and others views of them: 'the stuff of personal construction is an attempt to reconcile one's views of oneself with the view one supposes others have of one' (Brown and England, 2004, p72), but once again, for Lacan, the process of self formation is driven by discourse.

The social-cognitive view sees society as providing a framework of social relations, with significant others as being the prime source of the self.

Education for transformation

The above accounts of different ways of conceiving the self and its relation to society can serve to highlight the assumptions we make when we explicitly engage in transformative education. What are we attempting to do in such programs? Are we fundamentally concerned with exposing and undoing the distortions imposed by society? Should we focus on the way in which our participants have developed 'false consciousness' and/or live repressed lives through exposure to oppressive social forces? Are we simply engaged in an exercise to re-shape participants' views of themselves and their relationships? Are we encouraging alternative readings of experience so that dominant readings can be challenged? Do we promote the practice of 'self authorship' - creating oneself through narrative? Are we providing a different framework for understanding participants' interpersonal relationships?

and therefore themselves? And to what end are these interventions aimed? Is there a 'real' self to be discovered, which has hitherto been buried and hidden from our awareness? Are we content to aim for a less repressed and therefore more conscious self who can engage in life without the debilitating burden of excessive guilt and self doubt? Are we simply seeking a more autonomous self who can exercise agency and choice through an awareness and resistance to the forces shaping his or her life? Do we wish to encourage participants to develop coherent, satisfying self narratives or perhaps to assist them to understand the multiple narratives played out in their lives with a view to exploring still further possibilities? Do we wish to assist participants to gain an awareness of self through an examination of their relationships with significant others?

Questions such as these may serve to frame an educational intent but they can also be used to critically analyse the strategies and practices deployed in the name of transformative learning. As McWhinney and Markos remark:

Every design [for transformative learning] implies a theory of human and social development, and every design has a political effect on the participants, whether by implication or by following an explicit ideology (2003, p27)

There are of course a plethora of learning designs which can and have been used for transformative learning. Recently published examples of such designs include Mezirow and Associates' 'Learning as Transformation' (2000), the various proceedings of the 'International Transformative Learning Conference', and the anthology of learning designs documented in 'Developing Adult Learners' (Taylor et al, 2000). A feature of such designs is that the participants are invited to 'act upon themselves' in various ways. Elsewhere, in the

context of an examination of the self-help literature I have categorised the basic ways in which participants are invited to 'act upon themselves' (Tennant, 2002). Four such categories are evident: knowing oneself, controlling oneself, caring for oneself, and recreating oneself. These categories cut across the various conceptions of self and society but they can be usefully used in conjunction with them to critically analyse different designs for transformative learning.

Knowing oneself

Nearly all designs for transformative learning have a dimension of 'knowing oneself'. This may take various forms such as examining one's world views, assumptions and paradigms; bringing to conscious awareness previously repressed or hidden feelings and thoughts; analysing discrepancies between self concept, self esteem and ideal self; revisiting one's biography or life story; seeing oneself anew through the eyes of others; or perhaps measuring oneself against established norms through undertaking psychological tests and completing psychological inventories. Typically, the exercise of 'knowing oneself' is used to establish the groundwork for personal change. For example, the purpose may be to reveal the self one has become – an undesired self lacking in some respect; or the exercise may reveal a former more innocent and authentic self waiting to be unshackled and nurtured once more. Exactly what it is that comes to be 'known' with self knowledge is crucially important. It is here that the nuances of transformative learning designs come into play. For example autobiographical analysis is a widely used strategy. Brookfield (1995) refers to autobiography as one of the 'four critically reflective lenses'. He uses autobiography in the context of teachers critically reflecting on their practices:

Analyzing our autobiographies as learners has important implications for how we teach.....the insights and meanings we draw from these deep experiences are likely to have a profound and long lasting influence.....we may think we're teaching according to a widely accepted curricular or pedagogic model, only to find, on reflection, that the foundations of our practice have been laid in our autobiographies as learners.'

[1995,p.31]

But note that the emphasis here is on autobiography as a foundation of practice. It is used to gain self knowledge of one's commitments and beliefs as a teacher. In this instance, biography is something which is 'unearthed': there is an accurate true biography which is there to be discovered once the distortions and denials are unblocked. This is *very* different from the view that autobiography is always open to reinterpretation and re-authoring, as expressed in the practice of narrative therapy. In the former approach, self understanding is promoted through an accurate account of a 'given' autobiography. In the latter approach self understanding is promoted through opening up the possibility that one's biography can be re-written.

To re-iterate, the literature is replete with techniques, processes and practices for 'knowing oneself', but the most visible and dominant is the examination of assumptions, paradigms, and perspectives. That is, the examination and subsequent challenging of the 'lens' through which you view the world. This is more or less a political exercise according to whether the 'lens' is seen as a personal construction or imposed from without through the workings of ideology.

Controlling oneself (self efficacy)

The work of 'self on self' implies some degree of agency and control. Invariably, self knowledge is not sufficient for transformative change. It is also necessary to act on those things that work against transformative change in order to sustain it: typically such things as everyday habits, patterns of interpersonal relationships, community and organizational structures in which one is embedded; and broader social structures and agencies which oppress, deny or overly shape who you are. Many designs for transformative learning foster mastery and the exercise of authority over oneself. That is, self regulation, self monitoring, and self discipline, which may take forms such as personal goal setting, time management, daily planning, or the practice of a daily regime of habits or exercises. The self-help literature has numerous examples of how to sustain fundamental change. To cite Covey's (1989) work again, 'The 7 Habits of Highly Effective People' centres on the practice of daily habits built on injunctions such as 'be proactive', 'begin with the end in mind', 'put first things first', 'think win-win', 'seek first to understand, then to be understood', 'synergise' and so on. It is through the practice of these habits that self awareness and mastery is achieved, and so Covey spends a great deal of his book on motivating the reader to practice the relevant habit, and providing the reader with everyday exercises or tips to 'self diagnose' existing habits and then to 'correct' those habits. For example he invokes us to 'listen to our language' and he provides examples of how to substitute 'reactive' with 'proactive' language: so that 'There's nothing I can do' becomes 'Let's look at our alternatives'; and 'That's just the way I am' becomes 'I can choose a different approach'. A similar approach can be found in the work of Anthony Robbins (*Awaken the Giant Within*, 1993). He advocates the use of what he terms neuro-associative conditioning, which is a formula driven

process for changing behavioural habits. The self help literature tends to focus on the ongoing need to 'control oneself' in daily routines – implying a high degree of individual autonomy and agency , while the mainstream transformative learning literature tends to focus on the transformation of meaning perspectives or frames of references which have their own 'habits of mind'; and the 'self control' aspect is to be found in being vigilant through ongoing reflective practice. There is also an acknowledgement of the limits of controlling oneself: '...acquiring greater control of one's life as a liberated learner. Is, of course, always limited by social, historical and cultural conditions.' (Mezirow, 2000, p 27). And so an important aspect of self control is planning changes to those conditions and/or how they affect you. This may involve committed political action, community engagement, establishing a new set of interpersonal relationships, negotiating work redesign or new work tasks, challenging 'linguaging' practices that position you or others in unfavourable or demeaning ways and so on. The point is that 'controlling oneself' is a feature of most transformative learning designs, the purpose being to act in some way in order to sustain transformational change. Whether this action is directed inwardly or outwardly , there is a requirement to implement new strategies for relating to self and others; and to consciously practice new behaviours, and attitudes.

Caring for oneself (paying attention to oneself, watch yourself)

Metaphors of healing are often invoked in the literature on transformative learning. Many writers focus on the emotional, intuitive, extra-rational and intensely personal aspects of transformational change (see Dirkx, 1997; Scott, 1997, Cranton 2000; McWhinney and Markos, 2003). In such instances learning designs incorporate elements such as confessional

practices, cathartic experiences, and the exploration of personal relationships at home and in the workplace. Practices used for this purpose may be writing letters to oneself, diary writing, the exploration of self image and values, guided imagery, the documentation of critical life events or incidents, journaling, life history exploration, and the exploration of one's own needs (emotional, intellectual, social and spiritual) – often through expressive activities such as drama or art. McWhinney and Markos(2003) explore what they term the 'archetypal form of transformative education...of death and rebirth, of regression in the service of a forward leap.' They illustrate transformative learning through the Navaho healing ritual with its stages of 'crisis and retreat', 'entry into the womb of the earth' (the liminal space), the 'transformative passage', and 'reintegration or rebirth' into daily life. The liminal space is interesting because it is marked by a symbolic death of the self, which has parallels in contemporary practices:

In current day ceremonies (often in growth workshops), separation begins with obscuring one's name and professional identity, dumping one's life story so that one's baggage will not block self-awareness or inhibit talk with others. The resulting nakedness allows everyone to join in creating a community of searchers and be open to instruction by a mentor. Without identity, intimacy becomes tolerable and attractive.'

(2003, p26)

This is interesting because none of the conceptions of the relation between self and society discussed above would allow conscious entry into such a 'selfless' state as a possibility. This would require, in one fell swoop, the conscious elimination of the impact of distortion, oppression, language, social forces and interpersonal relationships on shaping and defining the self. This implies a level of personal agency and autonomy well beyond what most

believe is possible. Yet there are many practices which attempt to induce such a state, and it must be acknowledged that many people experience it as such, especially when it is supported by engagement with a new community and physical isolation from everyday activities. But there are dangers in such activities and educators need to be mindful of the fine line which separates illusion, indoctrination, and genuinely transformative change.

McWhinney and Markos are certainly mindful of this:

The design of the vessel, the degree of impenetrability of its borders, the duration of the passage, and the mode and direction are central curricular issues for transformative education.....Irresponsibility by those who initiate liminal work without adequate provisions for vesseling has given credence to charges that much work advertised as transformative is opportunistic manipulation and New Age hucksterism' (2003p27)

(Re)Creating oneself

A classic paradigm for transformative change is that of religious conversion: confession is followed by renunciation, and then by the affirmation of a new faith and the practices it entails. Arguably many contemporary transformative learning designs are secular versions of this road to Damascus - critical self-disclosure is followed by a form of renunciation (eg 'I renounce the way I have been the mouthpiece for an oppressive ideology', or 'I renounce the way I have been narrated in the world') and then by a commitment to change. As always, the possibility of creating or re-creating oneself raises questions about both the means and the ends of such an activity: is it about sustaining an 'authentic' you, asserting the autonomous 'you', becoming a more conscious 'being in the world', telling new stories about your 'self',

or consciously constructing new patterns of interpersonal relationships? In addition, the relationship between the 'new' and 'old' you is also important – is the old you 'discarded' as being irrelevant to the new you or is it re-interpreted to provide a sense of coherence and continuity with the past? In practice, many transformative learning designs incorporate a number of the above elements, at least to the extent that they are compatible; or otherwise they may leave open the possibilities.

Michael White, a family therapist and key figure in the narrative therapy movement, provides a therapeutic model for transformative educational change. His basic technique is to externalise the problems of clients. Thus the problem is treated as an external entity, separate from the person. In this way familiar taken-for-granted practices of self and practices of social control are objectified and thereby unmasked. This is followed by the plotting of experiences or events into stories or 'self narratives' around the problem. The influence of the problem in the person's life and relationships is mapped. There follows the mapping of the person's influence in the life of the problem. This leads to the identification of new information which shows the agency of persons in resisting the problem, acts of defiance or refusal of the problem that have been written out of the dominant story. New stories or 'replacement narratives' are then built around these experiences. This is an interesting paradigm because it replaces the 'confession' with what he refers to as 'externalising conversations':

It is through these externalising conversations that persons no longer experience these practices as representative of authentic ways of being with themselves and with others. They no longer experience being at one with these practices, and begin to sense a certain alienation

in relation to them. Persons are then in a position to develop alternative and preferred practices of self and of relationship- counter practices. (1991, p36)

Thus the problem is not internalised and psychologised (as in the confession) but externalised and 'socialised' - the problem is seen as something governing the person through taken-for-granted- practices related to particular modes of life and thought. Renunciation certainly follows, but it is not the renunciation of self or identity, but the renunciation of the way in which the self has been complicit in its own governance and subjugation.

Another interesting aspect of White's approach is the way in which a sense of agency is built. It is built from the biography of the client –through identifying past experiences in the person's life where the power or the problem was thwarted ie counter instances. It is counterinstances which provide the raw material for re-authoring the life of the person. Thus the seeds of the 'new' self" are to be found in the 'old'. Overall, White's approach avoids individualising the problem, while retaining the notion of responsibility through improving the capacity for personal agency in the pursuit of new narratives about the self.

Concluding comments

Irrespective of one's theoretical position, a common feature of transformative learning designs is that transformative change is not simply an internal psychological practice conducted in isolation from others – others are always implicated, both immediate others and generalized 'others' such as institutional and social practices, beliefs and values. In addition, language features prominently in all approaches as providing the resources for negotiating

meaning, and ultimately 'meaningful lives'. But Rose (1998) is right to caution that it is not so much what language *means*, as what it *does* that matters:

...what components of thought it connects up, what linkages it disavows, what it enables humans to imagine, to diagram, to hallucinate into existence, to assemble together: sexes with their gestures, ways of walking, of dressing, of dreaming, of desiring; families with their mommies, daddies, babies, their needs and their disappointments; curing machines with their doctors and patients, their organs and their pathologies; psychiatric machines with their reformatory architectures, their grids of diagnosis, their mechanics of intervention, and their notions of cure. (1998p 178-179)

As educators we too have developed a set of practices and a language '...which enables us to render our relations with our selves and others into words and into thought, and with expert techniques, which promise to allow us to transform our selves in the direction of happiness and fulfillment' (Rose, 1998, p. 157)

In this paper I have sought to examine the various conceptions of self and identity apparent in the language of transformative learning designs, and subsequently the various 'technologies of the self' deployed for the purpose of transformative change. This has been done in the spirit of assisting educators to critically evaluate their practice.

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