Abstract

This article discusses theoretical and practical aspects of transformative learning that can become a way for adults to critically evaluate and essentially comprehend themselves and their input in education, whose goal is to create action towards a sustainable society. The review of contemporary literature focuses on sustainability as a holistic concept linked to the idea of vision as significant in engendering alternative transformative power. The framework of a sustainable development has a potential to stimulate teachers’ engagement with educational and societal processes with respect to the future development of a society within an ethical framework around values of democracy and active societal engagement.

The aim of the research presented here is to explore the effect of critical transformative learning process for revitalizing adults’ societal action brought about by engagement with in-service course for adults, aiming to gradually assist adults helping them to become creative producers of self and agents of transformations in education.

Key words: adults; teachers; transformative learning; sustainability; societal action.

Current situation in education in Latvia

It is a critical period of tremendous changes in the education system of Latvia. There is a transfer from centralized soviet model of teaching to more democratic models where power has shifted exclusively to the school level. Teacher’s professional role has changed from the one of an implementer of general curriculum to that of a designer of individual educational programs. Today many teachers have chosen to reform the curricula and teaching approaches in their schools. They quickly acted on replacing Soviet-era courses and textbooks with new teaching materials and methods suitable for democracy. Active teaching methods extensively used by educators are most compatible with the educational goal of developing knowledge and skills necessary for effective and responsible citizenship. A new democracy opens the possibility for teachers to be the initiators of change. A critical analysis of the current situation and teachers’ views shows the obstacles in the way of teachers becoming agents of transformation.
Study design and data collection

The central point of the research was to discover the effects of restorative and transformative learning processes on teachers’ social action. The author believes that both restorative and transformative learning illustrate an efficient educational process for sustainability. It fosters the transformation of teachers’ views to the broader horizons of meaning and expanded sense of self. The research shows how a course on adult learning influences teachers’ perceptions about the possibility to initiate changes in education and in the society.

The reform processes in Latvia has contributed to the structure and design of teacher training programs, underscoring the society’s need to prepare educators who can make changes in the society.

For this purpose, the in-service course *Theoretical and Practical Aspects of Adult Learning* was offered at master’s level. This course presents challenges for the deliverers as in order for this course to be effective it needs to focus on influencing teachers’ attitudes towards themselves, others, and the world. The aim of this course was to lead teachers towards a self-reflective awareness of their teaching philosophy and their commitment to make a difference in education and society at large. Thus, the course provided teachers the opportunity to examine and evaluate their beliefs. This becomes a prerogative for implementing ideals of a sustainable education in practice. Relevant scholarly literature allowed the course participants exploring, discussing, and criticizing the theories and their own teaching skills. It was acknowledged that teachers begin the program with high expertise in their field of teaching, and a desire to deepen their knowledge. The participants of the course were teachers who have a high expertise in a subject matter. Twelve master’s students – in-service teachers volunteered to participate in this study. Their average age was slightly over thirty, and they had 8-12 years of teaching experience.

The data for this study comes from four main sources. Pre-course and post-course questionnaires were offered to 64 participants to discover changes in teachers’ perceptions on educational change. Essays and 60 minutes long narrative interviews were used as the research tools for twelve teachers who volunteered to participate in this research.

The objective was to explore how teachers position themselves in their world and act upon their intuitions. Teachers were exposed to theories of transformative learning and teaching in order to become active participants in the educational processes. Within the structure of the mentioned study course the transformative learning process was initiated by actively encouraging participants to build an expanded worldview that could empower them to challenge and influence their educational practice.

The pre-course questionnaire provided data on participants’ profile and understandings on educational change. Both, a post-course questionnaires and essays explained changes in teachers’ conceptual understandings and in having agency in initiating changes in the society after the participation in the study course.

Narrative interviews were used to explore the teachers’ views on their role in processes of educational changes. Each participant was asked what positively offers meaning to him/her, what demotes meaningfulness, how meaning relates to forms of work and existence, and how new options for change can be developed.
As MacIntyre (1981) asserts, in the process of the analyses of narratives, the focus is on narrative segments in order to categorize the general themes implicit in narratives. Elbaz (1991) explains the particular purpose of this approach in terms of ‘voice’, where teachers are given the right to write in reference to themselves and with regard to their teaching. Each teacher was treated as a sense-maker who has the ability to successfully invent meaning for oneself and his/her students. Essays helped to develop an interpretive understanding of teachers’ subjective meanings, values, and motives to determine conditions for facilitating teachers’ engagement with societal and educational processes. Freire (1986) suggests that meanings, values, and motives can be consolidated in themes.

Descriptive and interpretative validity of the themes from teachers’ written accounts were established as teachers reflected on personal experiences and were engaged in dialectical identification of obstacles for the desired ideals and everyday reality, and the process of argumentation.

Overcoming alienation: Self within the social relations

As the findings of the sociology of science indicate, a large part of knowledge is unconsciously produced and unconsciously acquired by the individual through the dominant system of values (Berger & Luckmann, 1966). If individuals have consciously produced all the knowledge we have right now, there might not be any oppressive social order or false knowledge. All the distorted forms of knowledge are unconsciously produced knowledge. As Israel (1971) comments, each individual during his/her lifetime uncritically builds up knowledge. Such knowledge has a separate and transcendent existence, which oppresses, controls the self, and fosters an individual estrangement from the self, social relationships, and the surrounding. As a consequence of our alienation from knowledge, we suffer painful meaninglessness, lawlessness, social isolation, and self-estrangement.

For the individual to overcome this estrangement, as Mezirow (1991) suggests, a teacher needs to be engaged in critical reflection of his/her experiences, which in turn leads to a perspective transformation. “Perspective transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectations to make possible a more inclusive and integrated perspectives; and, finally, making choices or otherwise acting upon these new understandings” (p. 167). Perspective transformation is very helpful in explaining, how the meaning structures that adults have acquired over a lifetime, become transformed. These meaning structures are frames of reference that are based on teachers’ cultural and contextual experiences that influence how they behave and interpret events. According to Taylor (1998), meaning schemes can be deconstructed and acted upon in a rational way. This happens through such stages as self-examination, critical assessment of assumptions, recognition that others have shared similar transformations, development of competence, self-confidence in new roles, and reintegration into life on the basis of new perspectives. In order for the transformation to take place in overcoming estrangement and finding deeper meaning for oneself, Habermas (1971) suggests to gain 1) freedom from internal constraints; 2) freedom from external constraints; 3) self-reflective critique of know-
ledge; 4) utilization of that criticized knowledge; and 5) consistency of the environment with communicative rationality and consensus-building. As he argues, freedom from both internal and external constraints, such as an internal leader or external authorities, ensures that the participants are free to critique their beliefs and understandings.

The use of self-reflective critique of knowledge ensured that teachers during the study course were involved in examining their beliefs and assumptions. Consistency with communicative rationality ensured that the group of teachers willingly was working toward a rational ideal of a sustainable society. For this reason teachers were given the opportunity to act as ‘reflective practitioners’ (Schon, 1983) who are engaged in a reflective conversation with the situation and their beliefs and assumptions.

Habermas promotes communicative action that is undistorted by the structural influences of instrumental rationality. He states that “truth means the promise to attain a rational consensus, where ‘rational’ refers to fully reflective communicative rationality” (Alveson, 1996: 142) and not to self-reinforced instrumental rationality. Habermas (Langsdorf, 1997) believes that human being is capable of exercise agency in order to resist oppressive structures. Habermas is concerned with the discourse in the public sphere. This involves the process of transition “from I to Us, and then to We of that community” (in Gunson & Collins, 1997: 284).

In the process of critical reflection teachers are encouraged to examine the ways that individuals are always socially situated and are embedded in complex social relations and discourses. It gives teachers an opportunity to become agents of civic courage, and therefore citizens who have the knowledge and courage to take seriously the need to make “despair unconvincing and hope practical” (in Giroux & Aronowitz, 1985: 49). Teachers’ societal action helps to destroy the myth that teachers should seek the guidance from the above. It also expands teachers’ role from classroom technician to active political agent.

Teachers need to become transformative agents who treat students as active agents, utilize dialogic methods of teaching, and seek to make learning process where self-understanding and emancipation is possible. Using the terminology by Habermas, emancipation is freedom from distorted communication that is itself a form of ideological imposition serving the strategic ends of specific social groups. Teachers as agents of societal change are capable of much more than simply following rules to solve pre-defined rules. They are active interpreters and negotiators involved in a process of cultural reconstructions and educational re-conceptualization. Since they gain the power to reconstruct their own consciousness, they are capable of reinventing future in common effort with other self-determined agents. According to Habermas (1997), the new partnership of understanding, discussion, participation, and consensus form a basis for social action.

Heidegger suggests the powerful critique of the way our society, culture, and the educational system have come to express a nihilistic and technological understanding of our existence and meaning in the process of recovery of the long-obscured essence of education. He encourages engaging teachers in a deconstructive journey in order to envision a way to restore meaning of one’s life and come to a core of one’s being.
Restoring one’s inner space or getting in touch with one’s authentic self

Self-formation begins with the position that each of us is born with an innate core that is authentic. As a desired end of formation of an authentic person, authenticity is seen as the genuine, real, or inner self that is whole and good. Authentic individuals feel worthy and good about them and are able to form positive intimate relationships with others. All life experiences, from the moment of birth, influence the formation of self and authenticity as daily experiences interact with the self in a continuous processes that involves filtering, integrating, and/or rejecting data from the social and physical environment. The process of transformation begins a journey towards one’s true self (Heidegger, 1998). Primarily, this is the question about discovering the ‘truth’. By truth, he understands ‘revealedness’ or ‘phenomenological manifestations’, and the way in which ‘revealedness’ takes shape in a ‘series of different ontological constellations of intelligibility’ (in Thompson, 2001: 63). Truth can not be understood as an accurate representation.

Palmer (1998) refers to the classical meaning of education that is ‘leading out’ from within the self a core of wisdom that has the power to resist falsehood and ‘live in the light of truth,’ not by external norms but by reasoned and reflective self-determination. Therefore, “the inward teacher is the living core of our lives that is addressed and evoked by any education worthy of the name” (p.31).

Referring to Plato’s allegory of cave, Heidegger suggests several stages for teachers in order to come to essence of their being and meaning. The teacher as a prisoner of reinforced assumptions, first, 1) begins in captivity within the cave, then 2) escapes the chains and turns around to discover the fire and objects responsible for the shadows on the wall previously perceived as reality, and afterwards, 3) ascends from the cave into the light of the outside world, coming to understand what is seen there as made possible by the light of the sun, and finally 4) returns to the cave, taking up struggle to free the other prisoners who resist their liberation. For Heidegger, this scenario suggests pedagogy of ontological education. Because of this metaphysical understanding ‘being’ becomes dissolved into ‘becoming’. Thus, teacher are freed from “ontologically anaesthetized enframers and from their bondage to a self-reifying mode of ontological revealing” (Heidegger, 1998: 222). Heidegger perceives the return to the cave as the highest stage of ontological education, which means revolution in consciousness. Thus, ontological education requires teachers to question ontological presuppositions that guide their practice. For this reason, the researcher used teachers’ experiences gained in narrative accounts with the purpose of not simply to affirm teachers’ state of being but to raise questions about changes in the conditions of their existence. In this understanding the act of telling moves beyond to the ontological ‘reflection’ with elements of ‘analyzing,’ designating,’ and ‘pointing’ (p. 222). The scene of telling thus stretches beyond the past and present towards the future, and beyond the ‘personal’ towards societal. Thus, teachers become encouraged to define their experience as transformative, lived, complex, and ongoing process rather than fixed and self-evident thing.
Research findings: Barriers to societal action

As social-change educators frequently perceive it, education is an applicable analytical method to significantly improve society, critically evaluate and primarily grasp oneself in the world, and to see themselves as creators of culture, history, and an alternative societal vision (Freire, 1986). ‘Participation’ entails inviting and empowering teachers in shaping and defining the ideals of a sustainable society. The context in Latvia is that of a decline in participation in religion, politics, and social life of the country (Clark, 2002).

Citizens become civically involved for three reasons: because they can, because they want to, or because they are asked. The first refers to the level of resources that contributes to an individual’s ability to participate. The second element refers to positive attitudes and motivation towards political engagement. The final element refers to one’s access to social networks that may mobilize individuals who would otherwise not become involved (Cintora, 1999).

As the pre-course questionnaire indicates, a majority of teachers (83%) (N=54) do not believe that they can affect the landscapes of country’s policy-makers. In contrast, a small percentage (16%) of teachers believe that they have some impact on policy processes in the country and education, though they still see the dominant political model as one of closed policy making in which teachers do not play a vital role. The responses to the pre-course questionnaire show 78% of teachers concerned about local community issues; 89% indicated that they have confidence in their ability to help others; 6% of teachers asserted that they could make difference in the society and in the educational system; 5% mentioned that they might have a positive impact on educational processes, however; and 65% of teachers responded that they could make a difference in their lives.

The post-course questionnaire indicates that the number of teachers who believe that they can make changes in their lives increased to 75%, and those who believe that they can have a positive impact on educational processes increased to 12%.

Both the literature (Latvia Human Development Report (LHDR), 2001; Clark, 2002; Merkel, 1998; Sakwa, 1999) and the evidence of the teachers’ accounts indicate, teachers’ passivity in Latvia can be explained by the following:

First, since the Soviet era, passive resistance was a form of institutional opposition against the public policy. The generation of teachers that grew up under the circumstances of Soviet regime, has no experience of initiating changes, since teachers’ action was restricted to the complementary demands of the unified state-supervised academic system. The Soviet system systematically eroded these elements to varying degrees through tight control of their citizens. The totalitarian nature of the regime lowered attitudes of efficacy and empowerment. Communist regimes discouraged or tried to control any form of collective action. As teachers wrote, they had few opportunities for pursuing their own interest through collective action:

All standards were given and determined by the state. I just had to follow the state set curriculum.

With the fall of communism and the processes of liberalization teachers regained their voice in pursuing changes in education, but they had neither skills nor experience for initiating changes. Huge workload and bureaucratic requirements diminished teachers’
time and motivation for societal action to a great extent and thus did not use their initiative.

Secondly, state activity depends upon people’s ability to ultimately attain culpability for their action. The critical deficiency of liable policy-making impedes the development of the country, and does not permit the formulation of a sequential and goal oriented public policy. Irresponsible policy-making is an example and a justification for a cynical public attitude against the regulations of state institutions. Teachers indicated:

*Ministry [of Education] offers state standards, which are far off from a real situation.*

*There is a big gap between what Ministry [of Education] requires and a real life situation.*

*Sometimes I can not follow frequent changes in requirements initiated by the Ministry of Education.*

Thus, teachers adopt an instrumental mentality, and view education merely as a means of earning a living.

Thirdly, many teachers do not participate actively in educational processes, because they do not believe that they can make significant impact upon the educational policy processes. They view school as a political corporation geared to no higher ideals than its own maximized self-perpetuation according to optimal input/output rates. Irresponsible and closed policy-making leads towards passive society and citizens with low self-esteem (LHDR, 2001).

Teachers lack philosophical vision for revitalizing and reunifying education and country. This is contrary to the true function of education, that is, leading oneself to the core of ones being (Heidegger, in Thompson, 2001: 43). Instead, the educational system accustoms teachers to the educational system.

Fourthly, the majority of teachers live under conditions of economic hardships. Narrative interviews with teachers reveal that the majority of them are preoccupied with ensuring means of subsistence for themselves and their families. In fighting with their daily problems, they experience having no time and energy to become involved in solving issues affecting the whole society, or even making small changes in education. It is seen very clearly in teachers’ written accounts and oral statements:

*Sometimes I feel I need a secretary to fill in all the papers. I have no time for working creatively.*

*The lack of finances and resources is one of the most serious obstacles for me.*

Teachers’ passivity is a sign of alienation and marginalization from the public sphere.

*I am a small figure, I can do nothing in the country, and nobody wants to take my opinion into account.*

*Nobody listens to my suggestions on a state level, what can I do?*

*I am not an influential person; I need to follow the curriculum set by the state.*

The findings of teachers’ low involvement in societal action are in line with Salites’ (2006) research on barriers for teachers to participate in educational reform. Problems,
which undermine teachers’ initiative and meaningful work, as mentioned by the teachers, can be classified in the following categories:

1. **The policies and procedures:**
   - discrepancy between educational standards and a real situation;
   - a gap between what Ministry requires and a real life situation;
   - frequent changes in requirements initiated by the Ministries;
   - never ending reforms in the country;
   - no time been given for self-reflection about the necessity of changes.

2. **Inadequate resources:**
   - shortage of resources;
   - low financing of schools;
   - low technical supplies for schools and classrooms;
   - economic hardships (primarily teachers energy has been directed in making ends meet).

3. **Bureaucracy:**
   - high, unrealistic testing requirements set by the state;
   - conflicting expectations;
   - the bureaucratic structures of their work;
   - models of teaching imposed from above;
   - bureaucratic inflexibility to change.

4. **Job related responsibilities:**
   - too much paperwork;
   - the overload among teachers;
   - imposed changes and the timeliness for their implementation;
   - innovation overload;
   - lack of confidence in one’s power and doubts about the significance of one’s actions;
   - unrealistic demands for teachers;
   - discomfort with ever changing educational policy.

5. **Teachers’ motivation** to make changes in education:
   - low motivation;
   - teachers do not believe that they can make significant impact upon the educational policy processes;
   - teachers perceive school as a political corporation geared to no higher ideals than its own maximized rates among other institutions;
   - prestige of teaching profession is very low, social guarantees are minimal;
   - low financing of teachers’ further education.

The first step was engaging teachers in critical evaluation of their views, assumptions, beliefs, conditions, meanings, and values before they could be encouraged to actively engage in societal and education processes of change and transformation. Therefore, the course participants were encouraged to pay attentions to meaning, which they ascribed to what they are doing, and invited to be attentive to the processes of their thinking.
The power of transformative learning

The strength of transformative learning is that it affirms that transformation is not just an epistemological process involving a change in worldviews and habits of thinking; it is also an ontological process where participants experience change in their being and in the world. Transformative learning offers teachers avenues for getting involved in educational processes that enact their sense of social responsibility (Cranton, 1994; Mezirow, 1991).

Adult learners who were introduced to transformative learning during in-service course initially find the experience strikingly different from previous academic programs. Most adults have previously experienced a formal, structured approach to learning whereby they learned how to memorize facts and theories, and pass the tests. However, their accustomed rules for learning do not seem to apply in this new transformative learning environment where interactive strategies predominate and where previous learning skills seem incongruent.

At the beginning learners sounded sceptical about the particular relevance of new abstract concepts offered by transformative learning to their practice. In teachers’ responses, we can see very clearly, the absence of larger horizons of meaning beyond the acquisitive self and paid work. This also reveals the need for adult education to encourage adults to find individual and collective forms in order to become agents of change in education.

The course provided space for discussions about the issues from allocated reading and records of teachers’ experiences. Teachers were given an opportunity to explore their beliefs and values till they have identified the sources and the impact they can create. The course enabled adult learners to be more comfortable with examining their beliefs, by respecting their contributions and accepting them while continuing to create opportunities for further exploration. Through questioning teachers began to practice new critical thinking strategies and demonstrated the ability to view ordinary situations in new ways. Teachers began to find their voices, describing their experiences in relation to their own learning and began to acknowledge their classmates as co-contributors to their learning.

The process of overcoming alienated relationships takes place through three stages: receptivity, recognition, and grieving (Boyd & Myers, 1988: 277). First, teachers need to become open to receiving alternative expressions of meaning; then acknowledge that the message is authentic. Grieving takes place when an individual comprehends that old patterns of perceptions are no longer relevant, and they move to adopt or establish new ways, and finally, integrate old and new patterns of meaning. Through transformative learning process, adult learners were encouraged to examine their views by critical reflection. As Galbraith (1991) indicates, transformative learning helps learners to reflect on their current fixed perceptions of facts, concepts, or issues. Gradually learners gained competence; they then kept on reflecting on their altering perceptions. At the end of the course five of twelve interviewed teachers responded that they had developed the educational vision of transformative learning (Mezirow, 1991) and committed themselves to broadening their perspectives.

Narrative accounts indicate significant changes in teachers’ perception of self and meaning of their work:
I study; I experience the need for self-development. I also have discovered new resources within myself. We all need to grow as happy individuals in order to bring happiness to others.

Several teachers’ written comments indicate teachers’ intentions to make some changes in education and the society:

Changes in the society have to do with changes in one’s thinking, style of life and the system of values. The reality of a democratic society requires one to develop new skills such as independent thinking, skills of decision-making, ability to figure out one’s roles in the changing conditions of a society.

We are responsible for initiating changes in our lives. We can not wait until new skills develop without any efforts.

Only after learning to be responsible agents of our own lives, we can teach students to be responsible for their lives.

Some of the participants felt that they have a capacity to influence processes in education:

I believe I am working to make a difference. I also believe that lots of time I am not making a difference at all. I am in a position to influence many people but sometimes bureaucracy is so overwhelming.

Before teachers can become initiators of changes in the society, they need to begin with changing themselves. As one teacher wrote:

Without changing myself, I am not able to teach young people who are step ahead of me.

There was also a common sense of futility and scepticism among teachers that meaningful action should be taken at the individual level.

As the post-course narrative accounts show, teachers reported that complex and deep changes are needed in society to address profound social, economic, and educational problems. Teachers felt stranded between the feeling individual responsibility, the seeming futility of individual action, excessive busyness, bureaucracy, and no perceived avenues for effective societal action. The majority of teachers report that they found themselves in the oppressed position when they have to agree principally to everything their employer wants them to do for the fear of losing their job.

Some participants describe that their professional role often demands silence. In other cases, bureaucratic administration, profit bottom lines, and public image prevent them from active political engagement. Rather than being passive, these participants were sincerely concerned and were attempting societal action, however, ineffectually through their jobs.

The participants clearly stated that during the course they did not change their fundamental principles and values as transformative theory often suggests. However, they were able to return to their inner world, which is submerged under the deluge of adult expectations, cultural scripts, and workplace practices. The participants made it clear that courage, loyalty, and societal action do not require transformation but rather, a restoration to a rightful place in their lives and society at large, as well as exploration of alienated relationships with them.
Conclusions

Participation can be defined as an active engagement in decision-making. It involves getting together to participate in discussion, being heard, and influencing decisions made. Social participation refers to space constructed by teachers to work next to their authorities in the decision-making, policy formulation, and implementation process with the purpose of improving quality of life. Furthermore, for the participation to be successful, teachers and authorities must be willing to learn, negotiate, and engage in activities necessary to change the present situation in a mutually beneficial arrangement.

Due to the changing political, economic, social, and cultural conditions that have resulted in the transition towards democracy, active participation in a public sphere is a very significant issue for Latvia. Teachers’ involvement in educational reform processes is heavily dependent on contextual factors as well as on attitudes, differences in resources of time, money, and knowledge. The growth of politically active society in Latvia as a new democracy has been especially slow.

There are variations in the way teachers understand and respond to the new opportunities of democracy and educational change. Teachers see their involvement in democratic social transformations in education as relevant, although several difficulties were acknowledged that prevented teachers’ from active involvement, such as institutional bureaucracy, heavy workload, and alienation in social relations. There is a strong feeling of apathy and cynicism in teachers’ responses.

Transformative education has the power to genuinely invite and empower the participation of adults in the ongoing transformation of their world and the society, as well as ensure the ongoing formation and transformation of teachers and students, if teachers themselves become active designers of their own lives and their classroom practice. As schools move into the post-modern age where teachers are experiencing overload, intensification, guilt, uncertainty, cynicism, and burnout, the best way to face pressures of time and space, is through teacher collaboration.

The collaboration of the administration and teacher training institutions and in-service teaching puts forward the following challenges:

- **The challenges for the administration of the educational institutions for renewing teachers’ hope and meaning in their work and life:**
  - Fostering collaborative working relationships that will: 1) permit vulnerabilities, frustrations, and failures to be shared when facing educational reforms, 2) reduce overload by sharing among teachers the burdens and pressures that come from intensified work demands, 3) enable teachers to interact more confidently with multiplicity of reasonable and unreasonable innovations;
  - Increasing teachers’ capacity for reflection;
  - Supporting dynamic networks among teachers and beyond the school as well;
  - Encouraging collaborative responsiveness;
  - Assisting teachers in collaborative planning;
  - Involving teachers in goal setting;
  - Providing opportunities for learning and continuous improvement.

- **The challenges for teacher training institutions in renewing teachers’ avenues for hope:**
  - Providing space for teachers committing themselves to the quest for ontic realization and authenticity;
Teachers as agents of societal change

- Encouraging teachers’ commitment to maximizing their capacity to learn about themselves;
- Encouraging teachers’ creativity in designing educational curriculum;
- Fostering a positive orientation towards problem solving;
- Enabling teachers’ entrepreneurial skills;
- Accustoming teachers to ever changing and blurred roles;
- Teaching about the positive dynamic and shifting forms of collaboration through networks and within the school community.

References:


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