

Original Research Article

Conceptualizing Empirical Evidence of Transformational Pedagogy in Selected Secondary Schools in the South West Region of Cameroon

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Abstract

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This study investigated the concept and evidence of transformational pedagogy in selected secondary schools in the south west region of Cameroon. Three research questions guided the study. The sample consisted of 40 teachers with a minimum of 10 years in the field and ten pre-service teachers upon graduation. The sample was selected purposively using informal methods of identification such as discussions with the principals and studying school records. Data were obtained using a modified version of the Likert Scale and the data were subjected to descriptive analysis. Analysis showed that twenty-four percent of the sample explicitly understood the concept of transformational pedagogy and thirty percent incorporate it in their teaching and learning process. Therefore, although only a minority understand and use transformative pedagogic approach in their teaching and learning process, the three additional respondents for question two may represent those who incorporate transformative pedagogic approach in their teaching and learning process but lack the ability of articulation. By implication of this study, up grading teacher education and professional development for teachers in the south west region of Cameroon is urgent. From the latter the need for the following is recommended: an efficient, effective, and sustainable pedagogic supervisory team, which will consistently and constructively enable, equip, and positively challenge technicians with a broad spectrum and cohesive blend of teaching and intervention strategies. An honest diagnostic and assessment team needs to study and make concrete suggestions as well as follow through structures on how to manage the challenges of teachers in order to enhance their output and improve student overall performance. In conclusion teaching and learning can become for every learner a process of personal transformation and a commitment to societal transformation for a better world.

Keywords: Conceptualizing Empirical Evidence, Secondary Schools, South West Region Of Cameroon, Transformational Pedagogy

INTRODUCTION

Transformational pedagogy is a tool for teaching subject matter based on the assumption that one of the main goals of teaching and learning is whole child

development. It simultaneously imparts subject matter, internalizes values as well as nurtures the capacity for consistent broadening, and deepening of one's value

system. It is a tool for whole child learning and enables the learners to consistently make the most of their experience for a more fulfilled living which is manifested in personal and societal transformation.

Parkes (2000b) rightly points to what Freire (1970) calls "transmissive 'banking' pedagogy [...] presupposes docile human beings, constructed as receptacles for the grand narratives of the official curriculum" Far from the conception of the curriculum based on a "mind-as-a-container" a vision strongly criticized by many researchers in education such as Bereiter (2002) and Paavola et al. (2004), transformative pedagogy advocates an evolving, socially constructed curriculum, understood as a set of values and beliefs reflecting power relations between competing cultures. The consequence of this change of standpoint is the re-introduction in pedagogy of new forms of subjectivity, based on a multi-voiced, negotiated vision of knowledge, subject to power relations that determine what is to be considered the truth (Foucault, 1977). In such perspective, knowledge can no longer be considered as the neutral content of pedagogy; transformative pedagogies have on their agenda the process of knowledge creation, its facilitation, and its relation to power, at the periphery of "knowledge-as-a-product" based curricula.

This study based on the assumption that a major goal of the teaching and learning process is whole child development; a well-established value system is integral and indispensable. Based on literature reviewed it assumes that learner-centered interactive pedagogy lays the foundation, nurtures, and situates learners on the continuum of personal transformation and commissions them as agents of consistent societal transformation for a fulfilled life. Finally, it assumes that teachers know and incorporate transformational pedagogy in their teaching and learning process.

Knowledge expansion on reformational pedagogy issues

Transformative educational theory and practice are designed to raise learners' critical consciousness regarding oppressive social conditions. It is particularly concerned with reconfiguring the traditional student/teacher relationship, where teachers are the active agents, the ones who know, and students are passive recipients of teachers' knowledge (the "banking concept of education"). Instead according to the Ministry of Education Science and Technology (2007), the classroom is envisioned as a site where new knowledge, grounded in the experiences of students and teachers alike, is produced through meaningful dialogue or the dialogical method (Ministry of Education Science and Technology, 2007).

Transformative pedagogy is activist; it brings together elements of constructivist and critical pedagogy which

empowers students to examine critically their beliefs, values, and knowledge with the goal of developing a reflective knowledge base, an appreciation for multiple perspectives, and a sense of critical consciousness and agency. Available data reveals that students' participation is evidence of transformative learning, including a reconstructed understanding of social studies and shifting dispositions, an evolving critique of traditional pedagogy, an evolving self-examination and redefinition of self and the teaching role, an emerging sense of social critique and an evolving sense of advocacy and social responsibility. Ukpokodu (2009) goes further that practices fostering transformative learning include open spaces for dialogic learning and immersion in authentic learning experiences.

The key to transformational teaching is not reacting, but rather a grinding obsession with analysis and preparation. Shulman (2005) as reported by Scherer (2007) suggest that expert teachers despite enormous challenges demonstrate: cognitive understanding of how students learn; emotional preparation to relate to many students whose varied needs are not always evident; content knowledge from which to draw different ways to present a concept; and, finally, the ability to make teaching decisions quickly and act on them.

Transformational teachers create constructivist experiences and instructors tend to use one of two instructional orientations: Transmission where the teacher's role is to prepare and transmit information to learners and the learners' role is to receive, store, and act upon this information. And transformational: where students' active engagement in developing knowledge and skills, critical thinking, higher-order skills, and communication are facilitated by the instructor (Shulman, 2005).

It is difficult to accomplish transformational teaching without understanding and implementing constructivist pedagogy, facilitating hands-on experiences, where students construct meaning through active learning. Transformational teaching nurtures students' ability to ask questions and solve real-world problems; questions which require students to: Analyze, Synthesize, Create, Empathize, Interpret, Reference background knowledge, Defend alternative perspectives, and determine what they know and don't know. It organizes students into learning groups, make learning segments manageable through modeling and mastery, as well as guide, facilitate, challenge, and support (Shulman, 2005).

Constructivist teachers focus on enriching students' perspective on the content by facilitating rich experiences; Wiggins (1999) quotes a student "I learn best when teachers are hands on and don't just talk at me. Teachers are interested in what they're teaching and encourage class discussions; not only does this encourage one to use what is learnt, it also helps us see the information in a different way..."

Transformational instructors teach like scientists,

artists, and essayists. They know that artful teaching without science lacks efficacy, and scientific teaching without aesthetics lacks vision. "The art comes from the teacher's personality, experience, and talents. The science comes from knowledge of child development and the structure of the curriculum." The art and science of teaching work in harmony" (Elkind, 2009). "The best teachers are artists who know the science of teaching" (Bankert, 2010).

In contrast to immature teachers Bankert (2010) goes on who fill a 90-minute class with activities (and ignore targeted objectives), transformational teachers treat those 90 minutes like a carefully crafted persuasive essay with a clear purpose and unique sense of style, a memorable beginning and end, a logical sequence, important content, nimble transitions, and contagious passion. Together, these characteristics persuade students to believe that learning the content and skills really matters.

To be effective in advancing human potential, teachers need to manifest what Pink (2010) calls 'symphonic thinking' critically appraising and synthesizing new ideas. Someone with symphony thinking skills is able to: understand the logical connections between ideas; identify, construct, and evaluate arguments; detect inconsistencies and common mistakes in reasoning; combine different ideas to form a new concept; identify the relevance and importance of ideas; reflect on the justification of one's own beliefs and values. Pink (2010) reiterate that this is not easy stuff yet teachers who model symphonic thinking and students internalize it, graduates persons who are better able to thrive in the new economy.

Transformational teachers facilitate productive struggle. It's hard not to rescue students when they beg for assistance; but an instructor's altruistic instinct can get in the way of learning. Allain (2010) in a Wired Magazine piece, "Telling You the Answer Isn't the Answer," explains why letting students engage in productive struggle is the unpopular and necessary approach to instruction: What if a person was having trouble doing a pull up for exercise? Instead of giving them some other exercise, one could help them by doing the pull up for that person. Right? No, that wouldn't actually be useful. However, if one pushes on the person's feet a little bit, she or he can still struggle and still exercise. It should be noted that: allowing productive struggle to occur consumes more class time. Nevertheless, retention is undermined when learning is frictionless and purposeful struggle today means less re-teaching tomorrow. Allowing productive struggle to occur, using artistic and scientific instruction, modeling symphonic thinking, and encouraging students to constructivist problem solving can lead to the holy grail of transformational teaching: *epiphany*.

Okpokodu (2009) highlights the fact that research on transformational pedagogy has focused on topics like equity, sustainable development, improved living

conditions, democracy, social justice, and conflict resolution. Defining values is a critical step in any research study that lends itself to making the connection between transformational pedagogy and the twin goal of imparting subject matter and values for personal and societal transformation. The rationale of transformational teaching is to consistently use subject matter to equip learners with foundational principles and values that challenge them to a lifelong commitment to personal and societal change.

Generally, values has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. Sociologists on the other hand use this term more precisely to mean "the generalized end which has the connotations of rightness, goodness, or inherent desirability". These ends are regarded legitimate and binding in society. They define what is important, worthwhile and worth striving for. Sometimes values have been interpreted to mean "such standards by means of which the ends of action are selected". Values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable and improper in a culture.

According to Haralambos (2000) a value is a belief that something is good and desirable. It defines what is worth having and what is worth striving for; thus, it provides goals or end for members to aim for, as well as differentiate between right and wrong. Values provide for stability and uniformity in group interaction, hence create a sense of belongingness among people who shared commonly. It brings legitimacy in group interaction and helps with some kind of adjustment between different sets of rules. For Mukerjee (1994) "values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization that become subjective preferences, standards and aspirations." A value is a shared idea about how something is ranked in terms of desirability, worth, or goodness, for example loyalty, equality, justice, respect, fraternity, and friendliness. These are held up to individuals as being inherently worthwhile.

Values may be specific such as honoring one's parents, owning a house, or more general such as health, love, democracy, "Truth prevails", love your neighbor as yourself. Individual achievement, individual happiness, and materialism are major values of modern industrial society. Values are emotionally charged because they stand for things we believe to be worth defending. Most of our basic values are learnt early in life from family, friends, neighborhood, school, the mass print and visual media and other sources. Values become part of our personalities, and are generally shared and reinforced by those with whom we interact.

Values can be classified into two broad categories: individual and collective. Individual values are related

with the development of human personality or individual norms of recognition and protection of the human personality or such as honesty, loyalty, veracity, and honor. Collective values on the other hand are connected to the solidarity of the community or collective norms of equity, justice, solidarity, sociability...

Hierarchically, values can be intrinsic and instrumental. Intrinsic values are related with goals of life, also known as ultimate and transcendent values. They determine the schemata of human rights, duties, and virtues. In the hierarchy of virtues they occupy the highest place and are superior to all other values of life. Instrumental values come after the intrinsic values in the scheme gradation of values. These values are means to achieve goals of life, also known as incidental and proximate values.

Values are general principles to regulate our day to day behavior. They not only give direction to our behavior but are also ideals and objectives in themselves. Values deal not so much with what is, but with what ought to be; in other words, they express moral imperatives. They are the expression of the ultimate ends, goals or purposes of social action. Our values are the basis of our judgments about what is true, good, beautiful, desirable, proper, correct, important, worthwhile, as well as what is false, bad, ugly, undesirable, improper, and incorrect.

Durkheim (1917) in the realm of psychology emphasized the importance of values (though he used the term "morals") in controlling disruptive individual passions. He also stressed that values enables individuals to feel that they are part of something bigger than themselves. Shils (1972) in the same vein as sociologist also makes the same point and calls "the central value system" (the main values of society) are seen as essentials in creating conformity and order. Mukerjee (1949) sharing the same school like Shils (1972) writes: "By their nature, all human relations and behavior are imbedded in value."

Values therefore play an important role in the integration and fulfillment of man's basic impulses and desires in a stable and consistent manner appropriate for humane living. Values: are generic experiences in social action made up of both individual and social responses and attitude; build society, integrate social relations; mold the ideal dimensions of personality, range, and depth of culture; influence people's behavior and serve as criteria for evaluating the action of others; have a great role to play in the conduct of social life; help in creating norms to guide day-to-day behavior.

Research Problem Description

Education should enable learners to be ready to take risks, think critically, solve-problems, be able to look at things differently, be able to work independently and with others, be creative, be caring and willing to give back to

their community, to persevere, have integrity and self-respect, have moral courage, be able to use the world around them well, speak well, write well, read well, work well with numbers, and truly enjoy their life and their work (Dewey, 1952).

"They say knowledge is power. We say the use of knowledge is power." What we want to see is the child in pursuit of knowledge, and not knowledge in pursuit of the child. Aware of how idealistic this may sound, Shaw (1939) expresses urgent hope that in the century ahead students will be judged not by their performance on a single test, but by the quality of their lives. It's his hope that students will be encouraged to be creative, not conforming, and learn to cooperate rather than compete (Boyer, 1993).

Some enduring question include: How can teach and learning be improved for a better human race and a better world? How can educational institutions graduate students who are committed to consistent personal and societal transformation? How can one make the most of the diverse teaching approaches in order to empower students with a balance of knowledge, skills, and attitudes?

Transformational pedagogy is one way of attending to whole child development because it is activist. Among others it can introduce learners to and instills in them the foundation, path, course, and process of self-knowledge aimed at self-transformation as well as challenges them to a lifelong commitment to societal change. Consequently, this study seeks to investigate teachers' concept of transformational pedagogy, and evidence of its application in their teaching and learning process in the south west region of Cameroon.

Research Questions

1. What is the concept of transformational pedagogical educational approach in the south west region of Cameroon?
2. How is transformational pedagogical educational approach incorporated in the teaching and learning process (evidence) in the south west region of Cameroon?

Transformational Educational Approach

Cho's (2012) aligns himself with the theory of constructivism after Vygotsky (1934) and Dewy (1952) as well as the idea of schools as agent of change as in 20th century social re-constructionism. Mindful of its advanced achievements, mainstream education is more often perceived as a sorting mechanism over one providing equal opportunities; transformational pedagogy on the other hand differs in its educational approaches to curriculum instruction, evaluation, and classroom man-

agement. The fundamental core themes of transformational pedagogy include: Education as a change agent, Teachers as public intellectuals, Curriculum based on experiences and voices of students, Emphasis on dialogue and consensus; Multiplicity and diversity.

In spite of philosophical differences, both paradigms see school as a means to an end: personal transformation and agents of building a better society is the end for transformational pedagogy. Besides a pedagogy of critique, transformational pedagogy aims at building a pedagogy of hope. For the “language of possibility” and pedagogy of hope, transformational pedagogy draws from various theories and perspectives beginning with Paulo Freire (1999) who offered the elements of hope and possibility, while other critical theories focused mainly on critiquing; he presented a transformative pedagogy which could lead to personal and societal liberation.

Freire (1997) is transformational pedagogy’s prophet of hope” because he focused on both deconstruction and reconstruction. Rather than viewing schools as a mechanism of social control and reproduction, Freire argues that education could be liberating even within the most limiting circumstances. He saw education as the practice of developing critical perception of reality among learners and participants, which could effectively lead to what he called “conscientization.” Freire’s pedagogical principles are centered on the transformation of individuals, or individual consciousness, from a fatal acceptance of social ills (status quo) to a critical consciousness with the hope that reality can be changed for the better. Learning requires an explicit awareness and understanding of what it is that needs to be learned (metalinguistic and metacognitive awareness), and why such learning is necessary. Awareness of the fact that reality is not static – “reality is a process undergoing constant transformation” (Freire, 1993, p. 56); and education never ends, it is continuously unfolding.

According to Freire (1993) this transformation is possible because it is our human and historical vocation to become more fully human. In other words, the basis of hope and possibility to Freire is human destiny, or human nature for “humanization.” Because of this inevitable vocation to be fully human (integral and whole) once humans are awakened, Freire argue, humans have no choice but to eliminate social injustice and other ills which prohibits the human potential for full humanization. Freire also appealed to transformational pedagogy because he offered “not just a narrative but also a methodology of liberation with steps to follow, which he called “a methodology of “conscientizacao”. Freire’s main focus is on transforming the consciousness of individuals. Freire clarifies that pedagogical projects (critical perception of reality) do not necessarily lead to transformation because “critical perception of reality is necessary, but not a sufficient condition by itself for liberation from personal

and communal issues surrounding the multiple marginalities: bribery, corruption, greed, nepotism, self-esteem, injustice, hatred, division, gender, race, disability, religion, national origin, the need for inclusivity in critical theories; and the need for new understanding of subject formation...

Pedagogues refer to transformational pedagogy as fundamentally concerned with learners’ experience. Learning to learn through reflection, an experiential learning perspective where learning is the process of creating new knowledge and understandings through the transformation of experience. Reflection plays an important role in this process by providing a bridge between practical experience and theoretical conceptualization. The student is involved in a reflective experience which enables her/ him to relate current learning to past, present, and future, even if these relationships are felt rather than thought about (Cho, 2012).

The goal of transformational pedagogy is to critique and transform classrooms exploring more democratic pedagogic arrangements and emancipative school cultures against the authorization and hierarchical power relations in school. Transformational pedagogy co-creates curriculum with learners, and explores a more democratic relationship between teachers and learners; with teachers facilitating this process. (Confrey, 1985; Piaget, 1973; Prawat&Floden, 1994).

In understanding and reclaiming learners’ experience, it is of utmost importance to pay close attention to learners’ diverse social locations, needs, preferences, interests... Transformational pedagogy uses “border-crossing,” “between borders,” “borderless,” “borderlands,” or borderness” rather than inclusion; there is need to be wary of essentialism and relativism. The real task of transformational pedagogy therefore, is to create the social structures that allow individuals to change and grow rather than focusing on reforming individuals per se, transformational pedagogy needs to explore alternative visions of social structures and conditions, so that ordinary teachers and learners can practice and experience a pedagogy of hope, care, love, and social justice understood as a project of (re)making or (re)forming teachers and learners (Cho, 2012).

Smyth (2011) recaps Freire’s (1997) ideas that the human capacity for educated hope is rooted in human incompleteness, and humanity is further substantiated by its constant quest for fulfillment. Human beings are social animals; it follows that the quest for fulfillment is collaborative thus declaring the deeply rooted human individualism as an evaporating myth. Notions of “not learning” or failure to become engaged with school learning; which frequently ends up being falsely labeled as “dropping out” of school could be considered as an illustration to teach what is meant by hope. One practical way to control destiny is by reframing issues in ways that are more mindful of the real lives and circumstances of learners most directly affected so that they can be

moved to positive action.

Emotions and social toxins regularly overflow into classrooms, and have a powerful effect on the willingness to learn. While teachers might not be able to control the passage of these toxins into their classrooms, they can control how they responds to them; this gives teachers and learners the audacity to hope for a different way of reacting, responding and analyzing. Expelling a disobedient and unruly child from the classroom might seem to have removed a behavioral problem, but this might create a worse problem by corroding trust, diminishing hope, and conveying messages about lack of care, all of which are crucial bases for learning. Weeding out troublemakers in order to allow others to learn uninterrupted might seem logical and rational on one level, but doing so strikes at the heart of preconditions of self-esteem, trust and care that are the pillars of learning outcomes. Furthermore, other learners are powerful witnesses of this loss of relational trust and can only be left wondering where it leaves them should they find themselves in the same place as their unfortunate peers.

Students learn the teachers first, then the subjects, a take on Kohl's (2015) notion "I won't learn from you" that is learners try not to learn from teachers who don't authentically care about them, for the self-evident reason that learners don't care what you know until they know you care. "Will not-learning" is a healthy, though frequently dysfunctional, response to intolerance, the absence of nurturance, racism, sexism, and other forms of bias

Students-as-activists in their own learning refer to the "soft revolution" whose purpose is the renewal and reconstruction of educational institutions without the use of violence; the "soft revolution" is characterized by minimum rhetoric, dogma and charismatic leadership which always aims at something better. The "soft revolution" can be likened to judo, where one does not oppose the strength of the adversary but uses it against self and in spite of self, because of self. Transformative pedagogy differentiates failure from "not learning," in a high stake area like education because as a result of failure to name the problem, one can end up perpetrating huge injustices in a bid to purport solutions. In effect risk taking is at the heart of teaching well; teachers must give up looking at resistant students as failures by asking the question: Who do schools exist for? Acknowledged or not students have voices and choices which need to be sustained in relationship with teachers; because learning is a risky venture from the past of competence to the nearest region of incompetence, learners need to trust the learning process and all involved.

A sign of authority crisis is loss of trust in learners' drive to learn; pedagogy of relations is an alternative because it hinges on fostering and sustaining good relationship (relational power) among and between persons at home, institutions, and beyond; this makes possible the art of rearing good children and adolescents.

Student will go to school because of the quality of communal experience; not because of what they will do, but who they will meet.

Thus, teachers need to navigate pathway towards relationships nurturing a sense of worth through pastoral care, linking with families of students with problems, and bringing the community to school to clarify learners about their future. When learners experience the effects of relational power; grounded theory of relational trust, that is, respect, personal regard, competence, and integrity; welfare of learners; established boundaries for learning; focus and organization around learning; and communication with parents and community; the school automatically becomes a site for identity formation.

Giroux (2011) clarifies the centrality of critical pedagogy as enabling learners think critically while providing the conditions for learners to recognize how knowledge is related to the power of self-definition, how to use the knowledge gained both to critique the world in which one lives; as well as when and where necessary, to intervene in socially responsible manner. Education should produce citizens who are critical, self-reflective, knowledgeable, and willing to make moral judgments as well as act in a socially responsible way.

Transformational pedagogy is crucial when examining moral and political practices in a society. It creates an opportunity for individuals to examine their capacities, knowledge, skills and social interactions as both social and political. People are both social and political agents. Critical thinking demands a form of hermeneutic understanding that is historically grounded. This suggests that intellectuals must be self-critical in order to address the nature of their own locations, self-interest, and privileges. The task of the intellectual is to bridge the gap between criticism and politics, theory and action, and traditional educational institutions and everyday life (Giroux, 2011).

To know the future of any society, look at the eyes of its children; to maim the future of any society, maim the children; therefore, the struggle for the survival of children is the struggle for the survival of the future. The quantity and quality of that survival is the measurement of the development of society; education has as its object the formation of character. The greatest threat to our children comes from a society that refuses to view children as social investments; schools are becoming breeding grounds for commercialism, greed, bribery, corruption, stealing, injustice, racism, social intolerance, sexism, homosexuality, indecency, falling standards (physical and otherwise), and homophobia. In society today, a culture of punishment and intolerance has replaced a culture of social responsibility and compassion. The plight of youth is characterized by unemployment, sickness, drug addiction, mental illness, not completing school, crime and juvenile detention, rape, single motherhood, stealing... The life of young people from one perspective is characterized by ills due to a socially strangulating

hyper-individualism, self-interest, consumerism, deprivation... This defines living as being on the borders of hope and despair. A learner complained that he can't think straight in school not because his mind is filled with the demands of homework, sport, girls, or hanging out with his friends, but with grave concerns about his parents not having enough money to pay rent and provide the necessities of life (Giroux, 2011).

Education is not only about issues of work and economics, but also about questions of justice, social freedom, the capacity for democratic agency, action, and change as well as the related issues of power, exclusion, and citizenship. Educated hope is utopian, in that it is understood more broadly as the desire for a better way of living expressed in the description of a different kind of society that makes possible that alternative way of life (Giroux, 2003). Educated hope poses the important challenge of how to reclaim social agency within a broader discourse of ethical advocacy. There is more hope in the world when we can question what is taken for granted, especially about what it is to be human; therefore, it is important to keep prodding human society to go on questioning itself and prevent that questioning from ever stalling or being declared finished.

Unlike the "teach to the test" paradigm which educates learners primarily to acquire market-oriented skills in order to compete favorably in a global economy; young people need to be educated in the spirit of a critical democracy. Education of young people should provide them with the knowledge, passion, civic capacities, and social responsibilities necessary to address the problems facing them, the nation and the globe. Thus central to the definition of transformational pedagogy is a common concern for reforming schools and developing modes of pedagogical practice in which teachers and learners become critical agents actively questioning and negotiating the relationships between theory and practice, critical analysis and common sense, and learning and social change.

Transformational pedagogy encourages students to take risks, act on their sense of social responsibility, and engage the world as an object of both critical analysis and hopeful transformation. Transformational pedagogy takes seriously the educational imperative to encourage learners to act on the knowledge, values, and social relations they acquire by being responsive to the deepest and most important problems of our time. Schools play a crucial role in reproducing the culture of positivism. Because teachers at all levels of schooling represent a potentially powerful force for social change, teachers in their various roles need pedagogical theories and methods that link self-reflection and understanding with a commitment to change the nature of the larger society. Transformational pedagogy lays emphasis on the fact that the learning process should lead to self-knowledge, self-mastery, and thus liberation; because education is not a matter of handing out encyclopedic knowledge as of

developing and disciplining the awareness which the learners already possess. Transformational pedagogy flows from the educational principle which seeks to integrate necessity and spontaneity, discipline and the acquisition of basic skills from imagination (Giroux, 2003).

Therefore, pedagogy must educate citizens: (i) who feel responsible for something more than their own well-feathered little corner, (ii) who wants to participate in society's affairs and who insist on it, (iii) with backbone who hold their ideas about democracy at the deepest level, (iv) who are critically reflexive, and bridge the gap between learning and everyday life (Giroux, 2003). Learning is effortful; studying is a tiring job involving muscles, nerves, and the intellect. Learners need to learn the art of self-discipline and self-control because of the dynamic tension between self-discipline and critical understanding. Learning has to be rigorous and meaningful, subject-based and related to practical activities; the relationship between teacher and learners is active and reciprocal so that every teacher is a learner and every learner a teacher. Learners need to be literate in the print culture of the humanities; teachers and learners must also learn how to read critically the new technological and visual cultures that exercise a powerful pedagogical influence over their real lives. Learners and teachers need to be clear about their concept of what it means to be a social subject engaged in acts of responsible citizenship. In addition teachers and learners must master the tools of these technologies, computer programming, video production, or magazine production, in order to create alternative public spheres, and oppositional culture (Giroux, 2011).

Citizenship education must take seriously the connection between theory and practice as well as reflection and action. Theory is neither an end in itself, ethereal existence, nor a fantasy; it is a resource that enables us to both define and respond to problems as they emerge in particular contexts. Its transformative power resides in the possibility of enabling forms of agency, not in its ability to solve problems. Defending youths in the twenty-first century is a challenge for higher education. Transformational pedagogy must gain part of its momentum in higher education among learners who will go back home, to the schools, churches, synagogues, workplace, marketplace, and recreational centers... in order to produce new ideas, concepts, and critical ways of understanding the world in which young people and adults live. More so, being responsible and attentive to the suffering of others and not allow conscience to look away or fall asleep (Giroux, 2011).

Transformational pedagogy is therefore an educational approach that takes into account critical thinking and reflection. It is designed to improve the educational experiences of students and teachers so that they can become agents of change in the spiritual, economic, social and political spheres of human interactions. In this transformational mission, student and

teacher need language as a tool for addressing and defining the issues and solutions. There are opposing views to this transformational mission for instance, the positivist mode of understanding the world and its problems (Giroux, 2011). A major implication for considering critical pedagogy is that educators must be committed in helping to rebuild a society where human dignity is recognized and preserved, people experience and share respect for each other and young people experience life fully without engaging in risky and dangerous behaviors.

The world is changing fast. Change is constant. Disraeli, (1881) has it that change is inevitable. Fine and necessary as the traditional approach is, it does not prepare for change; rather it prepares for passively accepting change without asking too many questions; critical thinking combines well with creative collaboration. Shor (1999) defines transformational pedagogy as:

"Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse." (Wink, 2010)

Transformational pedagogy is defined by what it does, pedagogy which: embraces raising of consciousness, critique society, value students' voices, honor students' needs, values, and individuality, is hopeful, is active, enables students to become truly participatory and members who can re-create society. Transformational pedagogy is a form of education in which students are encouraged to question dominant or common notions of meaning and form their own understanding of what they learn. One of the central ideas of this teaching method is that students are able to build their own meaning when learning and teachers should facilitate that process rather than "force" meaning upon the students.

Transformational pedagogy: schools must equip students to challenge the status quo. Education has the power to change society by nurturing a generation with an educated mistrust of everything that has been indoctrinated before. This educational stance is one that we must all strive for as the moral purpose of education. Transformational pedagogy isn't a prescriptive set of practices – it's a continuous moral project that enables young people to develop a social awareness of freedom. This pedagogy connects classroom learning with the experiences, histories and resources that every student brings to their school. It allows students to understand that with knowledge comes power; the power that can enable young people to do something differently in their moment in time and take positive and constructive action (Thompson, 2008).

Transformative pedagogy involves engaged learning. It is democratic. It draws ideas from Pablo Freire, such as dialogic education rather than "banking education". A relevant education is not limited to a classroom, but seeks to contextualize the issues by the surrounding areas and people as parts of the learning environment. A problem-posing approach to education involves listening, dialogue, action and reflection. Transformative education demands active and engaged students, asking critical questions, and searching for additional information at other sources as well as those given in a curriculum. The students are trained in information literacy: searching and critically assessing the information obtained. The assessed information should then be placed in a context and used for example to solve a problem. The students must collaborate and negotiate meaning with peers and in intergroup relations. This is usually an efficient way to avoid superficial learning and to develop deeper understanding. Cramming just for a test is as a rule avoided. Constructivist and socioconstructivist pedagogy are common approaches to education (Vygotsky, 1981; Dewey, 2002; Wenger, Bruner, Biggs).

Transformative Pedagogical Approach

Pedagogy: the art and science of being a teacher, refers not only to strategies or styles of instruction but also to the facilitation and management of sustainable transformations, whether individual, social, structural or institutional. A transformative pedagogy is based both on a realistic view of contemporary and on possible paths to improvement in our human life. Knowledge is a social concept and it emphasizes the value of multiple perspectives in the teaching/learning experience. It is a fact that learners construct their own knowledge, based on their interaction with the environment. It is within the constructivist perspective that we find insights about transformative pedagogy. It is in this environment that the critical questioning can lead to deeper self-reflection as students absorb with knowledge and perspectives that differ from their own. The process of transformative pedagogy opens the door for the development of problem-solving skills that promote active responses within the larger society, making transformative pedagogy far more than the transmission of information.

It also expands the view of students and teachers alike, leading to greater self-awareness, deeper compassion for others and a commitment to produce change in self and the world. Teachers should be enfranchised to take meaning from what their pupils bring with them into the classroom. Children's cultural exchanges with other children are important and dominant in the negotiations of interests between home, school and peer group. "Transformative learning involves experiencing a deep, structural shift in the basic premise of thought, feeling, and actions. It is a shift of

consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race, and gender; our body-awareness; our visions of alternative approaches to living; and our sense of the possibilities for social justice and peace and personal joy" (O'Sullivan, 2002).

Process of Transformative Learning

The process of transformative learning involves four vital concepts known as experiencing, conceptualizing, analyzing, and applying: (a) Experiencing means understanding in one unique way the interests, perspectives and expressions that learners form in their mind; (b) Conceptualizing means drawing and calling something with distinctions of similarity and difference with interpretative framework; (c) Analyzing is a process of reasoning, drawing inferential and deductive conclusions, establishing functional relations. It also involves evaluation of one's own and other people's perspectives, interests and motives. (d) Applying is the application of knowledge and understandings to the complex diversity of real-world situations and testing their validity.

Technology has the potential to inspire all of us to transform the way we live, the way we teach, and the way we learn. It is a radical transformation in educational practice, especially who learns from whom, where, under what circumstances, and for what and whose purpose. Hence the notion of a transformative pedagogy in the environment of ubiquitous learning is not to start from the side of the teacher, but from the side of the student. Internet resources can uniquely facilitate advocacy by helping students obtain necessary information, promoting communication, and enabling coordination with others who have similar concerns (O'Sullivan, 2002).

There is need to study, think, and dialogue about the future of our schools in a time when global knowledge, information technology and the constancy of change are altering the environment of learning. When students make the transition from the classroom into the work force, they are by and large, simply not equipped to handle the challenges they face. They have not acquired the real world skills they need to thrive – not just survive in today's laser fast, high-tech globally competitive environment but to help face a future that is more volatile, competitive and complex than ever before.

Learning is a community endeavor. The corner stone of a prosperous nation is its intellectual capital. Its true wealth is the treasure of the collective minds of its populace. Creating an ideal, true learning society is the real challenge for the future schools. The future schools will be a workplace for creative, innovative and productive

learning for children to make them live with more confidence and to be useful to the society and community and to a large extent to be the good citizen of a nation. The main challenge for tomorrow's schools is creating a knowledgeable creative society. Transformative pedagogy is one of the important concepts of learning every pedagogue should know for transforming children of today (Vijayachandran, 2012).

Brown (1999) presents a paradigm shift from homogenous sets of classroom practices based on particular theoretical perspective to a blending of heterogeneous principles of language learning and teaching. His contribution ranks among the best and serves as an excellent guide which can assist technicians in the process of building a repertoire of classroom techniques that are firmly embedded in well-established principles of second language acquisition in particular and pedagogy in general. Language cuts across all subject matter.

Pedagogical Principles

Cognitive Principles

The cognitive pedagogical principle relates mainly to mental and intellectual capacities namely:

Automaticity

Refers to the learners' capacity to absorb language subconsciously. Therefore, teachers' need to focus on the functional purpose of language and exercise patience to empower growth in fluency; because overanalyzing language, thinking too much about its forms, and consciously lingering on rules of language all tend to impede this graduation to automaticity.

Meaningful learning

Is opposed to rote learning and leads to long-term retention and retrieval. While avoiding the pitfalls of rote learning teachers will maximize the potency of meaningful learning when lessons appeal to learner's interests, academic goals, and career goals. In addition new topics should anchor in learners' existing knowledge and background so that it is associated with something they already know.

The anticipation of reward

Is a natural human tendency; thus, teachers need to (a) provide an optimal degree of immediate verbal praise, (b) encourage learners to reward each other with compliment and supportive action, (c) be an icon of enthusiasm and

excitement, and (d) enable learners to focus on long term reward for learning.

Intrinsic motivation

Is most powerful because the behavior stems from the needs, wants, desires within oneself, the behavior itself is self rewarding; hence, no externally administered reward is necessary. It is imperative for teachers to design classroom tasks that fit into those intrinsic drives so that learners will perform task because it is fun, interesting, useful or challenging; and not in anticipation of any reward. Such alignment makes learning relevant and intrinsically motivating; enabling learners to stay engaged due to the feeling of satisfaction and personal rewarded. Furthermore, the concrete presence of the teacher genuinely interacting with excitement, enthusiasm, and spontaneously offering verbal praise and encouragement naturally inspires learner's self-confidence, as well as positively challenge the low motivated.

Strategic investment

Emphasizes the use of learner-centered techniques which enable learners to invest, internalize, and perform tasks necessary for mastery. Effective strategic investment requires mastery of a variety of teaching techniques because teachers need to naturally incorporate the wide range of preferences and needs that learners successfully bring to the learning process with their strategies. Learner-centered teaching requires that teachers make good judgment on when to go against preferences as a challenging nudge, as well as when and who needs individual attention.

Affective Principles

Affective pedagogical principles deal specifically with feelings about self, about relationships in a community of learners, and about the emotional ties between language and culture.

Self-confidence or self-esteem

Is belief in one's ability to accomplish any task; this is at the heart of all learning. It follows that teachers need to consistently affirm learners' abilities, sustain self-confidence where it exists, and build it where it does not. Logically, teaching has to start from simple to complex concepts; and classroom activities should begin with simple techniques. In the same vein, lessons can be cognitively challenging but not emotionally overwhelming

so that self-confidence is nurtured enabling learners to stay on tasks.

Risk taking

In spite of the realistic consciousness of vulnerability and fragility learners must be willing to become "gamblers" in the game of language, to attempt to produce and to interpret language that is a bit beyond their absolute. In order to take necessary calculated risk: (a) learners need to understand the rationale and how of calculated risk, (b) learners need support to keep strengthening inner freedom and spontaneity, (c) classroom challenges need not be too easy nor too hard, (d) an enabling classroom climate will encourage each learner to venture responses in spite of the feeling of uncertainty, and (e) learners need to be corrected in a warm and nonthreatening manner.

The language-culture connection

Denotes that learning a language means learning a complex system of cultural customs, values, and ways of thinking, feeling, and acting; therefore: (a) students need to be enlightened by discussions on cross-cultural similarities and differences which harp on the fact that no culture is superior, (b) classroom activities and materials need to illustrate the language-culture connection, (c) learners need to learn the sociolinguistic aspect of language, (d) culturally offensive materials need to be avoided, (e) learners need to understand the stages of acculturation and become aware of how the process of acculturation affects him/her in order to resolve to positively manage discouragement and/or depression, (f) learners need to be convinced that they need to learn the language in order to adjust to the new culture, and (g) teachers need to assist and equip discouraged and depressed learners with coping mechanisms.

Linguistic Principles

Pedagogical principles from a linguistics lens reflect the way learners deal with complex linguistic systems.

The native language effect

Of learners is a highly significant system on which learners rely in order to predict the target language system. While the learners' native system will exercise both facilitating and interfering effects on the production and comprehension of the new language, the interfering effects are likely the most salient. The native language

effect is proof that learners are not tabula rasa. Teachers need to: (a) provide appropriate feedback on learners' errors of native language interference which are in fact, windows of learners' internalized system that can be repaired by acquainting learners with the native language cause of the error; (b) help learners understand that not everything about their native language system causes error; (c) help learners to avoid the first language "crutch" syndrome by thinking directly in the target language in order to minimize interference errors.

Interlanguage

Second language learners tend to go through a systematic or quasi-systematic developmental process as they progress to full competence in the target language. Successful interlanguage development is partially a factor of utilizing feedback. To foster interlanguage development teachers are called to: (a) be patient with the gradual systematic process of language learning; (b) consistently provide verbal and nonverbal feedback, cognitive feedback which indicates understanding, and affective feedback which encourages attempts to communicate because feedback empowers learners' ability to speak; (c) assist learners to practice the art of giving and receiving feedback; (d) encourage learners to accept and understand their mistakes as well as use them as growing edges; (e) aid learners to nurture the ability to be self-critical and corrective; (f) help learners to become aware of the root (logical source) of their interlanguage errors in order to distinguish these from others forms of language errors; (g) tolerate certain interlanguage forms that arise because of learners' logical developmental process; (f) need to correct learners in a kind and empathic manner so that learners do not feel stupid after an error, do not think mistakes are bad (rather they are good indicators that innate language acquisition abilities are alive) and, learners attempts to speak is not thwarted.

Communicative competence

Consists of some combination of the following components: organizational competence, pragmatic competence, strategic competence, and psychomotor skills. Pedagogically: (a) instruction needs to point toward all of language components; (b) communicative goals are best achieved by giving due attention to language use, not just to fluency and not just accuracy, to authentic language and context, and to learner's eventual need to apply classroom learning to unrehearsed contexts in the real world; (c) give grammar some attention but not to the detriment of functional, sociolinguistic, psychomotor, and strategic components; (d) lessons need to aim at teaching the subtle and difficult pragmatic aspect of

language (functional and sociolinguistic); (e) intonation which conveys a great deal of pragmatic information and psychomotor skills (pronunciation) deserve due importance; (f) give learners opportunity to gain fluency in English without having to be overly wary of little mistakes all the time, they can work on errors at some other time; (g) keep techniques as authentic as possible as opposed to rote techniques; (h) prepare learners to become independent manipulators of language "out there."

Interactive Principles

Interaction opposed to recitation and mechanical output is an important word for language teachers. In the era of communicative language teaching, interaction is, the heart of communication; it is what communication is all about. Messages are sent, received, and interpreted in context; we negotiate meanings; and we collaborate to accomplish certain purposes. Decades have research and experience reveals that the best way to learn to interact is through interaction itself. Interaction is the collaborative exchange of thoughts, feelings, or ideas between two or more people resulting in a reciprocal effect on each other.

METHODOLOGY

Research design

This study investigated teachers' concept transformational pedagogical educational approach and its evidence in their teaching and learning process. The study was conducted through the survey research design. Survey research is a commonly used method of collecting information about a population of interest. This research design provides a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample (representative subset) of that population or the entire population (Olsen and George, 2004). Though the purpose of a survey is usually to generalize from a sample to a population so that inferences can be made about some characteristic, attitude or behavior of the population (Creswell, 2003), in this case however the results will not be generalized for the simple reason that they are particular to the sample.

Population

The target population for the study was made up of all the teachers with a minimum of ten years teaching experience, all language teachers, and all graduating pre-service teachers in the south west region of Cameroon.

Sample

The sample of the study consisted of 40 teachers with a minimum of ten years teaching experience and 10 pre-service teachers. The principals identified the representative teachers and pre-service teachers in collaboration with the researcher. 50 teachers of balanced gender were involved; 40 had taught for a minimum of ten years, and 10 were pre-service teachers.

Sampling Technique

Identification of participants

For the purpose of this study the informal methods were adopted to identify teachers with a minimum of ten years teaching experience, pre-service teachers.

Discussion with and contribution of Principals

The principals of the colleges involved used school records to name and recommend teachers with a minimum of 10 years teaching experience. In the same vein the principal of the pre-service teachers used school records, developmental data, and documented learning experiences to recommend 10 pre-service teachers for the study.

Research instrument

This tool used was Summated or Likert-type rating scale and has been described below as well as their validity and reliability

Validity and reliability of research instruments

The validity of an instrument refers to the extent to which the instrument measures what it was designed to measure (Gronland, 1988). In this study the instruments were subjected to face and content validity. Face validity on the one hand refers to the practice of visually judging the measurement of an instrument for appropriateness rather than by statistics (Kerlinger, 1986).

The content validity of the instruments was assured because the teachers' responses gave a general impression of what was intended to be measured, and revealed at the same time that there was no ambiguity in the items of the instrument. The researcher and teachers consistently ascertained that these instruments were yielding the required and specified information (the concept of and evidence of transformational pedagogic educational approach). The validity and reliability of the

close test for reading comprehension was mentioned with the test.

ANALYSIS AND INTERPRETATION OF DATA

Question 1. What is the concept of transformational pedagogic educational approach in the south west region of Cameroon?

Twenty-four percent of the respondents agreed that the transformative educational approach identifies with the three overlapping features of listening, reflection, dialogue and action. Bloom (1956) describes these features as domains of learning which are cognitive (thought and knowledge), affective (emotions, attitude, and motivation) and psychomotor (practical manual and physical skills); learning is transformational when learners experience and grow in all three domains: listening, reflection, and dialogue (cognitive and affective) and action (psychomotor).

These respondents agree that transformational pedagogy make good use of Bloom's excellent structure to plan, design and evaluate teaching and learning. Thus, by implication transformational pedagogic lessons are challenging and aim for the higher levels of analysis and synthesis in the cognitive domain and the ability to organize and internalize ideas and facts in the affective domain. Consequently, learners are not wanting in the area of naturalization or the ability to use acquired and internalized knowledge to do something almost without thinking about it – this is the highest level in the psychomotor domain.

According to Robin (2008) transformational pedagogy include learning that draws from lived experiences and encourages learners to be lifelong learning as they reflect on what they already know from home, community, and school. This can be considered the humanistic nature of transformational pedagogy. The 12 respondents agreed that transformational pedagogy is humanistic. Rogers (1951) agreed with and added to the main assumptions of Maslow (1943), that for one to "grow", one needs an environment that provides genuineness (openness and self-disclosure), acceptance (being seen with unconditional positive regard), and empathy (being listened to and understood). Rogers saw the main job of a teacher as a facilitator of learning rather than direct teaching; and equally believed that teachers should create supportive learning environments where students would grow to love learning.

He found that children preferred classrooms where they collaborated, carried out their own investigations and taught each other. These respondents agreed that transformational pedagogy (i) focuses on the intellect, the heart, and the will (whole child development, (ii) transforms through synergy of academic, social, and spiritual goals, (iii) is concerned with a person's ultimate

welfare and potential, (iv) nurtures self-efficacy, (v) inculcates the values of socialization, (vi) prepares students for personal change in the reality of everyday life, raises critical consciousness for liberation from personal and social ills like dishonesty, bribery, corruption, greed, nepotism, hatred, low esteem, gender issues, lies telling, gossip, negativism, pride, envy, lust, gluttony, anger, sloth ...

They equally agreed with the social critic Habermas (1984, 1987) that through critical reflection and thinking, transformational pedagogy nurtures a sense of empowerment and autonomy because each person in society is subjected to various forms of power relationships with others, be they with a boss, a company, government, a parent, and even a teacher. They were in line with the social critical theory on transformative pedagogy with emphasis on discussion, debate, and dialogue about personal, social, cultural issues, situations, as well as events. Transformational pedagogy equally improves communication skills through critical thinking strategies such as the use of deductive and inductive questioning processes, consensus building exercises, and problem-solving paradigms

Question 2. How is transformational pedagogic educational approach incorporated in the teaching and learning process (evidence)?

Transformational advocate Keller (2010) in line with the sometimes complex motivating factors; produced the ARCS model for lesson design based on the work of Maslow (1943) whose take is that human behavior is dominated by "needs". Starting with the need for food and water, progressing to needing to feel safe, human beings next need friendship and a feeling of self-worth. If such needs are met then positive learning can take place and human persons could end up achieving self-actualization. Keller suggests her model for positive learning: (a) Attention - can be gained by a stimulating question, or a thought provoking reading or a video clip; (b) Relevance - teachers use language and examples familiar to learners; (c) Confidence - teacher is sure that the content is not too challenging; (d) Satisfaction - at the end of the learning experience students need to be rewarded with a sense of achievement.

Thirty percent of respondents in consonant with Keller (2010) and Briggs (2003) agreed that their teaching and learning processes incorporated the following: (a) valuing students' voices, honoring their needs, values, and individuality, (b) enabling students to become truly participatory members who can recreate society, (c) that their style of teaching fosters hope, care, trust, respect, and belonging while acknowledging the importance of rigor and relatedness, (d) brief, their approach nurtures personal transformation.

Savery and Duffy (1995) present problem-based

learning as an instructional strategy where learning is centered on a problem that students have to solve. Unlike traditional method the problem is given to the students before instruction. Problem-based learning is generally associated with collaborative learning, because students are often put into groups where they work on the problem together. The instructional reason for using problem-based learning is that it actively engages the student in the learning process. Problem solving is the highest level of intellectual skill, and in order to solve problems, students must seek out and learn the prerequisite concepts and rules.

Twenty-six percent of the respondents agreed that in a transformational pedagogic classroom (i) learning involves vital concepts like experiencing, conceptualizing, analyzing, and applying; (ii) teachers go beyond the role of director to facilitator and mediator because they are aware of students' diverse learning styles; (iii) students enjoy the freedom to arrive at a variety of destinations depending on their path; (iv) students learn to shape their thoughts on personal and communal dimensions.

Wink (2011) has it that experiential learning involves the self: mind, body, thoughts, feelings and actions, not just the mind; in other words, the student is engaged as a whole person. In the transformational classrooms therefore students are empowered to transform their self-image, discover who they are, redefine self and thus create the future (p.133) because (i) teachers connects with students' diverse ways of learning and with those who are creatively misadjusting because they see schooling as hurting them; (ii) teachers' knowledge of subject-matter and level of preparedness keeps her or him flexible with lesson plan; (iii) teachers are aware of the social context and have insight into the lives of their students; (iv) learning inquiry focuses on authentic, community-based real-world issues as the context and purpose for learning; (v) investigation and exploration are learning tools.

Samson (2012) adds that the aim of experiential learning is integrating theoretical and practical elements of learning for a whole-person approach; and immediate personal experience is the focal point for learning because personal experience gives the "life, texture, and subjective personal meaning to abstract concepts." To learn something, one has to notice it and be motivated to do something about it through a conscious effort. This integration of cognitive, affective and volitional components of personality means a holistic, whole-person approach to learning. Accordingly, the transformational model of teaching and learning is essentially a process of conflict resolution between two dialectically opposed dimensions, the prehension dimension and the transformation dimension. The transformation dimension entails the transformation of experience through reflective observation and active experimentation.

Wink (2010) goes further that the learner is concerned with how things happen by attempting to see them from

different perspectives and relying on one's thoughts, feelings and judgment. The learner attempts to influence people and change situations as necessary, taking risks in order to get things done. This instructional techniques include tools like: personal journals, reflective essays, observation reports, thought questions, discussions, learning by action, emphasizes practical application in real work and life contexts, fieldwork, various projects, laboratory work, games, dramatizations, and simulation.

Welton (1993) sharing the same school like Habermas shares that human beings learn better through an integration of different types of knowledge. When knowledge, acquired through combinations of both scientific and experiential means, are integrated with such emancipatory processes as critical reflection, questioning, and reasoning, learning truly occurs (Merriam, 1993).

Merriam, (1993) expresses that teachers implore the Socratic method for authentic questions exclusively to explore social, relationships embedded in the curriculum; (i) authentic questions center on: who are we? and what are our relationships? (ii) authentic questions are NOT focused on getting students to generate the "right" answers on relevant issues; (iii) direct instruction is only used when students cannot be effective on their own; (iv) students work in small groups to explore transformative concepts, develop analyses, and reports to the class, (v) teachers might ask for groups to report based on commonalities or differences rather than having each group do its whole presentation; (vi) to be on the same page, students and teacher are involved in whole-class discussion through transformative questions and analysis; (vi) transformative projects go beyond having students recite facts by challenging them to describe implications and provide analysis.

Practically therefore these teachers were in terms with the social-critical approach to transformational learning which purports to empower learners to engage in responsible personal action and to make changes in the conditions of their everyday life resulting from communication, critical thinking, reflection, reasoned analysis and communication. In the transformational realm the role of the student in learning is to personally seek autonomy, social interdependence, truth, justice, and fairness. This level of empowerment is similar to Bandura's (1977) social-cognitive theory and his concept of self-efficacy.

Merriam (1993) and Mezirow (1985) state succinctly that the concept of transformation refers to change; these transformational theorists share the humanistic vision that learners are capable of change and free to act on the world. Therefore, transformational pedagogy facilitates the process of learning by using previous experiences, and prior interpretative meanings to construct new and/or revised interpretations and meanings of such experiences to guide future action. This goes without

saying that transformational teaching and learning is directed to personal development and growth

Teachers led students through the construction of meanings and their respective interpretations which are filtered through two basic frames of reference, consisting of broad, generalized predispositions of thinking, known as "habits of expectation" often limit one's perceptions, and those beliefs, feelings, attitudes and value judgments that shape an interpretation.

Meizerow (1991) reflects that students are enabled to realize that when their action, guided by such ways of thinking and beliefs, fail to produce successful or expected results, their frame of reference calls for transformation through a critical analysis and reflection of their assumptions. Individuals with more functional frames of reference tend to be more inclusive, differentiating, permeable, critically reflective, and integrative of their own experiences and the interpretations with others. A transformational learning experience requires that the learner make an informal reflective decision prior to activity; such meta-cognitive processes as problem-solving strategies, problem-posing questions, communicative dialogue, discourse with self and others allow one to move to increased awareness as well as become more critically reflective on prior assumptions and beliefs, to negotiate one's own purposes, values, and meanings, rather than to simply accept those of others.

Mezirow and his colleagues (1990) have suggested such strategies as journaling, analyzing metaphors, developing historiographies, and even using literature to stimulate critical consciousness. Merriam (1993) adds that to facilitate reflection, instead of having the questions at the end of the text, they are located to the side of the text, adjacent text: (i) some questions go beyond what does this mean to what does this mean for us as a people? (ii) teachers ask open-ended questions to boost analytical or relational thought; (iii) closure: students and teacher asks questions about the implications of the new thoughts at the end of each lesson.

Merriam (1993) goes on that Knowledge in the transformative realm is a social concept and it emphasizes the value of multiple perspectives in the teaching/learning experience. It is a fact that learners construct their own knowledge, based on their interaction with the environment. In this constructivist environment critical questioning can lead to deeper self-reflection as students absorb with knowledge and perspectives that differ from their own. The process of transformative pedagogy opens the door for the development of problem-solving skills that promote active responses within the larger society, making transformative pedagogy far more than the transmission of information.

O'Sullivan (2002) expands this preceding view for students and teachers alike, leading to greater self-awareness, deeper compassion for others and a commitment to produce change in self and the world.

Teachers are enfranchised to make meaning from all that their pupils bring with them into the classroom. Children's cultural exchanges with other children are important and dominant in the negotiations of interests between home, school and peer group. "Transformative learning involves experiencing a deep, structural shift in the basic premise of thought, feeling, and actions. It is a shift of consciousness that dramatically and permanently alters one's way of being in the world. Such a shift involves one's understanding of self and self-locations; one's relationships with other humans and with the natural world; one's understanding of relations of power in interlocking structures of class, race, and gender; one's body-awareness; one's visions of alternative approaches to living; and one's sense of the possibilities for social justice, peace and personal joy."

What about test? (i) when learning is contextualized in community, when it is connected to social identities, and when it asks us to be better as a people, we don't usually forget it because the focus is implications not rote memorization; (ii) assessment tests students' understanding of concepts, how they interact, and how they can apply their learning personally and in their community; (iii) teachers think about the how of assessment before the lesson; (iv) problem-based learning (PBL) provides students with opportunities to learn more about "how to think" along with "what to think"; (v) some of the fruits of transformational pedagogy include self-mastery, self-discipline, and the balance between theory and practice.

Vijayachandran (2012) highlights the process of transformative learning which involves four vital concepts known as experiencing, conceptualizing, analyzing, and applying: (a) Experiencing means understanding in one unique way the interests, perspectives and expressions that learners form in their mind; (b) Conceptualizing means drawing and calling something with distinctions of similarity and difference with interpretative framework; (c) Analyzing is a process of reasoning, drawing inferential and deductive conclusions, establishing functional relations. It also involves evaluation of one's own and other people's perspectives, interests and motives. (d) Applying is the application of knowledge and understandings to the complex diversity of real-world situations and testing their validity.

It follows that learning is a community endeavor; the corner stone of a prosperous nation is its intellectual capital. Its true wealth is the treasure of the collective minds of its populace. Creating an ideal, true learning society is the real challenge for the future schools. The future schools will be a workplace for creative, innovative and productive learning for children to make them live with more confidence and to be useful to the society and community and to a large extent to be the good citizen of a nation. The main challenge for tomorrow's schools is creating a knowledgeable creative society. Transformative pedagogy is vital for children of today.

The responses varied between question one and two: in responding to research question one twelve out of fifty respondents affirmed their understanding of the concept of transformational pedagogy and claimed that they incorporate it in their teaching and learning process. On the other hand in reviewing research question two, three other respondents who did not express understanding of the concept indicated that they incorporate it in their teaching and learning process bringing the number up to fifteen.

Therefore, twenty-four percent explicitly understood the concept of transformational pedagogy and thirty percent incorporate it in their teaching and learning process. By the stretch of the imagination therefore, although only a minority understand and use transformative pedagogy, the three additional respondents for question two may represent those who are incorporating transformational pedagogy into their teaching and learning process but lack the ability to articulate it.

DISCUSSION

It is clear from this study that twenty-four percent of respondents understand the concept of transformational pedagogy and incorporate it in their teaching and learning process. Majority in the study were unclear about the concept of transformational educational pedagogy and one can conclude that there is little or poor evidence in their classrooms. Generally, teachers highly invest in their profession and usually achieve high success rates particularly in terms of passing end of year and public examinations. Experience has proven the fact that making the grades is of vital importance; and making the grades in academics does not usually mean making it in life. Transformational pedagogy strives at making the grades and living with the best version of self and society.

Learning is an indispensable investment and a prerequisite for success in this "information age;" therefore, the minds of learners need to be stretched to full capacity from early childhood in order to push back personal limits. To achieve the latter schools, need to: consistently strive toward the twin goals of equity and set high expectations and achievable goals for all learners. Teachers and parents need to support, encourage and empower students to learn and live according to their aspirations and abilities. Transformational pedagogy is a necessary tool for an in depth capacity for teachers to think bigger and much more out of the box in the process of facilitating students for the future jumps, competitiveness, tackling systemic educational issues, and transforming society. It consistently raises students' awareness of Confucius (551 BC) who reflected that "The essence of knowledge is, having it, to use it." The hope of transformational pedagogy is that every learners' acquisition of knowledge will essentially earn him or her

personal and societal transformation.

Besides contributing to one's career goals, education must also add value to the general quality of one's life. As a result, teachers need to ensure life-long learning - the ideal of a learning society, for its own sake and to curb the unhealthy attitude of most students who study mainly for examinations. To be of assistance to such students who perceive education as doing the minimum work necessary to obtain a pass and then coast through life on what has been learned in its first quarter, transformational pedagogues can inculcate in students the fact that the word "educated" wrongly implies education as a destination; rather it is a journey. One is never educated one is always learning because if the journey stops at any point, education has failed. Transformational pedagogy will enforce the culture of a learning society - a continuum of learning, which means commitment to life-long learning, as well as adopt and enforce policies that enhance the skills needed to respond to the challenges of a rapidly changing world, workplace, and job market.

Transformational pedagogy underlies Finn's (2005) association with the word education: a process of leading or bringing up, a shaping, forming, molding activity - that is, a shaping into the standard form of social activity; thus it gradually produces in the educated a certain system of behavior, a certain disposition of action. Transformational pedagogy is the solid building on the indelible foundation laid by leading theories of modern pedagogy like Piaget (1926), Bruner (1960) and Vygotsky (1962) because it emphasizes and practicalizes the scaffolding of sequential development of individual mental processes such as recognizing, recalling, analyzing, reflecting, applying, creating, understanding, and evaluating. It achieves the latter by challenging learners to meta-cognition; learn as they internalize the procedures, organization, and structures encountered in social contexts as their own schemata; as well as assist them to integrate prior knowledge with new knowledge.

Transformational pedagogy is demanding and challenging because it moves from traditional educational method to the collaborative twenty first century learning by allowing students to create meaning in what they learn outside of what others have said something should mean. Unlike the traditional method transformational educational thought trends toward experiential and communal learning by blurring the line between teacher and student thereby empowering students to take control of their education and make their own discoveries. Harping on the latter, Cho (2012) summarizes the fundamental core themes of transformational pedagogy: Education as a change agent, Teachers as public intellectuals, Curriculum based on experiences and voices of students, Emphasis on dialogue and consensus, Multiplicity and diversity, as well as personal transformation. Freire (1999) insists that transformational pedagogy goes beyond critique to nurturing persons for personal and societal liberation - agents for building a better society.

To a great extent the entirety of education has been equated with being able to deliver the expected answers on standardized tests as producing output (students who pass tests). Without minimizing the latter, there is dire need to incorporate the transformational dimension which nurtures citizens who are genuinely "educated," that is, who deeply understand subject matter, can ask the right questions, and know how to apply their learning to real life situations, as well as measure outcomes over and above outputs. Transformational pedagogy enhances the new culture of learning to emphasize that tests/assessment must also measure the ability to ask the right questions, not just regurgitate the expected answer.

In the light of the above Friere (1997) insists that education could be liberating even within the most limiting circumstances because it is the practice of developing critical perception of reality among learners and participants: "conscientization." Freire's pedagogical principles center on the transformation of individuals, or individual consciousness, from a fatal acceptance of social ills (status quo) to a critical consciousness with the hope that reality can be changed for the better. Learning requires an explicit awareness and understanding of what it is that needs to be learned (metalinguistic and metacognitive awareness), and why such learning is necessary. Learners are always aware of the fact that reality is not static "it is a process undergoing constant transformation" (Freire, 1993, pg. 56); and education never ends because it is continuously unfolding.

Freire (1993) equally notes that transformation is possible because it is our inevitable human and historical vocation to become more fully human (integral, whole); once the latter is awakened, the individual eliminates social injustice and other ills which prohibits the human potential for full humanization. Advocacy for transformational pedagogy rests on the fact that it concerns itself fundamentally with learners' experience, by enabling them learn to learn through reflection, an experiential learning perspective where learning is the process of creating new knowledge and understandings through the transformation of experience. Reflection plays an important role in this process by providing a bridge between practical experience and theoretical conceptualization. Students are involved in a reflective experience which enables them to relate current learning to their past, present, and future, even if these relationships are felt rather than thought about.

McMahon (1997) in line with Cho (2012) restates the real task of transformational pedagogy which is to create the social structures that allow individuals to consistently change and grow rather than focus on reforming individuals per se, transformational pedagogy consistently explores alternative visions of social structures and conditions, so that ordinary teachers and learners can practice and experience a pedagogy of hope, care, love, and social justice understood as a project of (re)making or (re)forming teachers and learners.

Sammons et al. (1995) confirms the transformational pedagogical reality that most of the factors that correlate with effective school outcomes have direct implications for teachers. Teachers in effective schools are reported to work collegially and collaborate to achieve shared goals; they have high expectations of their students, teach purposively, monitor student work, give positive feedback to mention a few. Hargreaves (1995) hails transformational pedagogy when he argues that the ideal culture for an effective school is one which balances academic pressure and social cohesion: "Expectations of work and conduct are high – the principal's expectation of staff and the teachers' of students. Yet these standards are not perceived to be unreasonable, everyone is supported in striving for them and rewarded for reaching them. For both teachers and students, school is a demanding but very enjoyable place to be." (ibid., p. 28)

Smyth (2011) top proponent of transformational pedagogy recaps and embellishes Freire (1993) in challenging humans to allow the humane to blossom reiterates the fact that: the human capacity for educated hope is rooted in human incompleteness, and humanity is further substantiated by its constant quest for fulfillment. Human beings are social animals; it follows that the quest for fulfillment is collaborative thus declaring the deeply rooted human individualism an evaporating myth. Notions of "not learning" or failure to become engaged with school learning; which frequently ends up being falsely labeled as "dropping out" of school could be considered as an illustration to teach what is meant by hope. It takes transformational skill to use practical ways to control destiny for example, reframing issues in ways that are more mindful of the real lives and circumstances of learners most directly affected so that they can be moved to positive action.

Emotions and social toxins Smyth (2011) goes on regularly overflow into classrooms, and have a powerful effect on the willingness to learn. Transformational teachers might not be able to control the passage of these toxins into their classrooms, they can however control their response to them; thereby giving teachers and learners the audacity to hope for a different way of reacting, responding and analyzing. Transformational pedagogues believe that expelling a disobedient and unruly child from the classroom does not remove a behavioral problem, it might instead create a worse problem by corroding trust, diminishing hope, and conveying messages about lack of care, all of which are crucial bases for learning. Thus, weeding out trouble-makers in order to allow others to learn uninterrupted might seem logical and rational at one level, but doing so strikes at the heart of preconditions of self-esteem, trust and care that are sure pillars of learning outcomes. Furthermore, other learners are powerful witnesses of this loss of relational trust and can only be left wondering where it leaves them should they find themselves in the same place as their unfortunate peers.

Transformational pedagogues agree with Menninger (1998) that "What the teacher is, is more important than what she or he teaches." They are also in accord with the fact that students learn the teachers first, then the subjects and this is a take on Kohl's (2015) notion "I won't learn from you" that is learners try not to learn from teachers who don't authentically care about them, for the self-evident reason that learners don't care what you know until they know you care. Transformational pedagogues have experienced that "Will not-learning" is a healthy, though frequently dysfunctional, response to intolerance, the absence of nurturance, racism, sexism, and other forms of biases. Transformative pedagogues differentiate failure from "not learning," in a high-stake area like education because as a result of failure to name the problem, one can end up perpetrating huge injustices in a bid to purport solutions. In effect they hold that risk taking is at the heart of teaching well; so transformational pedagogues strive daily to give up looking at resistant students as failures by asking the question: Who do schools exist for? Thus acknowledged or not students have voices and choices which need to be sustained in relationship with teachers; because learning is a risky venture from the past of competence to the nearest region of incompetence, learners need to trust the learning process and all involved.

Torres (1996) insists that given the standards and demands of transformational pedagogy, professional development must be influenced by the individual's professional needs and aspirations as well as the needs and priorities of the school and national strategic priorities. This is because many teachers need help to learn how to learn and this entails the need to understand how teachers teach.

The foregoing owes to the fact that transformational teachers navigate pathway towards relationships nurturing a sense of worth through pastoral care, linking with families of students with problems, and bringing the community to school to clarify learners about their future. They appraise the fact that when learners experience the effects of relational power; grounded theory of relational trust, that is, respect, personal regard, competence, and integrity; welfare of learners; established boundaries for learning; focus and organization around learning; and communication with parents and community; the school automatically becomes a site for identity formation.

It follows then that transformational pedagogy is crucial for the ever present need to consistently examine moral and political practices in a society because it creates an opportunity for individuals to examine their capacities, knowledge, skills and social interactions as both social and political. People are both social and political agents and critical thinking demands a form of hermeneutic understanding that is historically grounded. This suggests that intellectuals must be self-critical in order to address the nature of their own locations, self-interest, and privileges. The main task of the intellectual

is to bridge the gap between criticism and politics, theory and action, and traditional educational institutions and everyday life.

Giroux (2011) bespeaks transformational pedagogy as invaluable because of its object – the formation of character. It determines the measurement of the quantity and quality of the development of society because the struggle for the survival of children is the struggle for the survival of the future. In the same vein transformational pedagogues manage the greatest threat to a society's children which is refusal to view children as social investments; it guards against schools becoming breeding grounds for commercialism, greed, bribery, corruption, lie telling, blackmail, dishonesty, pretence, stealing, injustice, racism, social intolerance, sexism, homosexuality, indecency, falling standards (physical and otherwise), and homophobia.

Furthermore, transformational pedagogy reverses the culture of punishment, intolerance and negativity and replaces it with a culture of social responsibility and compassion. It nurtures young people to face the diverse plight of youths on the one hand characterized by unemployment, sickness, drug addiction, mental illness, not completing school, crime and juvenile detention, rape, single motherhood, stealing... From another perspective the life of young people is characterized by ills due to a socially strangulating hyper-individualism, self-interest, consumerism, deprivation... A learner complained that he can't think straight in school not because his mind is filled with the demands of homework, sport, girls, or hanging out with his friends, but with grave concerns about his parents not having enough money to pay rent and provide the necessities of life. These define living as being on the borders of hope and despair; transformational pedagogy on the other hand is liberating.

RECOMMENDATIONS

The purpose of education needs clearer articulation in our local communities where learners and teachers are expected to confront knowledge with reality. Learning objectives need reconsideration because for the most part they are imposed from above and lag behind societal realities. Priority and emphasis need to be on paradigms of learning whereby learners are involved in and learn to diagnose societal problems, and in the course of learning seek to resolve these problems pulling from the best that both school in Cameroon and globalised knowledge available on the internet. Besides structural improvements, modern teachers need pedagogic empowerment in order to reflexively make the most of daily challenge in the new pedagogic approach and beyond. Teachers and learners ought to be involved in research and hands-on learning where problem-solving skills are better developed and professional schools

need to be more practical than theoretical.

Our teacher preparation program needs substantial improvement; there is need to reflect on questions like: Does teacher education need reviewing? Are there changes to be made in the curriculum? Can teachers participate effectively in school improvement projects? Can teachers be subjected to evaluation and accountability practices? Has teacher education curriculum more educational methods than courses in subjects to be taught? Are those in teacher education called to the teaching profession or they are in for livelihood? ...

There is need to strengthen teacher preparation in content, effective teaching practices, and focus on classroom teaching philosophy. There is need to reflect on the following: What is the quality of our professional teachers? Do teachers have knowledge, skills, and training? Are teachers' people with conviction? Do they experience job satisfaction and fulfillment? Are teachers consulted when textbook decisions are made? How can we curb the fact that teachers supplement their low income with part time teaching or other employment? Are teachers' knowledge producers rather than implementers of knowledge created by others? Does administration support the work of teachers rather than control them? Are teachers motivated intrinsically? (External measures and incentives are not the key to quality practice across thousands of classrooms.) Do teachers focus on high level skills and creativity?

There is need for a commitment strategy, innovative and professional forms of working arrangement that supports teacher's decision-making and increases teacher engagement in the task of teaching. Teaching requires (a) a professional model like medicine, law, engineering, accounting, architecture and many other fields; (b) a body of knowledge, (c) professionals, (d) teachers who show expertise before they are licensed, (e) teachers can use their professional studies and ability to guide their work, (f) accountability to superiors, professional colleagues, parents, and finally (f) supervision.

There is need for stronger public and social recognition that teachers belong to a solid and important profession and a career structure with reasonable salary increments. But this also requires the teaching profession to assert itself more strongly on the basis of its professional competence and social importance than it has been able to do in the last two decades. School-based professional development is also justified with reference to international literature focusing on teacher reflectiveness, investigative practice, collaboration, and sensitivity to diversity (Hargreaves, 1998). How, for example, are policies responding to the "declining" status of teachers reported by most participants at the 1996 International Conference of Education (UNESCO, 1998)? This status is partly the result of low salaries and unsatisfactory working conditions, but also teachers'

own perception of a lower status in society.

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