

Administrators' Place in Leading Deep Cultural Change that Results in Improved Faculty Engagement and Student Learning

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Abstract

This article looks at how important it is for administrators to spearhead fundamental cultural shifts in higher education to raise student learning and faculty engagement. The analysis, which is based on Mezirow's transformative learning theory, demonstrates how administrators can successfully manage and promote change. Constructivism, Social critical theory, and Humanism are all integrated into the conversation to offer a thorough strategy for educational leadership. Constructivism prioritizes co-constructing knowledge and engaging in active, experiential learning, whereas Social Critical Theory pushes for challenging and changing current power structures to promote fairness and inclusivity. Humanism promotes a culture of empathy and personal development by emphasizing the inherent worth and potential of every person. The paper offers important tactics for administrators through a thorough study of the literature. These tactics include supporting professional growth, encouraging reflective practice, encouraging open communication, and creating a shared vision for continuous improvement. Administrators may establish a climate that fosters sustained educational excellence by putting these techniques into practice. This will not only improve student learning experiences but also engage faculty members.

Keywords: *Transformative learning, Transformative leadership, constructivism, critical reflection, social critical theory, humanism*

Introduction

Significant changes brought on by the digitalization of the economy are detailed in the 2018 World Development Report on the transformation of labour markets from the perspective of the Economic Revolution (World Bank, 2018). The old, rigid borders are beginning to blur. This transition is exemplified by the quick development of platform markets that connect suppliers, clients, and manufacturers in novel ways. The demand for talent has also changed due to technology. The rise of digital businesses, which requires locally qualified professionals and technicians to be knowledgeable in Information and Communication Technology (ICT), is mostly what is driving the technology change. Numerous professions in traditional businesses are revolutionizing because of this evolution. Kenya, as well as numerous other countries in Africa, are included since commercial employment and activity growth are higher in countries that are undertaking faster technological advancements.

The World Development Report claimed that "the demand for advanced cognitive talents, socio-behavioural skills, and skill combinations linked with better adaptability is rising" (World Bank, 2018, p. 6), even though there is a decline in the market for low aptitude profiles.

Developing nations like Kenya can seize this opportunity to give the development of human capital a higher priority. Considering the current situation, Kenya's development efforts will concentrate on enhancing the nation's competitiveness in line with Vision 2030 and the "Big Four Agenda," the previous administration's growth strategy. Due to this, the previous administration in 2018 (2018–2022) established a new five-year education program that contained urgent provisions for capital investment in higher education. The education plan's initiatives for higher education place a strong emphasis on connecting what students learn to market demands. These initiatives also address issues of governance and accountability while also increasing access and equity and boosting relevance and quality. Therefore, this article seeks to highlight the place of administrators in leading deep cultural change that results in improved faculty engagement and student learning through a review of literature.

Overview of Transformative Learning

Transformative learning is defined as "a profound, structural shift in underlying assumptions of mind, feelings, and actions" (Transformative Learning Centre, 2004). Mezirow (1978a) coined the term "transformative learning" in research that he conducted on American women returning to postsecondary education or employment after a lengthy absence. Critical self-reflection and critical dialogue, in which the learner affirms the best path of action, are the two core components of transformative learning (Mezirow, 2006). This approach is "the process an individual invokes to monitor the epistemic nature of problems and the truth value of alternative solutions" (King & Kitchener, 1994, p. 12).

Transformative learning makes challenged frames of reference more emotionally adaptable, inclusive, caring, and discerning. Problematic frames of reference are collections of preconceived notions and beliefs (mindsets, meaning orientations, and mental patterns). These mental models are viewed as being superior to others since they are more likely to result in thoughts and beliefs that are truer to action or justified (Mezirow, 1991, 2000). Fixed interpersonal relationships, cultural prejudice, political orientations, schemata, ideologies, occupational habits of mind, stereotypical attitudes and behaviours, religious doctrine, psychological schema and preference, moral-ethical norms, paradigms in mathematics and science, aesthetic values and standards, and frames in linguistics and social sciences are just a few examples of frames of reference that are taken for granted (McWhinney & Markos, 2003).

Today's circumstances, which humankind has produced, necessitate a greater focus on transformative processes. The population boom's push for ecological limitations has put our physical well-being in peril. The complexity brought on by new technologies has rendered many of our social institutions outdated. Because of the rapid growth of populations and economies, adults are increasingly living healthily well past the age at which social institutions had predicted they would pass away. Life was once all about surviving, but the shifting demographics allow us to build on opportunities that weren't possible back then (McWhinney & Markos, 2003, p. 17). When people critically examine their beliefs and assumptions as well as create and put into practice new routines that define their world, they are able to shift their frames of reference and experience transformative learning (Mezirow, 1997). The Mezirow theory states that learning is primarily analytical, persuasive, intellectual, and logical with an ingrained logic (Grabov, 1997, p. 90-91).

Mezirow studied transformative learning for more than three decades. It has developed into a thorough explanation of how students evaluate, verify, and reassemble the essential components of their learning (Cranton, 1994, p. 22). Mezirow's theory is based on three recurring concepts: critical social theory (Scott, 1997), psychoanalytic theory (Boyd & Myers,

1988), and the value of experience with logical discourse (Taylor, 1998). The viewpoint changes and, thus, the three learning styles depend heavily on the meaning perspective and the meaning schemes. The difference between meaning perspective and meaning scheme is that the former refers to "the structure of cultural and psychological assumptions within which our experience assimilates and transforms new experience" (Mezirow, 1985, p. 21), while the latter, meaning scheme is "the constellation of concept, belief, judgment, and feeling which shapes a particular interpretation" (Mezirow, 1994, p. 223).

Philosophical underpinnings

This paper sought philosophical underpinnings to be able to understand and explain the place of administrators in leading deep cultural change that results in improved faculty engagement and student learning. This was sought from the constructivist assumptions, the social theory tenets, and the humanist premises.

Constructivist assumptions: Critical thinking is the first step in transformative learning and is the result of socially constructed experiences. This is a prerequisite for transformative learning, but it is not sufficient because transformative learning depends on critical thinking (Mezirow, 1995). Mezirow (1991) came up with the transformational theory of learning from a constructivist framework because transformative learning is situated in an experimental learning context. Resulting from service experiences, helpful information combined with transformative learning. Successful students had the capacity to "deconstruct their past perspectives, relate to their current identity, position and power," were able to "come up with original deductions after having ensured a system in place for the conciliation of a different, in addition to new, information," and they were able to "deconstruct their past perspectives, relate to their current identity, position and power" (Hullender et al., 2015, p. 76). These talents, which fall under the purview of critical thinking, are the core of education. Therefore, transformative learning is built on practice, with later reflection and critical thinking strengthened by critical theory.

Constructivist tenets serve as an inspiration for transformative learning theory (Mezirow, 1991). There is meaning within each person, not just in things like books. Through human connection and experience, we develop and validate personal meanings attached to our experiences. Each person interprets these events in his or her unique way, and how we interpret our experiences reflects how we view the world. The process of transformative learning entails examining, challenging, and changing those perceptions (Mezirow, 1991; Taylor, 2009).

Social theory tenets: "Critical thinking is about individuals disengaging from the tacit assumptions of discursive practices and power relations in order to exert more conscious control over their everyday lives" (Brookfield, 2005, p. 12). Critical theory served as the framework for the collaboration between adult learners and adult educators Paulo Freire and Myles Horton. With their pupils, the two employed a dialectical method that required them to analyse unfair situations and have ongoing discussions. In the 1930s and later 1950s, Horton and Freire promoted communication and dialogue with students. According to Freire, language is never neutral. The students themselves, he said, needed to become "conscious of power and oppression in their own lives, and then act to change these systems" (Merriam & Bierema, 2014, p. 88), both on an individual and a group level. If given the chance to reflect on and challenge their worldviews, people would individually transform, and their new social viewpoints would then inspire social justice activities.

As mature individuals, we are also surrounded by personal and institutional ideologies, hegemonic traditions, intolerance, inequality, and isolation in addition to progressive tasks and

everyday issues. This makes critical theory particularly essential in adult education. "Man is born free, yet he is in bonds everywhere," wrote Rousseau (Deney-Tunney, 2012). From the time of birth, one interacts with others, and how we engage with people around us shape our values, beliefs, and attitudes. The majority of adult expectations about life are formed during the formative stages of human development, or at the very least have notable origins there. Regrettably, these assumptions frequently go uncontested like the status quo. Reevaluating the assumptions that were formed during one's formative years and throughout adulthood requires doing so critically (Mezirow, 1990).

Critical theory defines learning as "the process of testing truth claims and arriving at a critical consciousness that they are not universal truths but statements that serve the interests of some at the expense of others" (Kilgore, 2001, p. 59). Transformative learning holds that learning is substantial and demands a perspective change. While the fundamental tenet of critical theory is the growth of awareness and consciousness, transformational learning's nature is the organic change of the underlying presuppositions of human viewpoints and worldviews that eventually influence behaviours and activities. The essential principle of the critical theory is the fact that knowledge is formed through a variety of people and systems rather than by a single individual or system (Wang & Torrisi-Steele, 2015).

According to Kincheloe et al. (2011), social systems are the outcome of the interaction of gender, class, race, religious affiliation, and other social institutions. To establish "social justice," to the advantage of "those who are oppressed," critical theory intends to "make problematic what is taken for granted in culture" (Nichols & Allen-Brown, 1996, p. 226). While rendering what is thought to be truly problematic, critical theory contains a dialectic technique and recognises power disparities. This recognizes travel amongst people who show respect for the various perspectives that each person has given (Bradley-Levine & Carr, 2015). Due to its focus on challenging presumptions, traditional worldviews, and ideologies, critical theory is essential in education and today's society.

Humanist premises: Abraham Maslow and Carl Rogers, two professionals who were both educators and therapists, developed, in the 1960s and 1970s, the humanist theory of learning. The centrality of experience in shaping perceptions, together with freedom and responsibility to become anything one wants, are all stressed by humanism. A large portion of adult learning theory is based on these concepts, which highlight the requirement of practice in the learning process and the adult's self-directedness (Merriam & Caffarella, 1999, p. 257). Thus, the humanist presumptions are embedded in the transformative learning theory.

Transformative learning is defined as it is since it is presumed that people can make choices, can grow and develop, and can accurately explain their realities. People choose to engage with a different perspective; otherwise, manipulation occurs instead of transformation (Taylor, 2009). From the perspective of education, the key concern is not how to educate, but rather how relationships are built that the student may use to actualize himself or herself and advance personally. People will strive for a better society because they are inherently moral; they are allowed to perform; in addition, behaviour is the result of human decisions; and they have endless possibility for growth and development (Rogers, 1983; Merriam & Caffarella, 1999, p. 256).

People will work to improve the world since they have some power over their odd destiny. Rogers (1969) developed ten principles based on his experiences in clinical settings and educational institutions. 1. People have a built-in capacity for learning. 2. The student gains important knowledge once he or she realizes that the material pertains to their specified goals.

3. Learning that involves a change in self-organization or self-awareness is met with resistance. 4. The teaching that is dangerous to the person is more readily seen and incorporated when external intimidations are at their lowest. 5. Learning can continue, and experiences might be interpreted differently when there is little threat to the person. 6. Learning is most effectively obtained by doing. 7. Education is aided as the learner engages in the process of learning responsibly. 8. The self-initiated learning that considers the student's entire being, including their feelings and intelligence, is the most enduring and ubiquitous. 9. When self-disapproval and self-evaluation are vital while external approval is secondary, individuality, originality, and self-dependence are fully encouraged. And 10. The three types of learning that are most typically helpful in today's environment are internalization of the change process, learning about one's own learning preferences, and ongoing honesty with one's experiences (Rogers, 1969, p. 157). However, the majority of behaviourist theories are at odds with those of humanist theorists, including "the appraisal of the nature of humans, the training of stimuli responses" and "the belief that behaviour is set by either one's surroundings or one's subconscious" (Merriam & Caffarella, 1999, p. 256).

Administrator's Role

Through 21st-century teaching and learning techniques, which are greatly influenced by the digital revolution, globalization, and technology, young people should be prepared for involvement in a dynamic and complicated environment at school (Beetham & Sharpe, 2013; Loveless & Williamson, 2013). The expansion of adaptable learning spaces is another element of the usage of digital technologies. It is believed that these expansions will need and initiate a more rigorous form of reflective practice among teaching professionals (Benade, 2015). Unpredictability, changeability, and difficulty are replicated in the learning idea of the twenty-first century (Bolstad & Gilbert, 2012).

Schools and learning institutions must accept the fact that they must help students acquire the necessary skill sets, including essential competencies. These have led to a shift in the emphasis of educational discourse from teaching to learning, with a greater emphasis on knowledge retention and employability (Bolstad & Gilbert, 2012; European Civil Society Platform on Lifelong Learning [EUCIS-LLL], 2012). Effective learning has been limited by the decision to continue using "outdated" transmission teaching models in the world's compulsory education systems (OECD, 2009).

Learner's Role

According to Mezirow, developing the ability to think for oneself entails becoming critically reflective of one's presumptions and engaging in speech to support one's views, goals, values, and emotions (Mezirow, 1998, p. 197). The transformative learning approach requires that facilitators and teachers go above and beyond the presentation of knowledge and facts because dispositional alignment toward learners neither remains transformative nor truly learner-centered from a holistic viewpoint (Rosebrough & Leverett, 2011). The two components of a revolutionary education must be supportive and demanding (Cranton, 2002). Learning that is transformational is experimental, choice-based, and somewhat person-driven since an individual can decide to question their own views and engage in critical thinking about deeply held ideas (Cranton, 2016). However, educators can provide the activities in addition to the physical setting that could result in the critical reflection required for transformational learning.

Students must participate in an inquiry process to get a deeper knowledge of novel tasks, such as those that gauge an individual's sense of identity. They get the chance to query what is relevant to advance innovative information about others and themselves as a result of this

progression (Bamber & Hankins, 2011; Mezirow, 1991). The learners are required to engage in critical thought on personally relevant occurrences to transform their meaning systems (beliefs, definite attitudes, and emotive responses) (Mezirow 1991, p. 167). "Transformation in perspective" describes the process of critically understanding how and why our expectations now limit what we can do, we understand, see, and experience the world; shifting these constructions of characteristic expectation to possibly create a more discriminating, all-encompassing, and integrating perception; and finally, decisively acting on the novel understanding (ibid.).

The role of the teacher is overemphasized, leaving out the participant, the pupil. The participants have a task designed to establish the learning environment, even though it is challenging for transformative learning to happen without the teacher playing a major role. As members of a knowers' community, learners have a responsibility to construct and create the necessary conditions that are suited for transformative learning to occur (Taylor, 1998).

Culturally Responsive teaching strategies using transformative leadership methods

Kroeber and Kluckhohn (1963), assert that anthropology helps us understand culture as a whole, which includes knowledge, traditions, values, beliefs, rituals, law, and art, plus the abilities we develop as members of society. Because of this, culture is complex, shared, dynamic, and teachable, and it may even be passed along from one group or generation to another. The interconnectedness of fundamental components and reactions to fundamental changes in the environment as well as in living conditions has been made clear by culture. On his part, Nieto (2002) believed culture to be

“the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion” (p. 48).

A person's existence is also organized and given meaning by a set of active and culturally influenced social values, moral principles, behavioural norms, beliefs, and worldviews (Delgado-Gaitan & Trueba, 1991). In the setting of schools, culture exists within and is shaped by historical, economic, and social circumstances. These are nevertheless impacted by aspects of privilege and power that exist worldwide. Therefore, a people's culture is crucial to education in addition to formal education, teaching, and learning.

Teachers not only deliver engaging, inclusive instruction to all students but also give the subject matter context. Teachers recognize that cultural and linguistic elements affect teaching and learning hence it is beneficial to incorporate students' different cultural origins, life experiences, and racial/ethnic distinctiveness into the curriculum. Teachers are better equipped to adapt education in a way that is responsive and demonstrates that their students' lives actually matter when they are aware of the learners' life experiences and backgrounds (Gay, 2010).

Globalization has caused migration in various worldwide contexts, resulting in students from various countries of origin remaining in community schools. Zhao (2010) estimated that little more than 190 million people, or more than three percent of the world's population, were living outside of their country of birth. Globalization has caused changes and developments in our migration, travel, commercial negotiations, communication, as well as our cultural and political relationships (Miniwatts Marketing Group, 2010). Because of globalization, educational systems face the difficulty of providing well-equipped teachers to prepare students for a global culture (Garcia et al., 2010; Graddol, 2006). The educational system is under a lot of pressure

to teach and train pupils for the society they will confront as adults, even though education was historically thought of as "the traditionally local social institution" (Zhao, 2010, p. 423).

Teachers should recognize cultural variety as a resource and a strength in the process of teaching and learning, according to the present climate of schools and students. Education institutions need teachers who are aware of the crucial part that culture portrays in both teaching and learning. The ability to effectively employ students' "cultural knowledge, prior experiences, frames of reference, and performance styles to make learning encounters [more] relevant and effective for them" is a quality that these teachers should possess (Gay, 2010a, p. 29). Educational institutions demand teachers who have studied and adopted cultural responsiveness pedagogy. It is generally understood that culturally responsive pedagogy refers to "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them." This concept was inspired by multiculturalism advocates and principles of social justice (Gay, 2010a, p. 31).

Incorporating components of the learner's culture and real-world experience into curriculum implementation and instruction is part of the culturally responsive pedagogy's instructional practice. In essence, teachers work hard to discover meaningful ways to connect the material to their students. Culturally responsive pedagogy is positioned within a structure that identifies the diverse cultural resources, expertise, and skills that students from numerous cultures contribute to schools (Howard, 2010). Culturally responsive pedagogy serves as an example of the dedication to reaching all learners.

A culturally sensitive teacher uses an approach that suggests to students that they possess the ability to learn while maintaining the classroom's focus on instruction. "Students are inclined to display competence when they are treated as competent" (Ladson-Billings, 2009, p. 133). The educational "scaffolding" that offers students a platform to construct on their prior life experiences and knowledge is provided by teachers who urge their students to move from the familiar to the unexpected. According to Gay, culturally responsive instruction entails "applying the cultural knowledge, prior experiences, frames of reference, and performance styles of culturally diverse students to make learning encounters more relevant to and effective for them" (Gay, 2010b, p. 31).

The educational policy, requirements, and curricular results that are demonstrated in educational institutions are influenced by social, political, historical, and cultural contexts. There is nothing like a politically neutral education (Freire, 1994). The educational roles that students in the class perform are intertwined with instructional strategies, educational policies, curricular material, and cultural considerations. Everything in education is correlated to culture, which subsequently shapes the immediate features of teaching and learning (Erickson, 2002).

Feelings and motivation for transformative learning

The imaginative, instinctual, and idiosyncratic as well as the rational, mental, and factual are two layers of transformative learning that can appear to be irreconcilable (Grabov, 1997). To learn in a transforming way, the emotions and the rational must work together. The emphasis has continued to be on transformative learning as a rational process. However, educators must be concerned with assisting students in making associations between the emotive and the rational through the use of feelings and emotions. Since "pure objective thinking cannot choose what to observe, what to attention to, and what to enquire about," emotions are fundamentally linked to critical thought (van Woerkom, 2010, p. 248).

Adults, it is assumed, require motivation to learn (Fidishun, 2011). They must have been given a justification for why they must learn. When an adult learner is given the chance to learn, they must feel that the learning experiences have value to engage with them.

Adult learners interact with book learning in a way that makes the knowledge relevant in real life, as discovered by Bye, Pushkar, and Conway (2007) (as quoted by Knowles, 1984), so new learning will likely be linked with multiple lifetime responsibilities in more multidimensional ways. Adults don't need immediate gratification; rather, they can tolerate supporting attention without being acknowledged or with little assistance before getting sucked into the enjoyment, learning, and interest feedback cycle (Bye et al., 2007; Csikszentmihalyi, 1997). Adult learners demonstrate stronger tenacity, receive grades above average, and engage in deeper reading analysis. A higher level of interest is also necessary to start and maintain a strong innate desire for learning. Personal issues are the consistent and enduring motivating force behind intrinsic motivation (Bye et al., 2007).

As adult learners participate in learning, a series of positive effects are demonstrated, providing evidence of their accurate instruction. An additional burst of pleasant affect maintains a higher degree of intrinsic motivation (Bye et al., 2007). Teachers can support adult learners by fostering competency in the classroom to enable autonomous performances as well as authenticating learners as dedicated coworkers within the learning experience sharing. This will increase positive affect and intrinsic motivation.

Strategies for fostering authentic and transformative relationships

The development of sincere and meaningful relationships with students can greatly promote transformative learning in the classroom. Findings from earlier research indicate that one of the key factors in transforming experiences is establishing productive plus positive relationships with others (Taylor, 2009; Cranton, 2006). Being authentic means acting in a way that "fosters the growth and development of each other's being" (Jarvis, 1992, p. 113). This is a creative and exploratory action when educators are consciously trying to help another person advance. Together, teachers and students may learn via dialogue (Freire, 1972). Real education outcomes continue to show that "teachers learn and grow with their students" (Jarvis, 1992, p. 114).

The edited handbook on transformative learning in practice by Mezirow and Taylor (2009) comprises an outstanding assortment of methods in several contexts (adult basic education, online classes, the job, and tertiary education) employing a variety of pedagogies (such as storytelling, mentorship, arts-based activities, dialogic education, as well as cooperative inquiry). Weimer (2012) poses some crucial queries about how transformational learning works, such as: "Can learning experiences be tailored so that transformative learning occurs more frequently? What order of tasks encourages learners to become autonomous the quickest?" (p. 439). In my opinion, the answers to these questions will serve to inform the methods that might be employed to promote real and transforming partnerships.

To better understand how we got there, it is useful to know how we got there. How can we create real connections with our students—relationships that transform—?

Therefore, some of the research-based components that can support the development of genuine and transforming relationships will be explored below. These include critical reflection, self-awareness, relationships, environment, and understanding of others. Other than their own awareness, teachers also need to have a personal understanding of each of their students. Thoughts of "the class" or "the group" and descriptions of it in terms of different

styles (a talkative class, a decent group, and more) are helpful, but they fall short of providing educators with the kind of information they need to create true relationships (Cranton, 2006).

Self-awareness: To have a honest relationship with students and the potential for transformative conversation, educators must have a solid grasp of themselves (Cranton, 2006).

Relationships: Teachers display different behaviours depending on the type of relationships they want to build with their students. In order to be authentic and foster real relationships, educators must avoid contradicting their own personal beliefs or educational philosophies. Although it is more complex than this, Cranton (2003) described three different forms of teacher-student relationships. Educators may establish relationships based on collegiality, intimacy, or respectful distance. After establishing a respectful distance as the basis for getting to know the learner, the relationship is mostly built through the learner's field of study and emphasizes education. Teachers and students appeared to know one another as people who have deep relationships with one another both within and outside of the classroom. The educator collaborates with the student and engages in a mutual exchange of skills and experience in collegial interactions because they view the student as a future or current collaborator. Transformative learning is equally likely to come from any relationship style. However, educators must come up with a solution that is morally and pedagogically sound as well as content.

Context: Teachers list a variety of obstacles that prevent them from being reliable in their instruction. Grading standards required course content, the availability of resources, class numbers, institutional or departmental requirements, and cultural norms pertaining to the teacher's job are a few of these (Cranton & Carusetta, 2004). All these restrictions don't directly affect relationships with pupils, but in a way, the genuineness of the teacher has an impact on those relationships as well.

Critical reflection: Mezirow (2000) regarded critical reflection as a vital component in the conceptualization of transformative learning. Critical reflection remained fundamental to research participants' accounts of teaching authenticity (Cranton & Carusetta, 2004). To achieve authenticity, it was necessary to distinguish between the logic of one's self as an educator and the common persona of educator for teachers. This requires critical thought on both the principles and presumptions of practice.

The research on the nature of facilitating transformative learning and its crucial characteristics also gave rise to six other ideas. These included (a) the development of individual agency and collective possession, (b) the provision of potent, common, experiential activities, (c) evolving awareness of both personal as well as social background effects, (d) encouraging course material-rich in value, (Taylor 2000, p. 10). (e) acknowledging the link between affective learning and critical reflection, as well as (f) the necessity of time.

Genuine relationships are also encouraged by transformative learning. In her study of women in their mid-career relationships at work, Carter (2002) distinguished four categories of relationships: love (friendships or connections that enhance one's self-image), utilitarian (learning new skills and knowledge), memory (relationships with departed individuals), and imaginative (individual relations or reflection). Transformative learning was made possible through love, memory, and imaginative interactions (Taylor, 2009). According to Cranton and Carusetta (2004) and Taylor (2009), being authentic in relation to teaching involves being acutely aware of oneself as an educator, how one's needs and interests diverge from those of students, being forthright and honest with others, examining how context shapes teaching practice, and critically and introspectively analysing one's own teaching.

Transformative leadership in ethics of learning

Not all education is equal. Teachers intentionally decide on a number of things. One decision made by educators is to act and think ethically. Reflection is fundamentally a sign of acting with ethical consideration (Freire, 1998). The definition of a critically reflective teacher is capable of both self-reflection and critical inquiry. Teachers who engage in critical thinking must take into account the morality of every circumstance that impacts their students' learning and devise moral answers to both the problems and the puzzles they encounter (Larrivee, 2000). Failure to maintain consistency between the teachers' actions and words would be unethical (Freire, 2005). Assumptions were defined as: "Becoming a reflective practitioner calls instructors to the work of facing deeply rooted personal beliefs concerning human nature, human potential, and human learning.

Assumptions are the values and concepts that are fundamental to our identity. Reflective practitioners examine prevailing methods and cast doubt on presumptions" (Larrivee, 2000, p. 296). "Transformative learning ... does not happen in a vacuum, solely through the free will of an autonomous learner; rather, it is contextually bounded and influenced by relationships with others" (Taylor & Snyder, 2012, p. 44). Changes in communication with the teacher and other students in the classroom are hence crucial factors in determining whether or not participants will engage in transformative learning. Critical thinking and experience are the fuel for transformative learning, so it is crucial to deliberate the conditions within educational contexts where such an endeavour is extremely likely to succeed. Critical theory-based learning activities call for helping people grasp current learning and presumptions and supporting them in exploring the how and why of such ideas. Teachers should be aware that creating activities intended to prompt critical thought or giving students the opportunity for critical reflection is seldom part of their job description; additionally, a positive learning environment must be fostered.

In many educational and corporate contexts, people do not feel comfortable voicing their opinions without fear of ridicule or exclusion, which occasionally leads to individual submission followed by group tyranny, which prevents people from thinking as a group (Harvey, 1998). Through dialogical dialogues, people can form stories and narratives that lessen the distress caused by perceived threat in communication (Armitage, 2010; Harvey, 1988); though Bohn and Peat (1987) point out that "a spirit of kindness and friendship is necessary for this to take place" (p. 82). However, to integrate students into a community, "they must be encouraged in developing their own beliefs and standards, in learning how to tolerate (and acknowledge the legitimacy of) different points of view without feeling personally threatened by disagreeing with them" (p. 61).

Moreover, "holding spaces" that support students by giving them sustenance, care, and sustenance (Drago-Severson, 2016) can encourage students to examine their own and other's points of view while doing so in a safe and supportive learning environment. When adult learners go beyond discussing and acknowledging inequities and differences in perspective, real paradigmatic transformations can happen through transformative learning. It can be difficult to start dialogues in a classroom regarding topics that will undoubtedly result in a variety of perspectives based on deeply held beliefs and expectations. To do this, radical love and "the anchoring of love" are necessary (Kincheloe, 2008, p. 399). In addition to using profound love as our foundation, we might begin to pay attention to ideas whose meaning transcends the specific words used. Additionally, we can begin to cherish the words of people who have been outlawed as well as those whose contributions to love and justice were previously relegated to history's trash heap (p. 399).

The most important part of teaching, more so than any technique, is compassion for others (Horton & Freire, 1990). According to Liston (2008), "Only when endured pain produces seasoned wisdom, will critical theory inspire meaningful conduct." attentive love is crucial (pp. 387–388). Considerate love is described as "a struggle and a sacrifice" by teachers. To look past our egos and more clearly perceive our kids is a struggle and a sacrifice (Liston, 2008, p. 389). Teachers who are knowledgeable about how to conduct such discussions should successfully help students in doing so so that they can learn wisdom via dialogue and critical thought. If people can't work together civilly, they can neither address problems collectively nor individually (Weil, 2004, p. 485). Kindness, tenacity, decency, boldness, and regard for the dignity of others are all necessary to be open to changing one's perspective. For every one of us, it takes a great deal of bravery to examine our ideas considering what others think. It's important to confront someone's erroneous thinking, and doing so requires both strength and stamina. Similarly, the courage to conduct an unbiased investigation of the presumptions, assertions, judgments, and attitudes of others is crucial for evaluating our thinking (Weil, 2004, p. 487).

Additionally, adult learners must develop critical thinking principles and dispositions of curiosity, honesty, discipline, perseverance, inventiveness, tolerance for uncertainty, and responsibility (Weil, 2004). Genuine critical thinking, which needs humility and compassion, moves us beyond egocentrism. The ontological domain is where critical thought enters after helping us reconsider our identities and what it means to be human (Kincheloe, 2004, p. 28). Understandings on the dialogical engagement trip that can help people employ new techniques of understanding and viewing a topic or problem are given by the capacity to look at a situation from various points of view and fresh points.

Noting people who profit based on a particular way of thinking or philosophy is another crucial step. While some people may take comfort in taking the majority's position on particular issues, there will also be those who feel marginalized or oppressed by the dominant group's viewpoint. By engaging in critical thinking in this way, educational professionals build the internal skill to hear different points of view as they set an example for the attitudes and behaviours, they hope their adult learners would adopt. The objective of education is that the effects on adult learners would be felt in their families and society as they mature and change their perspectives. This will then encourage organizations to interact in novel ways, which could ultimately result in new connection models that could reorganize practices. Learners need to engage in an inquiry process to learn more about unexpected challenges in-depth. These peculiar difficulties include those that test one's sense of self, which in turn might cause one to doubt familiar knowledge of oneself and others (Bamber & Hankins, 2011; Mezirow, 1991).

A certain degree of "readiness" for the transition, as well as a feeling of trust, honesty, and safety, are essential. Adult learners who are resistant to change may avoid shifting their viewpoint in an environment where they feel safe and secure; curiously, those who are open to change may initially "feel unsettled and doubtful" (Mezirow, 1978b, p. 101). On the other hand, "a developmental approach takes into account individuals' varied modes of knowing when developing and facilitating professional learning" (Drago-Severson, 2016, p. 40). It is most likely that adult learners who exhibit a willingness to change through critical reflection would "break with the taken-for-granted and set the familiar aside" (Greene, 1995, p. 3), experience transformative learning, and adopt new perspectives.

While educators utilize critical thinking to create learning activities that support transformative learning, mutual trust between members of the community of learners is crucial; otherwise, it will be difficult for group members to accommodate different points of view. "Once a feeling

of community has evolved amongst individual learners, a fundamentally transformational learning experience can be sustained to enable new knowledge development," (Ryman & Richardson, 2010, p. 46). Building trust among students can be difficult, so teachers need to set an example for how they expect their students to treat each other with respect and mutual trust. No place should be given to destructive evaluations of others or disrespectful attitudes toward any teacher or other human being; once one person's mistreatment is accepted by others, that person loses their freedom of thought and action. While participating in the attempt to change perspectives, group members must be aware of ethical detachment both individually and collectively. There are internal guidelines that define appropriate and inappropriate ways to treat coworkers. "People typically do not engage in hazardous behaviour until they have justified it to themselves" (Bandura, 2002, p. 103). In carefully handled social interactions and critical discourse, it is vital to recognize inclinations for understated labeling, shifting of responsibility, favourable comparison, apathy or distorting of consequences, diffusion of accountability, as well as dehumanization (Bandura, 2002).

Conclusion

In this essay, the role of administrators in fostering a profound cultural shift that enhances teacher involvement and student learning was explored. The notion that culture and education are inextricably linked is supported by literature. The way that instruction and learning are conducted is greatly influenced by the cultural background. Therefore, administrators have a responsibility to ensure a significant cultural transformation that can result in learning that is transformative. This means that transformative educational leaders must look with grace to the past and learn from it, maintain "respect" even in the face of criticism of present achievements, and boldly push forward into an unknown future.

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