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Cover Page Footnote

This paper highlights Tara's journey through her doctoral research, focusing on her transformation as a mathematics educator. We would like to express our gratitude to everyone who contributed to the refinement and enhancement of this piece. Special thanks go to the Kathmandu University School of Education in Nepal for fostering a research-oriented environment and providing unwavering support.

Identity Transformation through Transformative Learning: Nepali Mathematics Educators' Perspectives

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This paper reflects the perspective of identity transformation of mathematics educators through the lens of transformative learning, foregrounded on Tara's doctoral research journey. The process of identity transformation seeks to foster reformative skills at various levels by altering individuals and their identities. This is achieved by posing questions about the past that challenge deeply ingrained assumptions, beliefs, values, and perspectives. Therefore, this paper's focus is on how transformative learning facilitates a shift in identity. This issue signifies a theoretical void that warrants further investigation. Consequently, this paper examines identity transformations through the theories and lens of transformative learning. In doing so, Tara has reflected on her own experiences and those of others, integrating them with our collective venture. We have also spotlighted Drixx and Illeris's theory of "transformative learning and identity" and its scope. The key message to be taken from this paper is that transformative learning and identity change come from personal-level transformation and expansion of consciousness at an individual level. Lastly, this paper suggests that transformative learning and a person's sense of who they are—are linked to how they change a person.

Keywords: identity transformation, transformative learning, assumptions, identity change, consciousness

Introduction

One day I was surfing the internet, and my eyes rolled toward a paper on identity and transformative learning. I was eager to know about the topic and planned to read it. I downloaded the paper and carefully read it. The paper touched my heart and struck my mind as I researched identity construction in my MPhil; it made me think about my identity and its history. I began to be curious to search how transformative learning inspires identity shifts. The transformative learning term made me want to know about it. Then, I started collecting stories of my identity that included the aspects of identity change and searching more about areas where I witnessed

transformative learning. This story of mine made me want to think about and make a connection between transformative learning and identity change.

Tara's methods for understanding transformative learning during her MPhil research were highlighted in the above vignette. This paper examines Tara's doctoral research journey regarding identity transformation as mathematics educators through the lens of transformative learning. The paper describes how Tara, a mathematics teacher and doctoral student, encountered and observed identity transformation as a path to transformation as a paradigm shift in transformative learning and research. Regarding the authors' roles, Tara drafted the paper, and Bal commented, suggested, and refashioned the texts here and there. Niroj, as a Ph.D. scholar, was also invited to lend the perspective of a mathematics educator to make the paper more authentic. As the primary author, Tara valued the co-authors' assistance in structuring and re-structuring this reflective paper.

As a doctoral student, Tara worked hard to show how a transformative learning pathway can help people change their identities. A teacher's identity changes over time based on their experiences and stories, which they use when talking to their students and other teachers at work. The narration discusses the relationship between teachers' personal and practical knowledge and the current and historical environment in which they live, work, and groom themselves in terms of teacher identity. When combined with the professional networks where they survive, develop, and shape, the transient meaning of people's experiences and stories reveals who they were, who they are, and who they are becoming (Schaefer & Clandinin, 2019). Similarly, Tara's life as a university mathematics teacher is a mix of historical and autobiographical stories of struggles and uprisings. These uprisings associated with identity transformation stories align with professional teaching experience. In this situation, Illeris (2014) says that transformative learning includes all learning and means that the identity of the learner changes. In this way, how does transformative learning change? To fill this theoretical gap, we use Tara's experience as a researcher, a teacher, and a teacher educator, along with the help of the literature, to look at transformative learning and identity change through a single lens. To fill this theoretical gap, we use Tara's experience as a researcher, a teacher, and a teacher educator, along with the help of the literature, to look at transformative learning and identity change through a single lens.

Transformation is a process of change or alteration in a qualitatively different way (Illeris, 2017), through which individuals critique their values, beliefs, and assumptions and shift in thinking, perception, and behavior. In addition, at a deeper level, the capacity to shift deep-rooted traditional mindsets that any individual self can transform is sensed as transformative learning (Buchanan & Greig, 2021; Dahal, 2022; Luitel & Taylor, 2019; Rajbanshi & Luitel, 2020). This

change has shown that a person's mind is made up of their whole self, identity, person, or personality (Illeris, 2014) and transformative learning (Cinoğlu, & Arıkan, 2012). Cinolu and Arkan (2012) define the self as a mental instance, a primary actor, from which the process of identity evolution starts and is related to transformative learning. From transformative learning, a person's identity is transformed, directly reflected in their personality.

Transformative learning, as a reflective learning process, results in changes in our personal perspectives, such as feelings, thoughts, and emotions, transforming our daily lives in terms of how we see and perceive ourselves, our context, and the world around us as well as thoughts, emotions, and beliefs that arise from their life happenings and alterations (Dahal et al., 2023; Paudel et al., 2023). This identity change relating to transformation in an individual is strengthened through transformative learning that acts as a catalyst for the transformation processes and identity change. In this respect, this paper covers reflections on transformative learning as consciousness changes and how identity change occurs through self-transformation. The paper also discusses Tara's goal to demonstrate how an author like Tara can work with transformative learning in mathematics education. This paper was written from Tara's perspective, emphasizing her thoughts, feelings, and experiences. The role of Bal and Niroj was to nurture Tara as a mentor and critical friend in this field by interrogating her narratives of engagement with researchers, educators, and teachers and capturing her identity transformation process. Furthermore, the paper highlights some of the theoretical perspectives that shed light on transformative learning and identity, and finally, the paper shows the interconnection between transformative learning and identity transformation.

Reflections on Transformative Learning

Learning is a phenomenon that brings about a change of perspective in any learner. In this regard, "Learning is understood as the process of forwarding a prior interpretation to construe a new or revised interpretation of the value of one's experience in order to escort future actions" (Mezirow, 1996, p. 162). When learners take a different path, they get an opportunity to see and understand different things and start seeing the same things from a different perspective and lens. This phenomenon makes them see more dimensions and begin to understand more deeply what something actually is. Learning guides to make explanations starting from the person's beliefs, feelings, and judgments that consciously re-define the sense of the experience (Mezirow, 1997). An individual's values and beliefs may experience a transformational process while learning, which guides them toward transformation leading to identity construction. Transformative learning is a change to bring in ourselves, our emotions, thoughts, our worldviews, and our relationship with others (Mezirow & Taylor, 2009). It is argued that

transformative learning critiques and questions the integrity of deeply held assumptions and beliefs based on experience prior to association with the life world and educational practices (Taylor, 2009). In support of the above-mentioned views, Cranton (2006) supports that it is a process of questioning the previously uncritically assimilated perception, assumptions, values, beliefs, and values. This shows that those questions and critiques bring changes in action and new perspectives that greatly differ from their previous views and behaviors as adults.

Mezirow (1991, 2000) says that transformative learning is a way to organize how we think about ourselves and the world around us. Mezirow (1991, 2000) frequently emphasizes the central target of open discourse and critical reflection (Luitel et al., 2022), in this context, as well as the significance of putting new understandings into practice. But this sharpness has been criticized (Carton, 2005; Drix, 2006; Kegan, 2000) for being too narrow and focused on the mind. From our point of view, when people change their point of view and understanding, it usually involves a lot more than just intellectual insight. Instead, all mental abilities, emotional paths, and social situations are taken into account, and these things are always important for change.

Boyd (1991) has depicted transformation as individuation with a change in one's personality. It takes resolving personal conflicts and disputes and expanding consciousness for personality integration. It believes that conflicts hamper a person's mindset and psyche. The findings of the research are not critical self-reflection, but discernment focuses on relational completeness. Boyd (1991) has investigated that two good values, seasoned guidance and compassionate criticism, arouse spiritual energy. This view of transformative learning enlightens psychology with the role of conscience. But Tara's research on transformative learning does not fit well with this idea by Boyd (1991). Here, Tara's research focuses on transformative learning and identity, whereas Boyd's (1991) research focuses on the psychology of consciousness. This research has not included society or culture with coordination with self and identity but focused only on self-conflict, consciousness, and personality.

Freire (1970) has advocated the concept of emancipatory transformation. This idea is about a practical and theoretical approach to emancipation through education (Dahal & Luitel, 2023). Research is based on extensive work and collaboration with participants involved in teaching after the Third World War. The core concept here is that education is an 'ontological vocation' where people should be observed merely as subjects but not as objects. They are continuously walking on the path of changing their world. Transformation is an enduring, never-ending, and energetic procedure (Luitel et al., 2022). The agenda of this research is more of a social transformation and educational transformation with the work in education and knowledge. However, this research does not solely satisfy uplift the purpose of research as here we can sense the seed of transformative learning, but it

is not clear. It works on people as a whole and is much more inclined to social research, whereas our research coordinates society, culture, and more of the personal self.

Also, transformative learning is the expansion of consciousness, which can change a person's basic view of the world. It is based on a constant deliberate attempt to raise our consciousness toward an inclusive knowing of human experience and an open approach to the exploration of different aspects of understanding (O'Sullivan, 1999; Richmond-Bravo, 2011). In addition to what O'Sullivan (1999) and Berry (1999) say, it's about changing our minds to become more aware of how we're all connected. This emerges as self-realization within an individual, born from our experience of the past according to the individual we are. It is a process of expanding consciousness through the transformation of basic worldview and specific capacities of self-transformation. It has been facilitated through a consciously directed process that includes appreciatively accessing, receiving, and critically analyzing all underlying premises (Goharimehr & Bysouth, 2017). This nature of transformation erupting from a deeper unconscious level and touching the conscious level propagates any individual's identity whose seed lies in a person's core.

Transformative learning also travels outward, touching its different internal forms (e.g., thoughts, feelings, emotions, images, memories, and sensations). These different forms transform individually. In this reference, Illeris (2014) elaborates on progressive, regressive, and restoring transformations. Progressive transformation is forward-looking and expansive, which tends to move forward for a new possibility. So, the transformation has to be progressive in nature. However, sometimes, being progressive does not seem to be sensible as it is essential to maintain a pace between forward and backward. Moving ahead can become challenging for a learner, resulting in withdrawal. So, to bring about balance, we can look towards another term of transformation, regressive, which is defensive in nature. In addition, the next form of transformation is restoring transformation, which links the idea of setting a more realistic goal with the concept of balancing transformation.

After completing my master's degree, I started my professional career as a mathematics teacher at one of the private campuses under Tribhuvan University Nepal. I had to face different startup challenges, like adjusting to the new environment, getting familiar with the teaching-learning pedagogy, and communicating with the teachers, students, and the campus management team. Despite these facts, I slowly started adapting and building up my position in the previous so-called new environment. This shows the progressive aspect of identity construction. But, after a few years, due to unavoidable circumstances, I had to leave my current workplace,

where I was constructing my identity, to move to the capital city for a new challenge. I had to leave my position back there to search for a new job which shows the regressive part of the identity construction. In the capital city, even though I instantly got a new job, fear started building upon me whether I would be able to survive the new challenge and re-establish my identity. In this view, Gautam (2017) explains that leaving one established place to move to a new place is the transition period of people making their careers. But still, I didn't give up. I started observing new kinds of teaching, learning, and training sessions and tried to adapt to the fresh surroundings. My identity, as well as the emotional aspect of me, took a new turn. I felt as if I had a pedagogy regarding reforming my status.

Thus, the above vignette of Tara marks the restoring aspect of transformative learning. This nature of transformation, springing from a deeper unconscious level and touching the conscious level, proliferates any individual's identity whose seed lies from a person's core. We have experienced progressive, regressive, and restoring transformations in different phases. We ventilated through different literature, sharing thoughts and perspectives on transformative learning. Meziro's (1978) transformative learning is cognitively oriented; however, in 2000, he revamped it, which led to the investigation of the importance of the critical, social, and emotional aspects that influence transformational learning. On the other hand, Kegan (2000) has questioned, "What forms transform?" which means what is the area of any learner that can be enhanced to bring about transformation? This question and issue are now irrelevant. Likewise, Illeris (2014) views about focus area of transformative learning, which addresses the change of a person's identity. The parallel views of Drix and Illeris conceptualize that transformative learning is deeply associated with the personal change in consciousness. As we reviewed related literature, the views varied among those authors. We could sense some uniqueness in each view, but the perspective varied. This paper travels in the direction of Drix and Illeris, where there is a focus on transformative learning connected to identity change, which goes on mutually.

Transformative Learning as Consciousness Change

Individual awareness of thoughts, memories, feelings, and sensations that change a person's perception, feeling, and thinking from the inner level to the outer physical level defines consciousness (Rosenthal, 2009). The world might change through the change in consciousness of each individual. People become aware that an infinite creative power lies hidden within their consciousness. Continuing and transformative change needs to bulge out from the inside out through emotional engagement with meaningful experiences, helping individuals make interpretations

of change by considering new possibilities (Pisters et al., 2019). "When you change not at a superficial level, but fundamentally, you affect consciousness because you are the world and the world is you" (Krishnamurti in Madras 1974/75, Talk). From this view, you are transformed when you are conscious of yourself. It manifests itself from the inner level through transforming consciousness in our interpretation of self and residing in the world (Dirkx, 2012). First and foremost, it is pertinent to ponder profound and meaningful comprehension of who we are as an individual with acknowledging and invigorating voice for more natural qualities. Over time in our life, we gather our experiences from different aspects of living so we can gradually recognize and then establish understanding and clear conscious relationships with the various realms of us as selves. Through transformative learning, individuals can differentiate aspects of themselves forthwith, fostering integrated connections among different parts and areas of their conscious mind. All the influential feelings, emotions, and effects that emerge within our learning experiences grab our attention and energize conscious issues or concerns, seeking to gain a voice (Dirkx, 2000). In this sense, transformative learning as consciousness change portrays learning through which individuals recognize and attach to their senses.

Tara's journey of professional life was going on at a pace to solve root problems in algorithm procedures as it was the tradition because the teacher would focus on the rightness of every step, which led to procedural knowledge (Rittle-Johnson & Schneider, 2015). The students were manipulated, such as they tended to memorize the information and demonstrate their limited skills in a discrete setting. These traditional teaching techniques are usually teacher-directed, conducive to sitting and listening, where students adapt to it (Tularam, 2018). Teacher-directed is the way students learn through memorization and recitation techniques which hamper their critical thinking, problem-solving, and decision-making skills. At the beginning of Tara's professional career, Tara followed the approaches led by the behaviorism theory of learning by using the stimulus-response ideology of knowledge reproduction. It was a drill and practice method that emphasized a behavioral teaching pedagogy with control of the learning environment via correct utilization of behavioral reinforcing methodology involving teaching the lesson's specific content (Kasonde et al., 2013). The learning environment was controlled where students were deprived of opportunities to explore, discuss, communicate, share, and question the world beyond the boundary of the classroom, and all the teachers resembled that they followed technical rationalities (Habermas, 1986). That was an example of controlling the environment of teaching-learning through rule-following. In that scenario, students were devoted to memorizing the facts rather than going for meaningful understanding. After experiencing this pedagogy, we realized there is a need to design an empowering educational practice for a pedagogical transformation. Even

more, Tara set up to grow her status, playing different roles in the same way as a teacher, teacher educator, educational leader, and researcher. Pant (2015) said that Tara started fundamental transposition in her former habit of mind, values, and belief systems. We began to see a change in Tara with novelty in her vision. We attempted to critically reflect on Tara's past from contrasting lenses of transformative and student-oriented pedagogy to motivate the students. Tara smoothed her teaching-learning behaviors, furnished the pedagogical practices in order to examine the prevalent conventional teacher-paramount pedagogical practices, and explored transformative pedagogy as student-centric. In this way, transformative learning has not only been helping her practice but also has brought about a change in consciousness, guiding her to critically reflect on her beliefs and practices to brush up her pedagogical practices.

Furthermore, consciousness can also be considered as an act of improvising our internal work, which manipulates self-perception and social relations (Van et al., 2015). It can possibly be seen as self-research and self-exploration. When we traverse within ourselves, we come to know our past and present, the inner light within us, and what our soul is really seeking. Then we derive a change in thinking from our inner level about the change in what we know and the change in how we know (Kegan, 2000). This internal travel itself can lead to various types of changes. This can be correlated with the theme of daily learning in our life, self-research. The understanding level is brought up from the inner level starting from the soul, mind, and physical body levels. All levels of mind, body, and soul transform a person. This internal travel leads to changes in consciousness.

Identity as Self-transformation

We always had a curiosity to understand who Tara was, how Tara came here, and who Tara wanted to become. When we look back on Tara's life journey, starting from student life, during the journey of her research, she perceives identity as who she is now, who she was, and who she will become (Erikson, 1968). This, who she will become, is more critical and transformative. However, any notion of cultural, social, traditional, and historical context is positioning in which exists the individual identity. It is shaped by individual characteristics, family dynamics, historical factors, social and political background, and contexts. Likewise, in Tara personal and professional life, we have understood identity construction as a form of a story of struggle as it takes a long period of time and has been a multi-dimensional construction (Paudel, 2018). As it makes sense, this process transforms different societies, cultures, and politics. Now, as a doctoral student, Tara started searching for her transformative journey and shifting her identity as a teacher and educator; also, to some extent, she has started seeing it from the glass of

transformative learning for the evolution of identity, which depends upon self-transformation.

Self-transformation is the manifestation of forming an individual from every aspect of human existence. In this context, Albert (2017) advocated that the psychology of self-transformation is linked with concepts of human existence, including aspects that give meaning to an individual's life. The common meaning-generating aspect of human existence includes the expression of mind, behavior, personality, attitude, and emotions. During every living moment of an individual's life, the human mind is incorporated with different kinds and vague levels of mental states. These mental states include all the emotions, feelings, thoughts, attitudes, cognitions, perceptions, behavior, personality, and many more (Oosterwijk et al., 2012) that are reflected in the day-to-day interaction of individuals with their environment. A person is affected by the environment and society in which they grow up. This influence can be seen in their way of forming and changing their identity. In this context, Stets and Burke (2014) added that self-transformation involves a critique of the self-confined within a particular socio-cultural context, and nurturing the self from critiques innate to normal human psychology. This human psychology changes an individual internally and externally that relates to interaction with other people in society as well as a component that a person has from within. It is created and recreated during a person's life span for self-transformation.

Likewise, identity deals with the definition from our own perspective and other fellow's perspectives. The world around us has various approaches to describing the multi-dimensional phenomenon of identity. Usually, identity can be illustrated from a subjective and objective perspective (Fadjukoff, 2007). So, identity is also contextual as a person can be identified according to the different contexts that are around. It is a continuous process of individual experiences, interpretation of these experiences, and construction of our meaning of the experiences (Dickinson, 2012). The identity of a person is formed on the basis of their dignity, honor, and self-respect (Fearon, 1999). They have different thoughts and feelings about their identity time and again. The fact is that a person's identity is never constant as it changes as time progresses (Oyserman et al., 2012). Erikson (1968) commented that identity includes self-perception in an equally integrated way, both internally related to the individual and externally related to the individual's interaction with the surrounding world. In this scenario, the concept of the self brought about priority to the inner dimension that takes into consideration the external interaction as a function. Regarding an individual's personality, emphasis is given to external connections and interactions. Hence, identity includes the external as well as learning dimensions as a coherent whole.

Correspondingly, an additional view of Drikx (1998) underpins that identity is also linked with self-understanding, self-confidence, and self-realization. It

includes who Tara really was, what Tara really did, and who Tara really had to become. Identity also builds up self-confidence as a person with identity has the confidence to perform activities better. Furthermore, self-realization comes with identity traveling deeper, touching the area of existence followed by the *Dharma* and *Karma* (Dahal & Luitel, 2022) of human life. It is a concept that is solely dependent on the personal self, and it is also a combinational perspective of personal experiences wrapped up with happenings of any individual life history on physical, emotional, and social grounds. On the contrary, from a cognitive-developmental perspective, it is generally understood how adult learning fits into self-formation and re-formation.

Transformative Learning and Identity Change: A Theoretical Lens

In terms of identity transformation, Tisdell (2012) added when acquiring experience related to transformative learning, a person's primary core identity or worldview changes. The transformational learning experience helps people change their major identities or worldviews (Mezirow, 1991). Illeris (2014) also argued that the learner's identity changes due to the learning process. Similarly, Dirkx (2007) found that transformative learning revealed a fundamental change in our perception of who we are and how we live in the world, including a move toward the truth about our story. Merriam et al. (2007) argue that transformative learning involves a radical, fundamental shift in the way we view ourselves and the environment in which we live. In this regard, Tennant (2005) remarked that studies on transformative learning are supported by implicit and explicit presumptions about our individual selves and identities and the importance of society, which are correlated with the personal formation of any change. Out of all the theories, Illeris and Dirkx's theories about transformative learning and identity offer a great theoretical lens through which to view our goal and comprehend the direction of my research into the relationship between transformative learning and identity. Illeris and Dirkx have put in a lot of effort to deeply analyze transformative learning and identity change.

When we try to understand identity from the perspective of transformative learning, we can see the direct linkage between identity and transformative learning. In this context, Jordan (2020) proposed transformative learning as all learning processes linked with change in the identity of the learner. Similarly, Dirkx (2007) defined transformative learning as a fundamental shift, a shift in our sense of our identity, ways of being in the world, and a movement toward the story to search for its truth. Baldwin (2019) further visualized transformative learning as a deep learning perspective marked by a transfer in consciousness and self-understanding domain. Self-understanding is merely a way of understanding or knowledge creation of a person's feelings, capabilities, and motivations

themselves. Here, self-knowledge as a human self-understanding includes gaining a greater sense of analysis and understanding. Transformative learning is nurtured by organizing interactions in daily life from the contexts of learning where emotions, images, and conflicts also emerge. When learners gauge in depth the meaning of all these emotions, images, or disruptions, they experience a conspicuous shift in consciousness, which fosters an intensely personal understanding of which one is a path to becoming something. When transformative learning flourishes, it brings about change and the development of identity.

Relating to the view above further, Illeris (2014) has elaborated on identity connected with the self, which is associated with qualities of understanding, confidence, and realization. It is linked with how much an individual understands the environment and all situations, and happenings around him/her, how much confidence a person has and how much an individual understands and experiences themselves. Illeris (2014) further extended that it is multifaceted, with three layers: core identity, personality, and preference. Core identity is the innermost layer that gives light to the deep qualities that make a person a distinct individual and gives realization of who they are as an individual. Another layer is the personality layer which deals with how one links themselves with the outer world, including society, communities, groups, important issues, happenings, instances, significant events, and incidents. It also embraces one's principles, behavior patterns, values, meanings, and social conventions, including communication habits, collaboration patterns, empathy, social distance, and belonging. The outermost layer is the preference layer in which we encounter things and issues that we encounter in daily life that is meaningful to us. It is not merely about what we feel and think, it is linked with what we are actually able to do and are willing to mobilize our energy for a change. So, we can say that people can only change their sense of self-identity if they have a strong desire to start transformative learning.

Identity Change within the Context of Transformative Learning

When it comes to transformative learning, the self is the target area, and a person who learns is the moonstone of transformation (Jarvis, 2009, 2012). Transformation starts with the self; a similar word that refers to the self is identity. Oyserman et al. (2012) added that self and identity are used synonymously, with identities buried within self-consciousness and self-concepts embedded within the self. Dirkx (2006) remarks transformative learning includes the learner's deeper and unconscious mental layers in addition to their conscious understanding. Making unconscious factors a component of consciousness is regarded as a significant accomplishment of transformative learning. In this passage, Dirkx et al. (2006) offer an alternative transformative learning approach described as "soul work" or "inner work." This perspective suggests a more comprehensive and integrated

understanding of subjectivity that takes into account the emotional, intellectual, moral, and spiritual aspects of how we exist in the world. Deep learning that challenges prevalent, taken-for-granted assumptions, meanings, and notions of what learning is about is the focus of those who take the 'transformative' in transformative learning seriously. As a result, the idea of transformative learning includes learning components that suggest changes in the learner's identity (Illeris, 2014), since the terms "self" and "identity" are typically used in conjunction to depict any personal mental totality. We used the word "identity" to define transformative learning in the sections above because it is a combination of individuality and sociality.

Emerging into professional life and getting close to ideal personalities begins from the time when any individual enters their professional life. In the time span, he/she refines their cultural value, beliefs, and assumptions in the run of finding alternatives for their life. This is reflected in their personal life as well as their professional life. When Tara was in a race in her professional career, she participated in different conferences and webinars and got an opportunity to observe paper presentations and listen to discussions. She started learning about new ideas and ways to bring novelty to her professional tasks. This way, she furnished her presentation and professional development skills. This form of professional transfiguration has also been slowly imparted to her students. Now, we have realized that Tara's perception of teaching mathematics gradually changed. In this process, she constantly started questioning herself, her work, and my situatedness. This habit of questioning has revolved around a personal change in performance and action. In such a way, transformation is based on "before changing others at first try to change yourself" (Mezirow, 1991, p. 12). This has strengthened her consciousness and ability to practice by teaching transformative learning to become a change agent (Shrestha, 2019). This professional incorporation at a slow pace tunes the identity along with personal change as the process of modifying identity.

Transformation can be visualized in terms of psychology dealing with the psychological changes of the individual (Welwood, 2002). A personal transformation as a fundamental change in one's personality involves conjointly resolving a personal change and expanding consciousness, resulting in higher personality amalgamation. Analytical psychology elaborates on the relationships among the known and unknown self-components with how individuals get insights into their inner and outer realities (Boyd, 1989). Personal transformation is also defined in between the framework, including analytical psychology. Through transformative learning traditionally has an exclusive focus on the rational process of learning with an assumption that ways of knowing and constructing knowledge both are related to the human mind and body, we envision transformative learning in a holistic way of knowing and constructing knowledge both should be related to

not only mind and body but touch the spirit too. At this point, transformative learning is an asset to help learners actively participate and engage with the concepts that are attended to within the surface area of their own lives (Schnepfleitner & Ferreira, 2021). This includes, both independently and within others, critically examining the justification of new knowledge content because it has the potential to aid further transformations in the human consciousness.

Identity sprouts within an individual beginning from a sketch and is made attractive through caressing with multiple colors of reality. It depends upon the way an individual sketches the blank pages of their life. A person has a mind, value, and belief and also establishes a level of realization, whereas transformative learning is solely about bringing change in an individual and/or learner's perspective through reflections (Rahman, 2022). Hence, it can be viewed as 'self' and 'identity', which are mostly used to specify any person's mental wholeness. Furthermore, the self includes a diversity of more determined connections, such as self-consciousness, self-awareness, self-perception, self-direction, and self-reflection (Illeris, 2018). Also, when a person undergoes transformative learning, they develop self-understanding, self-confidence, and self-realization (Illeris, 2014), which creates a chain of transformative learning and identity. This chain includes transforming any individual through a change in identity.

Final Remarks

This reflective paper concludes that transformative learning can be defined as the expansion of human consciousness through which they view and tour their self-life world. It is directly related to identity, as identity transformation occurs at a more conscious level. Transformative learning and identity change come from an individual's personal level of transformation and consciousness. In education, a "transformation" is a refinement of the thinking of educational personnel, curriculum developers, teachers, teacher educators, and policymakers that is transferred to the next generation through practitioners. It is a process that involves a shift from one mental image set to another, resulting in an identity shift in both educational and psychological terms.

In teaching-learning, it is a change of assumptions about education and socio-cultural strategies prevalent in societies and individual mindsets. When this form of learning is brought about, it critiques and then redesigns perceptions and values, followed by changing the expectations and aspirations of learners. For transformation, not only cognitive change but there is a need for change in emotional and social dimensions. We have come to realize when there is self-transformation, there is a transformation of inner and outer individual existence. After that, transformation carries about identity change as a whole in general and individuals in particular. We feel that the essence of transformation, a possibility in

the mind of every individual with the awakening of consciousness, gives meaning to life for people. Near the end, we found transformative learning to be the mirror of an identity change for reflecting transformation.

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