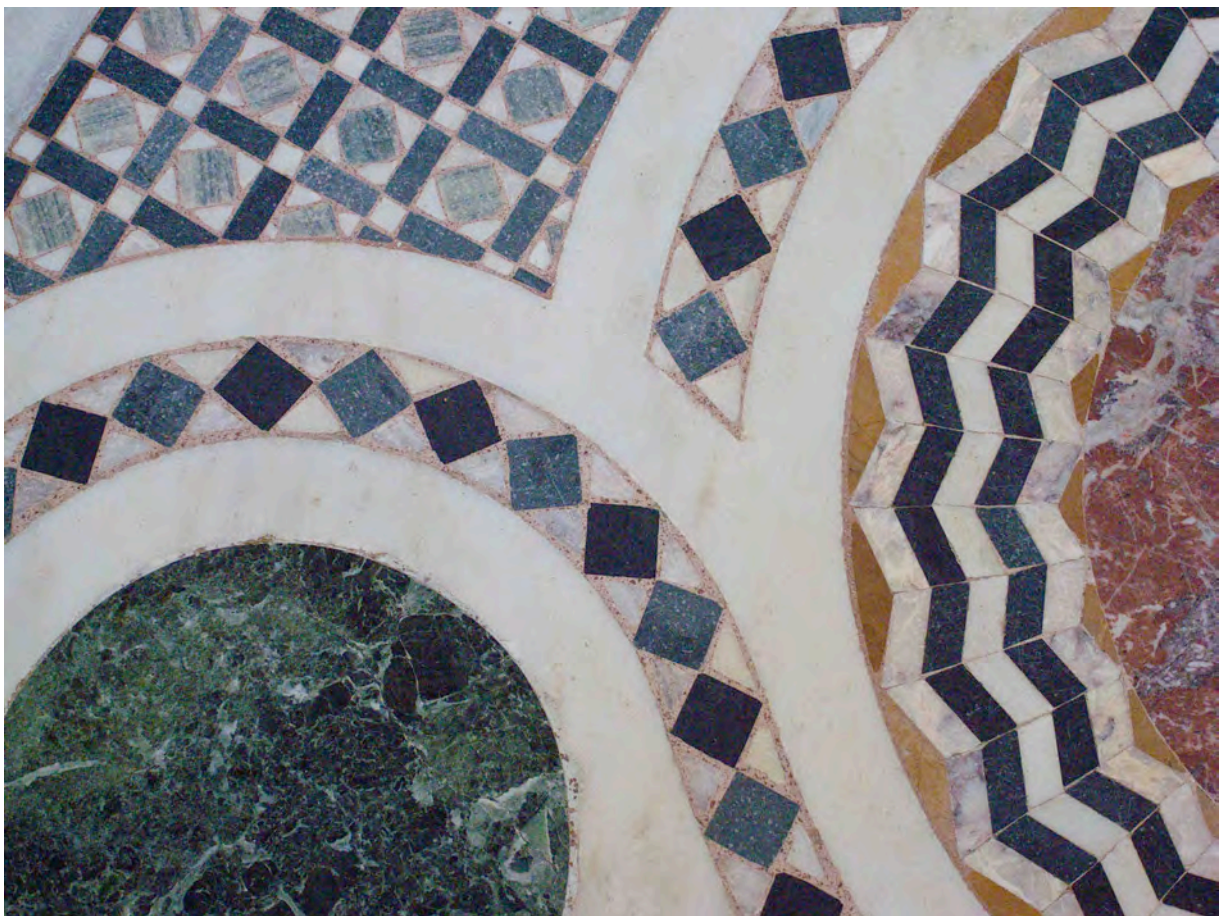


The International Transformative Learning Conference in Europe
9th International Conference on Transformative Learning

Transformative Learning in Time of Crisis: Individual and Collective Challenges

May 28th – 29th 2011
Pre-conference May 27th 2011
Post-conference May 30th 2011

Athens, Greece
Hotel Classical Athens Imperial



Proceedings

Michel Alhadeff-Jones & Alexis Kokkos, *Editors*
Dimitra Andritsakou & Stacey Robbins, *Editorial Assistants*
Teachers College, Columbia University & The Hellenic Open University

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Floor detail, Church of the Holy Apostles (ca. A.D. 1000), Athens, Greece.

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TABLE OF CONTENTS

Sponsors	4
Table of Contents	5
Welcome	7
International Transformative Learning Conference in Europe Committees	10
A Short History of the Transformative Learning Conference	13
Summary Program	15
List of Papers	17
Papers	21
Keynote Lecture.....	21
Paper Presentations	28
Symposia.....	394
Innovative Experiential Sessions	450
Roundtables	543
Table of Contents (Papers & Authors)	745
Index of Authors	754

WELCOME

We would like to extend a warm welcome to all participants of the First International Transformative Learning Conference in Europe, hosted in Athens by the Hellenic Adult Education Association. The First National Conference on Transformative Learning “Changing Adult Frames of Reference” was held in April 1998 at Teachers College, Columbia University. Thirteen years later, this 9th International Conference on Transformative Learning welcomes over 350 participants coming from 27 countries all over the world.

Since Jack Mezirow introduced in 1975 the notions of “perspective transformation” and “transformative learning” into the North American adult education literature, and especially in the last twenty years, research and writing in this area has proliferated. Transformative learning is the process by which we call into question our taken for granted frames of reference to make them more inclusive, discriminating, open, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. Transformative learning is “[...] an approach to teaching based on promoting change, where educators challenge learners to critically question and assess the integrity of their deeply held assumptions about how they relate to the world around them.” (Mezirow & Taylor, 2010, p.xi). The study of transformative learning itself is grounded in systems of thoughts characterized by ‘deeply held’ epistemic assumptions. It takes its roots in heterogeneous educational practices, theories and environments, shaped by social, political, economical, cultural, epistemological and linguistic singularities. Since it is the first time that a Transformative Learning Conference will be held outside the American continent, it is the hope of the organizers that this encounter will provide us with a privileged opportunity to identify some of the specificities of this field of study, and to reflect on the influence of the geographic, cultural and linguistic backgrounds, which inform our assumptions about the way human beings learn and transform themselves throughout their lives. We sincerely hope that you will be able to take advantage of this encounter to enrich your understanding of transformative learning, through the constructive confrontation with alternative and innovative research and practices.

The theme of this Conference is “Transformative Learning in Time of Crisis: Individual and Collective Challenges”. During the last twenty years, the use of the word “crisis” seems to have increased around the world. Referring to sudden and intense political, economic, social, psychological, cultural or environmental changes, this term emerges now more frequently in everyday vocabulary. According to transformative learning theory, the emergence of a crisis represents a potential opportunity for personal and/ or collective transformation, grounded in the capacity of individuals and groups to revisit the perspectives through which they interpret their own experience. The aim of this Conference is to introduce and confront some current reflections around transformative learning in order to provide an opportunity for students, practitioners and researchers in the field of education to discuss some of the implications in regard to the contemporary experiences of crisis. Considering recent history, how does the emergence of social, economic, political, cultural, intellectual or environmental crisis manifest an opportunity, or an expression, of transformative learning? How does the experience of individual or collective crisis affect the way one learns to critically interpret one's own experiences? What are the learning resources required in order to overcome the experience of individual or collective crisis? What kinds of learning opportunities facilitate the management of personal and collective transformations triggered by a crisis? Recursively, what are the effects of contemporary crisis on the way one thinks about the nature of

transformative learning, from a theoretical and practical point of view? What are the emerging issues that they translate? How do they affect research on transformative learning?

Since the very first encounter, the Transformative Learning Conference was conceived as a space and time, which aims to provide researchers and practitioners with an opportunity to share and reflect collectively on how they interpret the way change, transformation and learning occur in the adult life. Since the beginning, the organizers of Transformative Learning Conferences have privileged a model favoring collaborative inquiry and the formation of a community of transformative educators. In order to perpetuate this tradition and at the same time accommodate the increased number of participants, the organizers of this conference have chosen to nurture the diversity of formats of encounters in order to provide participants with multiple opportunities to share their research, their practice, and their professional and personal experiences. Formal time will be organized around six formats: panels, papers presentations, symposia, experiential sessions, roundtables and synthesis time.

Two panels will be organized: the first will provide participants with an opportunity to grasp the evolution of transformative learning theory in North America and more specifically in the United States; the second will be dedicated to European perspectives. Paper presentations are based either on research, theory or specific practice. Paper presentations have been “paired” based on their themes. 45 minutes will be allocated to each paper presentation and most paper sessions will last 90 minutes. Experiential sessions demonstrate new and innovative practices in transformative learning through creative, interactive formats. These sessions are expected to demonstrate an integration of the theoretical, practical and experiential. Innovative experiential sessions will be allocated a time slot of 90 minutes and require pre-registration due to the limited amount of space available for each group. Symposia groups will have at least three to five authors discussing contradictory, antagonistic or complementary points of view related to a shared topic. They usually privilege international collaborations. Symposia will be allocated a time slot of 90 minutes. Finally, roundtables will be organized to enable new researchers, including postgraduate students, and those who wish to discuss aspects of work in progress, to do so in a more informal and relaxed context. Roundtable presentations will be allocated a time slot of 45 minutes. For each of these formats, instructions have been given to the authors and facilitators to make sure that enough time is dedicated to questions and discussion with the audience. Finally, synthesis sessions will be organized at the end of the day in order for participants to share and reflect on their learning based on their experience during the day. These syntheses will be articulated around the feedback and comments produced by a group of observers. In addition to these formal times, we also strongly encourage you to take advantage of the informal moments punctuating this conference in order to arrange meetings with other participants.

Language is one of the key challenges of this Conference. Although English is the official language of the conference, there will be translation in Greek and French during the plenary sessions. In addition, the facilitators who will chair the sessions have been selected based on their capacity to play an active role in the process of cultural and linguistic mediation. We strongly believe that bridging the linguistic gap that may separate some of us is part of what will make this Conference a strong opportunity for learning. We thank you for the active role you will play in this adventure!

Michel Alhadeff-Jones, Teachers College, Columbia University
Alexis Kokkos, Hellenic Open University and
Chairman of the Hellenic Adult Education Association

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From Hellenic Adult Education Association:

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Louloudi Chalatsi
Marilena Fraggadaki
Georgia Karela
Chelsea-Anastasia Lazaridou
Christina Mountricha
Georgia Papadopoulou
Dimitra Paraskevopoulou

A SHORT HISTORY OF THE TRANSFORMATIVE LEARNING CONFERENCE

Elizabeth Kasl

The first Transformative Learning Conference convened in 1998, at Teachers College, Columbia University, New York City. Teachers College had awarded a small grant to Jack Mezirow, a retiring professor of adult education whose work in formulating a theory about the transformative dimensions of adult learning had precipitated a lively discourse among adult educators across North America and beyond. Mezirow used the grant to develop a conference. His idea was to invite people who were interested in theory and research about transformative learning to what the conference planners called “a small working conference”. They expected about 40 people. News of the conference spread by word-of-mouth and nearly 200 people attended in April 1998.

The conference planners invited several people to give papers in which they summarized an area of research related to transformative learning. The second and third day included a mix of learning activities and structured conversations. Participants identified several emerging discussions about different approaches to transformative learning and explored current critiques. Without a formal structure, the conference evolved in North America, with a number of different institutions volunteering to play host (Teachers College, New York; Transformative Learning Collaborative, San Francisco; Ontario Institute for Studies in Education, Toronto; Michigan State University, East Lansing; University of New Mexico, Albuquerque; Bermuda College, Bermuda). Eventually, a biennial norm emerged.

The conference’s program structure evolves and expands. In addition to research paper presentations, many scholar/practitioners conduct experiential sessions. All conference activities are invited based on juried blind review of proposals. Written proceedings for many of the conferences are available on the Transformative Learning website (www.transformativelearning.org). As new voices join the conversation, the conference’s content has also evolved and expanded to embrace multiple perspectives on the nature of transformative learning in individuals, small groups, and larger institutions or communities. Each conference has contributed to Mezirow’s initiating vision — to add to our understanding of transformation in human systems.

Previous International Transformative Learning Conferences:

1. Teachers College, Columbia University, New York City, USA (1998)
2. San Francisco Bay Area, California, USA (1999)
3. Teachers College, Columbia University, New York City, USA (2000)
4. Ontario Institute for Studies in Education, Toronto, Canada (2001)
5. Teachers College, Columbia University, New York City, USA (2003)
6. Michigan State University, East Lansing, Michigan, USA (2005)
7. University of New Mexico, Albuquerque, New Mexico, USA (2007)
8. Teachers College and College of Bermuda, Bermuda (2009)

SUMMARY PROGRAM

<i>Time</i>	<i>Content</i>	<i>Location / Room</i>
Friday May 27th (Pre-conference)		
18h30	Departure from the hotel to DEREЕ - The American College of Greece	Hotel
19h00	Arrival at DEREЕ-The American College of Greece where the event will take place in an open-air theatre	DEREE College
19h15 – 20h00	Welcome speeches: Alexis Kokkos, Hellenic Open University, Hellenic Adult Education Association Todd G. Fritch, Vice President of Academic Affairs & Dean of Graduate and Professional Studies of DEREЕ-The American College of Greece	DEREE College
20h00 – 20h45	Cultural event including Greek music and dances	DEREE College
20h30 – 21h15	Presentation of Ancient and Modern Greece: (a) Transformative Learning - Ancient to Modern Greece, Elizabeth Langridge-Noti, DEREЕ-The American College of Greece; (b) Symbolisms about crisis, Maria Terliksidou, Hellenic Adult Education Association	
21h15 – 22h30	Dinner	DEREE College
22h30	Return to the hotel	DEREE College
<i>The whole event is sponsored by DEREЕ The American College of Greece</i>		
Saturday May 28th		
08h30 – 09h15	Registration	
09h15 – 09h30	Introduction to the Conference: Michel Alhadeff-Jones, Columbia University	“New York”
09h30 – 10h00	Keynote lecture: Peter Jarvis, University of Surrey	“New York”
10h00 – 11h00	Panel: North American Perspectives on TL Theory	“New York”
11h00 – 11h30	Break	
11h30 – 13h00	Session 1	Conference Rooms*
13h00 – 14h00	Lunch break	
14h00 – 14h45	Session 2	Conference Rooms*
14h45 – 15h00	Break	
15h00 – 16h30	Session 3	Conference Rooms*
16h30 – 16h45	Break	
16h45 – 17h30	First day synthesis	Conference Rooms*
20h00	Dinner & cultural event	
Sunday May 29th		
09h00 – 10h30	Panel: European Perspectives on TL Theory	“New York”
10h30 – 10h45	Break	
10h45 – 12h15	Session 4	Conference Rooms*
12h15 – 12h30	Break	
12h30 – 14h00	Session 5	Conference Rooms*
14h00 – 15h00	Lunch break	
15h00 – 16h00	Group work: Reflection on what has been learned	“New York”
16h00 – 16h45	Synthesis: Feedback from the observers	“New York”
16h45 – 17h30	Closing session	“New York”
Monday May 30th (Post-conference)		
09h00 – 16h00	Trip to Aegina / Delphi	

* See detailed program for locations.

LIST OF PAPERS

Keynote Lecture	21
The Transformative Potential of Learning in Situations of Crisis	21
Paper Presentations	28
Company Culture and Communication Networks - Empirical Patterns and Transformative Potentiality	28
What Can We Learn from Innovators and Creators about Transformative Learning?.....	36
Situated Conditions for Transformative Learning: Developing Critical Thinking Within Family and Workplace.....	43
Transformational and Transformative Leadership in High-Poverty and Urban School Contexts: A Review of the Literature.....	52
Tools for Change: A Quantitative Examination of Transformative Learning and Its Precursor Steps among Undergraduate Students.....	59
The Experience of Illness as a Source of Transformative Learning Examples Using Obesity and HIV/AIDS	67
Fourth World People’s University: Collective Transformative Learning in Action	68
Romancing Tales From the Dark Side: Crisis, Emotion, and the Construction of Meaning in Transformative Learning	76
Learning as Transformation or Adaptation? Thinking With and Against Mezirow and Bourdieu	82
Reflective Practices in Organizational Team Interventions	89
Recognition in the Work of Axel Honneth: Implications for Transformative Learning Theory	95
Metaphors, Stories and the Making of a Satisfying Theory: Transformational Learning for Professionals in Education	102
Facilitating Transformative Development Leadership: A Case Study Reflecting on Learning for Social Action.....	109
Crisis as an Instigator of Growth in Breast Cancer Survivors.....	116
The Sensible Body: Towards Renewed Affect in Times of Crisis	123
Le Corps Sensible: Vers une affectivité renouvelée en situation de crise	125
On the Development of Perceptual Skills as a Way Into Transformative Learning.....	131
Does Transformative Learning Have a Parallel in Organizations?	137
Crisis? Whose crisis? Transformative Learning and the Development of Ecological Literacy in Social Work Education	141
Divergence and Convergence in Transformative Learning: Insights From the “Old Continent” and the “New World”	148
Across the Challenges Faced by Social and Socio-Medical Institutions’ Leaders in Times of Crisis: Which Kind of Transformative Learning?	158
Biographical Disjunctures: Identifying Disorienting Experiences in the Educational Biography of Adult Educators	164
Lifelong Learning in Terms of Interculturalism and Transformative Learning: A Research in the Field of Sociology of Law.....	170
Learning Routes in Adult Learning Centers: Is there any space for Transformative Learning?.....	177
Transformative Learning of Female Immigrant Entrepreneurs in Germany: Adult Education in the Migration Society	178
From Conflict to Creativity: Building Better Lawyers through Critical Self-Reflection.....	185
How do Social Workers Learn in Action? Transformative Learning from the Situated Point of View of Activity	192
Autobiography and Transformative Learning in Adult and Higher Education	198
Creativity in Transformative Education: An Exploration in Doctoral Education	204
Crisis as a Learning Resource - Understanding Non-Traditional Students' Experiences in RANLHE Research Project.....	211
Investigating Transformative Learning in Kazakhstan After a Century of Crisis.....	216
Troubling Boundaries and Boundary Troubles’ in Generating Transformative Learning	223
Crisis and Transformative Learning: Analysing the Role of Social Representations in the Construction of Professional Identities.....	230
Construction In Crisis? Uncovering Relationships Between Transformative Learning, Environmental Responsibility and an Industry Ready for Change?.....	237
Teaching English as a Foreign Language (EFL) in a Transformative Learning Setting.....	244
Transforming Learning: Transforming Leadership	252

Exploring the Potential of Transformative Learning in Higher Education: The Development of Students' Critical Thinking through Aesthetic Experience	261
Transition to Parenthood: A Qualitative Study Using the Theory of Transformative Learning	268
Learning in a Time of Crisis: Rural Grassroots Movements in Slovenia and Mexico	273
Education, Teachers Training and Research Within the Modern School Movement: From International Confrontation to Co-operative Self-training.....	281
Group Work and Dialogue in Transformative Learning: A Framework	289
Self-Development in Times of Crisis: A Transformative Model for Life Narratives in Adulthood	296
Leaning into Complexity: Supporting Leaders through Transformative Learning	302
Embodying a Covenant of Caring: Transforming Practices and Paradigms in Adult Leadership Education.....	308
Transformative Learning Theory: Review of Research 2006-2011	315
Project "Locality in Action": A Learning Community in Crete Facilitates Adult Education through Practice and Transformation.....	322
Crisis in American Public Schools: A First Look at Transformative Practices Used by Coaches in Low-Achieving Schools	330
Interdisciplinary Perspectives on Transformative Learning: From Crisis to Opportunity and Innovative Practice.....	338
Necessary Crisis in the Classroom's Psyche: A Team Teaching Process That Aims at Facilitating the Emergence of a Collective Intelligence	345
From Bourdieu to Mezirow: A Personal Journey towards Transformative Learning	352
Transformative Learning Amidst Crisis: An Inquiry into Presencing-based Leadership Coaching	359
Crises, Ambivalence and Ambiguity in Transformative Learning: Challenging Perspectives from Autobiographical Narrative Research.....	366
Prerequisites for Transformative Learning at Workplaces – A Research Intervention Aiming at Integrated Autonomy	372
The Dialogue Competence Model - a Pathway to Transformative Learning	379
Transformative Crises and Radicalization: What Learning Theory can tell Us about Political Violence and Terrorism?.....	386
Symposia	394
Questioning the Temporalities of Transformative Learning in a Time of Crisis	394
Forming and Transforming Students' Identities in Higher Education	408
The Part of the Event in Transformative Learning	422
Transformative Learning for Adults Resuming the University Studies: Crisis and Reconstruction.....	440
L'apprentissage transformateur chez les adultes en reprise d'études à l'université: Crise et recomposition.....	441
Innovative Experiential Sessions	450
Performative Art and Transformative Learning	450
Crisis as a Vehicle for Transformative Learning Creative Writing and Acousmatic Hermeneutics as Means for Transformative Learning.....	452
Mezirow Meets Freire - A Challenging Relation: From Theory to Practice	457
Complexity as an Opportunity for Transformative Learning	464
The Crisis in School Environment: Transforming Emotions	471
A Drama in Adult Education Approach for Meaning Making and Transformation	476
The Role of Emotions in Transformative Learning: Challenges and Boundaries for Adult Educators	482
How an Action Learning Group Experience Can Contribute to Transformative Learning.....	488
A Collaborative Inquiry of Diverse Women Doctoral Candidates: Exploring Intersectionality, Cross-Cultural Consciousness and Holistic Learning-Within-Relationship	495
Response-Ability: Choosing A Joy-Full Life	502
The Crisis in Family - Family in Crisis: Opportunity for Transformation	509
Epistemology of Self: Transforming Leadership Education	516
Inquiry in Action for Leadership in Crisis: Exploring the Connections Between Transformative Learning and Adaptive Leadership	523
Group Process that Fosters Transformative Learning at Multiple Levels: Personal, Group and Systems....	530
Story Shifting: Transforming Personal, Relationship and Systemic Narratives as a Consequence of an Unanticipated Diagnosis	531
Transformative Learning meets with Aristotelian Phronesis and Educational Drama.....	538
Roundtables	543
Transformative Learning for Human Rights of 'Justice Workers' in Post-Conflict Gujarat	543
Educational Implications of Transformative Learning: A Multicase Study in Portugal	550

Knowledge Transformation Within the Welfare Services – New or Reduced Opportunities for Transformative Learning?.....	557
Responding to Crisis after Haiti’s Earthquake: Transformative Learning and Reflective Practice at Toussaint L’Ouverture High School for Arts & Social Justice	562
Transformative Learning Through the Therapeutic Community Model of Treatment in Addiction Recovery	568
Writing and Reading with Art Transformative Learning and Adult Literacy	575
Assumptions and Attitudes for the Inclusion of the “Different Student” in Today’s School: The Fairy Tale and its Transformative Dynamics	582
Crisis Management Simulations – An Inquiry into the Creation of a Transformative Learning Environment for Business Students	588
Training the Trainers at the University in Time of Crisis: Implications of Transformative Learning for Adult Learning, Educational Programs and Curriculum	596
Confluent Education and Transformative Learning: Some Remarks	604
Empty Habitable Frameworks for Transformative Learning: A Concept to Foster Soft Skill Development in Management and Management Education?	609
Popular Education in Times of Societal Transformation - A Swedish Perspective	617
Crisis, Trauma, and Transformative Learning	618
Challenging the Roots of Discontent: A Girls Community Based Education Program in Southern Punjab (Pakistan)	624
Nine Theories of Transformative Learning and a General Conclusion	631
When and Where I Enter: Facilitating Transformative Learning Experiences Among Preservice Teachers to Prepare Them for Today’s Culturally Diverse Class	636
Study Abroad Experiences and Transformative Learning: Examining and Challenging Western Perspectives (Specific Practice).....	644
Innovative Entrepreneurship: A New Field that Urges for Transformative Learning?	652
Exploring the Habitus: A Phenomenological Study of Transformative Learning Processes	659
Dialogic Pedagogy: The Road of Challenge in Higher Education	666
Dina’s Story: Student Teachers’ Intercultural Education as a Path of Transformative Learning	673
Creating Effective ‘Holding Environments’ for Promoting Transformative Learning: An Exploration of the Practice of Higher Education in Further Education Teachers in the United Kingdom	679
Transformative Learning and Adult Literacy: An Autoethnographic Perspective	687
A General View of Transformative Learning Conditions in Adult Vocational Education Centers in Tirana and Durrës, Albania	688
The Role of the Educator in Transformative Learning: The Greek Experience	695
The Unfolding of Transformative Learning Theory Through the Lens of a Case-Study in a Postgraduate Seminar	700
Crisis and Hope in Public Education: Transformative Human Development and Educational Renewal	706
Milano, Via Rubattino: An Italian Gagè Neighbourhood Integrating Romanian Roma Families	713
From Farmer to Entrepreneur: Transformative Learning in the Making of a New Professional Identity in EU Agricultural Workers - A Case Study	719
Transforming Learning and Leading	726
Transformative Learning and Leadership for Change: An Emerging Model	733
Fostering Transformative and Transformational Learning at the United States Military Academy	740

The Crisis in Family - Family in Crisis: Opportunity for Transformation

Maja Maksimovic
Tamara Nikolic Maksic
Zorica Milosevic
Department for Pedagogy and Andragogy
Faculty of Philosophy, University of Belgrade, Serbia

Abstract: The paper represents authors' struggle to comprehend the process of transformative learning and it is written in a form of dialog between three authors who express their ideas, experiences, personal narratives and doubts. This way of writing is in accordance with main assumption that transformation in its core is relational. Therefore, authors' ideas and stories were provoked, challenged, and co-created.

Introduction

The main assumption that underlines the process of writing this paper is that transformative learning is relational and liberated from predicted outcomes. Therefore, we agreed that writing about this topic had to be a collaborative activity free from expected results. We have decided to record our conversations about the main issues related to the workshop that we designed to examine and foster transformative learning related to family in crisis.

The paper is written in a form of a dialogue between the authors. Each of three scenes deals with one issue which is the dominant area of interest of the author writing the particular part. Even though each part "belongs" to one of us, the dialogs were co-created and based on recorded conversations.

In the first scene we express our understanding of transformative learning and discuss the main aspects of the process. In the second scene we discuss the importance of acknowledging the role of our bodies in the process of transformation and emphasize the holistic approach to learning. The last scene is about family, our personal observations and understandings of family crisis, and our narratives related to the topic that emerged in conversations.

Since the workshop is process oriented, it was important to experience the path that is not foreseen.

Scene 1

My meaning and your meaning are not two separate meanings. It is a new meaning for both of us.

Tamara: How do we understand transformative learning?

Maja: Well, it is the process of creating a new meaning...

Zorica: And... the process is about "[...] constructing and appropriating new and revised interpretations of the meaning of an experience in the world" (Taylor, 2008: 5).

Tamara: Yes, in other words, it is about how people change the way how they interpret the world.

Maja: Sounds simple (*smiling*). So, how do we capture that process?

Zorica: Yes, critical for us is how all this can be applied to a specific learning situation.

Tamara: Well, first of all, it happens through exchange, social interaction and communication between people. As Mezirow (1996) explains, one uses her/his experience, or interpretation of that experience to construe a new interpretation which then guides future actions. Do you agree?

Maja: Off course, Mezirow himself was often criticized for concentrating on an individual, and not paying much attention to the relational aspect of such learning (Lawrence and Cranton, 2009).

Zorica: Great. So, we agree with Schapiro (2009, p.112) that “[...] transformative learning spaces are relational spaces characterized by affirmation, challenge, and creativity”.

Maja: All right, others provide context for learning, but in my opinion it is not just about the context, meaning, it’s not enough just to put an individual in a room with other people. It is more about creating an environment of trust and mutual understanding.

Tamara: And, even more important is to create the setting in which communication, questioning, dialogue, debate, and a true inquiry can occur. So, on one hand, there is a support of the group, safe and confirming environment; and on the other, variety of experiences, diversity of interpretations and reflecting, altogether providing the opportunity to challenge the existing, then foster and explore new ways of being.

Maja: Well, then in this process the role of facilitator is to create such learning environment. Then, the main task would be creating the space where everyone reflects on her/his experience and are prepared to share and give that to a group.

Zorica: Right. That is why I understand transformative learning as the process of shared control. Facilitator is literally a facilitator. S/he does not create curricula, nor does s/he concern with the specific objectives or product.

Tamara: True, as a facilitator I do not want to come with an agenda or defined outcomes, I guess I am more concerned with what an adult learner brings in. Learners should feel supported and should be given the chance to address issues that are of importance to them. As I see it, that is an important prerequisite for transformation to occur. The process has to be driven by their needs.

Maja: Facilitator does not even have a control over the process. But it is so difficult to do that. I have to be ready for many things that might emerge and to be in touch with my own vulnerability in order to create space for the other person.

Tamara: (*smiling*) Exactly as Schapiro (2009, p.113) puts it: “The paradox here is that we create spaces for transformative learning by setting up processes through which we let go (at least some of) our control of those spaces”.

Maja: True. Letting go is the key word. We do not know what will happen in this process, but by letting go, we allow different experiences to be brought in and shared.

Zorica: Well, I think, something like that happened in this conversation. We do not know where this is going, but we are here and we are talking and sharing with each other. Having no constraints puts us in position of being more in touch with ourselves. Ultimately, I think, we are giving more.

Maja: Yes, and context is more than that.

Tamara: Ok. What else characterized the context?

Maja: I feel like we are discovering more and more (*smiling*). So far we agree that transformation occurs in the relationship context, safe environment that allows you bringing the whole self in a process of inquiry driven by learners’ needs. What else?

Zorica: The whole self... That is interesting to stress out from our point of view. It is not only about cognition. The whole person is engaged in this process. “Once those selves are fully engaged, the transformation becomes possible” (*ibid.*).

Maja: Yes, but what is transformation ultimately about? The question is what is being transformed in this process.

Zorica: Well, when Cranton (1994) defines transformative learning, she speaks in terms of changing previously unquestioned perspectives to new, revised, critically reflected upon, and more justified ones. And, when Taylor (2008) is trying to explain the process of transformative learning, he argues that what is being transformed is the frame of reference in which the perspectives are challenged. This refers to set of assumptions and expectations that frame one's world view.

Tamara: I do not agree with that completely. Looking this way, it is not whole person learning. I cannot really define it until I understand the connection between learning and development.

Maja: The most important to me is that transformative learning is not one time event.

Zorica: I know what you mean. Transformative learning is not instantaneous. You are talking about individual differences evident in this process and speaking more of the integration part. For some time means weeks, for others months, and some even years. The whole transformation process takes time.

Maja: I do not believe in long lasting change. The process of transformation for me is not romantic happening, from caterpillar into butterfly. It is a very raw process and it incorporates everyday struggle. It is not about some miraculous life changing event.

Tamara: I see (*smiling*).

Scene 2

"All emotions use the body as their theater." (Antonio R. Damasio)

Zorica: And what about body? What did you want to say about that.

Tamara: Well, Maja insisted on it.

Maja: I am. It is true.

Tamara: As I understand, there is an unbreakable link between emotions and body.

Maja: Body remembers.

Tamara: You can learn more effective when you include your body in the process.

Maja: Body remembers...

Zorica: But we didn't use to listen to our body.

Maja: I think there is something very bodily in transformation itself. Three years ago I was going through therapy and body expression of emotions was integral part of it. I remember one session when my childhood memories were provoked. I was running in the field, it was twilight, wind and some special energy around it. The smell of the late summer... These memories brought about some old sadness and at the same time incredible beauty. I released my voice and I started to sing some imaginary melody. It felt like my body was purifying itself and learning new ways of being free. Colors were so clear and I believe that's the word: clarity. I could see and feel the touch of the ground. Hum, it was so powerful. And what is interesting, I could think without being confused. By removing the past blockades some creative process was liberated and space for reality was created. Through my body I have opened my mind. But is it learning? It is sensual and personal. I am locked in prejudice that has begun with Cartesian philosophy (Beckett and Morris, 2001). It is famous Descartes' dualism that is deeply rooted in Western thought – body as a machine and reason that is above all. I believe that thought *Cogito, ergo sum* is misinterpreted. It is basically the idea of questioning the authority. Well, I dare to question the authority of reason and logic. I agree with Damasio (1994, p. 248) when he states "we are, and then we think, and we think only inasmuch as we are, since thinking is indeed caused by the structures and operations of being".

Tamara: This story reminds me of what Dirx (2001) said. He explains that a process of meaning making is imaginative.

Zorica: What are you talking about I think is – embodied learning (Kerka, 2002) and it is experiential knowledge that involves senses, perception, and mind/body action and reaction (Matthews, 1998).

Maja: In addition, there is a problem in language because there is no a single word that refer to I – body (Kepner, 1987), which supports the notion that our body is an object. You see, you can say only embodied, or somatic... Furthermore, body is not an instrument to gain knowledge, for instance to memorize something. This way we stay in the frame of the body/mind dualism. I strongly refuse to say that I am using my body. The verb *using* implies that no matter how we acknowledge the importance of body in learning we still think that we actually bring conscious decision about will body be the actor. Shaw (2003) points that there is no choice about this process, there is something passive in it. Control diminishes intelligence of body and its wisdom and suggests that there is not enough trust in the process. An understanding that mind is a controller still exists. For me, it is about trusting my body and allowing it to be and experience by removing the fear of what might emerge; by removing the fear of vulnerability and intimacy.

Zorica: Again, it is about letting go of control... It is close with Heron's (1996) phenomenological perspective. "Presences are presences and images are images. To interpret them in words and concepts, and then suppose that the interpretation is what really matters, is to miss their point" (*ibid*, p.185).

Tamara: If we see it that way then body is a site of learning itself, and not data producer for the mind (Fenwick, 2003).

Maja: I can use theories to support the idea of embodied learning but only through immersing in myself I can truly explore it.

My body was born.
My body is my mind. My body knows.
My body wants to see, hear, to touch and to be touched,
it wants to taste and smell.
My body is perfect in its imperfection.
My body is carrying my memories.
My body feels that memories.
My body is my past, my present and my future.
My body is a speaking body.
My body is a listening body.
My body wants to move and to express.
My body carries scars, but it has the ways to heal those scars.
My body is a body of an animal and it is a sacred body.
My body likes to be with other bodies and to sense them.
My body is sexual.
My body is innocent.
My body stands strong in its vulnerability.
My body will carry another body.
My body is an embodiment of life.
My body is an aging body.
My body will disappear...

Scene 3

“Family is not an abstract cultural ideal: man, woman and children. Family that our soul wants is the network of relationship and connections.” (Thomas Moore)

Tamara: I have wondered for a long time whether we are bound by our family experience.

Zorica: The family is part of us and every day life, we are dwelling in it and we do not even notice its importance until some problem appears. What is common to all of us is that we have family experiences, and this “common” experience affects us to be so different from each other. It is very interesting what Ekerman (1966, p. 6) says: “For centuries family has been the same, yet it has been so diverse [...] Although we had thousands of years to get used to it, yet each generation must re-learn how to live in it”.

Maja: Yes, it is not usual to see family which is either calm or turbulent. The climate in the family depends on how successful its members integrate all the elements that structure its functioning for family well-being.

Tamara: But what about families who do not succeed? My transformative experience has begun when I realized that apart from Freud there was Rogers as well. What I mean is that I am not defined and damaged by something that was taken away from me in my previous family, but simply I can develop in whatever direction I chose to go. And I really believed that I would be unloved, insecure for the rest of my life. There is also a feeling of guilt. You're always in a dilemma, as if you're on a see-saw, here or there, return to old or to go on. What is definite is that you are not the same person anymore.

Maja: You cannot go back and you have to find new ways to fit in again. You are not able to go back to the beginning. On one hand, you want to be independent and on the other hand, there is a need to belong (Moore, 2010).

Tamara: You can sometimes reactivate these old behavior patterns which is perhaps the easiest path. Nevertheless, something new is born inside of you and it craves to grow. It never disappears.

Maja: The dynamics of family life has a curvilinear trend which is not quite clear and predictable. But no matter what the climate is in some families, common understanding of family functioning indicates that a family in its growth and development passes through different stages. During that development different risk points are expected. Understanding the position of the modern family as a “family in crisis”, “family in transformation”, “family in transition”, is characterized by the human tendency to what there was, what had passed, looking through the lens of idealized memory. The family has always been in crisis and families has never been in a crisis - the family is still in development and there is no development without a crisis.

Zorica: Crisis in family life situation has no positive or negative attribute. The family “gets” one depending on how the challenge of crisis is being dealt with. So, every family has inner resources to overcome the crisis, but there are also important external resources like family life education.

Tamara: ...like education is an external resource and functions like support that the family should be given to the functional resolution of family crises.

Maja: Right. Most families in their own development path slide on the continuum toward one or the other end depending on the situation, and education is an opportunity to support the family in moving toward a functional end of the continuum.

Zorica: Although they differ on many criteria, the family crisis always put some demands - for change, for reorganization, the strengthening or weakening of certain functions...

Maja: I agree that there are different ways in which families develop their adaptive mechanisms for the resolution of family crises. And what is common to all families is that in their lifetime, each faces a family crisis, or those “inside” - caused by internal “triggers”, arising from the operation and development of this family, whether those “outside” - caused by changes in macro and micro-family environment. I was thinking last night - what happened? My life has become my job! I meet my parents, spend time with friends, go shopping ... all of that- when I have time! And I never have time! And at the same time I am often unhappy with the results at work and I think I can do more or be better ... Evidently, the only chance to be with family is to get sick. Even more, you have an excuse and you do not have to feel guilty about it. Well, that's the family crisis that has been created by modern society.

Zorica: Perhaps, a family could be better explained by the ineffable. Because... I am thinking how only within the unstated may happen what happens in the family: conciliatory simultaneity of occurrence and duration of past, future and present; growth and regression; development and decay; synergy and destruction; belonging and alienation; satisfaction and frustration; from not having a perspective, to a clear vision.

Epilogue

The three scenes are designed to give answers as to why we have designed the workshop as we did, so the reader will possibly have the understanding and answer to questions why, what, and how (are we doing in the workshop).

Therefore, we were exploring the topic on two levels; one was to think about it, to discuss and reflect on personal experience, and another level was the experience of writing which in its essence was relational.

Only by immersing in the process itself we could extract the essence. It was a difficult task to abandon our old structures and dive in the process of “not knowing”. We have faced our fear of being rejected, ignored and in conflict with each other for the reason of being different. Therefore, we have created a space in ourselves to allow the workshop participants to resist, to be afraid and to urge for control. Through mutual support which sometimes was direct provocation we went out from our comfort zone and faced the space that was unknown. It would be hypocrisy if we had done differently.

The workshop itself will be an *encounter*, where subjective reality becomes relational. Such setting leaves no possibility to judge or be judged, but rather accept, and expand further our reality. The opportunity to reflect on the experienced and engage critically in such reflection enables broadening and expanding perspectives, in other words, enables transformed perspectives.

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TABLE OF CONTENTS (PAPERS & AUTHORS)

PAPERS / PRESENTATIONS	AUTHORS / PRESENTERS	PAGE
<i>KEYNOTE LECTURE</i>		21
The Transformative Potential of Learning in Situations of Crisis	Peter Jarvis University of Surrey, UK	21
<i>PAPER PRESENTATIONS</i>		
Company Culture and Communication Networks - Empirical Patterns and Transformative Potentiality	Tomas Backström School of Innovation, Design and Engineering, Mälardalen University, Sweden Tom Hagström Department of Education, Stockholm University, Sweden Susanna Göransson School of Innovation, Design and Engineering, Mälardalen University, Sweden	28
What Can We Learn from Innovators and Creators about Transformative Learning?	Hélène Bezille Université Paris-Est Créteil, France	36
Situated Conditions for Transformative Learning: Developing Critical Thinking Within Family and Workplace	Francesca Bracci & Maria Luisa De Natale Catholic University of Milano, Italy Loretta Fabbri, Claudio Melacarne & Bruno Rossi University of Siena, Italy	43
Transformational and Transformative Leadership in High-Poverty and Urban School Contexts: A Review of the Literature	Sandra D. Bridwell Cambridge College, USA	52
Tools for Change: A Quantitative Examination of Transformative Learning and Its Precursor Steps among Undergraduate Students	Sabra Brock Touro College New York, USA Ionut Florescu & Leizer Teran Stevens Institute of Technology, USA	59
The Experience of Illness as a Source of Transformative Learning Examples Using Obesity and HIV/AIDS	Maryvonne Charmillot University of Geneva, Switzerland	67
Fourth World People's University: Collective Transformative Learning in Action	Geneviève Defraigne Tardieu University of Paris 8, France International Fourth World Movement	68
Romancing Tales From the Dark Side: Crisis, Emotion, and the Construction of Meaning in Transformative Learning	John M. Dirx Michigan State University, USA	76
Learning as Transformation or Adaptation? Thinking With and Against Mezirow and Bourdieu	Fergal Finnegan Government of Ireland Scholar The National University of Ireland, Ireland	82
Reflective Practices in Organizational Team Interventions	Beth Fisher-Yoshida Teachers College, Columbia University, USA	89
Recognition in the Work of Axel Honneth: Implications for Transformative Learning Theory	Ted Fleming National University of Ireland, Ireland	95
Metaphors, Stories and the Making of a Satisfying Theory: Transformational Learning for Professionals in Education	Laura Formenti Faculty of Sciences of Education, Università degli Studi di Milano Bicocca, Italy	102

Facilitating Transformative Development Leadership: A Case Study Reflecting on Learning for Social Action	Behrang Foroughi, Catherine Irving & Shelagh Savage Adult Education Department & Coady International Institute St. Francis Xavier University, Canada	109
Crisis as an Instigator of Growth in Breast Cancer Survivors	Chad Hoggan Wright State University, USA	116
The Sensible Body: Towards Renewed Affect in Times of Crisis	Jean Humpich Centre d'Etude et de Recherche Appliquée en Psychopédagogie Perceptive Fernando Pessoa University, Portugal	123
Le Corps Sensible: Vers une affectivité renouvelée en situation de crise	Jean Humpich Centre d'Etude et de Recherche Appliquée en Psychopédagogie Perceptive Fernando Pessoa University, Portugal	125
On the Development of Perceptual Skills as a Way Into Transformative Learning	Marc Humpich Fernando Pessoa University, Portugal University of Québec in Rimouski, Canada Diane Léger University of Québec in Rimouski, Canada Didier Austray Fernando Pessoa University, Portugal	131
Does Transformative Learning Have a Parallel in Organizations?	Charity Johansson & Mary Knight-McKenna Elon University, USA	137
Crisis? Whose crisis? Transformative Learning and the Development of Ecological Literacy in Social Work Education	Peter Jones Department of Social Work and Community Welfare James Cook University, Australia	141
Divergence and Convergence in Transformative Learning: Insights From the “Old Continent” and the “New World”	Alexis Kokkos & George Koulaouzides Hellenic Open University, Greece	148
Across the Challenges Faced by Social and Socio-Medical Institutions’ Leaders in Times of Crisis: Which Kind of Transformative Learning?	Isabelle Kolly Ottiger Haute Ecole de Travail Social de Genève (HETS-GE), Switzerland	158
Biographical Disjunctures: Identifying Disorienting Experiences in the Educational Biography of Adult Educators	George A. Koulaouzides Hellenic Open University / University of Macedonia, Greece	164
Lifelong Learning in Terms of Interculturalism and Transformative Learning: A Research in the Field of Sociology of Law	Evagelia Koutidou School of Law, Aristotle University of Thessaloniki, Greece	170
Learning Routes in Adult Learning Centers: Is there any space for Transformative Learning?	Ewa Kurantowicz University of Lower Silesia, Wroclaw, Poland	177
Transformative Learning of Female Immigrant Entrepreneurs in Germany: Adult Education in the Migration Society	Anna Laros University of Education, Freiburg, Germany	178
From Conflict to Creativity: Building Better Lawyers through Critical Self-Reflection	Jason C. Meek University of California Berkeley School of Law, USA University of California Hastings College of the Law, USA The iDeal World	185

How do Social Workers Learn in Action? Transformative Learning from the Situated Point of View of Activity	Sylvie Mezzena Haute Ecole de Travail Social de Genève (HETS- GE), Switzerland	192
Autobiography and Transformative Learning in Adult and Higher Education	José González Monteagudo University of Seville, Spain	198
Creativity in Transformative Education: An Exploration in Doctoral Education	Alfonso Montuori California Institute of Integral Studies, USA	204
Crisis as a Learning Resource - Understanding Non-Traditional Students' Experiences in RANLHE Research Project	Adrianna Nizinska University of Lower Silesia, Wroclaw, Poland	211
Investigating Transformative Learning in Kazakhstan After a Century of Crisis	Judith Parker Teachers College, Columbia University, USA Gainiya Tazhina University of International Business, Kazakhstan	216
Troubling Boundaries and Boundary Troubles' in Generating Transformative Learning	Katerina Pazoni-Kalli The University of Edinburgh, UK	223
Crisis and Transformative Learning: Analysing the Role of Social Representations in the Construction of Professional Identities	Eunice Sanya Pelini Université Paris-Est Créteil, France	230
Construction In Crisis? Uncovering Relationships Between Transformative Learning, Environmental Responsibility and an Industry Ready for Change?	Alison Pooley Cardiff University, UK	237
Teaching English as a Foreign Language (EFL) in a Transformative Learning Setting	Eleni Poulla Directorate of Primary and Secondary Education of Crete, Greece	244
Transforming Learning: Transforming Leadership	Robin Precey Canterbury Christ Church University, UK Coleen Jackson Chichester University, UK	252
Exploring the Potential of Transformative Learning in Higher Education: The Development of Students' Critical Thinking through Aesthetic Experience	Natassa Raikou & Thanasis Karalis University of Patras, Greece	261
Transition to Parenthood: A Qualitative Study Using the Theory of Transformative Learning	Nataša Rijavec Klobučar Family Center Stik, Slovenia	268
Learning in a Time of Crisis: Rural Grassroots Movements in Slovenia and Mexico	Romina Rodela Wageningen University, The Netherlands Sylvia van Dijk Universidad de Guanajuato, Mexico	273
Education, Teachers Training and Research Within the Modern School Movement: From International Confrontation to Co-operative Self-training	Florence Saint-Luc University of Aix-Marseille 1 - UMR ADEF, France	281
Group Work and Dialogue in Transformative Learning: A Framework	Steven Schapiro Fielding Graduate University, USA Ilene Wasserman ICW Consulting Group, USA Placido Gallegos Fielding Graduate University, USA	289

Self-Development in Times of Crisis: A Transformative Model for Life Narratives in Adulthood	Käthe Schneider Friedrich-Schiller University of Jena, Germany	296
Leaning into Complexity: Supporting Leaders through Transformative Learning	Nancy Southern Saybrook University, USA Sylvia Gaffney Gaffney Corporate Strategies, USA Bernice Moore ICO-Consulting, USA	302
Embodying a Covenant of Caring: Transforming Practices and Paradigms in Adult Leadership Education	Donna R. Stoneham Positive Impact, LLC Holy Names University, USA Richanne C. Mankey Daemen College, USA	308
Transformative Learning Theory: Review of Research 2006-2011	Edward W. Taylor Penn State University-Harrisburg, USA Melissa J. Snyder Bloomsburg University, USA	315
Project “Locality in Action”: A Learning Community in Crete Facilitates Adult Education through Practice and Transformation	Chrisa Terezaki Greek Open University, Greece Anastassios Emvalotis University of Ioannina, Greece Kiriakos Vasilomanolakis & Anna Tsigkou Project ‘Locality in Action’, Greece	322
Crisis in American Public Schools: A First Look at Transformative Practices Used by Coaches in Low-Achieving Schools	Yvonne V. Thayer Edvantia, Inc., USA	330
Interdisciplinary Perspectives on Transformative Learning: From Crisis to Opportunity and Innovative Practice	Elizabeth J. Tisdell Penn State University-Harrisburg, USA Pamela Meyer DePaul University, USA	338
Necessary Crisis in the Classroom’s Psyche: A Team Teaching Process That Aims at Facilitating the Emergence of a Collective Intelligence	Mire-ô B. Tremblay, Thierry Wertz & Monyse Briand Department of Psychosociology and Social Work University of Québec in Rimouski, Canada	345
From Bourdieu to Mezirow: A Personal Journey towards Transformative Learning	Dimitris K. Vergidis University of Patras, Greece	352
Transformative Learning Amidst Crisis: An Inquiry into Presencing-based Leadership Coaching	Tim Walker Concordia University, Canada Olen Gunnlaugson Université Laval, Canada	359
Crises, Ambivalence and Ambiguity in Transformative Learning: Challenging Perspectives from Autobiographical Narrative Research	Linden West Canterbury Christ Church University, UK	366
Prerequisites for Transformative Learning at Workplaces – A Research Intervention Aiming at Integrated Autonomy	Lena Wilhelmson Department of Education, Stockholm University, Sweden Mattias Åteg, Marie Moström Åberg Dalarna University, Sweden	372
The Dialogue Competence Model – A Pathway to Transformative Learning	Lena Wilhelmson & Michael Christie Department of Education, Stockholm University, Sweden	379
Transformative Crises and Radicalization: What Learning Theory can tell Us about Political Violence and Terrorism?	Alex S. Wilner Center for Security Studies (CSS), ETH Zurich, Switzerland Claire-Jehanne Dubouloz School of Rehabilitation Sciences, Faculty of Health Sciences, University of Ottawa, Canada	386

<i>SYMPOSIA</i>		394
Questioning the Temporalities of Transformative Learning in a Time of Crisis	Michel Alhadeff-Jones Teachers College, Columbia University, USA Laboratoire EXPERICE, Université de Paris 8, France Francis Lesourd Laboratoire EXPERICE, Université de Paris 8, France Pascal Roquet Laboratoire LIRDEF, Université de Montpellier 2 & Montpellier 3, France Jean-Louis Le Grand Laboratoire EXPERICE, Université de Paris 8, France	394
Forming and Transforming Students' Identities in Higher Education	Agnieszka Bron, Camilla Thunborg & Eva Edström Stockholm University, Sweden	408
The Part of the Event in Transformative Learning	Martine Lani-Bayle, Marie-Anne Mallet & Estelle Cheon-Pavageau Department of Educational Sciences, University of Nantes, France	422
Transformative Learning for Adults Resuming the University Studies: Crisis and Reconstruction	Souâd Zaouani-Denoux & Pierre Hébrard Université Paul Valéry Montpellier, CRF CNAM, Paris, France Muriel Deltand Haute Ecole de Bruxelles Université Catholique de Louvain, GIRSEF, Belgique CRF CNAM, Paris, France Claire Duchesne Université d'Ottawa, Canada	440
L'apprentissage transformateur chez les adultes en reprise d'études à l'université: Crise et recomposition	Souâd Zaouani-Denoux & Pierre Hébrard Université Paul Valéry Montpellier, CRF CNAM, Paris, France Muriel Deltand Haute Ecole de Bruxelles Université Catholique de Louvain, GIRSEF, Belgique CRF CNAM, Paris, France Claire Duchesne Université d'Ottawa, Canada	441
<i>INNOVATIVE EXPERIENTIAL SESSIONS</i>		450
Performative Art and Transformative Learning	Dionysios Bougas Greece	450
Crisis as a Vehicle for Transformative Learning – Creative Writing and Acousmatic Hermeneutics as Means for Transformative Learning	Yves de Champlain Université de Moncton, Campus de Shippagan, Canada Danielle Nolin Université de Moncton, Canada Gabrielle Dubé Université de Sherbrooke, Canada	452
Mezirow Meets Freire - A Challenging Relation: From Theory to Practice	Dimitris Deligiannis Therapy Center for Dependent Individuals (KETHEA), Greece Chelsea Lazaridou Hellenic Adult Education Association, Greece Ira Papageorgiou Institute of Labour & Hellenic Open University, Greece	457
Complexity as an Opportunity for Transformative Learning	Sylvia Gaffney Optimize Central, USA Bernice Moore	464

The Crisis in School Environment: Transforming Emotions	Sophia Kalogridi Hellenic Open University, Greece Maria Kagiavi Second Chance School, Greece	471
A Drama in Adult Education Approach for Meaning Making and Transformation	Athina Karavoltso Non-Profit Organization for Social and Emotional Learning and Drama, Greece	476
The Role of Emotions in Transformative Learning: Challenges and Boundaries for Adult Educators	Alexis Kokkos Hellenic Open University, Greece Anna Tsimboukli Therapy Center for Dependent Individuals (KETHEA), Greece	482
How an Action Learning Group Experience Can Contribute to Transformative Learning	Kathleen H. Kueht PROACT Global, LLC, USA	488
A Collaborative Inquiry of Diverse Women Doctoral Candidates: Exploring Intersectionality, Cross-Cultural Consciousness and Holistic Learning-Within-Relationship	Maria Liu Wong, Naya Mondo, Ramona Sharpe, Aimee Tiu-Wu, Connie Watson & Rosie Williams Teachers College, Columbia University, USA	495
Response-Ability: Choosing A Joy-Full Life	Heidi Mack Queen's University Faculty of Education, Canada	502
The Crisis in Family - Family in Crisis: Opportunity for Transformation	Maja Maksimovic Tamara Nikolic Maksic Zorica Milosevic Department for Pedagogy and Andragogy Faculty of Philosophy, University of Belgrade, Serbia	509
Epistemology of Self: Transforming Leadership Education	Richanne C. Mankey Daemen College, USA Donna R. Stoneham Positive Impact, LLC Holy Names University, USA	516
Inquiry in Action for Leadership in Crisis: Exploring the Connections Between Transformative Learning and Adaptive Leadership	Aliki Nicolaides University of Georgia, Athens, USA David C. McCallum Le Moyne College, USA	523
Group Process that Fosters Transformative Learning at Multiple Levels: Personal, Group and Systems	Steven Schapiro Fielding Graduate University, USA Ilene Wasserman ICW Consulting Group, USA Placida Gallegos Fielding Graduate University, US	530
Story Shifting: Transforming Personal, Relationship and Systemic Narratives as a Consequence of a Unanticipated Diagnosis	Ilene Wasserman ICW Consulting Group, USA Victoria J. Marsick Teachers College, Columbia University, USA	531
Transformative Learning meets with Aristotelian Phronesis and Educational Drama	Christina Zourna University of Macedonia, Greece	538
<i>ROUNDTABLES</i>		
Transformative Learning for Human Rights of 'Justice Workers' in Post-Conflict Gujarat	Nitika Agarwal Independent Researcher in Nyayagrah, India / UK	543
Transformative Learning: A Multicase Study in Portugal	Márcia Aguiar & Ana Maria Silva Institute of Education, University of Minho, Portugal	550

Knowledge Transformation Within the Welfare Services – New or Reduced Opportunities for Transformative Learning?	Annegrethe Ahrenkiel, Steen Baagøe Nielsen, Camilla Schmidt & Trine Wulf-Andersen Research Center on Welfare, Profession and Everyday Life Department of Psychology and Educational Research, Roskilde University, Denmark	557
Responding to Crisis after Haiti's Earthquake: Transformative Learning and Reflective Practice at Toussaint L'Ouverture High School for Arts & Social Justice	Diane Allerdyce Toussaint L'Ouverture High School for Arts & Social Justice Union Institute & University, USA Claudia T. Melear The University of Tennessee, USA Toussaint L'Ouverture High School for Arts & Social Justice	562
Transformative Learning Through the Therapeutic Community Model of Treatment in Addiction Recovery	Remos Armaos & Panayiotis Koutrouvidis Therapy Center for Dependent Individuals (KETHEA), Greece	568
Writing and Reading with Art Transformative Learning and Adult Literacy	Nair Rios Azevedo & Maria José Gonçalves UIED, DSCA, FCT, Universidade Nova de Lisboa, Portugal	575
Assumptions and Attitudes for the Inclusion of the "Different Student" in Today's School: The Fairy Tale and its Transformative Dynamics	Petros Chrisostomidis Special Educator - Primary School, Greece	582
Crisis Management Simulations – An Inquiry into the Creation of a Transformative Learning Environment for Business Students	David Clemson & Ceyhun Elci Department of Business Studies London South Bank University, UK	588
Training the Trainers at the University in Time of Crisis: Implications of Transformative Learning for Adult Learning, Educational Programs and Curriculum	Jerome Eneau, Eric Bertrand & Genevieve Lameul University of Rennes, France	596
Confluent Education and Transformative Learning: Some Remarks	Roberto Espejo University of Paris 8, France	604
Empty Habitable Frameworks for Transformative Learning: A Concept to Foster Soft Skill Development in Management and Management Education?	François Fourcade, Marlis Krichewsky & Malini Sumpth CIRPP (Paris Chamber of Commerce & Industry) Laboratoire EXPERICE, University of Paris 8, France	609
Popular Education in Times of Societal Transformation - A Swedish Perspective	Petros Gougoulakis & Michael Christie Department of Education, Stockholm University, Sweden	617
Crisis, Trauma, and Transformative Learning	Larry Green Simon Fraser University, Canada	618
Challenging the Roots of Discontent: A Girls Community Based Education Program in Southern Punjab (Pakistan)	Farheen Hussain Society for the Advancement of Education (SAHE), Pakistan	624
Nine Theories of Transformative Learning and a General Conclusion	Knud Illeris The Danish University School of Education, Denmark	631
When and Where I Enter: Facilitating Transformative Learning Experiences Among Preservice Teachers to Prepare Them for Today's Culturally Diverse Class	Michellana Y. Jester & Yolanda Sealey-Ruiz Teachers College, Columbia University, USA	636

Study Abroad Experiences and Transformative Learning: Examining and Challenging Western Perspectives (Specific Practice)	Juanita Johnson-Bailey, Bettye P. Smith & Talmadge C. Guy University of Georgia, USA Norvella P. Carter Texas A&M University, USA	644
Innovative Entrepreneurship: A New Field that Urges for Transformative Learning?	Alexandros Kakouris Career Office, National and Kapodistrian University of Athens, Greece	652
Exploring the Habitus: A Phenomenological Study of Transformative Learning Processes	Sherry Kennedy-Reid The George Washington University, USA	659
Dialogic Pedagogy: The Road of Challenge in Higher Education	Gina Kostoulias, Louise Hepper & Rania Argyropoulou DEREE - The American College of Greece, Greece	666
Dina's Story: Student Teachers' Intercultural Education as a Path of Transformative Learning	Kostas Magos University of Thessaly, Greece	673
Creating Effective 'Holding Environments' for Promoting Transformative Learning: An Exploration of the Practice of Higher Education in Further Education Teachers in the United Kingdom	Hazel Messenger University of Hertfordshire, UK	679
Transformative Learning and Adult Literacy: An Autoethnographic Perspective	Daphne W. Ntiri Department of Africana Studies, Wayne State University, USA	687
A General View of Transformative Learning Conditions in Adult Vocational Education Centers in Tirana and Durrës, Albania	Leticja Papa-Gusho Aleksandër Moisiu University, Faculty of Education, Durrës, Albania	688
The Role of the Educator in Transformative Learning: The Greek Experience	Genovefa Papadima & Vasiliki Karavakou University of Macedonia, Greece	695
The Unfolding of Transformative Learning Theory Through the Lens of a Case-Study in a Postgraduate Seminar	Maria Partheni Aristotle University, Thessaloniki, Greece	700
Crisis and Hope in Public Education: Transformative Human Development and Educational Renewal	Laura D. Pearsall University of Northern Colorado, USA	706
Milano, Via Rubattino: An Italian Gagè Neighbourhood Integrating Romanian Roma Families	Greta Persico Università degli Studi di Milano Bicocca, Italy	713
From Farmer to Entrepreneur: Transformative Learning in the Making of a New Professional Identity in EU Agricultural Workers- A Case Study	Maura Striano University of Naples Federico II, Italy	719
Transforming Learning and Leading	Kathleen Taylor & Dean Elias Saint Mary's College of California, USA	726

<p>Transformative Learning and Leadership for Change: An Emerging Model</p>	<p>Karen E. Watkins The University of Georgia, USA Victoria J. Marsick Columbia University, Teachers College, USA Pierre G. Faller Columbia University, Teachers College, USA Janette R. Hill The University of Georgia, USA</p>	<p>733</p>
<p>Fostering Transformative and Transformational Learning at the United States Military Academy</p>	<p>Melanie Wong Dodge Teachers College, Columbia University, USA United States Military Academy Victor M. Deekens United States Military Academy, USA</p>	<p>740</p>

INDEX OF AUTHORS

<i>A</i>	
Agarwal	543
Aguiar	550
Ahrenkiel	557
Alhadeff-Jones	8, 394
Allerdyce	562
Argyropoulou.....	666
Armaos.....	568
Åteg.....	372
Austry.....	131
Azevedo	575
<i>B</i>	
Baagøe Nielsen	557
Backström	28
Bertrand.....	596
Bezille.....	36
Bougas.....	450
Bracci.....	43
Briand.....	345
Bridwell.....	52
Brock	59
Bron	408
<i>C</i>	
Carter.....	644
Charmillot.....	67
Cheon-Pavageau	422
Chrisostomidis	582
Christie	379, 617
Clemson.....	588
<i>D</i>	
de Champlain	452
De Natale.....	43
Deekens.....	740
Defraigne Tardieu.....	68
Deligiannis	457
Deltand	440
Dirkx	76
Dubé.....	452
Dubouloz.....	386
Duchesne	440
<i>E</i>	
Edström	408
Elci	588
Elias.....	726
Emvalotis	322
Eneau.....	596
Espejo.....	604
<i>F</i>	
Fabbri.....	43
Faller.....	733
Finnegan.....	82
Fisher-Yoshida.....	89
Fleming	95
Florescu	59
Formenti.....	102
Foroughi.....	109
Fourcade.....	609
<i>G</i>	
Gaffney	302, 464
Gallegos.....	289, 530
Gonçalves	575
Göransson.....	28
Gougoulakis	617
Green.....	618
Gunnlaugson.....	359
Guy	644
<i>H</i>	
Hagström.....	28
Hébrard.....	440
Hepper.....	666
Hill.....	733
Hoggan	116
Humpich, J.	123
Humpich, M.....	131
Hussain	624
<i>I</i>	
Illeris	631
Irving.....	109
<i>J</i>	
Jackson	252
Jarvis	21
Jester	636
Johansson.....	137
Johnson-Bailey.....	644
Jones.....	141
<i>K</i>	
Kagiavi.....	471
Kakouris	652
Kalogridi.....	471
Karalis	261
Karavakou.....	695
Karavoltsov.....	476
Kasl	13
Kennedy-Reid.....	659
Knight-McKenna	137
Kokkos.....	8, 148, 482
Kolly Ottiger.....	158
Kostoulas	666
Koulaouzides.....	148, 164
Koutidou.....	170
Koutrouidis.....	568

Krichewsky	609
Kueht.....	488
Kurantowicz	177

L

Lameul	596
Lani-Bayle.....	422
Laros	178
Lazaridou	457
Le Grand	394
Léger	131
Lesourd.....	394
Liu Wong.....	495

M

Mack.....	502
Magos	673
Maksimovic.....	509
Mallet.....	422
Mankey	308, 516
Marsick.....	531, 733
McCallum	523
Meek	185
Melacarne	43
Melear	562
Messenger	679
Meyer.....	338
Mezzena	192
Milosevic.....	509
Mondo	495
Monteagudo.....	198
Montuori	204
Moore	302, 464
Moström Åberg.....	372

N

Nicolaidis.....	523
Nikolic Maksic	509
Ninzinska	211
Nolin	452
Ntiri.....	687

P

Papadima	695
Papageorgiou.....	457
Papa-Gusho.....	688
Parker.....	216
Partheni.....	700
Pazioni-Kalli	223
Pearsall.....	706
Pelini.....	230
Persico	713
Pooley.....	237
Poulla.....	244
Precey.....	252

R

Raikou	261
--------------	-----

Rijavec Klobučar	268
Rodela.....	273
Roquet.....	394
Rossi.....	43

S

Saint-Luc	281
Savage.....	109
Schapiro.....	289, 530
Schmidt.....	557
Schneider	296
Sealey-Ruiz.....	636
Sharpe	495
Silva	550
Smith.....	644
Snyder	315
Southern.....	302
Stoneham	308, 516
Striano	719
Sumpth	609

T

Taylor, E.....	315
Taylor, K.	726
Tazhina	216
Teran.....	59
Terezaki.....	322
Thayer	330
Thunborg	408
Tisdell.....	338
Tiu-Wu	495
Tremblay.....	345
Tsigkou	322
Tsimboukli	482

V

van Dijk.....	273
Vasilomanolakis.....	322
Vergidis.....	352

W

Walker	359
Wasserman	289, 530, 531
Watkins.....	733
Watson	495
Wertz	345
West	366
Wilhelmson.....	372, 379
Williams.....	495
Wilner.....	386
Wong Dodge	740
Wulf-Andersen	557

Z

Zaouani-Denoux.....	440
Zourna	538

