Transformative Learning
Facilitating Growth and Change Through Fieldwork

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ABSTRACT
Occupational therapy and occupational therapy assistant students enter into academic programs and fieldwork experiences with many ideas about various patient and client populations, how occupational therapy should be provided, what motivates individuals to engage in the therapeutic process, and so on. These preconceptions, which are influenced by an individual's worldview and sociocultural context, can result in assumptions that lead to actions. Transformative learning is a process that uses critical self-reflection to question those assumptions and facilitate new ways of thinking and acting in regards to individuals, challenges, and the therapeutic process. This article will present the reader with a background on transformative learning and methods for applying it to fieldwork education, though the content has broader application and will have us thinking about why we choose any given course of action.

LEARNING OBJECTIVES
After reading this article, you should be able to:
1. Identify the basic tenets of transformative learning and recognize its relationship to adult learning theory.
2. Recognize elements of an environment that are conducive to transformative learning in the fieldwork setting.
3. Select learning opportunities in the fieldwork setting that can facilitate the process of self-evaluation and reflection as it pertains to transformative learning.

INTRODUCTION
According to Taylor, occupational therapists and occupational therapy assistants “…who are knowledgeable, curious, and motivated to embrace new behaviors and perspectives are more likely to relate effectively with a wider range of clients” (2008, p. 191). It is paramount that practitioners possess the cultural competence necessary to adjust their practices to manage the complexities introduced by diversity in the therapeutic relationship (Taylor, 2008). Becoming a competent entry-level practitioner requires the mastery of many different levels of knowledge and skills during the fieldwork experience, and a critical role for educators is to create learning environments in both the classroom and the clinic that challenge students to engage in critical and clinical reflection and to reach beyond their own beliefs, assumptions, and culture to fully understand the life circumstances of other individuals. While for some, constructive feedback and explanation from an authority figure will suffice, in a contemporary society individuals must learn to actively question and interpret their own beliefs, purposes, judgments, and feelings rather than rely on the interpretations of others (Imel, 1998).

TRANSFORMATIVE LEARNING & ADULT EDUCATION THEORY
Jack Mezirow introduced the concept of transformative learning in a study based on 83 women returning to college in 12 different reentry programs (Mezirow, 1975). He initially described a process of personal perspective transformation that included 10 phases. Since that time, the concept of transformative learning has been a topic of continued theory development and research within the area of adult learning and education. Over the past 2 decades, transformative learning theory has developed “into a comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience” (Cranton, 1994, p. 22). Although Mezirow is considered to be the “father” of transformative learning theory, other theorists with thoughts regarding transformative learning have emerged as well.

Transformative learning is considered to be a theory in progress and a subset of adult learning (Cranton, 2006). There are many theories, patterns, and classification systems found in the literature for adult learning. Adult learners are frequently described as self-directed and voluntary learners (Cranton, 2006). Following his exploration of the literature related to self-direction, Candy (1991) developed a framework that includes four facets of self-direction: learner control (organizing and managing learning in formal education settings), autonomy (personal characteristics of self-directed learners), self-management (willingness and ability to conduct one’s own education), and autodidaxy (pursuit of learning in the natural setting). Many have asserted that adult learning should be practical or experiential in nature, based on the assumption that adult learners have practical problems to solve, such as applying their learning to jobs or new career tracks. Knowles (1980) emphasized the importance of adult learners’ life experiences and knowledge in learning.

Humanistic learning theories view adult education as collaborative and participatory. According to constructivist learning theories, learners share their experiences and resources...
with each other to create new knowledge. Transformative learning theory is largely based on constructivist assumptions that meaning is seen to exist within one’s self and not in external forms (Cranton, 2006). Constructivism asserts that learning is contextual; that we do not learn isolated facts and theories in an abstract, ethereal land of the mind separate from the rest of our lives. Rather, we learn in relationship to what else we know, what we believe, our prejudices, and our fears. On reflection, it becomes clear that this point is actually a corollary of the idea that learning is active and social. We cannot divorce our learning from our lives (Hein, 1991). We develop or construct personal meaning from our experiences and validate it through interaction and communication with others (Cranton, 2006).

All of these tenets of adult learning may be viewed as inherent in the transformative learning experience. Learning is voluntary in that the student must be willing to engage in critical self-reflection. Students must also be self-directed in order to take the steps to examine their own beliefs, assumptions, and perspectives, as well as to actively participate in discussion related to self-examination. Transformative learning may also incorporate sharing experiences with others via discourse, which Mezirow (2000) saw as a necessary component of transformative learning.

Over the past decade, interest in the practice of transformative learning has been growing in the fields of adult and higher education. According to Mezirow, the goal of adult education and transformative learning is “to help adult learners become more critically reflective, participate more fully and freely in rational discourse and action, and advance developmentally by moving toward meaning perspectives that are more inclusive, discriminating, permeable, and integrative of experience” (1991, pp. 224–225). Transformative learning has become the dominant teaching paradigm discussed within the field of adult education and has become a standard of practice in a variety of disciplines and educational settings, including higher education, professional education, organizational development, international education, and community education (Taylor, 2009).

HOW WE MAKE MEANING OF OUR WORLD
To understand how individuals make meaning of the world and the events that they encounter, one must understand how people view the world and their experiences. How can two people watch the same scenario and have very different understandings or viewpoints as to what has transpired and why? This may occur because each individual views the world differently through his or her own unique “lens.” This observation does not imply that one is right or wrong, but rather recognizes that differences exist and why. What shapes those lenses and what makes them different?

According to Mezirow (2000), we view the world through a web of assumptions and expectations described as a frame of reference that consists of two dimensions—habits of mind and the resulting points of view, or assumptions. Habits of mind include our ways of learning, sociocultural background and language, our psychological nature, moral and ethical views, religious doctrine or worldview, and how we view beauty (Mezirow, 2000). They are absorbed from our family, community, and culture (Cranton, 2006). Beliefs, assumptions, and expectations arise from an individual’s habits of mind. Assumptions are personal and variable. They shape our expectations, perceptions, understandings, and feelings, and therefore, our actions. Assumptions shape what practitioners see, influence how they interpret events, and guide which action they select to make (Hooper, 2008).

Assumptions play an influential role in actions by filtering and directing attention, guiding choices, and interpreting the meaning of an act or experience (Mezirow, 2000). A practitioner’s assumptions may become a habituated way of viewing things, and attention may focus on specific elements and cues within the therapy environment (Hooper, 2008). Mezirow (1991) asserted that there is overwhelming evidence to support the idea that we tend to accept and integrate experiences that comfortably fit our frame of reference. This may limit our ability to understand and consider broader options and possibilities in our interactions and treatment planning with clients.

Ultimately, our unique points of view are a combination of interwoven beliefs, assumptions, values, feelings, and expectations that have arisen from our habits of mind. This process is what creates the lens through which we see the world and forms the basis for our actions. Habits of mind can contribute to prejudices, stereotypes, and unquestioned or unexamined beliefs and assumptions. They can create limitations and form subconscious barriers that we are unable to get beyond (Cranton, 2006).

THE TRANSFORMATIVE LEARNING PROCESS
Transformative learning reflects a process as well as an outcome of adult learning. It aids in the adult’s development and “moves the individual towards a more inclusive, differentiated permeable (open to other points of view), and integrated meaning perspective, the validity of which has been established through rational discourse” (Mezirow, 1991, p. 7).

Transformative learning can take place in many different environments and can be related to personal or professional life. The process of transformation “begins with a disorienting dilemma and concludes with a changed self-concept that enables a reintegration into one’s life context” (Mezirow, 1991, p. 193). Transformative learning is not a linear process; therefore, the phases between the first and last are not necessarily sequential.

Mezirow (2000) identified 10 phases of learning that become clarified in the transformative process based on the findings from his 1978 study:

■ Experiencing a disorienting dilemma
Undergoing self-examination
- Critically assessing assumptions
- Recognizing a connection between one's discontent and the process of transformation
- Exploring options for new roles, relationships, and actions
- Planning/revising a course of action
- Acquiring knowledge and skills for implementing one's plan
- Trying new roles on a provisional basis
- Building competence and self-confidence in new roles and relationships
- Integrating the changes into one's life

Key to transformative learning is a disorienting dilemma or triggering event that activates the process. This event is a catalyst, stimulating learners to undergo a process of critical self-reflection and self-examination in which they must closely examine their assumptions, beliefs, and underlying habits of mind. The triggering event may be a single dramatic event, a series of almost unnoticed cumulative events, a deliberate conscious effort to make a change in one’s life, or a natural developmental progression (Cranton, 2006).

Mezirow maintained that reflection is an essential component of transformative learning, and that two distinctively adult learning capabilities are required: (1) the development of a capacity to be critically self-reflective and (2) the ability to exercise reflective judgment (2003). He also distinguished among three types of reflection. Content reflection examines the content, or description, of the problem, asking, “What is the problem?” Process reflection involves checking on the problem-solving strategies being used: “Did I miss something?” Premise reflection is an examination of the premise or basis of the problem: “Why is this important?”

Content and process reflection may lead to the transformation of a specific belief or assumption, but it is premise reflection that engages learners in seeing themselves and the world in a different way. It is premise reflection that has the potential to lead people to the transformation of a habit of mind.

FIELDWORK EDUCATION

Students arrive for their fieldwork experiences with assumptions about many things, including occupational therapy, patients and clients, groups of people, supervision, the environment, and themselves. They are often unaware that their assumptions and beliefs are influenced by their own personal experiences and habits of mind, family values, religious beliefs, and educational and sociocultural backgrounds. They may also be unaware of how these assumptions and beliefs were formed and how strongly they influence their choice of actions with their clients and other individuals at the fieldwork setting, including the supervisor.

During fieldwork, the fieldwork educator may function in many roles: teacher, guide, mentor, and colleague. The fieldwork educator is charged with invoking as much learning as possible: teaching skills, providing knowledge, and fostering personal and professional growth (Veide, Wittman, & Mott, 2007). It is therefore important to provide carefully planned activities and opportunities for transformative learning and growth. Differences in learning contexts, students, and fieldwork educators all affect the potential for transformative learning experiences.

Barriers to Transformative Learning

Not all fieldwork educators and students feel comfortable with a goal of transformative learning. Based on findings from empirical studies, Taylor (1998) suggested that not all students are predisposed to engage in transformative learning. The same may be true for fieldwork educators. We are comfortable with our own beliefs and what we think we “know” (Cranton, 2002). When those beliefs are challenged, it can feel uncomfortable or be perceived as threatening, and many people may not want to consider alternatives and therefore do not engage in reflection or consideration of alternative points of view. Even if the fieldwork educator has created an environment that will support transformative learning, critical reflection on the part of the student is not ensured. Students themselves must willingly and actively engage in the process of critical self-reflection. Some students may even engage in the process and question, reflect, and discuss, but they may ultimately not undergo any significant change as a result of this process because of a deeply seated need to hold onto their “truths.”

Establishing Environments Conducive to Transformative Learning

If transformative learning is your goal, how can it be fostered given the variables in contexts, students, and fieldwork educators? There is no one way to teach for transformation, but there are some general recommendations and fundamental principles to follow in order to foster a learning environment that will support transformative learning.

Role of the Fieldwork Educator: The fieldwork educator must serve as a role model and demonstrate a willingness to learn and change by expanding and deepening his or her understanding of perspectives about both subject matter and teaching (Cranton, 1994). It is the teacher’s responsibility to create a “community of knowers”—individuals who are “united in a shared experience of trying to make meaning of their life experience” (Loughlin, 1993, pp. 320–321). As the teacher, the fieldwork educator is a member of this community and responsible for establishing an environment that builds trust and facilitates the development of sensitive relationships among all other members (Cranton, 1994).

Role of the Student: The student, as part of the fieldwork site community, shares the responsibility for developing and maintaining an environment that supports conditions under which transformative learning can occur. Unlike traditional learning environments, the role of the teacher in transforma-
tive learning should be de-emphasized and the responsibility of the students heightened. Although it can be difficult for transformative learning to take place without a facilitator or teacher, the student must accept responsibility to be an active participant in the process and an active member of the community of knowers.

FOSTERING CLINICAL SELF-REFLECTION AND SELF-KNOWLEDGE

Fieldwork educators can provide opportunities and assist students in reflective learning activities that involve assessing or reassessing assumptions. According to Mezirow, "reflective learning becomes transformative whenever assumptions or premises are found to be distorting, inauthentic, or otherwise invalid" (1991, p. 6). Examining their biases and assumptions is an essential part of the transformative learning process that will help move students toward a new understanding of the information they encounter.

Providing students with an opportunity to think about and respond to well-designed questions yields opportunities for them to see things in new ways and consider different options. Wissner and Mezirow (2000) discussed how questioning can serve as an effective process that fosters transformative learning. There are many guidelines for asking good questions in the adult learning literature. A few suggestions offered by Cranton (2006) include:

- "Why is that important to you?"
- "What experiences in your past might have contributed to you thinking about it that way?"
- "What do you value and why?"
- "Why do you think you felt that way?"
- "What do you think is important to you?"

These types of probing questions force the student to think about the results and ask questions such as:

- "Why do you think you felt that way?"
- "What do you value and why?"
- "What experiences in your past might have contributed to you thinking about it that way?"
- "Why is that important to you?"

These types of probing questions force the student to reflect on habits of mind, beliefs, and assumptions. Identifying and critically reflecting on habits of mind, beliefs, and assumptions are essential parts of the transformative learning process.

Example of Fieldwork Activities

Although fieldwork experiences themselves can stimulate reflection, there are things that fieldwork educators can do to help facilitate reflection and help students to identify habits of mind, assumptions, beliefs, and expectations. Fieldwork educators can then provide opportunities for the students to openly dialogue and consider alternative viewpoints. Mentoring and learning opportunities should also be provided to assist students in gaining competence and confidence with new roles and ideas. Students can then plan a course of action to implement these actions and ideas. Ideally, students can experience opportunities to try out the new roles and actions during the fieldwork experience.

Additional strategies include setting a designated time aside for critical discourse about the students’ experiences and suggesting students write about experiences in a journal (Kolb, 1984). When journals are used to encourage reflection rather than log events, they can be a powerful strategy for initiating transformative learning. Students can be encouraged to share parts of the journal with the supervisor. Students should never be judged, and educators should not contradict how the student views him- or herself (Cranton, 2006). Rather, fieldwork educators can make comments and pose questions that are challenging and provocative in order to question the origin of the student’s perceptions and the consequences of holding them. Uncomfortable questions can promote critical self-reflection if a student is willing and ready to consider them.

Fieldwork educators can provide structured, scheduled activities during the fieldwork experience so that students can have the opportunity to engage in the transformative learning process. The following are some examples that educators may choose to implement.

- **Have the student observe a treatment session.** After dividing a piece of paper in half vertically, ask the student to write down observations on one side. On the other side, ask him or her to write down thoughts, feelings, related experiences, or images provoked by watching the scene. Discuss the results and ask questions such as:
  - “Why do you think you felt that way?”
  - “What do you value and why?”
  - “What experiences in your past might have contributed to you thinking about it that way?”
  - “Why is that important to you?”

These types of probing questions force the student to reflect on habits of mind, beliefs, and assumptions. Identifying and critically reflecting on habits of mind, beliefs, and assumptions are essential parts of the transformative learning process.

- **Schedule time for students to share and compare related experiences with each other or with a group of practitioners.** For example, share experiences following a therapy session that focused on teaching a new skill to a client with a high-level spinal cord injury.

- **Choose a topic or experience for discussion among a group of students and practitioners.** Ask members of the group to share both successful and unsuccessful experiences related to the topic. Open the discussion with questions about possible explanations for why the experiences were successful or not, and what alternative approaches might have worked. For example, discuss a successful (or unsuccessful-
ful intervention session or activity that you implemented to motivate a client.

- **Use a written case example** that contains a controversial issue or an unresolved dilemma. The fieldwork educator and student, or a student pair, can brainstorm and generate a list of insights, thoughts, and feelings regarding how to solve the issue or dilemma. At the end of the discussion, highlight two or three very different endings to the case example that will continue to offer consideration and reflection on alternative viewpoints.

- **Instruct students to develop personal goals or plans** for change in regard to their performance during fieldwork.

- **Ask students to take a specific approach to intervention** for a case example. Assign another student a different approach. Have the students engage in a “critical debate,” a discussion regarding the evidence supporting the assigned intervention approach. Ensure that students are open to and accepting of the alternative points of view. Have students discuss any new ideas or information they have learned about their own assumptions or habits of mind based on the dialogue.

- **Engage students in sharing their own personal experiences** as “storytelling.” Fieldwork educators can prompt the sharing with open-ended questions, such as “what is the most compelling, rewarding, exciting, surprising, or disappointing experience you have had this week during fieldwork?”

**A TRANSFORMATIVE LEARNING ACTIVITY**

The authors use a learning activity from the book *Clinical and Professional Reasoning in Occupational Therapy* (Schell & Schell, 2008) called “The Aha Moment.” This activity helps students recognize that they hold assumptions, what those assumptions are, where the assumptions come from, and how assumptions influence their actions. Students are asked to identify a “triggering event” or a “disorientating dilemma” they experienced during fieldwork. They then reflect on their assumptions and underlying habits of mind and consider alternative options or viewpoints. This process can enable them to develop a broader, more open world view, which in turn may change their assumptions, allowing them to make more effective choices about their actions. Many of the students were able to build confidence and competence by applying these new ideas and techniques in practice during fieldwork. (Note: For this assignment “habits of mind” was incorporated into the broad area of “sociocultural context/world view.”)

**Activity**

“Ahau experiences can happen when we are unaware of a set of assumptions we hold; then something happens and those assumptions are brought into new light. Can you think of an experience like that which occurred during this fieldwork experience? It may have been assumptions you held about human nature, learning, a group of people, occupational therapy, patient treatment, therapeutic use of self, or supervision, to name a few. Hooper (2008) used a flower analogy to recapture the details of that experience.

**Case Examples (Level I Students)**

**Aubrey**

Aubrey’s ideas about parenting and discipline were “based on my own experiences, education, and values.” She assumed that “bad behavior” of children resulted from “poor parenting and living in unstructured environments where the child reigned supreme.” Aubrey wrote,

I grew up with two parents who enforced rules and chores. If one did not follow these expectations and directions, they were met with punishments. I feel this made me respect my parents and other adults, as well as teaching me manners and how to behave. Additionally, in today’s schools students are rewarded and punished for their behaviors. Furthermore, in American society adults expect their children to be well behaved and have good manners because this enables the child and their family to make a good impression on others, as well as being a quality that is valuable in today’s world. Therefore, I felt as though the parents of these out-of-control children were not instilling these values and beliefs in their children and letting them get away with their bad behavior.

Aubrey’s actions were to “get frustrated easier and have less patience with these children. I would use a more authoritarian approach by talking loudly during my instructions with little to no inflection in my voice, as well as using a stern facial expression during most of the time spent with these children.”

The triggering dilemma came while working with a 4-year-old girl with a possible diagnosis of bipolar disorder. Aubrey wrote,

This little girl had a hard time transitioning from the waiting room to the treatment room and would throw a temper tantrum. Once in the treatment room, she would pound the floor with her fist, cry, scream, and try to run out of the room. However after approximately 5 minutes she stopped, walked over to me, and asked me politely what my name was. After this, she changed into a whole new individual. She was cheerful, pleasant, and followed instructions. But when it was time to leave, the little girl would again cry, kick, and scream. This was my “Aha” moment. I noticed how this little girl’s disorder was playing a role in the way she behaves. After this I began to notice how many of the children’s psychiatric disorders affected their behaviors and I started interacting with these children differently.

This transformational experience allowed Aubrey to change her actions, enabling her to “become more calm, patient, and understanding with these clients. I tried to collaborate with them during treatment to make the session more meaningful to them, hoping this would promote better behavior.”
Aubrey's new point of view includes awareness that “Many parents of children with psychological disorders who I encountered read books on the disorders, read information online, and even attended educational classes to help them better understand their child and the disorder. Parents who do this would be considered good parents in American society and therefore, just because their child acts a certain way, it doesn’t mean it’s due to poor parenting.” She stated that

My new assumption is that if I can think outside of the box and take into consideration that there may be other reasons why the child is misbehaving, it will be easier to interact in a calmer manner and be more patient with these children.... Furthermore, I now better understand how to look at the whole individual, not just their behavior.

Chris
Chris had specific ideas about differences between men and women. Figure 1 illustrates his pre- and post-Aha perceptions. Chris wrote:

This belief that men are physically and mentally stronger and tougher than women was not directly taught to me by my parents or anyone else; rather, I believe it is something that I concluded based on my environment. The men in my family, as well as most others in the neighborhood, performed “strong and tough” household tasks such as chopping wood, landscaping, and shoveling snow, while the women performed “less strenuous” tasks such as laundry, cooking, and cleaning the house. Additionally, in my household, as well as in most other households in my neighborhood, the father was the head of the house and therefore took on a “strong and tough” role while the mother took on a more submissive role. Lastly, the mentality, physical appearance, and personality of most men in my neighborhood was one that projected strength and toughness to me while the mentality, physical appearance, and personality of most women in my neighborhood projected elegance and tenderness, but not strength and toughness.

At the end of his first week, Chris looked back over the treatment plans he had developed for his patients in a subacute facility. He noticed that My treatment plans for the male patients were much more thorough and challenging than they were for the females, and the goals for the male patients were much more ambitious than they were for the females. At that point I chalked it up to coincidence but kept it in the back of my head for the next week. When the next week arrived, I noticed that I was supervising the women much more than the men, thinking they may “slack off.” Additionally, I noticed myself talking with the women more during treatment to make sure they were doing what they were supposed to, whereas I didn’t feel a need to stay with the men the whole time, expecting that they wouldn’t “slack off.”

The triggering dilemma came when Chris observed that the two women were very motivated and willing to work while the men would often “slack off” when not supervised:

After putting these pieces together I had my “Aha” moment. I was exercising a gender bias and expecting the male patients to be strong and tough and the female patients to be weak and frail. Whereas initially I assumed that the men would work hard independently and that the women would slack off if not supervised, I eventually realized that it is the individual who determines work ethic, strength, and toughness, and not the gender of the individual. I also realized that this is something I’ll need to be careful of in myself moving forward.

Chris described a heightened self-awareness, and wrote how he changed his actions by changing my intervention plan, goals, and interaction with the patients and eliminating any gender biases:

I began dealing with the individual patients without a preconceived expectation based on gender and was much more effective as a practitioner. I’m thankful that
CONCLUSION
Many factors influence an individual's readiness and capacity for a transformative learning experience, including differences in learning contexts and the receptiveness, insight, and capacity of both the student and fieldwork educator. Although fieldwork educators cannot teach transformation, they can approach the fieldwork experience as though the possibility that the student will have a transformative experience exists (Cranton, 2002). Fieldwork educators can provide a safe learning environment with stimulating and challenging learning opportunities where students can grow and transform.

“Like guides, we walk at times ahead of our students, at times beside them; at times, we follow their lead. In sensing where to walk lies our art, for as we support our students in their struggle, challenge them toward their best, and cast light on the road ahead, we do so in the name of our respect for their potential and our care for their growth.” (Daloz, 1999, p. 245)

REFERENCES
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Learning Level: Intermediate
Target Audience: Occupational therapists and occupational therapy assistants
Content Focus: Category 3: Professional Issues

1. Transformative learning emphasizes:
   A. Developing a broader world view
   B. Recognizing that sometimes our assumptions are wrong
   C. Ensuring our students learn to make the right choices
   D. Understanding the consequences of making wrong choices

2. Which of the following is NOT a tenet of adult learning theory?
   A. Learning should be collaborative and participatory
   B. Learning should be practical or experiential in nature
   C. Adult learners need extensive structure and direction
   D. Adult learners share their experiences with each other to create new knowledge

3. According to transformative learning theory, assumptions:
   A. Are either correct or incorrect
   B. Lead us to make poor choices
   C. Are based on the choices we make
   D. Should be critically questioned and evaluated

4. Practitioners who are knowledgeable and open to new perspectives are more likely to relate effectively with a wider range of clients.
   A. True
   B. False

5. “Habits of mind” refers to:
   A. An individual’s creative and problem-solving abilities
   B. How we relate to the world based on our background, experience, and culture
   C. Patterns of behavior exhibited by individuals in everyday life
   D. Tacit knowledge used in clinical reasoning

6. Often, “habits of mind” are unexamined, and automatically accepted by us, leading us to:
   A. Act out of habit
   B. Form assumptions
   C. Require additional structure and direction
   D. Take a broader perspective on people and events

7. Assumptions form the basis of our:
   A. Thoughts
   B. Feelings
   C. Worldview
   D. Actions

8. For the process of transformation to occur, which of the following must occur first?
   A. Critical self-reflection
   B. Examination of assumptions
   C. Identification of habits of mind
   D. Any of these: Transformation is not a linear process

9. The process of transformation is triggered by:
   A. A failure in the therapeutic process
   B. Failure to relate to a patient/client
   C. A disorienting dilemma
   D. A meaningful experience

10. The fieldwork educator can foster an environment that will support transformative learning by:
    A. Being willing to actively engage in critical self-reflection
    B. Modeling appropriate therapeutic use of self
    C. Requiring students to provide evidence supporting the use of interventions
    D. Encouraging independent practice

11. According to Mezirow, the three types of reflection that contribute to transformative learning are:
    A. Forward, backward, and integrated
    B. Narrative, procedural, and conditional
    C. Content, process, and premise
    D. Procedural, process, and premise

12. After students have experienced the transformative process, it is important to encourage them to:
    A. Question and examine previously held assumptions
    B. Apply their new knowledge to other aspects of their lives
    C. Compare their old and new ideas and determine which are better
    D. Develop and apply new plans of action