

Dialogue Meetings as Nonformal Adult Education in a Municipal Context

Lena Wilhelmson

National Institute for Working Life in Sweden

This article discusses the prospects of fostering dialogue-competent behaviour, an important ingredient for supporting learning in discourse. The theory of transformative learning is the theoretical departure for a study of group discussions in a municipal context. A qualitative approach was used; individual interviews and field experiments with dialogue meetings were the main data collection methods. Several conditions and processes were identified as important for learning possibilities in small-group communication: participant perspectives, dialogue competence, discursive power, gender conversational styles, discourse types and prospects for learning, and perspective change. These findings have implications for individual and collective transformative learning. Single individuals could, through their own reflections in, as well as on, group conversation, experience personal transformative learning. Collective transformative learning is seen as an active and explicit transmutation that forges several different perspectives into a new alloy of knowledge. One conclusion is that with some training in dialogue competence, individuals and groups may be more likely to experience transformative learning.

Keywords: dialogue; dialogue competence; transformative learning; individual learning; collective learning; municipal context

Organized group communication emphasizing a dialogical quality is an important element in a number of current models of organizational development (e.g., Isaacs, 1999; Senge, 1990; Toulmin & Gustavsen, 1996). In the field of transformative education, group communication is viewed as a potential crucible for transformative learning. Mezirow (2003a), for example, suggested that in sharing one another's narratives, small groups of learners may foster critical self-reflection. In this way, the participants "are able to compare their ways of interpreting common experience with the ways of others and to identify and critically assess their own taken-for-granted frame of reference" (Mezirow, 2003a, p. 74).

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King and Wright (2003) found in their study of adult education that group projects “can be powerful experiences for learning about the perspective of the other and a basis for reflecting on personal beliefs, values, and assumptions”; and learners thus “gain an increasingly pluralistic view” (p. 119). O’Hara (2003) departed from a psychological perspective and explored the possibility of using integral groups as a pedagogy for transformational learning. Important key attitudes, according to O’Hara, are empathy, openness, attention here and now, and trust. McGregor (2004) had a broader focus and presented a pedagogy for discursive citizenship with adult educators acting as catalysts for transformative learning, for example, through the use of narrative techniques. She stressed the centrality of emotion, care, and connectedness as a means for creating a more just, inclusive, and democratic society.

All of the above suggest the need to investigate the phenomenon labelled *dialogue*, or *discourse*, in transformation theory (Mezirow 1991, 2000, 2003b) to better understand how to use it as a pedagogical tool in nonformal adult education. It is important, for example, to examine what actually happens in the communicative context. This article discusses the prospects, in a municipal context, of fostering a dialogue-competent behaviour that can support learning in discourse. Discourse analysis is used to detect aspects of small-group communication that enhance, or prevent, learning through participants’ reflections on diverse points of view.

Theoretical Perspective

The theoretical departure for this study is the theory of transformative learning (Mezirow, 1978, 1991, 2000). Transformative learning is characterized as a movement in thinking that brings tacit assumptions and expectations into awareness and critically assesses them; new insights are gained that then guide action (Mezirow, 2003a). By using the main constructs of this theory, group communication can be analyzed and understood as processes of learning. Two such constructs are *habits of mind* and *points of view* (Mezirow, 2000, p. 17). Taken together, these constitute the selective *frame of reference* through which a learner’s perceptions are filtered. A frame of reference consists of both cultural paradigms and idiosyncrasies from one’s personal history. On this view, habits of mind and points of view are developed in tune with the social, historical, and cultural currents in society. Learning within existing frames of reference means developing meaning structures long taken for granted in what is an assimilative process. Critical reflection is needed for one to become aware of distorted assumptions. To actually free oneself from the personal or cultural limitations in one’s worldview, it is necessary to develop the ability for critical self-reflection. For this, one needs to see through the constraints that have become part of one’s self-perception (i.e., assumptions that have become obstacles for one’s development as a responsible adult in a democratic society). The theory of transformative learning claims that perspective transformation leads to a revised frame of reference and a willingness to act then on the new perspective. A new way of acting, in fact, is the clearest indication that a transformation has occurred. A transformation may

be sudden and dramatic, as well as cumulative over a long period of time. The theory outlines 10 phases of transformation, during which meaning constructs become clarified. Disorienting dilemmas, which create a state of disequilibrium concerning assumptions earlier taken for granted, are the triggers of perspective transformation.

Research Method

The research was conducted in cooperation with the local child care authority in a municipality in Sweden. A qualitative approach was used; individual interviews and field experiments with dialogue meetings were the main data collection methods. Interested parties, such as parents, politicians, staff members, administrators, and managers, were invited to participate in the dialogue meetings concerning their own experiences of the municipal child care activities. Attendance at each meeting ranged from 20 to 60 people; some of them participated in several meetings and others in only one meeting. The participants were assigned to small groups of 5 to 6; group members came from diverse backgrounds and did not know one another. All groups were gathered in one large room. The aim was to diminish mutual interdependencies and create opportunities for free and open communication among people with different perspectives on the subject. The researcher, who led the session but did not participate in the groups, asked the participants to speak and listen an equal amount of time, introduced the topic, and asked the participants to seek agreement. The researcher also acted as a timekeeper. Apparent *basic questions* (Gallie, 1956) were used as topics for discussion, that is, topics with the potential to bring forth dilemmas and complex issues (Kitchener & King, 1990), such as "What, in your opinion, signifies good child care?" Interviews were conducted before and after the group sessions. Data were collected from the following sources: 74 individual interviews, interviews with four groups with a total of 29 participants, one questionnaire, and four dialogue meetings with a total of 144 participants.

In one of the dialogue meetings, with 21 participants in three women's groups and one men's group, discussions were audiotaped, transcribed, and analyzed. These four audiotaped group discussions make up the core data used in this article, together with interviews with individual participants. At this particular meeting, the discussion topic was changes in the local child care activities. The researcher posed one question at a time:

1. What changes in the local child care activities have you experienced during the past year?
2. What changes do you think or know are coming?
3. What changes do you personally see as desirable?
4. What changes do all of you want to see? and
5. What obstacles and what support do you see for your wishes to come true?

Each question was discussed for 20 to 30 minutes. The answers to Questions 4 and 5 were summarized by each group on an overhead transparency. After 2 hours

Table 1: The Participants' Perspectives and Social Roles

| | <i>Superior Perspective</i> | <i>Subordinate Perspective</i> |
|----------------------|-----------------------------|--------------------------------|
| Outsider perspective | Politicians | Parents |
| Insider perspective | Managers | Child care personnel |

of group conversation, all four groups' transparencies were shown and discussed among all participants in a plenary session.

Data were analyzed using triangulation. First, by following discourse threads (Korolija & Linell, 1996) in the transcripts, the various ways in which perspective change took place could be ascertained. The participants started, continued, left, and returned to different discourse threads several times during their conversations. Different intentional voices revealed different perspectives on the matter discussed. In addition, an initiative-response analysis on interactional dominance (Linnel, Gustavsson, & Juvonen, 1988) was conducted, learning possibilities were identified, and word counts were made (approximately 10,000 words in each audiotaped group discussion).

Findings: Conditions and Processes Important for Creating Learning Possibilities

Several conditions and processes were identified as important for creating learning possibilities in small-group communication, including participant perspectives, dialogue competence, discursive power, gender conversational styles, and perspective change (Wilhelmson, 1998, 2002). These conditions and processes have consequences for learning possibilities that in their turn are vital for transformative learning.

PARTICIPANT PERSPECTIVES

An individual's societal role or roles with regard to, in this case, a certain municipal undertaking are decisive for the kind of experience he or she has of such an activity. The participants' societal roles provided them with different perspectives of the child care system they then brought to the dialogue meetings. Table 1 shows the classification system used to categorize participants' perspectives.

These different perspectives were articulated as voices of intent. In the group conversation, a *virtual statue*—an image of the child care system—was created when different voices were raised in the interaction. The statue emerged as it was collectively created out of the different perspectives carried by each of the participants.

For instance, local politicians carried a *superior and outsider perspective* in relation to the local child care authority, and their intention was to carry through political visions by contributing resources to the management. Managers, who

Table 2: Voices in the Child Care Statue

| | <i>Superior Perspective</i> | <i>Subordinate Perspective</i> |
|----------------------|--|---|
| Outsider perspective | Wants to carry through political visions by contributing in the management of the work | Wants more resources Wants fewer restrictions |
| Insider perspective | Wants to manage the work independently | Wants to influence working conditions Wants more information |

were responsible for the local child care activities, carried a *superior and insider perspective*, wanting to manage “their” authority without interference. Parents carried a *subordinate and outsider perspective*, wanting more resources and fewer restrictions on how to use the child care facilities. Preschool teachers, working with the children in the day care centers, had a *subordinate and insider perspective*, as was the case for administrators in the local authority. The teachers wanted more information and wanted to influence their working conditions, mainly through influencing politicians to provide more resources.

As Table 2 illustrates, the different perspectives carried by the participants in the dialogue meetings revealed different aspects of the same reality, in this case the municipal child care system.

Depending on the participants’ dialogue competence, the statue was more or less well developed, more or less “inclusive, differentiating, permeable (open to other viewpoints), critically reflective of assumptions, emotionally capable of change, and integrative of experience,” as Mezirow (2000, p. 19) has described the characteristics of an individual frame of reference that permits learning through transformative change. This characterization can also be used to describe the dialogue quality of interaction in group conversation. The dialogue quality had an impact on how the statue was built depending on the capacity of each individual participant to establish a communicative context for the others in the interactive process (i.e., the speech context). “Walking” around the statue together meant giving one another images of reality: “This aspect is seen from my perspective.” The discovery of other aspects of reality helped participants distance themselves from their own perspectives, revealing them to be a construction, not the truth. Together, the participants discovered dilemmas: If your world looks like that and mine looks like this, then how do we solve problems? The problems thus became dilemmas when they were seen from multiple perspectives.

DIALOGUE COMPETENCE

The results show that interaction quality was dependent on the dialogue competence of the participants as they coconstructed their communicative context. This competence included the ability to speak with assertion from one’s own perspective and yet listen closely to aspects of the reality as revealed by others. Also,

the ability for critical self-reflection (i.e., for a moment to look on one's truth as if it were one's preconceptions) as well as critical reflection on statements made by others, was important. These findings suggest that there are four kinds of dialogue competence necessary for participants in group communication to collectively create a dialogue quality among them in discourse:

- Closeness to the individual perspective means an ability to contribute to the knowledge formation by speaking in a voice of one's own and to assert reflected experiences relevant for the topic under discussion. To talk and contribute from one's own experience: *Speak*.
- Closeness to the perspectives of others means an ability to listen carefully and with curiosity to the narratives of others while seriously trying to understand what is meant. To be curious of other people's ways of seeing: *Listen*.
- Distance from the individual perspective means the ability to think of one's own truths as prejudices, as well as to critically reflect on self-perceptions. To critically reflect on assumptions earlier taken for granted: *Critical self-reflection*.
- Distance from the perspective of others means an ability to critically reflect, with integrity, on assertions made by others from one's own experience and knowledge. To critically reflect on statements, asking for clarification and elaboration: *Critical reflection*.

As Figure 1 illustrates, taken together, these abilities produced an integrating, as well as a differentiating, quality in the discourse. *Integration* was created through listening and critical self-reflection, by having distance from the individual perspective and closeness to the perspectives of others. A participant is able to connect his or her way of thinking to those of others in an open-minded way. *Differentiation* was created through talking and critical reflection, by closeness to the individual perspective and distance from the perspectives of others. A participant is able to distinguish among perspectives and to analyse and penetrate problems in more depth.

Dialogue competence often seemed difficult to practice; the participants were more than once trapped in communicative habits of power relations and gender conversational styles.

DISCURSIVE POWER AND GENDER CONVERSATIONAL STYLES

Communicative habits of power relations and gender conversational styles both supported and hindered dialogue competence and learning possibilities. Asymmetric conversations (i.e., one-sided dominance) re-created the social positions of superiority and subordination among the participants. Dominance was established when the participants locked one another in asymmetric communicative patterns. This can be labelled a *communicative vise*. Superiors were close to their own perspective but distanced themselves from the notions of others; they strived to have their own way. Subordinates demonstrated their closeness to superiors and refrained from asserting their own experiences. Asymmetric communication was thus related to *illusory learning* (I own the truth!) for those who

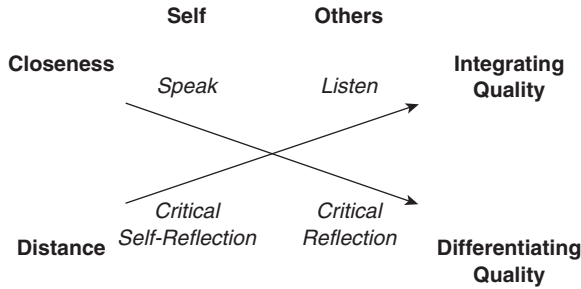


Figure 1: Dialogue Competence

dominated and to *negative learning* (I am not knowledgeable enough!) for those who were dominated.

Symmetric conversations (i.e., those balanced with regard to dominance), on the other hand, did not re-create superiority and subordination, regardless of the participants' positions in the societal hierarchy. In symmetric group communication, a *communicative weaving* took place, which was quite the opposite of the vise. Both superiors and subordinates focused first on the subordinates' perspectives. The superiors made an effort to understand the perspectives of the others and encouraged them to speak out. To some extent, the superiors also refrained from asserting their own perspective. A manager reflected about this in a follow-up interview after her second dialogue meeting, at which she contributed to a weaving quality in the discussion:

Now at first, I start to get it. We obediently went round the table, everyone talked. This is important, because otherwise not everyone will talk. You have to practice, do it a couple of times to get the meaning of it, to get more out of it and broaden my understanding of a mixed group. . . . The difficulty is to hold back. Need to think so I don't influence too much. Maybe they don't say it all because I sit there. My own thought: I hope I don't say too much now and make them afraid to oppose me. I have that thought in my head all the time. . . . Power is taken into consideration. Those that have power may not want it to matter, but others consider it and treat those in power in a certain way. (Quotation 1)

In symmetric groups, the subordinates had space to formulate a voice of their own and the courage to question what others said. The condition for this was the critically self-reflecting attitude from superior persons (e.g., as expressed by the manager in Quotation 1). The weaving encompassed many voices and created a dynamic interaction. Symmetric communication contributed to developmental learning for superiors as well as for subordinates.

Having a superior or a subordinate position presented various difficulties to participants when trying to go beyond their own perspectives. The superiors needed to develop the capacity for critical self-reflection and listening; the subordinates

needed to develop the capacity for critical reflection and assertive speaking. Both involved a demanding and transformative learning process, with participants becoming aware of how the communicative interaction was collectively built and in what ways the self was contributing.

Regarding gender differences, the female conversational style was symmetrically or asymmetrically cooperative, whereas the male conversational style was symmetrically or asymmetrically competitive. In female group conversations, differences in experiences and opinions were rather vague, and disagreements remained hidden. Female groups were cooperatively relation oriented, both with regard to the discussion as such and with regard to its content. In male group conversations, differences in experiences and opinions were openly displayed. Men's way of speaking had the character of a monologue; it was more individualistic and competitive, and the men discussed child care at a societal level. In these gender-homogeneous groups, women's conversational style contributed to integration, while men's conversational style contributed to differentiation. This pattern has also been found in sociolinguistic studies (Coates, 1996, 1997; Edelsky, 1981; Tannen, 1998) and can be seen to follow from the social construction of gender.

DISCOURSE TYPES AND PROSPECTS FOR LEARNING

First, whether communication was symmetric or asymmetric in character was decisive for the learning quality. As mentioned earlier, symmetric communication contributed to a positive *developmental learning*, more or less for all participants. Asymmetric communication tended to lead to illusory learning for those who dominated and to negative learning for those who were dominated.

Second, whether communication was characterized by competitiveness or cooperation also influenced the possibilities for participants to learn. Moreover, these different ways of speaking seemed to be gender related, as we have seen. Women's group conversation was either symmetrically or asymmetrically cooperative, whereas men's group conversation was symmetrically or asymmetrically competitive.

The symmetric or asymmetric and cooperative or competitive dimensions found in conversations yield what Linell (1990, 1996) termed *discourse types*. This study found that these types of discourse afforded four different prospects for learning.

- The *symmetric/cooperative discourse type*: All participants learn from one another's different perspectives. Subordinates learn that they are able to speak freely in group communication and to be self-confident in their ability to participate in future group meetings. Superiors learn to be competent in dialogical talk when they critically reflect on their own (powerful) role in the group communication.
- The *symmetric/competitive discourse type*: Each participant learns to argue his or her own opinion. The participants practice the ability to hold on to their own assumptions in communicative situations and to differentiate themselves from

other group members. They learn to express their own opinions and to be clear about what they think. They also learn to keep a distance from those with whom they disagree.

- The *asymmetric/cooperative discourse type*: All participants learn the perspective of the most dominant person or persons. The dominating person is further supported in his or her knowledge and experience and learns to be even more dominant. Those who adapt accordingly learn to comply with authority and to practice subordination.
- The *asymmetric/competitive discourse type*: Participants learn to fight for their own opinions and to either win or lose. Superiors learn to actively dominate others in communicative situations. Subordinates learn that their ability to argue is insufficient and find themselves trapped in silent opposition.

The ability to create new mutual learning in discourse demanded a balancing act on the part of the participants; they needed at once to be symmetric, cooperative, and, to some degree, competitive. When this was done, the participants appeared to be moving in the direction of transformative learning. Using Mezirow's (2000, p. 22) terminology, disorienting dilemmas, self-examination, and critical assessment of assumptions started to emerge; new courses of action were planned; and some of the participants tried out new roles.

PERSPECTIVE CHANGE

The notions of reality that were constructed in group conversation became more one sided and simplistic if one perspective dominated and more varied and complex if more perspectives were shared. Perspective change was a condition if the group members were to create a new transcending perspective within which new ways of understanding could be developed. Three modes of perspective change were found:

- *Broadening within a perspective* meant that no change of perspective occurred; individual participants confirmed one another's statements or just ignored deviant statements. This can be seen as an assimilative process.
- *Shifting between perspectives* meant that a discussion occurred in which different opinions met. The dissension that sometimes resulted created a state of disequilibrium, which either made possible perspective transcendence or meant that the participants got stuck in a debate.
- The *transcending of perspectives* created possibilities for a mutual and qualitatively new understanding. Instead of being embedded in their own individual perspectives, the participants started to look at their own individual perspectives *as* perspectives. This can be seen as an accommodative collective learning process.

Collective learning, in this respect, forged different perspectives into a new alloy of knowledge. The driving force was the existence of problems that sometimes developed into dilemmas that were seen by the participants as meaningful and important to better understand and sometimes solve. To reach the transcending

of perspectives, feelings of safety and disequilibrium had to be present at the same time, combined with the necessity to reach a common understanding. Perspective transcendence seemed necessary for the participants to create a new collective perspective within which new ways of understanding could be developed. In other words, each individual participant transcended his or her own perspective in a direction that was more shared.

An illustration of perspective change is an incident that occurred in one of the women's groups.¹ The group talked primarily about parental responsibility in what was mostly an asymmetric and cooperative way, dominated by the superior and insider perspective of the manager. At the end of the session, the group addressed the question, What obstacles and what support do you see for your wishes to come true?

The dilemma created between the insider and outsider perspectives on parental responsibility now became visible. The manager said,

Because if parents are to take more responsibility, if that is a change we want, how shall we . . . I mean we offer less, we tell them: You *have* to! And we put guilt on them. How on earth shall they be able to, they will be yet more filled with guilt because they feel that they do not . . . that *you* do not! Now I say they and here you are! That is, I have to apologise! (Quotation 2)

For the first time, the manager seemed to discover the parent as a subject in her own right, not as an object to handle. In the very last minutes of the conversation, a perspective shift came about as the manager suddenly discovered the deviant perspective of the parent. Because of this, she also discovered her own position *as* a position, possible to critically reflect on and for which to apologize. In the following exchange, the group accepted and tried to understand the complexity of the dilemma that had become obvious. The manager said with laughter, "Maybe we don't need to solve it." The administrator answered, "No, maybe we cannot solve it. Actually, I believe you can reach really far through inf . . . read a lot, inform yourself a lot more. That you get hold of such things also, to see possibilities in another way."

In this way, the group went on trying to find new solutions. If parents get enough information, maybe they can decide for themselves how to best use the municipal child care service that is offered. Although this is still a solution mostly from an insider perspective, it is qualitatively different from simply demanding that parents adjust, and at last, attention was paid to different perspectives. This shift came with the fifth question they were to answer about the obstacles facing their previously formulated wishes. Equal attention was suddenly paid to different perspectives. The group began to transcend the differences, and to some degree, they also arrived at a new understanding that was more multifaceted and problematic than when the issue was seen from the superior insider perspective only. A more complex picture developed, a picture that could be developed only out of a collective effort of differentiation (to talk and be critically reflective) and integration (to listen and be critically self-reflective).

Individual Transformative Learning

The findings reported above have implications for both individual and collective transformative learning. Each participant engaged in a learning journey specific to him or her. The consequences of perspective change in a communicative setting helps an individual transform his or her points of view. When these new points of view affect new courses of action, what results can be attributed to a transformation of habits of mind.

An illustration of individual transformative learning is that of a preschool teacher who changed her way of working. In a follow-up interview 3 months after the dialogue meeting, she said that she had kept thinking about the meeting afterward. At the time of the meeting, she had had a problem; earlier, two persons had been responsible for the activities at her workplace, but because of reduced resources, she would have to work on her own in the future:

We meet many parents from the outside in the Open Day Care Center. I took it upon myself to get the parents to take a larger responsibility. Also because I have to, I am on my own. Got some strength from the dialogue meeting, where the others thought that parents ought to take more responsibility. . . . I have changed my way of being. Now I want ideas and thoughts from the parents, I have become more open. The discussions we had in the group gave me a lot, and to hear what the other groups had arrived at. (Quotation 3)

In this way, single individuals, through their own reflections *in*, as well as *on* (Schön, 1983), the group conversation, could experience personal transformative learning, especially if it corresponded to a felt personal need to solve a problem. As already mentioned, however, communicative habits of subordination and domination can restrict critical self-reflection or reflection and hinder perspective change and thus be an obstacle to transformative learning at the individual level.

Collective Transformative Learning

The mutual transcending of perspectives could develop into collective transformative learning if the participants in a group conversation together managed to create a new, more mutual understanding and pluralistic view, grounded in multiple voices being heard and accepted. To get there, the participants needed to interact in a dialogical way, that is, to both integrate and differentiate various perspectives, as stated above (see Figure 1).

When the manager (Quotation 2) became receptive to the outsider perspective, she contributed to a process that could lead to collective transformative learning. Disequilibrium occurred as a dilemma between different perspectives and a beginning of a transcending of perspectives could be seen. As long as the insider perspective dominated, this was not possible. If the group had asserted and listened

with equal respect to all perspectives from the beginning, maybe they could have reached further in a mutual understanding of the dilemma.

As stated earlier, collective transformative learning can be characterized as an active and explicit transmutation that forges several different perspectives into a new alloy of knowledge. Together, a group can go beyond the individual members' capacity for understanding a complex societal phenomenon. To do this, an interactive process is needed whereby a learner revises a former assumption to contribute to a collective understanding. This new understanding comes about in a process of mutual adaptation that creates a synergy effect, and it is this very process that is the working ingredient in collective transformative learning.

A group of people, with the intention of collectively making sense of an issue they are interested in and have experienced, can, through the process of perspective change, develop a qualitatively new understanding of a complex societal issue, an understanding that is new to them all. A vital presupposition is that people agree to disagree (i.e., that all perspectives are equally considered to be real and true).

Conclusions

Persons who have superior or subordinate positions in civic life may face various difficulties when they try to go beyond their own perspectives in small-group communication. Superiors, according to the findings of the study, need to develop a capacity for critical self-reflection and listening, whereas subordinates need to develop the capacity for critical reflection and assertive speaking. In other words, dialogue competence needs to be cultivated. This necessitates involvement in both a demanding and sometimes transformative learning process that leads to an awareness of how the communicative interaction is collectively built and in what ways one is contributing. With some training in dialogue competence, group members are more likely to experience transformative learning, individually and collectively. O'Hara (2003) and McGregor (2004) emphasized the importance of integrating qualities in discourse. This study reveals that differentiating qualities are also needed for transformative learning to develop in group communication.

Hierarchical organizational structures are characterized by attitudinal displays of superiority and subordination; these attitudes are evident in the conversational styles among the participants in the micro-context. If aware of this, adult educators can support symmetrical communication in nonformal adult education, in which speaking, listening, critical reflection, and critical self-reflection are nurtured. In such a supporting environment, people seem to be able to overcome individual shortcomings. In other words, the problem addressed by Merriam (2004) and Mezirow (2004), that transformation requires a high level of cognitive functioning, might to some degree be dealt with in a communicative context in which participants support one another in developing dialogue competence.

In this view, a dialogue meeting can become a greenhouse in which dialogue-competent behaviour is practiced and fostered and thus serve as a learning

environment for a combination of staff members, politicians, and citizens in a municipality. A political democracy could in fact be supported by a knowledge-constructing democracy at the local level, with the micro-context of a conversation group mirroring the macro-context of the surrounding society. In this way, a democracy could be built from within and from citizen experiences.

Note

1. In this group, a manager spoke nearly half of the time, contributing 47% of all words; an administrator contributed 22%; a preschool teacher 17%; and a local politician and a parent 7% each. The total word count in the group was 10,376.

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Lena Wilhelmson (PhD, educational psychology) is a researcher at the National Institute for Working Life in Sweden and also affiliated with the Department of Education at Stockholm University. Her dissertation is about dialogue and learning. Her research deals with individual and collective learning in renewal processes in working life.