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**TRANSFORMATIVE LEARNING AND
TEACHING IN FORMATION**
**How Andragogy as a Model of Formative
Teaching Meets Many of the Complex
Demands of *Veritatis Gaudium***

Joseph Thannickal, SDB[♦]
Institute for Transformative Studies, Kolkata

Abstract

Formation is a matter of deep concern in the Church, and there is an effort all around to make it more effective. The recent document of the Church *Veritatis Gaudium* contains the Church's thinking on how formation should be conceptualized and practiced in today's context. It may be concluded that the expectations of the church today from formation calls for an approach that enhances the transformation of the formee along the path of development of their vocation. That is to say that, a model of formation that is based on the formee's capacity for transformation is more suited to lead him or her to the renewal of his/her mind and to realize within oneself the image of God. Therefore, the andragogic approach, which is accepted as a model of transformative learning can be a method of choice. An andragogic learning plan prepared for the question of motivation is presented, to

♦ **Father Joseph Thannickal, SDB**, also known as T.C. Joseph, SDB, holds Post Doctoral Diploma in Logotherapy from Viktor Frankl Institute, Dallas; PhD in Pastoral Psychology and MA in Counselling Psychology from Graduate Theological Foundation (IN) and Santa Clara University (CA) respectively, with research done at Oxford University, UK, and Salesian Pontifical University, Rome. His ministry has included Formation (Initial and On-going), College level teaching, as well as Parish Ministry in India and USA. He has served Nitika Don Bosco in Kolkata as Rector and Director. More recently he completed three terms as the Program Director of Don Bosco Renewal Center for Clergy and Religious, in Bangalore. Currently he is Director of the Institute for Transformative Studies in Kolkata offering training programs in house and outside on request. He is also engaged in Counselling and Spiritual Direction, Organizational Consultancy, In-Service Training and Writing. Email: jthann123@gmail.com

demonstrate what andragogy is about and what benefits transformative approaches can bring to religious formation.

Keywords: Andragogy, Adult Learning, Formation, Motivation, Teaching, Transformative Learning, *Veritatis Gaudium*

Introduction

The recent documents of the Church that affect formation, particularly *Veritatis Gaudium* and *New Wine in New Wineskins*,¹ are eloquent about the expectations that the Church has from formation. There is also much emphasis there on the need to adopt the discoveries in the art and science of teaching, that may deliver better on these expectations. Noteworthy also are their exhortations that we as a Church, should have the courage to make changes in teaching methods, even if it means letting go of long held beliefs and practices. Confronted with these challenges, it is timely to report on the efforts made in the recent years, to make our learning and teaching in the formation settings, more impactful for the learner, by leading them to their transformation by a renewal of their minds. This article seeks to reflect very briefly on that experience. It will show that andragogy, a method proposed for teaching adults is more suited to bring about this transformation rather than pedagogy, the methods used for teaching children.

To begin with, a distinction is to be kept in mind. Even though the overall project under consideration here is formation, but this article focuses more specifically on the academic teaching and learning that takes place within that large project. Hence our question here is “How does the learning and teaching that all formation projects feast on, become more transformative, to make its intended contribution?” And this specificity of focus seems justified because in our observation, it has been repeatedly shown that, rather than taking the focus away from formation, improving teaching methods like this only enhances it, without reducing anything from its form or content.

Models of personal change springing from adult learning technologies had been discovered and promoted across the globe since the 1830's. Beginning with Alexander Kapp in Germany who, around 1833, emphasized the need for people to keep learning throughout life by reflecting on one's own experiences, and Eugene

¹ *Veritatis Gaudium: On Ecclesiastical Universities and Faculties*, The Apostolic Constitution of Pope Francis, (2018), Trivandrum: Carmel Publications, 2018; Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *New Wine in New Wineskins, The Consecrated Life and its Ongoing Challenges since Vatican II*, (2017), Trivandrum: Carmel Publishing House, 2017.

Rosenstock who first used the term *andragogy*, it is Ed Linderman who is credited with introducing it to England around 1920. Soon, John Dewey too pitched in, to suggest that for real learning to take place, the abstract world of concepts had to be connected to the real world of experience. Finally, in the recent past it was Malcolm Knowles who around 1970, introduced the concept and the term to the US, and formulated its six principles which are taught even today as its foundations.

As I was exposed to these advances in learning and training in the 90's, there was no doubt in my mind, that bringing these advances in educative technology to different cultures like in the Indian subcontinent and the far east, would look interesting. But, whereas it looked equally exciting to introduce it also in the sensitive area of religious formation with its unique characteristics, great care had to be taken that this is done in such a way that the formative gains in the long-proven programs already running in the Church's formation houses, were enhanced and not diluted in the process. This is what motivated us to first experiment the effectiveness of the methodology in the training of religious leaders, before researching it in the specific area of religious formation. We did both and in that order, and the results from these efforts of the last ten years have led today to the methodologies of Transformative Studies in Formation which, as we observed, brought significant value to religious leaders, the formators, and the project of formation itself.

1. Transformation, the Goal of Formation

The word 'transform' appears in the scriptures and is considered an essential process in all change efforts as a Christian. St Paul in 2 *Corinthians 3:18* says, "And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being *transformed* into the same image from one degree of glory to another; for this comes from the Lord, the Spirit." Again, Romans 12:2 says, "Do not be conformed to this world, but be *transformed* by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect." Taken together these verses suggest that transformation happens by the renewing of minds, and a believer's transformation is always unto realizing in oneself the image of the Lord.

In both these passages transformation is used to signify *metanoia*. Like contemplation which happens slowly, transformation too starts up slowly, and this gradual change, eventually reaches fulfilment in

the complete assimilation of what is contemplated. Similarly, transformational change into Christ also would happen gradually and deliberately, until there is an experience of complete assimilation, with concepts, skills and value systems that spring up from the change. This is akin to what Pope Francis said when he was presenting the latest *Ratio* for the formation of priests, that the seminarian needs to be moulded 'like the potter's clay by God who is the artisan. This is probably why the *ratio* calls the Journey of formation as configuration to Christ.²

Similarly, it may be advisable to recognize here that, in the secular world of education, transformation as a model of personal change has also been studied for decades now. For example, Rosemary Haughton, the Catholic writer has to be remembered here for her book *The Transformation of Man*,³ as well as the contribution of Teachers College at Columbia⁴ University.

One needs to note the difference between the words formation and transformation as used by some of these writers. For example, as Haughton has observed,⁵ formation is concerned about the human person, more "as an ethical, social, political and even aesthetical creature." Formation seeks to raise a person as someone who excels both in these characteristics and, in the standards that are set for him or her as a consequence. His or her desire to be faithful to what is taught in formation is strong and such a person can become a reliable foundation for structures. This may explain why formation has been legitimately emphasized by churches, and why there has been a preponderance of the formation approach within the Catholic tradition.

They also have observed that transformation instead, is about who you become within. It is like the caterpillar that becomes a butterfly. It is a change, radical that is, that hastens the process of one's growth towards the higher levels within one's chosen path. Transformation emphasizes internal change which causes external changes to occur. Hence it is more radical than formation with its focus on the external, observable changes. In transformation, we go from particular

²Cfr *The Gift of the Priestly vocation, Ratio Fundamentalis Institutionis Sacerdotalis*.

³ Rosemary Haughton, *The Transformation of Man*, Springfield: Templegate Publishers, 1980.

⁴Some of their faculty have fanned out taking the discipline with them. For example, Dean Elias and Elizabeth Casl came over to the American west coast and offered the training in the California Institute of Integral Studies in San Francisco in the 90's.

⁵Haughton, *The Transformation of Man*, 8.

examples to the general theory. It is inductive, rather than deductive, whereas Formation has the tendency to go from general theories to their particular derivatives. Also, in transformation, a community is a core element of how it happens, because a community is the place where the internal stirrings of change become apparent, and often it is also the place where one may find healing and nurturance when needed.

However, in this article we need not consider formation and transformation as dualistic positions. It is not as if, formation cannot lead to transformation, or that transformation should exclude or replace formation. We can easily recognize that the Catholic Church as well as other churches who have emphasized formation in their training plans, have also seen hugely transformative moments in their life's journey. They have provided to the world at different times, saints and models, who have been agents for the transformation of their Church and society. And in all likelihood, they only went through processes of formation, and not through established programs of transformation properly so called. Hence it should be more about seeing a more integrative possibility. Formation methodologies can and should continue rendering their benefits, but at the same time it should be noted that a focus on transformation can bring out more clearly the scriptural demands without reducing anything from what formation thus far has been able to achieve.

Why should academic learning that takes place in formation be transformative? It is so because much of our formation time is spent in the classroom, and the possibility exists for a deeper change to occur, in and through our academic work. Moreover, from the perspective of the ministerial goals of formation, it seems quite obvious that a minister whose externals stand on deep internal states, can serve better. Admittedly, for this to happen the teaching of content cannot be the only way. One needs to recognize also the process as an agent of formation. When the processes of teaching and learning truly become transformative, then the goals of formation are doubly served, we may say.⁶

⁶This point was more thoroughly discussed and debated in the conference on Human formation of the clergy in Dharmaram College, Bangalore, 2 years ago, as I had referred to it in my paper on human formation J. Thannickal, "Formation to Maturity through Fuller Experiencing, Exploring Formative Potentials in Adversity," in *Human Formation in Major Seminaries*, ed. S.G. Kochuthara, V.P. Devassy and T.T. Kattampally, Bengaluru: Dharmaram Publications, 374-395.

Hence the following questions become relevant in our exploration:

- How do we make the learning experience in the classroom truly transformative for the formee?
- What should be the teaching style that can bring the student/formee to such transformation?
- What skills do they need to learn to help this happen?
- How should one describe the tasks of teaching and learning, to highlight the transformative edge?
- What is the profile of the transformative teacher that will help this transformation to occur?

2. Transformation through Academics

To begin with, while reflecting on how academics can, and should, lead us to transformation, certain foundational considerations given below are important.

2.1. Formation is the Ultimate Goal of Academics

Many interventions are possible, and indeed are carried out in a formation house. But all of them have the ultimate declared goal of the formation of the candidate. Interventions may include, classroom learning, spiritual direction, talks and conferences given, readings done publicly or privately, supervised practice of ministry, etc. Why? Even liturgy has a formative element, though admittedly liturgy has a reach much further than formation. Every one of the above activities has as its ultimate goal a formative differential, no matter how small. We also need to concede that it is formation, albeit with its external behavioural emphasis, that is the goal of academic processes even when they are conducted according to a transformative model. Internal states alone without exterior behavioural benefits are in fact not useful enough. Formators too may remember this truth, that we are not merely teachers or educators, but formators. We don't only teach, but form by our teaching.

2.2. Formation Happens through Processes that are Transformative

As already mentioned, we may aver that the formative outcome is not embodied solely in the degrees or certifications that formees acquire, important as they may be. The more substantive parts of the formative outcomes are transformational; that is, they are internal and attitudinal, and seen in the value dimensions that are operative in the ministry that they are entrusted with. For this to happen emphasis should be put not only on the contents

transmitted but also on the processes that are utilized. Usage of the appropriate processes of academic activity that make it transformative is necessary.

2.3. Formation Happens through Simultaneity or Integrality of Dimensions rather than Linearity

It is time to leave behind our thinking that formation of the different dimensions of personality can take place sequentially. For example, we cannot any more think of human formation first, followed sequentially by spiritual formation. The reality is that in any change taking place whether human or spiritual, the other is also present. To recognize this simultaneity can only aid the formation process as discussed in *New Wine in New Wineskins*.⁷ And it has been seen that a transformative approach to formation helps this integral approach.

2.4. Transformative Learning Helps Candidates to Become Learners for Life

Future priests and religious, and leaders of people, need to be life-long learners. One cannot deny that in the societies where we work, there is need for continued learning so that we can enter into genuine dialogue with people. And the time where this value of learning as a lifelong activity is practiced and absorbed, would be during their formation, provided that formation is transformative.

2.5. Transformative Learning Instils Excitement about Learning

If people enjoy learning, there is likelihood they will continue to learn throughout life. If they have experienced the joy of learning, they are likely to return to it in their later life. In other words, there is need for a learning process that can create and sustain such enjoyment. Incidentally, not few are those who have gone through our transformative learning training programs, where they spontaneously testified at the end of the program that they would love to read and return to their learning activities, whenever they can.⁸

⁷*New Wine in New Wineskins*, no. 14, p. 37-38.

⁸Our training programs in Transformative Learning targeting Leaders of Religious Communities and Religious formators have consistently shown an increase in participants' interest in continued learning. For example, evaluations have shown participants responding very positively to the Questions, "How has the program affected your interest in being life-long learners? And, "What would be your attitude henceforth to using your community libraries?"

3. Expectations of the Church, a Call for Transformation

*Veritatis Gaudium*⁹ is replete with expressions that call for renewal of formation programs. The renewal that the Church focuses on resemble a transformative outcome. It says that the Pastoral concern permeating a formation program should result, in the gospel permeating the trainee, at all the levels of body, mind and spirit. Through their study formees should find their real selves in a total self-discovery which suggests an internal rather than external change.¹⁰

The Church is open to learn from developments taking place in academic teaching methods worldwide.¹¹ Quoting *Optatam Totius*, the document emphasizes that the learning curriculum should include, meditation, participation in liturgy, and the systematic study of the living tradition of the Church in dialogue with the people of our time, listening attentively to their concerns, their sufferings and their needs. The implication here is that even as systematic academic study is one of the sources of learning, the task of concept formation is a function of several actions and competencies, rather than purely of abstract constructions. Lot of doing must take place along with mind-work, it would seem.¹² This emphasis on action along with study seems to point towards a transformative approach.

The document prefers a *polyhedron style* of the classroom, where learning is distributed within and between members united and, as it were, becoming a community of learners. This style that is transformative, contrasts seriously with the erstwhile style of the spherical approach,¹³ where learning is assumed to take place only between the teacher and the learner. In other words, *Veritatis Gaudium* prefers learning to take place when learners turn themselves into a community in which every member of the learning community contributes to the learning of the others.

These thoughts call for changes in approaches to teaching and learning, and the Church seems fully aware of how difficult such change can be when it subverts long held practices and beliefs; for she notes, quoting *Laudato Si* no. 105, that in confronting the rapid pace of change and degradation, we “lack the leadership capable of

⁹Pope Francis, *Veritatis Gaudium (The Joy of Truth), On Ecclesiastical Universities and Faculties*, Apostolic Constitution, Trivandrum: Carmel International Publishing House, 2018. (Hereafter, VG).

¹⁰*Veritatis Gaudium*, p. 13, quoting *Populorum Progressio* of Pope Paul the VI.

¹¹VG, pp. 9, 42.

¹²VG, p. 11.

¹³VG, p. 24.

striking out on new paths.”¹⁴ Obvious in this observation is the earnest desire that formators *should therefore, develop this leadership*, a leadership that is capable of striking out on new paths, as a result of the new programs of formation that will be put in place in this time and age.

Subsequently the document mentions three competencies that should ensue as a result of formation: the competency of dialogue,¹⁵ competency of living a network of relations,¹⁶ and the competency to have and hold an open or incomplete thought which means that one is open to the *maius* of God and the truth.¹⁷ All these call for the ability to understand and accept the tentativeness of knowledge, and the ability and commitment to be always and everywhere a seeker of truth, pointing towards becoming a learner for life, an important competency of transformative learners.

Besides, the document also proposes that a formee should be able to conceive, design and achieve ways of presenting the Christian message within a profound engagement with different cultural systems.¹⁸ This would require that the formee would grow to be capable of effective Communication, listening with respect, responding to genuine needs and requests, and a mutuality of relationship with those with whom they communicate.

Moreover, the document also highlights the dangers of a “fatal separation” between theory and practice in academic learning efforts. Implied here is the suggestion that theory and practice must go hand in hand. Here the document quotes from Blessed Antonio Rosmini, that a changed approach or reform of formation today is called for, necessitating an approach that comprises four pillars, namely: (i) Communion in learning, (ii) Holy interaction, (iii) Formation of habits and (iv) Interchange of affection.¹⁹

Learning and/or training in the eyes of the document is seen at both the levels of content and method,²⁰ which means that the method should embody the content. Inter-disciplinary and cross-disciplinary approaches carried out with wisdom and creativity, and in the light of revelation then, become mandatory for this embodiment to take place.

¹⁴VG, p. 15.

¹⁵VG, p. 19.

¹⁶VG, p. 18.

¹⁷VG, p. 16.

¹⁸VG, p. 27.

¹⁹VG, pp. 22-23.

²⁰VG, p. 20.

From the foregoing highlights from the document, the following conclusions seem logical:

First, formation is a multifaceted process. Considering that a formee spends a significant part of his or her day in a classroom, makes it imperative to look at how the classroom tasks of teaching and learning can be made formative experiences, in the processes that are employed. This means that first, instruction should not only be limited to the lecture method, in which the teacher having prepared the contents of a lesson accurately, transmits it to the student effectively. One needs to immediately affirm here that lectures have served academics from time immemorial and are important and have their place.²¹ However, according to the Church, other approaches should also be integrated along with lectures to enhance the learning process.

Second, the teaching process should also include monitoring the student's understanding of the matter as he or she manifests it in his/her participatory behaviours. These behaviours can be expressed by the student and can be understood and evaluated mutually between the students and the teacher, as the lesson progresses, rather than at the end of the learning period.

Third, evaluation systems should include this mutual appraisal in terms of participatory behaviours. An examination of the individual understanding of the content, in whatever form, can only be considered a part of the evaluation process, and not complete.

Time is ripe now, with these endorsements that the document is giving to curriculum planners, to incorporate other methods of instruction that have developed in an inter-disciplinary learning space. Such blend of methods, if brought about with awareness and sufficient reflection, holds the possibility to make the formation program more effective, not only in the way it is absorbed by the formee, but also in the ways it can be shared in an evangelizing context. Transformative Learning approaches, it has been seen, can provide the needed support in such a project.

4. Andragogy, a Transformative Approach Applicable in Formation

There cannot be any doubt that a transformative model of teaching and learning, if there was one, would be a more comprehensive enhancement to formation, to achieve the formation goals. The transformative model will no doubt aim for the formation goals, but will also in addition, go beyond. As already mentioned, one of these

²¹VG, p. 44.

transformative models which we have used with considerable success is called *Andragogy*, a method of teaching adults as contrasted with *pedagogy*, which by definition is a method for teaching children.

4.1. Andragogy versus Pedagogy

Pedagos in Greek really means child and *pedagogy* really refers to the education of children. However, though *pedagogy* has traditionally been used for learners in general who may be children or adults, *andragogy* on the other hand, which comes from the Greek *anthropos* is another approach to teaching and learning that are more suited to adults. As was seen earlier, from its beginnings in the 19th century, it has travelled from Germany to the world, and today, is a major presence in the educational lexicon, finding application beyond the shores of adult learning, churning the waters of even the pedagogic arena.

There are many ways to distinguish *andragogy* from *pedagogy*. Unlike *pedagogy* that pays scant attention to the preparation of the learner, *andragogy* spends significant time preparing the learner for the learning task. Whereas the classroom climate in *pedagogy* is formal, competitive and authority oriented, *andragogy* seeks to establish a relaxed, trusting, and informal atmosphere that is warm but also mutually respectful. More importantly the teaching experience in *pedagogy* is teacher prepared, whereas *andragogy* seeks to establish mechanisms where the learner can be incorporated as an active participant in the planning of that experience. In this it is noteworthy that the teacher-centred 'lesson plans' in *pedagogy*, can be contrasted with the 'learning plan' in *andragogy*, a plan that is prepared mutually between the students and the teacher. Even the progress of the lesson in *pedagogy* which follows the logical sequencing suitable to the subject matter under study, is distinguishable from the 'readiness to learn' logic of the *andragogic* approach. The technology used for facilitating learning in the pedagogic method points to the transmittal techniques used by the teacher of which the power point of today is only the latest variation. But in *andragogy* the emphasis is on how the learner is experiencing the activity of learning here and now, and how that can serve more usefully his or her formative goals.

4.2. The Six Principles of Andragogy

Andragogy stands on six primary principles which when applied to formation would look thus.

1. Formees as adults will benefit from knowing the details of the proposed learning before they decide to commit themselves to learning it. This does not mean that they have a choice about what they want to learn, since their syllabus is largely given to them. But this does mean that effort is made to clarify for and among them what is the relevance of what they are going to learn. This helps them to commit themselves to learning it with a motivation that is more intrinsic than extrinsic.

2. Students in formation are in the process of growing from being dependent learners to self-directed learners, at least they are capable of becoming so. That is, they are growing from being dependent on the teacher to decide things about the learning, to assuming personal responsibility for what they choose to learn.

3. Formees as adults come already with an accumulation of experiences which can be utilized as resources for the new learning. For example, in the case of students of theology this would mean that learning should relate to their experience of life thus far and what they could legitimately expect of life in the future.

4. Adults become aware of the developmental tasks associated with their social roles. This awareness creates their readiness to learn. Likewise, our formees become aware of the social roles they will assume at the end of their studies, namely that of a priest or a religious leader. This awareness creates their readiness to learn.

5. As learners, adults are characterized by a need to see immediately how their learning can be applied, unlike younger people who are perhaps used to committing the material to memory now, and willingly wait for its applicability in course of time. Our formees also are generally ready to wait to see applicability later, but would be much more enthused if the applicability is readily visible as they study.

6. As they mature, adult learners become intrinsically motivated, even though the learning itself may be of extrinsic matters. This happens when they discover the learning to be satisfying, worthwhile, meaningful and also where they have a choice. These become worthwhile check points for formees as well.

4.3. The Process of an Andragogic Learning Session

From beginning to end, a learning session in the andragogic model, passes through seven steps. First off, both the teacher and the learners decide on the general climate that they will create in the learning space, one that will facilitate the learning effort. Second, this

will include deciding about what processes they will put in place so that everyone in the learning group participates in the various activities that they choose to have. Third, the whole learning group together assess the learning needs that have to be addressed. This may mean that they take a realistic audit of what they need to learn, to what depth and breadth. Fourth, they will formulate these into certain identifiable and do-able objectives. Fifth, they decide on designing the learning activities that will help them realize these objectives. At the sixth stage, they implement these activities and in the seventh, they evaluate the results, which will be useful in their reassessing of the learning needs and interests.

4.4. The Changing Character of the Teacher in Andragogy

In one word, we may describe the new role of the Andragogic teacher as a Facilitator of learning rather than a Content Transmitter that the pedagogic approach expects from him or her. As a transmitter of contents in the pedagogic model, the teacher would have to decide what content needs to be covered, how this content can be organized into manageable units, in what logical sequence, and what method of transmission would be most efficient for transmitting each unit. Thus, the pedagogic teacher would have to play the pivotal role in the process where the formee's task is primarily to commit to memory, in whatever shape or form, what he or she is fed by the all diligent teacher.

But as a facilitator of learning in the andragogic model, the teacher's task is to facilitate student decisions rather than make the decisions for them. This requires that he or she focuses on what is happening to the learner, rather than what the teacher is himself or herself doing. This means that the teachers have to become more transparent with their real selves. Instead of imposing their expertise on the students, they should join with them as a co-learner. Primarily the andragogic teacher would have to be primarily the procedural guide for the students, and only secondarily would he or she be the resource for content.

4.5. The Learning Contract

We said earlier that the planning for the learning sessions is carried out through mutual collaboration between the teacher (facilitator) and the students (learners). For this the first requisite is to prepare a plan for learning, which is a contract entered into by the teacher and the students. The Learning contract will consist of 4 elements. (i) The Objectives, i.e. what are the objectives the learner decides to accomplish which will bring about the required

learning outcome. (ii) Resources, i.e. what are the helps and assets in your environment that can facilitate this learning to take place? (iii) Evidence of accomplishment, i.e. what will you produce to be seen, heard, experienced by the facilitator and the group of learners that will demonstrate beyond a shadow of doubt that what you said you would do, has been done? And, (iv) Criteria for evaluation, i.e. how will you evaluate the evidence you have provided? Who will evaluate, and what weightage will each give? These four elements of the contract is planned and submitted, after which the only task remaining is to carry them out. The learners will be careful to meet the deadlines as mentioned in the plan. It will be the role of the facilitator to remind the learner about this schedule and to help him or her overcome any hurdle that may develop along the way.

No doubt when all this is done in full view of both the facilitator and the learners, in a spirit of mutual collaboration, support and eagerness to learn, the result is a human community of learners; and when the difficulties that will come up with respect to that communion are confronted, and resolved, the members evolve into a learning and maturing community. This is learning at another level altogether, “transformative” is the word to describe it.

Let us demonstrate a learning plan briefly with an example. Whenever I go to train or even talk to formators, one of the questions that is asked with clocklike regularity has been the question of the formee’s motivation. It goes something like, “Our formees seem disinterested. They are demotivated for the right things no matter what I do. How do we deal with it?” Many are the ways this same question is formulated and, many also are the fears, prejudices and irrational beliefs that hide behind this question.

In a recent seminar in Bangalore for formators, consisting of priests, sisters and brothers, I presented a learning plan contract that would tackle this problem from an andragogic perspective. That is, how would a learning contract look, if a formator were to teach his or her formees about the issue of motivation and how would he or she enable the formees to examine their own motivations and come out more “formed” as a result?

In this following example, we are assuming that the formees have a regular term session of about three months for this work. If less, then the learning plan is to be modified accordingly.

A Model Learning Plan on Motivation

Learning Objectives	Resources	Evidence of Accomplishment	Evaluation
<p>Formees deepen their knowledge of motivation as a human phenomenon, and as a function of self-transcendence. They also gain deeper insight into how motivation is growing or not, in their own lives, and how they may grow in their motivation.</p>	<p>(i) Twelve Lectures by the professor (Facilitator) on the motivation theories of Freud, Adler and Viktor Frankl. Time required – 1 month. (ii) Presentation of Library books on the 3 views on motivation. (iii) The group sees a film where the different motivations at play are portrayed. They then discuss the film under facilitation by an expert possibly in psychology and religion. (iv) Congregational histories, to learn the motivation story of the founder.</p>	<p>(i) Each learner Participates in a debate between the 3 types of motivations, Total 3 debates, 1 every week. (ii) Each learner collects stories on motivations, with a critical reflection on them. (iii) Each learner writes his or her understanding of the motivations of the founder, explaining it in terms of the theories learnt. (iv) A personal reflection paper by each formee, on one’s own motivation, from the beginning to now. How it has changed, and why he or she has brought about the change.</p>	<p>No. 1: 40% By the audience in each debate. No. 2: 20% by the Facilitator No. 3: 20% by someone in the congregation who has deep understanding of the charism. No. 4: 20% By Self TOTAL: 100%</p>

As can be noted, the making of this plan involves much personal work and reflection on the part of the student, as well as the facilitator. The student would have to face those issues of personal

functioning that might be problematic and find ways to get beyond them to fulfil the goals one sets. In all this the teacher has to be a facilitating presence, and all of it gets enmeshed with the lessons one learns about motivation, the topic area of inquiry. One needs to fulfil the goals one sets, with self-chosen penalties if one fails. He or she also learns in the process the positive contributions others make to his or her project, thus enabling the student to get out of the false premise that life is nothing more than a self-centred pursuit. These are only a few of the many benefits the process brings and may not even be the more significant.

Thus, the transformative value of this process is more apparent as the process grows and progresses. It elicits change from within the student, and external behaviour is embedded within the actions of the process. As several of those who have gone through the process have testified, the learners are surprised at how they challenged their own values which they had held for long, and how they found in themselves, the strength to modify them when needed.

No doubt the approach meets many of the formation demands and instils behaviours that are needed for future ministry. What is promising about this methodology is that even as it ensures the demands of formation, it seeks to bring about the change not from without, but from within the person, eliciting the external behaviours that the internal change demands and makes possible. This is how the andragogic approach fulfils the formation demands and sets the stage for a deeper transformative experience, and that, on a firmer ground.

Conclusion

In this paper, the effort was to show that transformation is a biblical and spiritual construct; and that a transformative approach to formation is needed today. After comparing formation with transformation, it was noted that a transformative approach in academic engagements bring significant value to formation and enables it to meet the Church's own expectations from formative programs. Andragogy which is an accepted transformative approach was presented as capable of delivering substantively on the needs of formation, as briefly illustrated in the example of the learning plan on motivation. In this paper methodological element has been kept to a minimum in order to allow the story of our experience to unfold more easily.