

## TRANSFORMATIVE TEACHER TRAINING FOR ENGLISH FOR SPECIFIC PURPOSES TEACHERS

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**Abstract.** *Most of the English for Specific Purposes teachers start their ESP practice without prior training for this branch of ELT. Being language teachers who deal with students of other scientific fields, they face with many difficulties other than the problem of their content knowledge of the subject area in question. Thus we shall concentrate on crucial aspects of the teacher's practice that should be fostered by appropriate training (including inter- and intra-personal competencies, a possible need for a paradigm shift in teacher's world-views, etc.) and will propose application of Jack Mezirow's Transformative Learning Theory in creating a training course for ESP teachers.*

**Key words:** *ESP teacher training, Transformative Learning, ESP practice*

### 1. INTRODUCTION

The practice of English for Specific Purposes has many differences as compared to the general English Language Teaching (ELT) practice including: the specific content (application of foreign language in a particular academic environment), students who have most strongly emphasized other intelligences than the linguistic one (in terms of the Multiple Intelligence Theory (Gardner 2011), teachers who have been trained for general ELT and had no previous training in anything similar to ESP during their undergraduate studies, etc. Consequently, the most sensitive aspect of this subject can be considered to be teacher-student relationship that comprises huge theoretical and practical issues.

So far, in our previous writings, we have underpinned the potential of ESP in developing and fostering generic competencies<sup>1</sup>, as well as other multiple intelligences in students of different scientific fields<sup>2</sup>. We have also proved that holistic approach is the most suitable educational approach for this subject and that ESP as an academic subject can be a tool for both teachers' and students' personal and professional development<sup>3</sup>.

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<sup>2</sup>Popovska, S., Pirsl, D., The role of the ESP in the society's value, *Journal of Teaching English for Specific and Academic Purposes*, University of Nish, Vol.1, 1, pp. 29-43

<sup>3</sup>Popovska, S. Some Implications of ESP for the Personal Growth of Teachers and Students" *Језик струке изазови и перспективе, зборник радова/Language for Specific Purposes Challenges and Prospects, Book of Proceedings*, Друштво за стране језике и књижевности Србије, Београд, 2011, стр. 98-105

Here we would like to propose an appropriate theory and practice that can be applied in an ESP teacher training program by which the teacher's profile can be shaped in a manner to suit the requirements of the ESP teaching as part of a modern academic education.

## 2. IN SEARCH OF A THEORY

The paradigm of education along with its role as one of the most important social activities has been changing over the past 50 years. *Emancipatory education* (Thompson 2000), *critical pedagogy* (Freire 1985), *constructivism* (Piaget 1950) or *holistic education* (Miller 2000) are but a few terms that reveal how the way education has been perceived has evolved. This is in accordance with the manifested increased development of human consciousness worldwide, the evidence of which can be found in many scientific studies<sup>4</sup>. ESP as an academic subject is a rather complex issue for teachers in respect of both the subject content and the students' profile. Teachers who are usually prepared for general ELT, need to reconsider their teaching philosophy when beginning with an ESP course. Thus this paper proposes application of two theoretical paradigms: Don Back's and Chris Cowan's *Spiral Dynamics* (2005) and Jack Mezirow's *Transformative Learning Theory* (1990) which combine the consciousness development issue in general and a teaching strategy that promotes consciousness development in adults. The two theoretical premises allow identification of the needs and the steps ESP teachers have to make in order to achieve transformations of their world view including both their personal and professional attitudes.

### 2.1. Evolution of consciousness

We shall start with the *Spiral Dynamics Model* to determine the levels of consciousness most pertinent for ESP teachers (which are also pivotal for any teacher who aims to fit in and to give contribution to a new paradigm of education).

The table 1 shows the gist of every level, each representing a way of thinking under certain life conditions.

The term *level of consciousness* actually refers to the world view supported by a person or the majority in a society. It is comprised of values, beliefs, social norms and all other aspects of culture (in its widest meaning as a concept that comprises all the activities of the organized human society). *The Spiral Dynamics Model* reveals 9 different levels of consciousness that have shown so far, but it also emphasizes the need and importance of each of them for the healthy development of an individual or a society. Any attempt to skip any of the levels can result in disorder of different impact to a person or to the social order.

*The Spiral Dynamics Model* also shows that human consciousness rapidly increased during the 1950's and 1970's when very high levels, supporting compassion and tolerance, started spreading throughout humanity. The key terms *compassion* and *tolerance* indicate the ability of a person to accept and understand other people and to appreciate them regardless of their level of consciousness.

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<sup>4</sup>see Institute of Noetic Sciences reports <<http://www.noetic.org>>, the Horizon Research Foundation <[http://www.horizonresearch.org/main\\_page.php?cat\\_id=47](http://www.horizonresearch.org/main_page.php?cat_id=47)>NourFoundation <<http://www.nourfoundation.com>> , California Institute for Integral Studies< <http://www.ciis.edu>>

Table 1 Spiral dynamics levels of consciousness<sup>5</sup>  
 (Back/ Cowan theory based on Clare.V. Graves's theory (2005))  
 G=% of grown up people on that level of consciousness today; P=% of power they hold

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1.	<p>Beige: Archaic-instinctive—survivalist/reflexological          Description: “Express self to meet imperative physiological needs through instincts of <i>Homo sapiens</i>.”          Time of origin:100.000BC G/P:0.1/0%</p>
2.	<p>Purple: Animistic-tribalistic magical animistic Tribal order          Description: “Sacrifice to the ways of the elders and customs as one subsumed in group.”          Level of traditional cultures.          Time of origin:50.000BC G/P:10/1%</p>
3.	<p>Red: Egocentric-exploitive power gods/dominionistic          Description: “Express self (impulsively) for what self desires without guilt and to avoid shame.”          Expressed by the mentality of street gangs, Vikings, etc.          Time of origin: 7000BC G/P:20/5%</p>
4.	<p>Blue: Absolutistic obedience, mythic order—purposeful/authoritarian          Description: “Sacrifice self for reward to come through obedience to rightful authority in purposeful way.” Embodied by fundamentalist religions.          Time of origin: 3000BC G/P:40/30%</p>
5.	<p>Orange: Scientific/strategic          Description: “Express self to reach goals and objectives without rousing the ire of important others.” Expressed in the Scientific and the Industrial Revolutions.          Time of origin: 1000AD G/P:30/50%</p>
6.	<p>Green: Relativistic-personalistic—communitarian/egalitarian          Description: “Sacrifice self-interest now in order to gain acceptance and group harmony.”          Expressed in 1960s pluralism and systems theory.          Time of origin:1850 G/P:10/15%</p>
7.	<p>Yellow: Systemic-integrative          Description: “Express self for what self desires, but to avoid harm to others so that all life, not just own life, will benefit.”          Time of origin:1950's G/P:1/5%</p>
8.	<p>Turquoise: holistic          Description: “An integrative system which combines an organism's necessary self-interest with the interests of the communities in which it participates.”          The theory is still forming.          Time of origin:1970's G/P:0.1/1%</p>

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<sup>5</sup>For more information see: <http://spiral-dynamics.org/>

The table shows that the levels 7 and 8, which support integral and holistic concepts about the essence of life, mean acquiring awareness of the mechanisms that keep everything connected to the rest of the existing world. Paulo Freire suggests the term *conscientization* as: “learning to perceive social, political, and economic contradictions—developing a critical awareness—so that individuals can take action against the oppressive elements of reality” (Freire 1970: 19).

Higher levels of consciousness can be achieved when the old paradigms of these aspects change. People normally do it when they start feeling reluctant ‘in their shoes’. Thus they try to find the cause of that feeling and the way to surpass it. But this is an oversimplified explanation. There are actually four crucial factors that facilitate personal transformation: *fulfillment* (meaning that basic tasks of a given stage or wave have been fulfilled) helps the individual to become open to transformation and then the next factor, *dissonance* has to set in. “One has to be agitated, annoyed, frustrated with the present level and as a result a deep conflicted dissonance insistently arises.” (Wilber 2001: 35) This should lead to some kind of *insight* of what should be done next in order to move forward and let the fourth factor, the *opening* to next wave of consciousness: deeper, higher, wider... to take over (2001: 35).

With respect to ESP teachers it is important that they deepen their sensitivity towards the specific issues of their students whose major subject is not philology and whose level of the foreign language knowledge usually differs widely within the same classroom. In addition, the subject content of ESP combines linguistics and other sciences, and therefore it also implies different teaching approaches than the one these teachers have acquired during their undergraduate studies. As a result the teacher-student relationship becomes even more intrinsic and both sides are expected to learn from each other, so the teacher’s role becomes more one of a mediator than of a traditional teacher-centered figure. Consequently, gaining high confidence between teachers and students will be essential for a successful ESP course outcome. In order to cope with the complex requirements of this academic subject, ESP teachers have to transform their professional attitudes profoundly and that is inconceivable without thorough transformation of their world views, or *meaning perspectives* (to put it in Mezirows’ words). Hence, the need for appropriate training that will result in transformation of ESP teachers personal and professional attitudes becomes conspicuous.

## 2.2. What is Transformative Learning?

In the end of the 1970’s Jack Mezirow developed a study on the women in US who returned either to their undergraduate studies or to work after an extensive pause. Then he recognized 10 phases of transformative learning that would later be extended to 11 (Kitchenham 2008: 105). In Table 2 we have classified them in terms of the three *factors* that influence consciousness development, taking the first one, the *fulfillment*, for granted (Wilber 2001: 35):

Table 2 Classification of Wilber's consciousness development factors and Mezirow's phases

Factors	Mezirow's phases
Dissonance	Phase 1: A disorienting dilemma
	Phase 2: A self-examination with feelings of guilt or shame
	Phase 3: A critical assessment of epistemic, sociocultural, or psychic assumptions
	Phase 4: Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change
Insight	Phase 5: Exploration of options for new roles, relationships and actions
	Phase 6: Planning of a course of action
	Phase 7: Acquisition of knowledge and skills for implementing one's plans
	Phase 8: Provisional trying of new roles
	Phase 9: Renegotiating relationships and negotiating new relationships (added in 1991)
Opening	Phase 10: Building of competence and self-confidence in new roles and relationships
	Phase 11: A reintegration into one's life on the basis of conditions dictated by one's perspective

However, as Kitchenman points out in order to achieve a perspective transformation, it is not necessary to experience all eleven phases. (Kitchenham 2008:113)

According to Mezirow "*perspective transformation* may be individual, as in psychotherapy; group, as in Freire's (1970) learning circles or in 'popular education' in Latin America; or collective, as in the civil rights, anti-Vietnam War, and women movements. *Perspective transformation* is the process of becoming critically aware:

- of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world;
- of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and
- of making decisions or otherwise acting upon these new understandings.

*More inclusive, discriminating, permeable, and integrative perspectives are superior perspectives* that adults choose if they can, because they are motivated to better understand the meaning of their experience. Meaning perspectives that permit us to deal with a broader range of experience, to be more discriminating, to be more open to other perspectives, and to better integrate our experiences are superior perspectives." (Mezirow 1990: 14)

*Perspective transformation* is achieved by "challenging the validity of presuppositions in prior learning" (1990: 12). Mezirow is aware that this process can be painful because a person may face "negation of values that have been very close to the center of that person's self-concept" (1990:12). Further on Mezirow describes the effects of the results and the sources that block the taking action that should otherwise follow: "Challenges and negations of our conventional criteria of self-assessment are always fraught with threat and strong emotion. Transformation of perspective has cognitive, affective, and conative dimensions. Taking action on a new transformative insight can be blocked by external or internal constraints (or both), by situational and psychic factors, or simply by inadequate information or lack of skill to proceed. (Mezirow 1990: 12)

With respect to ESP teachers, this difficulty may appear as a result of the induced assumption that traditional Foreign Language (FL) teachers have to be inviolable in the classroom considering the course content knowledge as opposed to the situation in the ESP classroom where the subject content is completely new to the ESP teacher; in addition, ESP students have other strong multiple intelligences but the linguistic one, so ESP teachers face a complex classroom situation they have never been trained for. Moreover, if the ESP teachers support traditional teacher-centered teaching, they may face students' reluctance in the classroom if the students expect to attend learner-centered lectures. This situation is very likely to happen owing to the fact that the new generations of students appreciate pragmatic aspect of the knowledge and esteem more hands-on activities than passive attendance in the classroom.

### *2.2.1. Key terms and concepts in Mezirow's Theory*

The key terms and concepts in Mezirow's theory which we are going to be discussed include: a) meaning schemes and meaning perspectives which are sets of paradigms that comprise the individuals' way of perceiving the world; b) reflection, reflective action, critical reflection which are types of higher order thinking skills used by individuals when deeply considering the ways to approach or solve a problem; c) instrumental and communicative types of learning as types of adult learning which correspond to two different macro - contexts: empirically based and communication related understanding.

- a) The two dimensions of making meaning according to Mezirow are the meaning scheme and the meaning perspective.

"Meaning schemes are sets of related and habitual expectations governing if-then, cause-effect, and category relationships, as well as event sequences. We expect food to satisfy our hunger; turning the knob and pushing on a door to open it. We expect that it will take less time to get somewhere if we run rather than walk; that the sun will rise in the east and set in the west. Meaning schemes are habitual, implicit rules for interpreting." (Mezirow 1990: 2) This means that meaning schemes operate on the basis of logical assumptions that people draw from their experience. These assumptions are mainly governed by natural rules or laws.

"Meaning perspectives are made up of higher-order schemata, theories, propositions, beliefs, prototypes, goal orientations, and evaluations, and networks of arguments." Lover-beloved, teacher-student, employer-employee, priest-parishioner, and other familiar relationships are predicated on established meaning perspectives involving habitual expectations familiar to everyone. Meaning perspectives refer to the structure of assumptions within which new experience is assimilated and transformed by one's past experience during the process of interpretation. They involve the application of habits of expectation to objects or events to form an interpretation." (Mezirow 1990: 2) This means that meaning perspectives are formed on the basis of imposed social norms, but are also prone to change. The set of meaning perspectives that the individuals hold correspond to their level of consciousness and reveal their worldviews. The meaning perspectives can change when the living conditions change or when individuals are ready to increase their awareness and to evolve in their consciousness.

Mezirow recognizes three types of meaning perspectives: epistemic (related to knowledge and how a person uses knowledge), sociolinguistic (related to language and

how it is used in social settings), and psychological (related to the way people view themselves). The remedy for any epistemic, sociolinguistic, and psychological distortions is the perspective transformation through the revised 11-phase model and accompanying reflective discourse. In other words, when a person begins to interpret new meaning perspectives and meaning schemes, discussion with peers provides an ideal vehicle for learning. (Kitchenham 2008: 113)

All three types of meaning perspectives should be subject of the ESP teacher training program because they refer to crucial areas of education which should enhance developing of strong awareness in teachers of:

- the type of knowledge and the ways it should be acquired by the teacher and shared with the students (epistemic),
- the language (in this case academic FL is included) that should be used when teaching students of different scientific fields (sociolinguistic),
- the role of the teachers themselves as philologists whose teaching comprises different subject areas (psychological).

Perspective transformation can occur in two dimensions. Each dimension is related to changing meaning schemes. On the one hand, it can occur painlessly through an accumulation or concatenation of transformations in set meaning schemes. (Mezirow, 1985) Thus, a teacher may experience a perspective transformation through a series of altered meaning schemes or “the constellation of concept, belief, judgment, and feeling which shapes a particular interpretation” (Mezirow 1994b: 223). For example, ESP teachers can gradually work on the new concept of teaching-learning relationship which is different from the traditional one, or from the one that applies to language sciences and to become aware: of the need for education paradigm change (from traditional to holistic); of the need for a changing role of the teacher (felt in every aspect of education); of the different structure of the classroom (as opposed to a general FL classroom); of the preferable content of the course which is really special, not general, of the students’ particular ESP needs, their strong and weak intelligences; of the generic competences that can be developed by this subject, etc.

“On the other hand, perspective transformation may also be an epochal . . . [and] . . . painful” (Mezirow 1985: 24) transformation of meaning perspectives or sets of meaning schemes, as this dimension involves a comprehensive and critical re-evaluation of oneself. For example, ESP teachers can critically examine their philosophy of teaching and their role in tertiary education and particularly in a ESP classrooms and come to the realization that what they believed previously no longer holds true for them (i.e., self-reflective learning within meaning scheme) including, for example the assumption that the teachers should know everything that their subject cover—and in this case it is the language in combination with a completely new subject area.

Consequently, in search for the most appropriate activity in achieving best results in this respect, most of the experts, including Mezirow in his Theory, emphasize the importance of the critical reflection.

#### b) Reflection, reflective action, critical reflection

Accepting that reflection is a higher order thinking skill that represents “mental consideration of some subject matter, idea or purpose, often with a view to understanding or accepting it, or seeing it in its right relations,” (Webster’s International Dictionary (1950) (Mezirow 1990: 5), Mezirow further on distinguishes between reflective action and critical reflection. Reflective action is a process when the individual looks for the most appropriate

decision of how best to perform a particular task, based on the individual's prior knowledge and is concerned with the problem content and the problem solving process. Critical reflection, on the other hand, is concerned with the justification of the presuppositions that posed the problem (Mezirow 1990: 6). According to Mezirow, reflective action may lead to straightforward transformation of meaning schemes, whereas critical reflection implies reconsidering of the mechanisms that determine one's particular meaning perspective (one's values system, for example) and can aid its transformation.

In this respect, the need of application of critical reflection in the ESP teacher training program becomes indisputable because it can induce profound transformation not only on 'a set of meaning' but on the teachers' complete worldview. A thorough transformation of their consciousness will further on inevitably bring to transformations of teachers' meaning schemes.

- c) Mezirow uses the classification that recognizes instrumental and communicative types of learning.

Instrumental learning is characterized by:

- being engaged in task-oriented problem of how to do something,
- reassessment of the effectiveness of strategies and tactics used,
- involving the process of learning to control the environment or other people,
- two criteria for judging the validity of our beliefs concerning prior instrumental learning: "(1) an informed consensus regarding the logic of analysis and inference inherent in the paradigm of the problem solving process we have used and (2) empirical evidence about whether our efforts have succeeded in solving the problem." (Mezirow 1990: 7-8)
- being a method canonized by natural, exact sciences.

However, we strongly believe that this type of learning can be inescapably transformed once meaning perspectives are transformed. Thus, prior to instrumental learning, communicative learning should be instigated because it is directly connected with "understanding the meaning of what others communicate concerning values, ideals, feelings, moral decisions, and such concepts as freedom, justice, love, labor, autonomy, commitment and democracy." (Mezirow 1990:8) Normally, the meanings of these concepts are norm-governed and thus it is crucial the learner is able to critically assess:

- the claims referring to these concepts and
- the relevant social and cultural codes that support particular interpretations of the concepts. (Mezirow 1990: 8)

We can take for an example the problem that arises from the fact that not all the students in the same ESP classroom have strong linguistic intelligence.

- Through instrumental learning the ESP teacher will understand that developing and using materials for supporting all the multiple intelligences are possible and worthwhile.
- Through dialogic learning ESP teachers come to a conclusion that all learning intelligences can be either fostered or initiated and further developed in every ESP student.
- Through self-reflecting learning by application of the meaning transformation, ESP teachers will surpass the anxiety from the poor communication and sharing of knowledge between them (the linguists) and the LSP students (other sciences future experts).



And this can be achieved only by communicative learning. However, the problem with the communicative learning is the validity of meaning. According to Mezirow: “Validating a belief in the realm of communicative learning involves making a judgment regarding the situation and its circumstances in which what is asserted is justified. To understand the meaning of a sentence or any expressed idea, one must understand under what conditions it is true (in accord with what is) or valid (justifiable). We can turn to an authority, tradition, or force to establish the validity of an assertion, or we can turn to a decision by rational discourse, that is, a consensus regarding its justification. In communicative learning there are no empirical tests of truth; we rely on consensual validation of what is asserted. In everyday situations, we challenge the validity of what is being communicated when we have doubts about the truth, comprehensibility, appropriateness (in relation to social norms), or authenticity (in relation to feelings) of what is said or about the truthfulness of the speaker or writer. Further dialogue is interrupted until we can satisfy ourselves that the problematic assertion is justifiable.” (Mezirow 1990: 9-10)

Truths considering value-systems change with the change of living conditions and respectively with the change of ways of thinking. Thus, we face different ethics, beliefs and world-views in tradition-oriented societies as compared to more emancipated ones. The same applies to individuals including the ESP teachers. New generations of ESP teachers, regardless of their age, are in a better position to check the validity of meaning they find new and strange due to the technology era they live in. They have instant access to different relevant databases and sources on internet and can check different books, articles, blogs and sites, watch relevant videos, do comparisons and bring conclusions about the meaning validity of an idea they find new and strange.

### **2.3. Other necessary methods**

Yet, critical reflection is not enough to enable the individual to cope with possible distortions in any of the three meaning perspective types: epistemic, sociolinguistic and psychological or with the dissonance in the process of conscientization. Critical reflection comprises profound mental activity, but the mind is only one aspect of the human personality. There are also physical, emotional and spiritual aspects. Critical reflection is useful for the three aspects (mental, physical and emotional), whereas it cannot support the balance of these aspects with the fourth one. The spiritual aspect is supported by quieting the mind, i.e. by meditation or contemplative prayer (Wilber 2001: 35). Only when these four aspects are equally developed by appropriate exercises and in balance can a person experience healthy perspective transformation or in other words, can reach a higher level of consciousness.

## **3. OUTLINES FOR A TRAINING COURSE**

Prior to any attempt to outline a training course for ESP teachers it is important to determine the educational aspects that it should comprise. It must be divided into two major areas: one dealing with the communicative learning and the other with the instrumental learning. The first one will offer the possibility for perspective transformation by tackling epistemic, socio-cultural and psychological problems.

Table 3 An outline of the communicative learning in ESP training course

Goals	Content
Initiating competences for personal and professional development of ESP teachers	<ul style="list-style-type: none"> <li>▪ physical exercises: types of exercises that suit trainees most, from jogging, gym, weight-lifting, pilates, to zumba and other dances up to martial arts and tai-chi and yoga;</li> <li>▪ emotional exercises including emotional intelligence course, keeping diary and self-observation, group working with discussions on topics of common interest and presentations of portfolios previously prepared during the course;</li> <li>▪ mental exercises should foster optimism and positive thinking;</li> <li>▪ spiritual exercises most effectively realized through meditation or contemplative prayer will stir the trainees' intuition.</li> </ul>

Its goals include initiating competences for personal and professional development of ESP teachers to reassess and if necessary transform the prior worldviews and professional philosophy. This aspect of the training is directly targeted towards teachers' meaning perspectives, their assessment and transformation. Hence, the content should dwell on all four aspects of the teacher's personality: physical, emotional, mental and spiritual, where the mechanisms controlling the way one perceives the world are located.

Physical exercises are crucial for:

- positive attitude towards one's body,
- increasing the possibility of keeping oneself fit or of improving one's fitness.

We can easily presume that the emotional and mental aspects require critical reflection more intensely than the other two. Thus these classes dedicated to these exercises can comprise some of the following topics:

- value systems with separate dwelling on core values like: equality, inclusion, democratic relationships;
- how our beliefs shape our teachings;
- teaching as a relationship;
- understanding active and lifelong learning, etc.

Spiritual exercises most effectively realized through meditation or contemplative prayer will induce trainees' intuition and creativity. These exercises, like all others, should be led by an experienced trainer.

Instrumental learning will initiate and foster appropriate methodology for performing successful ESP teaching.

Table 4. An outline of the instrumental learning in ESP training course

Goals	Content
1. gaining insight: <ul style="list-style-type: none"> <li>▪ in the developing trends of the ESP towards holistic education including application of transformative learning as the ESP students are adolescents, not children;</li> <li>▪ in the particularities of the ESP subject and ESP classroom structure;</li> <li>▪ in the importance of the students' needs analysis;</li> <li>▪ in the burning issues of application of linguistics in ESP course;</li> <li>▪ in the relevance of initiating and increasing critical and creative thinking skills;</li> <li>▪ in the possibilities of application of humanistic assessment methods.</li> </ul>	<ul style="list-style-type: none"> <li>▪ ways of application of transformative learning in ESP classroom or other holistic approaches (e.g. include possibilities to prepare and give presentations on different topics suggested and chosen by the students that will end up with open ended discussions);</li> <li>▪ creating materials to suit the particularities of the ESP subject, students' needs, with special emphasis on supporting all multiple intelligences;</li> <li>▪ determining the amount of linguistics really needed and creating a more student-friendly ESP linguistic course book;</li> <li>▪ developing exercises for initiating and fostering critical thinking: by analysis of different forms of writing and the rhetorical functions relevant for particular scientific fields;</li> <li>▪ of application of humanistic assessment by developing appropriate assessment system (e.g. following the students' activities and developments throughout the course).</li> </ul>
2. determining the goals of the particular ESP course (which competencies to develop, what methodology to use)	

The aims of this part of the training should comprise gaining insight in various specific ESP issues that make it so different from other general ELT courses and developing ability to determine the goals and to design particular ESP course. The content includes activities that increase critical reflection considering ESP as an academic subject from a holistic and humanistic point of view.

#### 4. CONCLUSION

The need for ESP teacher training has been evident from the moment this subject emerged. However, so far most of the experts have been treating the subject itself and many papers and books have been written on what the teaching and the course should comprise, how to prepare a course design, etc. It has been taken for granted that the teachers have already transformed their perspectives considering ELT. However, it is not true. Rarely are there any courses included in language departments at universities that touch this subject. Even if there are any, again, they deal with the instrumental learning, or how to perform the ESP course successfully, but based on old meaning schemes and perspectives. Hence our

interest in the possibility to develop a training course that will comprise both communicative and instrumental learning as well as our decision for the transformative learning.

Finally, we have proved that application of transformative learning in ESP teacher training is completely suitable for several reasons:

- the complexity of the subject scope and the students groups require new profile of the teachers who should transform their perspectives regarding both themselves as professionals and the traditional assumptions concerning teaching;
- transformative learning comprises both communicative and instrumental learning;
- transformative is a form of adult education, and ESP teachers are already graduated students of particular foreign languages.

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