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LOYOLA UNIVERSITY CHICAGO

A PHENOMENOLOGICAL STUDY OF AN INDONESIAN COHORT GROUP'S
TRANSFORMATIVE LEARNING

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

PROGRAM IN CURRICULUM AND INSTRUCTION

BY

MARKUS BUDIRAHARJO

CHICAGO, ILLINOIS

MAY 2013

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Writing acknowledgements for this dissertation posed mixed feelings on the part of me. On the one hand, it showed that I have accomplished one of the most important things in my life. On the other hand, I am also fully aware that a degree accomplishment is not an end on itself. Instead, it is just a beginning to do more things for others. I admit that all what I have achieved were largely influenced, facilitated, and boosted by numerous helps, care, encouragement, and generosity of many people. It is self-evident, however, that I would not be able to mention all names who have significantly contributed to my growth so far.

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ABSTRACT

This study was set to investigate how a cohort of ten Indonesian teachers experienced transformations in their teaching professionalism upon receiving an assignment of instructional leadership training to other school leaders. These ten teachers, who came from three different Indonesian Jesuit high schools and one archdiocese-based educational foundation in Jakarta, belonged to an initiative called Indonesia Secondary Education Development Program (ISED) intended to develop instructional leadership skills among school administrators in Indonesia. This six-year initiative (2006-2012) involved three international institutions, namely Loyola University Chicago (LUC), Indonesian Jesuit High Schools Association (IJSA), and Sanata Dharma University (SDU), Indonesia. The goal was operationalized into two major programs. The first was to prepare a cohort consisting 12 participants: 11 men – including two Jesuit priests – and one woman. In this preparatory phase, the 12 participants attended a specifically designed master's degree program in Instructional Leadership using a training-for-trainers framework at Loyola University Chicago. Second, upon the completion of their study at Loyola University in Summer 2009, the 10 cohort members returned to Indonesia, while two of them remained in Chicago to continue their doctoral studies at Loyola University Chicago. This study was set to capture the transformative learning undergone by these 10 teachers as they retrospectively reported in the first four years of their collaboration in the cohort group. It was assumed that the dynamics taking

place in the cohort group, the learning materials they studied together in the same classes, and exposure to different socio-cultural schooling experiences would provide them with opportunities to acquire knowledge, skills, and develop appropriate attitudes to help other school leaders in their home country. This study utilized phenomenological methodology in order to capture personal transformations of each cohort group member. This study found that all participants acquired a variety of knowledge related to instructional leadership, developed necessary skills to deal with the instructional leadership training program, and developed appropriate attitudes which made them more adaptive and resilient in the face of dire circumstances. This study, however, found that each participant demonstrated different levels of transformations. Two conclusions were drawn from this study. First, cohort group model as a learning design for adults played an important role in providing contexts for professional growth among these 10 teachers. Second, the phenomenological investigations were useful to capture the transformative learning of the participants.

CHAPTER I

CENTRALITY OF MEANING MAKING

My five-year stay in two American higher education institutions has brought different levels of transformative experiences in my life as a teacher. Prior to my study at Boston University, Massachusetts (2001-2003), I was known as Mr. Perfectionist among my students. In the first two years of my teaching at Sanata Dharma University, Yogyakarta, Indonesia, I was widely known for hardly tolerating any mistakes from my students. I only believed in my own ways that had led me to succeed in my undergraduate years, and I made my students follow my instructions. In addition, it was my belief that praise would weaken my students' morale. I admitted that I almost never uttered complimentary expressions to celebrate the successes achieved by my students. This deficit model came to a halt after I came across a revealing experience when I attended a graduate program at Boston University. On an evening class, the professor complimented me for being thoughtful, analytical, and thorough, as she saw from the paper that I submitted. She further expressed her optimism to see my prospective future as a scholar. What made me blushed was the fact that she expressed what she thought in front of other students. Being the only foreign student and the only master-degree level student in the class, I felt how powerful the compliment was. Contrary to my earlier belief that praise would weaken the morale of the one being praised, I found myself motivated. Upon my completion of my graduate study at Boston University, I returned to

my country, and taught in my alma mater. This time, I was able to re-invent my image by adopting a high expectation attitude when dealing with my students.

In addition to teaching, I also received an administrative position as a Vice Dean of Student Affairs in the Faculty of Teacher Training and Education. My job expanded my work, from merely teaching English to undergraduate students to other administrative matters, including facilitating in-service teacher training programs and getting involved in grant proposal writing projects. The wider scope of my work helped me understand who I really was and how my English education background shaped the ways I perceived realities, defined problems and devised solutions. My linguistic training that I received during my undergraduate program had made me highly sensitive to details. On the one hand, such training has been helpful to solve academic tasks and my professional work as teacher in my study program. On the other hand, this training had predisposed me to view realities in small chunks or parts, and frequently lost to see them as a whole picture. I was exposed to highly dynamic thinking among my colleagues in the grant proposal writing projects and it helped me realize my own limitations. I admired their fluidity in thinking, such as in moving from details to a more global view or vice versa. Their high degree of resilience and comfort even when dealing with ambiguities struck my deepest awareness, bringing a deeper sense of insecurity for being unable to keep up with them.

I eventually found a refuge on leadership books in order to equip me with information and knowledge for the purpose of establishing a sense of security. I self-initiated to translate the first two books of Michael Fullan's, *Change Forces* (1993, 1999) trilogy into Indonesian in the hope of being equipped with the ways to think, act, and

operate the way my colleagues demonstrated. It was true that the translation process made me more fluent in both English and Indonesian. In addition, I also acquired important information, concepts, and knowledge concerning school leadership theories. Soon I realized that cognitive information and a higher degree of linguistic mastery were not necessarily sufficient. It was through an extended interaction within the Indonesia Secondary Education Development Program (ISED DP) cohort group in the last three years that has substantially played a role in shaping my views and transforming my earlier frame of reference. Through listening to each other, conversing, and coming to a tentative way of construing reality, I found myself gradually transformed. At this point, I could claim that I have become more self-aware of my own thought patterns, and I can tolerate being under ambiguities or cognitive dissonance.

Contexts of the Study

This study is set to investigate how a cohort of ten Indonesian teachers experienced transformations in their teaching professionalism upon receiving an assignment of instructional leadership training to other school leaders. Prior to this assignment, as a cohort group, they were sent to attend overseas education in the field of instructional leadership in a U.S. higher education institution in Summer 2007, and Summer 2008 through Summer 2009. These ten teachers, who came from three different Indonesian Jesuit high schools and one archdiocese-based educational foundation in Jakarta, belonged to an initiative called Indonesia Secondary Education Development Program (ISED DP) intended to develop leadership skills among school administrators in Indonesia. This six-year initiative (2006-2012) involved three international institutions,

namely Loyola University Chicago (LUC), Indonesian Jesuit High Schools Association (IJSA), and Sanata Dharma University (SDU), Indonesia.

The goal was operationalized into two major programs. The first was to prepare a cohort consisting 12 participants: 11 men – including two Jesuit priests – and one woman. A cohort, as defined by Barnett and Muse (1993), is a small group of students who start and finish a program at approximately the same time while experiencing similar developmental experiences in the program context. These cohort members, each involved in administrative and/or teaching capacities in Catholic school education in Indonesia, partook in a uniquely and specifically designed master's degree program in instructional leadership at Loyola University Chicago between 2007-2009, designed to instruct its participants in methodologies for retraining current school leaders and training future generations of school leaders in Indonesia, beginning in November 2009. In this preparatory phase, the 12 participants attended a specifically designed master's degree program in Instructional Leadership using a training-for-trainers framework at Loyola University Chicago. The courses offered at this program included high school curriculum (learning theories, assessment, curriculum development using backward design), human resource management (teacher recruitment, school supervision), research methods, and program evaluation. The training-for-trainers framework allowed the participants to integrate all the experiences they had during their stay at the US in order to design the planning, delivery systems, and program evaluation for the leadership training program to be implemented in Indonesia. Thus, this program uniquely developed participants' capacities to plan, implement, and evaluate their own programs.

Second, upon the completion of their study at Loyola University in Summer 2009, the 10 cohort members returned to Indonesia, while two of them remained in Chicago to continue their doctoral studies at Loyola University Chicago. The implementational phase started four months after they returned from their study at LUC. The school leadership training program itself was an additional assignment for these ten teachers. Eight teachers returned to their respective schools and remained to be teachers in their own schools and two teachers were assigned as school principals in new schools. In this implementational phase, they conducted the plan and evaluated it throughout the implementation of the program. A professional teacher development program based on an international partnership, the ISEDP initiative was a groundbreaking effort. First, the training-for-trainers framework allowed both the professors and students to integrate their courses, academic assignments, and a series of school visits around Chicago in order to design a school leadership training to be implemented in Indonesia. These cohort members were the program developers, implementers, and evaluators. Second, the leadership training program was designed to be implemented on a year-around basis, combining both tutorials and mentoring. Three series of tutorials were provided to equip the trainees with knowledge and skills to improve their schools. The mentoring program allowed the ISEDP instructors to monitor, help, and encourage the trainees' for the whole year. Third, the ISEDP initiative was set to initiate a school leadership training program for private schools in Indonesia. Up to this day, this leadership training program for private schools is non-existent in Indonesia, because the Department of Education only deals with public schools. Thus, these 10 cohort members are expected to serve those

private schools which are left unnoticed by the Government so far. Fourth, this ISEDP cohort group consists of a select group of teachers from different schools who were recruited to work on an extended period of time beyond their training at LUC. This leadership program is under coordination of Sanata Dharma University as a host institution of this program. Considering the unique features of the ISEDP initiative, this study is set to investigate how the ten teachers undergo transformations in their teaching professionalism, especially related to their professional knowledge, attitude, and skills, both as teachers and trainers. This focus is different from the earlier study of this group (Budiraharjo & Ensminger, unpublished manuscript) that investigates these ten teachers' cultural and transformative learning upon their completion of their overseas education on their classroom practices.

Professional Teacher Development

Literature on the provision of professional teacher development program represents the complexity of education as a highly contested field in terms of morality, ideology, and instrumentality (Kelly, 2006; Shulman, 1997; Wilson & Tamir, 2008). Substantive understanding about the bigger contexts of education is certainly of paramount importance. As a social field, education is filled with a set of values, norms, rules, and regulation upon which the field members establish communications, relations, and share power. Multiple truths emerge from different standpoints, various theoretical frameworks, and ideologies among the field members. Being knowledgeable to different perspectives will allow its members to attend their own theoretical frameworks and ideologies and keep being critical on their own biases. Making relevant professional

teacher development programs require substantive knowledge about logistical, theoretical, and philosophical underpinnings behind common programs that are widely used and implemented. Without substantive understanding, any innovation in education will only lead to faddism (Fullan, 1999), confuse what is cosmic from what is trivial (Sprinthall, Reiman, & Thies-Sprinthall, 1996), and get trapped into function while neglecting the real purpose of the educational enterprise (Hansen, 2008).

Debates over what constitutes teaching profession have been a contested issue in the academy. Drawing on behavioral psychology and Tylerian rationale on instruction, the 1970s witnessed a product-process research design which gave a privilege of experts to develop technical solutions to instructional problems in the classroom (Sprinthall et al., 1996). In this era, teaching was considered to be merely technical, and teacher role was limited to dispose of certain sum of knowledge. A decade later, however, the opposite movement appeared to get a stronghold. A craft-model, in which teachers were considered to play a more active role in knowledge construction in their instruction (Grimmet & McKinnon, 1992; Kincheloe, 1991; Richardson, 1994; Sprinthall, et al., 1996), gained more currency. Partly driven by critical theory, (e.g., Apple, 1979; Freire, 1970; Giroux, 1983), teachers were not supposed merely to deal with technicalities, but also were charged with social justice responsibilities and student empowerment. The 1980s onward witness the growth in interest towards practitioner knowledge (Cochran-Smith & Lytle 1992; Lieberman, 2009; Kincheloe, 1991). In the meantime, a growing body of literature on cross-cultural comparisons among certain countries appeared to emerge. Research on Japanese lesson study, (e.g., Fernandez, Cannon, & Chokshi,

2003; Hiebert & Stigler, 2000) discloses the importance of cultural shifts in the dynamics of teacher learning in school community.

Teaching profession is never immune of external conditions, such as political, ideological, economic, and social dynamics. As early as the Sputnik launch in 1957, in which science and math curricula were under massive reform, post-*A Nation at Risk* publication that led the standards-based movement in the 1980s (Darling-Hammond, 1997; Ravitch, 1995), and the stipulation of *No Child Left Behind Act* in 2002, the Federal Government has increasingly played a greater role in the educational enterprise (Cross, 2004). In the 1990s, business enterprise - with neo-liberal agendas, such as in voucher programs and charters schools, also started to emerge as a powerful player in shaping what constitutes teaching profession (Apple, 2009; Datnow, Hubbard, & Mehan, 1992; Lipman, 2009).

This study seeks to investigate how a cohort of ten teachers makes sense out of a professional development program in relation to their teaching professionalism. The review of literature on professional teacher development is thus set to establish a foundation of this investigation. A substantive understanding about the global picture of the field will certainly allow me to deal with various contradictory claims, assess the validity of the claims, and take a position in line with my own philosophy. In particular, using a broad overview of this field will warrant me to (1) avoid getting trapped in technicality and faddism (Fullan, 1993, 1999); (2) understand those having different perspectives and nurture a reflective practice so as to allow me to learn from those dissenting views (Grossman, 2008); (3) attend to moral and ideological debates

concerning who receive most benefits or get denied the access (Carr, 1999; 2005; Pring, 2001); and (4) appropriately adapt the literature to my investigation that has different cultural backgrounds.

Transformative Learning Theory

Transformative learning theory as an adult learning theory was firstly developed by Mezirow (1978) and later developed by Mezirow and his associates (1991, 2000).

As Mezirow (2006) noted, with more than 150 dissertations using this theory as a theoretical framework, this theory has become the most extensively used among any other adult learning theories, exceeded andragogy and self-directed learning (Merriam, 2001), and produced a variety of alternative conceptions beyond Mezirow's original conception, including "spirituality, positionality, emancipatory learning, and neurobiology" (Taylor, 2008, p. 7).

Adults returning to higher education are believed to have established a frame of reference, i.e., meaning perspectives, habits of mind, and mind-sets. Mezirow's (1978) study on women returning to higher education found that transformative learning starts at a disorienting dilemma, and then followed by self-examination of feelings, critical reflection, exploring and planning new roles, negotiating relationships, building confidence, and developing a more inclusive and discriminating perspective. Thus, learning for adults is not merely instrumental (i.e., in order to acquire particular skills and knowledge to solve certain problems), but is geared to critically attend and evaluate their established frame of reference and transform it in order to "make them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may

generate beliefs and opinions that will prove more true or justified to guide action” (Mezirow, 2000, pp. 7-8).

At one point, learning for adults is thus intended to meet the communicative purpose, that is to comprehend and understand how others make meaning and use it to revise one’s own frame of reference. However, transformative learning may also lead to a different level of critical awareness that allow adults to engage themselves in ideology critique – “a process by which people learn to recognize how uncritically accepted and unjust dominant ideologies are embedded in everyday situations and practices” (Brookfield, 2000, p. 138). Three critical analysis studies by Taylor (1998, 2003, 2007) on empirical studies conducted under the transformative learning theory demonstrate that various aspects of this theory have been investigated, such as centrality of the experiences in transformative process, analyses of micro-components, efforts to foster transformative learning, and a number of research methods. My current study is set to particularly investigate the essence or nature of experiences of the group members while undergoing additional assignments upon their completion of cohort learning in a US higher education institution. Mezirow (2000) notes that an intensely threatening emotional experience felt by adults will lead them to become aware of both assumptions undergirding ideas and those supporting their emotional responses to the need to change. Empirical evidence regarding the edge of transformation (or edge of understanding) demonstrates that people respond to such a cognitive or affective dissonance differently (Berger, 2004; Stanton & Belenky, 2000). It is assumed that such a principle also applies to the ISEDP cohort

group members who received a particular assignment as instructional leadership trainers upon their return to their home country.

Except the two university faculty members, the other group members were recruited from Jesuit high schools in Indonesia and one from the Jakarta archdiocese-based school foundation. These selected members agreed to participate in the leadership initiative, which for them it was an additional role beyond their professional expectation. Despite their enthusiasms to join in the program, they inevitably encountered challenges related to cultural, social, linguistic, and academic roles. While, half of them demonstrated English fluency that met the academic requirement, the other half still struggled with the language. Upon the completion of their study at LUC, they were then assigned to develop a leadership training program for Indonesian schools. Only three of them had substantial experiences in administrative roles, the other three had somewhat experiences in administration, and the other had none. In other words, for most of them, agreeing to join in the cohort group also meant to put themselves at a vulnerable position. In the class, they used to talk to their students, but later they had to talk in front of other adults. While such an opportunity could be a fascinating experience for a few people, but for those who did not assume any leadership roles and administrative experiences earlier, this could be a challenging task. Talking to other adults carries a greater challenge, mostly because the audience may have more knowledge, experiences, and skills, so they could become a critical audience. Presenting in front of other adults require different kinds of preparation. In addition to being masterful of the materials being presented, the presenter must continually engage in negotiating meaning.

Learning is no longer merely viewed at an instrumental level, but at communicative level, i.e., working to attend how others create meaning and respond to it accordingly. A trainer is not expected to only well-versed in the subject-matter, but also demonstrate fluidity in on-going problem solving activities and successfully navigate their learning processes within uncertainties.

The conditions encountered by the cohort eventually create what Mezirow (1978) called as disorienting dilemma, a triggering condition that leads to cognitive and affective dissonance among them. The group members were in disequilibrium, and thus needed balancing acts to maintain their integrity. Transformative learning theory poses that adults really undergo transformation as far as the change direction is positive (Brown, 2004; Mezirow, 1978, 1991). The positive direction of transformative learning theories as summarized by Kegan (2000) encompasses four quadrants. At the cognitive level, adults are increasingly dependable on their own mind. They do not want to get overwhelmed by too much cognitive load, and tend to have a big picture and overall take on things. At the affective level, they increasingly develop self-responsibility for how they feel, understand why they feel the way they do, and step out of being controlled by their own feelings. By doing so, they avoid being swamped and overrun by their feelings and blaming other people for how they feel. At the interpersonal level, they are able to set clear boundaries of a complicated multidimensional relationship they are involved in. At the intrapersonal level, they are able to attend their own thinking. In short, by attending critical self-reflection of assumptions, they become aware of one's

own tacit assumptions and expectations and those of others and assessing their relevance for making in interpretation (Mezirow, 2000).

In summary, transformative learning theory, which was drawn from developmental and cognitive psychology, psychotherapy, sociology and philosophy (Cranton, 1994), provides a stronger foundation to investigate adult learning compared to self-directed learning and andragogy (Merriam, 2001). However, despite a wide array of studies conducted under this theory (Taylor, 1997, 2003, 2007), this theory is too rationalistic (van Woerkom, 2010). Little has been done regarding spiritual transformation (Tisdell, 2003) that specifically addresses life purpose, mission, and values that underlie the transformation of human life. Kroth and Boverie's (2000) study on the life missions of five members of the Hall of Fame is the only empirical study to date. It is found that early identification of life mission, which is continually clarified throughout lifetime, becomes a foundation for transformation. My study is set to investigate the lifeworld of each ISEDP individual member in order to obtain the essence of their experiences.

Purpose of the Study

The study is set to investigate how a cohort of ten teachers belonging to an international partnership initiative undergoes transformations in their teaching professionalism upon receiving the leadership training assignment and later implementing the leadership training. Given the unique design of this initiative, this study will add knowledge on this professional teacher development program related to a collaborative partnership. Given the nature of professional teacher development

program, this study will use a human research science methodology. This study will allow me to exercise a qualitative methodology to investigate a phenomenon of the lived experiences of the ten cohort members.

Research Questions

So within the transformative learning theory as a theoretical framework, and drawn from phenomenological methodology, the overarching research question is formulated as follows: To what extent were the transformation dimensions reflected on research participants' professional growth, both as teachers and school leadership trainers?

The four sub-questions are:

What knowledge did each participant report to have acquired throughout the period of their involvement in the program?

What skills did each participant report to have developed throughout the period of their involvement in the program?

What attitudes did each participant report to have changed throughout the period of their involvement in the program?

What changes in perspectives and/or worldviews did all participants demonstrate from the interviews?

CHAPTER II

LITERATURE REVIEW

This study seeks to investigate how a cohort of ten teachers undergoes transformations in their teaching professions upon receiving a leadership training assignment called Indonesia Secondary Education Development Program (ISEDPP) initiative. This initiative emerged from the awareness that reforms in schools in Indonesia will take place when the school leaders or administrators are well prepared in facilitating instructional improvement among their teachers. This chapter will present five areas of inquiry, namely:

- 1) a brief overview of Catholic education in Indonesia
- 2) the literature on the impacts of overseas education on students
- 3) professional teacher development,
- 4) adult learning theories
- 5) a review of four dissertations using phenomenology as methodological tools to engage in educational inquiries.

ISEDPP Initiative in Context

A discussion on the socio-historical backgrounds of diversity and the formulation of the dualistic Indonesian national education system in Indonesia is of paramount importance so as to put the ISEDPP initiative in its contexts. As a country with the biggest Muslim population in the world, Indonesia is governed using presidential

democracy, thus it remains a secular country. The biggest archipelago, it has more than 17,000 islands spreading over 5,000 kilometers from Sabang in the west and Merauke, Papua in the east. The 2010 National Census demonstrated that the total number of population is 237.6 million, with 58% of the population inhabiting Java, 21% living in Sumatera (Bureau of Central Statistics, 2010). The island of Java itself is only 6.60% of the total inhabited area of Indonesia, making the population is unevenly distributed (Suryadinata, Arifin, & Ananta, 2003). As a multi-ethnic country, Indonesia comprises of 1,072 ethnic/sub-ethnic groups. However, the size of most ethnic or sub-ethnic groups is small, and only 15 groups have more than one million each (Suryadinata, Arifin, & Ananta, 2003). The 2000 Census demonstrated that the first five ethnic groups include Javanese (41.71%), Sundanese (15.41%), Malay (3.45%), Madurese (3.37%), and Batak (3.02%). Muslims are 88.2%, Protestantism 5.8%, Catholics 3%, Hindus (mostly in Bali) 1.8%, and Buddhism, Confucianism, and others make up the rest.

The underlying spirit of *Pancasila* as the state ideology is its motto of “Bhinneka Tunggal Ika” or diversity in unity with the main goal of unifying highly diverse ethnicities. One of the biggest challenges facing this country has been to prevent some regions from separating themselves. A number of insurgencies, including the 1948 Madiun’s communist party rebellion, the 1952 Kartosuwiryo’s Islamic State proclamation, the 1958’s Permesta in Sumatera, and the 1965 communist party rebellion, had been indicators of the threats to such a unity (Schwarz, 1994). Despite the seemingly calm years under the New Order Regime (1966-1998), bloody conflicts, racial clashes, religion-based atrocities remain a common threat. Following the demise of the

New Order in 1998, racial conflicts occurred among Dayak and Madurese in Borneo, Christian vs. Muslim lengthy conflicts in Poso, Sulawesi, and the Mollucas. Most recently, direct clashes between the Evangelical Protestants and Moslem took place in Bekasi, West Java, mostly due to renewed efforts from both parties to convert their opposing followers into their own (International Crisis Group, 2010). The threat to pluralism and multiculturalism does not only overtly take place as shown by the media. As Darmaningtyas (2003) notes, the threat very often takes place in a subtle manner through policy making as in a 1999 joint ministerial decree between the Ministry of Religion Affairs and the Ministry of Culture and Education, which eventually led many state schools to oblige Muslim girls to wear headscarf as part of a school uniform. This policy and other similar ones have sent a strong message of growing intolerance and a decreasing spirit of multiculturalism, making minority groups under constant threats (Darmaningtyas, 2003).

The literature on the history of the national educational system suggests that the issue of secular vs. religious education remains unresolved until today, making the education in Indonesia partly managed by the Ministry of Religious Affairs and the Ministry of Culture and Education (Christiano & Cummings, 2007; Sirozi, 2004). This dualistic system was deeply rooted in the traditional schooling system and the European schooling model brought by the Dutch and the nationalistic struggles to gain its independence in the early 1900s. Like other countries undergoing extended periods of colonization by European countries that struggled to establish a national educational system due to impoverished conditions and underdeveloped infrastructures, Indonesia

also encountered massive challenges in its efforts to establish a unified, national education system (Christiano & Cummings, 2007; Postiglione & Tan, 2007; Sirozi, 2004). On the one hand, as Christiano and Cummings (2007) note, upon its independence in 1945, as a fledgling country, Indonesia greatly suffered from a lack of financial resources, limited infrastructure and well-prepared teachers. As a young country, three goals of education during the early years of its independence included, first, a huge effort to establish a mechanism for nation-building in order to unify and integrate societal differences of race, ethnicity, and class; second, to develop a system in such a way as to develop moral, responsible citizens that supported and observed the country's founding principles of the Pancasila, and third, to settle a delicate educational issue (i.e., mediating the secular-religious conflicts that were brewing, and that were jeopardizing the formation of a unified national system of education).

These three goals were a formidable task, given the fact that the Dutch applied a conservative policy which “kept the number of schools and the number of students and graduates small so as not to disrupt too quickly the colonial system and the traditional structure that support it” (Kroef, 1959, p. 148) for an extended period of time during its rule over Indonesia. Sirozi (2004) further notes that the education system under the colonial Dutch rule was set to “legitimize and empower the hegemonic status of the Dutch people over the indigenous people in the colony by creating an educational, cultural and religious gap among native Indonesian themselves, as well as between them and the Dutch people” (p. 126).

On the other hand, the challenge to establish a unified, national education system came from diverse types of schooling that existed for years for different orientations and distinctive philosophical and religious backgrounds. In general, there were four types of schooling. First, a European model which was adopted by very few schools established by the Dutch was intended to educate a select group of students from high-end families to fill limited, lower-level bureaucratic occupations. Second, Moslem-based schools, such as *madrasahs* and *pesantrens*, were established by religious groups in order to preserve religious values and maintain Moslem identity. Third, mission-based schools introduced by Christian orders upon the stipulation of Ethical Policy in the Dutch Parliament in 1871 (Rosariyanto, 2009) were partly intended as an evangelization tools. Fourth, nationalist groups such as *Taman Siswa* (firstly established in 1922 by Ki Hadjar Dewantara in Yogyakarta) created schools based on the ideals of maintaining harmonious relationships among people and family values (Kroef, 1959).

These four school types represented different orientations and therefore were hardly reconcilable. When this country gained its independence on August 17, 1945, the founding fathers encountered great difficulties in unifying these different strands into a single institution. The European model, characterized by age-grouping and classical arrangement, and “aimed at preparing government employees, ... white collar-oriented” (Sirozi, 2004, p. 132), and *Taman Siswa*’s whose orientation was more on family-oriented values, could not be reconciled with Moslem-based schools whose role was seen as “a means of encouraging devotion to God (*taqwa*) and manifesting God’s will on Earth as God’s agents (*Khalifatullah Fi Al Ardhi*)” (p.132).

Sirozi (2004) notes that such a dilemma resulted in one of the best and most pragmatic compromise made during the earliest time of the independence, not only to allow the existing schools to remain operational but also as a means to acknowledge their contributions in nurturing nationalistic and patriotic spirits prior the independence. It followed that the private, religious schools were managed by the Ministry of Religious Affairs, and the state schools, nationalist and secular schools, and mission-based schools were managed by the Ministry of Culture and Education. The high level of acceptability among mission-based schools into Indonesian education system could not be detached from their political roles in the past (i.e., nurturing nationalistic and patriotic spirits throughout pre-independence years).

Up to this day, as a religious group, Indonesian Catholics remain to be small (i.e., three percent of 237.6 millions). However, Catholic educational institutions have largely played important roles in helping transform Indonesia into modern era. Rosariyanto's (2009) historiography on the life of Rev. van Lith – the most influential figure establishing Catholic education in the 19th century – highlights the major transformations brought by a reformed Evangelization in the Central Java that served as a basis of Catholic education. From its early inception in the late 1860s, Catholic education was established on well-developed, socio-culturally appropriate principles with a purpose of creating a new generation with a strong Catholicity character and moral standing (Rosariyanto, 2009). As shown by the approaches taken by Rev. van Lith, a Jesuit Dutch priest working in Indonesia between 1896 and 1926, the conversion to Catholicity among Javanese people was not merely done through massive, traditional evangelization but

through a gradual transformation of educational experiences offered by Catholic schools. As Rosariyanto (2009) notes, Rev. van Lith underwent a lengthy conflict with another Dutch priest, i.e., Rev. Hoovenars, who stuck to traditional evangelization indicators, i.e., measured by the number of newly-baptized converts. Rev. van Lith would spend time talking with the Javanese people of different strata and encourage them to send their children to existing primary schools, either to public or the one initiated by him.

Rev. van Lith strongly held a belief that socio-cultural transformation would never come easily, requiring the change agents to fully understand the socio-cultural characteristics of the society in order to make use of existing good practices as stepping stones to introduce Catholic values while in the same time reducing traditional practices that were not in line with Catholic values. By conducting intensive study on the language, Javanese traditions and behaviors, such as inter-family contract-based marriage, superstitions, and a series of commemorative ceremonies of the deceased, he became fully cognizant of what cultural practices to keep enhancing the assimilation of Catholicism, and what to drop, and get replaced with Christian values. He became knowledgeable about good and bad things embedded in the Javanese culture.

Bringing some parts of the existing socio-cultural values as an entry point warranted the acceptability of Catholicism among Javanese people. Fifty-eight people from the northern Menoreh Mountain (about 25 km from his residence) who only had heard about him and had no contact with him before, applied for a voluntary conversion and agreed to receive baptism from him. It was upon this conversion that his approach to evangelization started to draw attention. His reformed approach to evangelization was

maintained through education, i.e., by firstly engaging its young generation with better values through education so as to equip them with critical skills to live a better life. It was worth noting that Catholicism was never imposed upon the young generation in the newly established school. Children would only be taught Catholicism as far as their parents gave the school consent to do so. This brief historical overview highlights the very beginning of socio-cultural transformations that took place in Indonesian society viewed from the history of early Catholic education in the early 1900s. Viewed from a broader historical context, the introduction of Catholicism to the Javanese was not separable from the political landscape of the late 1800s. The Dutch Parliament was filled with those concerned with the ethical issues regarding the colonization and how the government dealt with the colonized people in Indonesia. Dubbed as “Ethical Politics” by a parliamentarian van de Venter in 1871, this ideology served as a basis for any policy to acknowledge the huge contributions made by Indonesia for the Netherlands and later to allow mission-based activities to develop and grow in Indonesia. Thus, it was not just coincidental that the introduction of Catholicism to the Javanese in particular shortly preceded the founding of the first modern socio-cultural organization called Boedi Oetomo (May 8, 1908). This organization, despite its being apolitical, was seen as the threshold of massive, political awakening of Indonesian indigenous peoples. The forthcoming years witnessed various organizations with different religious affiliations and socio-cultural and political ends. In short, there are at least two major things to draw regarding the role of Catholic schools in Indonesia. First, it should be acknowledged that together with other schools, such as Moslem-based schools (*pesantrens*), and

secular-based schools by Ki Hadjar Dewantara (Taman Siswa in Yogyakarta), Catholic schools played a major role in creating critical mass who were socio-politically aware of living poorly under the Dutch colonization. These schools induced alternative ways of thinking into the minds of their students, i.e., not necessarily accepting the reality of being colonized as an unchangeable fact. They were thus prepared to embrace the thought of being an independent nation. Second, despite the label “Catholic” or more precisely “more closely affiliated” to the Dutch, it did not mean that Catholic schools endorsed the maintenance of the Dutch colonization in Indonesia. Catholic schools were independent, and the education in these schools was geared to nurture thinking skills among the young generation - and thus not merely subservient to the needs of the Dutch government. Rosariyanto (2009) notes that Rev. van Lith remained to play a controversial role in the eyes of the Dutch rule. After two decades initiating Catholic schools in Central Java, and seeing the progress among the youth, as well as given the context of the WWI, Rev. van Lith saw that the Dutch colonization in Indonesia would inevitably end sometime in the future. It was his belief that the key of Catholic schools to flourish was to adapt to any political change that might take later. His view sent a strong message of endorsing independence of this huge archipelago.

It could be concluded that the ideas of transforming Javanese people did not end in creating a new generation holding Catholic values, but were further geared to equip them to participate in the changing society with a purpose of taking more transformative roles in shaping better society that served greater good for public. Being a Catholic meant being a fully functional Indonesian citizen who was ready to serve the needs of the

country. Such an ideological belief was strongly held and widely promoted by Mgr. Soegijapranata (1896-1963), the first Indonesian archbishop, and a national hero. Given such an endorsement, it was not surprising that the Catholics as a minority were politically active and accepted as a meaningful constituent in this highly pluralistic country. Thus, despite the political change from the Dutch governance to the independent Indonesian governance, the existing Catholic schools remained to be an active player in the Indonesian educational system. After the Indonesian independence in 1945, Catholic schools remained to serve various kinds of students coming from different religious backgrounds, without necessarily sanctioning them to convert them into Catholicism. In other words, even before the Vatican Council II was conducted (1962-1965), Catholic education in Indonesia had been outward-looking and had served non-Christian population. Upon their freedom from colonization, East Asian countries were deemed to have successfully established their national educational systems, which were commonly characterized by “a form of state run schooling anchored in traditional social-cultural values, and emphasizing basic skills and orderly behavior” (Postiglione, 2007, p. xii). The general belief within those countries was a conviction that their early success in establishing the educational system was a shared view which emphasized education “as a function of common themes that emphasize harmony, moral cultivation, social networks, paternal leadership, and political authoritarianism” (Postiglione, 2007, p. xi). A case in point, in its few years of its reign, the New Order Era, Indonesia successfully built 61,000 elementary schools (Christiano & Cummings, 2007). However, such a success was limited to eradicating illiteracy (Christiano &

Cummings, 2007). Although the 32-year of the New Order Regime under President Suharto (1966-1998) brought stability and prosperity among Indonesian people, the democracy was largely fake and freedom of expression was just an empty slogan (Schwarz, 1994). Political rights of religious and/or social and cultural origins were reshaped into tripartite political systems for three decades, making each group lose its skills, cultural networks, and vitality (Sularto, Wiyono, & Parera, 1999). At the turn of political, social, cultural and financial crises in the 1998, the series of discussions held by the Indonesian Catholic Society Forum (ICSF) brought a new level of awareness among Indonesian Catholic people. The Catholic interests to struggle for, as a leading Catholic politician argued, refer to the efforts of "contributing value systems as guiding principles to run the country" (Seda, 1999, p. 97). This emphasis signified a movement from a neo-traditionalistic approach commonly found in "self-centered political communities [set to] gather all resources available in order to establish their own power over other groups (Sularto, Wiyono, & Parera, 1999, p. 38). It follows, as Mulder (2002, 2005) observes, the greater challenge for a country as diverse as Indonesia is to facilitate the growth of a civil society. Such a society needs to acquire power, intellectual capacity, and political access in order to "regulate the exercise of state and market power ... [in order] to influence the decisions made in the political and thrives best in an open, democratic environment that guarantees of freedoms of expressions and association" (Mulder, 2005, p. 3).

Postiglione (2007) further notes that in order to keep up with today's global economies, Indonesia has a formidable task "because it involves major reforms in

education that threaten traditional learning patterns – patterns that are viewed as having been the driving force of success in the earlier phases of development” (p xii). The greatest challenge for developing countries like Indonesia seems to be how to provide equal access to their citizens to obtain education. As Postiglione and Tan (2007) notes, among East Asian countries, Indonesia and the Philippines are currently ranked third in their efforts to meet UNESCO’s the 2015 *Education for All* programs. Singapore and South Korea are deemed to be the front runners for these efforts. Even the countries with better educational systems like Malaysia and Thailand are also considered to be far from reaching the goal.

The discussion on the socio-historical backgrounds of modern Indonesian educational system allows us to grasp the complexity of the past in order to project what the current and future will look like. Four broad conclusions can be drawn from this brief overview of socio-historical discussion. First, the national education system of Indonesia was established upon unique contributions of four types of schooling in the formation of nationalistic spirits prior to her independence. In a system where free education offered through public schools is non-existent, private schools play a major role, by having provided “educational alternatives for the poor and those living in more remote areas, and sometimes the only options for these students” (Christiano & Cummings, 2007, p. 129). In addition, the private schools also maintain the diversity to thrive.

Second, today’s dualistic national education system was previously a tentative solution to bridge the gaps between Moslem-based schools and secular, nationalist

schools in the early days of Indonesian independence (Sirozi, 2004). Such a policy has made it difficult to differentiate what state-owned schools from private ones (Duncan, as cited in Christiano & Cummings, 2007). Private schools receive a variety of subsidies from the tax money. Meanwhile, public schools also charge parents to pay educational fees to operate the schools. This dualistic system has been in place for more than six decades. Thus, it is relatively difficult to undergo a major overhaul to change the existing system. Private schools are very likely to remain an indispensable part of the Indonesian national education system.

Third, the provision of equal access to education to all citizens remains to be a central issue. Private schools have played vital roles in providing education to many children, especially those living in remote areas where public schools are non-existent. This also demonstrates a substantial weakness of Indonesian national education system. In its constitution, it is stated that the state is in charge of providing education for its citizens. Such a failure of the state to provide public education is considered to “perpetuate a type of system-level discrimination that is still inequitable” (Duncan, as cited in Christiano & Cummings, 2007, p. 129). In conclusion, Christiano and Cummings note that “because the poor have very few educational options at the secondary level and those that are available are of very poor quality, a rather segregated system has resulted” (p. 129).

Fourth, as any other countries in the world encounter, the current major drivers leading to transformations include “global capitalism, neo-liberalism, and corporate investment, which continue to define human resource talent” (Postiglione, 2007, p. xii).

The new global economies require knowledge, skills, and positive attitude towards lifelong learning among citizens, which in turn demand more robust pedagogical skills on the part of the teachers, well-equipped schools, visionary school leaders, and appropriate policies. It is very likely that the neo-liberalistic principles – such as the shrinking amount of public funding for education and business model of functional rationality as shown in standardized, high-stakes testing – appear to prevent the expansion of educational enterprise that fits the students' needs.

In summary, in the foreseeable future, private schools in Indonesia remain to play a major role in educating children. Private schools will still receive some amount of public fund to help run their operations. Unfortunately, private schools are very often neglected in terms of the professional teacher development and school leadership programs. The leadership trainings run by the Ministry of Culture and Education only target state-owned, public schools. ISEDP initiative emerged from such a concern. The biggest concern is thus how Catholic schools could maintain their transformative roles in today's era. In addition, schools are a fertile ground to grow the right attitude towards diversity and multiculturalism. As noted in International Crisis Group's (2010) analysis on the growing intolerance in Bekasi, West Java, schools seem to have played a vital role in affecting how children view others. "The prank of an unthinking schoolboy suggests, however, that anti-Muslim feelings may be inculcated at an early age and run as high in some Christian communities as anti-Christian sentiment does in some Muslim ones" (ICG, 2010, p. 8).

Overseas Education

Literature on overseas higher education generally addresses issues related to adjustment studies, impacts on economic gains for the host countries, host universities, and home countries upon the return of international students from their study overseas, as well as cultural differences among people from different countries. Reviewing the literature on overseas education is of paramount importance given the fact that the ten cohort group members were sent to a U.S. higher education institution to study at an instructional leadership program. Among these areas, adjustment studies appear to obtain more emphasis. One of Andrade's (2006) findings in her critical review of 56 articles on empirical studies conducted on international students' adjustments drawn from six countries within the publication periods of 1996-2005 is the notion of collectivist/individualist cultural distinction. International students coming from more collectivist culture, such as those of Asian, have more difficulties adapting themselves in western culture. As Hofstede, Hofstede, and Minkov (2010) define, collectivist culture refers to "*societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty*" (p. 92, italics original). Three reasons why Hofstede's (1980) notion of collectivist/individualist cultural distinction gained much recognition, as discussed by Kagitçibasi (1997), are as follows. In the first place, there are systematic variations among societies on Individualism/Collectivism at the cultural level. Second, those coming from individualistic cultures demonstrate to have individualistic values and manifest individualistic behaviors, and the reverse appears to

be the case for those from collectivistic societies. Third, in addition to cultural difference, Individualism/Collectivism also shows within-culture variability and can be used in explaining individual/group differences in a society.

Both anecdotal evidence (e.g., Klausner, 1986; Kristiyanto, 2003; Mahbubani, 2004; Sarkodie-Mensah, 1998) and empirical evidence (e.g., Chiou, 2001; Lewthwaite, 1996; Senyshyn, Warford, & Zhan, 2000; Volet & Renshaw, 1995) support such cultural differences that in some way affect the adaptability and challenges facing international students who attend Western educational system. In general, rote memorization, familial reference to values, and maintaining good relationship over other considerations are three major characteristics. A visiting sociology professor in an Egyptian university, Klausner (1986) observes that Egyptian students appear to rely on rote memorization, not so much because of ingrained traditional Koranic readings, but the lack of scholarship among Egyptian professors. Sociology scholarship is no more than a hastily imported product of Western scholarship without being appropriately discerned and adapted to the local wisdom. Sarkodie-Mensah's (1998) note on classroom cultures where many international students are exposed to prior to their education at U.S. universities are proved to inhibit them in two ways, namely in terms of class participation and different expectations in group work. In a typical top-down class, the students are more likely to play a peripheral role in their own learning and it makes them "hard to engage in challenging academic discourses with their American professors" (pp. 216-217). Trained in more group working tradition, Asian students "may be challenged by the novelty of being individualistic and engaging in self-initiated critical thinking" (p. 217).

Mahbubani (2004) argues that no matter how smart Asian people are, they eventually could not think as far as they work in their own countries. It is the cultural structure, such as seniority, patriarchal system, that does not allow the young people to come in front and lead and bring innovation. Recounting on his early post-graduate years in Rome, Kristiyanto (2003) shared common struggles encountered by students coming from the Third World countries. Upon reflecting on his elementary and secondary education, he concluded that rote memorization and emphasis on factual details prevented him from thinking broadly, imagining beyond textbooks, and exploring beyond the prescribed contents of the curriculum. The learning habits were driven by external parameters set by the teacher. The learning was more or less a secure enterprise for both the students and teachers. Kristiyanto acknowledged that such an educational training was a major impediment for him to engage in open-ended inquiries during his doctoral program.

Senyshyn, Warford, and Zhan's (2000) empirical study also confirms the tendency among Asian students to demonstrate a higher level of familial reference - which partly explains why they are highly motivated in their academic pursuit. Lewthwaite's (1996) study on 12 Asian students attending graduate programs in New Zealand highlight the cultural problems concerning the communicative and/or linguistic issues that inhibit their learning in the class. However, Volet and Renshaw (1995) warn against such a stereotyping. In the review of literature on adjustment studies, they find that the literature very much captures "a negative, stereotyped and static view of Asian students' learning" (p. 409). They argue that the literature fails to capture the dynamics

of overseas students who can be seen from (a) their cognitions and behaviors in interaction with the context in which they are embedded (i.e., a situated view of learning); (b) the examination of students' adjustments to the new educational context over a period of time (i.e., longitudinal studies); and (c) the magnitude of individual differences amongst the international student population (i.e., differentiated view acknowledging the diversity of students' prior educational and cultural experience). Volet and Renshaw's (1995) study finds that although in the first year international students demonstrate culturally academic differences, they eventually demonstrate to behave the way common students do in general in the second year onwards.

Another line of inquiry is concerned with the impacts of overseas education. A growing body of literature suggest that studying abroad brings positive impacts on personal development, such as enhanced concern about international affairs, more appreciative of different cultures than before they left their home campuses, more mature, self-aware and independent; academically enriching, personally life-changing experience; having measurable personal growth and learning outside the classroom; increased academic knowledge and language skills; increased levels of cognition. A number of empirical studies highlight the findings below.

Hadis (2005) investigated what changes students joining the study abroad have made using a self-reported questionnaire. The study found that study abroad experience brought positive impacts on students in a number of ways, including having more interest in global issues, reading newspapers more frequently, and improved skills in other languages. It was also found that they reported to have developed as persons, such as in

terms of confidence, independence, and sensitivity toward people from other countries, interest and more self-assurance in continuing global travel.

Applying experiential learning theory to model the impact of the study abroad on three areas, i.e., seniors' deep learning, diversity experiences, and self-reported gains in college, Gonyea's (2008) study investigated the three-year data taken from National Survey of Student Engagement (2004-2007) that involved 140 institutions in the U.S. Comparing those who stayed in the U.S. and those who joined the study abroad experience, the researcher obtained a total of 6,925 participants (i.e., 2,311 studying abroad and 4,614 not studying abroad). The three findings of the study were as follows, first, they reported to have significantly higher level of engagement in two forms of deep learning, i.e., integrative and reflective learning, and in diversity experiences. Second, they also reported to have more gains in personal and social development than their peers. However, it was also found that those studying abroad engaged only trivial amount in higher order learning activities and reported trivial increases in general education learning. Third, the study also found that those studying abroad did not display statistically meaningful progress in terms of practical competencies. Gonyea (2008) concludes that "studying abroad not only has an impact on aspects of students' development in general as claimed by the literature, but also influences their learning behaviors and processes upon their return as students during the senior year" (p. 19).

Milstein's (2005) study investigated 212 participants attending Japanese schools as exchange teachers coming from seven different countries. A retrospective study, she used a questionnaire to compare the participants perceived self-efficacy of prior and post-

program. The findings suggest that upon their stay (about 29 months on average staying in Japan) the sojourners reported a perceived increase in communication self-efficacy. The nature of the data gathered, however, did not allow her to investigate the actual change in self-efficacy, thus it dealt with the perception of change (sense-making) the data used were only self-reported data based on questionnaire. In addition, no qualitative data were tapped to validate the findings.

Langley and Breese's (2005) study particularly investigated what students obtained through out-of-class activities while they stayed in a foreign country. A qualitative study, the data gathered included a focus group discussion (17 participants) and interviews (21 participants). Considered as ethnographers, students engaging in a host culture were believed to take advantage from the interactions with the people of different culture. The perceived changes upon their involvement with the host culture included becoming less judgmental and reducing their tendency to stereotype people of other cultures. Some reported a more critical and, at the same time, more appreciative view of their own culture. Others expressed an increased desire to learn of other cultures.

My current study is set to capture the transformation dynamics upon the ten cohort members returning to their own schools, and maintain their cohort group collaboration to conduct instructional leadership trainings. Hofstede's (1980) notion of collectivist/individualist cultural dichotomy suggests that there are salient features shared by certain cultural groups. Cultural groups characterized by collectivism tend to be socially oriented and reliant to social norms and familial values. Such a cultural

orientation is conceptually viewed as one of major difficulties when students with such a background attend a Western higher education institution, which reflects an individualist orientation. However, few empirical studies were conducted on the impacts of the different cultural orientation toward individual students' experiences. Except Volet and Renshaw (1995) and Lewthwaite (1999), the literature reviewed mostly addressed the impacts of overseas education on individual students, and not necessarily contrasted how different cultural orientations affected the learning of the students. Empirical studies on the impacts of overseas education suggest that studying abroad brings positive impacts on personal development. It is worth noting that given the nature of cohort model used in this ISEDP, the participants were exposed to a different cultural orientation not in a naturally occurring class context. The curriculum, classes, and out-of-class activities were specifically designed for them and no student beyond this group was allowed to join the program. Thus, these ten participants became classmates throughout the whole program.

In addition, the label "collectivist" seems to be problematic when applied to them. It is true that all participants came from the same ethnic background, were brought up in relatively similar socio-cultural contexts, were later trained to be teachers in the mainstream culture, and currently teach in the schools predominantly attended by Javanese students. However, they represent three highly distinctive cultural contexts in Java. The majority came from the capital city Jakarta, which is much more dynamic and economically more competitive. Two came from Yogyakarta, the city renowned for its stability, security, and slower pace. One is from Semarang, which is roughly in between

the two cities in terms of its dynamics and economic competitiveness. It is logical to expect that such contextual differences also help shape the ways they view and define the problems in their own schools.

What seems to be an interesting point to investigate further is the notion of rote memorization and the role of teachers as an authority in the class. Kristiyanto's (2003) recount on his educational training reflects cultural patterns in terms of instructional habits, role of teachers, and expected behaviors on the part of students. ISEDP cohort group members shared similar cultural patterns with what Kristiyanto encountered. They were exposed to different cultural patterns in graduate classes through school visits around Chicago. How would they use their cultural patterns to shed light and make meaning out of various encounters during their stay in Chicago?

Professional Teacher Development

This review of literature under professional teacher development (PTD) is set to address two major concepts. On the one hand, teaching professionalism is continually under constant reconceptualization from time to time, adjusting itself to the ideological, political, economic, and socio-cultural dynamics of the society. On the other hand, given the nature of humanistic endeavor, teaching profession pertains to perennial issues, such as moral purpose, ethical values, and social justice. The following review of literature seeks to address how the dynamics shapes our understanding of the profession. This review also deals with how perennial issues define what teaching professionalism should look like.

Teaching profession constantly undergoes reconceptualization in response to social, political, economic, and ideological dynamics. Hargreaves' (2004) critical overview of teaching profession shifts into four different ages (i.e., the pre-professional age, the age of the autonomous professional, the age of the collegial professional and the fourth age's post-professional or postmodern) represents the dynamic nature of each phase. In the pre-professional age, teaching was a demanding job, but considered to be technically simple. Teachers' role was simply to implement teacher-proof instructional technology developed by experts. Sprinthall et al. (1996) argue that within an expert model, there are two distinct traditions, one stemming from liberal arts, and the other from behavioral psychology or process-product movement. In the liberal arts, no matter how good the teachers are, they are believed to have only superficial understanding of the complex nature of knowledge in liberal arts. Consequently, they need university professors to give the training in order to develop an inquiry of mind-set by the participants through academic expert knowledge. From this model, since the purpose is the intellectual growth, the training is geared to transmit knowledge of particular contents and thus rarely addresses immediate connection to professional and/career development. The drawbacks of this model are easily visible. It is highly abstract and reliant "on the global assumptions of intellectual inquiry through challenge, controversy, and an exposure to academic minds" (Sprinthall et al., 1996, p. 682), which is mostly beyond day-to-day teachers' classroom business.

The process-product model also viewed teachers negatively. Drawing on the behavioral psychology of learning, the professional development program is organized in

specific behavioral goals to train teachers to follow prescribed strategies developed by an expert, such as how to greet students, how to praise, how to review homework. This model denies the knowledge base developed by teachers as practitioners in the classroom. Criticisms towards this model are also easily found. The techniques are very likely to be too prescriptive. The data to support the claims are mostly obtained not from ongoing process, but from one-shot-deal data gathering. Since the techniques tend to focus on rudimentary skills, the end goal of the training may easily lose its whole picture. In addition, drawn from behavioral psychology of learning, this model does not consider the cognitive and affective developmental dispositions of the teachers in training. Sprinthall et al. (1996) conclude that the assumption is linear and quantitative and there is a strong belief that leads to a slogan “teach the skill as effectively as possible and the teacher will use the method” (p. 683).

The counter-culture movement in the 1960s paved a new stage in the ensuing years, namely the growth of critical theorists (e.g., Apple, 1979; Bowles & Gintis, 1976; Freire, 1970; Giroux, 1983) and the scientific revolution (Kuhn, 1962) that set the tone of social science or generally called interpretive turn. Using a social reproduction theory as a framework, Bowles and Gintis (1976) came forward with an argument that schools were occupied with hidden agendas of maintaining the unequal power structure in the society. Oakes’s (1985) study highlighted the impacts of such hidden agenda in large public schools in the United States. In such a context, teachers are believed to play a limited role because they cannot fight against the existing power structure.

Freire's (1970) notion of conscientization brought an awareness of agency role on the part of the teachers. Extending Friere, Giroux (1988) views the importance of critical literacy as an ideological act. It is Giroux's conviction that education seeks to empower students in order to engage in critical literacy – as an ideological act; self-consciousness concerning what life would end; the capacity to be historically conscious and self-critique. When teachers were not empowered, they would eventually follow what were prescribed by certain authorities external to them. Emancipatory meaning system in which teachers engage actively in constructing their own practice and knowledge base would allow them to engage their students in this collaborative co-construction and sense-making process.

In the meantime, the Kuhnian revolution in scientific inquiry also led to the growth of “interpretive turn,” making social scientists reinterpret positivist traditions in social sciences. In contrast to Cartesian technical rationality, which defines research as detached endeavor, social scientists embraced the knowledge construction as personal, making practitioner knowledge construction gained currency (Pinar et al., 1995). Teachers as practitioners are supposed to explore their own practices and engage themselves in a ceaseless meaning-making process so as to establish their own voice. As Kincheloe (1991) asserts, it is imperative for teachers to develop their own knowledge base and stay away from prescribed expert knowledge, because “knowledge which must be certified by professionals result in anti-democratic tendencies as it renders individuals dependent upon experts (p. 1). Central to such a basic attitude to teaching inquiry is an

awareness to become a reflexive subject or “an entity who is conscious of the constant interaction between humans and their world” (Kincheloe, 1991, p. 26).

Professional teacher development programs established upon craft model view that teaching skills are believed to exist in the hearts and minds of experienced teachers. They are considered to have developed pedagogical learner knowledge based on the day-to-day basis of experience from the classroom. The accumulated wisdom from teachers is represented through years of experience and such wisdom should be used as a basis of professional development. The knowledge base established upon this model is drawn from humanism and intuition as largely represented in poetic expression, feeling, and personal authenticity reminiscent of counter-culture movement in the 1960s (Hansen, 2004; Pinar et al., 1995). Personal experiences and narratives from successful teachers are considered to be a rich source of information useful to motivate both pre-service and in-service teachers to believe in the power of craft knowledge. The downside of this perspective is represented by the nature of human beings by which “there is no guarantee that any human, teacher or not, will necessarily learn anything at all from experience” (p. 678). The intuitive nature of profession also becomes the major drawback from this model. When there is no specificity and detailed, well-described procedures recorded, there is no basis to assess the quality. Critics were quick at finding fault on the isolationism during this period (e.g., Little, 1990; Lortie, 2002).

The 1990s set out a new landscape in the way teaching professionalism was defined. Standards-based movement was one of the defining trends in policy (Ravitch, 1995). In this restructuring era (Fullan, 2001), teachers were viewed not as a detached

entity, but as a componential part of the whole educational system. In the policy stage, the Clinton administration came up with systematic reform, which is “organized around explicit, substantive standards to be set within each state for knowledge and performance in subject matter, and the approach called for elements of the education system to be aligned one another: testing of students, curriculum, provision of in-service training to teachers, handling of accountability” (Riley, Selden, & Caldwell, 2004, p. 419).

Theoretically, as Darling-Hammond and McLaughlin (1995) argue, effective professional development is characterized by six features. First, it should engage teachers in concrete tasks of teaching, assessment, observation, and reflection that illuminate the processes of learning and development. Second, it should be grounded in inquiry, reflection, and experimentation that are participant-driven. Third, it should be collaborative, involving a sharing of knowledge among educators and a focus on teachers’ communities of practice rather than on individual teachers. Fourth, it should be connected to and derived from teachers’ work with their students. Fifth, necessary support from related parties to establish sustained, ongoing, intensive, and supported by modeling, coaching, and the collective solving of specific problems of practice. Finally, it should be connected to other school change programs.

Teachers’ knowledge base is not only limited to instructional issues, but expanded to other areas, making teaching profession more complex. In response to such systemic reform efforts, Darling-Hammond (1997) outlines 11 major aspects for teachers to acquire, i.e., (1) subject matter, (2) pedagogical content knowledge, (3) child development stages, (4) an understanding of differences that may arise from culture,

language, family, gender, prior schooling, other factors that shape people's experiences, preferred approaches to learning, and any specific learning difficulties, (5) an understanding of motivation as a critical component learning, (6) an understanding of different kinds of learning and what to do to reach different instructional objectives, (7) ability to assess students' knowledge and approaches to learning, (8) a variety of teaching strategies, (9) curriculum resources and technologies, (10) collaboration, (11) ability to analyze and reflect.

In the ensuing years, academic investigations on professional teacher development seek to address the contexts of teaching. The underlying assumption behind the necessity of creating professional teacher learning community is that it provides an ongoing venue for teacher learning (Cochran-Smith & Lytle, 1992; Darling-Hammond, Bullmaster, & Cobb, 1995; Talbert & McLaughlin, 1994). Grossman et al.'s, (2001) study reported a program called the Community of Teacher Learners project. The researchers developed a partnership with an urban high school with the purpose of investigating how learning community construction among teachers took place. The project brought together English and history teachers at one urban high school and university-based educators to read books, discuss teaching and learning, and design an interdisciplinary humanities curriculum. The study reported initial analysis of the first 18 months of the project that focused on the group's development toward community and the challenges involved in community formation. The theoretical underpinning behind a community of teachers was: We cannot expect teachers to create a vigorous community

of learners among students if they have no parallel community to nourish themselves” (p. 993).

On the basis of these analyses, Grossman et al. (2001) identified several key components of community formation. First the development of a group identity and norms for interaction takes much time to form since, “a mature community is [characterized by] the willingness to engage in critique to further collective understanding” (p. 980). Second, the formulation of a sense of communal responsibility is a prerequisite for the regulation of norms and behavior. Third, the willingness of community members to assume responsibility for colleagues’ growth and development signifies the increased capacity of community learning. It is worth noting that the analyses did not connect changes in teachers’ interactions with the quality of their teaching or their students’ achievement. The researchers, however, provided a number of anecdotal evidence demonstrating that the teacher community had an effect on students.

Currently, market-driven strategies and neo-liberal cultures were brought to inform how schools should be managed, making teachers’ performance to get measured using economic parameters (Apple, 2009; Lipman, 2009). The efficiency, standard-based movements and accountability systems in place were considered to have de-skilled teachers through various policies, such as financial cutbacks, scripted instructional procedures, and outcome-based assessments. That sends a strong message about the elusive nature of teaching profession itself. In each stage, there are a set of unique

problems and challenges. Even when challenges appeared to be overcome, new challenges from other dimensions emerged.

Sociological inquiries on teaching profession inform us the dynamics of the profession, especially related to administrative matters. Considering that this study deals with personal meanings of teaching profession among a group of teachers, a philosophical lens, which addresses teaching profession in terms of values, purpose, and substantive meanings on the part of teachers, will allow me to engage more deeply. Philosophical inquiries emphasize the importance of purpose, and go beyond administrative matters which are confined to functional rationality (Kemmis, 2001). As Hansen (2004) contends, limiting teaching profession in its technical level puts the education at risk, resulting in “teacher and student alienation, distorted understandings of what education means, and public confusion about what should occur in places set aside for learning” (p. 121). Today’s objective reality, as Hansen (2004) argues, refers to “an era of contentious talk about “valid” research ... [by which] policymakers and scholars trumpet comparative experiments as the only legitimate method of inquiry into teaching” (p. 120), which eventually lead to the flourishing technical culture. Such a trend, some critiques say, “constitutes scientism rather than an understanding of the complexity of teaching and the manifold nature of inquiry” (p. 120). In addition, the definition of learning process is reduced into measurable scores that lead to “the ethos of high-stakes testing and standardization that currently dominates in the public scene” (p. 121). Teachers and administrators are very likely to lose meaningful purpose of educating the young, because such an ethos “exerts a powerful, reductionist pressure on educators,

squeezing out of their days and lives the time to reflect on the purposes and significance in their work” (p. 121).

When we attend to the lifeworld of teaching profession, the issues related to personal relevance, moral purpose and substantive meaning of life, values, and teaching profession become more relevant (Carr, 2006; Kemmis, 2001; Pring, 2001). Dawson’s (2005) historical analysis on the words *vocation* and *work*, for example, helps us capture the missing features of teaching profession from its original meaning, especially related to values, justice, and moral purpose. Pring’s (2001) review of the current performance-based management of education highlights huge shifts in the current conceptualization of what education and teaching profession mean as represented in “a distinctive language through which to describe, assess and evaluate an "educational practice" and thus the professional engagement within it” (pp. 107-108).

In particular, I will use Hansen’s (2004) poetics of teaching as an entry point to understand the complexity and dynamics of teaching profession as perceived by individual teachers. Hansen offers a holistic view of teaching called poetics as a “process of active response to the world, involving a deepening understanding and sensitivity, mirrors how events, actions, and the conduct of others can all express intellectual, aesthetic, and moral meanings” (p. 20). Three interrelated domains of teaching profession include aesthetics, moral, and intellectual. Aesthetics, or simply called critical appreciation, plays a major role on the part of a teacher.

He/she does not merely deal with delivering a prescribed teaching scripts and assigning scores to students’ performance. A critical appreciation means “wanting to

understand something about the student as a human being with distinctive qualities, interests, concerns, weaknesses, and strengths” (p. 130). It is basically a “a mode of being with students that merges understanding and respect, with the latter denoting not approval, per se, but the act of taking people and things seriously” (p. 130). Critical appreciation is characterized by a sympathetic regard towards others with a reflective, inquiring disposition just exactly as what Noddings (1994) calls "ordinary conversations" in which adults display loving regard and respect. In such a conversation, the partner is more important than the topic itself. At the institutional level, critical appreciation on each individual student is very likely to evade, especially in public schools where the number of students is bigger and relationship is thus more impersonal. As Bryk, Lee, and Holland (1993) find, Catholic schools – which are smaller in size – are more likely to nurture personal relationships suitable for a critical appreciation to flourish.

Moral purpose is the second defining characteristic of teaching profession. As Carr (1999, 2000, 2005) contends, teaching profession shares similar grounds with law and medicine in its moral and ethical principles. Hippocratic oath said by a physician carries a moral and ethical responsibilities in serving patients. A physician is supposed to save life first beyond financial and economic considerations. Teachers are expected to “be sensitive, mature, and wise if they are going to handle responsively and responsibly the demands of teaching. They must have a rich human sensibility if they are to discern the significance of being a teacher" (Hansen, 2004, p.137). Developing humanity into its fullness becomes the first and foremost consideration. To do so, teachers are supposed to regard their students “as reasonable beings with a capacity for agency,

intentionality, and conduct within the scope of their age, experience, knowledge, and understanding” (p. 133). Palmer (1998) argues that teachers are expected to develop a high degree of self-knowledge. An integrated identity is thus a prerequisite for a teacher in order to help his/her students accept their own past, engage with their potentials, and nurture a sense of integrity.

At the intellectual level, teachers are supposed to view learning not only at the information acquisition, but holding an attitude leading to “an enhancement of outlook, perspective, and hopefulness” (Hansen, 2004, p. 137). In this way, a fruitful class interaction will lead to “the process [which] can kindle, or reignite, a love of learning, of development, of new insight and knowledge that might otherwise never have come into being” (p. 137). Central to such an intellectual domain is the importance to create a discourse by which “the carefully structured discussion of issues in which differences of opinion would be respected, minority views protected, rationality promoted and discussants helped to defend their arguments in the light of evidence” (Pring, 2001, p. 105).

In summary, the discussion on PTD presents how teaching professionalism undergoes constant reconceptualizations from time to time, depending on one’s ideological, cultural, social and practical orientations. In its administrative implementation, however, as McNeil (2009) notes, PTD is inseparable from curricular reforms. The curricular reforms are best described as consisting of two opposing views, i.e., systemic vs. cultural approach. Systems approach puts a major emphasis on carefully coordinating different aspects of the curriculum in effective schools, by which

“[S]chool goals, classroom objectives and activities, and measures of student performance are all aligned” (p. 216). In contrast, cultural approach sets to define a good school in a more comprehensive fashion, including “ethnic and racial pluralism, parent participation, shared governance, rich programs, personal attention to students, and supportive environment” (p. 217).

The question to pose is not which one of the two best serves our goals of facilitating students’ learning improvement, but how we can neatly balance or reconcile these two opposing views. Empirical evidence suggests that PTD works well to help non-mainstream, low-performing students when teachers were trained to gather data on their own students’ progress, make use of those data to inform their own practice, nurture students’ self-efficacy, and locate these instructional inquiries with other colleagues in their schools (Black & Wiliam, 1998; Glickman, 2002; Grossman, Wineburg, & Woolworth, 2001; McLaughlin & Talbert, 2006). As Diamond (2007) found, standards-driven alignment reform has brought significant improvement in what teachers taught in relation to the prescribed standards. Such a systemic reform model, however, fails to address what is most important for students to succeed in their learning, i.e., more interactive pedagogical engagement.

The ISEDP cohort members were retrained using this instructional leadership framework. In the area of school management, instructional leadership is particularly set to place student learning as the core business of the school. Central to this framework is a belief that school leaders should orient their activities in order to help teachers better serve their students. This view entails a set of specific roles played by school principals.

As major instructional leader in the building, a school principal is expected to be skillful at instructional technicalities. Clinical supervision, curriculum development, data-driven decision making, to name a few, are some technicalities to master. A school principal is also expected to develop communicative skills. Theoretical knowledge about clinical supervision, rationale for teaching improvement, and knowledge base regarding principles of how students learn, for instance, will all inform the principal in helping out their teachers. This set of knowledge will certainly become meaningful and functional if the principal accumulates a set of experiential knowledge on those issues, and experiments on those ideas, and in the same time is ready to anticipate a variety of manifestations in his/her relationship with teachers. Last but not least, a principal plays a major role in keeping the moral purpose or mission of the school updated for the whole school. These ten ISEDP cohort members were expected to develop knowledge base, and skills, as well as nurture critical reflections throughout the program.

Transformative Learning Theory

This section presents a discussion on transformative learning theory as a major part of the theoretical framework employed in this study. It firstly addresses the historical background of adult learning theories. It then provides an overview of how adult learning is conceptualized. The section will conclude with how the theory informs the framework of this study.

Adult learning appeared to get more attention in the 1970s with human-oriented goals (Field, 2010; Hassan, 1996; Tuijnman, 1996). Viewed as “a social conscience and grassroots movement, and as a way of uniting communities with the common goal of

creating a “better” society” (Tuijnman, 1996, p. 5), adult education served as a critique to the primary, secondary, and tertiary education systems of the 1960s and the 1970s that were characterized by a front-end model and dominated forcefully by Western values in order to prepare the masses for a life of subservience to the economic needs of the ruling class (Sutton, 1996). The front-end model is a belief under the assumption that school systems “could adequately load pupils with all they would need for adult life, in accordance with the traditional belief that it is possible to divide life into distinct parts” (Sutton, 1996, p. 30), reviving Bobbitt’s efficiency model in the 1920s (Kliebard, 2004). It followed that adult life-skills were accurately described and then translated into curricular activities, representing the industrial model of education by which citizens were to fill predictable functions in the system. Economic ends of education were viewed to merely create an instrumental model of learning, in which humans were viewed solely as objects, not full participant of human enterprise. The critique toward the dominant Western values in the educational field suggests that “the West is parading as universal and humanistic, while in fact deriving its policies from a narrowly ethnocentric view of the world” (Sutton, 1996, p. 30).

Drawing upon liberal humanistic tradition, adult learning theories since the 1970s appeared to target “a greater awareness of self through cultivating an identity which is independent, rational, autonomous, coherent, and which has a sense of social responsibility” (Tennant, 2006, p. 18).

Merriam’s (2010) review of modern theories of adult learning comes up with three major theories, namely andragogy, self-directed learning, and transformative

learning theory. Merriam (2001) argues that andragogy and self-directed learning have outlived their roles in defining the adult learning scholarship, due to their limitations to technological and instructional concerns. Taylor (2008) contends that transformative learning theory currently grows as a dominant educational philosophy of adult education since it offers “teaching practices grounded in empirical research and supported the sound theoretical assumptions” (pp. 12-13). Kitchenham’s (2008) analytical review on the major work of Mezirow as the major proponent of the theory in the past three decades captures the dynamics and fluidity of the theory. Various critiques leveled against Mezirow’s transformative learning theory have been extensively used to expand the theory in the past three decades. Upon the review, Kitchenham (2008) concludes that “transformative learning theory has undergone modifications and incorporated new constructs as they are debated and tested, and will, undoubtedly, continue to influence adult learning praxis across many disciplines” (p. 120). It is worth noting that despite constant revisions from time to time, as Brookfield (2000) asserts, as a major proponent, Mezirow has been consistent in defining a transformative learning as “a transformation in perspective, in a frame of reference, in a personal paradigm, and in a habit of mind together with its resulting point of view ... thereby (involving) a fundamental reordering of assumptions” (p. 139).

Given the popularity of the term “transformative learning”, it is not easy to find a consensual agreement concerning what its definition actually is. A number of critical analyses on the uses of transformative learning theory on empirical studies (e.g., Baumgartner, 2001; Taylor, 1997, 1998, 2000, 2007) suggest that this theory is

extensively used as a theoretical framework for a wide range of themes, such as adult learning theory, transforming a frame of reference, triggering a perspective transformation, the journey of a transformation, the role of critical reflection and affective learning, and the practice of fostering transformative learning. Taylor's (2008) review suggests an expansion of the transformative learning theory including four additional views of transformative learning, including neurobiological, cultural-spiritual, race-centric, and planetary. In addition, as Mezirow (2006) notes, more than 150 dissertations have used this theory as a theoretical framework. It is not surprising to find what Brookfield (2000) views that the term transformative learning currently "falls victim to the twin dangers of evacuation and reification of meaning" (p. 140). Evacuation describes "the process whereby a term is used so often, to refer to so many different things, that it ceases to have any distinctive terms of reference" (p. 140). Reification refers to "the elevation of a word or idea to a realm of discourse where it appears to have an independent existence separate from the conditions under which that word is produced and used" (p. 141). Thus, it is unfortunate that "the word becomes revered, either imbued with mystical significance and placed beyond the realm of critical analysis or accepted uncritically as obviously as a good thing" (Brookfield, 2000, p. 141).

Transformative learning is defined differently by different authors. Drawing on John Heron's presentational learning, Davis-Manigaulte, Yorks and Kasl (2006), for example, view a transformative learning as a holistic change in how a person both affectively experiences and conceptually frames his or her experience of the world when pursuing that is personally developmental, socially controversial, or requires personal,

social healing. These writers add another layer of transformation in terms of expressive learning as a critique to the early formulation of transformative learning as overly rationalistic. Further, drawing upon Carl Jung's work, Dirkx (1997) expands the nature of transformation with regard to the role of imagination in facilitating learning through the soul. He further says that transformative learning goes beyond the ego-based, rational approach that relies on words to communicate ideas to an extra-rational, soul-based learning that emphasizes feelings and images. In other words, Dirkx (2006) defines transformative learning within a Jungian perspective on individuation as an area of one's psychic life seeking voice within a particular context. Contrasting *trans-formative* to *in-form-ative* learning, Kegan's (2000) developmental view on transformative learning underscores the nature of change. Kegan argues that "[L]iterally, *trans-formative* learning puts the form itself at risk of change (and not just change but increased capacity)" (p. 41, italics original).

In Mezirow's (2000) own definition, transformative learning refers "to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets)" (p. 7). Very often, adults unconsciously appropriated problematic frames of reference and maintain to employ them without critically assessing their appropriateness. The end goal of such a transformation is to allow the development of more functional or more ideal frames of reference that are "more inclusive, differentiating, critically reflective, open to other points of view, and integrative of experience" (Mezirow, 1998, p. 188). Despite its wide coverage, focus, or different emphases, I found Brookfield's (2000) summary of transformative learning

appealing. Transformative learning refers to “connotations of an epiphanic, or apocalyptic, cognitive event – a shift in the tectonic plates of one’s assumptive clusters” (p. 139). For Brookfield, knowing more is not necessarily demonstrating to have undergone a transformative learning. He further asserts that “having a more informed, nuanced, sophisticated, or deeper understanding of something (such as an idea, an assumption, or an educational practice) is not, for me, equivalent to transformative learning” (pp. 139-140). Mezirow’s transformative learning theory is used as a theoretical framework of this study due to its centrality of meaning making as a personal journey through critical reflections and rational discourse. This study is set to investigate the lifeworlds of ten cohort group members. Therefore a phenomenological methodology is applied to draw the essence or essences of experiences related to their overseas education and their involvement in a school leadership training program. With its centrality of meaning making on the self, Mezirow’s (1978, 1991, 2000) transformative learning theory goes along well with a phenomenological inquiry. Mezirow (1991) asserts, transformative learning theory is established upon the observations and theoretical constructions of “how adult learners make sense or meaning of their experiences, the nature of the structures that influence the way they construe meanings, and the way the structures of meaning themselves undergo changes when learners find them to be dysfunctional” (p. xii).

Considering the breadth of the theoretical applications, I will limit the discussion on two major issues, i.e., instrumental and communicative learning, and critical reflection

and rational discourse. These two major areas are expected to establish a conceptual framework on the part of adult learning theory.

Mezirow's (1978) early transformative learning theory draws on Habermas' theory of knowledge-constitutive interests, which suggests three types of human interests, namely technical, creating harmony, and personal growth. It is called a theory of knowledge-constitutive interests "because it has its own distinctive categories for interpreting experiences, methods for discovering knowledge, and methods for validating assertions pertaining to it" (Mezirow, 1991, p. 73). These three human interests further develop into three different social media, i.e., work, interaction (through language) and relations of power, which later become the conditions for the development of three corresponding forms of science, namely the empirical-analytic, the interpretive or hermeneutic, and the critical. The knowledge generated through these sciences is instrumental, practical (understanding), and emancipatory, respectively (Kreber & Cranton, 2000).

Learning with instrumental ends "necessitates the analysis of objects and events into dependent and independent variables and the identification of regularities among them (Mezirow, 1991, p. 74). The appropriate approach for such instrumental learning uses "hypothetical-deductive theories and permits the deduction of empirical generalizations from lawlike hypothesis through controlled observations and experimentation" (p. 75). Learning with instrumental ends is limited to technicalities, or "about controlling and manipulating the environment, with emphasis on improving prediction and performance" (Mezirow, 2003, p. 59), and therefore it fails to address

substantive issues such as moral and social problems. Kreber and Cranton (2000) argue, “instrumental rationality with its reliance on empirical evidence to prove the validity of an assertion, is not suited to address many of the moral and social problems society faces” (p. 483). It is unfortunate that in modern society, “we have a tendency to value objective, scientific (or instrumental) knowledge over socially constructed knowledge. But knowledge about teaching is primarily communicative than instrumental” (Cranton & King, 2003, p. 31).

In contrast with instrumental learning, communicative learning involves “learning to understand what others mean and to make ourselves understood as we attempt to share ideas through speech, the written word, plays, moving pictures, television, and art” (Mezirow, 1991, p. 75). The underlying assumption is that adults returning to class already have an established frame of reference, or a meaning perspective, which is defined as “the structure of assumptions and expectations through which we filter sense impressions” (Mezirow, 2000, p. 16). A frame of reference consists of two dimensions, i.e., a habit of mind and resulting points of view. A habit of mind is “a set of assumptions – broad, generalized, orienting predispositions that act as a filter for interpreting the meaning experience” (p. 17). Related to teaching profession, examples of a habit of mind include teachers’ attitude towards curriculum development, response to authority and tendency to have high or low expectation on the students. Some teachers demonstrate rigid approach to curriculum development, relying on technicalities when developing curriculum and neglecting the contexts of the students and the school. Some others are more dynamic, emphasizing the importance of listening to their students’ needs

and acting accordingly. A few teachers accept school authority blindly and do whatever asked, some others maintain critical stance towards it. Ethnocentric views on the part of some teachers make them develop a negative feeling and distorted assumptions on the students of different ethnic backgrounds. Some other teachers embrace differences and welcome diverse students as an enriching dimension for productive learning. These are examples of habits of mind among teachers.

A habit of mind is then expressed as a point of view. Mezirow (2000) further asserts that a point of view – which consists of clusters of meaning schemes – “tacitly direct and shape a specific interpretation and determine how we judge, typify objects, and attribute causality” (p. 18). Meaning schemes are sets of immediate specific expectations, beliefs, feelings, and judgments. Learning with communicative or practical ends will not really happen when we selectively attend and adopt particular values or concepts that merely fit our fixed frames of reference (which may be distorted, problematic and uncritically accepted as static way of thinking). A more dependable frame of reference is "more inclusive, differentiating, permeable (open to other viewpoints), critically reflective of assumptions, emotionally capable of change, and integrative of experience" (Mezirow, 2000, p. 19). Central to Mezirow’s transformative learning theory is the nature of rationality that allows adults to independently think and act accordingly. The cardinal goal of adult education is to facilitate our independent interpretations rather than “act on the purposes, beliefs, judgments, and feelings of others” (Mezirow, 1997, p. 5).

Mezirow (1991) argues that the central element of the perspective transformation is critical reflection. Mezirow's (1998) further elaboration on the nature of critical reflection results in a taxonomy of critical self-reflection on assumptions (CSRA). Reflection may take place at the level of technicalities, such as into what extent our step-by-step approach leads to the expected outcome. However, transformative learning theory maintains that central to transformative process on the part of adult learners is the self-critical reflection on assumptions (CSRA), which involve both objective and subjective reframing. Objective reframing refers to critically reflect on what other people define, understand, and view. Subjective reframing refers to how one attends to "the psychological or cultural assumptions that are the specific reasons for one's conceptual and psychological limitations, the constitutive processes or conditions of formation of one's experience and beliefs" (Mezirow, 1998, p. 193). Subjective reframing plays a major role in the transformative learning because it allows us to critically attend to our own assumptions. Five types of critical self-reflection on assumptions are narrative, systemic, organizational, moral-ethical, and therapeutic. Narrative CSRA involves "a carrying-over of insight gained from a narrative into the learner's lived experience" (p. 193). This allows us to attend to our own unwarranted assumptions concerning our own narrative. Systemic CSRA goes beyond our personal lifeworld and it directly deals with our own assumptions "pertaining to the economic, ecological, educational, linguistic, political, religious, bureaucratic, or other taken-for-granted cultural systems" (p. 193). Drawing on critical theorists' work on ideology critique, Brookfield (2009) views that systemic CSRA leads to "an awareness of how

capitalism shapes social relations and imposes - often without our knowledge - belief systems and assumptions (that is, ideologies) that justify and maintain economic and political inequity” (p. 34).

Organizational CSRA deals primarily with our own assumptions that are “embedded in the history and culture of a workplace, and how they have impacted on one's own thought and action” (Mezirow, 1998, p. 193). Moral-ethical CSRA involves a critique of the normative value judgments that govern our decision making. Therapeutic CSRA helps us create an awareness to examine “the sources, nature, and effect of assumptions governing the way one feels and is disposed to act upon his or her feelings” (p. 194).

In principle, critical reflection serves as a metacognitive application of critical thinking (Dirkx, Mezirow, & Cranton, 2006), which underscores the rationality involved in adult learning. It is worth noting that critical self-reflection on assumptions never takes place in isolation. Brookfield (2000) views the importance of critical friends in order to serve as “critical mirrors who highlight our assumptions for us and reflect them back to us in unfamiliar, surprising, and disturbing ways ... [and] to provide emotional sustenance” (p. 146). Such a community of peers plays a major role in sustaining its’ members’ commitment to the critical journey and the transformation it involves.

Mezirow (2000) sets out seven characteristics by which a rational discourse nurtures a critical reflection among its members. These seven characteristics become the preconditions for a healthy critical reflection, both at the personal and communal level, to flourish.

- 1) More accurate and complete information,
- 2) Freedom from coercion and distorting self-deception,
- 3) Openness to alternative points of view; empathy and concern about how others think and feel,
- 4) The ability to weigh evidence and assess arguments objectively,
- 5) Greater awareness of the context of ideas and, more critically reflectiveness of assumptions, including their own,
- 6) An equal opportunity to participate in the various roles of discourse,
- 7) Willingness to seek understanding and agreement and to accept a resulting best judgment as a test of validity until new perspectives, evidence, or arguments are encountered and validated through discourse as yielding a better judgment. (pp. 13-14).

Despite of its wide acceptability, Mezirow's transformative learning theory has been critiqued for its focus on personal agency (Tennant, 2006), its rationalistic Western, Eurocentric-oriented model of adult learning (Merriam & Kim, 2008; Merriam & Ntseane, 2008; van Woerkom, 2010), and a lack of praxis (Brookfield, 2000). Drawing upon liberal humanism tradition, transformative learning theory emerges from the basic assumptions of personal agency, which defines the reality of personal and social construction. Central to such an assumption is a belief that problems lie in the realm of personal level, not in the social one. Any failures to keep up with challenges in social life are viewed as personal, and the agenda of adult learning is to nurture personal skills,

generally dubbed as empowerment and self-directed learning in order to equip oneself to reach such a personal entrepreneurship (Tennant, 2006).

As van Woerkom (2010) argues, critical reflection is a normative ideal representing Western, Eurocentric values. Merriam and Kim (2008) argue that non-Western learning adults are communal, lifelong and informal, and holistic. They argue that Western societies, which assume knowledge exists in the form of abstraction, often neglect how each individual's construction of specific knowledge in real life is valuable and how adults can teach and learn from each other to solve real-life problems outside of classroom. Merriam and Ntseane's (2008) empirical study on 12 Botswana adults demonstrate that individuality, autonomy, and self-empowerment are hardly found among Botswana people. Transformations among Botswana people depart from African constructs, which represent different contextual and cultural backgrounds, suggesting that the transformative learning appears to root in the spirituality, the social responsibility, and gender roles. Drawing upon Freirean interpretation of praxis, the over reliance on critical reflection done on individual basis and not geared to social action can be counterproductive. Brookfield (2000) asserts that "without consequent social action, critical reflection is castigated as liberal dilettantism, a self-indulgent form of speculation that makes no real difference to anything" (p. 143).

Phenomenology in Educational Research

As McMillan and Wergin (2006) define, educational research "is a systematic investigation, involving the analysis of information (data), to answer a question or contribute to our knowledge about an educational theory or practice" (p. 1).

Researchers, however, approach the research in varied ways, depending on how they view the nature of reality (ontology), the nature of knowledge (epistemology), and relevant methodologies (Merriam, 2009; Shulman, 1997), which altogether represent different paradigms. Paradigms are the underlying assumptions and intellectual structure upon which research and development in a field of inquiry is based (Kuhn, 1962). As a world view, it provides a general perspective, or a way of breaking down the complexity of the real world (Patton, 1990).

To maintain integrity throughout the engagement in a systematic inquiry, it is important to fully understand the philosophical foundations underlying our research in order to “make informed decisions as to the design choices available to [us] in designing and implementing a research” (Merriam, 2009, p. 1). It follows that the study design and methodology should correspond with the particular questions proposed and they also should be a “comfortable match with [the researcher’s] worldview, personality, and skills” (p. 1).

Since the study draws on phenomenology – which belongs to the interpretivist tradition, I will present a discussion on how human research science differs from the positivist paradigm. Human research science appeared to come forward as a critique towards “the narrowness and reductionism of the modern natural sciences” (Simms, 2005, p. 160). Positivist, which assumes that social realm should be approached the way natural sciences are researched, is viewed to be problematic in social sciences (Pinar et al., 1995). The search for rule-governed, objective truth so as to establish generalizability is hardly met in social realms given the dynamically complex nature of

human interactions. As Pinar et al. (1995) observed, positivist tradition is characterized by five assumptions. First, in the same circumstances many people will have the same experience. Second, the majority dictates reality. Third, the individual is omitted in understanding a situation, i.e., generalization rather than what is unique is important. Fourth, there is a tendency to treat subjects as means to ends. Finally, quantitative research pretends that objectivity, including political neutrality, is possible by eradicating subjectivity and ideology. In brief, the five assumptions of positivist tradition are hardly applicable to human research science.

Epistemological implementations of such a positivistic view are formulated into three major characteristics (Seebohm, 2010), namely "they must be given in intersensory and in principle repeatable experiences" (p. 10) – so it is reflected on experimental designs and observations. Second, the inquiry process follows a hypothesis-driven investigation by which "hypothesis in already developed sciences always presuppose the pre-given system of already recognized natural laws" (p. 10). So, there is no room for intuition in natural laws. Third, statistical-causality is used to explain the causation of related variables. When a researcher has a postpositivist paradigm in mind, he/she employs "a scientific approach, reductionistic, logical, an emphasis on empirical data collection, cause-and-effect oriented, deterministic based on a priori theories" (Cresswell, 2007, p. 20). Positivist tradition came from natural sciences, but social sciences and humanities have drawn some of its principles. However, some of its principles are not necessarily appropriate given the fact that some areas of interest are not approachable

through quantitative measurement, and in some cases separation between the researched and the researcher becomes impossible.

The nature of reality is perceived differently by the human research science. The areas of interest investigated within human research science, including, symbolic interactionism, phenomenological sociology, ethnography, ethnomethodology, critical theory, gender study, and semiotics (van Manen, 1990), require interpretivist perspective as a framework, and are not approachable through quantitative measurement as positivist tradition suggests (Moustakas, 1994). Interpretivism was rooted in three major perspectives, namely social constructivism, Husserl's philosophy of phenomenology, and Herbert Mead's social interactionism (Merriam, 2009). A researcher having a constructivism in mind will seek "understanding of the world in which they live and work" (Cresswell, 2007, p. 20). So, he/she develops subjective meaning of their experiences, since meanings are multiple and varied. The constructivism posits that reality is socially constructed, and thus, there is no single, observable reality. There are multiple realities or interpretations of a single event. The philosophy of phenomenology introduces the importance of consciousness as a topic of interest in research. The symbolic interactionism puts an emphasis on meaning and interpretation, especially upon which people create and share through their interactions.

The research agenda in a human science project is not to determine cause and effect, or to predict, or to describe the distribution of some attribute among a population. It is "interested in uncovering the meaning of a phenomenon for those involved ... in

understanding how people interpret their experiences, how they construct their worlds, and what they attribute to their experiences” (Merriam, 2009, p. 5).

Moustakas (1994) summarizes major features of human science research.

- 1) recognizing the value of qualitative designs and methodologies, studies of human experiences that are not approachable through quantitative approaches,
- 2) focusing on the wholeness of experience rather than solely on its objects or parts, searching for meanings and essences of experience rather than measurements and explanations,
- 3) obtaining descriptions of experience through first-person accounts in informal and formal conversations and interviews,
- 4) regarding the data of experience as imperative in understanding human behavior and as evidence for scientific investigations,
- 5) formulating questions and problems that reflect the interest, involvement, and personal commitment of the researcher,
- 6) viewing experience and behavior as an integrated and inseparable relationship of subject and object and of parts and whole.

Central to phenomenological investigations are three interrelated concepts, namely lifeworld, intersubjectivity/reflexivity, and intentionality.

Lifeworld

Philosophy of phenomenology chooses to study human experiences as naturally found in real life, not those specifically constructed in laboratory. The human research project is set to capture the lived experiences of human beings. Husserlian phenomenology was a departure from a Cartesian dualistic worldview which suggested mind-body distinction. Husserl argued that such a philosophical view carried problematic interpretations, especially concerning how mind gets connected to the external world (Sokolowski, 2000). Phenomenology provides an alternative methodology for a philosophical inquiry targeted to reach human understanding. Instead of relying on speculative thinking, phenomenology sets out to describe phenomena “not of what is distinct from the real, but simply of how one experience things” (Hammond, Howarth, & Keat, 1991, p. 2). Central to phenomenological inquiry is thus the careful description of ordinary conscious experience.

Accordingly, the area of interest of the human research science is the lifeworld. Human lifeworlds, according to Seebohm (2010), are characterized by two aspects, i.e., the temporal and spatial structures, and intersubjectivity. The temporal and spatial structures represent the dynamics of human life. Our life is centered on the present moment. This present moment is highly dynamic, since it represents the flow of memories in the past and in the same time it is continually geared toward a certain state in the future. Thus, in order to obtain a greater understanding of the human experiences, the data obtained as much as possible include the dynamics of the lives with regards to

particular shared experience of interest. The nature of lifeworld as represented in the notion of intersubjectivity is discussed in the next part.

Intersubjectivity/Reflexivity

Intersubjectivity represents the objective reality among the essences of experiences undergone by the group of people being investigated. It represents the belief that “each can experience and know the other, not exactly as one experiences and knows oneself but in the sense of empathy and copresence” (Moustakas, 1994, p. 57).

According to Schwandt (2007), reflexivity can be categorized into three types of reflexivity, i.e., ontological reflexivity, methodological reflexivity, and ideological reflexivity. Derived from Husserlian phenomenology, ontological reflexivity refers to first, “the one where the sense and identity of one phenomenon elaborates the sense and identity of another phenomenon and vice versa”, and second, “the fact that all accounts (in speech and writing) are essentially not just *about* something but also *doing* something” (pp. 260-261, italics original). Methodological reflexivity includes the process of critical self-reflection on one’s biases, theoretical predispositions, preferences and so forth. In particular, it sets to avoid Cartesian dualism by acknowledging that “the inquirer” is part of the setting, context, and social phenomenon he or she seeks to understand” (p. 260). Methodologically, reflexivity can be a means for critically inspecting, examining one’s personal and theoretical commitments, and behaving in particular ways. In summary, it sets to establish the validity of accounts of social phenomena. Ideological reflexivity is set to make the researcher fully aware of various

strategies for composition and writing that reflect theoretical, political, and intellectual agenda.

The goal of human science research project is to describe the lived experiences. In order to intuit (grasp) the lifeworld, it is important to follow certain procedures. It is through systematic data reduction that we eventually are able to come to the essence or essences of experiences. Individual experience will be presented as it is, i.e., in textural form, analyzed, reflected upon, and described. The summary of each individual's experience will form a structural description. Upon the completion of each participant's structural description, the next step is to obtain all participants' structural descriptions by comparing, contrasting, and keeping imaginative frame of reference to allow the researcher to see beyond current perspective. Underlying this methodology is an assumption that "[L]ived experience can only be an objective experience only as relative intersubjective experience of observations of events in the present, expected events in the future, and events in the past memories" (Seebohm, 2010, p. 14). The real meaning making takes place within the contexts of interaction with other people.

Intentionality

The notion of intentionality in a phenomenological inquiry does not refer to intentions in the ordinary sense of doing something on purpose. It signifies the way people make meaning out of various kinds of experiences encountered in their life. As a core doctrine in phenomenology, intentionality in phenomenological term primarily applies to "the theory of human knowledge, not to theory of human action" (Sokolowski, 2000, p. 8). It is a state of engagement with world. Conceptually, the notion of

intentionality served as a critique toward the scientism which “has led to our losing sight of the way in which we as humans are fundamentally engaged in the world, and this in turn has led us to feel alienated from both self and world (Schwandt, 2007, p. 157).

Thus, intentionality, which is synonymous to consciousness, is the term used to represent the conscious nature of our mind. Human research science is established upon an assumption of the interconnectedness of human life and the environment. It is natural to expect that we are always to question the way we experience the world in order to understand what it means to be human beings. To *know* and to *be* represent “the act of researching – questioning – theorizing ... [as] the intentional act of attaching ourselves to the world, to become more fully part of it, or better, to become the world” (van Manen, 1990, p. 5). Phenomenological inquiry draws on such consciousness by which we are continually engaged in meaning-making processes through our daily experiences. It is the dynamics of the experiences that make meanings multifaceted. Therefore, the notion of love or joy “never exists in a singular form, but it represents a web of experiences and understanding that we accumulate throughout our lifetime” (Moustakas, 1994, p. 28). This study is set to investigate the essence or essences of experiences among ten teachers upon the completion of their overseas education and the assignment to be school leadership trainers. Intentionality or consciousness will be obtained through a series of semi-structured interviews to allow conversation fluidity and important background factors to emerge, which include “stirrings of pleasure, early shapings of judgment, or incipient wishes” (Moustakas, 1994, p. 28).

In contrast with natural sciences which deal with natural phenomena and approach the investigation using detached observation, controlled experiment, and mathematical or quantitative measurement, human research deals with human world - mind, thoughts, consciousness, values, feelings, emotions, actions, and life purposes. Thus instead of taxonomizing, classifying, and abstracting phenomena, human science as described in phenomenology sets to “uncover and describe the structures, the internal meaning structures, of lived experience” (van Manen, 1990, p. 10).

Van Manen (1990) further argues that phenomenology serves a caring purpose or has a pedagogical goal in mind. Engaging in phenomenological investigation develops “a critical pedagogical competence: knowing how to act tactfully in pedagogic situations on the basis of a carefully edified thoughtfulness” (van Manen, 1990, p. 8).

Dissertations Using Phenomenological Methodology

Phenomenology as a research methodology currently is gaining more currency among graduate students. On May 27, 2011, I searched in the ProQuest Dissertation and Theses database in order to obtain the frequency of phenomenology used among dissertations in education field. In addition, I also planned to obtain how phenomenology was used in previous dissertations related to professional teacher development. The first attempt was to use two keywords, i.e., phenomenology and education. It came up with 1116 results of dissertation and theses. When another keyword, i.e., adult – in addition to two previous keywords, was added, the search narrowed the results into 212. The third attempt was to add a new keyword, i.e., teacher – in addition to the three previous keywords – and it brought 36 results. A cursory

reading of the abstracts with a focus on adult learning and professional development led me to decide eight dissertations to review in particular. Since four of the eight dissertations specifically addressed the collaborative inquiry among doctoral students (Bray, 1995; Gerdau, 1995; Smith, 1995; Yorks, 1995), I decided to drop them from further reading. Four dissertations (Ford, 2009; Gibbs, 2002; Roberts, 2009; White-Spruiel, 2003) will be discussed as to how the phenomenology was used in those studies.

As a rule of thumb, despite the methodologists' efforts to set out structured techniques to undergo phenomenological inquiries, it is not prescriptive (Miesel, 1991). The process of a phenomenological inquiry, as van Manen (1990) suggests, involves "an artistic endeavor, a creative attempt to somehow capture a certain phenomenon of life in a linguistic description that is both holistic and analytical, evocative and precise, unique and universal, powerful and sensitive" (p. 39). My perusal on the four dissertations led me to conclude that in addition to different methodological technicalities among those four dissertations, the phenomenological inquiries were very likely to be influenced by the researchers' epistemologies.

Human science research project is intended to capture the essence or essences of a particular lived experience in the form of descriptive account. The goal of a phenomenological inquiry, as van Manen (1990) suggests, not to provide "effective theory with which we can now explain and/or control the world, but rather it offers us the possibility of plausible insights that bring us in more direct contact with the world" (p. 9). Therefore, in contrast to detached observation, controlled experiment, and mathematical or quantitative measurement, "the preferred method for human science involves

description, interpretation, and self-reflective or critical analysis” (p. 4). Methodologists such as van Manen (1990) and Moustakas (1994) consider the importance of research problems drawn from personal encounters so as to allow a greater depth of both insider knowledge and commitment to the study itself.

Although it is not a stringent requirement to a phenomenological inquiry, the personal connection is believed to play a powerful role. Central to a phenomenological inquiry is “a return to the self and employment of a self-reflective process that enables the searcher increasingly to know herself or himself within the experience being investigated” (Moustakas, 1994, p. 47). The four dissertations that I reviewed demonstrate some variations in terms of the problems formulated and the biographical components involved. Compared to White-Spruiel’s (2002) and Roberts’ (2009) studies, Gibbs’ (2002) and Ford’s (2009) studies are more in line with phenomenological methodology.

Ford’s (2009) study reports an investigation on the lived experiences of a cohort of 13 doctoral students of which the researcher belonged to. The 12 cohort group members became the co-researchers. The researcher argues that graduate work is considered to be a lonely business. Graduate students attending doctoral degree are professionals who are mostly employed and therefore have a limited amount of time to spend with other colleagues. In addition, given the time and space constraints, graduate education poses a number of unprecedented challenges on the part of the students. Creating a professional learning community using information technology network is believed to be a solution. Embedded in the cohort group design was the intention to

gather graduate students from diverse backgrounds and to engage them in creating a professional learning community. As one of the cohort members, Ford was fully involved in the creation of the community. His phenomenological study was set to describe the experiences that he was engaged and in the same time to contrast, compare, and contradict them with those of other cohort members. The descriptive account is presented in a form of a dramaturgy.

Gibbs (2002) came up with the research problem after drawing his own experience of being a teacher who struggled to understand the rating system used to assess his own teaching. The supervision conducted by his principals failed to grow his own teaching professionalism for a number of reasons. The checklists used were hardly meaningful since the conversations following the supervision were limited. The absence of follow-up support after the supervision also made him unable to see what to improve in his own teaching. In summary, the supervision was far from being formative, since it was “to gather data for summative evaluations of my role as a teacher, with accountability being a primary goal” (p. 6). Gibbs explores his thinking, feelings, and experiences of his own lifeworld by firstly bringing his own past experiences upward into consciousness. He used the first-person pronoun to represent and explore his own experiences in order to construe the meanings and use them as lenses to explore the experiences of other people, providing him a vivid phenomenological inquiry process. Both Ford’s (2009) and Gibbs’ (2002) studies demonstrate solid autobiographical backgrounds as a foundation for a phenomenological inquiry.

In contrast, White-Spruiel (2002) seemed to come up with the idea for her study from her role as a facilitator of a professional teacher development program. She investigated five participants of the program. Given her position as one of the facilitators, this phenomenological inquiry had a minimum component of the biographical account. In a sense, her research was closer to a partial program evaluation of a “person-centered” professional development. In addition, given the short time of the lived experiences under investigation, i.e., a single, three-day professional development program, the nature of the research problem seems to be problematic from a phenomenological perspective. The data gathering was done one and one-and-half year afterwards using structured interviews. Contradictory to the human research science project whose goal is to attend to essence or essences of a particular lived experience, this study draws on an empirical-analytic stance, as White-Spruiel (2002) describes, “[I]t is the underlying premise of this study that professional development which is ‘person-centered’ rather than content-centered, is *more effective*” (p. 60, italics added). Program effectiveness belongs to evaluation studies, not phenomenological one. Given the dual role of one of the facilitators in this professional development program, her study is in fact hardly called phenomenological.

Similarly, Roberts’ (2009) study appears to share some commonalities with White-Spruiel’s (2002) research orientation. The problems she raised were related to what teachers felt, thought, and found through professional teacher development activities. She drew her research from her 10-year experience of a K-12 writing teacher who encountered great difficulties to implement what she obtained from various in-

service teacher training programs provided by National Writing Program (NWP). Eventually, she developed negative attitude towards any professional teacher development programs. She revisited the issues concerning professional teacher development programs upon her return to graduate study. She was involved in research assistance to investigate professional development activities and adult learning theories. She certainly had some insider knowledge of the lived experience of being a teacher who struggled to match what were delivered in training programs with class realities. However, her goal of this study seems to better match a different research paradigm. In a number of occasions, Roberts (2009) defines instrumental goals of her research: “By understanding the differences in adults as learners and teachers, and also closely examining what goes on in schools and classrooms to support teachers’ continuing professional growth, perhaps we can plan more effective development, and create more school cultures that meet the needs of many instead of a few” (p. 7). Further, she states “It is anticipated that the results from this study will help program developers in the future to create professional development activities that are more meaningful and helpful to all teachers,” (p. 14). Further, she states “I wanted [to] test my assumptions about the effectiveness of my NWP model by examining not only participants’ perceptions related to their NWP experiences but also those related to other professional development activities they deemed effective.” (p. 74). Given the nature of its instrumental orientation, Roberts’ (2009) study was hardly called phenomenological.

Methodologists like van Manen (1990) and Moustakas (1994) rely on the intentionality or consciousness, which is accessed through a series of in-depth interviews.

The major agenda of human research science project is an attempt to arrive at describing the essence or essences of lifeworld “a linguistic construction, a description of a phenomenon” (van Manen, 1990, p. 39) “based on reflective analysis and interpretation of the research participant’s account or story” (Moustakas, 1994, p. 13). Roberts’ (2009) investigation made use of a number of data gathering techniques, including interviews, classroom observations, surveys, and archival data. The use of multiple data sources suggests that she follows Yin’s (2006) case study model. Yin (2006) suggests that case study could be strengthened by principles of scientific (positivist) research, including a variety of data sources. By making use of various data sources, the study falls into empirical-analytic research whose goal is different from what phenomenological methodologists suggest, and it represents “a positivist conception of truth as factual information that exists in the real world and thus can reliably and validly documented with proper instrumentation and measurement” (Saldāna, et al., 2011, pp. 23-24).

As Saldāna et al. (2011) argue, researchers impart what is called a contextual legacy, i.e., our current projects build on the legacy of former researchers and their studies that have documented observations and analysis of social life. Discussing the root of the phenomenological tradition, van Manen (1990) states that “[I]t is old in the sense that, over the ages, human beings have invented artistic, philosophic, communal, and mimetic, and poetic language that have sought to (re)unite them with the ground of lived experience (p. 9). Merriam (2009) notes that four research traditions are known and employed among educational research, i.e., positivist, interpretive, critical theory, and post-modernist. Each tradition has its own ontological, epistemological, axiological,

and methodological considerations that help define typical research within each tradition. A particular topic may lead to different research questions according to the traditions. Phenomenology, together with constructivism and symbolic interactionism, generates the interpretive tradition. It is worth noting, however, despite of the methodologists' efforts to set out structured techniques to undergo phenomenological inquiries, it is not prescriptive. It is natural to expect different technicalities involved. As Merriam (2009) further cautions, as a systematic and focused effort to understand the complexity of the world, research is mostly done to follow a particular research tradition so as to establish integrity in drawing scientific claims.

CHAPTER III

RESEARCH METHODS

This study was set to investigate the lifeworlds of ten cohort members, especially concerning their transformations as teachers and school leadership trainers. The reviewed literature on the impacts of overseas education suggests that students demonstrated improved qualities in their views, beliefs, ways of seeing the world, such as being more open-minded, developing a more cosmopolitan view toward the global realities, and developing a more critical awareness on their own cultural values, beliefs, and traditions. These ten graduate students joined a type of professional teacher development specifically geared to obtain professional acknowledgment in the form of a master's degree in Instructional Leadership from an American higher education institution. These students attended a specially-designed graduate program with three concentrations, namely curriculum and learning, human resources management in schools, and school leadership.

Since these courses were delivered in a U.S. higher education institution and these graduate students spent the whole academic year to accomplish the program, these students acquired a set of knowledge base related to pedagogy and instructional leadership, which was specifically developed within a U.S. context. Upon their accomplishment of the training at a U.S. higher education institution, they returned to their home country in order to provide training about instructional leadership for school

leaders. Transformative learning theory maintains that adults engage in both instrumental and communicative learning. Instrumental learning refers to any activity by which learning participants acquire technical skills and instrumental competencies to allow them solve technical problems. These ten cohort members have learned major technicalities related to instructional leadership, including backward design for curriculum, how to facilitate the school vision and mission revision, classroom assessment, how to deal with teacher conducts, and clinical supervisions. Given the different contexts between the knowledge base acquired while they were in the U.S. and the objective reality in their home countries, these ten cohort members were very likely to engage in unprecedented difficulties, especially since most of them had limited administrative experiences before they attended the graduate program.

Research Design

A phenomenological investigation was conducted to study human consciousness. A phenomenological study was chosen because it “describes the meaning for several individuals of their lived experiences as a concept or a phenomenon” (Cresswell, 2007, p. 57). The phenomenon shared by these teachers referred to a series of activities involved in their overseas education and in their leadership training upon the completion of their study. This section describes the research procedure conducted in this study.

To obtain the most appropriate procedure for this study, five types of phenomenological investigations were analyzed, including Groenewald (2004), Angrosino (2003), Hycner (1985), Van Kaam’s modified method and Stevick-Colaizzi-Keen’s modified method (Moustakas, 1994). As a result a six-step modified

Groenewald's (2004) method was employed in my study. The steps conducted included:

- 1) Bracketing and phenomenological reduction
- 2) Delineating units of meaning
- 3) Delineating units of meaning relevant to the research question
- 4) Clustering of units of meaning to form themes
- 5) Summarizing each interview, validating it, and where necessary modifying it
- 6) Extracting general and unique themes for all the interviews and making a composite summary

Bracketing and phenomenological reduction

As one of the phenomenological doctrines, bracketing (interchangeable with phenomenological reduction and epoche) played an important role in a phenomenological investigation. In its development, bracketing has been adopted by various qualitative researchers. In the most recent analysis on how bracketing is used across a wide range of qualitative studies, Gearing (2004) came up with six typologies, namely ideal, descriptive (eidetic), existential, analytical, reflexive (cultural), and pragmatic. This current study fell within the analytical and reflexive (cultural) bracketing. As a former member of the cohort group, I held internal suppositions (knowledge, values, assumptions, and viewpoints). I admitted that it was impossible to suspend all those internal suppositions. Reflexive bracketing took place when I identified my unique position in the team: as a colleague for the research participants who joined the same program while studying at a higher education institution different from our own culture.

I believe that the constructive knowledge construction was not separable from the culture upon which we were initially exposed and socialized. Thus, totally bracketing out those cultural experiences was impossible. Nonetheless, I kept memoing and/or journaling as a tool to make me aware of such external suppositions. Secondly, I followed analytical bracketing. I admitted to have been unable to suspend the theoretical concepts and framework. The theoretical framework being used is the TLT (Mezirow, 1978, 1991, 2000). Mezirow's (1978, 1991, 2000) transformative learning theory as theoretical framework guiding my research has largely drawn from social critical theory (e.g., Habermas' communicative theory), whose end is transformation.

Delineating units of meaning

The process of delineating units of meaning, or invariant constituents/horizons (Moustakas, 1994) from the transcriptions required a rigorous procedure “of going over every word, phrase, sentence, paragraph” (Hycner, 1985, p. 282). The invariant horizons refer “to the unique qualities of an experience, those that stand out” (Moustakas, 1994, p. 128). Units of general meaning were found in “words, phrases, non-verbal or para-linguistic communications which express a unique and coherent meaning (irrespective of the research question) clearly differentiated from that which precedes and follows” (Hycner, 1985, p. 282). Central to this process was the horizontalization or “recognition that every statement has equal value” (Moustakas, 1994, p. 125).

Given the fact that the language used for interview was Indonesian, the delineation of meaningful units was accomplished both in Indonesian and English. In addition to utilizing member-check to obtain feedback from each participant, the rigor of

the process was maintained through the involvement of the committee members. One of the dissertation committee members was an Indonesian professor, fluent both in Indonesian and English. As Hycner's (1985) suggests, the involvement of dissertation committee members sets to maintain the validity or truthfulness or rigor of the study undertaken.

Delineating units of meaning relevant to the research question

Hycner (1985) calls this procedure "the beginning of a very critical phase in the explication of data" (p. 284). On the one hand, it was the place where the researcher started "to address the research question to the units of general meaning to determine whether what the participant has said responds to and illuminates the research question" (Hycner, 1985, p. 284). On the other hand, bracketing remained to be utilized throughout this process. In this respect, the combination of natural attitude and phenomenological attitude was complementarily utilized. Ontological reduction, as Sokolowski (2000) describes, refers to a set of incremental description of the phenomenon. Feminists argue that our background knowledge serves a stepping stone to enter the world (Stanley & Wise, 1993). Accordingly, natural attitude as a "default perspective" – partly represented in the review of literature and the theoretical framework for this study – became the target to be bracketed. It would do injustice to leave them unaddressed while trying to engage in organizing relevant units of meaning found in the interviews.

The attempt to get the units of meaning connected to the research question/theoretical framework required a high degree of the judgment call on the part of the researcher. Hycner (1985) warns that this step could be very tricky, since "it would

seem that the danger of inappropriate subjective judgments' creeping in would be minimal" (p. 283). First, at the personal level, I kept journaling. This journaling allowed me to describe various kinds of personal experiences using a number of phenomenological doctrines, such as noema-noesis, and sense of gestalt (i.e., viewing things as parts or whole). Second, by maintaining to attend to textural qualities of uttered expressions of each unit of meanings, I kept the consistency test on the transcripts. Third, intersubjectivity was exercised by firstly involving each participant to review the verbatim interview transcripts, and by secondly maintaining a dialogue upon the completion of the data gathering. At this level, the member check allowed the transcribed interviews to be modified, added, or some information deleted whenever they deemed necessary. Fourth, I played a role as an insider of the group, allowing me to obtain fresh outlook as to what issues that emerge in the group.

Clustering of units of meaning to form themes

As expected, bracketing was continually undertaken (Hycner, 1985) in the effort of clustering of units of meaning to form themes. The driving question leading this process was "whether there seems to be some common theme or essence that unites several discrete units of relevant meaning" (Hycner, 1985, p. 87). The aim of this process was to construct "thematic portrayals of the experience" (Moustakas, 1994, p. 131). One particular way of doing the clustering of units drawn from Moustakas' (1994) modified Stevick-Collaizi-Keen's method was to list "each non-repetitive, non-overlapping statement, as invariant horizons or meaning units of the experiences" (p. 123). The researcher was required to interrogate all the clusters of meanings. Hycner

(1985) identified two common steps to accomplish this clustering. The first was to list all the clusters and try to determine if there was a central theme which expressed the essence of the clusters; the second was to go back and forth among the various clusters.

Finding themes across units of meaning, also called invariant horizons/constituents (Moustakas, 1994), was a rigorous process, requiring a set of activities called “imaginative variation” (p. 97). In this process, the researcher sought “possible meanings through the utilization of imagination, varying the frames of references, employing polarities and reversals, and approaching the phenomenon from different perspectives, different positions, roles, or functions” (Moustakas, 1994, pp. 97-98). The themes obtained from the process reflected “the structures of the experiences” (p. 98), which in phenomenological inquiry refer to “the structures of time, space, materiality, causality, and relationships to self and to others” (p. 99). Central to this process was “a reflective phase in which many possibilities are examined and explicated reflectively” (p. 99).

Methodologists (such as Coffey & Atkinson, and Kelle, cited in Groenewald, 2004) view that despite of the potentials promised by software packages (such as ATLAS.ti, NUD*IST, The Ethnograph) to ease the laborious task of analyzing text-based data through rapid and sophisticated searches, and line-by-line coding, these programs did not help with doing phenomenology.

Summarizing each interview, validating it, and where necessary modifying it

Upon the completion of the previous steps, as Hycner (1985) suggests, it was very helpful to go back to the interview transcriptions and write up a summary of each

interview. The summary of the interview was made, highlighting the themes obtained from the data. Intersubjectivity, as one of important phenomenological doctrines, sought to “verify, accentuate, and extend knowledge and experience” (Moustakas, 1994, p. 57) as derived by the researcher based on the interview with each research participant. Serving as a member-check, each participant had access to the summarized interviews, added, modified, and/or deleted information whenever they deemed necessary. The modification or revision was made accordingly. In addition, the intersubjectivity realized through dialogue also allowed the study to be ethically conducted (Moustakas, 1994). Given the nature of close-knit cohort group upon which this study was undertaken, private information, which was possibly damaging, was overtly discussed. The decision whether it was to be retained or removed was dependent upon the consensual agreement among related parties.

Extracting general and unique themes for all the interviews and making a composite summary

In this step, the researcher was required to engage in a thoughtful judgment call (Hycner, 1985). Extracting general and unique themes refers a process of synthesizing themes utilizing “the intuitive integration of the fundamental textural and structural descriptions into a unified statement of the essences of the experience of the phenomenon as a whole” (Moustakas, 1994, p. 100). The nature of essences of any experience was not totally exhausted. As Moustakas (1994) notes, the essences were limited to “a particular time and place from the vantage point of an individual researcher following an exhaustive imaginative and reflective study of the phenomenon” (p. 100). Given the

complexity of human phenomenon, individual variations were naturally expected.

When themes common to all or most of the interviews were found, these themes from the individual interviews could be clustered together, indicating a general theme emerging in most or all of the interviews. In the case when there were themes that were unique to a single interview, these individual variations were to be taken into considerations as “important counterpoints to the general theme” (Hycner, 1985, p. 293).

Significance of the Study

This study was of paramount importance for three reasons. First, empirical studies on the cohort group learning model demonstrated mixed findings. Researchers have demonstrated cohorts to have both positive and negative influences on participants’ experiences. Davis, Darling-Hammond, LaPointe, and Meyerson (2005) found that using cohorts for educational leadership programs leads to more favorable outcomes, including more highly trained and better prepared school leaders. Other research has demonstrated the benefits of collegiality (Lawrence, 1997), expanding knowledge base (McPhail, Robinson, & Scott, 2008), professional development, and competition to push toward program completion (Mather & Hanley, 1999). Despite these benefits, there are several negative effects of using the cohort model. Among the most commonly cited negative aspects are the potential conflicts between cohort and non-cohort students (Barnett & Muse as cited in Barnett et al., 2000; Mandzuk, Hasinoff, & Seifert, 2003), inter-group conflict among cohort members about some members not carrying their share of the work (McPhail, Robinson, & Scott, 2008), negative competitiveness among cohort members (Mather & Hanley, 1999), and barriers to transformative learning to occur

(Scribner & Donaldson, 2001), in which an unequal distribution of group responsibilities and emphasis on task completion instead of reflective dialogue may take place. No study reports on a cohort model designed to collaborate for an extended period of time beyond their training at a higher education institution.

Second, these ten cohort members received a professional training in instructional leadership within a U.S. educational framework and were immersed in the Western, culturally different settings from their own during their stay at Chicago. Prior to their overseas education at LUC, on average they had taught for a decade in their schools. All of them were brought up as Javanese, and they taught in predominantly Javanese schools. Thus, they strongly held deeply ingrained pedagogical practices representing cultural values. A growing body of literature on the impacts of overseas education on personal life suggests that overseas education stimulates critical awareness on the worldview, which in turn brings personal transformations (Lyon, 2001).

Third, teaching profession was not only about instrumental or technical skills, but also about moral purpose (Fullan, 1993; Pring, 2001), values and ethics (Carr, 1999, 2005; Hansen, 2004), and identity formation (Palmer, 1998). Their involvement in this cohort group inevitably has made them engage in developing a set of new knowledge related to curriculum and instruction, how to deal with others (collaborative skills), problem solving skills, and personal sacrifice (of leaving their family behind).

Data Collection

The data were collected through a series of semi-structured life world interviews. As Kvale and Brinkman (2009) suggest, phenomenological interviews “attempt to understand themes of the lived everyday world from the subjects’ own perspectives” (p. 27). It was through interviews that the experiences of each research participant were accessed. To allow in-depth understanding of the phenomena of interest, the interviews were done on two different occasions. Following Greasley and Asworth’s (2007) suggestion on repeat interviews, a break (around a month or two) between the first and second interview was made. The nature of repeated interviews in phenomenological inquiry was different from the ordinary notion of interview to obtain a longitudinal view of change across time. It was a technique to allow both the participants and researcher to become more immersed in each lifeworld. Accordingly, the follow-up questions that appeared after the break inevitably reflected growing depth of understanding of the phenomenon.

Four major topics of interest were used orient the semi-structured interviews (see Appendix A). They were biographical accounts of each participant, responses towards assignment (of being sent to Loyola), what they thought, felt, and understood about the nature of work in their current positions, and the nature of uncertainties involved in the implementation. The first interview addressed the first two topics. The second interview addressed the last topics. Each interview approximately lasted in 60 minutes. The interviews were done face to face. I travelled to Jakarta (where seven participants lived) and Semarang (one participant) in order to conduct the interviews. Two of them

lived in the same city with me (i.e., Yogyakarta). The interviews were conducted in Indonesian, which was the language most comfortable both for me and the research participants. The interviews were digitally recorded, transcribed verbatim, and returned to each participant for member check. Prior to each interview, debriefing was made. An overview of the consent form each had previously signed was done, allowing each participant to respond the questions at ease.

Investigator as a Major Research Instrument

An email briefly describing the purpose of the study was sent to each participant. A consent form was sent along with it. Both the recruiting email and consent form were written in English. The consent form explained what the research project was, the purpose of the study, research procedure, risk/benefits for joining the research, confidentiality, and voluntary participation. The purpose of the study discussed that the study investigated the effects of their training at LUC and how the training had shaped their views, perceptions, and professional skills. The research procedure detailed the number of interviews planned to take place and the length of each interview. It was made clear that the study involved minimal risk. The participants were also informed that they received no direct benefit from participation. However, it was also made clear that their contribution would enrich the literature on cohort group learning and inform practice for future of a similar group. Confidentiality was maintained in three ways. First, audio recordings and transcriptions were held under lock and key in the researcher's office at Sanata Dharma University during data analysis and would also be treated as confidential material. Second, both audio data and written transcripts will be destroyed upon the

completion of this research in May 2013. Third, responses given during the interview were coded and names were changed to pseudonyms to ensure confidentiality. Due to the small size of the cohort, it might be possible for individuals familiar with the program to ascertain who might have responded in certain ways, but not as a result of access to data. Only the researcher and his faculty advisor had access to the uncoded data. The last part of the consent form was about voluntary participation. It was made clear that each participant was free as to whether to participate or decline to participate. Even, when they decided to participate, they were also free not to respond to any question or to withdraw from participation at any time without any penalty. Since this study investigated a cohort group of which I was once one of its members, it was made clear that their decision not to participate or to decline to answer any questions during interviews did not in any way affect relationships between the participants and me.

Research Participants

This study sought to investigate the lived experience of ten teachers upon completing their study at an American higher education and receiving an additional assignment as school leadership trainers while maintaining their job as teachers in their own school. After the Internal Review Board procedure was completed, a recruitment letter to participate in the study was sent. The biographical backgrounds of each participant were included. Mezirow's Transformative Learning Theory (1991, 2000) posits that adults undergo transformative learning as far as they critically attend to their own tacit and well-established assumptions, so as to refine their own world-views, which in turn lead to a more discriminatory, self-fulfilling one. From a developmental

psychology perspective, adults undergoing well-developed transformations will grow as self-authoring people, characterized with higher degree of risk-taking behaviors to bring a change for a greater good. Transformation, either taking place as epochal (i.e., in cases where life-threatening incidents, e.g., Merriam et al., 1998) or as incremental (like what happens among most adults) is believed to make adults more personally and socially functional. Transformative learning occurs when adults are able to make use of their previous interpretations when dealing with particular life experiences, and revise them in order to accomplish a particular endeavor better.

Almost all research participants had more than a decade-experience as teachers prior to their retraining at LUC. To capture the transformations upon receiving the retraining at LUC, and later the assignment of leadership trainers in their home country, it is important to attend to their past experiences, their views about teaching professionalism, their attitudes towards teaching, and their struggles as teachers.

In the following biographical descriptions two major themes were raised. First, each participant discussed their motivations to be teachers. Getting to know how they landed in teaching profession allowed us to obtain varied descriptions concerning their motives, moral purpose, and challenges. Second, the personal descriptions demonstrated a range of variations regarding how they underwent their teaching careers. Each personal description presented unique responses towards a vast array of challenges in their schools, representing the type of school leadership, the school culture, and the shared value systems found in the school.

Presented as personal narratives, the descriptions were as much as possible completed with some textural qualities, or their own words to express their own views. Each description was mostly drawn from the first semi-structured interview. It was worth noting that as a major research instrument, I was once one of the cohort group members. By the time of the data gathering, I had been involved in the program in the last four years. It was fair to expect that much of the descriptions were drawn from my extended collaborative work with each participant.

To maintain validity, member check was accomplished in two levels, namely through verbatim transcriptions and the narrative drafts. In the first phase, the verbatim transcriptions were done in Indonesian. The narrative drafts were also written in Indonesian so as to maintain the depth and consistency. Both the transcriptions and narrative drafts were sent to the respective participant to allow them to revise, clarify, add and/or delete some information. Revisions were then made according to the feedbacks sent by each participant. The revised versions (still in Indonesian) were consulted, and upon the agreement from each participant, the translation into English was conducted by the researcher. The final description in English was again sent to the respective participant. Pseudonyms were used in the last proofreading.

Dewaji

Name: Dewaji
Subject taught: Indonesian language and literature
Teaching experience: 14 years

Teaching profession was a conscious choice for Dewaji. He was fully aware of the range of virtuous values pursued through this profession. He was also fully aware of the financial consequences when one chooses to live as a teacher. He believed that teaching profession allowed him to materialize the values that he had cultivated throughout his lifetime.

There was a catalytic moment in his life that led him back to teaching. It was a moment for his motivation purification. Upon the completion of his B.Ed., majoring in Indonesian language and literature, he started a business career as a salesman for a renowned, traditional herbal medicine factory in Central Java. Given his significant sales increase, it took only three months for him to get promoted as a branch office marketing supervisor. Financially speaking, this career was promising. He filled the position for another three months. So, in total, he worked for six months in this marketing job. This six-month period was enough to convince him that this marketing job was not for him.

In this job, he witnessed a number of business practices that weren't in line with his espoused beliefs related to human values, honesty, discipline, and virtues. He became more and more dissatisfied with the quality of human relations with other adults. He concluded that adults already had their own values, priorities, and personal

commitments. Dealing with other adults meant adjusting to those different value systems, and often put his own beliefs at risk. He did not have any power to influence other adults to think about their values, and reflect on their ways of thinking and behaviors, so as to lead a better life. Pondering on this thought, he remembered that deep down in his mind was his commitment to helping young people to nurture critical thinking and basic attitude to serve others. Therefore, he decided to withdraw from his position and applied for a teaching position.

Dewaji entered a teaching profession with a renewed sense of purpose. He described his teaching orientation, which was geared to “nurture the holistic nature of human growth, not merely limited to their intellectual dimension.” In particular, he sought to pursue an education that equipped his students with “reasoning capacities and logical thinking. Those two are core components of learning language and literature.” Such a renewed sense of purpose led in turn to color his activism in his school. As a teacher, he was resourceful. He had many ideas, and was able to materialize them in a number of student activity breakthroughs, such as creating a student debate society, discussion groups, drama performance, curriculum-based research design class, week-end leadership programs, and student social services done in community-immersion programs. He defined a school change as a concerted effort to institutionalize particular programs to improve the quality of school services. Accordingly, he was highly enthusiastic to rally support from other teacher colleagues. Consequently, some of his breakthroughs were institutionalized in the school.

His motivation to teach young people reflected what was cultivated in his mind throughout his education. Young people, as he defined, are “those in a crucial, developmental phase ... [they are involved in] meaning-making pursuits. That’s the very phase for me to establish a good relation with them.” He referred to the ways a number of educational institutions had shaped his own life. Those experiences led him to believe that young people needed the right accompaniment so as to induce a critical stance on their own.

Before joining in the ISEDP team, he had accomplished a number of instructional breakthroughs, either as a teacher or as an administrator. He taught in a school with a strong intellectual tradition. The school traditionally draws a few best students around the city. It also provides ample rooms for its teachers to engage in instructional experimentations. Together with other teachers, he initiated a number of programs to nurture critical thinking skills on his students. When he held a position of vice-principal for curriculum, he had an authority to expand the curricular changes to all teachers. He managed to study the curriculum assigned by the government, understand its philosophical underpinnings, distil it with the school values, adjust it to the school context, and make his teachers to comply with what he decided.

Joining the ISEDP team meant leaving his position as a school administrator. On the one hand, it allowed him to satisfy his thirst of knowledge. For about 14 years teaching, he rarely spent time to think, reflect, and attend to what he did in his classrooms. He did read books related to pedagogy, join various seminars on education, and join spiritual retreats offered by his school. However, he did not feel empowered

enough through those activities. He started to feel trapped in teaching routines. Pursuing another degree overseas was exactly what he longed for. He called this opportunity as an extended retreat that allowed him to reflect on the instructional practices and a number of breakthroughs that he already made. On the other hand, he realized that his position as an administrator was too short to really institutionalize the breakthroughs he and his colleagues initiated. A number of good practices that he initiated were removed and replaced with older practices he initially wanted to replace.

Hanung

Name:	Hanung
Subject taught:	English
Teaching experience:	14 years

Hanung's professional journey as a teacher can be metaphorically described as water flowing to fill in empty spaces in lowlands. He called his early motivation to teach "due to being cornered." His failure to get admitted in pharmacy study program of a state university in Yogyakarta led him to attend the English Education study program of a private university in the city. Accordingly, he learned "how to be an English teacher" in this study program. Prior choosing to have a teaching career in a Jesuit High School, he already taught in other schools as a part-time English instructor. Indeed, the idea of being a teacher came in his mind when he was in junior high school. Retrospectively speaking, he called it as "a childish motivation." What moved him to be a teacher was a notion that a teacher was an authority figure. Capturing his motivation to teach, he said:

To be a teacher looks fascinating. He has an authority to demand young people

to do things he did not want to do. I was young, I did not enjoy being under control of adults. [At that time] I thought it good [for me] to have control over others.

He admitted that in later years, the idea of being a teacher rarely came into his mind any longer. It was true that many of his extended family members were teachers. “My father was a teacher. My mother’s sister was a teacher as well – she lived nearby my house. My own brother was once a teacher. My father’s brother was also a teacher.” He was not sure whether his family strong tradition in this profession led him to choose teaching profession later in his life. Despite the fact that his early motivation to enter the profession was not genuinely virtuous, he believed that his journey to professionalism allowed him to purify his motivation. He described himself as a trustworthy teacher for his school, namely striving to do as best as he could to accomplish anything entrusted to him. He would firstly feel doubtful – questioning whether he would succeed or not – but once immersed in the process, he enjoyed the challenges in it.

Prior to joining the ISEDP cohort group, he had a 14-year-teaching experience. In those years, his teaching was filled with a lot of ignorance. He admitted to keep an old teaching paradigm imparted from his elementary, junior, and high school teachers. In such an old paradigm, as he described it, a teacher’s task was merely “to come into the class and transfer knowledge.” Defined as an “authority figure” in the class, a teacher put himself as a center in the class, who decided “anything” for his students. Learning process and the notion of learning itself were narrowly defined:

I entered a class, taught them, with a single thought in mind, i.e. how to make my students learn and succeed. I never thought of something else, such as

[taking into considerations of] better ways to approach my students. [Even if I did so], I just followed my intuition. [It was an] intuition that if I could keep a good relation with my students, things would go better in my class. But I did have any knowledge base to support [such an intuition].

He acknowledged that the notion of a teacher as an authority figure colored his professional journey. Retrospectively, he remembered how a friction with some students occurred:

Once in my class, one of the students appeared to be unenthusiastic with the class activity. [Instead of searching what happened to him], I forced him, saying, ‘It’s your task [to learn how] to enjoy. It’s not my task to make you enjoy the class.’

Interactional practices leading to conflicts and frictions were culturally acceptable. In his own words, he described the commonalities among his colleagues: “authoritarian models are still prevalent among current teachers. Teachers consider themselves to be immune from mistakes. [They seem to believe] the problems lie in students, not in themselves.”

He admitted to have a guilty feeling deep in his heart. Intuitively, he captured an unhappy side of his “unfinished business” with his students. Unfortunately, he could not do much to solve it. On the one hand, he did not have a strong knowledge base or theoretical understanding to inform him how to create a healthier student-teacher relation. On the other hand, he also viewed that his school did not do enough to allow its teachers to develop a greater awareness and skills to cope with instructional complexities. In his 14-year teaching career, he was not involved in a well-organized professional teacher

development program geared to induce continual growth among teachers. Little was done to engage teachers in developing curriculum, and developing a more sophisticated understanding of learning theories and pedagogies. No supervision was done to help teachers improve their instructional practices. The school looked busy working on a number of professional teacher development programs, such as sending its teachers to seminars, or involving them in Ignatian Pedagogy Retreat. With the school leadership oriented to administrative matters, in Hanung's view, it was hard for teachers to engage in a concerted effort to improve the core of the school business, e.g., the instructional practices at the classroom level.

Marto

Name	Marto
Subject taught	Indonesian language and literature
Teaching experience	8 years

For Marto, to live means being engaged in a voyage across murky, uncharted territory – in which a pursuit to seek the meaning of life, its goals, and its forms remains a continual struggle. His teaching career, which has lasted eight years now, did not emerge from a conscious, well-thought consideration. Entering a teaching profession was replete with experimentations, trial-and-error schemes, and soul-searching activities, by which he ceaselessly questioned his own values and what he believed.

Since his childhood, his dream was to be a Catholic priest. Fully supported by his parents, he then attended a Minor Seminary in Palembang, South Sumatera – the high school equipping the young with special education geared to be clergies as adults.

Everything seemed to go smoothly. Upon the completion of his Minor Seminary, he went to join a religious congregation in Bandung, West Java. It was in his second/third year of the philosophy program that he was struck by a personal crisis. He spent a few months to reflect upon his life. Since he “did not find any reason to stay any longer in the congregation,” he decided to withdraw from it.

He went to Yogyakarta and decided to study at Indonesian and Literature Education Program, at the Teacher Training and Education Faculty, Sanata Dharma University. He was a bit reluctant to attend university. The choice of the program was triggered by his assumptions that attending Indonesian education study program was simple. It was his mother who personally convinced him to continue his education. Studying at the Teachers Training and Education did not mean that he had a motivation to be a teacher.

During his bachelor’s education, once he wanted to be a journalist. But, such a motivation subsided down in two years. Later, he was interested in teaching Indonesian for foreigners. Both journalism and Indonesian instruction for foreigners were offered as minors in the curriculum. Again, such a motivation also subsided down. Apart from his uncertain future orientation, he completed his undergraduate program *summa cum laude*. He was the best graduate of the year. One little thing was still unclear to him: he was unsure of what profession he was going to enter. Anyway, he sent a job application letter to one of the most influential daily newspapers in the country, in the hope of undergoing journalistic career. He waited for a response to his application in

vain. In the meantime, two prestigious high schools came and offered him a position as an Indonesian teacher. He decided to take one of those two.

The recruitment ran very well. He eventually started to teach in one of the most favorite schools in the capital city of Central Java Province. He admitted that he took a profession of which he was unsure whether it was the best job for him or not. In his first year, he called his teaching as highly mechanistic. He taught the way his previous teachers taught himself: the teacher played a major role and the students a peripheral role. The second year proved to be a catalytic year for him. He was struck by a confession made by one of students in the class. This young student came from a low SES Javanese family. He frequently suffered from discriminatory treatments by his peers, who happened to be mostly from high SES Chinese families. He felt so alienated: the economic gaps between him and his peers made him live in two different worlds.

Such a confession struck Marto's consciousness. He was strongly moved by such a testimony. He questioned his own teaching practices. It did not take too long for him to realize how his mechanistic-didactic approach to teaching failed to address his students, with their varieties of personal challenges. Another moment leading to a catalytic shift in his professional perspective was a movie starred by Robin Williams titled *Dead Poets' Society*. In this movie, Robin Williams as Mr. Keating taught English in an extraordinarily unconventional way. This movie turned out to be highly inspirational for him. He started to embrace a more holistic view of teaching.

Intuitively, Marto held a belief that teachers should maintain an egalitarian relationship with their students. However, he could not get rid of an impulse of

disciplining his students through physical punishment. Upon his second-year catalytic shift, he was known as a highly dedicated teacher, very good at finding creative ways to uplift students' morale in learning. On the other hand, he was also known for his "disciplinarian attitude." A case in point, when he witnessed a purposeful foul taking place in soccer match, such as a senior student purposely kicking his junior student, Marto would come and solve the problem in his way. With no further due, he spontaneously kicked the senior student, just exactly the way this senior student did to his junior, saying, "This is the pain that other people suffer when you hit them on purpose." Marto is of Javanese descent, but he was born and grew up in Lampung (Sumatera Island) – in a culture where corporal punishments were still at large.

Linggar

Name	Linggar
Subject taught	Religion
Teaching experience	8 years

Linggar is one of the Jesuits joining the ISEDP cohort group. His life mission as a Jesuit was to salvage more souls. "It's my mission to bring more people back to God ... one of the easiest ways is to shape the lives of young people. The right place to do so is education in school. Secondary school is my choice."

The field of education was a reasonable choice to materialize his life mission. In particular, he was raised in a family whose members were teachers.

My father was an English instructor in a flight academy. He taught English to pilots. My mother was a teacher and school principal. Up to her retirement, she was a

school superintendent. Both my grandpa and grandma were also school principals.

From his family, he learned to be persistent in pursuing a virtuous life to fulfill his life mission. His parents also gave ample rooms for him to seek what he wanted to do.

In his recollection, it was through many activities and experiences that he developed his capacity to teach and assume leadership roles in school. His involvement in serving his community had formed his self-identity and developed his self-knowledge. In the meantime, he also learned various methods, appropriate strategies, and necessary steps to meet his life mission. While attending the philosophy program in Jakarta, as a young Jesuit, he was involved in teaching Catholic high school students who studied at public schools. As a minority group, these students did not receive religion teaching from their schools. Public schools in big cities in Java generally house the majority of Moslem students. These schools only provide religion teachers for the majority group. The religion education for the minority groups is provided by religion institutions outside of the schools. For Catholic students, it is the responsibility of the Church. In the first year, with the help from his predecessor, he was assigned to teach in one of the biggest public schools in the Capital City. He learned to teach and how to deal with other teachers from his predecessor, who served as a mentor to him. In the second year, he served as a mentor for another young Jesuit, who would be his successor. For Linggar, this two-year assignment validated his personal mission as well as the religious order's missions. The majority of teachers and school community in general admitted Linggar's and colleagues' roles in helping to shape the school's peaceful atmosphere.

His journey as a teacher kept rolling, in line with increasing tasks and responsibilities entrusted to him. Upon the completion of his degree in philosophy in Jakarta, he underwent a two-year Apostolic Orientation Period in a Jesuit high school in Semarang, Central Java. Different from his two years teaching in a public school in Jakarta, his new post provided him with more responsibilities. In addition to teaching religion, he also conducted annual retreats, served as spiritual adviser to students, and organized community service programs for students. Upon his ordination two years afterward, he was appointed as vice-principal for student affairs in a Jesuit high school, Jakarta. In this new post, he assumed more responsibilities. It was in the midst of this assignment he joined the ISEDP cohort group.

His professional growth as a teacher, and later as a school principal, could not be detached from one of the most defining moments in his life. It was in his two-year novitiate in the mid-1990s when he developed a greater depth of self-knowledge. He admitted to being a bit reclusive person. On the one hand, as a student he realized that his academic skills came to him naturally. He recollected that he did not have specific learning strategies. It was done only through observing and absorbing what were presented in class. That was enough to make him have flying colors. The absence of learning difficulties on his part caused him to have a great difficulty when asked to help other colleagues to study. He would just say, “[j]ust study well! Listen to your teachers, absorb what they say, learn the patterns of questions they ask! That easy!” It is no wonder that his colleagues did not get it. He later concluded that helping others learn was not easy. He also realized that his difficulty to help others came from himself.

I tended to see things in a negative way. So, if I give something to others, [I'm afraid] it's going to be considered to be wrong. It will not be appropriate to them. If I ask others to do something that will probably be unsuitable to their expectation.

He realized that he was a poor risk-taker.

His two-year novitiate period brought him a new perspective regarding how to deal with other people. He started to believe that conflicts were sometimes unavoidable in human relations. It was true that he maintained his belief regarding the importance of keeping good relations with other people. His master thesis was laid upon this belief:

My thesis is about personal guidance among high school students in order to salvage souls ... Personal care is its major orientation. The soul salvation takes place when our soul is touched.

With this fresher outlook, he more readily embraced unprecedented life encounters: "In the midst of murky water, there's always a hope for clarity. Just wait and see, and you will find it."

Pringgo

Name	Pringgo
Subject taught	Economics
Teaching experience	13 years

Pringgo had two strong reasons for not being a teacher. First, being a teacher requires a full commitment. In his view, when one becomes a teacher, the 'demands'

are not only in the class, but also beyond the class. That is not a light prerequisite.

Teachers are expected to behave in such a way, so as to make them a role model.

In other words, Pringgo put the profession at its ideal level, and he considered himself “not that type of person.” Second, teaching profession itself is not financially rewarding, given “the reality that many say teachers’ economic status is not promising.”

Despite of his dislike to the profession, he eventually enjoyed being a teacher for a long period of time. Prior to joining the ISEDP team in 2008, he had taught for nine years. It was true that he did not start his life as a teacher, although he held teaching credential from a Teachers Training and Education Faculty. Upon his completion his B.Ed. in accounting, he worked as an accountant for two years in a number of companies. His transition from a company-based accounting sector to the teaching sector reflected his professional dynamics.

He anticipated any possibility for not being a teacher by trying to enroll in non-teaching study programs at a local state university in 1989. Since he was not admitted to the university that year, he preferred to defer for a year. There was a general agreement that the second-year university applicant would face even tougher competitions. With a bleak prospect of being admitted to a state university ahead, he decided to attend the accounting education study program. This program was particularly chosen because it would equip him with accounting expertise. He attended classes in pedagogies. He was also engaged in teaching practices as required by the curriculum. All those activities, however, did not disrupt his “anti-teaching stance.” His

dream of not-being a teacher came true. Upon the completion of his B.Ed. in accounting, he used his accounting credential to enter a job market in companies.

Two years working in different companies did not make him satisfied. His job required him to spend extra time to finish. He felt he was not a master of himself. Often, he lost his vacation days. Although he officially enjoyed free time at home, he frequently brought the office job home and got it done at home. The more he thought about the nature of the job he was in, the more he realized that he was just a powerless instrument to be exploited to reach the goals set by his company. It was in the peak of his boredom that he wrote an application letter to a high school. He realized that his decision to change his career path was more or less accidental. He decided to file in a job application letter into a school he barely knew. He knew the school because he daily passed in front of the school on the way to and back from his job.

In brief, he moved into a new profession as an economy teacher. What he feared concerning the financial matters came true. His income as a teacher dropped 40 per cent compared to the one he received as an accountant. This decrease, however, did not make him lose enthusiasm as a new teacher. He was presented with a more meaningful human encounter with his students in class. His two-year experience as an accountant proved to serve as a promising entry point to his students. His students came from various backgrounds. Many of them were familiar with dynamic economic systems in the Capital City. They were highly curious, and they asked many questions. Pringgo put his two-year experience this way:

my working experience for two years, [coupled with] maintaining relations with other institutions, such as banks and other companies, have become a strong foundation for me as a teacher. I imagine [how hard it would be] in Jakarta, being an economy teacher without such a professional background. My class would have been so dry. As an accounting teacher, I would have been [professionally] impoverished. Young people in Jakarta have an expansive worldview. Often, they ask unprecedented questions. If the class is merely textbook-driven, it will not be enough.

Pringgo captured a sense of happiness through his teaching. This in turn led to a spiritual satisfaction. Being engaged in teaching profession meant maintaining a dynamic, relational quality with his students. The transition into the teaching profession, however, was in fact not an easy path. He acknowledged that he underwent a major shift in his perception concerning the nature of teaching job. He previously believed that a teacher would hold a full autonomy in his class. In reality, he quickly learned that what a teacher does must be in line with what other teachers do. He was in charge of teaching economy for the Grade 12 – which was the year of graduation. It was not easy to uproot a widely-held assumption that the graduation was a responsibility of those teaching the Grade 12.

Satrio

Name	Satrio
Subject taught	English
Teaching experience	10 years

Many of Satrio's extended family members were teachers. Accordingly, since his childhood, he was very familiar with this profession. He described the family influence on teaching profession this way: "my [extended family's] history [of being teachers] is very strong in my life ... entering into my subconscious world. [It] drives me to this profession." Thus, the process leading him to this profession was very smooth, so natural, with no drastic transitions at all. He attended B.Ed. program majoring in English. While attending college, he was actively engaged in student's activism, including joining Romo Mangun's *Sekolah Dasar Kanisius Experimental Mangunan* and providing free English instruction for socio-culturally deprived children living in dilapidated makeshift houses around Code River, Yogyakarta. His voluntary involvement in social activities brought a sense of "happiness and heroism".

Prior to taking a position as a teacher, he worked as a freelance translator in Kanisius Publishing House, Yogyakarta. He decided to leave this job and moved to teaching. Dealing with English books to be translated into Indonesian was not as exciting as dealing with other human beings. His early years in the teaching profession were filled with wrong turns, difficulties, and personal struggles. As a young teacher, he admitted to have been minimally supported by the school, especially in terms of his instructional growth.

Satrio taught in a school with a strong tradition of intellectualism and personal care. The school has established programs geared to develop both psychological and spiritual growth of the students and its teaching staff. Related activities such as social services, spiritual retreats, and personal care involved both students and teachers. However, during his seven-year teacher experience prior joining the ISEDP cohort group, Satrio rarely received any professional teacher development programs. The school principal and his team never conducted both formal and informal classroom supervisions. The principal was satisfied enough to hear verbal self-reports from his teachers. Unless there were serious issues in the classrooms, teaching and learning activities in each class were primarily of teachers' privileges and were not subject to inspection or scrutiny by school administrators. In his view, the school lacked clarity in terms of what was professionally expected from its teachers.

Satrio identified himself as a not-easily-satisfied teacher. Shortly after being appointed as a teacher, he started to learn the prospect of continuing a post-graduate program. In the early 2000s, senior high school teachers did not generally think of any possibility to pursue further degree. When he asked the school principal about such a prospect, he received a normative and discouraging response. He kept thinking of it, and started to save some money to allow him to pursue a further degree whenever the opportunity came. It was his disposition to keep searching ways to improve himself. Although he did not receive instructional guidance from the school principal and other school administrators, he self-initiated to gather information about his own teaching by asking his students to write down their feedbacks by the end of the semester. He

believed that once teaching became a routine for him, he would not necessarily be able to think about it critically. The written feedbacks from his students were believed to induce such a critical view on his own teaching.

Satrio admitted that such a data gathering was praiseworthy. But he also acknowledged that he had a limited knowledge base, which could have allowed him to more fully learn and take advantage of those data for future classroom instructions. He did not systematically read, organize, and comprehend those written feedbacks. The written feedbacks as raw data were generally read at a glance, reflected upon, and shelved. He would selectively focus on some students with learning difficulties. In his experience, these students would write a lot. He wanted to know what difficulties they identified. Good students, in his observations, would write shortly, and the contents were pretty much desirable. He preferred to read the negative comments. It was his belief that written feedbacks with negative comments in them reflected honesty in the part of the writers. Meanwhile, the written feedbacks with more positive comments were more likely to display dishonesty on the part of the writers.

In the seven-year teaching career prior to joining the ISEDP team, he admitted to rely on a teacher-centered approach to teaching. “In those years, it was me [as a teacher who played a more active role]. I was the one in control of the class. I never give my students a room for exploration.” In his reflection, it was the teacher-centered instructional approach that led to boredom among his students. He considered that the way the school curriculum was implemented was one of the culprits. “In those years, I had prepared the lessons in the beginning of the semester. The school required the

curriculum, and other curricular components, such as lesson plans, to be prepared in the beginning of the semester.” This curricular demand made his class less flexible, making him in great difficulties to respond his students’ needs. He fully understood that he was not professionally prepared. “My knowledge was limited, [in terms of the skill to] manage my class, for instance, [in terms of selecting appropriate activities to keep] the class dynamics, [and organize] the existing instructional materials.”

Bagyo

Name	Bagyo
Subject taught	Classroom teacher (elementary school)
Teaching experience	21 years

For Bagyo’s personal life, teachers played a central role. Through his teachers, he gained an access to knowledge, understanding, and academic skills. His family backgrounds did not allow him to gain such an access. He grew up in a really contrived condition, both socio-economically and culturally. He was brought up by his mother, who served as a single parent. His parents got divorced when he was a child. His mother was illiterate, making him learn how to rely on himself to grasp academic lessons provided by his teachers in the school, and develop academic skills accordingly.

Since early in his life, he already learned that teaching profession was a dignified one. Teachers had salvaged him from ignorance and illiteracy. Since early in his life, he planted a belief in his mind that someday he also wanted to be a teacher. He wanted to help other children who may have unfortunate backgrounds just like himself. In his kampong, there were five people undergoing teaching profession. These five gentlemen

played key roles in the lives of people in the neighborhood. They served both formal and informal leadership roles in their community. This added another layer of consciousness: it was a normative and collective understanding that teaching profession was a success. Bagyo wanted to pursue this teaching profession. Thus, teaching profession was a conscious option for him. Thus, teaching had been a life orientation since his childhood. In the first place, he was salvaged from ignorance and illiteracy. In the second place, socio-culturally speaking, undergoing a teaching profession was a success.

Prior to joining the ISEDP team, he had a 17-year teaching career in the biggest Catholic educational institution belonging to the Jakarta Arch-Diocese. In this period, he was full of his spirit of “salvaging” other children. He continuously demonstrated high morale to dedicate his life in this profession. He was engaged in a number of programs to develop his professionalism, such as joining an Open University program (which failed), continuing a two-year degree program – which was followed by seeking his bachelor’s degree program, joining English and computer course. In brief, his 17-year teaching career was full of independent future-oriented initiatives and such intellectual investments.

However, his teaching career was not smooth. There were times when he made mistakes. Around his second/third year as a teacher, he made an embarrassing blunder. As a new teacher, he failed to control his emotion. His students did not follow his instructions, and they were very noisy. The mistake occurred when he used corporal punishments on those students. The students reported to their parents and many of the

parents visited the school to protest the harsh punishments on their children. They asked the school to inform where Bagyo lived, so that they could directly file a complaint to him. The school still protected him. The address was not given, and he received the first warning from the school.

This incident became a catalyst for him. It made him aware of his own motivation to be a teacher, namely serving and salvaging children, not harming them. In his reflection, he felt so grateful. His school still protected him, the complaints from parents were well handled, and no injuries among children were detected. The day after the complaints filed by the parents, he apologized to his students. He felt how guilty he was, and he could not help weeping in front of his students. This incident suddenly transformed him to be a different man: never using corporal punishment any longer.

Undergoing a teaching profession meant serving a role model for other people to look at. Bagyo applied this principle very well for himself. He kept learning from his encounters with various people with different skills, knowledge, and ability. He continually sought to learn and improve himself in order to better serve other people. His being highly motivated drove him to invest in many personal pursuits. His love-to-learn attitude made him a true risk-taker, which in turn has been taken into consideration by his office. He has been frequently entrusted to join in a number of trainings conducted by the Central Office. Prior to joining in the ISEDP team, he served six years as an elementary classroom teacher. He then spent another six years serving as a school principal in two different schools. Another five years was spent as a special staff at Central STRADA Foundation. His eagerness to engage in self-development programs

made him feel prepared anytime his office assigned him in a new post. He admitted that English was one of his weakest points. However, his nature of being highly energetic, coupled with his risk-taking skills, made him feel comfortable joining in this group.

Bergas

Name	Bergas
Subject taught	English
Teaching experience	11 years

Teaching profession was never an option for Bergas. As his uncle had warned, teaching was a misery, given the fact that the amount of remuneration obtained was small. Thus, despite obtaining bachelor's degree majoring in English education, Bergas never had any single idea of being a teacher. Upon his completion of his college in 2000, he sought to apply for a job in companies. He avoided applying for teaching job. He joined a number of entry-job tests in some companies, and the results were remarkably consistent: his math skills were inadequate. Even, in one of the IQ tests, he was identified to score 99 in math. His poor math skills prevented him from obtaining a job in companies. He eventually turned to teaching job, which he disliked. Before deciding to teach in one of Jesuit High School in the Capital City, he taught in two institutions, namely as a teacher in an international school and as an English instructor at a higher education institution.

Although Bergas' entry into the teaching profession was not smooth, his professional journey reflected a dynamics that eventually purified his motivation as a teacher. He taught in a senior high school having a strong intellectual tradition. Most

of its graduates pursued their undergraduate degrees overseas. As one of the most favorite schools in Jakarta, this school traditionally drew best students from the high SES families. These students had high academic aspirations and demand the school to provide them with best teachers. Newly recruited English teachers were generally challenged by these students. These students wanted to have intelligent teachers who would teach them how to deal with international standardized tests, such as SAT and TOEFL.

Bergas was posed to such a challenge, and he was inevitably to respond to it appropriately. In his own words, he described his experience as a new teacher,

When I was new here, I'd say that a new teacher struggled a lot – especially related to intellectual authority, academic authority. That was the core issue. I badly needed a trust from my students. [When I came into their class, they looked to me and I could read their mind] 'can you really teach us?' I was drawn to engage in this challenge. I never thought other things. I just spent my time learning as much as possible in order to serve and teach them better. I teach highly intelligent students.

Bergas did not see the challenge posed by his students as a threat or a heavy burden put on his back. Instead, he perceived it as an opportunity to develop himself. It was not an exaggeration that seven years prior his involvement in the ISEDP team, he continually sought to improve and develop himself in order to obtain this intellectual authority:

In those years, I spent most of my time to get instructional materials that were appropriate to my students' levels. In the first place, I must struggle to understand those

materials well before using them to teach my students. I was also thinking of how to manage my class as well [in accompaniment of the selected instructional materials]. I kept telling me that that was the attitude that I had to grow within me.

Bergas found his school very conducive for his own professional growth. Labeling himself as restless, he was continually engaged himself with things around him. He called himself as highly observant, thoughtful, and deliberate. His keen observation on his school environment led him to think of many things and search ways to help improve and develop his students and other colleagues. Thanks to the freedom and autonomy given by his school, he was able to conduct instructional experimentations in his own class.

My school provides ample rooms for its teachers to have different [dissenting] opinions. Expressing our own genuine ideas is welcome. In other schools, such a freedom is very likely to be absent. Being expressive may mean being excluded from the mainstream. Although formal meetings are not done frequently, expressing different [dissenting] ideas is acceptable. [Consequently] I don't need to adjust myself and to spend my energy just in order to follow what is prescribed in the school. We have ample rooms to house such a freedom. I feel comfortable with what the school seeks to pursue, and the way the school is run, and its people.

On the one hand, ample rooms provided for experimentation allowed him to exercise his autonomy as a professional teacher. On the other hand, he also gradually sensed his own growth concerning the type of contribution he does to his school. In his

first year, he was involved in student activities. This experience allowed him to see his own specialty.

[It turned out that] my area was more academic by nature. In those early years, I struggled to search who I am. [Finally, I said] ‘this is my area.’ My area is academic, helping others to learn a new thing, helping others understand something through sharing what I learned.

Bergas’s professional struggle drove him to reach a deeper self-knowledge and self-identity. He joined in ISEDP team with a strong academic skills, outstanding English skills, and exemplary reading comprehension skills and analytical skills.

Pangarso

Name	Pangarso
Subject taught	Mathematics
Teaching experience	13 years

Pangarso had developed a strong sense of self-identity since his teenage years, a condition leading him to have a certain projection of his future career as a teacher. In particular, he was seen capable of leading his peers while he was at junior high school. He was elected captain of the class in the first year of his junior high. In the following year, he was elected the head of in-school student organization. These early leadership roles made up his self-identity. He described how such leadership roles shaped his views on himself, "If I spoke in meetings or in class ... they listened to me. They followed me, although I did not force them to do so. Some people said that teaching would be a nice fit for me." Such leadership roles, coupled with what people said about

his potentials formed his layers of consciousness about himself. From his own family, he also learned leadership as well. His father was an elementary school principal. Teaching, in his views, was also a respected profession in his community. Some people in his neighborhood were also teachers.

Pangarso earned his B.Ed. in math from a private university in Yogyakarta. With such a credential, he moved to the Capital City, Jakarta, and taught math in a high school. He eventually landed in one of the most prestigious schools in Jakarta after two years teaching in a small private high school. Different from common views seeing that teacher remuneration was small and unattractive, he viewed teaching profession as a short path to employment. He called himself as coming from “a common family ... even better called as a low SES family.” Teaching profession thus provided him with a direct access to economic gains. “I have to get a job that quickly brings financial rewards. Being a teacher is the most visible job for me.”

Apart from his childhood backgrounds, which served him as a foundation to his teaching purpose, and his economic orientation upon his B.Ed. completion, teaching itself has been a way of self-fulfillment. Recalling his 12-year teaching career, he concluded that the interaction with his students brings a high degree of meaningfulness for him.

Dealing with my students really energizes me. It's highly motivating. It makes me move. It makes me thrilled. There is always something new in it. When teaching, it looks that I give away [my knowledge] to my students. In fact, it is the reverse which is true. Often I learn from them in the teaching process. What I learn from such interactions completes [add another dimension of] what I have done.

[Consequently] I can renew my teaching.

Such a positive outlook did not come neatly and nicely in his teaching career. Pangarso taught in a school with a strong intellectual tradition, which was established upon personal care. Most students, who were screened through tight scholastic aptitude tests and personal and family background checks, came from the most privileged families. With the predominantly highly intellectual students admitted, the school was committed to helping students grow in a holistic manner, with psychological and spiritual guidance at disposal. Professional development for teachers was in line with the existing tradition. Teachers in this school, however, received little instructional skill development. Pangarso admitted to develop his instructional skills through observing other teachers and his own practices; and when he encountered a problem, he tried to solve it.

In terms of technical skills in teaching, the school does not help much. I look for it on my own. It's my own adventure: by reading, asking my colleagues, and listening to them when they share their own experiences, and by trying to solve my own problems.

In this school, the school principal did not seem to have both pedagogical and instructional skills to help his teachers improve their teaching skills.

It was no wonder that both pedagogically and instructionally, Pangarso represented general practices held by most teachers who did not sufficiently receive professional teacher development programs. As a young teacher, it took a long time for him to depart from what he imparted from his own teachers in the past. Teaching was defined as knowledge transmission, "teaching means giving something. You need to

prepare something your students don't know.” Within this knowledge-transmission model, student-teacher power relation was fixed.

[t]hus, teaching must be done through extraordinary power over your students - in the sense that, if we teach them, they must listen to us. In the past, when I taught, no matter whether my students liked or disliked the materials, [I kept thinking that] it was not my business. You know, you must understand it. If you don't [want to] know, sooner or later, you'll realize that you'll need it.

However, there was another side of the story. Pangarso thought he was fortunate. He has been involved in a number of leadership teams. He was appointed as vice-principal for student affairs for six years.

I struggled in a lot of difficulties. I learned to define [whether a difficulty was] a problem or not [e.g., as a constraint]. I learned to solve them, even at times when my principal was absent. It was like the Candradimuka crater for me.

It was through direct exposures of getting involved in solving administrative problems that he obtained leadership apprenticeship. His school principal rarely gave him instructions or directions concerning what to do. The principal would ask him about how he responded to the problems, what possible solutions he thought about, and what implications that might follow. It was through such a leadership apprentice that he established thinking and reasoning skills.

Pangarso suspected that the leadership apprentice has made him to be more independent. He admitted that he was comfortable in times of uncertainties.

Damar

Name	Damar
Subject taught	Religion
Teaching experience	9 years

As one of the two Jesuits joining the program, education, or teaching profession in specifics, was not in his mind. He joined the Society of Jesus because he wanted to serve God and other people. When he firstly joined the Society, he had two things in his mind: social service and Islamology – two areas to which the Society was concerned in the country. As a Catholic priest in a highly pluralistic society, he contended, it was imperative for him to be cognizant to Islam. A greater depth of understandings of the religion held by predominant majority in the country would make him better serve people.

However, Damar eventually landed on education. His involvement in teaching was triggered by a series of appointments he received as a young Jesuit. Upon the completion of his philosophy, he underwent a two-year Apostolic Orientation Period in a prestigious Jesuit high school in Semarang, Central Java, for two years. In this school he served as spiritual adviser to students, conducted annual retreats, organized community service programs, and teaching religion. Afterward, he spent another four years in Yogyakarta to finish his degree in Theology. Upon his ordination, he returned to the same school in Semarang to assume a new position as vice-principal for student affairs. In general, he played the similar roles with the ones he served four years earlier; this time with greater responsibility with regards to decision making. He was in the

position for two years. He spent another two years serving as Assistant Director at a huge education institution belonging to the Jakarta Arch-Diocese prior to joining the ISEDP cohort group. This latest assignment taught him how to deal with system-wide administration.

His work as a school administrator and teacher seemed incompatible to what he firstly planned to do as a Jesuit. However, he did not see it that way.

For me, there is nothing deviating [from my earlier concerns]. I don't see that my concerns on social issues and Islamology have come to an abrupt end. Even, I found the realization of them through education, through teaching students.

Education – by which he maintained relationships with other adults committed to teaching, and directly met those young people – became a means of materializing his early purpose. It was through various kinds of assignments and experiences that Damar believed God has purified his calling in serving God and others. In specifics, Damar recollected that “I have the concerns, passion, and expectation on these young people and their future.”

The transition, which appeared to take place smoothly, could not be detached from his past. Both his parents were teachers. Since his early childhood, he witnessed the integration of education in its fullest sense in his own family. “I've seen how the embodiment of the values, expressed both in speech and deeds, was displayed by my father. My father was a living example of the one called to teach and to live in the spirit. It was so visible. I learned to be a disciple, and also a son, more at home, than at school.”

Damar described his father as an authentic teacher. A strong-willed man, he did not let others define what was right to him. He had the capacity to defend what he considered right. His communication skills were exemplary. He would start a conversation with other people by firstly asking what the most significant and important things were for them. He would attentively listen to them. When they became comfortable talking about themselves, in the sense of feeling heard and appreciated, his father would present his own views. His father was very skillful at maintaining good relationships with people of any walk of life. For Damar, his father was the real exemplar in many ways. He taught not only in words, but in deeds. Appreciating other people no matter what their backgrounds were, defending what was right no matter how tough the rejection from other people might be, giving real examples, and involving his children to engage in daily chores left him a strong sense of personal accountability both as a parent and a teacher. Discipline was one of the keywords in his upbringing.

The way to educate me is tough, discipline. I believe that discipline had shaped me. My father reminds me [to be] goal-oriented, [by considering] long-term impacts, not [merely driven by] impulses.

Self-accountability was also an important value. He remembered his father warning, “Anytime you go out, be sure you let others know where you go, and when to be home again!” In Damar’s recollection, the ways his father taught him “were not only a teaching, but education.”

Damar admitted that as a teacher, his father was far from being creative. His teaching was monotonous. He did not have a variety of teaching methodologies at

disposal. However, his capacity to maintain a good relationship with his students, and his totality in service both in school and society, earned him durable respects. Thirteen years after his retirement, his 73-year old father remains to be one of the elderly to be consulted in the neighborhood. Damar kept referring to his upbringing as a lens to view education for young people.

Concluding Remarks

The next chapter will present the results and the discussion of the study. Having been retrained in a different cultural context, returning to their own schools, and receiving additional assignments as instructional leadership trainers are believed to bring a set of unique experiences, which may lead to personal transformations within each of them.

This study makes use of Mezirow's (1978, 1991, 2000) Transformative Learning Theory as a lens to generate meanings from the interview transcripts and to explain whether participants undergo transformations or not. This phenomenological research draws on two interviews conducted to these ten research participants. In particular, my role as a researcher is as the main research instrument. Having been involved in the group in the last four years, I am fully aware of the danger of imposing my own subjective perspectives on the research. To allow intersubjective construction of meanings, I made use of member-checking, audit trail, and bracketing or epoche.

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

The phenomenological inquiry reported here reflected a thinking evolution and maturity on the part of me as an inquirer. As the main research instrument, I have undergone constant revisions throughout my research, especially in my endeavors to integrate three compositional elements of this research, namely the transformative learning theory as a conceptual framework, phenomenology as a methodology, and the verbal accounts of the interviews as empirical data. To reiterate, this study proposes five research questions, namely, one overarching question – on the transformation dimensions, and four sub-questions – on what knowledge, skills, attitude, and worldviews/perspectives. To maintain the flow of discussion presented in this chapter, four sub-questions are firstly discussed. Thus, the order of the discussion is as follows:

Sub-question #1: What knowledge did each participant report to have acquired throughout the period of their involvement in the program?

Sub-question #2: What skills did each participant report to have developed throughout the period of their involvement in the program?

Sub-question #3: What attitudes did each participant report to have changed throughout the period of their involvement in the program?

Sub-question #4: What changes in perspectives and worldviews did all participants demonstrate from the interviews?

Overarching question: To what extent were the transformation dimensions reflected on research participants' professional growth, both as teachers and school leadership trainers?

Personal Transformation

A phenomenological study sought to comprehend how personal meaning making took place on the part of both research participants and researcher. Thus, it necessitated the involvement of personal journals to be kept throughout the research period. It was through written journals that I was able to think, see, comprehend, and reflect a variety of issues coming into play. In particular, writing personal journals served a thinking mode that allowed me to investigate the phenomenon under investigation in a more holistic manner. Multiple readings on my own written personal journals provided recurrent patterns of thoughts taking place in me. The journals also helped me identify particular ways that I usually used to respond to others' ways of thinking.

In other words, I underwent personal transformations in conducting this study. Three instances of how my personal journal shaped my inquiry and transformations were presented. Upon the interviews with Bagyo, for example, I was surprised to find his unique way of responding to unhappy experience, which was in contrast to what I usually did. Humans shared similar noematic realities or experiences found in daily life. A success, a failure, an accident, or an illness was all noematic realities for human beings. However, people responded to the same experience differently. Noesis, as a specific

response or meaning making one made in response to that particular experience, defined the particular phenomenon in a unique way. I made use of this noema-noesis distinction over and over again to understand how I grasped my reality in contrast to how other people did. With this noema-noesis distinction, I navigated the way I naturally responded to the reality in comparison to my participants. My journal on February 29, 2012, captured this noema-noesis reflection. Bagyo underwent two unpleasant experiences in learning English. His teacher was mad at him because he was inquisitive. In response to this, I wrote:

Learning in class is certainly relational. It happens that quality of relations between students and their teachers can make a huge difference. Bagyo's experiences (of being looked down due to his curiosity) were very similar to mine. I had bad experiences related to math and physics. These two subjects were taught in formulaic manner, and I didn't feel comfortable asking questions for clarification. Once I felt hurt, and I felt how insecure I was when a sarcastic remark was projected toward me due to my curiosity. I recalled to have failed in math, and it took two painful years to unravel my sense of powerlessness in math. I felt how devastating the bad relationship with my math teacher was for me. Interestingly, the similar experience did not leave a scarred trail in Bagyo's memory.

Such a noema-noesis distinction on a variety of issues was reflected on my journals. That helped me stand out more clearly in the face of other's way of seeing things.

Keeping journals also helped me monitor my own thinking and data analysis. I admitted that I was stuck in analyzing the interview transcripts of one of my research participants. Anytime I read the transcripts, my emotions clouded my thinking. It was through writing that I eventually could untangle my emotions. My October 21, 2012 journal excerpt says:

I had to admit that I encountered an invisible barrier when I read Dewaji's transcripts. I was uncomfortable to label him "non-transformed." It just sounded too harsh to me. A case in point, he faced formidable challenges from his school, and from other colleagues. His school grew more and more toxic. So, it was just natural to be emphatic to him. It seemed to me that I had to firstly acknowledge his challenges. He felt devastated when his old policies were eradicated. He felt frustrated when people around him ignored him. He was unhappy when the staff meetings grew more and more hostile. So what would I do after I emphatically listened to him? Wait a moment! Didn't I identify a number of distortions on his part? Didn't I write about his self-contradictory statements, which on the one hand showed his analytical skills, and on the other hand showed his tendency to essentialize things?

This journal demonstrated how my feelings and empathy impeded my analysis. When I let my thinking flow at my fingertip through writing, I eventually could see how my emotions, feelings, and empathy clouded my thinking.

Personal transformations captured through journals did not only take place during the data analysis. In the first alumni meeting conducted on August 20, 2011, I noted a significant change in my perspective. My journal I wrote after the meeting:

Yes, it seems to be much more comfortable to choose one particular solution.

And I realize I tend to pick up one particular preference, and keep it, make use of it, and feel comfortable with it. Today's meeting capitalized a major weakness of such a view. For a long time, the team has been polarized into two opposing views. One tends to view that curriculum development should be more paradigmatic. That is, the training should not deal with technicalities. The other tends to emphasize technicalities. In particular, I prefer the paradigmatic one. I don't have enough patience to see the slow, step-by-step procedures, during the training, as displayed by Bergas. For me, when I let myself be engaged in such a detailed procedure, I will easily lost in details. I was a bit surprised to hear one colleague saying, "there are some people comfortable enough working in paradigmatic level. But, my experience working with teachers in East Java for two years struck my awareness. These teachers didn't go from the paradigmatic level first. They started from simple technicalities first: what syllabus format to be used, how to use it, how to fill it. After two years involved in it, they started to see the big picture. They needed some time to habituate themselves with the format first in order to get the big picture." Well, today's alumni meeting brought another layer of awareness on the part of me. My view was based on what I believed, not what experience or empirical evidence told me.

In summary, the three samples of my journals highlighted personal transformations on the part of me as a major research instrument. Using noema-noesis distinctions in other cases, I exercised bracketing or epoche. I sought to attend how others responded to particular experiences in comparison to the way I usually responded to them as well in order to describe the lifeworld more comprehensively. The second journal provided a sample on how I managed to deal with my emotions, feelings and empathy in data analysis. Data analysis on the interview transcripts proved to present a challenging task when the ideas were controversial and when a number of self-contradictory statements were found. I learned to monitor my own thinking, and how my emotions and empathy clouded my thinking, through writing down my doubts, uncertainties, and fears. While it was much easier to read and comprehend those having similar lines of thought, those having self-contradictions helped me problematize my own assumptions as well. I also learned to be comfortable to find that some transcripts “talked” very little. The third sample presented an instance upon which I reached a certain level of awareness regarding my “either-or” perspective that I subconsciously subscribed. I admitted that I already learned from the US school reform history, attended educational sociology class, and other curricular reforms. However, I was struck by such testimony-based knowledge shared by a colleague having experiential knowledge in the field. I was moved not merely by pie-charts but by experiences of other people.

Sub-question 1

What knowledge did each participant report to have acquired throughout the period of their involvement in the program?

In adult learning literature, concerns related to what knowledge does make a difference in the life of professional teachers have become one of the most elusive issues (e.g., Hansen, 2004; Kreber & Cranton, 2000; Taylor, 2000). As Hargreaves (2004) aptly points out, professionalization leading to formal qualification on the part of the teachers does not necessarily lead to professionalism. To capture different levels of knowledge obtained and developed by the research participants in this study, I made use of Mezirow's (1991) three levels of learning among adult learners as elaborated by Kreber and Cranton (2000). The three domains of knowledge that constitute the scholarship of teaching include instrumental, practical, and emancipatory levels. Verbal accounts demonstrate that the three domains appeared to take place. My data analysis suggests that transformations leading to the acquisition and development of empowering knowledge on the part of each participant take place on three conditions. In the first place, the transformation appears to occur when the participant was able to combine all three levels of knowledge in response to the problems. In the second place, taken together, the three domains of knowledge serve as a guide to help them map out, comprehend, and analyze, as well as take a variety of issues into consideration. Thus, the knowledge allows them to evaluate their own positions relative to the problems they identify. Finally, the knowledge itself increases his capacity to make a difference in his own life, and in the lives of others. The knowledge empowers him by creating a sense

of strong moral purpose so as to make them courageous to take a risk in order to make a difference. In addition, another layer making this area more nuanced is the nature of the increase of self-knowledge, a more spiritual level guiding a teacher in undergoing his profession (Palmer, 2007; Tisdell, 2008). At the end of this section, instances for non-transformation will conclude the discussion of this area.

Knowledge Acquired at an Instrumental Level

These cohort members received specific retraining in the area of instructional leadership. As a model to reform schools, an instructional leadership program was established on an assumption that the school principal served as an instructional leader in the building. They were exposed to a variety of knowledge regarding this instructional leadership area. These cohort members were trained in order to teach what they learned at LUC to school principals in their home country. An instrumental learning orientation took place when participants engaged themselves in efforts to acquire technicalities of “how to”, such as particular knowledge related to instructional leadership, how to get this theoretical knowledge translated into technical steps and procedures, how to present ideas in front of other adults, how to develop necessary skills to evaluate the implementation of the training program, and how to conduct mentoring to the trainees. As expected, they inevitably had to deal with instrumental learning. The following are outstanding excerpts describing the nature of instrumental learning.

At the first stage, an instrumental learning orientation was shown by a highly receptive stance in learning. A case in point, among his colleagues, Bergas was known to be exemplary in both studying and work ethics. He defined learning as a systematic

effort to read and acquire knowledge. Describing his own learning style, he said, “I always take [the learning task] seriously. I always accomplish all reading assignments.”

Knowledge acquired at an instrumental level was also displayed by Dewaji. For him, the opportunity to attend LUC was important to his professional growth, because the knowledge he obtained validates a set of good initiatives he made in the past:

The study opened up my scientific horizon, [validating] that theoretically, what I did in the past were correct. What I accomplished were on the right track. I found the justification for them.

At this point, the knowledge obtained by Dewaji added his old beliefs about a variety of issues, such as how to view learning, how to deal with students, and so on.

In Hanung’s reflection, the role of ISEDP cohort group in instructional leadership training would be to induce “a simple change in school, such as how a school principal manages his school.” Accordingly, to bring a change in school, principals need to be equipped with a variety of skills, such as “how to conduct instructional supervision, and how to develop appropriate curriculum.” Principals will deal with all those practicalities, which in fact, in Hanung’s term, “remain essential business of the school.” With this regard, principals are also expected to understand underlying theories, such as the principles of how students learn. “Those are not merely theories, we make sure that they are directly related to practical ends, such as instructional supervision.”

Upon his attendance in the 2009 NCEA held in Anaheim, CA, Bagyo learned that a professional teacher association took a long time to be established. In his 17-year career in this educational field, he learned that exemplary teachers should play a major

role in helping other teachers grow. However, he had trouble translating his ideas into actions. He eventually obtained the answer for his concerns when he joined the NCEA Annual Convention, conducted in Anaheim, CA. Upon learning how this national conference was originally formed, and later developed into a huge event, he was inspired to initiate the same program for his institution.

Acquired theories of change

It is natural to expect that prior to his LUC training Bergas had limited understanding about school change for two primary reasons. First, he never held an administrative position. Second, his limited interactions with adults caused him to have unrealistic expectations toward the training candidates, especially related to their learning capacities. It is not surprising that eventually he suffered a hard landing during the reentry to the home country. He firstly thought that the training participants were “as smart as his students ... who were eager and highly motivated to study whatever presented in front of them.” In addition, the poor evaluation scores that he received from the training participants in the first two training batches partly validates his inflexibility to deal with adult learners, and his struggles to put his ideas more down-to-earth.

His experience in the last two years has taught him to comprehend the school change as a dynamically complex enterprise. His discussion on the re-conceptualized nature of change encompasses three major areas, e.g., the definition of school change, the necessary conditions for a school change to take place, and the challenges.

A school change is defined as a comprehensive enterprise, addressing its fundamental level, or “dealing with its root causes,” managed to be operational and

manageable, or “reasonably executable,” and accomplished in an incremental fashion. Three conditions to allow the change to take place include the training design, school leaders, and necessary structural support. The first condition is how the training design is responsive to changing contexts. Bergas underscores the importance of the role played by leadership training instructors in curriculum change projects: “Guidance provision is not enough during the tutorial session. The trainers are to accompany the trainees when they are back to their own schools.” Clarity is one of the key ingredients for success. It is the task for each instructor to ensure that “the training is easy to understand according to the contexts.” Each instructor is required to keep learning in order to “adapt, [and] make things more understandable, more contextual, and responsive to specific needs.” In Bergas’s view, one of the basic ingredients is to ensure that the change is worth doing on a regular basis.

The second condition deals with the school leaders themselves. Personal mastery among the school leaders is imperative. To lead a change, they must reach the level of “aha moment in order to explain and communicate the ideas with their teachers in school.” In his observation, this is one of the trickiest parts in efforts to bring a change in school. A number of school principals make “a fatal mistake, because they invite others to change, but they are not necessarily sure of what and how to bring a change.”

The third condition is about the structural support, in terms of policy, school value, and school culture. The school culture oriented to nurture trust and high expectation is badly needed. Recalling his own school’s policy, in which structural support serves a determinant factor to lead a change: “We go to the right direction of

what exactly to be changed. We are authorized to accompany teachers in curriculum development.” Pangarso and Bergas currently do not assume any administrative position in their school. Reflecting on the role of structural support from the school authority, he says,

it is hard to imagine, without necessary conditioning from the school principal, whether it [e.g., a series of curriculum development activities] is going to be continued or not. It is dependent on this support. We are just regular teachers.

Bergas also identifies two challenges, e.g., KKS training design and school leaders. He admits that ISEDP leadership training design is a breakthrough for professional development. It combines both tutorials and mentoring activities for a six-month period, thus avoiding a one-shot-deal professional development scheme.

However, his two-year experiential knowledge involved in the implementation of the program gives him clear directions of what to revise. First, most training participants need more than six months to develop their understandings and skills needed for meaningful actions in their schools. However, the policy in place does not concur with this expectation, since at the beginning, there has been a decision, “once the training is done, that’s finished. They [the training participants] have to be working on their own.”

In his reflection, Bergas pinpoints a widely accepted view of school change, which is based on “a naïve assumption what change is all about,” held by the authority of this training. Recalling his own learning at LUC, he underscores the importance of fully understanding the lengthy process involved in establishing a powerful belief to bring a change, [I]n my imagination, when we learned at LUC, it took a long time for us to reach

a high degree of understandings. What happens right now, even with only one training, and the mentoring itself is only done to complete the assignment, [they are required to lead a change in their schools].

Adding another complexity is the lack of understanding of the schools to be served. The schools we serve, especially in this third batch, are about to die out. When they are given those materials, they are not able to use them. Such instructional leadership training is appropriate for schools with stable student enrolment.

In Bergas's view, it is a pity that this training program does not have a comprehensive program evaluation. To adapt to changing situations, the training design should be revised accordingly. Unfortunately, however, "the problem is, our policy makers do not have clear and comprehensive information about whether our training brings significant impacts or not. When we do evaluation, it's always incomplete."

The second challenge, in Bergas's view, comes from the school leaders as training participants themselves. In his observation, there are a number of mistakes committed by training participants. First, even before they fully understand how to do things, they quickly instruct others to do them. For instance, when they still struggle a lot in "formulating understandings, but they require their teachers to do it. They fail to provide a model of how to make one. Eventually, they lose their self-confidence."

Second, some training participants fail to grasp the complexity involved in curriculum development programs among their teachers. Thus, they make unrealistic target, such as instructing all teachers to quickly embrace backward design for the school curriculum. That's not realistic. That's not reasonable. In my opinion, it should be

done bit by bit. So, it is unsurprising for teachers to get frustrated.

Bergas once heard from a colleague teacher of another school, whose school principal joins the training, that all teachers in the school feel overburdened. “The school principal cannot clearly explain what is expected to do.” All teachers are assigned to revise their curriculum, but they do not get adequate support to understand the backward design model. As a result, “there is shared unhappiness among them. They are required to do something beyond [their capacity].” In his observation, he learns that some school principals were not former exemplary teachers. Thus, they are hardly prepared to deal with instructional leadership issues. Commenting on these principals, Bergas says,

So, when they are expected to think about curriculum or learning theories, many of them have only limited prior knowledge. Some of the participants are clerics. They tend to be instantaneous. They did not come from the bottom. Often, they only spend one or two years as teachers, or even directly assigned as vice principal. Afterwards, they are appointed school principals. Their experiential knowledge as teachers is far from adequate.

In sum, Bergas’s experiential knowledge as a trainer builds up a more complex understanding of what a school change is. He can elaborately describes what a school change agenda should look like, what types of personnel to be involved, and the roles played by leadership training facilitators, as well as the contexts needed. His journey in making sense of his experience in the past two years in the field allows him to appreciate the complexity involved in this enterprise.

Another layer of understandings related to this re-conceptualized nature of change is displayed by Pangarso. He had a privilege of receiving leadership training when he was in the school administration office more than seven years. His experiential knowledge in administrative matters has established a foundation in administration and what a school change would entail. Reflecting on his mentorship under his former school principal, he says, “I struggled in a lot of difficulties. I learned to define [whether a difficulty was] a problem or not [e.g., as a constraint]. I learned to solve them, even at times when my principal was absent.” Metaphorically speaking, he puts his mentorship similar to “the Candradimuka crater.” In a Javanese mythology, as Gods’ hero to conquer invading giants, a baby Gathotkaca was sent to this burning crater and was raised overnight to be one of the most powerful knights to defend the Gods’ Heavenly Palace. The message of this metaphor is simple, the tougher a particular training is, the stronger will the trainee be. For Pangarso, the leadership mentoring helped shape his problem-solving skills. The leadership mentoring was provided with a set of questions that forced him to problem solve, “if this [solution] is taken, what will be the risk?” In his reflection, his former principal never talked about “theories ... [that you] should do this or that.” In short, Pangarso was challenged to play an active role in decision making, even in the absence of his school principal. His experiential knowledge as a school administrator and a unique mentorship from a Jesuit had made him an independent thinker.

His involvement in the ISEDP cohort group adds another layer of experiential knowledge related to how a programmatic approach to leading a change can be executed.

In particular, Pangarso highlights the importance of learning logic model from Program Evaluation course. This logic model serves as a thinking tool, providing a rationale and procedural steps to map out what “behavioral changes are [required], and necessary conditions [to be created].” A logic model provides a template to communicate ideas in a more comprehensive manner. People are invited to assess the worth of the program by assessing the goals, its performance indicators within a certain timeframe, and whether the strategies are closely aligned with the achievement of the goals or not. This is in contrast to his previous mentorship, which focused more on a personal approach. In sum, the previous mentoring helped him shape how to be analytical and critical in problem solutions at a personal level. The training in the cohort group offers a more collaborative nature of problem solution strategies.

Knowledge Acquired at a Communicative Level

Upon the completion of their study, these participants returned to their own schools. In addition to teaching, they received an additional assignment as instructional leadership trainers. Concepts and theoretical framework related to curriculum development, principles of how students learn, instructional supervision, and program design models were then tested and validated in their efforts to understand the objective reality of their own schools, resulting in experiential knowledge. At a communicative level, knowledge is perceived to lead or inform people to engage in practical or communicative ends. Conceptual or theoretical knowledge is thus set aside. Adults put more emphasis on understanding others first. Instead of judging others using a prescribed set of parameters, they are to listen others first. Meanings or understandings

at a communicative level are negotiated between one's frame of reference and that of others.

A shift from an instrumental to communicative end was shown by Bergas. He was considered to be too text-bookish. His vast knowledge drawn from his intensive learning and a broad coverage of readings made him very thoughtful and careful. In group discussions during the program preparation, his skills to scrutinize things, in Dewaji's term, earned him a label "detail-oriented person." The first leadership training highlights Bergas' struggles to translate his wealth of conceptual knowledge into a set of manageable chunks which was more accessible to common people. His lowest score from the participant evaluation confirms that he was the least performing instructor. Describing Bergas's first year experience, Pangarso says, "Bergas tends to use his own unique way of thinking when delivering the materials. Common people have troubles understanding the messages he wants to convey." Bergas' struggles to make his presentation and his speech more down-to-earth were in fact very understandable. He had no experiential knowledge with regards to administrative matters. Since the beginning of the program, he thought that the training participants "were just like my students, very enthusiastic when exposed to challenging tasks." Later, he concluded that what he previously thought was not true. The training participants varied in their learning enthusiasm and capacities.

Entering the third year, however, his detail-oriented learning opens up a new reinterpretation. He demonstrates to have a mastery of substantive knowledge in the area of instructional leadership, including the curriculum development, supervision, and

learning theories. His deep approach to learning took a while to get the roots in his professionalism. In learning, Bergas tends to have a high degree of receptivity. In the group discussions, members often engaged in the choice of what materials were of high importance or not. For Bergas, however, “all are important. All materials are great. I put myself as a student: to learn and to learn as it is. All I do is to read them all.” With such a mode of learning, in the first two years, he struggled to distill the wealth of knowledge he obtained earlier into a more discernible set of chunks which was more accessible to the training participants. This struggle reflects his relentless efforts to go beyond instrumentalities in order to embrace more communicative ends.

His unique contributions to the group are acknowledged by other group members. For Damar, Bergas brings “unique contributions to the group due to his sharp comments.” Marto gives Bergas a credit for his mastery of the subject matter and his willingness to help him: “He backs me up for the curriculum materials. He is the guy to turn to anytime I have a trouble.” Although Dewaji maintains his critical view on Bergas, but he also admits his specific contribution to the group.

The comments on Bergas’s unique contribution to the group confirm that his learning is not limited to meet his own needs. In fact, from the very beginning, his basic orientation to learning is “to help training participants so they are more able to conduct changes in schools ... [and] to help other group members so that they are well-prepared to train others.” Thus, an instrumental learning orientation is of paramount importance to establish his own personal mastery that eventually leads to his self-accountability. It is true that he was drawn to be concentrating on technicalities

throughout much of the time at LUC and in his first year of the leadership training. His verbal accounts, however, portray that the experiential knowledge provides a direct feedback on his own performance as an instructor. Such a feedback helps him contextualize conceptual ideas that lead him to be more down-to-earth.

Hanung demonstrates to depart from a technical view to a more comprehensive view. He previously thought that he would obtain a set of knowledge and skills as tools to help other school leaders improve their schools. Theoretical knowledge, such as theories about how students learn, is believed to equip the training participants with necessary foundation to conduct instructional supervision. In his first year training, however, he learned that participants were not enthusiastic to talk about theories. He later learns that efforts to lead a change are by nature multidimensional. Technical skills, such as “how to conduct instructional supervision, how to do learning assessment, how to help teachers improve their teaching” are not enough. He later concludes that “leadership is a combination of both skills and character.” It is his observation from his own school that leads him to conclude “the character of the principal is the determining factor.” Leadership is dependent on a particular type of character, “[A]t some point, I would say that self-confidence is of human character.” In his observation, “with the absence of self-confidence, knowledge and skill will not get communicated.” In addition, reflecting on how the training participants in the first two KKS trainings managed to execute their plans, Hanung says,

Some participants could execute their plan, because they demonstrate to have a strong personality. In contrast there were other people, who happened to show a

high degree of knowledge, they failed to make a difference.

Knowledge Acquired at an Emancipatory Level

An instrumental learning orientation, in and of itself, is worth pursuing. This learning orientation addresses the “how to” level. Efforts to bring a change in school, however, are a highly complex enterprise, and cannot be reduced to technicalities (e.g., Darling-Hammond, 1997; Fullan, 1999; Sergiovanni, 1992). As Goldenberg (2004) observes, both top-down and bottom-up forces in the school community need to meet each other, bring sensitive issues to the table, and negotiate meanings out of various expectations in order to establish a genuine understanding from both parties. Much of the adult relations entail communicative ends, that is how to understand others and avoid imposing own suppositions to other people. The objective reality of school administration is much more complex because it consists of multiple truths. People engaging in a particular project need to learn how to communicate their ideas, while maintaining to respect others’ perspectives, so as to allow them to get consensual agreements on a variety of issues. Thus, integration of instrumental, communicative, and emancipatory learning orientations is expected to occur.

The integration of three learning domains appears to take place among three people. Throughout the programs, Bergas has been viewed as text-bookish, which is very instrumental by nature. However, he later demonstrates to have embraced both communicative and emancipatory learning. Together with Bergas, Pangarso tries to translate highly complex ideas of curriculum development plans using Backward Design into a set of procedural steps accessible to common teachers. Their verbal accounts are

replete with efforts to integrate all the three learning goals. Damar plays a unique role in the way he integrates the three types of learning. His spiritual orientation leads him to a belief that teachers' knowledge construction is subjective and personal. A high degree of appreciation to practitioner-based knowledge grows from an assumption that each teacher has his/her particular potentials to make meanings out of their own lives.

His transformative learning in emancipatory level comes into a full circle when he was invited to provide training to high school teachers from different socio-cultural backgrounds. Despite discouraging comments about the poor performance of teachers in the school that he heard prior to his visit to the school, he sought to maintain a high expectation attitude:

Certainly, we cannot lower our expectation. Our expectation must remain the same. That means, we have to devise a better way, a simpler one, which is more understandable, so it is more accessible to them.

Integrating the three learning domains has been Damar's concern, long before he joined the ISEDP cohort group. Learning is not merely defined as acquiring a sum of knowledge from books, but it is seen in a more holistic manner. Learning happens in a variety of ways, from formal classroom interactions to informal out-of-class interactions. Accordingly, access to knowledge takes various forms as well. Damar, in particular, finds the interactions, both in and out of the class, with LUC professors, enriching. "One of the most impressive experiences is how the professors taught." In Damar's reflection, the professors served a concrete example of "how they taught about themselves ... not something external to them."

From a spiritual perspective, learning is perceived to take place when meaningful interactions among humans occur. When one reaches the level of meaningfulness and authenticity, real learning takes place (Tisdell, 2008). With this frame in mind, Damar appreciates the importance of practitioner -based knowledge. This knowledge grows out of a belief that teachers have their authority to determine what is best for them. The source of knowledge itself comes from the personal interpretation of what his/her life is about. It is true that knowledge developed by experts is important. But, the knowledge that has the power to move oneself to take meaningful actions comes from how the person authors his/her own narratives, in which he/she seeks an authentic self-knowledge or wisdom.

I want to say, that learning is a process to be wiser, not merely to know more, or to understand more in a scientific pursuit. Learning is to seek wisdom, to understand this life more wisely.

In his reflection, the most influential figure determining his view was his own father. Although he was not specifically trained to be a teacher, his father served an exemplary model for a teacher. His father was portrayed to be an undivided self:

He walks the talk. He teaches about himself. What he teaches is his own.

He strongly holds his own principles. He has the courage to pursue what he considers to be good, no matter what people say.

His father modeled how to maintain a fruitful communication with people of any walk of life. His skillful communication was established upon his ability to listen others, and this provided an example of a dialogic nature of knowledge construction.

Damar places this empowering knowledge in real actions. Within two years, he published a series of five books on teaching and spirituality. The last book in particular brings authentic narratives of teachers who reported to have undergone spiritual awakening after joining the spiritual retreat.

Damar has held a belief that a change in school is about “the change within its teachers, both as an individual and as a group.” The change is not about the administrative matters, but on the school personnel. This belief leads him to make use of his special training as a Jesuit in order to boost teachers’ professionalism through a publication of five series of books on spirituality of teachers. It is his own spiritual pursuit, in which he seeks to understand what God wants him to do in this world that guides him to expand his concerns through a series of spiritual retreats for teachers. He describes his own process to reach a spiritual maturity, which firstly emerges from “the meaningfulness I developed on the part of me.” Teachers’ job is to share what they understand about life, themselves, and their life missions on this earthly life, with an expectation that students can read and draw meaningful life lessons from the social encounters. Drawing on St. Augustine’s maxim “non modas non habet” – or someone cannot give something he or she does not have, he encourages teachers to draw meanings from their own lives. On his reflection of his past learning experience since his childhood, he concludes that the most powerful learning takes place when he encounters something “biting, thrilling, and touching.” In other words, he defines learning not as merely acquiring knowledge as a sum of facts ready for transmission, that will be easily

transmitted, measured, and quantified. In his pursuit, a search of deeper meanings involves much more complex learning design.

His LUC retraining does not necessarily change his basic beliefs regarding who should change, and what to change. However, he admits to have developed another layer of awareness, especially regarding to “how to” devise appropriate delivery methods to allow “a set of thrilling, biting, and touching experience” to take place among teachers. Authentically listening to others’ narratives and viewpoints is one of the key ingredients to raise the importance of such a personal knowledge building. In the leadership training, he creates a condition for all participants to engage in “discussion [in which] all discussants were all encouraged to participate.” Beyond the leadership training, he also devises a new model of spiritual retreat for teachers. When most retreats require silence, and the facilitator dominates much of the session, in his retreat, retreat participants are expected to be active players, in which they “read, reflect, write, and engage in discussions throughout the retreat.”

This group is composed of ten teachers coming from three socio-culturally different cities. Their teaching experiences also vary, with the shortest of having four-years of teaching experience, the longest of seventeen years, and on average of eight years of teaching. Half of them had experiential knowledge as school administrators. With such varieties in a number of respects, it is natural to expect that each individual may have different conceptualizations with regards to how they conceptualized the nature of school change. The verbal accounts of this study demonstrate that the cohort members develop a more sophisticated understanding of the concept of school change

itself. Prior to their training at LUC, they may hold a naïve conception of school change. Upon the completion of their training, they acquired necessary framework to help them make sense of their experience. As shown in the following discussion, they develop an interdependent view toward a variety of factors that make up the school change itself.

Another layer of awareness regarding the scale of change is also displayed by Bagyo. Previously he believed that change in schools must be top-down. Programs are made by central office, where “things are defined in the beginning, and the programs must be big.” No matter what conditions or constraints faced by local branches, compliance is required. His departure from this top-down approach comes when he finds a more organic perspective on change. Ownership should genuinely come from related parties involved in the change efforts. Change in a school level will take place when “the people in the school can find something motivating, something they believe to have a driving force.” Thus, mission building is not imposed from the top authority or external forces, but it is done in an organic fashion, where all school personnel get involved and develop a sense of ownership in it.

He does not stop at defining what a change should look like. His real actions to initiate a professional teacher development in his institution speak much louder. He finds his experience to join the National Catholic Education Associations held in Anaheim, CA in 2009 inspirational. He admits to have learned that in order to create a huge project such as the NCEA it takes a huge long-term commitment from related parties. The NCEA itself dates back to the 1960s. He then develops his theory of

action as follows. First, continuous professional development must be systematically created. Second, the fact that “prophets are not heard in their own areas” inevitably leads him to invite collaborations across schools. Exemplary teachers are encouraged to video-tape their good teaching practices and these video-tapes are used as professional teacher development resources across schools. Third, teachers as adult learners are more likely to be interested in solving day-to-day instructional problems. Although they may need theoretical inputs, they are more interested to deal with practical issues raised from real classrooms.

He further reported to have encouraged some branch offices to hold teacher meetings. Teachers were highly motivated when their classes were recorded and shared with other teachers in other schools under the same foundation. In Bagyo’s observation, the practitioner-based knowledge drawn from recorded teaching sessions allow them to reflect, think, and act upon the pedagogical skills.

Instances for Non-transformation

Instances for non-transformation in this realm come from Dewaji, who defines the particular knowledge he obtained from his LUC training merely as a technical commodity. It is called a technical commodity for two primary reasons. First, the technical knowledge, in this case concepts related to Backward Design, is developed by experts. Training instructors learn the concepts, acquire necessary skills on how to implement the concepts and evaluate the implementation among training participants. Second, the implication from such a technical view is a growing disappointment when particular skills or knowledge are used by other people deemed to be less skillful or

knowledgeable. Dewaji admits to have enjoyed helping school principals to develop their knowledge and skills related to Backward Design. However, his disappointment grows when the knowledge and/or skills are used by other people as a commodity,

a case in point, one of the participants in our first leadership training, after he knew that Backward Design was good, he then bought the book. Later, I learned that he shared his knowledge to other people. He was invited to different places because of this Backward Design. Meanwhile, we – who knew it earlier, did not get anything.

The case for non-transformation on the part of Dewaji is also seen from the absence of empowering knowledge. Although he claims to have acquired extensive conceptual knowledge, his verbal accounts confirm that this set of knowledge does not necessarily guide and help him in response to unhealthy atmosphere in his school. He frequently complains about the problems in his school. “When I finished my study, I had a lot in my mind. The knowledge tells me the principles of how students learn. I was much influenced by this knowledge.” The knowledge fails to help him navigate himself in the harsh reality of the school business. He becomes more uncomfortable with the gap between what he idealizes – e.g., the one with a more holistic orientation, and the objective reality in the field – which defines learning merely as “drilling, test-preparation driven activities.” Such a gap “hinders me, especially when I want to teach according to the framework that I’ve learned.” He grows uncomfortable, and he airs his frustration in one of the school meetings: “now, I have a burning idealism to teach, but the reality is not in line with my expectation. So, I [regretfully] have to teach for the sake of finishing the materials.” In short, the conceptual knowledge, skills, and new

understandings about instructional leadership do not necessarily make him more empowered.

Transformative learning theory provides an explanation why the empowering knowledge is absent in Dewaji's case. Everybody in the group admits his great analytical skills. Following Mezirow's (1991) typological categorization of reflection, a closer look on the objects of his critical reflection implies that he engages in an objective reframing. In contrast to a subjective reframing which focuses on critical self-reflection of assumptions, the objective reframing takes what other people do, think, behave, and act to be assessed, evaluated, and measured using one's particular parameter. An objective reframing does work in some cases. Upon reviewing the past mistakes of Bergas, Dewaji always seeks to contextualize his presentation. Bergas's presentation is considered to be too conceptual, making participants less enthusiastic. Dewaji also seeks to avoid the way Bagyo delivers some materials, which to some extent to be "overly technical." At this point, an objective reframing may work to refine his own practices. However, this objective reframing carries a danger because it leaves the internal part of us unattended. Relying on the objective reframing will certainly mislead us, because there is no room for self-questioning as to how relevant our way of thinking is. This is certainly the case with Dewaji. His instrumental learning orientation is to validate a number of initiatives he helped to create in the past. In other words, he remains to believe that what he did in the past is always right, so there is no reason to question their worth, and get them revised.

Sub-question 2

What skills did each participant report to have developed throughout the period of their involvement in the program?

The participants were specifically prepared to attend a graduate program on instructional leadership. Before their retraining at LUC, they were involved in a number of preparatory activities in the home country, such as family gathering, English training, academic training preparations, and interviews with school leaders. The courses of the instructional leadership masters' degree program were all aligned to prepare this cohort group to conduct an instructional leadership training program in their home country. The culminating project of the group was in an instructional leadership program consisting of three areas, namely school missions and vision, curriculum development program, and school management. Those three areas serve as the backbone of the instructional leadership program. The group members collaborated to prepare supporting materials, training modules, power point presentations, and evaluation tools on each area. The verbal accounts obtained in the study demonstrated that participants developed three types of skills, namely academic, instructional, and professional skills.

Academic Skills

From these ten participants, three were English teachers, one was math teacher, one was economics teacher, two were Indonesian teachers, another one was a former elementary teacher, and two were religion teachers. From their different disciplines, it was unsurprising that six of them needed special support with regards to their English.

The verbal accounts showed that concerns related to academic skills related to their efforts to improve their English.

For Pringgo, studying at LUC, using English as a medium of instruction helps him improve his learning strategies. Reflecting on his old ways to learn to read prior to LUC training, he says:

when I read ... I tend to use a verbatim approach [word by word]. That didn't work. I easily felt fatigue. Later, I learned that people [in the U.S.] read texts with the purpose of getting the main ideas. When I changed my reading strategies, learning became much lighter.

The provision of ESL classes to the group also plays an important role in Pangarso's reflection. In particular, through ESL classes, he learned how to be more self-confident. He was fully aware of his own weakness and strength in learning in his native language, let alone in English: "When it comes to memorize things, I'll get lost easily. But, when I can find the logic, I'm more comfortable in learning." Knowing who he is allows him to find appropriate learning strategies, which are very crucial to self-improvement.

For Damar, an instrumental orientation to learning, especially in ESL programs, adds another layer of self-confidence. He notes, "I'm thankful of LUC because it gave me the facility, attention, and special help for us [the six members having poor English]. I became more self-confident." This instrumental learning helped him gain self-confidence. Attending ESL classes led to significant improvement in his oral language competency. A year afterward, he spent a couple of months in Sri Lanka, and he was

surprised that “many admired my excellent English.” In this international community, he was frequently asked to give a speech in a number of formal occasions due to his eloquent English.

Teaching Skills

Upon his completion of the program at LUC, Linggar admitted to have had a lot more to consider in his teaching. He is one of the two group members who was not specifically trained as teachers. Accordingly, he admits that his approach to teaching was more “intuitive.” The LUC training brings a foundation upon which a number of instructional decisions are no longer made on the basis of common sense, but on an accountable rationale. Reflecting on the impacts of LUC training, he says:

in terms of learning assessment, I should make it clear from the beginning ... or when I assign homework to my students, I am more aware of its purposes, whether to add more exercises, to prepare for a new topic to discuss, or to assess their understandings on particular issues under earlier discussion.

Closely linked to these teaching skills was a greater awareness of negative practices they found in their own schools. Marto and Hanung, for instance, developed critical skills related to a tendency to maintain asymmetrical student-teacher power relations among some of his colleague teachers. One of the very first steps for a change in perspective appears to stem from a reflection on what others do, or in Mezirow’s (1998) term “objective reframing.” Verbal accounts demonstrate that participants engage in such objective reframing to locate their own position and what other people do with regards to teaching. Marto quickly points out that among some of his colleague

teachers, maintaining an asymmetrical power relation with students is just a natural thing to do. Recalling on how one of his colleagues' comments on the way he builds a more egalitarian relationship with his students:

It's just unacceptable that teachers are close to students. Teachers are teachers. Students are students. As much as possible, teachers must make sure that their students are afraid of them. In the class, students must keep silent. In my class, it is unacceptable to hear students speak.

Maintaining an asymmetrical power relation seems to be a natural phenomenon among high school teachers. In his reflection, Hanung highlights this tendency among his colleague teachers. In his observation:

When coming to teach, my colleagues are highly spirited. But, their basic assumptions, for example, how to approach their students, authoritarian models are easily found among many of them. They will see that problems are on students, not on themselves. Reflection is just rare. For example, if such a problem emerges, what can I do, what will I do, and so on.

Still employing objective reframing, Satrio draws on an all-encompassing generalization that almost "all teachers throughout Indonesia, no matter what subjects they teach, mostly rely on lectures."

In addition to using more objective reframing, the participants also demonstrate to have engaged in a more subjective reframing, that is when they find themselves as those responsible for making things inappropriate. A subjective reframing is set to see oneself as part of the problems. Recalling his past teaching, Pangarso critically attends

his own position in the past. Teaching is defined as “an act of giving something to students.” It is the teacher who “prepares something they do not know, and they will know.” Teacher’s main role in teaching is thus to transmit knowledge to his/her students. Comparing how he taught in the past and the changes taking place in him after his retraining, he says, “[I]n the past, when I taught, I had to exercise my power as a teacher. I mean, when I told them something, they had to listen to me.” He was critical to his own positions regarding the asymmetrical power relations he established as a teacher. He held a belief that the teacher did not need to take students’ feelings and emotions into account.

In the past, when I taught, whether my students were happy or sad, it was not my business. [I told them] you liked it or not, sooner or later, such materials will eventually come to you. If you don’t like it now, later you’ll learn that someday you will need it.

Hanung refers to a long period during his teaching career, where he kept the cultural patterns imparted from his older generation of teachers:

I still held an old belief, the one that I saw from my old teachers. The role of a teacher was to enter the class, and transfer the knowledge to students. Well, that was my narrow world. I went into the class. I taught. The most important was that they could pass the test. I never thought of other things, such as how to personally address them. Never!

In such an asymmetrical power relation, where Hanung held a belief that teacher had an unquestionable authority, conflicts or frictions with students ended with non-

negotiable decisions on the part of the teacher. Reflecting on his past practices, he said:

Conflicts or frictions with students were just legitimate. [I used to say] ‘If you don’t like my class, and you decide to get out of the class, it’s your business.’

In addition to asymmetrical power relations, teacher-centeredness, knowledge-transmission model of teaching, and limited teacher professional development programs in the school, the heavy teaching loads also make him “have no time to think and reflect.” Thus, teaching became too technical. Describing how instructional assessments were done in his English class, Hanung said:

For English structure, I merely used fill-in tasks.

Questions in reading tests were all close-ended.

For writing, it was enough for them to write a paragraph. I never taught them how to write.

In conclusion, his teaching in the past “was very bad.” In his observation, “other teachers are just the same like me.”

Being critical to the common practices in place, seeing oneself as part of the problems, and identifying what actions to take place seem to be the keys to changes that entail self-transformation. Moving away from objective reframing, for example, Satrio takes subjective reframing in order to assess his current teaching. “My teaching is more effective nowadays.” In the past, his class was heavily teacher-centered, “compared to now, it was me – as a teacher – who was more active. I was the primary player in instruction. I rarely gave a room for students to explore.” He further claims that his understandings on curriculum, both conceptually and technically, are much richer. In

the past, I just merely copied [from the existing curriculum], and got them pasted [in the recommended form]. ... [Now] I no longer teach all materials, only those essential ones.

For Marto, finding a way to create a psychologically secure learning environment has been one of the most impressive experiences from his LUC retraining. Drawing upon his objective reframing concerning an asymmetrical relation, he seeks to create a mechanism on how to establish a more “horizontal approach.” He eventually finds a simple way, called a “personal approach” in which he will address each of his students personally by name.

Seen from the process of obtaining a renewed sense of teaching professionalism, Marto’s transformation started to take place in the second year of his teaching. Upon hearing a concern from a student coming from lower SES, he reflected on his lackluster teaching in his first year. Problematizing his own role as a teacher, he then realized what was missing from his approach to teaching. In terms of his teaching method, he viewed himself as overly text-bookish. In terms of how he dealt with his students, he tended to focus on noticeable students, e.g., those having problems in the class. The personal approach teaches him how to distribute his attention to all students without exemption. With the personal approach, he keeps more “horizontal relations.” Maintaining a “horizontal approach” in which the teacher sets to personally address each student leads to a reciprocal response from the students, “students will appreciate us ... even negative things, for instance, delinquent behaviors, will be much easily solved.” His verbal accounts show that Marto believes that education should be viewed in a holistic

manner. Personal care, that is when an individual is understood as a unique entity, places the deep human interaction which in turn leads to the growth of self-knowledge on the part of related parties, e.g., both students and teachers.

The position taken by Marto represents a newly acquired meaning scheme or knowledge about how the problem ownership should be more on the part of teachers, not students. Recalling one of the books he independently read during his stay at LUC, he cites a maxim as follows:

Never ask your students to change. If you define what changes they must engage, they may do what you ask, but they may do them just to please you, not from the bottom of their hearts. Instead, change yourself first.

For Hanung, the LUC retraining brought “greater awareness related to higher-order thinking skills.” In contrast to his past practices, where reading instruction was merely done using a simple scheme “read this passage, answer the following questions, let’s check the answers, and that’s it,” he embraces a more complex reading instruction. “I give them more opportunity to explore their thinking. I use the questions, what do you think, why, give your reasons.”

Bergas’s LUC retraining does not particularly bring fundamental changes in his belief as a teacher. He keeps identifying himself as a restless teacher, and seeks to find best service to his students. Before joining the ISEDP cohort group, he has made a number of instructional breakthroughs. Thus, instead of merely following what the textbooks suggested, he keeps updating his learning resources, so as to respond to the

growing needs of his students. He certainly draws much from his study at LUC. He satisfies his thirst of knowledge while at LUC.

Professional Skills

Professional skills refer to their abilities to make use of their knowledge in order to help others. Upon the completion of their study at LUC, they carried out the instructional leadership training program that they developed. As leadership instructors, they encountered a variety of challenges. As Satrio put it, each instructor still “struggled to master the knowledge and how to make use of the knowledge into more accessible language.” In Marto’s recollection, some seemed to get occupied with their own parts. Training participants varied in terms of motivation, needs, and learning capacities. Pringgo found that some participants did not really embrace the school improvement using the instructional leadership lens, since they struggled to get more students. Dewaji also became uncomfortable with the fact that key initiators of the program showed less and less support to the training program. Regardless of those challenges, some kept their morale and high spirit.

First, Bergas and Pangarso, for instance, sought to develop better strategies to help others understand the Backward Design. As previously discussed under Question 2, they developed a set of procedural steps accessible to teachers. These two teachers were invited to help high school teachers from a socio-culturally different background. They heard discouraging information about these teachers. However, they sought to maintain a high expectation on them.

With this high expectation attitude, together with Pangarso, he tried to develop a

training model that specifically addresses the needs of this group of teachers. His partner, Pangarso, recalls how the experience of translating the highly complex concepts into a more accessible language for the teachers coming from socio-culturally different contexts: “We don’t want to lose the essential concepts. The examples to be used are much simpler.” In his reflection, Pangarso finds that they came up with a breakthrough, “the examples were taken from the competency standards of the fifth grade [elementary school level].” This decision turns out to be relevant to them, because the participants were highly enthusiastic, “they were very motivated to learn.” Their high motivation, in Pangarso’s observation, “serves as a threshold for more materials to cover.” Much more important, as Pangarso notes, they demonstrated to “understand the thinking, rationale [of Backward Design].”

For Pangarso, the direct experience with a group of teachers coming from socio-culturally different contexts helps him assess the common practices among the group members. In his reflection, the team is trapped in “thinking of giving something with a higher degree of complexity.” The danger of this view is that “the conceptual framework is not acquired, the knowledge is not well-understood, let alone the beliefs.” In sum, their technical knowledge, a deeper conceptual thinking, and enriched by experiential knowledge, according to Pangarso, encourage them to think and “find better ways to help school leaders improve their schools.”

Second, development in professional skills reflects increasing experiential knowledge. Marto, for example, failed to perform well in his first year training. His poor performance was certainly influenced by a number of factors and one of its reasons

was his absence of experiential knowledge as an administrator. Theoretical or conceptual knowledge obtained during his study at LUC did not help him much in his first year training. He became much more comfortable in the next two training batches. In addition to receiving more support from others, his increasing self-confidence was inseparable from his first-hand experience in helping, guiding, observing, and involving in a curriculum development program using backward design, which was conducted in his own school. This direct experience taught him that school personnel could be highly enthusiastic to join the change efforts and to embrace a slogan “our school must be a model for excellent instructions, well-developed curriculum.” But, the enthusiasm soon dwindled down, the morale to bring a change was gone, and “instructions relapsed into old practices, returning to textbook-driven methods.”

His empirical experience about the complexity of developing a curriculum in his school adds another layer of awareness. Based on his observation of his own school, he concludes that when a school principal fails to create a sense of shared mission, and all teachers are not continually reminded with agreed-upon targets, the motivation to make a difference soon dies out. This experiential knowledge adds significant weight on his performance. Previously, he merely “read the PPT slides developed by another group member,” without providing meaningful elaborations. Later, his performance becomes much livelier. He brings his anecdotal experience from his own school and other schools to enrich the presentation.

Third, the instructional leadership training, in Dewaji’s view, sought to ignite a paradigmatic shift on the part of each participant. Dewaji’s analytical skills allowed him

to critically attend to common practices in schools. His vast knowledge related to curricular issues, educational policies, and curriculum implementation in his schools allowed him to critique unwarranted practices. In this way, he was skillful at bringing new layers of awareness among training participants. He was engaged in reflection oriented to objective reframing (Mezirow, 1991), upon which he critically attends to what other people do, think, behave, and act to be assessed, evaluated, and measured using one's particular parameter. From his early teaching career, he has been known as a highly creative, critical, and analytical teacher. His activism with other colleagues generated a number of initiatives.

For instance, using his analytical lens, Dewaji is able evaluate other colleagues' performances using his own criteria. His verbal accounts show that these criteria help him improve his performance and develop powerful presentations to specifically address the needs of different participants. In his evaluation, Bergas is too theoretical, "his language is complex, hardly accessible for common people." He further notes that in contrast, Bagyo is considered to be "too technical." When he is in charge of discussing assessment rubric, he only touches upon practicalities, but fail "to attend to its rationale and its broader context of assessment in general."

Fourth, professional skills represented Damar's beliefs in terms of professional knowledge base for teachers. As a leadership instructor, Damar tries to avoid presenting himself as a know-it-all figure who has a bag of tricks to solve a myriad of problems. In leadership trainings, he invites the participants to express their thoughts and ideas:

when someone raises a question, I redirect the question back to the questioner.

Because I believe, when someone raises a question, he or she already has an answer in his or her mind.

Underlying his decision to encourage the participants to contribute in discussion is his assumption that training participants have their wealth of knowledge, drawn from experiential knowledge they obtain from different sources. He holds a belief that the role of leadership instructors is to support, motivate, and encourage the participants to think and find solutions of the problems on their own. By encouraging participants to express their ideas, he wants to send a message that solutions frequently come from their own, not from experts outside of their own schools. He laments with the fact of low expectations among common people that make “people feel unconfident” because others may view that “their answers are considered to be wrong or unacceptable.” Damar considers that his role is to encourage people to have an independent mind. “I often tell them, there is no such a neat distinction so as to judge whether we are right or wrong. Each of us shares some truth. Let’s be happy with that.”

Sub-question 3

What attitudes did each participant report to have changed throughout the period of their involvement in the program?

Attitudes refer to dispositional orientations towards things, people, and relationships. Acquisition of knowledge, skills, and attitudes makes up a new frame of reference. The discussion on attitudes acquired through their involvement in the project

includes high expectation, group trust, supportive atmosphere, and away from dichotomic thinking. The last section addresses instances for non-transformation in this realm.

High Expectation

Verbal accounts explain that the study at LUC helps the ISEDP cohort group members to reflect on their own practices with regards to high expectation. In particular, Pangarso discusses instances upon which he engages in to develop high expectation on his part. The acquisition of the high expectation is considered to be a big leap for him. On his reflection, “[P]robably in general, we often experience this [lack of acknowledgement].” He recalls his childhood experiences when expressing compliments or praises to what and how others do is a taboo. It is believed that such a compliment will entail a negative attitude on the one to be complimented. Underlying this view is an assumption that good things done by a child is naturally expected, so there is no need to provide reinforcement in support to the good deed displayed.

In his reflection, the starting point for him to engage in such high expectation comes from the way the training at LUC was set up. “It’s exactly during our study [at LUC]. We are provided with ample rooms to grow, no matter what [our English competence is]. My English command is very poor.” As a math teacher, he almost never uses English in his daily life. With other six cohort members, his English competency is still below standard to attend to a graduate school in a US higher education institution. What makes him supported throughout the program is the way LUC sets up a unique program that allows all his colleagues to attend a graduate program and develop themselves despite of English barriers they encounter. A case in point,

additional ESL classes for six cohort group members help him develop his self-confidence. With regards to the curriculum in general, the learning assessment models are closely aligned to the leadership training preparation. The group members are required to produce a culminating project in the form of an instructional leadership program, which is complete with its rationale, its logic model, training materials, accompanying power point presentations, and program evaluation materials. This project-based assessment is of great value to him. The assessment requires problem-solving skills done in his native language – especially during group discussion sessions beyond class times. Thus, when the language barrier is removed, and the focus is on solving the problems at hand, he becomes equal to the other members whose English is much better than his. He admits that if the learning assessment were different, such as asking to write academic papers done on an individual basis, he would certainly have much more trouble.

High expectation on his part grows well partly because the social contexts are conducive to support this newly embraced belief. He claims that, “social interactions we have at LUC really build that [belief]. Our lecturers are wonderful.” The message that he wants to send with regards to this high expectation is clear. He perceives that a high expectation is widely used, from the curriculum itself, followed by its learning assessment model, to the positive relationships established by his professors. He finds that LUC people do not operate in a deficit model. There is a common agreement to consistently pursue this high expectation in all things.

Much of his reflections on the high expectation deals with how he comes to terms with his personal experience and makes use of it develop himself. However, this high expectation entails a change in attitude towards other people as well. High expectation also has its social orientations, with a goal of acknowledging both the strengths and weaknesses of other people. A case in point, when he utilizes high expectation to his students, he will specifically focus more on the potentials of them. He is fully aware of different learning capacities among his students, but he avoids comparing to each other. He will tell even the weakest in the class about his good things, believing that “there is no deception at all” with this strategy. He further argues that, “[W]hat we can do is to let the person know that we concentrate on his/her potentials as the great opportunity. Efforts to show the best part of us are in fact the great achievement to celebrate.”

For Damar, the idea of high expectation is a great insight to inspire him. He maintains a cheer-leading role in the group. He is aware of the fact that the group undergoes ups and downs due to a lot of barriers coming into play. He exploits this high expectation to keep the morale and high spirit of the group.

Viewing himself as being impatient, he seeks to understand all his colleagues in the group first. It is through understanding and recognizing one’s particular backgrounds of his past that Damar is able to map his position relative to the person and how he has to communicate with him. Commenting on one of the most reclusive group member, he calls this colleague as “a rebel by nature.” With this type of personality, this reclusive colleague may show his real character in conflicts that put him under attack, “when somebody challenges this colleague, no matter what position he has, he will

certainly fight back. With whatever means he has, he is going to fight back.” Damar, however, does not stop depicting this one-sided portrayal, “once he is fully accepted, appreciated, that [e.g., the impact] will be the opposite.” However, seeking to understand others first is not easy. Dealing with somebody who has certain extremity often leads to uncomfortable feelings. Damar admits that Dewaji has this type of extremity. When dealing with a colleague with a particular extremity, he warns himself, “[I]f we are to focus on the negative side, then we get too emotional.” Instead of being drawn by negative feelings, Damar seeks to highlight Dewaji’s unique contribution to the group. In describing Dewaji, Damar says, “[H]e is the kind of person who always seeks to challenge [whatever he deems important]. He is not easily satisfied when he has reached a certain level. He always wants to go deeper and deeper.” It is true that dealing with a highly analytic person like Dewaji poses a challenge for Damar, but he attempts to find ways how to do it appropriately.

Highlighting each individual’s unique contribution or potentials, not the deficits they have, is clearly an application of high expectation. Damar describes how each individual has significance to the group. Pangarso is considered to have “the composure, [so] he can manage his emotion very well.” In times when the group is in a deadlock, he frequently plays a role of finding ways out “in a more assertive manner.” With his easy going personality, Satrio is known for being jovial. Although some may think that his slow-paced nature does a disservice to the group, Damar chooses to find the worth of this: “[W]hen others may find his comments too repetitive, I find the worth of them. He is going to remind us of what we have just talked about.” With his 17 years of

teaching experience, Bagyo is the longest-serving teacher in the group. He is the only one to have come from elementary school education. In Damar's perspective, Bagyo's unique role for the group is his ability to keep the details in record. "He is an outstanding note-taker. When others tend to note only in their brains – which are frequently overwhelmed with other things – Bagyo comes with a note on paper. Thus, he helps refresh other group member's memories." Bergas demonstrates to have endurance in self-study. Among group members, he tends to be detail-oriented. When he has an issue with particular topic, the group discussions become too dragging for some. Damar prefers to highlight his specific contribution, "He reads a lot. He memorizes a lot. He remembers a lot. He knows a lot of theories in great details." His unique role is seen from his sharp comments." When the discussion gets more serious, Pringgo often chimes in with jokes, and "his comments are refreshing."

Highlighting and admitting the unique roles of each group member are an application of such high expectation. High expectation is of great importance to maintain good group dynamics. In Damar's view, it is imperative for each group member to learn "how to manage our way of thinking, our basic attitude, the way we feel, the way we behave, so that all make up a beautiful rainbow." Metaphorically speaking, when only one single truth is accepted, the group members will not display "the beauty of colorful rainbow." Commenting on the success of Marto after his reassignment to another group, he views that the West Team nurtures "consciousness to underscore the potentials, not the drawbacks of each. We do not blame [somebody], but we support. That's one of the factors to shape him."

Another description of how a high expectation on other people is nurtured is displayed by Pangarso and Bergas. They were invited to help a senior high school in Papua improve their teachers' skills in developing curriculum. It is generally understood that in comparison to the Western parts of Indonesia, the Eastern parts are left behind in a number of respects. The infrastructure is far from adequate. Socio-culturally, school participation among its population is low. They certainly hear discouraging comments on the school and its people. "We were a bit shocked hearing from the school principal. Teachers teach subjects they were not trained to teach ... [they are] not certified as well. We were a bit pessimistic." However, they keep their basic attitude of high expectation. Recalling what he learned from a psychology class, Bergas says, "we cannot lower our expectation. The expectation should remain the same."

With this high expectation in mind, they work hard to make concepts related to curriculum more down-to-earth. The exercises are made more contextual. As Pangarso puts it, they seek to work on "lowering the degree of complexity of the training materials." Their experiential knowledge gained in the first two years of instructional training allowed them to select the most essential materials. Thus, they opt to concentrate on "the framework [of backward design] as a thinking tool." Although the participants were senior high school teachers, they made use of one of Basic Competency Standards from Elementary School Curriculum. Such a decision turns out to be a rewarding experience. As Pangarso points out, "their comprehension was high. They

understood the materials very well.” In addition, in this three-day training, they found that “these participants were highly motivated.”

Group Trust

Upon their return to the home country, they were divided into two regionally-based smaller teams, each consisting of five members. The West Team was comprised of five teachers coming from the same city. In contrast, the East Team was composed of five teachers coming from three different cities. As expected, working in smaller teams, where they implemented what they have prepared earlier, pose great challenges for them.

The two teams show different dynamics. The West Team’s dynamics is better than the East’s for two primary reasons, e.g., the culture of trust and supportive atmosphere.

The West develops a culture of trust among its members. In Pangarso’s view, such a trust entails a high degree of self-accountability on the part of each instructor. He puts the rule of the game nurtured in the West Team as follows, “[Y]ou will be responsible with your own presentation. This has its plusses and minuses. If you happen to perform poorly, that’s your own responsibility.”

The West Team nurtures ample room for individual experimentation. They set the space for independent use as a consensual agreement. There has been a consensual agreement to provide ample rooms for experimentation on the part of each instructor. There has been an agreed-upon basic attitude, which is established on a high expectation and relational trust. In Bergas’ reflection,

... when I'm in charge of leading a discussion, and I think I can handle the flow of discussion, I'll move forward. We agree to help each other whenever one of us has some difficulty. Other colleagues are obliged to jump in.

Viewing from a different angle, Pringgo finds that the West Team members are more "easy going." Personal experimentations are welcome in this group, because its members "do not need to prescribe what they believe to be the best [in order to be followed by others]. There seems to be a shared awareness that A has his own particular way, B has his own. What is more important is that the message gets communicated."

From early on, Pangarso is aware that this culture of trust is not perfect. He understands that Bergas will have a lot of troubles. In Pangarso's view, Bergas is very likely to "use his own styles" in his presentation. However, Pangarso develops a high degree of tolerance, since he "does not want to cut others in the middle way." He patiently waits until the process is done. He wants this colleague to know from the evaluation from the participants, learn from his mistakes, and draw from his experiential knowledge.

Learning from his first year training, Bergas admits to have had hard time. "I was so sad. The evaluation was very bad. I lost my confidence. Although it was me who designed the presentation, and prepared many things."

Supportive Atmosphere

The West creates a supportive atmosphere. The weakest point among the West Team is the poor performance of Bergas, who is in charge of curriculum development

using Backward Design. However, instead of pointing Bergas' failure and weaknesses, Pangarso chooses to highlight the positive side. He admits to have supported Bergas by saying, "your presentation is very good, in-depth, and detailed. But, you tend to be too fast." In particular, Pangarso helps him to be more down-to-earth, especially when the audience are adult people "who expect us to slow down" to provide them enough time to understand.

It is true that Bergas feels disappointed and sad. However, he does not need to bear this burden alone. He overhears one of the key initiators emphatically saying that "my area is the toughest." Given the heavy burden from poor evaluation from participants, such a comment is certainly a supportive encouragement for him. Other colleague members in the West Team, in his reflection, "do not find faults." He admits to have received feedback from Pangarso who tells him "to slow down a bit" and from Pringgo who suggests him to remove "too many uhms ... [fillers]."

In contrast with the West Team, the East Team in the first-year training suffers from the absence of collaboration and support among its members. Marto admits to have been "confused" because nobody helps him. He has to "think on his own" because everyone is busy preparing their own presentations. When he struggles to "develop understandings of the materials to be presented," he has to come to the stage and leads the discussion on the matter he is grappling with. The job division is exactly what occurs in the West Team as well. However, in the East Team, there is no smooth communication among its members. Recalling his first year training experience, he calls it as "a total failure." The evaluation from participants is the poorest among other

trainers. In particular, what bothers him most is the poor relationship with one colleague in the group. Recalling how this relationship disturbs him, he says, “with this colleague, I hardly come to agree in many things. From his way of thinking, communication styles, and his predominant role in the group.” The second year training, Marto moves to the West Team. Comparing the atmosphere between the West Team to the East, he says, “the West Team takes things seriously, [but shared/communicated] in a simple way.” He enjoys the sense of flow in the West Team. He learns directly from Bergas, who is known to be highly studious, but in the same time enjoys delightful moments because of refreshing jokes from Pringgo and Damar. The combination of serious endeavors and joyful relationships is absent from the East Team.

Away from Dichotomic Thinking

The process of transformation in this realm is triggered partly by what Mezirow (1995) calls critical self-reflection on assumptions. Admitting to be an impatient person, Damar expects other people to agree with him. As displayed in the excerpt below, he learns to accept other’s point of view as valid, and puts opposing views as complementary.

If there is an extreme point of views, [that is when] one tends to think more globally, and another tends to be more detail-oriented, I don’t think it is big issue for me. They are all complementary. In my opinion, those seeing the big picture may miss the details. Meanwhile, those seeing the details may get stuck at one point. The horizon is very broad.

In addition to accepting opposing views, he also tries to evaluate each individual's performance, strength, and potentials. All combined, the group members all make up a beautiful mosaic or beautiful tapestry. However, this view point does not come easily to him. Prior to joining the group, he considers himself as highly inflexible. Recalling his past attitude, he says, "[I]n the past, when I found somebody against me, [I would quickly reply with shock] how could he/she oppose me?" It was natural for him to require others opposing to him "to follow me, [because] I'm right".

It takes a while for him to learn that "truth is contextual. It's not relative, though." Being aware of his own character, he learns to be more wise and patient, by "suspending my own assumptions." Referring to one of the Bible's parables, Damar warns himself to be more patient, saying that:

It is natural for us to settle things down quickly. Is it the best thing to do? Not necessarily. It may happen, when we think we know the best, then we uproot the weeds, the wheat crop will get uprooted as well. Thus we destroy our most cherished crops!"

His non-dichotomic thinking mode represents his spiritual orientation, which is characterized by his efforts to understand the reality from a holistic perspective (Tisdell, 2008). An experience may be interpreted as an encouraging, motivating, and delightful one when one has a more positive outlook on the matter. Damar makes use of a spiritual lens, in which he tries to see any experience in its transcendental value. Both good and bad experiences are all considered to be "graceful moments" for him. A case in point, he is among the six of group members who failed in TOEFL. Certainly, he was unhappy and greatly disappointed with his failure, "but I did not want to invest my

negative energy [on my failure].” He seeks to find meanings out of this disappointing experience. First, he spends some time looking at other colleagues who are in the same boat with him. He draws energy from them, because “Bagyo, Pangarso, and Dewaji still bring considerable contributions to the group without necessarily being inhibited by their poor English.” Second, his failure in the TOEFL allows him to accompany the other five colleagues who joined the ESL classes. He later learns that additional English classes also teach him that poor performance in English is acceptable. Other people from other countries also have some problems with English. Drawing on his English learning, he concludes that a bad experience can open other possibilities. It is true that ESL classes add more burdens on his schedules, but these classes also allow him to join various excursions around Chicago cities, the privilege not enjoyed by the other group members whose English is better.

One of the strategies to avoid dichotomic thinking mode is to focus on what one can control. In a number of instances, especially when dealing with opposing views he disagrees, Bagyo avoids “labeling” other people for certain personal qualities. A case in point, as a young teacher, Bagyo was resourceful. He followed his intuitive drive to teach his students directly to the school neighborhood ecosystem. To do so, he brought his students to the field nearby. This little excursion activity, in Bagyo’s views, allowed his students to engage in meaningful learning. Through a series of observations, note-taking, comparing, contrasting, questioning, and drawing conclusions, students were believed to have a more substantive learning experience. This little excursion however incited criticism among his senior colleagues and other teachers. But he did not feel

bothered. Instead of focusing on the opposition and the negative atmosphere created due to such a tension, Bagyo remained comfortable with what he thought to be the right thing to do. He seeks to invest his energy to the things or people under his circle of influence, “[I]f I cannot influence [someone] because [he/she] is beyond my influence, I will not spend my energy to influence him/her. I just let it happen and go.”

Another strategy to keep non-dichotomic thinking was to embrace a realistic view. For Pringgo, the origin of non-dichotomic attitude comes from a realistic point of view, thus he does not want to get trapped in romanticism. Frictions are just natural, and therefore acceptable,

[H]aving different ideas, different idealisms, different work ethics are just natural. Everybody should accept this [reality]. Each of us is adult, staying and working in a group for months, there must be frictions to occur. If you expect only good things to happen, it’s just unrealistic.

Such a basic attitude allows him to anticipate how to deal with differences, “I learn to understand others more. I understand each of my colleagues better.” He admits there are times when he becomes uncomfortable, especially when one or two of the group members does/do not keep up with the group’s pace and commitment. However, instead of blaming them, he is trying to view things with acceptability and receptivity, “Everybody has his/her particular roles in the team. I have to learn how to accept this reality.”

Instances for Non-transformation

Some cohort group members do not demonstrate transformations in this realm. Faced with challenges and difficulties, they undergo decreasing morale and motivation to make a difference.

First, a growing sense of powerlessness is an indicator of the absence of this self-agency. Dewaji and Hanung work in a school characterized by a growing toxic culture. Dewaji is known for his skills to engage others in pursuing changes in his school. His past records both as an exemplary teacher and a former school administrator highlights his significant contributions prior to his involvement in the ISEDP. Upon the completion of his study at LUC, he returns to his school. Two years after his return, however, he feels stagnant because he does not find better ways to influence and engage others. Hanung, his colleague in the school, airs the same frustration, “without [formal] position in the administration, we just become toothless.” In this school, shared leadership among teachers is absent. A growing sense of powerlessness is an early indicator for the lack of self-agency.

Second, analytical skills are certainly important. However, in Bagyo’s observation, with no efforts to keep the balance, these analytical skills are trapped in one extreme. He admires one of his colleagues for being highly analytical. The downside of this analytical way of thinking is a character who becomes “less resilient ... so, [this colleague] easily gives up.” In its extremity, analytical skills may create a tendency to essentialize things, which is more likely to create a higher degree of inflexibility. Referring to the same colleague, Satrio describes the high degree of inflexibility as well.

In the first year training, this colleague is not able to tolerate underperforming school. Satrio recalls his colleague's comments on the school, "Just leave this school. If they don't want to engage in the leadership training projects, why do we need to get bothered by their ignorance?" At that time, the school is on crises. In the earlier academic year, the school was shocked by the failure of its students to pass the national exam. So, they put remedial programs as a top priority, and the leadership training activities were neglected. Being highly inflexible becomes an indicator of the absence of self-agency.

Third, another attitude leading to the absence of self-agency is drawn from unwillingness to engage in uncertainties. Despite the plans and a huge amount of time and energy used to prepare the training, the group has encountered unprecedented challenges in the first two batches. As Pringgo puts it, a variety of experiences create "ups and downs" that influence the morale and spirit of the members. Satrio finds that the instructional leadership training is not "an urgent need for some schools." They need survival skills, "such as how to get more students." Marto faces formidable challenges due to his "lack of experiential knowledge" regarding how to lead a discussion on school mission and vision, and the absence of support from other group members in the first training. Hanung draws a conclusion that apart from "principal's knowledge and skills of how to improve schools," the driving force remains dependent mostly on "the principal's character." These findings serve as feedbacks on their understandings of what school change and how to lead a change in schools. Meanwhile, key initiators of the program, who previously supported and accompanied the group, as Dewaji puts it, "appear to step back and leave us alone" after they learn that "the early expectations were

not met.” Thus, uncertainties become an inseparable component of this leadership training project. A low degree of self-agency among the group members shows an unwillingness to deal with such uncertainties. Failure to grasp the dynamically complex nature of leadership training program leads to blame external factors as culprits. Those demonstrating a high degree of self-agency are much more resourceful, resilient, and capable of navigating themselves even in dire circumstances.

Sub-question 4

What changes in perspectives and/or worldviews did all participants demonstrate from the interviews?

Changes in perspectives or worldviews were expected to occur during their collaborative work in the cohort group. In their relations with other people, they inevitably met different worldviews. They were required to attend to their own frames of reference, critically assess the worth of them, and revise them so as to make them more discriminatory and functional. The verbal accounts gathered in this study suggested five worldviews regarding ownership of the problems, self-accountability, teaching profession, and group dynamics.

On Ownership of the Problems

The Indonesia Secondary Education Development Program (ISED) emerged from concerns related to poor performance among many Catholic schools in Indonesia. While public schools in Indonesia receive a variety of support from the Department of Education, these private schools struggle on their own to solve their problems. Historically speaking, Catholic schools have largely brought significant contributions to

the nation building and the maintenance of multiculturalism (Rosariyanto, 2009). After a series of discussions at the end of 2006, involving Loyola University Chicago, University of San Francisco, Sanata Dharma University, and Indonesian Jesuit School Association, an instructional leadership program was selected. Seven teachers from three Jesuit high schools, two Jesuit priests, and one former elementary school principal from a Jakarta-Archdiocese school foundation, were recruited. These ten teachers were retrained in this instructional leadership program, with the purpose of acquiring conceptual knowledge, technical skills, and developing the right attitude to help other school leaders improve their schools. The curriculum for this master's degree program in instructional leadership was specifically designed to prepare this cohort group to implement instructional leadership trainings in Indonesia. The culminating project of the program was an instructional leadership training program, complete with its supporting materials, its delivery strategies, and its evaluation tools.

Upon their return to the home country, they executed the training program. Verbal accounts from these trainers describe that the implementation of their plan becomes a real learning site for them. They inevitably undergo both internal and external challenges. They have to deal with a dwindling support from key people initiating the program. In addition, they also hear criticisms questioning the worth and effectiveness of the leadership training program.

Verbal accounts gathered in this study show that to some instructors, problems that emerge during the program implementation negatively influence their morale and spirit. In contrast, some others demonstrate to be well-prepared and thus more

comfortable with those challenges. Transformative learning theory suggests that adults are considered to have undergone transformations when they are able to come to terms with both internal and external challenges. Those transformed will not let bad experiences determine their feelings, reduce their morale and spirit, and flounder in uncertainties. The discussion in this section is thus guided by a number of questions such as: where does the comfortable feeling in the face of dire circumstances come from? Into what extent is the resilience influences their capacity to maintain their morale and spirit?

In Hanung's views, the feeling of comfort comes from his habit to "situate criticisms of others" as something objective. When somebody counters his ideas, for example, he does not see the criticisms as an attack to his persona. He never thinks of being victimized, "[E]ven in extreme situations, for example in teacher meetings where heated debates lead to uncomfortable feelings to most, I never put myself as a victim." Hanung appreciates different ideas that come into the table. When others can reasonably explain their views, it is not difficult for him to accept them. A slightly different principle comes from Pangarso. He does not want others to define how he feels about something. He believes that he is the one to author his own life. "I'm not easily disturbed with things around me. I'm not willing to get disturbed by others." Jokingly, he says, "if necessary, I will define what others should feel."

Pangarso embraced a non-deficit model as a newly acquired worldview. Recalling his past experiences on how he kept low expectation on himself and on people around him, he says, "much of my worries about the social environment around me does

not necessarily make a difference. It just causes me to panic. It just makes me lose my own self-confidence.” His critical awareness leads him to draw from his inner self to gain his self-confidence. Instead of pursuing external reference, he goes inward, drawing on his own internal capacity to obtain the source of power. In his words, this level of development will only take place when one is able to draw meanings out of “the same problems, the same reality, the same people [that] we usually meet.” Critically reflecting on the way he perceived others, he says, “[F]ailure [of other people] may start from my own perception.” Avoiding the tendency of imposing a deficit model on other people means believing in hidden potentials in them. Pangarso believes that when he sends a message of high expectation on other people, he “raises their motivation and morale.”

Bagyo’s case concerning how he dealt with his bad experience in learning English illustrates the nature of a self-authoring principle that he holds since his teenage years. Bagyo underwent two unpleasant experiences with regards to English classes. His junior high teacher was mad to him because he came up with a simple question, e.g., why is English writing so different from the way it is pronounced? So, instead of obtaining a satisfying answer, his curiosity was cut off. His teacher was mad to him. However, his interest in English did not wane after his bad experience with this junior high teacher. Later in his senior high, his teacher kept putting one of her hands in front of her mouth every time she spoke. Bagyo was very curious to know how English words were pronounced, how lips moved and produced sounds. But such a curiosity was not taken into consideration.

Learning in class is certainly relational. It happens that the quality of relations between students and their teacher can make a huge difference in students' learning years afterwards. While most students may easily get distracted by the attitude displayed by the teacher, the poor relation with his teachers did not necessarily make Bagyo hate the subject nor his former teachers. The bad experience did not leave a scarred trail in Bagyo's memory of English learning. Instead of feeling insecure and helpless, he even develops a greater curiosity. For him, English "is not scary ... but [my earlier failures] lead me to ask, 'how couldn't I master it?'" In addition, he does not want to keep the grudge against his former teachers. His failures to learn or reach what he wants are not caused by other people, conditions around him, or harsh realities that he encounters, but they are caused by a lack of consistency within himself.

The problem lies in me. My spirit goes up, and goes down. For instance, I have committed to doing little physical exercise every day. Even just for five or ten minutes. The hindrance is not something external to me. But it is me. Sometimes, I oversleep. So, I don't give me enough time to do the workout.

Another instance of ownership of problems is through holistic thinking, that is a mechanism to view a reality in its structural relations of parts and whole. With this frame of thinking, Damar seeks to situate himself in the contexts, assess his capacity to influence people around him, and act according to what he deems appropriate. He keeps a critical stance on the matter, but he will not directly jump with his critical analysis into some problems. He will step back, and assess the worth of his criticisms as to whether to contribute to the betterment of the group dynamics or not. He is one of the two Jesuit

priests in the group. The dwindling support from key initiators (e.g., other senior members of the Society) to the cohort group greatly concerns him. He finds that “our meetings become less engaging, and our colleagues become less enthusiastic.” Instead of finger-pointing, he admits that things are complicated and “beyond anybody’s control.” Despite his limited capacity to help others, he keeps cheer-leading other group members. “I’m one of the group members. My role [in the Society of Jesus] is to serve as a companion to others. Keeping their morale high, working as a group member.” Damar is fully aware of his own capacity to help others.

Underlying his attitude is his worldviews that life is highly complex, with a lot of interdependencies taking place, and one particular force is not predominantly determining the reality. With this frame in mind, he seeks to find a niche to contribute. Despite the dwindling support from the key initiators, he keeps airing his high motivation, “I’m always motivated. I always motivate others too.” His contribution is materialized into four books on spirituality that he writes in the past two years.

On Self-accountability

Self-accountability refers to a demand imposed on oneself to air a sense of trustworthiness around him/her. A person demonstrating a high degree of self-accountability seeks to keep him/herself dependable, reliable, and trustworthy. Pursuing a high degree of self-accountability serves a driving force for this sense of self-agency. As Hanung describes, self-accountability may be driven by external expectations, we’ve received much support from many people. [We’ve been] sent abroad. Very expensive,

of course. When we return, and we fail because we cannot solve tiny problems.

That's not good. It's just a waste [of time, energy and trust].

The same message is sent by Bergas. His motivation to learn is established on his conviction, "if I do something, I will not embarrass myself. No matter what, I will learn as much as I can, so I will be able to teach others well too."

Externally-driven forces play a role in nurturing such a sense of self-accountability. Bagyo describes how he seeks to win others' regard by raising a high standard on his own performance:

[It's] the fact that people have trusted me, [so] I will not waste their trust. I will work hard, as hard as I can. [When] I reach this [low], that's okay [for now]. That is what I can reach with all my limitations. [In the future], I have to be successful. It is a must. Although it's not easy.

Detecting self-accountability is not easy. Its presence is so subtle and hardly detectible. In order to fully capture this subtlety, we have to attend to personal narratives that make up the identity of the persons in the study. It is through personal narratives that one's struggles to come to terms with life challenges become meaningful.

A case in point, Bagyo admits to have the least English command compared to other group members. However, his poor English does not make him feel helpless, unconfident, and uneasy when dealing with other group members. He invests much of his time and energy to improve his English. He takes evening classes to make sure that he will keep up with other group members. He puts his learning achievement in his own scale, not based on the comparison with other group members. He illustrates his own

view as follows, “Let’s say, I may get score 2, and another gets 8 [out of 1-10 scale].” His concern is to increase his score, “how I move from score 2 to 5. Although that is still below the one getting 8.” For him, it is unrealistic to “be envious with the one getting 8. [Because] for me to have a three-point increase, is a great achievement.”

Personal achievement is measured by a high degree of satisfaction coming from committed actions to do as best as he can. With this idea in mind, Bagyo does not fear to lose nor fail. He maintains his personal consistency to contribute something meaningful on day-to-day basis with a non-procrastinating attitude. Instead of seeking perfection, he will directly do any assignment when time allows. He keeps saying, “what is more important is to do the assignment directly with no delay. Show the product first. Let’s work on the quality later.”

His non-procrastinating attitude, persistence, and perseverance earns him good “credits from others.” The people in his office respect him for his hard work, even, “[T]he security guy in my office knows very well that I’ll stay a bit late on Wednesdays because I have a teacher coming to teach me English.” His poor English background does not prevent him from keeping him to think positive, “most people often say, English is difficult to learn. It is just logical to think this way, the more you learn it, the more you use it for communication, the more you hear it, you will eventually acquire it.” His ability to put things in the right proportion helps him face the challenges, making him more resilient and not easily overwhelmed with them.

When things go bad, it is natural to seek a scapegoat to blame for. But that is not the case with Bagyo. Socio-economically speaking, Bagyo was brought up in an at-risk

family. He lost a hero-figure father due to the divorce of his biological parents.

In fact, from my background, my parents were divorced when I was a child. When I studied, nobody helped me [at home]. It was only the teacher [that I relied]. My mom is illiterate. She only knew how to earn money. I learned to rely on myself. It was only I worked hardly enough that I got good grades. I learned to believe [that] if I stay ignorant, nobody would respect me.

Instead of seeking who deserved to be blamed for his unfortunate childhood, he accepted it as an irrefutable reality – making himself comfortable with unhappiness. Even when one of his neighbors mocked him “to return to the rice field, and not to dream about attending a high school”, he didn’t have a grudge against such a sarcastic remark.

For Pangarso, efforts to maintain self-accountability mean restraining himself from imposing his own suppositions over other group members. He admits that there were things that made him unhappy, especially when “I found some of our colleagues wasted their time just for fun, I felt bad.” In such a leaderless group, however, all members are all in the same position. Pangarso has a high degree of tolerance when it comes to other people, but that is not the case when it comes to himself. He invests his time by reading, writing, and exploring the wealth of resources available at LUC.

On Teaching Profession

Transformative learning theory argues that adults undergo meaningful changes in their perspectives as far as they are able to critically attend to their own assumptions, assess the worth of those assumptions in response to a variety of challenges, and revise them whenever they deem necessary. In reality, however, not all adults engage

themselves to refine their basic assumptions. As Catherine Taylor (2000) observes, some adults demonstrate to develop excellent learning capacities with regards to subject matter mastery, comprehensive understanding of the discipline under study, and application of particular research methodology. Their papers, for example, describe their in-depth inquiry about the challenges of living under poverty among the marginalized children in inner-city schools. However, these same persons may still hold a belief in contrast with what they write in papers.

In the words of Damar, one of the participants of the study, when learning among adults is merely perceived as adding more information to the existing knowledge structure, or “justifying his or her established views, validating his/her established views, or defending his/herself,” it does not entail self-transformation.

As reflected in their verbal accounts, participants of the study demonstrate to have undergone fundamental shifts in their perspectives regarding their teaching professionalism. Joining the program allows them to attend to their own self-identity as teachers, life missions, moral purposes and new roles they identify on the way. On the one hand, each of the participants was recruited due to their past records that showed their exemplary work ethics, outstanding teaching skills, and commitment to teaching. This assignment was expected to develop their capacity to bring significant improvements to other people in their schools. On the other hand, however, most had little ideas about what the program would entail. The accumulation of knowledge and skills has led to a renewed sense of teaching professionalism.

As touched on his biographical sketch, being a teacher was the last option for Bergas. Being a teacher, as his uncle had warned in the past, does not bring economic security. His poor math skills, as indicated by IQ entry tests to companies he applied, prevented him from gaining a job in those companies. He eventually landed on teaching profession. He reported to have survived, and even thrived in this profession, after coping with a number of challenges. He was challenged at first to demonstrate his academic/intellectual authority in the face of his students. His students were from highly privileged families. While seeking his self-identity, the school provided ample room for him for instructional experiments. His sense of professionalism grew stronger when he could respond to the needs of his students. The respects he obtained from his students grew his self-confidence as well. In addition, Bergas develops a more nuanced portrayal about what success in life is all about. Success in life is no longer measured by a socio-economic parameter, but more on its spirituality. A deeper sense of economic security as a teacher also adds another dimension of his view of being a professional teacher: "In the past, the question was whether the money was sufficient or not to support our life. But now, it's just okay. That's the amount that I earn. It's enough. I don't need to force myself." Thus, although in the beginning he did not feel sure about whether the money he earned would be sufficient to support his life, he finally concludes: "Now, I feel comfortable being a teacher. I find that things are made sufficient for me."

His renewed sense of moral purpose encouraged him to move away from a text-bookish approach to teaching and to embrace a more holistic view of learning. Similar

perspective is also reflected by Marto. He views that learning Bahasa Indonesia is not a matter of learning how to correctly spell or produce grammatically correct sentences, but also to capture the social realities around the school:

I tried to teach how students could learn from outside of classrooms. I assign them to study in groups, firstly around the school first. Then, gradually they learn directly from the nearby kampongs.

This was certainly a departure from his previous practices. Marto set to teach his students that learning occurs when they create their knowledge through listening to common people. Students learn to appreciate the process of gaining knowledge through direct exposure to social realities around their school. Knowledge is thus not narrowly defined as something proposed by experts, written in a book, and ready to regurgitate.

With a total of 17 years of teaching experience, it is natural to expect that Bagyo has undergone a renewed sense of professionalism much earlier. As briefly touched in his biographical sketch, as a young teacher, he made use of corporal punishment. Recalling his mistake, he recalls, "In that time, corporal punishment was prevalent among teachers, and it was an acceptable practice." Following his action, parents came to the school to protest. The school protected him, and he grew remorseful afterward. Recalling his past mistakes, he says:

in the beginning of my teaching career, especially seen from today's standard, I committed violence. I raised my chair, and put it on the table. The class was very noisy. I did not know how to keep them silent. So, using the chair, I hit

the table.

He changed his approach to teaching after the incident of this corporal punishment occurred. The incident forced him to revisit his own purpose as a teacher. Since then, he never does the punishment, although “some other teachers kept doing the same [corporal punishment].”

On Group Dynamics

In general, the group dynamics while at LUC has been supportive. Their experience of working in a cohort group has a positive impact on the group. Hanung, for example, admits that studying in a group having various members makes the group learning much stronger. He is able to draw energy from other people. Commenting on Bagyo’s unwavering spirit throughout the program, he says, “[T]ake a look at Bagyo. He struggles a lot in English, and I don’t. But, how can he be so highly spirited all times? How can I, who’s better in English, be at times weaker than him?”

For Satrio, the team’s strength lies in the composition of the members. In particular, he can take advantage of experiential knowledge brought by other people. In his reflection, although Bagyo does not speak a lot in the class, he “is an excellent teacher. He has the experiential knowledge. Say, when we studied instructional supervision in class, he had done it for years. Although he might have trouble reading the assigned texts, his experience helped him a lot.”

The cohort group, in Dewaji’s reflection, also brings a sense of security. This group “creates a sense of security, because we study altogether. We feel safe because there are others around us.” The group is specifically beneficial to establish a shared

understanding among team members. Pangarso highlights the importance of this group dynamics:

We learn from the same source, in the same community, and I feel the support from other colleagues. This support will never be experienced by other people outside of this group. We knew each other, we knew what we felt days and nights.

However, it does not mean that this group had no problems. In Pangarso's recollection, "[S]ome work very hard. Some others seem to be less hard working. So, when we talk about the strengths and weaknesses of each group member, we develop better understandings of each." Most group members agree that the success of this collaborative work is partly dependent on individual personal accountability. The downside of this cohort group work, in Hanung's reflection, is "some dependency" among few members. Satrio deplors the fact that one of the group members seems to have "unfinished business with oneself throughout the program," making this colleague fail to meet the expectation of other group members. This is exacerbated by the fact that the work is assessed in the frame of collaboration. Personal accountability is very likely to get covered by other group members who are more active and responsive to the assignment. While it is natural to expect that predominant figures will come up in group work like this, personal accountability is in fact a required component to develop in each group member. Another issue related to the group dynamics is different learning styles. For Bergas, different learning styles can be problematic. In his recollection, "some colleagues just read at a glance, and they feel to have mastered much." At times, Bergas feels betrayed by some colleagues who do not make use of their time effectively.

Overarching Question

To what extent were the transformation dimensions reflected on research participants' professional growth, both as teachers and school leadership trainers?

The answer for this overarching question is intended to provide summarizations of the study findings discussed at length in the sub-questions 1, 2, 3, and 4. The transformation dimensions identified in the study particularly address the themes obtained from the analysis of the interview transcripts, and all themes reflect the knowledge, skills, attitudes, and resulting worldviews/perspectives. Intended to provide a bigger picture of the whole transformative learning experienced by the research participants, the answer for this overarching question does not include textural expressions from each participant's interview transcripts.

The analyses of each individual interview transcript resulted in various and small themes. Smaller themes from each individual interview were collapsed and clusters of themes were formulated. The data analysis led to seven major themes, six of them are the transformation dimensions. The last theme particularly discusses the group dynamics as contexts for growth. The six dimensions of transformations are obtaining the empowering knowledge, reconceptualized nature of school change, high expectation, away from a dichotomic thinking mode, self-agency, and renewed sense of teaching professionalism. The last theme underscores the group dynamics. Based on the findings discussed in each sub-question, it can be concluded that the transformation dimensions occurred at varying degrees. In other words, related to these transformation

dimensions, each individual can be placed within a scheme of a continuum of two ends i.e. fully transformed in the right end and the least transformed in the left end.

Theme 1: Obtaining Empowering Knowledge

In the scholarship of teaching profession, debates about what skills, knowledge, and formal qualifications required for professional teaching never wane (e.g., Kreber & Cranton, 2000; Lortie, 2002). Verbal reports of this study demonstrated that the research participants undergoing transformations developed a more sophisticated understanding of the nature of professional knowledge. Drawing on Kreber and Cranton's (2000) teaching scholarship model, these transformed participants reported to have acquired technical knowledge and skills (i.e., instrumental level), how the professional knowledge was used to understand others (i.e., practical level), and how their attitudes and beliefs led them to act accordingly (i.e., emancipatory level) to make a difference. In contrast, those demonstrating the least transformation were those placing the knowledge merely as technical and instrumental, demonstrating cherry-picking strategies to learn (i.e., surface approach to learning), and labeling the knowledge more as a commodity, not as thinking tools.

Related to this theme, four participants can be categorized as fully transformed. Verbal accounts from Bagyo, Pangarso, Bergas, and Damar are all replete with evidence their skillful mastery of the knowledge obtained, which eventually inform their professional actions. Two participants, i.e. Dewaji and Linggar, demonstrate the opposite direction in comparison to the four counterparts. It is true that both these two participants reported to have acquired knowledge and skills during their involvements in the program.

However, they fail to integrate it with the right attitude, making them fail to integrate their knowledge in their professional actions. Meanwhile, four other participants, namely Pringgo, Satrio, Marto and Hanung, can be put in between the two opposing groups. Their self-reported verbal accounts demonstrate some mastery of both knowledge and skills, but sometimes their professional actions do not necessarily represent what they reported to have developed.

Theme 2: Reconceptualized Nature of School Change

The lack of experiential knowledge on administrative matters among most participants made them have a little grasp on the highly dynamic complex nature of school change. The interview data showed that cohort members developed a more sophisticated understanding concerning this area. For example, they came to a conclusion that school change is by nature a complex enterprise, involving a number of components such as the needs to develop internal capacities on the part of school leaders (e.g., necessary knowledge, skills, and appropriate dispositions), and to deal with external factors such as obtaining support from trustee boards and parents. Despite the complexity involved in the school change, those undergoing transformative learning demonstrated a unique capacity of navigating their own moral purpose in order to make a difference in their institutions. Those obtaining technical and conceptual knowledge, but in the meantime demonstrating poor initiative and risk-taking actions to bring a difference in their institutions, were unlikely to be called to have undergone transformative learning.

Bergas, Pangarso, Damar, and Bagyo demonstrate to have undergone advanced transformation in this domain. Regardless of their entry levels when they firstly joined the program, these four participants show significantly superior progress in comparison to other participants. Meanwhile, Marto, Hanung, and Linggar can be placed in the middle position. It is true that they are able to capture the complexity of school change business, but their verbal accounts do not necessarily provide a strong basis for professional actions informed by this knowledge. The rest, i.e. Dewaji, Satrio, and Pringgo, can be placed in the least transformed category. They reported to have developed some understandings with regards to school change. These three people, however, remain pre-occupied with complexities found in their schools. In the face of hostile school culture, they fail to find the right niche to significantly contribute for the betterment of their school.

Theme 3: High-expectation

Apart from whether they landed on teaching profession with a clear moral purpose in mind or not, most participants demonstrated to have applied much of unconsciously acquired frames of reference of traditional teaching in their professional careers as teachers. Most claimed to have little awareness on how their teaching practices overwhelmingly reflected their unconsciously acquired socio-cultural patterns in human relations. For example, most pointed out that they unconsciously kept asymmetrical power relations with their students and maintained knowledge-transmission model of teaching. Transformative learning occurs when they became more aware of their old practices, attended their old assumptions, reflected on the worth of new possibilities, and generated initiatives to make a difference.

This domain is very likely to be placed as the most significant progress among all of the participants because it has brought a fundamental shift on each of the participant. From a socio-cultural perspective, this major shift is understandable. All participants were raised in a culture where praise and acknowledgement are generally tabooed. When they had difficulties in their study at US and were very unsure of their academic performance, they received a lot of supports and trusts from the people coming from different socio-cultural backgrounds. They eventually learned the importance of high expectation stance, not merely from textbooks, but from real interactions with people from different cultural backgrounds. They were experientially touched by gestures and verbal encouragements. They eventually expand this emphatic approach in their professional actions.

Theme 4: Away from Dichotomic Thinking

Getting involved in this program, created a lot of both cognitive and affective dissonances on all participants. When one enters an uncharted territory, it is natural to expect that he/she seeks certainty and clarity to create a sense of security. The interview data showed that a number of tensions emerged throughout the program. Different ideas of what best things to do to accomplish the tasks at hand appeared to compete, at times leading to heated debates. In such a "leaderless" group - given the fact that all members were in the same position of formative states - conversations could be pointed. Instead of having dialogic mind to find the meanings while voyaging into uncharted territories, non-risk takers tend to seek safety by creating a "black-and-white" map for the sake of clarity, practicality, and security. Those undergoing transformative

learning in this area made them more prepared to appreciate differences, embrace some parts of what others said, more fluidly negotiate meanings, and depart from either/or perspectives.

This domain does not present a stark contrast between the ones having advanced progress and it's opposite. Among the ten participants, six of them, namely Hanung, Pangarso, Bagyo, Damar, Linggar, and Pringgo, appear to have developed a non-dichotomic thinking mode at an advanced level. Their verbal accounts show that they tend to view reality and challenges in a more balanced way. The other four participants, namely Dewaji, Satrio, Bergas, and Marto, are best described to be in a state of liminality. Their accounts show that they are aware of the dangers of dichotomic-thinking mode. However, at times when the issues lead emotional upheavals, a dichotomic thinking mode appears to return. Relapses to dichotomic thinking mode seem to occur when things go beyond their control and/or expectation.

Theme 5: Self-agency

Self-agency consists of a unique combination of four interrelated elements, namely a greater awareness of contexts, certain degrees of quality work in the profession, self-positioning stance within the contexts, and the corresponding actions to follow (Fullan, 1993, 1999). Verbal accounts show that participation in the program led to a greater awareness of the contexts of their professional work, what quality work expected to display, and more importantly is to seek what they can uniquely contribute to make a difference. Verbal self-reports demonstrate that self-agency is complex. The high degree of self-knowledge – accepting one's authentic self, being skillful at identifying

power relations involved in relational micro-politics, and finding a niche for personal ownership of problem solutions – is a distinctive quality of the members demonstrating this growing self-agency. Those demonstrating less transformed in this dimension appeared to give up more easily, find problems more on external forces, and view that efforts to make a difference on a personal basis were futile.

Bergas, Pangarso, Bagyo and Damar demonstrate a high degree of progress in this domain. These four participants develop courage and risk-taking skills, as well persevere in the face of dire circumstances. They assess the challenges and difficulties that they encounter. Instead of easily giving up when complex problems seem to be beyond their control, they are more likely to experiment different ideas to understand the problems at hand and seeks ways to solve them. In contrasts, two participants, i.e. Dewaji and Satrio, tend to retreat. When they encounter highly complex problems, they tend to identify possible ways that they can contribute to make a difference. Thus, they tend to end up identifying problems, and fail to take risks to experiment their ideas. Meanwhile, the other four, i.e. Marto, Hanung, Pringgo, and Linggar, are in between the two opposing parties.

Theme 6: Renewed Sense of Teaching Professionalism

Almost all refer to cultural patterns related to the nature of learning both as following knowledge-transmission model of instruction and maintaining asymmetrical power student-teacher relations. A renewed sense of teaching professionalism occurs when they depart from their old practices and embrace new ones, critically attend to their own teaching practices, assess the worth of their instructional habits, develop a growing

sense of stability as a teacher, and feel more comfortable with the profession. The verbal accounts demonstrate that reconceptualized learning took place incrementally. They reported to have drawn ideas from a variety of activities offered by the university. Classes provided conceptual knowledge and skills, such as theories of learning, skills to prepare, implement, and evaluate instructional leadership training. In addition, informal encounters with various people, such as the professors, university employs, university dignitaries, and others help them shape what learning among adults is. Non-transformation in this realm occurs when one fails to critically attend and assess the worth of his old assumptions, and therefore, tends to cherry-pick similar concepts that fit with his old assumptions.

This domain becomes the second most important after the high-expectation realm. All participants came to join the retraining program after having some years in teaching careers. This teaching background on each of them allowed them to attend to their own practices in light of experiential knowledge obtained through readings, courses, and interactions with a variety of people. Similar to the high-expectation domain, participants are not easily put into certain categories.

Theme 7: Contexts for Growth

The verbal accounts also demonstrate that learning among these participants is influenced by both their own respective schools and regionally-based group contexts. Upon the completion of their study at LUC, except the two Jesuits, they returned to their own respective schools and retained their professions as teachers. Those demonstrating to undergo major transformations in the most dimensions discussed earlier work in

schools where necessary support for personal growth is in place. The support takes different forms, such as fewer teaching hours, trust from the administration to them – thus acknowledging their unique contributions to the school, ample room for experimenting ideas. In contrast, those lacking transformations work in a hostile environment, where the school is increasingly more toxic. In addition, the group dynamics in the two regionally-based groups, e.g., the West and East Group, also plays a role in maintaining their morale, resilience, and spirit to work. In contrast to the West Group, where all participants report to have more enjoyable time, the East Group has more challenges. Strained relationships among some group members, a minimum tolerance to ambiguity, and a lack of flexibility among some them serve as less healthy environment for most members of the East Group.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This final chapter presents the conclusion and recommendations of the study. As stated at the onset of the study, this research was conducted to investigate three primary areas of concerns, namely practical/pragmatic, theoretical, and methodological considerations, related to an international partnership involving three institutions. It was to answer this overarching question: “Into what extent were the transformation dimensions reflected on research participants' professional growth, both as teachers and school leadership trainers?” The conclusion section presents a discussion of the three concerns and the research findings.

Conclusions

Pragmatic Considerations

Related to the practical or pragmatic goal, the ISEDP was set to prepare the cohort group members to train other school leaders in their home country. The ten teachers were recruited on a basis of their commitment to teaching and service, dedications, and personal missions. From a transformative learning theory perspective, these teachers were adults who had established worldviews and assumptions that they imparted from their cultural registers. This retraining program held two major assumptions regarding how adults would learn. In the first place, it was believed that

through collaborative work in the team that these ten cohort group members would obtain necessary knowledge and skills related to instructional leadership. When they returned to their home country, they were expected to facilitate others to learn how to improve their schools. In the second place, they were expected to critically attend to their own assumptions and worldviews, and nurture the appropriate attitude to respond to challenges, so as to allow them to be more functional as teachers and leadership trainers, to grasp a better understanding of the school realities, to cope with tensions, to be resilient in dire circumstances, and to maintain their moral purpose. In sum, they were expected to undergo meaningful transformations on themselves before they eventually conducted instructional leadership trainings. The verbal accounts gathered in the study show that this study reaches its practical/pragmatic goal. In general, the descriptions of seven dimensions of transformations discussed in Chapter IV validate the expectations. These ten cohort group members demonstrate to have developed their professionalism related to empowering knowledge, reconceptualized nature of school change, high expectation, being away from dichotomic thinking, self-agency, and renewed sense of teaching professionalism.

Findings of the study were of high relevance to other similar programs, especially for a collaborative long-term project. The cohort group members underwent a series of struggles commonly encountered by similar cohort groups. There were at least three commonalities found in this cohort group. First, these ten teachers reported to have undergone poor professional teacher developments throughout their teaching careers. Their struggles to navigate their own learning both at a personal level and at a group level

while attending their graduate classes provided both empirical and theoretical considerations. Second, although the cohort group was in general coherent and cohesive, the interpersonal relationships were at times strained. Such a condition was naturally expected in groups involving adults, who already held established frames of reference. Failures to construct and further reconstruct such social realities among each group member would maintain asymmetrical power relations within the group dynamics, leading to unresolved tensions and unproductive collaborations. Third, they shared similar struggles as to how to make use of their newly acquired theoretical knowledge in helping school leaders improve the school personnel's instructional skills. This study found that it took two years for most participants to eventually develop a sense of comfort to facilitate other adults. When they arrived in their home country and conducted the instructional leadership training program, they struggled to translate their theoretical knowledge and used it to inform their training. It was through their involvement in their own schools, their interactions with other colleagues, and their assessment and/or evaluation of their own performance that they eventually developed experiential knowledge.

Two Major Roles of Transformative Learning Theory

This study draws on the literature related to professional teacher development, a brief history of the role of Catholic education in Indonesia as a country with the majority of Moslem population, impacts of overseas education among graduate students, transformative learning theory, and phenomenology as a human research study employed in dissertations. The first three areas of the literature provide the contexts upon which the

leadership program was nested. In particular, this study made use of Mezirow's (1978, 1991, 2000) Transformative Learning Theory as a theoretical framework. It can be concluded that this theory has informed this study in two ways. In the first place, the theory defines three different goals of learning among adults (Kreber & Cranton, 1994; Mezirow, 1978, 1991, 2000). At an instrumental level, learning among adults is understood as knowledge or skill acquisition. At a practical or communicative level, learning is perceived to be continuous efforts to construct and reconstruct social realities in relation to other people. At an emancipatory end, learning is geared to reach self-development and improvement of the life of other people. In the second place, this theory sets two major conditions believed to play a role in fostering transformative learning among adults. These two major conditions, namely rational discourse and critical self-reflection on assumptions, are considered to be prerequisites for transformations to occur. The data of this study shows that rational discourse was nurtured throughout the program. All participants were engaged in a leadership training program that required them to collaborate to learn new things, experiment their ideas, evaluate themselves, gather evaluations from the training participants, and solve a variety of emerging problems on the way. The cohort group work provided a rational discourse upon which they grew and developed their capacities to work in group and with other people. The second condition fostering the transformative learning is the critical self-reflection on assumptions (Mezirow, 1998). This study substantiates Mezirow's (1998) conviction that subjective reframing – a critical reflection on what one's thoughts, feelings, and actions – is more likely to lead personal transformations compared to that of

objective reframing. Objective reframing leads to critically attend to what others think, feel, and act. When objective reframing becomes an end of itself, one may find problems external to him/herself.

Criticisms toward Mezirow's Transformative Learning Theory

Mezirow's transformative learning theory (1991, 2000) has been useful in the research process. It has provided a lens to draw meanings out of the interview data, to make use of concepts, terms, and explanatory elaborations, as well as to place the arguments of adult learning in theoretically accepted realms of the transformative learning theory. The empirical data of this study show that this theory has at least two limitations. First, this theory posits that critical reflection is one of the major prerequisites to foster transformations. As others have pointed out, such a claim draws from a liberal ideology (Brookfield, 2000), represents a Eurocentric ideal (van Woerkom, 2010), and does not necessarily reflect some tenets of other cultural learning orientations (Merriam & Kim, 2008; Merriam & Ntseane, 2008). The data show that out of ten participants, only one participant to have noticeably employed critical reflection throughout the interviews. In contrast with other participants, this particular individual frequently placed himself as a vulnerable person, admitted that he sometimes held a wrong belief on something, critically attended his own assumptions, acknowledged his weaknesses, and learned from others to make himself better. Although the other nine members did not demonstrate to have been engaged in such a reflective manner, it does not mean that they did not undergo transformations. The data show that such outspoken critical reflections on self, that is to place oneself under a self-scrutinizing lens and

shared publicly (at least with the interviewer), are not a prevalent practice among most of participants. Their verbal accounts demonstrate that transformations were triggered and sustained by interactions in the group, feelings of failure, disappointment, and other emotional upheavals.

The second limitation of the theory is related to its epistemological underpinnings. The transformative learning theory develops from a critical theory, which views that “rationality is a means to better knowledge” (Kilgore, 2001, p. 54). In other words, in line with developmentalist views of adulthood, it is believed that rationality leads to maturity of adults. It refers to a consistency in adults’ thoughts, behaviors, and attitudes, and followed by reasonable actions (Kegan, 2000). While this portrayal of growth into maturity of adulthood has been useful to identify the dimensions of transformation among research participants, there is one particular individual who does not fit with such a “consistent, linear progression” of critical self-reflection. This particular participant demonstrates to be self-contradictory most of the time. It is true that he is extraordinarily analytical. Among his colleagues, he is known for being inventive, analytical, sharp, and critical. From a transformative learning lens, he is supposed to liberate himself, take meaningful actions, and exercise his agency roles to make a difference in his own life and the life of others. Unfortunately, such a linear expectation does not occur. He seems to be swallowed by his own ideas. As Warren Bennis (2009) puts it, “too much intellectualizing tends to paralyze us” (p. 112). Given the dire circumstances in his school, he becomes hopeless. He could not nurture his own agency roles and bring significant contributions to his own school despite much knowledge he has acquired. In

the past four years, he has maintained self-contradictions. It is true that he is critical to things around him, but his critical reflections end up placing him in fragmentation, not liberation as an adult. This is in contrast with what is described in the transformative learning theory. To help me understand this phenomenon, I drew from a postmodernist view, which views learning more as “tentative, fragmented, multi-faceted, and not necessarily rational” (Kilgore, 2001, p. 54).

In conclusion, Mezirow’s (1978, 1991, 2000) transformative learning theory places two major components as prerequisites for personal transformations among adults, namely critical reflection and rationality. The empirical data gathered from this non-Western cohort group members demonstrate that the majority of them was not engaged in outspoken, self-scrutinizing reflection as delineated in Mezirow’s transformative learning theory in order to undergo transformative learning. This finding validates similar concerns aired by others, such as Dirkx (1997), Merriam & Kim (2008). Merriam & Ntseane (2008), positing that Mezirow’s ego-based theory is unlikely to represent other types of learning from different cultural backgrounds. One of the solutions to solve such a weakness, as Merriam (2006) suggests, is to make use of other theories to generate meanings out of certain phenomenon unexplainable using Mezirow’s TL theory. In their study on HIV-positive young adults, Merriam et al.’s study made use of Erikson’s psychosocial theory. McGregor (2008) makes use of two other transformative learning theories, i.e., Boyd and Meyers’ (1988) psychosocial and O’Sullivan’s (1999) planetary transformative learning, in order to capture her personal transformation and her students’ transformations.

Phenomenological Inquiry

This research was accomplished using a phenomenological methodology. It was chosen because this study was set to capture empirical experiences undergone by these ten cohort group members, related to their perceived growth, challenges, and changes both as teachers and instructional leadership trainers. Phenomenological inquiry employed in this study allowed a set of systematic, in-depth analytical procedures to take place. Drawn from Husserlian subjective knowledge construction, this phenomenological inquiry put the primacy of personal lifeworlds to be attended through systemically blending both subjective and objective correlates. This study was in fact a representation of an extended personal involvement, thinking, and professional commitment on my part. As a former cohort group member, I had a privilege to get actively involved in the group for two years. I spent the next two years working on my doctoral classes in the area of curriculum and instruction, while maintaining minimal, long-distant interactions with all of the cohort group members. The phenomenological inquiry described in this research represented my personal interpretations upon my previous experience with these group members, as well as my intellectual investments in the areas of adult learning, professional teacher development, curriculum and instruction, and international partnership initiatives. It is worth noting that the actual data gathering was taken after the IRB approval was provided on January 23, 2012.

A systematic study to investigate personal constructions of reality (Cresswell, 2005; Moustakas, 1994; van Manen, 1990), a phenomenological inquiry sought to obtain its data through interviews. Each participant was involved in two separate interviews,

done within seven or eight week interval. Trustworthiness of the data analysis was maintained through member checking and intersubjectivity. In particular, a particular claim was made on a basis of consistency of one's statement, supported by other group members. Given the nature of this study, an analytical bracketing was done following Gearing's (2004) typology. This bracketing allows me to make use of the transformative learning theory to derive meanings of the interview data. This study ran well. No participants withdrew from the study.

Recommendations

The recommendations go to future research and program developers. This research made use of phenomenological methodology to capture the transformations experienced by ten cohort members. In particular, this research was set to respond to underlying assumptions that these ten exemplary teachers underwent transformations on themselves before they helped school leaders in the home country improve their schools. In sum, the study shows that such expectations were met. However, this study has a number of limitations. First, this study only focuses on the first four years of this collaboration. As briefly discussed in Chapter IV, a slightly different trajectory of group dynamics was found beyond the data gathering period. In the first two years of their collaboration, as a group, they prepared an instructional leadership program. Upon to their return to the home country, in the next two years, they implemented their designed program and continued their collaboration to improve their individual performance and revise the training materials. The data gathering for the study was done when they entered the fifth year of collaboration, where a major overhaul of regrouping took place,

which also means leading to a different trajectory of this cohort group dynamics. A further study to capture the dynamics of group work in longer term promises a more complete portrayal of the transformations undergone by the group members.

Second, the focus of this research is to describe transformation dimensions based on self-reported data gathered through interviews. Drawn from an idealist perspective, this study provides a part of a bigger picture of this international partnership that is from the perspectives of each cohort group member. Other areas of inquiry, such as contributions of each group member to their own schools, and impacts of their instructional training programs on the schools involved in the training, need to be addressed to obtain a more complete picture of this initiative. Further research using both qualitative and quantitative data is thus needed.

Finally, related to the theoretical framework, this study makes use of the Transformative Learning Theory (Mezirow, 1978, 1991, 2000). This theory has been useful in defining what learning among adults is, and generating meanings out of the interview transcripts. However, this study reveals that some assumptions underlying the theory, largely drawn from a liberal ideology, are very likely not applicable to other ideologies, such those of Asian cultures. Studies on cross-cultural learning among adults demonstrate that non-Western learning orientations have different expectations on what learning among adults leads to (e.g., van Woerkom, 2010; Merriam & Kim, 2008; Merriam & Ntseane, 2008). In addition, a linear model of developmentalist view of adulthood into maturity, shown in consistencies in thinking, behaving, and acting as defined by the critical theory, is not applicable to some people. From a postmodernist

perspective, fragmentation and self-contradictions are a natural phenomenon, not an exemption. Using the transformative learning theory as a lens to read the transcripts of those having fragmented views and self-contradicting ideas tends to create a more judgmental outlook.

For Program Developers

This study found that cohort group model used in this initiative worked well to prepare a collaborative work which was planned to take place for an extended period of time. Participants admitted to have learned from each other, developed shared understandings on a variety of issues, and supported one another throughout the program. In particular, the group dynamics allowed them to develop a better sense of self-knowledge and refine both their personal and group missions. The group members also found that the program coordinator, an American graduate student, supported their well-beings while in the U.S. Lastly, the participants also acknowledged to have learned from the ways the curriculum in the graduate program was carried out. Despite their English constraints, they claimed to have learned much from the materials through group dynamics. The culminating project, which was mostly accomplished in Bahasa Indonesia during the group discussion, allowed those having English constraints to optimally contribute to the completion of it. Thus, for a long-term collaborative project involving international students, a cohort group model remains a good model to use.

The final recommendation goes to the recruitment of members for such instructional leadership groups. Obtaining the right persons to include in the cohort group is certainly a formidable task. This study found that those having limited teaching

experience and experiential knowledge in school administration tend to have bigger challenges. One of the participants, who was very reclusive, admitted to have struggled a lot in searching his identity and his own personal mission. His short teaching experience and absence of the administrative experience, made him less and less confident. Thus, participants to recruit in such programs should have both longer teaching experiences and administrative matters.

Limitations of the Study

This study sought to investigate the transformation dimensions undergone by the ten cohort members in their first four years of their collaborative work. The group dynamics beyond this period and transformative learning following such dynamics were not captured in this study. In addition, drawn from an idealist, subjective knowledge construction, this study only dealt with retrospectively perceived self-transformations on the part of each participant. Other areas of inquiry, such as the impacts of these cohort group members on their own schools and the impacts of the instructional leadership training on the trainees and their leadership in their own schools, were beyond the scope of the study. Past relationship between the researcher and the research participants might also pose a limitation of the study. I was once part of the cohort group during the study at LUC, and therefore I have obtained insider knowledge of the group. However, it was noteworthy that such a previous relationship might influence the willingness to participate in the study. In addition, the data gathered through two series of interviews dealt with sensitive issues such as prejudice, integrity, and biases that emerged in the

cohort group. These are the considerations to be taken into account during the study.

Capturing personal transformation as subjective knowledge construction

This research was set to investigate personal transformations undergone by ten retrained teachers in their first four years of their collaborations (mid 2007-mid 2012). However, capturing personal transformations from a phenomenological point of view was an elusive endeavor for the following five primary reasons.

First, phenomenological inquiry relies on verbal accounts as empirical data (Moran, 2000; Moustakas, 1994; Sokolowski, 2000; van Manen, 1990). Others, however, have made use of other data, such as written documents, in phenomenological study (e.g., Angrosino, 2003). In particular, as Cohen and Piper (2000) point out, capturing the real transformation on the research participant requires the inquirer to spot the transformation "in action rather than through verbal or written responses" (p. 225). This research, however, relied on a series of interviews. Indicators of transformative learning were drawn from participants' verbal reports, which were carefully read, and consistently contrasted, compared, and contradicted with my own experiential knowledge of getting involved in the group for the last four years.

Second, as post-modernists warn, verbal self-reports as personal narratives are more likely to reflect a linear progression of self-description, neglecting the chaotic fragmentation of daily life (Brookfield, 2000; Kilgore, 2001). Depicting self as a hero is prone to self-indulgence, denying the tendency of self-distortion. At times, self-contradictory statements found in the interview transcripts of particular individuals made the analysis a daunting task. Thus, identifying the lines of thought that authentically

reflect the transformations became another challenge. Drawing upon my past encounters as a former group member, cross-checking with other colleagues, and finding consistencies were all three activities to capture the existing transformative learning.

Third, Mezirow (1978, 1991, 2000) highlights the importance of rational reflection involved in transformative learning. In particular, Mezirow (1997) raises the importance of critical self-reflection on assumptions as the prerequisite of corresponding transformation. Others, however, have warned that transformations do not necessarily move in a linear progression (e.g., Dirkx, 2001; Merriam, 2001; Moore, 2005; Tisdell, 2003). Critical reflection represents a Eurocentric ideal (van Woerkom, 2010), and not necessarily accomplished in other cultures (Merriam & Kim, 2008; Merriam & Ntseane, 2008). Empirical evidence from the verbal accounts demonstrate that there was only one participant who consistently attended his own assumptions in order to judge his thinking, perceptions, and actions as Mezirow (1978, 1991, 2000) delineates. As others have pointed out, the transformative learning involved more emotional upheavals, with thousand slights in human interactions (e.g., Daloz, 2000). As expected, the transformations were captured beyond critical self-reflections, but through a variety of group dynamics, such as frictions that led to emotional upheavals.

Fourth, what is reported in this study represents the first four years of their collaborative work as a cohort group (i.e., mid 2007-mid 2012), making it hardly perceived as a stable portrayal of their transformative learning beyond this period. In particular, the interviews for data gathering were accomplished in four months (late January to April 2012), when a major overhaul of the cohort regrouping took place. My

involvement in this group in the following months allowed me to sense a growing dynamics different from those captured in the interviews. In addition, one of the participants was elected to be a school principal a few months later. In the interviews, he reported to have felt alienated from his school business due to his involvement in the ISEDP group. The descriptions of the transformative learning in this study were thus limited to temporal period.

Fifth, the data obtained reached up to about 200-page interviews. On the one hand, such verbal accounts from these in-depth interviews promised a greater depth of understandings on issues of transformations. On the other hand, the interview transcripts were rife with subtleties in terms of personal experiences and the corresponding meanings associated to their respective perspectives. Consequently, a number of issues were perceived, understood, and valued differently, leading to multiple interpretations. At times, interpretations of a particular experience could vary across research participants. As Kilgore (2001) points out, efforts to understand multiple realities involve learning, as "a process of continuous deconstruction of knowledge, of playing with contradictions, and of creatively and productively opening the discourse of a field to an eclectic mosaic of many truths" (p. 60).

Similar to Moore (2005), my journey to understand to complexity of the research undertaken and to find my own voice in it was in fact found in my personal journals - where I noted down my frustrations, sense of optimisms, groping in the dark. It was a combination of a variety of things, such as my English writing competency, better grasps of both the theoretical model and methodology that led me to conclude that

transformation is best described as falling in a continuum of two ends. It took more than six months after the interview transcripts were accomplished.

In addition, it was upon a series of intensive discussion with one of the dissertation committee members that I finally made my mind to write the research report as follows. In the first place, the review of phenomenological steps undertaken in this study was presented. Secondly, the next section provided an overview of the results of the study. The third section presented the discussion, supplied with interview excerpts to describe the dimensions of transformations.

APPENDIX A
INTERVIEW QUESTIONS

Each individual participant was interviewed twice. The first two protocol questions will be used in the first interview, the second will be the second.

1. Describe who you were before getting involved in the ISEDP initiative!
 - How did you view your students?
 - How did you view your teaching colleagues?
 - How did you view professional teacher development?
 - What did you think of the role school principal play to improve teacher professionalism?
 - How did you view teaching materials/subject matter?
 - How did you view the nature of learning assessment?

2. Discuss how your personal involvement in the ISEDP retraining program at LUC has shaped your professionalism.
 - How did you initially respond to the offer to join the initiative?
 - What particular challenges did you personally identify as an ISEDP team member?
 - How did you deal/respond to those challenges?
 - Into what extent were your responses to deal with the challenges effective/ineffective?
 - Discuss what impacts that you received upon your involvement in the ISEDP cohort group for your personal/professional growth! [The questions in this third cluster are specifically derived from earlier findings, i.e., interviews done in February and March 2011). Follow-up questions will personally be adjusted to each individual's data, such as What particular change did you identify in the way you view your students?
 - a. Regarding the principles of "how students learn"
 - b. Concerning the facilitation of understanding the subject matter with a student-centered principle
 - c. Learning assessment

3. Discuss how your involvement in the leadership training programs (in the last two years) has shaped your professionalism.
 - How do many "uncertainties" you encounter so far while joining the ISEDP initiative influence the way you view teaching, education in general, and your life?
 - What particular change did you identify in the way you view teaching collegiality in your school?
 - What particular change did you identify in the way you view the roles of school leadership to develop teaching professionalism?

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VITA

Markus Budiraharjo is a faculty member of the English Language Education Program of Sanata Dharma University (SDU), Yogyakarta, Indonesia. Upon the completion of his B.Ed. from SDU in 1999, he started to teach English in his alma mater. He earned his first M.Ed. in the area of Language, Literacy and Cultural Program in 2003 from the School of Education, Boston University, MA with the sponsorship from The Kelly Elizabeth Stephens Memorial Scholarship. He earned his second M.Ed. in the area of Instructional Leadership from Loyola University Chicago in 2009, together with the other 11 cohort group members of the Indonesia Secondary Education Program (ISEDPE) initiative.

He started his doctoral classes in the Department of Curriculum and Instruction, School of Education, Loyola University Chicago, in the Fall 2009. In his early teaching career, he focused more on English instruction. His presentations in both national and international conferences and his published articles included writing and reading skills' instruction. However, his role and responsibility as Associate Dean of Student Affairs (2004-2005) of the School of Education, SDU, led him to focus on school improvements and curricular changes of grade schools. Upon his return from Chicago in the mid-2011, he joined the instructional leadership training program managed by the Indonesian Jesuit High Schools Association (IJHSA) in collaboration with the School of Education, SDU.

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