

From scholarship student to responsible scholar: a transformative process

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The purpose of this paper is to explore the journey of the scholarship student as he or she becomes a responsible scholar. We present three narratives, each one providing a different lens through which we view the journey of the scholarship student. We use transformative learning (as expounded by Mezirow) as a framework to discuss this transition, assuming that becoming a responsible scholar is the goal we have in mind in higher education. Hoggart's and Rodriguez's works contribute to our understanding and illumination of this transition. Foucault's examination of self-disciplinary power and the Jungian notions of the shadow and soul help us discuss different facets of the journey. Based on discussions of the framework and the individual stories, we suggest implications for teaching and learning.

Introduction

I was a 'scholarship boy', a certain kind of scholarship boy. Always successful, I was always unconfident. Exhilarated by my progress. Sad. I became the prized student—anxious and eager to learn. Too eager, too anxious—an imitative and unoriginal pupil. (Richard Rodriguez, 1983, p. 62)

The purpose of this paper is to explore the journey of the scholarship student becoming a scholar. The scholarship student is almost always viewed as a good student (eager to please, motivated, high achieving, well-behaved) and therefore does not attract the attention of those who are concerned with problem learners. Yet, the scholarship student is often mimicking rather than developing, memorizing rather than thinking, anxious rather than confident, and lonely and isolated rather than a part of the community of learning. Citing the classic work by Hoggart (1957), the scholarship student:

... tends to over-stress the importance of examinations of the piling-up of knowledge and of received opinions. He discovers a technique of apparent learning, of the acquiring of facts rather than of the handling and use of facts. ... He begins to see life as a ladder, as a permanent examination with some praise and some

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further exhortation at each stage. . . . He rarely feels the reality of knowledge, of other men's thoughts and imaginings, on his own pulses; he rarely discovers an author for himself and on his own. (Hoggart, 1957, p. 243)

It is easy for educators to smile benevolently at the scholarship student and then go on to pay attention to the assertive student or to worry about the failing student. We intend to bring the perspective of the scholarship student to the notice of higher education faculty.

First, we define scholarship student and responsible scholar in reference to Hoggart's (1957) and Rodriguez's (1983) works, assuming that becoming a responsible scholar is a goal of higher education. Second, we present three narratives, each one providing a different lens through which we view the journey of the scholarship student. Third, we use transformative learning (Mezirow, 2000) as a framework for our discussion of the transition from scholarship student to responsible scholar. Foucault's (1980) examination of self-disciplinary power helps us discuss some facets of the journey. We also think that it is important to consider the extrarational forces involved in this transformation. When people change dreams and move from one way of seeing what is good to another, there is much that is not rational. We use the Jungian (1971), original work published in 1921) notions of shadow and soul to understand this part of the journey. We conclude with implications for teaching and learning.

The scholarship student and the responsible scholar

The scholarship student 'has been trained like a circus horse, for scholarship winning' (Hoggart, 1957, p. 244). He or she is trained to perform certain tricks without questioning the meaning of or the reasons for the performance. The scholarship student phenomenon may be shaped by multiple factors such as money, class, gender, culture and social capital. On the one hand, the scholarship student is a product of a certain kind of gap, a journey that is made from one place to another without a full understanding of the destination. Society values the educated, successful, and the wealthy. We are told repeatedly that success and wealth come from education ('get a degree or you'll never get a good job'). As pointed out by Marcuse (1964), when 'the administered life becomes the good life of the whole' (p. 255), then 'the intellectual and emotional refusal "to go along" appears neurotic and impotent' (p. 9). One must separate oneself from the collective influence and undertake the journey of individuation before one can undergo the transformation from a scholarship student to a responsible scholar.

On the other hand, the scholarship student is the product of a flaw in the educational system, a system that rewards the right answer above all and bows to the pervasive instrumental knowledge of modernism. McClintock (2003) suggests that through years of institutionalized education, students are disabled rather than prepared for the independent exercise of personal responsibilities. External authorities measure students' success or failure. Over time, 'the success as a student

attests to one's ability for psyching out the system and its teachers, divining what they expect of you, and getting the right stuff ready for effective display at the impending, high-stake moment' (p. 2). Being educated is associated with knowing lots of things rather than knowing how to think about those things. Freire (1970) called this 'banking' education: teachers 'make deposits which the students patiently receive, memorize, and repeat' (p. 58). Little wonder then, that the student who is trying to make something of him or herself accumulates knowledge, piles it up and counts it, and does not question it. According to Freire, 'knowledge emerges only through invention and reinvention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other' (p. 58). A responsible scholar challenges him or herself to take risks, to invent and reinvent, and to take on active and lifelong inquiries. A significant leap and personal transformation occur when we become convinced that we can take a purposeful departure from the past and support our decisions with our own scholarly work.

The scholarship student: three narratives

Each of the following narratives describes the journey of a scholarship student. The first describes the journey of a student from a culture where knowledge is to be acquired but not questioned. The second mirrors Rodriguez's story, but within the white North American culture, and highlights the scholarship student who moves out of poverty. The third illustrates the journey from responsive to responsible learning in the context of the individual moving in and out of two cultures.

Nina's story

I grew up in an intellectual family in China. My family always had many books and magazines. My brothers and I spent much time reading when other kids of our age were outside, climbing trees and playing hide and seek.

When I was six, I couldn't wait to go to school. The official school beginning age was seven. I had envied those who went to school every morning with their schoolbags and uniforms. Then there came the day for admitting new pupils. A friend of mine was seven, and her parents told her to go to the school and register. I went with her and told the principal that I too wanted to go to school. The principal said that I was one year too young and should come back the next year. I started to cry whole-heartedly in front of the school. Several teachers passing by remarked to the principal that since I wanted to go to school so much that I should be given a chance. So I was accepted. Later, this story was recounted by many parents to their children who did not want to attend school.

I was always a good, quiet and shy student. I was eager to remember everything that I learned in class. Consequently I was very good at passing tests and going to the best schools available. Regardless, I remained invisible to the teachers and my classmates. I seldom spoke in class. My invisibility was partially manufactured as

I didn't want to be talked about. My teachers would say something to another child's parents like, 'If Jian were half as hard-working as Nina, he would do better than Nina does. He is a smart boy'. Well-intentioned as my teachers were, I never liked remarks like that. I didn't want to be talked about as a diligent (but not smart) student; yet, I could not envision behaving smart (e.g., challenging the teachers). When it came to taking tests, what the teachers said and what was in the books were the correct answers. Getting good grades on tests and moving to better schools were important to my parents and teachers, so they were important to me.

I moved from lower to higher grades, from good to better schools, each time with more pressure and competition, but I learned that as long as I did what the teachers asked me to do, I would be fine. I read all the books that the teachers mentioned. It didn't matter whether or not I understood them. I was content as long as I read them so that I could cross them off from my accumulating lists of books. However, in my soul, I was never sure of myself and never certain of what I really wanted. I was always preparing for something in the future, when everything would be perfect. I always felt that I had a lot more to learn before I could become something. I pursued what was considered as the best schooling in China. Having achieved them all, I felt that I had to go abroad to learn more. I landed in a university in the US. I was eager to learn swiftly everything required to be a good student. I easily assimilated the concepts and content I was assigned to read. I had already established a formula for succeeding in academics, and I immediately became a good student in a new culture. However, I was still not sure of myself. I still did not have my own opinions. It was always easier to do what others asked of me rather than to come up with something original and innovative on my own.

I think I'm still in the process of becoming a responsible scholar. Being in a different culture and witnessing different (and sometimes opposite) perspectives help me to be reflective and critical. The process is also facilitated by my continued conversations with my professors and colleagues, who strive to learn from and challenge each other through equal, respectful, and critical dialogues. My transformation continues to evolve as I learn to value my own being and way of knowing as much as those of others.

Victoria's story

I grew up in western North America on a mixed farm in a drought-stricken area of the country. People labored hard for little. We watched the skies year around, hoping and praying for the rain that would bring a little growth to the grain, yield some hay to feed the cattle. Chickens pecked through the dust; the grass was brown and dry by July or even June. We had no electricity, running water, or telephone. We grew and preserved what food we could. By spring the potatoes were soft, and their long white sprouts grew up in the dark dirt cellar, frightening the child who was called upon to go down the steps underneath a trap door in the kitchen floor to fetch the spuds for

supper. Food was carefully rationed. My siblings and I fought over food and got up in the night to steal from the cupboards.

My family and people in the community did not think much about education, nor did they think much of it. Most farm kids left school as soon as they were big enough to drive a tractor; their labor was needed. My mother warned me not to appear too smart as I might not get a husband that way. But I hungered for knowledge. One of my earliest memories is sitting behind my grandmother's wood-burning stove going through a box of old books she inadvertently took home from a farm auction. By the time I was five, I had deciphered the mystery of letters and words and read what I could not understand.

At age five, I started school—a one-room school with 12 children in eight grades. I tried to learn everything from all eight grades. When I was six, I was promoted to the third grade since I seemed to know grade two materials. I became physically ill when I could not immediately master long division. I had missed some essential link there. I copied everything from the blackboard from all the grades, and I read everything I could find. I memorized and repeated and recited. I understood little, and I always knew I understood little, though I also thought I knew a lot. And I was a Good Student. Hadn't I read every book in the library? That I had no opinion of my own on any one of them did not matter. I did not know I should have an opinion on any one of them.

To get to university was hard. I was 16, and I had a baby and no money and no support, but I *needed* to go. I easily abandoned my family and my life. All of the books had not filled up my need to know. I was now a Perfect Student. I worked nights to support myself, and spent my days in the classroom and the library. I sat at the front of each room. I wrote down everything every professor said. I wrote those things down again in an essay, which always received an A, and I read. I never spoke in class. Once, and this is a memory that is with me vividly nearly 40 years later, an American English professor asked us to list the books we thought should be on the course syllabus. I was struck dumb. How would I know that? What if I listed a book that was not a good book? He would know me as the ignorant farm girl I was. For eight years, through my bachelor's, master's, and doctoral degree, I was a scholarship student. I could not think, nor construct, nor create, but I knew a lot of things. I could copy, repeat, mimic, and please the teachers. It was about 20 more years after my graduate student days before I truly felt able to think for myself.

Jose's story

I was born and raised in a developing Latin-American country. Through childhood, I attended public schools. My mother had attended private schools and was under some pressure from her relatives to enrol my brother and me in similar institutions. But my father, who had always attended public schools, decided that, although public schools are supposedly not as good as private schools, they shape more balanced and mature personalities in children.

As students, my brother and I were always singled out as model examples. I participated a lot in class, did well on assignments, and exhibited good manners and behaviors. Once I discovered reading, I read 'outside' the curriculum and acquired knowledge of things that my classmates were not usually exposed to. I think this also had to do with the fact that both my parents always showed interest in things (such as arts, popular science, literature, museums, etc) different from those of the average family in our lower middle class group. As a result, during my childhood it would be more common to find me inside the house reading or building things than out playing with friends.

When I was 13, we moved to the US. At the time, my knowledge of English was very limited, since public schools did not have very good language programs. I was enrolled in a school with a practically non-existent immigrant population, so there was no ESL or any such support for me. Adapting to a new culture with no language skills was difficult, but I picked up the language quickly. However, because I was very sensitive to the peer harassment, I became a quiet and insecure student. I no longer participated much in class. Most of my interaction was through written assignments. My well-intentioned teachers would often remark on the high quality of my work, which would make my US peers resent me even more, increasing my overall isolation. Academically I exceeded expectations, but my accomplishments were exclusively celebrated by my parents and teachers, and the affirmation of the latter was the only kind of emotional reward I could look for at school. Thus, I became a very compliant student.

After a couple of years, we went back to our country of origin. Because by then my family was better-off financially, I attended a private high school. Due to my knowledge of English, I was enrolled in a special bilingual program attended by kids of privileged backgrounds who had been educated abroad or in private schools with better English programs. I was somewhat of an outcast because of my family background, but I regained self-confidence and again became an exemplary student. At the time of graduation from high school, I was voted 'Most Likely to Succeed' by my peers.

I wanted to study filmmaking in college, but local opportunities were scarce. At the same time, the high tuition of US colleges was out of the question for my family. However, I applied to a scholarship program through the International Institute of Education and was one of 20 students selected that year to study in the US. The program coordinator said I had the best application essay she had seen in a while. I received a partial scholarship during my undergraduate studies, then an assistantship during my masters, and a combination of loans and scholarship for my doctorate.

Initially, I went back to being a very timid student, but eventually regained the confidence to participate more in class. This time, however, although the affirmation of teachers was still important, I was sure enough of my goals to follow my own interests. For example, in a senior-level photography class, the culmination of my education as a photographer, I decided to commit 'art suicide' and refused to do a final project. Instead, I convinced the scandalized professor to let me write a critique of Western art. I completed the class with the lowest passing grade, but I felt I made

an important statement. Since then, I've cared less about grades and more about assuming responsibility for my own learning process.

What accounted for my having reached 'the end of education' (to use Rodriguez's phrase) while still a relatively young student? I attribute it to my being exposed to opportunities that other people of my background would not usually be exposed to, to having the support of people who recognized my potential, and to good habits instilled by family members, teachers and mentors—all for which I am very grateful. But more importantly, I attribute it to an ability to question myself and to develop critical-thinking skills engendered by my constant position as an outsider. This has been a burden at times, but I am equally appreciative for this kind of experience, the surest protection against complacency.

Interpretation of narratives in light of transformative learning, power and shadow, and individuation

Several interlocking themes are apparent in the three narratives. All the three individuals, to varying degrees, exhibited a love and yearning for school; had a tremendous thirst for knowledge; were good, quiet, shy and obedient students and wanted to please their teachers; harbored a sense of uncertainty and a lack of confidence; and practiced self-discipline and conformed to authority.

The three individuals exemplified the 'scholarship student' (Hoggart, 1957; Rodriguez, 1983): despite a love for school, a thirst for knowledge, and a continuous success in schooling, they were not confident in themselves, nor were they able to think for themselves.

Transformative learning

Transformative learning is a process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable, and better validated (Cranton, 2000; Mezirow, 2000). People make meaning out of the world through experiences. What happens once, they expect to happen again. Through this process, they develop habits of mind or a frame of reference for understanding the world, much of which is uncritically assimilated. Individuals absorb, in the process of daily living, values, assumptions and beliefs about how things are. When a person encounters something unexpected, he or she either accepts or rejects the new information unquestioningly, or begins to question the previously held assumptions. This has the potential to be transformative.

In the narratives, the three individuals uncritically assimilated the persona of the good student who pleased teachers at the expense of their own self-development. Nina uncritically absorbed her family's emphasis on education and did not question this perspective throughout her school years. Victoria's love of school parallels Nina's, although it is not a value she acquired from her family and community. Jose

was a good student, initially through active participation in his classes, and later through the written word due to his lack of confidence in his spoken language ability. Jose's transformative experience came about fairly early when he gained the confidence to go against the expectations of his photography teacher. For both Nina and Victoria, the transformation from scholarship student to responsible scholar was a cumulative one (Mezirow, 2000) rather than a dramatic shift. Nina attributes her transformative experience partially to the change from Chinese to North American culture. Although she gives no details, Victoria indicates that it was at least 20 years before she felt able to think for herself—before she was a responsible scholar.

Transformation through acknowledging power and the shadow

Foucault (1980) sees power as residing in all everyday, ordinary interactions among people and exercised by all individuals at all levels. This is quite different from the common perception of power as something that is 'used' by people in positions that give them control over others, positions such as that of teacher. Foucault's notion of disciplinary power originates in his work in prisons where power is constantly exercised by means of surveillance and is based on knowing the insides of people's minds. The mechanisms of disciplinary power are at work in educational institutions as well.

Self-surveillance is a manifestation of disciplinary power. We discipline ourselves. A good student knows what a good student is supposed to say and do. In Jungian terms, we have a persona of teacher or student, a socially constructed ideal image that we use as a standard for our own behaviors and characteristics. We watch ourselves carefully to make sure we function as closely as possible to that standard. Foucault (1980, p. 155) sees this as an 'inspecting gaze', a gaze that we internalize so as to become our own overseer.

In exercising disciplinary power—monitoring in light of the expectations about the role of student—students deny and repress their power. This is how people try to manage the shadow side, the dark side—the aspects of the self they do not recognize or do not want others to know. The persona is the ideal according to social expectations and the shadow lies behind the persona—the dark and unconscious side. The persona prevents us from seeing the shadow side. The persona aims at perfection, and for the scholarship student, perfection includes the mimicking of teachers, the piling up of knowledge and received opinions, climbing the ladder, and engaging in examinations in order to receive praise (Hoggart, 1957). Family and community—the mother who mispronounces words, the brother who has never read a book, the neighbor who values hard labor over knowledge (Rodriguez, 1983)—are relegated to the shadow. Both Nina and Victoria wanted to read all that they could read and at the same time never felt satisfied that they had read enough. This is the ideal student, the persona of student, a characteristic most teachers would love to see in their students. But for both Nina and Victoria, it is also a shadow. It is something

they cannot escape, a thirst that can never be slaked. Lingering in the shadow is terrible uncertainty and embarrassment that they can never be good enough. For the 'Good Student', there is no darker place than the one where he or she displeases the teacher, and there is no faster way to displease the teacher than to not know what is asked.

Transformative learning depends on recognizing our shadow. Changing a persona does not get at uncritically absorbed assumptions and beliefs, it only substitutes one set for another. When Jose commits 'art suicide' and refuses to complete a project assigned by his professor, he has faced his shadow, critically questioned his behavior, and transformed his perspective on what it means to be a good student. He has moved from a scholarship student to a responsible scholar.

A transformative individuation journey

Jung (1971) defines individuation as 'the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology' (p. 448). The journey is a complex one—we bring the unconscious into consciousness and develop a dialogue with that aspect of our self, come to better understand our shadow, become aware of our animus or anima (masculine or feminine soul), realize the influence of archetypes, and start to see how we engage in projection.

Our individual frames of reference often represent collectively held frames of reference. For the scholarship student, there are two conflicting frames of reference—that of the social norm of being the good student (the persona) and the rejected culture of childhood (the shadow). Neither is the self, but both are the self. Hoggart (1957) says that the scholarship student grows nostalgic because he or she remains the uncertain scholar, successful enough to have moved from the past, but unable to truly belong to the community of academics.

Jung writes:

If any considerable group of persons are united and identified with one another by a particular frame of mind, the resultant transformation experience bears only a very remote resemblance to the experience of individual transformation. A group experience takes place on a lower level of consciousness than the experience of an individual. This is due to the fact that, when many people gather together to share one common emotion, the total psyche emerging from the group is below the level of the individual psyche. (Jung, cited in Sharp, 1998, p. 146)

This goes quite contrary to what we espouse in education. We advocate sharing experiences with groups and using groups to support and activate transformation. However, if we follow the notion that transformation is individuation (Cranton, 1994), then differentiation from the group is also necessary for transformation. One's inner voice disappears in the face of convention, and personal vocation is lost in the collective. A temporarily heightened awareness is not the same as rebirth.

In the three stories, Nina's individuation journey includes separation from some collectives but never the academic collective. For her, we can speculate that the

shadow is comprised of fear of failure to meet others' expectations and fear of authority (the teacher). In Victoria's individuation journey, she 'abandons' her family and community, leaves that collective and regroups with more like-minded others. However, her personal history remained in her shadow self, and she never fully integrated it with the 'educated' collective until later in life. In the journey towards individuation, Jose separated from his collective when he rejected doing his final project. He knew how he had both moved away from his family values and was centered by them. Jose saw himself as having developed critical thinking skills as a result of being an outsider. Nina also believed that living in a different culture helped her examine her past assumptions. All the three individuals went through the disorienting dilemma of feeling as an 'outsider'. Being an 'outsider' changed them at various levels, in some situations made them lose their voices temporarily, yet, in the long run helped with the journey of becoming responsible scholars.

Implications for teaching and learning

Educators may be reticent to intervene in a process they see as working well. The students are meeting the requirements of the course or class. The good student adopts a mode of compliant behavior to continue to be able to climb the educational ladder. These continued habits give rise to several critical questions if we think beyond what is on the surface and try to capture what lies beneath the scholarship student mentality:

1. What is the dynamic between knowledge acquisition and questioning? When can learners seriously question the knowledge rather than automatically acquire it? When and how do we shift from acquisition to questioning? Are these two efforts always intertwined?
2. If teachers of children acknowledge and exercise power in a productive way and encourage their students to do the same, can we preempt the scholarship student phenomenon?
3. When should a culture stress individuation over the collective and what is the relationship between individuation and co-creation of knowledge?
4. To what extent do personal paradoxes arise out of transformative experiences? How do we encourage risk-taking to help break free from the scholarship mold and its strong educational habits of mind?

As educators, it is natural for us to praise the students who ask for and read the great books, and we cannot help but feel flattered and pleased when students copy what we say and model themselves after us. However, if we value critical and independent thinking, we need to consider the ways in which we could work with Nina, Victoria, Jose and their peers in order to help them transform from scholarship student to responsible scholar. We return to our theoretical framework for suggestions.

In transformative learning theory, Mezirow (2000) and others propose that uncritically assimilated assumptions need to be questioned, reflected on, and talked about in order to develop more open and better-validated perspectives. When Jose engaged in critical questioning, he ‘scandalized’ his professor. The first clear implication here is that we need to constantly examine our own beliefs, and encourage students, in every way possible, to challenge their own and others’ beliefs. This can be done through the presentation of alternative points of view, critical questioning, role-playing, debates, journal writing, and praising innovation rather than conformity whenever we have the opportunity.

Although following others’ rules is a difficult mindset to break, learners need to learn how to become self-governing agents to make the transition from scholarship student to responsible scholar. Freire (1970) postulates that only the oppressed can liberate themselves and the oppressor(s) through acts of dialogue, restoration, and liberation. The teacher, who is in a positional power, is incapable of ‘giving’ the student power (Freire, 1970). Instead, learners must learn to exercise their own power in a productive way. In doing this, they stop asking for the approval of the system. Individuals become responsible scholars when they make their own claims about the validity and truth of their ideas and support them with independent and critical thinking. They are no longer in the mode of seeking approval; they step up to and own their responsibilities.

Along the same line, educators telling learners how to be self-directed creates an interesting paradox. However, educators can be mindful of the power structure in the classrooms. In a mindful learning environment, alternative points of view, respectful and attentive listening, and challenging inquiries would be integral to the communication process, and learners would find their own paths to the responsible scholarship.

The scholarship student exercises self-disciplinary power (Foucault, 1980) to an extreme extent. A good student knows what a good student is supposed to do and turns the ‘inspecting gaze’ on himself or herself. Brookfield (2005) suggests that we need to help learners recognize how they are agents of power and develop the capacity to subvert dominant power relations. Brookfield also points out that disciplinary power is often present in practices that we think of as democratic—chairs in a circle, for example, and learning journals—in that they aid in the constant supervision or surveillance of individuals. As educators, we need to be constantly aware of how we are encouraging and supporting the persona of the good student. Brookfield and Preskill (1999) advise us to acknowledge our position of power and critically question it with students, to help students exercise their power by developing ground rules for discussion, to involve students in self-evaluation, to encourage learner commentary on how a course is going, and to maintain choices of activities and the freedom to be silent in discussions. We need to question with students why we do what we do and always bring the individual awareness to the bigger connection of humanity and society where we exist.

In the transformative journey of individuation, people differentiate themselves from the collective and simultaneously rejoin the collective. In order to support

individuation, we need to help learners rebuild the connections between the individual, family, education, and society, find their own voices, build their own identities, and gain confidence. The scholarship student is living the collective persona of the good student. He or she has little idea of other possible student identities. When Jose broke from this persona, he attributed this ability to being in the 'constant position of an outsider'. Being able to see something from the outside enhances our being able to see where we fit, where we do not fit and who we are in relation to the collective. Educators can encourage diverse points of view, exhibit their own confusions and misunderstandings in an authentic way, and challenge the good student to step outside of that persona in order to find the individuation path.

While we have brought attention to the weaknesses of the scholarship student, we also wish to point out their accomplishments. They worked hard to acquire the behaviors they thought exemplary. They were able to replicate the model that had been laid before them. This begs the question of what other models there are and at what point in one's education that autonomous and innovative behaviors ought to take over. It also makes us wonder: if the learners were taking innovative and creative steps, to what extent would these approaches be recognized? As teachers are we prepared to recognize these shifts when they occur? Further, while we want to foster tolerance and listening skills, to what extent has our full-scale adoption of indiscriminate tolerance served to encourage discrimination that should be challenged? Instead of asking 'is this acceptable?' (McClintock, 2003, p. 3), critical thinking often means putting one's knowledge and creation to the test with one's peers and forcing one to present frequently with an attitude of 'accept this, for it is ready for your inspection, review and critique!' (McClintock, 2003, p. 3). A responsible scholar has the courage and confidence to take risks, to make mistakes, to invent and reinvent knowledge, and to pursue critical and lifelong inquiries in the world, with the world, and with each other (Freire, 1970).

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