Informal Transformative Learning Experiences from Humanitarian Emergencies and Other Life Events and Transitions

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Introduction

We explored the transformational dimensions of the informal learning of persons who had certain iconic experiences, documented in two recent studies in Nigeria (Akinsooto, 2021; Akpomuje, 2021). Transformative learning is often associated with conscious and unconscious informal learning in a variety of contexts (Cranton et al., 2015; Kroth & Cranton, 2014; Mejiuni, 2012). Hoggan (2015) labeled this phenomenon "informal transformative learning." He described it as "engagement in self-directed and/or tacit forms of informal learning that results in significant changes in learners' ways of experiencing, being in, and interacting with the world" (p. 78). We built on this conception.

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Cranton et al. (2015) wrote that informal learning that occurs within non-formal and formal learning contexts but outside the curriculum in both contexts has transformational potentials. Bishop (2015) and Poirier (2015) accentuated this in their studies. Moreover, as Mejiuni et al. (2015) observed, informal learning is ubiquitous in nature, so it does not take place in educational or formal contexts alone; it takes place in any context where human beings navigate daily living. We explored two important informal learning contexts within the life-course of humankind in this chapter: (1) humanitarian emergencies (HE), and (2) life events and transitions (LETs). We now discuss the potentials they hold for informal transformative learning.

Background

The first study (hereafter referred to as Research A [R-A]) through which we explored this phenomenon focused on the specific informal learning experiences of women during and after emergencies (flooding, Boko Haram insurgency, and inter-ethnic conflict)—experiences that resulted in their acquiring new knowledge, skills, values, and change in attitudes, and the connections these had with their coping, survival, and rebuilding strategies during and after the emergencies. The findings of the study revealed that the values and attitudes that participants garnered, and exhibited, or deployed showed that they engaged in the positive interpretation of their deeply negative experiences, which then shaped their meaning making about life, about coping and survival, and about rebuilding and reconstruction, both at individual and community spheres.

The second study (hereafter referred to as Research B [R-B]) explored the specific life events and transitions that older adults who are pensioners in Southern Nigeria identified as impacting their lives meaningfully—experiences which resulted in unconscious informal learning that shaped their current worldview. The experiences which participants shared included demotion and suspension at work, work transfer, financial hardship, training and education, childbirth, retirement, marriage, divorce, and loss of job. Results of the study showed the knowledge, skills, and insight (KSI), and values and attitudes (VAs) from LETs shaped older adults' identities over the life-course—who they are and the beliefs they hold, which serve as frames of reference for what they now do, how and why they do them.

These two studies are connected in two distinct ways. First, they both focused on significant iconic experiences that impacted the lives of adults in specific ways. However, whereas the first study focused on one life event (humanitarian emergencies) that affected women in whole communities, the second study focused on different life events of individual older adults. The second thread that connects both studies is the learning that resulted from participants' iconic experiences; it was mainly informal learning.

For this chapter, we undertook a cross-case analysis of the dimensions of transformative learning in the participants' informal learning experiences. This was with a view to furthering discourses on: (1) The perspective on transformation (mainstream rational or extra rational) that participants' experiences and meaning making point toward; (2) the focus of change and action, that is, the sphere of life impacted, and whether the change is individual or collective; and (3) the impact of the contexts of iconic experiences on (1) and (2). Finally, we attempted to reckon the implications of our contribution for the multi and interdisciplinary perspective on adult learning and change. To achieve these, we have raised the following questions:

1. What were participants' iconic experiences that had transformational impact on their lives?
2. What informal transformative learning (ITL) experiences resulted from these experiences, and what perspective on transformation do they point to?
3. What was the focus of change and action as a result of the ITL?
4. What was the impact of the contexts of life's iconic experiences on ITL and the focus of change?

To begin, we reviewed some literature in relation to life's iconic experiences and informal transformative learning.

Some Iconic Life Experiences

Some life experiences, which could be positive or negative, are iconic because they have substantial impact on the experiencers and result in significant changes in their lives. Humanitarian emergencies, family, and work are the contexts of iconic experiences that this chapter explores.

Humanitarian emergencies (HE) pose exceptional and generalized threats to life, health, or subsistence such that there is need for immediate measures to minimize their adverse consequences (Alert, 2010). They could be natural, e.g., flooding, earthquakes, bushfires, and hurricanes, or human-made, e.g., civil unrest, insurgency, militancy, and inter-ethnic conflict/war (Al-Dahash et al., 2016). Some HE can be termed "silent emergencies" because they usually do not result in mass displacement of people, e.g., pandemics such as COVID-19, HIV/AIDS, Ebola, malaria, cholera, and economic crisis (African Development Bank, 2016; Al-Dahash et al., 2016; Shen & Shaw, 2004). The vulnerability in emergencies results in substantial change in the lives of victims.

Familial issues such as marriage, childbirth, divorce, and death of a loved one are iconic experiences impacting people significantly. Work is also an important event in a person's life. For many, work is a source of livelihood and survival, identity, prestige, growth, self-esteem, self-satisfaction, and social recognition. For others, work is meaningful because it gives excitement, creativity, companionship, and opportunity to exercise power (Armstrong, 2009; Kail & Cavanaugh, 2015; Tausig, 2013). Some people see work as a calling because it helps them impact society positively, which in turn brings them happiness (Schwartz, 2015). Work issues that are significant in people's lives include getting a new job, retirement, work hazards, and loss of a job. These contexts are spaces where informal learning can occur, and this learning can result in transformation.

Informal Transformative Learning

Transformative learning is the learning that transforms problematic frames of reference to make them more inclusive, discriminating, reflective, open, and emotionally able to change (Mezirow & Taylor, 2009). It often leads to social/collective and/or individual changes, all of which are determined by the context of the experience (Cranton, 2005; Mejiuni, 2012, 2017). The core elements of transformative learning are experience, disorienting dilemma, critical reflection, and discourse and alternative perspectives (Cranton, 2005; Taylor, 2009). Perspectives on transformation are either rational or extrarational. These have shaped our thoughts about the processes that lead to how people understand their experiences.

Although critical reflection (or rationality), which is an inner journey of reasoning (Cranton, 2005), has gained more attention in the literature as the defining process to understand one's experience (Taylor, 2009), Cranton (2005) indicated that there are other extrarational processes that lead to transformation. The majority of these extrarational processes coincide with the processes of informal learning. Transformative learning often occurs during informal learning processes. Even though formal education spaces are a part of the contexts of transformative learning, and where research on it occurs (Cranton et al., 2015; Mezirow1991), transformative learning is rarely an explicit goal of formal education (Cranton et al., 2015; Taylor & Snyder, 2012). Evidence abounds that there is now a greater understanding that the levels of reflection and differences found in critical reflection are high in life events—which usually occur in informal contexts—when compared with formal and facilitated settings (Taylor, 2017).

Informal learning is a lifelong process through which people acquire knowledge, understanding, skills, and attitude. It is learning from everyday life, related to work, family, and leisure (Akinsooto & Akpomuje, 2018; Jarvis, 2012; Villar & Celdran, 2013). It is non-institutional, experiential, and takes place in all spheres of life (Alenius, 2018; Mejiuni, 2019; Mejiuni & Oyedeji, 2019). The fact that informal learning does not require a designated teacher or facilitator reinforces the position that its processes could be transformative. In addition, from an ethical point of view, learning for transformation cannot be taught (Ettling, 2006; Mezirow, 2012; Taylor & Cranton, 2013). Hoggan et al. (2017) affirmed this by arguing that it is a question of normativity to posit transformative learning as something that can be taught in a formal way. On the contrary, transformative learning is voluntary, and individuals need to be open and willing to engage in the process. Otherwise, it may appear as indoctrination, radicalization, or some other negative outcome (Hoggan et al., 2017, p. 52).

Although many transformative learning scholars have written extensively on its occurrence in informal learning contexts, until Hoggan (2015) explicitly labeled this occurrence as "informal transformative learning," previous authors did not conflate the processes and outcomes of informal learning with those of transformative learning. Whereas Mejiuni et al. (2015) explored the conflation of informal learning with transformative learning by clearly and unambiguously making the meaning and implications of the confluence stronger, it was Hoggan's

chapter, which appeared in their edited volume, that provided the framework.

We therefore adopt Hoggan's (2015) use of the term *informal transformative learning* which he described as "experiences wherein people engage in self-directed and/or tacit form of informal learning that result in significant changes in their ways of experiencing being in, and interacting with the world" (p. 69). In building on Hoggan's conception, we include other informal processes by which people make meaning of their lives in ways that shape their worldviews, assumptions, beliefs, and expectations within the contexts of iconic experiences.

METHODS

R-A adopted an exploratory case study design. It sampled 21 women from three locations in Nigeria with experiences of flooding, inter-ethnic conflict, and insurgency that were either recurrent or had long-term consequences. The locations are: Ijora Badia, Lagos State; Ilaje, Ondo State; and an internally displaced persons' camp in Benin City, Edo State. A key informant interview guide and an observation guide were used as instruments for data collection. Data was analyzed using the Interpretive Phenomenological Analysis, which involved coding of each experiential claim; identification of emergent themes; development of dialog, structure, and themes; and analysis of themes in connection with the different contexts of participants' experiences. R-B adopted a narrative design and also sampled 21 participants who were retirees from two states in Nigeria (Edo and Oyo States). An interview guide was used to obtain primary data while secondary sources of data included autobiography, newspaper articles, and a pamphlet written by the retirees' union in one of the states. Data was analyzed using the narrative analysis.

In both studies, participants were asked to share the experiences they encountered within their different sociocultural and economic contexts. They were also asked to share the learning that stemmed from them. The fieldwork for both studies took place in October 2019. There were ethical considerations, and as such, participants were briefed on the nature and purpose of the studies. Persons who were not comfortable in sharing their experiences were excluded from the interviews. In the analysis of data, we explored the themes that emerged from both studies; we focused on the peculiarities of each research, and also the convergencies and divergencies

that were relevant to our purpose. We identified participants from R-A as R-A1 to R-21 and those of R-B as R-B1 to R-B21.

Results and Discussion of Findings

We present our results by themes and discuss the findings based on the questions we had raised earlier. The themes were generated from the data.

Participants' Iconic Experiences, the Resulting Informal Transformative Learning, Perspectives on Transformation (Rational and Extrarational), and the Focus of Change and Action

In this section, we discuss the experiences that participants described as having had transformational impact on their lives. We also draw from the experiences: the informal transformative learning (ITL), the perspectives on transformation (rational and extrarational), and the focus of change and action. The section answered research questions 1, 2, and 3.

Economic Hardship

Some participants in R-A and R-B shared experiences of the economic hardship they suffered as a result of inter-ethnic conflict and irregular payment of salaries, respectively. R-A1 shared: "My business crumbled. Nothing remained about my business." This economic situation impacted this participant significantly, and resulted in her becoming a philanthropist, a new disposition she embraced after the conflict-induced economic hardship. This impelled her to become generous toward members of her community. She said, "It is easy for me to relate to someone else's suffering because of my experience. I have given some people *5,000* naira cash to start their businesses. I recently gave out 20,000 naira." R-A1 came about this disposition by reflecting on her past experience. Rationality alone may not result in change in disposition; change also requires empathetic viewing (Meijuni, 2009), which is an extrarational perspective. The perspective on transformative learning in this case would be both rational and extrarational.

R-A6 said the inter-ethnic conflict made her abandon her business and run to Lagos, which is about 75 kilometers from her hometown, during which time she became dependent on others for survival. According to her, economic hardship led her to effect a behavioral change regarding savings and investment, things she did not do before the war. She revealed

that if she had had savings in the bank, she would have been able to access her money when she fled for safety. This learning came by critical reflection (a rational perspective). As a focus of change, R-A6 avowed that she now always teaches her children the value of savings and investment. Her own informal transformative learning impelled her to foster informal learning for others. This is a form of informal teaching.

R-A5 and R-A7 said the hardship after the inter-ethnic conflict taught them the value of formal education and employment, a position they never considered important because of the commercial nature of their ethnic group, the Ilaje people. The realization that people in formal employment could easily get back to work after the crisis changed their worldview about formal work. This insight came by sensory knowing, because they saw people in this category. Their learning impelled them to turn to formal education to acquire the certificates that could earn them formal employment. This became the focus of change and action that resulted from their learning. R-B2 avowed that nonpayment of salaries during her work life as a teacher impacted her fundamentally so much so that her life-course changed. She learned the value of resourcefulness. As a teacher, it was not expected that she would engage in blue-collar jobs, but she questioned this expectation and engaged in taxi-driving in order to ameliorate her economic condition. As a female, she also questioned another belief that women could not go into commercial taxi-driving. She gained this insight by feeling, a process of emotive knowing which, upon validation, could lead to critical reflection.

Exposure to Literacy and Education

Like R-A5 and R-A7, some participants who experienced the Boko Haram insurgency in northeast Nigeria shared that they had never been to school before; they could neither read, write, nor speak the English language until they were forced into an internally displaced persons' camp (IDP) as a result of the insurgency. It was at the camp that they were interviewed for R-A. Their exposure to literacy and free education for their children in the formal school at the camp was a reorienting connection which resulted in fresh insight about the value of education. This insight came by interaction and connection, an extrarational perspective to transformation. This resulted in fundamental changes in their lives.

Some participants deliberately participated more in literacy classes. One of them graduated to formal secondary school. All the women avowed that they would ensure that their children were educated up to the tertiary

level. R-A4 said, "I didn't know how to read before, but as I came here, I went to adult school, and I started learning some words." She added, "One of my sons got admission to a technical school. I encouraged him to further his education. I want all my children educated." A fundamental change and action for R-A2 was a conscious effort to forgive the insurgents, because she realized how her life and those of her children had improved because of education. Forgiveness had the potential for community building/reconstruction after the devastation caused by Boko Haram insurgency, an attitude that could result in collective/social change.

Job Seeking

One participant, R-B3, described how an experience she had in seeking teaching employment in a government establishment transformed her worldview. She was called for interview; it was her first as an adult. She shared, "As soon as I mentioned my name, one of them said he was with my father in the village. Another said, 'Your mother cooked for us.' They all complemented my parents." Although her story did not indicate that she was not qualified for the job, the panelists were kind to her and offered her the job because of her parents' kindness. It was a moment of awe—a reorienting connection for R-B3 in realizing how the generosity of her parents was remembered many years after. This gave her a fresh insight about the principle of "reaping and sowing." This kind of learning came by interacting with the panelists, an extrarational means of knowing. The focus of change and action for her was community service. She started a series of charitable activities for less-privileged people.

Being a Combatant

R-A1, popularly called "woman soldier" in her community in Ilaje, Ondo State, Nigeria, fought in the inter-ethnic conflict reported in this study. She shared that women were not expected to fight in the war. That was a frame of reference she defied. She said, "I no longer had a business. This really annoyed me and it motivated me to go face these people in the war. I could not bear to see my children and aged mother suffer." She had to choose between the two disorienting dilemmas of dying and watching her family die of hunger, or joining in putting an end to the war as a combatant. She said the conflict taught her bravery and courage. Her learning occurred intuitively, which is extrarational; as it is for civilians who take up arms, emotions, and intuition overrun reason. Her experience impelled her to organize and engage in voluntary vigilante and

peace-oriented activities in her community after the crisis. This became a focus of change and action for her, which was not just individual, but also collective.

Retirement

When people retire, it is assumed they begin to rest, thereby becoming laid back. One participant, R-B2, revealed how she questioned this assumption on the first day of her retirement. This resulted in fresh insight about what retirement should be. She now holds the view that being a retiree is not a liability. Her learning came by feelings and emotions (emotive knowing), which started off as an extrarational process, and later, critical reflection. R-B2 became a community leader and translated her new view into engaging in and supporting community activities. She leads some groups in her church and organizes women in her community during elections and other civic activities.

Marriage

R-B4 shared an experience about the failure of his first marriage. He said, "The first wife I married gave me a tough time. She was quarrelsome, harsh and destructive." The marriage ended when his wife moved out of the house while he was at work. He said he learned that "character is better than beauty." He had previously held the view that beauty is all that matters in marriage. By reflecting on his experience (rationality), this view changed. Rather than beauty, character is now key in marriage for him. He noted that this has become the focus of his informal teaching about marriage to his children and other young people in his community.

R-B5, who delayed getting married, said it became clear to him that no aspect of life should be taken for granted. He said, "Today, after retirement, late marriage is one of my greatest regrets." R-B5 came to this realization when he saw how grown the children of his peers had become (a form of sensory knowing) whereas his were still in secondary school. This lesson became the focus of his informal teaching about marriage to his children and the young people in his community. R-B6 married an additional wife at a later age. As a retiree, he was still paying school fees for a child. He came to the realization through critical reflection that polygyny is not good. Like R-B4 and R-B5, R-B6 also made this learning the focus of informal teaching to his children and others in his community.

Losses and Forced Displacement

Some participants who experienced inter-ethnic conflict, insurgency, and flooding shared how the loss of loved ones, property, and forced displacement became iconic experiences for them. The majority of them lost their spouses and other relatives. They also lost their belongings such that they moved from being haves to being have-nots; this fundamentally changed their ways of living. For instance, R-A2, a victim of Boko Haram insurgency, said, "My behavior changed. I had a house before. I had a shop. I used to have a lot and now I don't have anything again. So, I am not bothered about anything again in this world." This experience taught her not to envy or covet anyone's possessions. This became a fresh insight about life.

R-A11 expressed, "I stay in a large room with about 14 people and it has thought me patience." R-A3 said she also learned to be patient and detribalized. She saw the way the coordinator of the IDP camp accommodated everyone, irrespective of their ethnic backgrounds. These three participants said their adopting these values came as a result of their intimacy with God (knowing through spirituality). R-A3 learned about being detribalized through observation and the informal mentoring of a pastor. These are extrarational perspectives to transformation. The participants indicated that they teach their children the importance of these values. Hence, informal teaching became the focus of change and action for their transformation.

R-A9 said her experience of inter-ethnic conflict taught her the value of peace, which has become an important worldview for her. From her account, she learned this from what she saw and heard about the adverse impact of conflict on a community. Hence, the process of her learning is sensory knowing (extrarational). She said she did not hesitate to engage in peace and conflict resolution whenever there was tension in the community. R-A10 revealed that on her return to her community after escaping the devastating flood, she observed how the flood had affected her neighborhood and young people. She realized that community was important. From her account, she used to mind her own business until this experience. This resulted in a change of behavior, and also in a social and collective change. First, she personally funded the construction of a road in her community that was destroyed by the flood. A trigger for her transformation was when the government threatened to evacuate residents of her community without providing alternative shelters. This made her become a community activist. She mobilized the community to file a

lawsuit against the government. She also started a free catering training program for young people.

Making the Case for Transformation and Informal Transformative Learning

The iconic experiences that participants in this chapter shared resulted in transformation, and not mere change, because first, connection, interaction, spirituality, critical reflection, and intuition (a form of personal insight), which were identified from our analysis of participants' experiences as learning processes, are themselves integral to what Gilpin-Jackson (2014, p. 8) described as resonance, "a moment of awakening that creates an opportunity for conscious engagement in transformational learning." Second, at different points, participants' stories show their different ways of disclosure to a friend, pastor, or family member. This is also similar to what Gilpin-Jackson (2014) described in her study. For instance, R-A1, who said the inter-ethnic conflict taught her bravery and courage, indicated that before she came to her point of transformation, she opened up to her husband, mother, and her king. According to her, their encouragement reinforced her resolve to fight in the war as a woman. Also, she shared that she had to go through rehabilitation in the post-war period, when she became a philanthropist and community vigilante, an experience she said gave her opportunity for disclosure, healing, and transformation.

Other participants from the community where the war occurred also gave accounts that showed that they had moments of disclosure with government and military personnel whom they had come to trust, an action which eventually resulted in their transformation. Some of the participants revealed that R-A1 (a woman soldier) was one of the persons in the community they opened up to because they could trust her. All the Boko Haram victims shared that, mainly after their relocation from their community, they had moments of disclosure with relatives, friends, and the pastor who coordinated their IDP camp; their accounts revealed that those moments were pivotal to their transformation. Stories that participants in R-B shared also indicated that in the moments before their shift in perspectives, adoption of new dispositions, or gaining of new insights, they had to disclose their experiences to persons they could trust.

Also, the iconic experiences that participants reported were bases for their conscious and unconscious informal learning. The rational and

extrarational perspectives on transformation identified from the experiences fit into the types of informal learning that Mejiuni et al. (2015) and Schugurensky (2000) described. The types of informal learning and how ITL perspectives fit into them are described thus: tacit (intuitive, emotive), incidental (critical reflection, sensory knowing, interaction, spirituality, observation), and explicit (empathetic viewing, mentoring). This fit made it easy for us to describe the learning of our participants, which resulted in fundamental changes in their frames of reference, assumptions, beliefs, worldviews, expectations, or a shift in their perspectives on issues, as informal transformative learning. We have presented the iconic experiences, the informal learning, the perspectives on transformation of this learning, and the focus of change and action on Table 33.1, to help show the relationship that our discussion explicates.

The Impact of the Contexts of Experiences on ITL and on the Focus of Change

Contexts are important in any form of informal learning because they help us understand the dynamics of learning. Although the earlier conception of Transformative Learning did not seriously engage the importance of context (Clark & Wilson, 1991; Mezirow, 1991), following the view of Hoggan et al. (2017) and Hoggan (2015), the context of an experience shapes the content, process, premise, and product of the learning that emanates from a transformative experience. This guided our conception of informal transformative learning. The different contexts that undergirded the informal transformative learning experiences that this chapter deals with included economic, conflict, sociocultural, historical, and environmental issues.

Table 33.1 shows the different processes of learning that emerged from our analysis. From the earlier conception of transformative learning, critical reflection (rationality) was the major process of learning. However, given the impact of contexts on the experiences that our participants shared, and from the positions of other scholars (Clark & Wilson, 1991; Hoggan et al., 2017), other perspectives to transformation are possible. For instance, the context of conflict, economic, and sociocultural issues determined the processes of learning for participants who experienced losses, displacement, job seeking, retirement, combat, and marriage. These processes include sensory knowing, observation, spirituality, interaction, emotive knowing, connected knowing, and intuition. Some of the

Table 33.1 Informal transformative learning model: iconic experiences, transformative learning, perspectives on transformation and the focus of change and action

Iconic experiences	Participants	Informal transformative learning (ITL)	Perspectives of transformation (Rational [R] or extrarational [Ex])	Focus of change and action
Economic Hardship	R-A1 R-A6 R-A5 R-A7 R-B2	Philanthropy Saving, investment Importance of formal education/employment Importance of formal education/employment Value of resourceful-ness/alternative sources of income	Critical reflection (R) Empathetic viewing (Ex) Critical reflection (R) Sensory knowing (Ex) Critical reflection (R) Sensory knowing (Ex) Critical reflection (R) Intuitive knowing (Ex)	Community charity Informal teaching Acquiring formal certificate Acquiring formal certificate and securing formal employment Additional means of livelihood
Exposure to literacy and education	R-A2 R-A4	Compensational value of education Value for education	Interaction and connection (Ex) Interaction and connection (Ex)	Participation in literacy classes and sending children to formal education Forgiveness for insurgents Participation in literacy classes and sending children to formal education
Job seeking	R-B3	Principle of sewing and reaping	Connected knowing (Ex)	Charity

Table 33.1 (continued)

Iconic experiences	Participants	Informal transformative learning (ITL)	Perspectives of transformation (Rational [R] or extrarational [Ex])	Focus of change and action
Being a combatant	R-A1	Bravery and courage	Intuition (Ex)	Voluntary vigilante and peace-oriented activities in the community
Retirement	R-B2	Retirees are not liabilities	Emotive knowing (Ex) Critical reflection (R)	Community leadership
Marriage	R-B4 R-B5 R-B6	Character is better than beauty Every aspect of human life is important Polygyny is not good	Critical reflection (R) Critical reflection (R) Sensory knowing (Ex) Critical reflection (CR)	Informal teaching Informal teaching Informal teaching

(continued)

participants' experiences did not entirely give room for critical reflection, yet they averred that the lessons gained resulted in fundamental changes in their lives. These processes of learning were extrarational, as they did not require the participants to exercise their intellect and autonomous decision-making. The extrarational perspectives, often determined by the context of experience, fit into the processes of informal learning which are tacit, incidental, and explicit. This proves the argument that cognition or rationality is not enough to determine how persons could understand their experience; contexts matter too (Clark & Wilson, 1991; Hoggan et al., 2017).

For some participants, the varied contexts of an experience led to a combination of the extrarational and the rational perspectives. As we have shown in Table 33.1, there were participants who moved from the extra-rational to the rational. This fusion helps to understand the position of Clark and Wilson (1991), Taylor (2007), and Christie et al. (2015) about the need to reconceptualize transformative learning in ways that are more

Table 33.1   (continued)

Iconic experiences	Participants	Informal transformative learning (ITL)	Perspectives of transformation (Rational [R] or extrarational [Ex])	Focus of change and action
Loss of loved ones, property and forced displace-ment	R-A2 R-A3 R-A9 R-A10 R-A11	Contentment Patience Being detribalised Value of peace Community is important Patience	Spirituality (Ex) Observation (Ex) Spirituality (Ex) Mentoring (Ex) Sensory knowing (Ex) Observation (Ex) Spirituality (Ex)	Informal teaching Informal teaching Engaging in peace and conflict resolution in the community Investing in community through community activism and non-formal training for young people Informal teaching

Source Akpomuje (2020) and Akinsooto (2020)

permeable, flexible, and accommodating to multiple processes of learning (which informal learning encourages), which could result in transformation, given the place of possible varied contexts. Our model of ITL might be a good way, going forward.

Conclusion

This chapter relied on two empirical studies to advance the concept of informal transformative learning, the confluence of informal learning, and transformative learning. As a way to conclude, we draw attention to the implication of our contribution for the multi and interdisciplinary perspective on adult learning and change. Our model of ITL is a recognition of the dynamic nature of adult learning. There is a need for continuous search for the possible ways theories that explain adult

learning can be better understood within different contexts and through evidence-based approaches. The more theories are grounded in data, the better the explanatory power they possess.

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