3

Ikigai as a Resource in Transformative Processes in Adult Education

Elisabeth Vanderheiden & Claude Mayer

Abstract

The aim of this chapter is to expand the discourse on how the Japanese philosophy of ikigai could be integrated into existing andragogical theories such as transformational pedagogy(s) as an instrument of self-reflection, location reassurance and reorientation. In this way, ikigai could be applied beyond the Japanese culture to support people in adult education as "beings in development" regarding self-reflexive processes about themselves and their environment. This can be done in a variety of ways, including by: (a) initiating such processes, (b) designing them in a holistic and sustainable way, (c) potentially considering the individual and the environment in equal measure, and (d) resulting in transformation processes for individuals themselves and the world around them.

Keywords: Ikigai; Japanese Philosophy; Andragogical Pedagogies; *Transformative Pedagogy*

"Unsere Wünsche sind Vorgefühle der Fähigkeiten, die in uns liegen,
Vorboten desjenigen, was wir zu leisten imstande sein werden.
Was wir können und möchten,
stellt sich unserer Einbildungskraft außer uns und in der Zukunft dar;
wir fühlen eine Sehnsucht nach dem, was wir schon im Stillen besitzen.
So verwandelt ein leidenschaftliches Vorausergreifen
das wahrhaft Mögliche in ein erträumtes Wirkliches."

Our desires are pre-feelings of the abilities that lie within us,
Heralds of what we will be able to achieve.
What we can and want to do,
presents itself to our imagination besides us and in the future;
we feel a longing for what we already possess in silence.
Thus a passionate anticipation transforms
the truly possible into a dreamed reality.
Johann Wolfgang von Goethe
(translated by the authors)

Introduction

Ikigai is a philosophical concept that puts lifelong learning into the focus of attention in an extraordinary way, and allowing the search for a meaningful, happy life through questions of social responsibility and economic well-being. Originally developed in Japan, it has recently also been noticed and discussed more consciously in Western contexts.

The aim of this conceptual chapter is to broaden the scientific discourse on ikigai and make some initial proposals for how it could be integrated into existing andragogical theories such as Transformational Pedagogy. In this way, ikigai can make an innovative contribution to supporting learners in adult educational contexts whereby students can reflect on their current life situation, identify their own needs and wishes for change, re-construct biographies and identify the need for transformation on a personal, social, or political level.

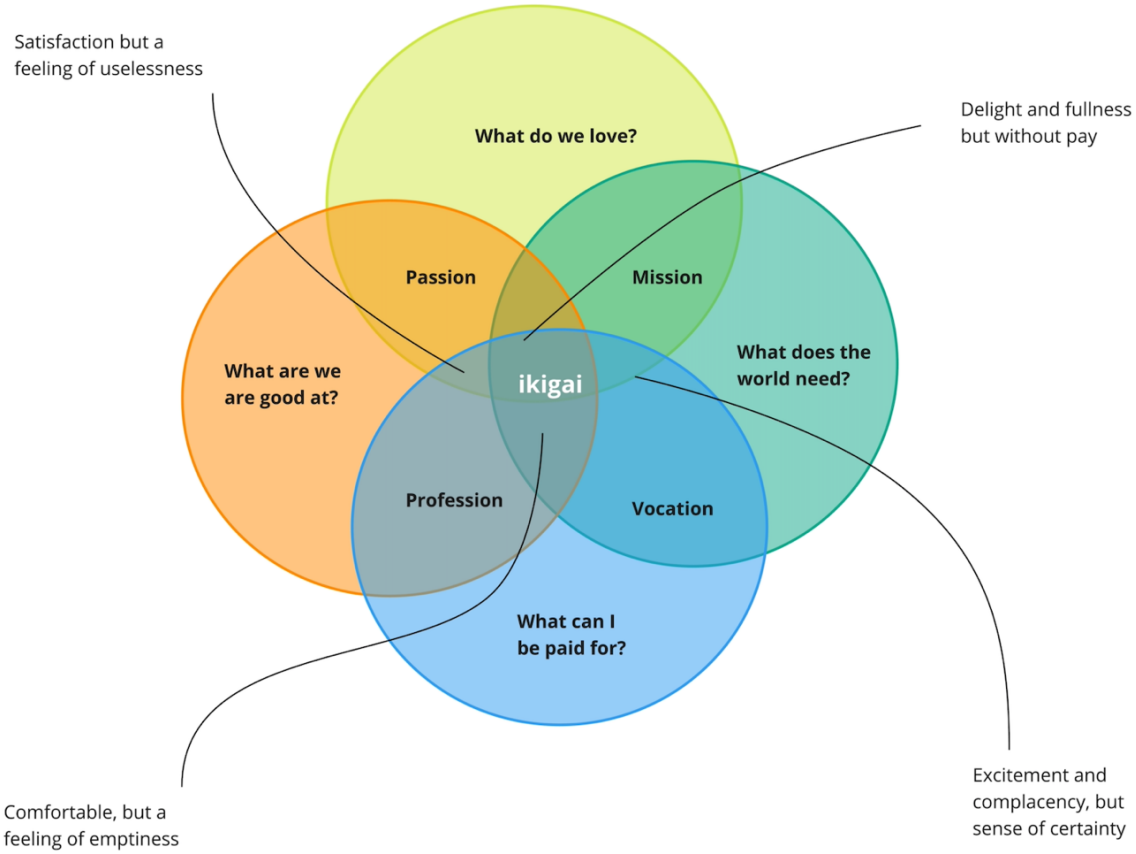
In the following section, a short introduction to the philosophy of the ikigai will be given. Then, the extent to which ikigai is already being used or has been studied in adult educational contexts will be detailed. Selected concepts of transformative pedagogy will then be presented, including discussion as to how ikigai could be integrated into these concepts. This chapter contributes to new and original insights into ikigai in pedagogical and andragogical contexts beyond Japan. Conclusions will be presented, including concrete examples of applications, and future research needs will be identified.

Ikigai – An Approach to the Concept

The term ikigai (生き甲斐) has a unique meaning in Japanese, and even among experts there is no binding definition (Park, 2015; Kawachi, 2020). Ikigai literally translates to "worth living," from *iki* (生き) for "life" and *gai* 甲斐 for "worth" (Trudel-Fitzgerald et

al., 2019), "effect" or "result" (Lee & Ashton, 2020). It can be translated into English as "self-actualisation" (Bilash, 2019; Hikmawan et al., 2020), "meaning of life" or "meaning in life." It can be defined as one's "reason for being" ' (Schippers, 2017) and "the feeling of being alive here and now and the awareness of the individual that motivates him or her to live" (Hasegawa et al., 2003, p. 1, translated by the authors), or as a sense of "life worth living" (Sone et al., 2008). It can be understood as happiness (Trudel-Fitzgerald et al., 2019), and has been defined as "meaningfulness in one's life" (Kotera et al., 2020, p. 22) or "having a reason for living" (Park, 2015; Fido et al., 2019, p. 1).Ikigai as conceptualized as "purpose of life" has been found to be associated with physical well-being, including reduced mortality and cardiovascular events (Tanno et al., 2009; Ishida, 2012; Cohen et al., 2016; Yasukawa et al., 2018); Trudel-Fitzgerald et al., 2019), and a strong subjective sense of good health (Lee & Ashton, 2020; Kumano, 2018). Research suggests it can influence immune function and decrease mortality risk (Ishida, 2012), and can have a positive effect on depression (Fido et al., 2019). Some studies indicate a positive effect on stress (Ishida, 2012; Lee & Ashton, 2020), although others have not been able to find evidence for this (Fido et al., 2019). In general, ikigai is mainly understood to have positive effects at the psychological level. Studies have indicated associations with reduction of anxiety (Ishida, 2012), promotion of well-being overall (Saint Arnault & Shimabukuro, 2016; Cohen et al., 2016; Park et al., 2014; Schippers & Ziegler, 2019), improvement in quality of life (Kotera et al., 2018), and also self-care (Imai & Saito, 2013; Maruta et al, 2020). Other authors go further and claim, like Eller (2016, p. 1), that "ikigai can be used as a barometer to gauge hopes, dreams, and aspirations relevant to all aspects of life." But ikigai also creates effects on the social level. Sano and Kyougoku (2016, p. 1) include this in their definition of ikigai as "a spirit of challenge with purpose and motivation toward everyday life, along with a sense of responsibility for helping others."It influences role expectations (Demura, 2006; Demura et al. (2005) and can have a positive impact on social participation (Imai, 2013; Sano & Kyougoku, 2016). As a philosophy of finding and creating meaning, ikigai encourages people to engage intensively and continuously with various issues in order to find meaning in life, identify their own development opportunities, achieve well-being, and live in harmony with themselves and others (Figure 1).

Figure 1 *Concept of ikigai* (Vanderheiden & Mayer 2020)



Ikigai in the Andragogical Context

Several studies have investigated the significance of ikigai in educational contexts with adults, though mostly in the Asian cultural arena (see Urano, 2012; Bilash, 2019; Hikmawan et al., 2020). The focus is often on older people, which could be related to the fact that the Japanese government committed itself in the mid-1960s to establishing a continuing education system for senior citizens (Nojima, 1994). In an effort to democratize the country after World War II, by the end of the 1970s senior citizens' education programs had been established by most local governments at *kominkans* (公民館), which are community educational centres (Sato, 2016). Since then, a system of publicly funded continuing education has been developed andimplemented by the local kominkans. Most kominkans offer morning or afternoon courses in health, traditional arts, popular hobbies, sports and light exercise, but also offer academically demanding courses (Nojima, 1994). Sato (2016, p. 174) emphasises the social function of the kominkans as such: [The social function] does not stop with the self-realisation and empowerment of the individuals learning there. *Kominkans* are places for the kind of

learning that enables people to become community residents, build relationships and coexist as part of the community.

On the other hand, it is relevant that in Japan the proportion of older people in the total population has risen sharply in recent decades (National Institute of Population and Social Security Research, 2017; Cabinet office in Japan, 2019), which is why many studies have focused on them. For example, Urano (2012) investigated factors that enable older people to lead a vibrant and meaningful life (i.e., a life with ikigai, which he defines as motivation in life). To this end, Urano also examined the paradigms of lifelong learning through which older people experience ikigai and quality of life, as well as the factors that contribute to it. He determined that social participation was one of the key contributors of a happy life for these individuals.

Urano concluded that the lifelong learning paradigms provide a good scheme for seniors to find and live ikigai, especially in terms of social participation. He proposed four directions to ensure the participation of elderly people in lifelong learning: (1) improving the information and communication technology (ICT) competence and skills of seniors, (2) the establishment of course guidance centres for senior citizens, (3) feedback of senior citizens' learning outcomes to society, and (4) establishing a social consensus between younger and older people on the further development of lifelong learning paradigms for senior citizens from an economic point of view.

Teachers have also been studied in the context of education and ikigai. For example, Bilash (2019) conducted a case study documenting the development of a Japanese English teacher named Kuni, in the small town of Hokkaido, over a period of ten years. After participating in an intensive month-long study program abroad, Kuni began more regular correspondence with Bilash, with annual interviews that reflected Kuni's professional transformation. Bilash concluded that this transformation was closely related to Kuni developing awareness of his ikigai (Bilash, 2019, pp. 251, 253, 255).

While systematic studies of possible uses of ikigai in andragogical contexts is still lacking in Western contexts, there have been a number of studies into this outside Japan, though still in Asia. For example, Hikmawan et al. (2020) and Hikmawan et al. (2019) examined how ikigai can be used in the face of the challenge posed to Indonesia by the Fourth Industrial Revolution in study context. They studied ikigai as a support to increase digital literacy, to optimise the foundations for cooperation, communication, creativity and problem-solving skills, and also to learn intrinsic motivation (Hikmawan et al., 2020) and

stronger intellectual skills. They understand the role of ikigai as a "motivation template [that] has been endure [sic] for millennia and proven, if used properly, to be most important factor that help [sic] eastern culture people achieve self-actualization" (Hikmawan et al., 2020, p. 99).

The Hikmawan et al. study assumed that computer science students often have good technical skills but less well-developed communication or social cooperation skills, and that students with good social skills often have poor technical skills. But they predicted that when students had a clear life goal, these poor social or technical skills would gradually improve. They used ikigai in the study to cultivate the intrinsic motivation of students by applying it to teaching and learning activities, and the results confirmed that when students gained clarity about their life goals, their social and/or technical skills did gradually improve.

Kotera, Conway and van Gordon (2018) also posited ikigai as a highly motivational force in a study evaluating the ethical judgements, mental health, motivation, and self-compassion of British business students. They concluded that if interventions could help the students bolster their intrinsic motivation, it would be possible to help them to find their ikigai using a framework that in addition to accounting for their potential future income and career, also considers their inherent passion and skills and the wider needs of society (Kotera et al., 2018, p. 1142).

Having summarized the state of the literature on ikigai applied in educational contexts, the remainder of this chapter will introduce important transformative andragogical pedagogical approaches that, in our view, could prove relevant as a conceptual link to ikigai.

Important Transformative Andragogical Pedagogies

The transformative processes that can occur for adults in educational contexts are well accounted for by transformative educational approaches. These approaches are particularly widespread in English-speaking countries, and are noteworthy because they focus on "how learning processes [without initially linking them to specific content] lead adults to transform their previous attitudes, [prejudices] and opinions to autonomous and critical thinking and judgement" (Zeuner, 2012, p. 93; translated by the authors).

Two main currents of transformative pedagogy can be identified. On one hand, transformative learning is understood as a process of *collective* awareness and emancipation (e.g., Freire and Brookfield), while on the other hand, it is primarily seen as a reorientation or reconstruction of *individual* perspectives of meaning (e.g., Mezirow). In the following sections, some noteworthy approaches from both directions will be described with examples.

Transformative Pedagogy: Paolo Freire's Approach

Paulo Freire (1971) can be considered one of the main protagonists of a critical and transformative approach. For him, educational work aims above all to support people in dealing with social inequalities, reflecting the construction of social power relations, supporting corresponding emancipation processes, but also learning to recognise opportunities to change oneself in the process (Freire, 1971). Freire is convinced that:

> …education makes sense because women and men learn that through learning they can make and remake themselves, because women and men are able to take responsibility for themselves as beings capable of knowing—of knowing that they know and knowing that they don't (Freire, 2004, p. 15).

Freire's involvement in adult education in Brazil focuses primarily on literacy and the associated options for self-organisation and political participation. The pedagogical process was designed as a continuous and critical question-orientated dialogue process between teachers and learners.

The adult education theorist Mezirow, one of the best-known theorists of transformative pedagogy, understood it as a change in individual perspectives of meaning.

Transformative Pedagogy: Jack Mezirow's Approach

The developmental psychologist and adult educator Mezirow (1978a, 1978b, 1991, 2000, 2009; Mezirow, & Taylor 2009) takes the view that transformative learning is a process of becoming aware of, reflecting on, expanding, and changing one's own perspectives of meaning and habitualised frameworks. Depending on the context and person, the personal, psychological, social, cultural, linguistic, epistemic, or ontological level may be involved.

Mezirow researched the educational processes of women who, after a long break from studying, returned to college and experienced transformations of their understanding of themselves and the world. He was able to show that experiences that exceed or thwart what is already known and do not fit into earlier schemes of meaning contain transformative potential. In particular, crisis-like experiences— so-called "disorienting dilemmas"— can lead to a transformation of perspectives (Mezirow 1991), because they can shake their previous frameworks of understanding of self and the world, and make the effects of social structures in one's own life discernible.

Mezirow's theory of transformative learning has been taken up and adapted by various researchers (such as Taylor & Cranton, 2012). The contributions of Brookfield (2000) in the further development of Mezirow's research are particularly significant.

Transformative Pedagogy: Stephen D. Brookfield's Approach

While Mezirow's theory focuses primarily on individual perspectives of meaning based on biographical experience, the British adult education researcher Stephen D. Brookfield extends the perspective on transformative learning processes by including the structural dimensions of power and interpretive structures in the respective current learning environment and calls for reflecting on education by including cultural conditions and social discourses. He has also called for reflections on education to consider cultural conditions and social discourses under which knowledge is generated (Brookfield, 2000, 2012). At the centre of his approach is the assumption that the implicit structures of interpretation and power have a strong influence on the individual (Brookfield, 2012), since learners are socialised and deeply rooted in precisely these hegemonic structures. In this context, Brookfield understands ideologies as a shared knowledge base in societies or groups. They are particularly stable and difficult to shake (Brookfield, 2000). According to this understanding, transformative learning processes offer a special opportunity to reflect on and question such ideologies, and complement biographical approaches:

> Critical reflection as ideology critique focuses on helping people come to an awareness of how capitalism shapes belief systems and assumptions (ideologies) that justify and maintain economic and political inequity (Brookfield, 2000, p. 128).

John M. Dirkx adds another crucial perspective to Mezirow and Brookfield's concepts.

Transformative Pedagogy: John M. Dirkx's Approach

The US-American adult education researcher John M. Dirkx (1998a, 2001, 2006, 2007, 2008) has enriched transformational learning theories by focusing primarily on emotions. According to Dirkx's understanding of transformative pedagogy, the focus is on the self-realisation of the person and society through liberation and freedom (1998a). He assumes that this self-realisation leads to limitations in personal and socio-cultural contexts due to the influence of coercive factors:

> Adults are understood to be active, engaged participants in the learning process, co-creating or constructing what it is they are learning as they learn. Rather than taking in content or subject matter passively, proponents of transformative learning consider content and skills as texts that are rendered meaningful through the learners' acting on them within their own particular life contexts. In this way, transformative learning is essentially a way of understanding adult learning as a meaning-making process aimed at fostering a democratic vision of society and self-actualization of individuals (Dirkx, 1998a, p. 8, translated by the authors).

According to Dirkx (1998a), the aim of transformative learning is to identify coercive forces and liberate individuals from them through reflection, dialogue, criticism, imagination, and action. Dirkx describes the learners from a very holistic and multidimensional perspective:

> The self here is active, with a strong sense of agency, acting on and often creating the worlds which it inhabits. It is a reflective, dialogical, expressive, and deeply emotional and spiritual self that constructs and re-constructs itself through experiences of learning (Dirkx, 1998a, p. 10).

On this view, it is necessary to consider the social, political, and cultural contexts of the learners when designing transformative learning settings. For Dirkx, the inclusion of emotions as an essential part the learning process is crucial. His approach explicitly incorporates the intellectual, emotional, moral, and spiritual dimensions of human existence in the world (Dirkx & Mezirow, 2006, p. 125; Dirkx and Espinoza, 2017). Dirkx draws particular attention to the embodiment of emotions in the teaching–learning processes (2008, p. 13), using the term "embodied learning." Embodied learning means that the body should be regarded as a resource of somatic awareness knowledge about the self and one's relationship to the world (2008, p. 15), which deserves unconditional attention in transformative pedagogy.

While transformative pedagogy is widespread in the English-speaking world, especially in the Americas, it has so far only been able to gain a foothold in adult education in few cases in the German-speaking world.

Transformative Pedagogy according to Hans-Christoph Koller's Approach

While concepts of transformational andragogy have developed primarily in the Americas, one of its important representatives in the German-speaking world is Hans-Christoph Koller (2014, 2016). Koller views transformational education as a process from which a subject "emerges changed." In a comprehensive sense, this transformation

encompasses one's own thinking and relationship to the self, the world, and others. Education is therefore understood as "thinking differently" and "becoming different" (Koller, 2018, p. 9). In the transformative learning process, Koller's main concern is to relate education and biography to each other (Koller, 2016). In doing so, he concludes:

> …educational processes can be understood as fundamental transformations of the way in which people relate to the world and to themselves ... that such transformations are due to the confrontation with new types of problems (Koller 2016, p. 174).

For example, new types of problems such as these may be understood as experiences of crisis, or "experiences of strangeness and difference ... as they occur in the context of migration and intercultural cooperation" (Koller 2016, p. 174).

Ikigai and Transformative Pedagogies

"Es beginnt alles mit der Sehnsucht."
"It all begins with longing."
Nelly Sachs
(translated by the authors)

There is still very little published research on adult education and ikigai in the literature (e.g., Bilash, 2019; Eller, 2016; Hikmawan et al., 2019; Kono & Walker, 2020; Vasile, 2019), and none that explicitly relates ikigai and transformative pedagogy to each other. We therefore present this chapter an initial contribution towards developing a corresponding model or theory. This section will highlight the basic assumptions on which such a model or theory could be built.

Both ikigai and transformative education follow a *holistic* approach—that is, looking at individuals as a whole person, with their needs, abilities, desires, and resources. Both consider the human being to be a *being in development*, a being capable of learning that can continuously develop, locate, realign, deconstruct and reconstruct itself. For example, Snare (2016), has used ikigai in a Scottish school of design to make educational processes more sustainable. She sees a close connection between ikigai and educational processes:

> Ikigai focuses on the preservation and development of human potential and capital through understanding oneself and striving for growth. In this way, it is a

> foundational sustainable practice which starts with the most essential resources of all – the human mind, energy and spirit. Education is an investment in these resources, and work the realisation and rejuvenation of them (Snare, 2016, p. 44).

Such deconstructions and reconstructions do not take place in a vacuum, but in a certain *temporal dimension*. Here, individuals find themselves at a certain point in their lives with all the richness of happy, neutral, and miserable life experiences from their past, but with longings and hopes for the future. Ikigai changes over the course of one's life and can be affected by life events or even be lost (Kawachi, 2020, p. 71) needing to be rebuilt or found again. Therefore, the consideration of time dimensions is equally important for ikigai and for transformative learning processes.

On the other hand, people live in a specific socio-cultural context that shapes, supports, and limits them. This social inclusion is relevant for both concepts. If ikigai encourages humans to address the question of what the world needs, and if transformative pedagogy calls for a proactive approach to external conditions, another parallel can be discovered here.

Transformative pedagogics understands learning to be the "transformation of world and self relationships" (Koller, 2016, p. 178), stimulating people to discover their own resources and potentials and to develop and use them for themselves, as well as for the common good (see Freire, Brookfield, Koller). Ikigai also calls for the discovery of one's calling and the development of a mission. The transformation of self-relationships is certainly discernible here; a transformation of world relations is at least conceivable, depending on what an individual identifies as their calling or mission and explore what the world needs. By this logic, Saito (2018) uses the ikigai philosophy and Etienne Wenger's (2020) approach of the communities of practice to motivate and train people through educational measures to work for more environmental sustainability. In Saito's opinion, this can be achieved by combining both concepts "to increase peoples understanding ikigai and encourage perception of the unique and important value that each person, including yourself, brings as a contributor to their community/ies" (2018, p. 1).

As Urano (2012) points out, adult education classes can make a decisive contribution to the emergence of ikigai, and to ensuring social participation. Kawachi (2020) raises the question of how citizens can be empowered to imagine alternative futures, for example in terms of urban or technological developments. To this end, he conducted an empirical case study the city of Takarazuka, Japan, in cooperation with a local civil authority and a technical organisation known as Community Link (Kawachi, 2020). The study explicitly accounted for

ikigai and co-speculation, which were performed as a potential method for enabling citizens to envision alternative futures. Kawachi held workshops on Loneliness & Relationship, Work, Leisure & Money, and Healthcare & Nursing under the concept of ikigai in relation to technology. Here, there seems to be an overlap with approaches of transformative andragogy, which are designed to support people to participate in and actively shape their environment.

Koller (2014, 2016) views transformational education as a method of processing experiences, from which a person "emerges changed" in a comprehensive sense. Accordingly, he sees *crisis experiences* as the occasion for *transformational educational processes* (Koller, 2012). Kumono (2005) points out possible implications of ikigai and biographical constructions that can indicate important possible directions for educational settings. In her study, Kumono examined how people related their life events and expected future events to ikigai. University students ($n = 450$) were interviewed using a questionnaire about the purpose of life and important life events. In this context, ikigai appears to be a promising method to stimulate and support processes of reflection and self-assurance, as well as new orientations and transformation processes.

By nature, adult education offers opportunities for social encounters interactions. This is also a very relevant aspect of ikigai. Nomura (2005) developed a model of the ikigai of older people that accounts for various life experiences, attributes, influencing factors and outcomes. Various components are assigned to the ikigai of older people, between which exist dependencies such as preconditions, attributes, influencing factors such as age, gender, work and educational experiences, and income. Resources for ikigai (such as family, friends, work, and hobbies) influence each other and lead to the acquisition of ikigai, and the attainment of spiritual peace, life meaning, vitality and health.

Fukuzawa et al. (2018) undertook two panel surveys: one in 2013 of 1,068 people and another of 686 people in 2017. They found that ikigai tends to decrease with age because of the diminishing resources associated with ikigai. However, individual differences could be identified which were mainly related to whether the social networks of the persons concerned had strengthened or weakened. The results showed a negative effect on older people when their social ties weakened. Adult education could therefore benefit well-being and promote ikigai by helping people to maintain or extend social networks.

Kawachi (2020, p. 63) also refers to special features of ikigai in relation to older people:

> Ikigai is a general concept while elderlies' ikigai has some unique characteristics... Elderlies are at the unique stage of entire life where the environment around them could change drastically and affect their ikigai.

Ikigai is almost exclusively culturally located in the Japanese context, but some authors such as Bilash (2019) and Akkari (2018), see possibilities for it in other cultural educational contexts. They see a parallel in ikigai to the East and South African concept of *ubuntu* (Akkari, 2018, p. 9, see also Mayer & Vanderheiden, chapter 2 in this book), as well as the *vivir bien* of Native Americans (Akkari, 2018, p. 14). Akkari sees an opportunity in combining these traditional cultural approaches with transformational andragogical concepts such as those advocated by Freire:

> …enabling education to not only reflect the contribution of all cultures but also to adjust to the diversity and plurality of contexts...The theoretical richness and ethical signif- icance of these operationalised concepts will be instrumental in building truly inclusive education systems for all (Akkari, 2018, p. 14).

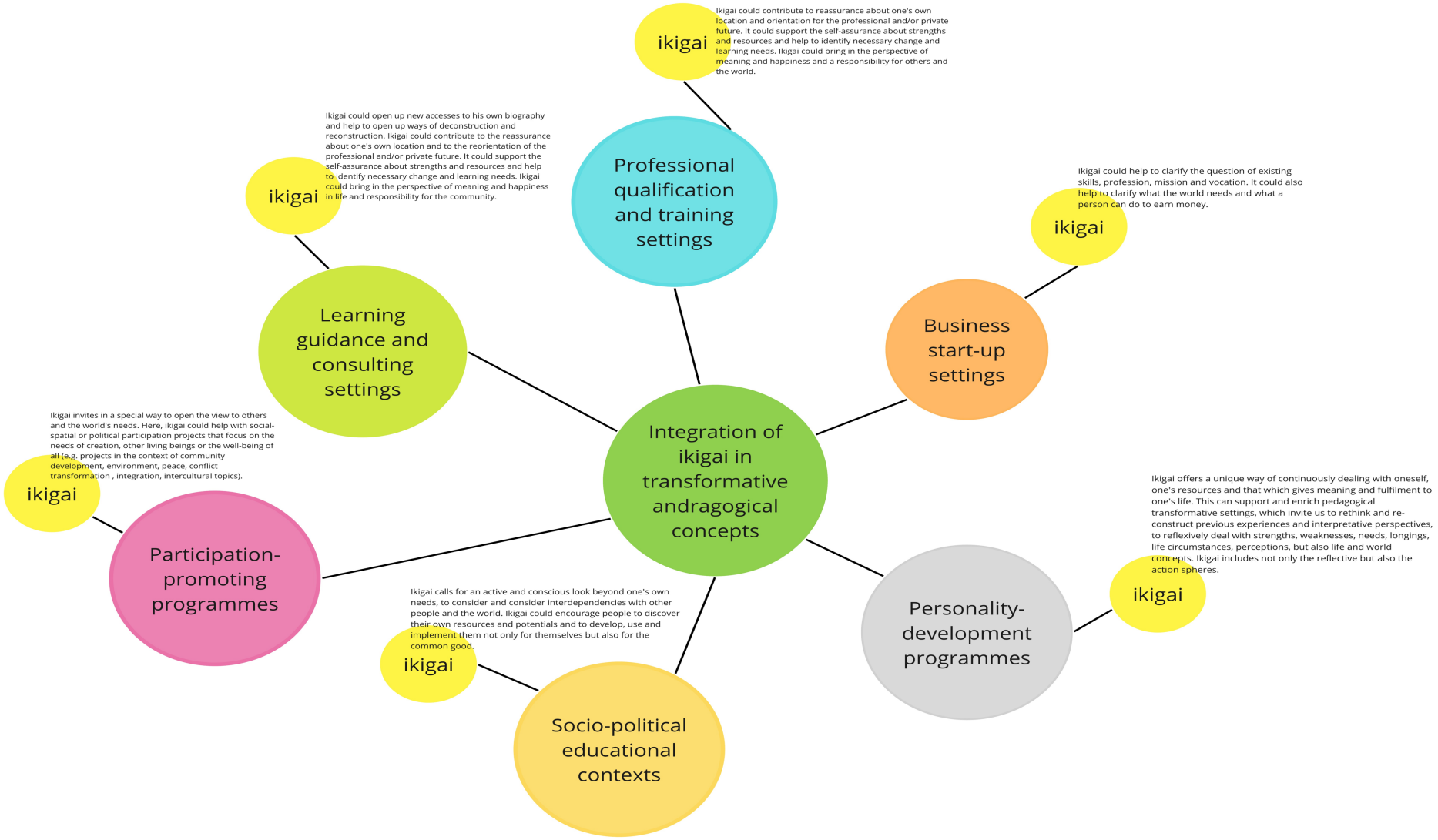
According to Akkari, this could lead to a balanced and inclusive pedagogy based on four pillars: intraculturalism, dialecticism, contextuality, and transdisciplinarity (Akkari, 2018, 14). Other authors also support this idea. For instancePowell, Ghio and McGuigan (2016) examined factors that play a key role in the design of gender and sexual norms in accounting education in Australia, and developed five approaches to designing educational methods based on a queer pedagogy. These lenses include the questioning and denial of normality, critical reflexivity, unease, imagination, and positive activism. Ikigai was used as a central "instrument" for critical reflection (Powell et al., 2016, p. 29).

Critically, it should be remembered that ikigai is a philosophy, and ss such *must not be reduced* to a mere tool or a simple method. Rather, its implementation in andragogical contexts must be conceived as a medium and long-term developmental process that is holistic and self-reflective. Furthermore, the influence it has when outside the Japanese cultural sphere use ikigai and interpret results through this lens (Bilash, 2019, p. 256) must be considered.

Conclusion

This chapter has described the many conceptual links between the socio-cultural-philosophical ikigai approach and various transformative andragogical concepts. In theoretical discourse and pedagogical practice, both perspectives can support and reinforce each other. Figure 2 shows some exemplary fields of application.

Figure 2 *Integration of ikigai in transformative andragogical concepts* (Vanderheiden & Mayer, 2020)



Recommendations for Future Research

To date, there has beena lack of systematic research on how ikigai could be integrated into the theory of transformative andragogics and implemented in corresponding teaching–learning arrangements for the Western context. Such research is in urgent need, taking into account possible aspects of diversity (such as age, gender, cultural/ethnic origins, spiritual and religious or philosophical background).

Acknowledgement

We thank Yasuhiro Kotera and Dean Fido for the opportunity to contribute to this edition.

References

Akkari, A. (2018). Balanced and Inclusive Education and Diversity. From a "problem" to be solved to an opportunity to re-imagine inclusive education. In M. Bin Mussallam, *Global Guide of Ethics, Principles, Policies, and Practices in Balanced and Inclusive Education* (pp. 2-16). Education Relief Foundation.

Bilash, O. (2019). Study abroad, transformation, and ikigai: a case study. *FIRE: Forum for International Research in Education*, *5*(2), 245–260. https://doi.org/10.32865/fire201952170

Brookfield, S. D. (2000). Transformative learning as ideology critique. In J. Mezirow, *Learning as transformation: Critical perspectives on a theory in progress* (pp. 125-150). Jossey-Bass.

Brookfield, S. (2011). When the black dog barks: An autoethnography of adult learning in and on clinical depression. *New Directions for Adult and Continuing Education*, 132, 35–42.

Brookfield, S. D. (2012): Critical Theory and Transformative Learning. In E. W. Taylor, P. Cranton& Associates, *The Handbook of Transformative Learning: theory, research, practice* (pp. 131–146). Jossey-Bass.

Cabinet office in Japan. (2019). *Annual Report on the Ageing Society - Cabinet Office Home Page*. Cabinet Office, Government of Japan.

Cohen, R., Bavishi, C., & Rozanski, A. (2016). Purpose in Life and Its Relationship to All-Cause Mortality and Cardiovascular Events. *Psychosomatic Medicine*, *78*(2), 122-133. https://doi.org/10.1097/psy.0000000000000274

Demura, S. (2006). Quality of Life (QOL) Assessment for Japanese Elderly: the course of QOL studies and assessments of health-related and subjective QOL. *Japan Journal of Physical Education, Health and Sport Sciences, 51*(2),103-115. https://doi.org/10.5432/jjpehss.51.103

Demura, S., Kobayashi, H., & Kitabayashi, T. (2005). QOL Models Constructed for the Community-dwelling Elderly with ikigai (purpose in life) as a Composition Factor, and the Effect of Habitual Exercise. *Journal of Physiological Anthropology and Applied Human Science*, *24*(5), 525-533. https://doi.org/10.2114/jpa.24.525

Dirkx, J. M. (1998a). Transformative Learning Theory in the Practice of Adult Education: An Overview. *PAACE Journal of Lifelong Learning, 7*, 1−14.

Dirkx, J. M. (1998b). *Knowing the Self Through Fantasy: Toward a Mytho-poetic View of Transformative Learning*. New Prairie Press. https://newprairiepress.org/aerc/1998/papers/25/

Dirkx, J. M. (2001). The power of feelings: Emotion, imagination, and the construction of meaning in adult learning. *New Directions for Adult and Continuing Education*, *89*, 63–72.

Dirkx, J. M. (2006). Engaging emotions in adult learning: A Jungian perspective on emotion and transformative learning. *New Directions for Adult and Continuing Education*, *109*, 15–26.

Dirkx, J. M. (2007). *Emotion and Cross-cultural Experience: The Messy Business of Self-formation in Adult Learning*. New Prairie Press. https://newprairiepress.org/aerc/2007/papers/28/

Dirkx, J. M. (2008). The meaning and roles of emotions in adult learning. *New Directions for Adult and Continuing Education*, *120*, 7–18.

Dirkx, J. and Espinoza, B. (2017). *From Cognition to the Imaginal: Fostering Self-Understanding from and through Emotions in Adult Learning*. Adult Education Research Conference. https://newprairiepress.org/aerc/2017/papers/26

Dirkx, J. M., & Mezirow, J. (2006). Musings and reflections on the meaning, context, and process of transformative learning: A dialogue between John M. Dirkx and Jack Mezirow. *Journal of Transformative Education*, *4*(2), 123–139.

Eller, R. (2016, July 1). Ikigai and higher education: A review of the literature. *AU-eJournal of Interdisciplinary Research, 1*(2), 50-54. http://www.assumptionjournal.au.edu/index.php/eJIR/article/view/4278

Feuerstein, T. (2005). *Teilnehmende Beobachtung. Ein Manual für die Ausbildung und Praxis Sozialer Arbeit* [Ebook].

Fido, D., Kotera, Y., & Asano, K. (2019). English Translation and Validation of the Ikigai-9 in a UK Sample. *International Journal of Mental Health and Addiction*, *18*(5), 1352–1359. https://doi.org/10.1007/s11469-019-00150-w

Freire, P. (1971). *Pädagogik der Unterdrückten. Bildung als Praxis der Freiheit.* Kreuz Verlag.

Freire, P. (2004). *Pedagogy of Indignation*. Paradigm.

Fukuzawa, A., Katagiri, K., Harada, K., Masumoto, K., Chogahara, M., Kondo, N., & Okada, S. (2018). A longitudinal study of the moderating effects of social capital on the relationships between changes in human capital and ikigai among Japanese older adults. *Asian Journal of Social Psychology*, *22*(2), 172–182. https://doi.org/10.1111/ajsp.12353

Hasegawa, A., Fujiwara, Y., Hoshi, T., & Shinkai, S. (2003). Regional differences in ikigai (reason (s) for living) in elderly people. Nippon Ronen Igakkai Zasshi. *Japanese Journal of Geriatrics*, *40*(4), 390-396. https://doi.org/10.3143/geriatrics.40.390

Hikmawan, R., Sari, D. P., Majid, N. A., Ridwan, T., Nuriyah, W., Aprilia, L., & Diani, D. (2019). Development of Ikigai instructional method to cultivate computational thinking of millennial generations. *Journal of Physics: Conference Series*, *1318*, 012007. https://doi.org/10.1088/1742-6596/1318/1/012007

Hikmawan, R., Suherman, A., Fauzi, A., & Mubarak, I. (2020). Ikigai as Student High Order Literacy Skills Intrinsic Motivation Learning Template. *Journal of Education Research and Evaluation*, *4*(1), 98–102. https://doi.org/10.23887/jere.v4i1.22449

Imai, T. (2013). Effects of occupational participation on the concept of"IKIGAI": a six- month follow-up survey for healthy middle-aged and elderly in Japan. *The Journal of Japanese Occupational Therapy Association*, *32*, 142–150.

Imai, T., & Saito, S. (2010). Measuring the quality of participation in activities in everyday life: developing the self-completed occupational performance index (SOPI). *The Journal of Japanese Occupational Therapy Association*, 29, 317–325.

Ishida, R. (2012, August 9). Decreasing Anxiety in Stutterers through the Association between "Purpose in Life/Ikigai" and Emotions. *Global Journal of Health Science, 4*(5), 120-124. https://doi.org/10.5539/gjhs.v4n5p120

Kawachi, K. (2020). *Enabling citizens' speculation: The method of Co-Speculation for collectively imagining possible futures of 'ikigai' in an aging society*. [Master Thesis., Aalto University, Department of Design Aalto, Finland.]

Koller, H.-C. (2014). Bildung als Textgeschehen. Zum Erkenntnispotenzial literarischer Texte für die Erziehungswissenschaft. *Zeitschrift für Pädagogik, 60*(3) 3, 333-349.

Koller, H. (2016). *Bildung und Biografie. Probleme und Perspektiven bildungstheoretisch orientierter Biografieforschung*. PeDOCS. https://www.pedocs.de/frontdoor.php?source_opus=16750

Koller, H.-C (2018). *Bildung anders denken: Einführung in die Theorie transformatorischer Bildungsprozesse* (2nd ed.). Kohlhammer Verlag.

Kono, S., & Walker, G. (2020). Theorizing the interpersonal aspect of ikigai '(life worth living') among Japanese university students: A mixed-methods approach. *International Journal of Wellbeing*, *10*(2), 101-123. https://doi.org/10.5502/ijw.v10i2.979

Kotera, Y., Conway, E., & van Gordon, W. (2018). Ethical Judgement in UK Business Students: Relationship with Motivation, Self-Compassion and Mental Health. *International Journal of Mental Health and Addiction*, *17*(5), 1132-1146. https://doi.org/10.1007/s11469-018-0034-2

Kotera, Y., Van Laethem, M., & Ohshima, R. (2020). Cross-cultural comparison of mental health between Japanese and Dutch workers: relationships with mental health shame, self-compassion, work engagement and motivation. *Cross Cultural & Strategic Management*, *27*(3), 511–530. https://doi.org/10.1108/ccsm-02-2020-0055

Kumano, M. (2005). Which has a greater influence on ikigai: Past experience, or future expectation? *The Japanese Journal of Health Psychology*, *18*(1), 12-23. https://doi.org/10.11560/jahp.18.1_12

Kumano, M. (2018). On the Concept of Well-Being in Japan: Feeling Shiawase as Hedonic Well-Being and Feeling Ikigai as Eudaimonic Well-Being. *Applied Research Quality Life, 13*, 419–433. https://doi.org/10.1007/s11482-017-9532-9

Maruta, M., Moriyama, S., Mizuguchi, Y., Hashimoto, S., Yamada, T., & Taniguchi, N. et al. (2020). Evaluation of the Determinant Factors and Clinical Implications of Self-Care Agency Among Patients with Acute Myocardial Infarction. *Clinical Nursing Research*, 30(2), 207-214. https://doi.org/10.1177/1054773820933450

Lee, M., & Ashton, M. (2020). Ikigai: a balanced life in plastic surgery. *Australasian Journal of Plastic Surgery*, *3*(1), 1-2. https://doi.org/10.34239/ajops.v3n1.211

Mezirow, J. (1978a): Perspective transformation. *Adult Education Quarterly,* 28(2), 100–110. https://doi.org/ 10.1177/074171367802800202.

Mezirow, J. (1978b). *Education for perspective transformation: Women's re-entry programs in community colleges*. Columbia University.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.

Mezirow, J. (2000). Learning to Think Like an Adult. In: J. Mezirow, J., *Learning as Transformation. Critical Perspectives on a Theory*, pp. 3-33.

Mezirow, Jack (2009): Transformative Learning Theory. In J. Mezirow und E. W. Taylor, *Transformative Learning in Practice. Insights from Community, Workplace, and Higher Education*, pp. 18– 31. Jossey Bass.

Mezirow, J., & Taylor, E. W. (2009). *Transformative Learning in Practice. Insights from Community, Workplace, and Higher Education*. Jossey Bass.

National Institute of Population and Social Security Research. (2017). *Population Projections for Japan: 2016-2065*. http://www.ipss.go.jp/pp-zenkoku/e/zenkoku_e2017/pp_zenkoku2017e.asp

Nojima, M. (1994). Japan's Approach to Continuing Education for Senior Citizens. *Educational Gerontology*, *20*(5), 463-471. https://doi.org/10.1080/0360127940200504

Nomura C. (2005). Worth Living of Elderly: A Concept Analysis. *Journal of Japan Academy of Nursing Science*, *25*(3), 61–66. https://doi.org/10.5630/jans1981.25.3_61

Park, Y. (2015). Sense of "'Ikigai"' (reason for living) and Social Support in the Asia-Pacific Region. *Behaviormetrika*, *42*(2), 191-208. https://doi.org/10.2333/bhmk.42.191

Park, N., Peterson, C., Szvarca, D., Vander Molen, R., Kim, E., & Collon, K. (2014). Positive Psychology and Physical Health. *American Journal of Lifestyle Medicin*e, *10*(3), 200-206. https://doi.org/10.1177/1559827614550277

Powell, L., Ghio, A., & McGuigan, N. (2016*). Towards a Queer Accounting Pedagogy*. https://cpa2020.schulich.yorku.ca/wp-content/uploads/2020/06/Paper-7_Powell-et-al._Towards-a-Queer-Accounting-Pedagogy.pdf

Saint Arnault, D., & Shimabukuro, S. (2016). Floating on Air: Fulfillment and Self-in-Context for Distressed Japanese Women. *Western Journal of Nursing Research*, *38*(5), 572-595. https://doi.org/10.1177/0193945915625219

Sano, N., & Kyougoku, M. (2016). An analysis of structural relationship among achievement motive on social participation, purpose in life, and role expectations among community dwelling elderly attending day services. *PeerJ*, *4*, e1655. https://doi.org/10.7717/peerj.1655

Schippers, M. (2017). *Reflection on life goals optimizes performance and happiness.* Erasmus University Rotterdam.

Schippers, M., & Ziegler, N. (2019). Life Crafting as a Way to Find Purpose and Meaning in Life. *Frontiers in Psychology*, *10*. https://doi,org/10.3389/fpsyg.2019.02778

Saito, H. (2018*). Sustainability Harmonist Workshop. Final Personal Project Paper* [Ebook]. http://blogs.ubc.ca/collaborativesustainabilityedu/files/2018/10/Hisayo-Saito-EDST542-Final-paper-July-29-2018-.pdf

Sato, C., 2016. Kōminkan. Its Role in Education and Community-Building. In: K. Okano, *Nonformal Education and Civil Society in Japan*, pp. 159-179. Routledge.

Snare, E. (2016). *Introducing Sustainability to Creative Employment Seeking*. Presentation, Sustainability Symposium 15th October 2016. Leeds Arts University

Sone, T., Nakaya, N., Ohmori, K., Shimazu, T., Higashiguchi, M., Kakizaki, M., Kikuchi, N., Kuriyama, S., & Tsuji, I. (2008). Sense of Life Worth Living (Ikigai) and Mortality in Japan: Ohsaki Study. *Psychosomatic Medicine*, *70*(6), 709–715. https://doi.org/10.1097/psy.0b013e31817e7e64

Tanno, K., Sakata, K., Ohsawa, M., Onoda, T., Itai, K., Yaegashi, Y., & Tamakoshi, A. (2009). Associations of ikigai as a positive psychological factor with all-cause mortality and cause-specific mortality among middle-aged and elderly Japanese people: Findings from the Japan Collaborative Cohort Study. *Journal of Psychosomatic Research*, *67*(1), 67-75. https://doi.org/10.1016/j.jpsychores.2008.10.018

Trudel-Fitzgerald, C., Millstein, R., von Hippel, C., Howe, C., Tomasso, L., Wagner, G., & VanderWeele, T. (2019). Psychological well-being as part of the public health debate? Insight into dimensions, interventions, and policy. *BMC Public Health*, *19*(1). https://doi.org/10.1186/s12889-019-8029-x

Urano, Y. (2012). *Lifelong learning paradigms for seniors*. International Symposium on Information Technologies in Medicine and Education, Hokodate, Hokkaido. https://doi.org/10.1109/ITiME.2012.6291232.

Vasile, C. (2019). The adult age. Why should it concern us? In T. Pescaru, *Education and Psychology Challenges. Proceedings of the International Conference "Education and Psychology Challenges - Teachers for the Knowledge Society"* – 5th edition 24-25 May, 2019 Ploiesti, Romania (pp. 216 - 224). University of Ploieşti Publishing House.

Zeuner, C. (2012): Transformative Learning – Ein lerntheoretisches Konzept in der Diskussion. In H. Felden, C. Hof & S. Schmidt-Lauff, *Erwachsenenbildung und Lernen*. Dokumentation der Jahrestagung der Sektion Erwachsenenbildung der Deutschen Gesellschaft für Erziehungswissenschaft vom 22–24. September 2011, pp. 93−104. Hohengehren.

Yasukawa, S., Eguchi, E., Ogino, K., Tamakoshi, A., & Iso, H. (2018). Ikigai, Subjective Wellbeing, as a Modifier of the Parity-Cardiovascular Mortality Association—The Japan Collaborative Cohort Study. *Circulation Journal*, *82*(5), 1302-1308. https://doi.org/10.1253/circj.cj-17-