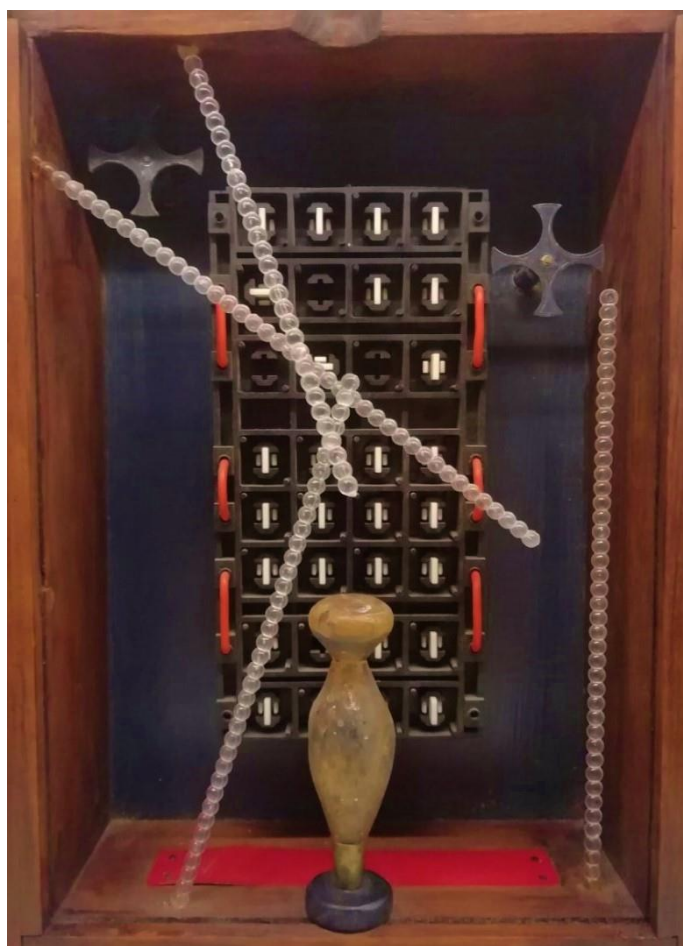




1st Conference of the ESREA Transformative and Emancipatory Adult Education Network

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Book of Abstracts



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Welcome note

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Dear participants,

Welcome to the 1st Conference of the TEAE ESREA network titled “***Reimagining transformative and emancipatory adult education for a world to come***”. We wholeheartedly are delighted to host researchers and practitioners from all over Europe (e.g., Cyprus, Czech Republic, Germany, Greece, Ireland, Italy, Malta, Portugal, Slovenia, Spain, UK, Sweden) and from the United States, Canada, South America and Asia.

Our conference theme - ***Reimagining transformative and emancipatory adult education for a world to come*** - was inspired by what colleagues from all over the world investigate as potential leverage to navigate feelings of disruption, disorder, and disorienting dilemmas. Facing crisis confronts us not only with the challenge but also with the possibility to learn, grow, change and at times even transform our deep structures. We find this particularly important as we are living in times of crisis – such as the climate crises, structural racism and inequality, ongoing wars, or a pandemic. We are confronted with the challenge to navigate these difficult times and, if possible, learn, grow, change, and even transform our taken for granted ways of knowing and being in the world. Our argument is that we need to learn to address these contradictions not only intellectually, but also relationally, affectively, and to do so in an affirmative manner. “This conviction rests on the following ethical rule: it is important to be worthy of our times, the better to act upon them, in both a critical and a creative manner” (Braidotti, 2019, p. VIII). The idea of adult learning as an affirmative way forward, *leading out* from the crises we currently experience, which promises to be an opportunity for a cultural and material emancipation, is at the heart of our conference. With our collective effort, we can strengthen the role of adult education in reimagining a world to come.

We are grateful for having received more than 70 proposals for the conference. The themes explored in the conference echo the importance of expanding and deepening practice and research for transforming individuals, groups, communities, and society. The proposals shared the spirit of exploring and extending transformative learning boundaries to look at it from different angles.

The conference is designed in a way that makes space for conversation (within and beyond the sessions), learning and building a community together. By inviting experienced and emerging voices into the conference and creating a space that could truly reflect our commitment to equity and belonging, we encourage conference participants to take actionable steps. We believe in bringing attention to how to thread and embed the values of inclusion throughout our work as scholars and educators for the future possible worlds to come.

The mission of this conference is to reinvigorate a vital community that is devoted to cultivating research and projects about how learning can promote personal, societal, and global transformations. This will be possible only if we continue our collective efforts in convergence with other networks of scholars and researchers committed to the outstanding transformative learning theory and research, such as the Hellenic Adult Education Association, the Italian Transformative Learning Network, and the International Transformative Learning Association.

Join us in reimagining transformative and emancipatory adult education!

Saskia, George, Alessandra, & Dina

Co-Convenors of the Transformative and Emancipatory Adult Education ESREA Network

The European Society for Research of the Education of Adults (ESREA)

Marcella Milana

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The European Society for Research on the Education of Adults (ESREA) is a non-profit research association devoted to advancement of high-quality research on the education and learning of adults in Europe.

The society supports: 1) co-operation among researchers; 2) development of research and dissemination of results (e.g. through conferences, a book series, and The European Journal for Research on the Education and Learning of Adults - RELA); 3) training of early career researchers (e.g. through winter/summer schools), and continuing professional development of researchers; and 4) collaboration with other European organizations and national organizations working in all areas of adult and continuing education.

ESREA's main activities are conferences and seminars organized by its 13 research networks, among which the Transformative and Emancipatory Adult Education (TEAE) network, and the ESREA triennial conference, one of the key moments in the organization's life for members (and non-members) to meet across networks and engage in cross-network conversations. ESREA is a membership organisation. Membership is open to individuals and institutions engaged or interested in research on the education of adults and adult learning. Benefits include: 1) reduced registration fees to all ESREA and networks conferences, and 2) several newsletters each year. Moreover, PhD student members may benefit from a limited number of bursaries available to support their participation at conferences, and the award of a prize for the best paper presented by a PhD student at each triennial conference.

Membership fees constitute the main means for ESREA to pursue its mission. Its Presidium members and all convenors of its research networks serve the society on a voluntary basis.

KEYNOTE SPEECHES

Vitalizing Adult Education

Aliki Nicolaides

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I look at adult education through a novel perspective precipitated by the civilization-wide effects of a global pandemic that we are still undergoing, to explore the context of adult education as a plane to grow adult learning ecologies for transformation.

I resonate with ecologies because of their unique agility at their edges, where boundaries are more fluid as well as responsive to the entanglements that link adults' ways of knowing, doing, and being to the environments in which they are learning. By environment I include all physical factors that we can sense and perceive as well as the rich fertile interior landscape of our ways of knowing, doing, and being that are interconnected with all that matters. Ecologies are vital planes of possibility that happen naturally and organically but can also form intentionally as adults orchestrate learning ecologies for the potential transformation of self and society in ways that are meaningful, valued, and ripe for the moment. As vibrant, interdependent contexts, ecologies enable novel responses and innovations that make self and society different. By different I mean, transformed by creating conditions for adult learning to become response-able for the evolution of self and society.

Response-ability is the capacity to respond to the emergent changes in the system, with the comprehensive consideration of relevant components and constant negotiation with them. Response-ability goes beyond the efficient and successful enactment of individuals' duties prescribed by society; it involves the proactive consideration of changes that one's action or inaction may evoke within her/his context, system, and ecology.

Doctoral education that is intentionally designed as ecologies for transformation is a way to grow individual, collective, and systemic capacities that are more response-able. I wonder what is possible if we reimagine adult education as ecologies of transformation where unique dynamics influence the formation of new pathways to adult learning that honor relationships of cooperation, collaboration, and conflict, making space for new possibilities for a flourishing, shared common(s).

Emerging research is questioning current approaches to Ph.D. education as vital environments that prepare students for a world that is complex and in constant flux. How are adult educators situated in academic settings preparing adults to meet and respond to the vast forces of change that we face today? What is a Ph.D. education in service of? How is the current precarity of higher education intensified by the unpredictable forces of change since COVID-19? In what ways can PhD education lead to learning that can vitalize ways of being and becoming for the activism that global-local challenges present? Doctoral education is not only limited to epistemic knowledge acquisition and development, but also extends to ontological and ethical learning. Creating ecologies of transformation as an intentional educational environment to develop Ph.D. students' capacities is in alignment with the discourses challenging the purpose of doctoral education. To inquire into these questions and challenges I work with new frameworks for leading adult learning as well as growing doctoral students' capacity through processes of generative knowing.

Transformative Learning in the post-reflexivity era

Loretta Fabbri

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La partenza. Il Transformative Learning in Italia (ITA VERSION)

Benvenute/i,

sono Loretta Fabbri, Presidente e Fondatrice dell'Italian Transformative Learning Network¹, una comunità di ricerca che raccoglie più di 90 ricercatori/rici provenienti da istituzioni dell'Higher Education o da contesti sociali e organizzativi e che riconosce nella teoria trasformativa un framework teorico e metodologico comune.

Quando fu pubblicato il libro di Jack Mezirow in Italia (2003), con altre/i colleghe/i stavamo approfondendo gli studi sull'apprendimento adulto a partire da un interesse specifico verso lo sviluppo professionale, in quel momento degli insegnanti. Con altre colleghe volevamo conoscere Jack Mezirow, discutere con lui per capire meglio. Organizzammo il primo convegno in Italia presso l'Università degli Studi di Siena nel 2006. A quell'incontro, ne seguirono altri per discutere delle connessioni con altre teorie e delle sfide che il *Transformative Learning* poneva. Nel 2011 abbiamo invitato Victoria Marsick in Italia per la prima volta e con lei abbiamo avviato una consolidata traiettoria di scambi e confronti scientifici all'interno di consessi internazionali.

Si trattava di un contesto scientifico dove provare a coniugare gli approcci relativi all'apprendimento situato, alla coltivazione delle comunità di pratica e all'apprendimento trasformativo per rispondere a una stessa domanda: come supportare, attraverso l'attivazione e la validazione dei processi di apprendimento, lo sviluppo e l'emancipazione dei singoli, dei gruppi e delle comunità. Il costrutto di riflessione consente di chiarire come procedere all'analisi razionale della propria esperienza, in un processo di esplicitazione e revisione critica di quei presupposti sui quali si struttura e si giustifica la conoscenza.

Il contributo di Mezirow riconosce la riflessività critica come lo strumento che consente la trasformazione del significato dell'esperienza e delle strutture interpretative culturalmente trasmesse. La riflessione critica – la presa di coscienza dei propri assunti, delle premesse, dei criteri, degli schemi, seguita da una critica vigorosa – è indispensabile e discriminante. La critica e il riesame sull'adeguatezza dell'apprendimento pregresso sono gli elementi distintivi della riflessione.

L'apprendimento situato aggiunge un'altra prospettiva discriminante: la presenza delle storie, del corpo, dell'interazione tra attori, artefatti e contesti. Si apprende attraverso la partecipazione a delle pratiche sentimentali, culturali, sociali, performative. La riflessività critica si coniuga con le comunità di pratica. La riflessione in questo caso avviene attraverso le interazioni sociali, attraverso l'incontro con esperienze non familiari, attraverso l'incontro con esempi disorientanti e coltivando i rapporti informali.

L'apprendimento trasformativo in Italia ha rappresentato un acceleratore di un dibattito già alle prese con la discussione di forme di razionalità critico-riflessive, sia nei contesti personali, sociali che di lavoro. Vorrei discutere con voi quali sono le nuove sfide per sviluppare e farsi sorprendere il nostro patrimonio scientifico.

The Beginning. The transformative Learning Theory in Italy (ENG Version)

¹ **Italian Transformative Learning Network**

Founders: Loretta Fabbri, Maura Striano, Monica Fedeli, and Claudio Melacarne

Junior researchers: Francesca Bracci, Alessandra Romano, Mario Giampaolo, Nicolina Bosco.

Welcome,

I am Loretta Fabbri, President and Founder of the Italian Transformative Learning Network, a research community that gathers more than 90 researchers from Higher Education institutions or social and organizational contexts and that recognizes in the transformative theory a common theoretical and methodological framework.

When Jack Mezirow's book was published in Italy (2003), with other colleagues we were exploring adult learning studies from a specific interest in professional development, at that time of teachers. With other colleagues we wanted to get to know Jack Mezirow, to discuss with him to understand him better. We organized the first conference in Italy at the University of Siena in 2006. That meeting was followed by others to discuss connections with other theories and the challenges that Transformative Learning posed. In 2011 we invited Victoria Marsick to Italy for the first time and with her we started a well-established trajectory of exchanges and scientific comparisons within international I.

It was a scientific context where we could try to combine approaches related to situated learning, cultivation of communities of practice and transformative learning to answer the same question: how to support, through the activation and validation of learning processes, the development and empowerment of individuals, groups and communities. The construct of reflection allows one to clarify how to proceed to the rational analysis of one's experience, in a process of explicating and critically revising those assumptions on which knowledge is structured and justified.

Mezirow's contribution recognizes critical reflexivity as the tool that enables the transformation of the meaning of experience and culturally transmitted interpretive structures. Critical reflexivity-the awareness of one's assumptions, premises, criteria, and schemata, followed by vigorous critique-is indispensable and discriminating. Critique and reexamination of the adequacy of prior learning are the distinctive elements of reflection.

Situated learning adds another discriminating perspective: the presence of stories, of the body, of the interaction between actors, artifacts and contexts. One learns through participation in feeling, cultural, social, performative practices. Critical reflexivity is combined with communities of practice. Reflection here occurs through social interactions, through encounters with unfamiliar experiences, through encounters with disorienting examples, and by cultivating informal relationships.

Transformative learning in Italy has been an accelerator of a debate already grappling with the discussion of critical-reflective forms of rationality, both in personal, social and work contexts. I would like to discuss with you what are the new challenges to developing and being surprised by our scientific heritage.

The Power of Imagination. Reconsidering Emancipation in Adult Education

Danny Wildemeersch

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Emancipation has been one of the driving forces for adult education theory and practice until today. It has had many names and took various shapes over time. Basically, emancipation is rooted in the philosophical tradition of the enlightenment that emphasized values such as autonomy, independence, critical thinking, including practices of individual and collective liberation and transformation. It has inspired various social movements and educational practices aimed at achieving social justice, equality, human rights, the abolition of slavery and different kinds of discrimination, etc. Historically, practices of adult education emerged as attempts to enlighten the people who had little opportunities to fully develop their talents and hence, to participate as full members of society. There were practices emphasizing individual autonomy next to practices that struggled against structural discrimination. Authors such as John Dewey, Paulo Freire, Jack Mezirow, Oskar Negt, Peter Jarvis and Stephen Brookfield, who with their writings have been inspiring many practices of adult education till today, are all indebted to the tradition of enlightenment and emancipation.

Today a debate has emerged about the limits of the enlightenment ideas and practices. There are decolonization theorists who argue that the enlightenment tradition, which emerged in the 17th and 18th century in Europe and has spread in major parts of the world in line with the colonization of Africa, America and Asia by the Europeans, was from the beginning till today very paradoxical. It propagated the ideas of freedom, equality and solidarity while simultaneously subjecting the people of the colonized territories to economic, social and cultural states of dependency. We begin to realize today, thanks to these movements, how much the wealth of the western world was and still is the result of the subjugation of major populations, particularly in the Global South. We also increasingly realize that much of the acquired wealth goes at the expense of the environment. Particularly the experience of global warming makes a growing number of people aware that humans have acquired a position of domination at the expense of all other forms of life on the planet. Reducing both humans and non-humans to resources that can be freely exploited, enabling the wealth of the privileged, is one of the major causes of the disruption of life on the globe.

The limit situation with which humans are now confronted may make them aware that they are not the 'masters of the world', but that they are very much dependent on the continuation of diverse forms of life on the planet. In other words, they are not autonomous or independent, but very much 'interdependent'. This experience puts into question the intellectual and practical heritage of the enlightenment and of the concept of emancipation.

New forms of imagination are needed, including a different overall story of who humans are in relation with each other and with the non-human world. Adult education can contribute to the development of these imaginations and stories. It is argued by many scholars of (adult) education that emancipation today should, in the first place, be inspired by the recognition of the *interdependence* of human beings and nature, rather than by the striving for *independence* of individuals and collectivities from others and from nature.

In my presentation, I will look at concepts and practices of adult education that engage with such new approaches, whereby the awareness of interdependence is being explored. Such awareness requires new experiences of time and space and new forms of aesthetic practice. Initiatives of place based education have the potentiality to open up for such different experiences. Place based education is a practice whereby students move beyond the walls of educational institutions and actively explore the characteristics of particular places or territories. In doing so, they have experiences that are not easily reproducible within the confinement of traditional educational classes, enabling the development of a deep connection and belonging with a particular site and, by extension, with the planet as a whole.

Experiments such as place based adult education may help us to reconsider emancipation in view of the major challenges of our time.

Bridging to Transformation

Yabome Gilpin-Jackson

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*The time for the healing of the wounds has come. The moment to bridge the chasms that divide us has come. **The time to build is upon us.** Nelson Mandela*

In the midst of a world in multiple global crisis and transitions, there are many issues polarizing and dividing us. The news, the dinner conversations, the community chatter, social media – all are dominated by the stories of *versus*. I call them the *versus debates*.

In the versus debates, we are pitted against each other. Then we trap ourselves in the divides by throwing stones and calling each other derogatory names that reinforce these divides. What does it look like: when we change the to *and*? When we engage in dialogue vs. debate? When we can accept each other's positions and identities without forcing our own on others? When we seek to understand rather than correct/fix others? When we trade the anxiety we each hold in the place of trying to control others for faith in our common humanity? When we trade the arrogance of trying to teach others our own way for an openness to learn from other experiences? When we are critical of our social and global systems that center power and dominance in some and ascribe marginality to others?

When we collectively commit to building a future that works for the betterment of all? In the place of ***and***, there is an emerging future that is metaphorically at the Gathering Place at the center of the bridge. The Gathering Place on the Bridge is where both Privileged and Marginalized come together to co-create our emerging equity-centered future. We, humanity, and the organizations and social systems we have designed, are at the center of the various global crises we face and solving any and all of the challenges of our era fundamentally starts with addressing the inequities in our world that are at the roots of the crises we face. These inequities have to-date been keep firmly in place by systems of privilege and marginality.

In this keynote, I share a bridge framework that imagines what it might look like to cross our divides and collaboratively co-design an equity-centered future, where those working for transformation are supported at scale to find the solutions needed for human flourishing in these times.

I also discuss what it will take for us to navigate the Grey Zone Change to such transformation, defined as ***the space between the current state and the emerging future that is undefined and unknowable***. As we gather on the bridge, we must consider new ways to build relationships through meaningful contact across the divides and allow ourselves to let new doorways and pathways to transformation emerge as we hold the tension between the past, present and future and determine to cross the threshold together.

PRESENTATIONS (PAPERS, EXPERIENTIAL SESSIONS, WORKSHOPS AND SYMPOSIA)

Making a Nest: Art and ecology as a formative and transformative practices in adult education

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ABSTRACT

The radical experience of isolation and vulnerability during the pandemic has aroused a reflection on the forms of living environments and social ties, on the need to rethink the relational and pedagogical styles on which they are based (Pignalberi 2022). The accentuation of disparities in access to education and culture has shown how, in truth, the training system has been in a stagnant situation of difficulty for decades. The pandemic crisis has been considered by some pedagogists (Fullan 2020) not so much as a destructive event of a functioning model but as the possibility of participating in the transformation of learning.

In the 2021-2022 the Department of Human Sciences of the University of Verona promoted a training course "Practices and cultures of difference in educational and care work" which was attended by 35 professionals in social-health and educational services. The training course focused on the fact that the established practices of social work often fail, exposing professionals to the unexpected, to the crisis, to the need to create. This impact was even more evident during the pandemic which made the social ties of many Italian cities increasingly fragile. It was therefore necessary to propose training contexts that could meet the experiences of vulnerability, the need to nourish trust in community ties and hope.

The course aimed to address the theme of differences by deepening theories and practices of feminist philosophy (Zamboni 2009, bell hooks 1994) and transformative pedagogy (Formenti 2017, Mortari 2003) which have elaborated a florid reflection on the themes of care and relationship: an embodied knowledge that puts to work the senses, the resonances, the materiality of relationships to rethink the encounter with the Other in daily life. The path proposed to move away from 'expertism' (Illich 2008) to rethink the care of oneself, of places and of others, as a common good, thanks to:

- a formative ecology vision that questions the link between learning and the environment, between daily work and community life; (Iori 2019, Corntassel, J., & Hardbarger, T. 2019, Pignalberi 2022)
- art-based methodologies as levers for processes of continuous transformative training and as a means for an ecological and ecosophic transition under the banner of social justice (Formenti Lusaschi, Del Negro 2019, Sossai 2017, Segal-Engelchin D., Huss E., Massry N. 2020).

The third module of the above-mentioned training course was titled "Know how: community art practices" and was held at the Mare Memoria Viva Ecomuseum in Palermo (Sicily, Italy). It was a pedagogical choice that aimed to open up the narrow imaginaries of social work to a community horizon. The artistic workshop of intensive two weeks was also granted access to 35 professionals and all those who, by attending the Ecomuseum as operators or beneficiaries, would have voluntarily contributed to the creation of a new space for cultural fruition, participating in building an Ecodom structure in Superadobe in the shape of nest (see photos below).



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Work transitions and training

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ABSTRACT

The topic of labour transitions calls loud and clear the issue of training in adulthood and specifically all those strategies and tools that are useful in reconstructing a tortuous pathway from outplacement to reintegration, to the transition to another role. In each of these steps, training plays a central role (Pastore, 2019), not only on the knowledge front, but even more so on the issue of soft skills.

Soft skills also become a useful means of responding to a future in which transitions will be central, in a perspective of substantial changes in jobs, hybridization of work, and substantial revision of organizational logics.

The crisis, or perhaps it would be appropriate to speak of multiple crises (human, social, values), are asking us to respond by raising training standards, both at school and in higher education (Kogler, Vogl, Astleithner, 2023); learning, growing, changing, and sometimes even transforming our deep structures is the recipe that can be used in several contexts.

The transformations imposed by the complex society have raised quite a few problems and critical issues, fueling the demand for a training and education more in keeping with the configuration of society itself, characterized by a high degree of subjectivity, autonomy, and responsibility, but also by the relevant role played by practice, by experience.

What we wish to emphasize is that a job that is truly a place of growth and training cannot disregard and ignore the real educational possibilities it offers; nor, secondly, can it avoid promoting them. One cannot, therefore, disregard the fundamental dimension of the work experience that represents the first scene of any formative process that is rooted in individual history and at the same time becomes a weave of inner resonances. "The formativity of work in the digital ecosystem of machines qualifies as the possibility of giving and taking shape-action, starting from the energies and potentialities that the set of links makes available, thus generating not only products and results, but paths of development, freedom and inventions with an emerging structure" (Costa, 2019, p. 63).

The thesis is that work, even for the extreme case of so-called stable (or flat) typologies, must necessarily be characterized on the one hand by its formative scope, and on the other hand by a constant enhancement of this specificity. Further for hybrid work, the new remote and homework formulations, although largely removed from physical locations, there is a need to reconstruct and thus reconsider a strong formative connotation.

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Covid-19, smart working, and new perspectives on meaning: a case study

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ABSTRACT

This paper is within the framework of organizational pedagogy studies (Rossi, 2008) and presents empirical research designed to detect how the change in agile work, due to the Covid-19 pandemic, has transformed the meaning perspectives (Mezirow, 1991) of professionals within an Italian ICT company.

The advent of the Covid-19 pandemic has been perceived as a kind of "disorienting dilemma" (Mezirow, 1991) in both the private and professional lives of individuals, (Fenwick, 2008). In Italy, the subsequent restrictions imposed in March 2020 produced a significant acceleration in the adoption of smart-working means by private and public organizations. The - until recently - unquestioned assumptions with which professionals interpreted their professionalism and work have proven to be entirely fragile (Eschenbacher & Fleming, 2020). In this regard, to highlight the extent of this disorientation and how it has impacted the lives of professionals, it is sufficient to look at the data inherent in the pre-pandemic: data from the Smart Working Observatory of the Politecnico di Milano show that in Italy only 50 percent of large companies had adopted such forms of work, with an average of no more than two days per week. For small businesses and public administrations, the percentage did not even reach 20 percent. The new scenario required a rewriting of the new ways of organizing work. The acceleration imposed by the pandemic on certain processes meant that professionals found themselves in a working (but also living) condition they had never experienced before. It triggered a questioning of the meaning perspectives through which subjects hitherto interpreted reality that led to more comparative and reflexive frames of reference due to the exposure of the new context (Romano, 2016).

Our research is characterized as a case study with convenience sampling (Creswell, 2012). The sample is drawn from an Italian company of about 540 employees that has placed 95% of its employees in smart working since March 2020. The research followed a qualitative approach, and the data collection tools were semi-structured interviews (N=6) and focus groups (N=3, of which N=2 in November 2020 and N=1 follow-up in March 2023). Data were analyzed by topic area (Braun & Clarke, 2006).

The massive spread of smart working has confronted professionals and the organization itself with extraordinary problems never experienced before. The models with which they interpret work have proved insufficient to inhabit work contexts (Fabbri, Melacarne, 2020) during and in the post-pandemic period. The most significant labor transformations occurred 1) in the reorganization of spaces (formal and non-formal) of workplaces; 2) in the reorganization of work modes; 3) in the relationships and management of communication flows (verbal and written) at different levels.

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Paradigm shift in the understanding of the relationship between body and cognition

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ABSTRACT

Motor skills, sensory, affective and cognitive components are linked in a neural excitation pattern. If one component is changed, this affects the other components and the neural network (Storch et.al. 2006). Mezirow sees the effect of cognition and emotion on the body as a one-sided causality and thereby severely limits the opportunities for learning. Scientific knowledge in neuroscience, however, shows that body postures, body movements and emotions influence cognition in a similar way and that sometimes there are no cognitive mediating processes between body movements/ postures and emotions. Schlattner (1994) pointed out the insufficient mention of and attention to the body in the transformation process. However, it is not just about assigning a higher importance to the body in the process, but also about changing the basic understanding of the interactions between emotions, body movements /attitudes and cognition and thus creating an opportunity to look at people more holistically and make use of the potential for learning that results from the interactions between emotion, cognition, and the body.

The Embodiment Perspective as a Prerequisite for Processes of Change

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ABSTRACT

The technical milestone Chat GPT poses a great challenge to adult education. Racial, sexist, or otherwise discriminatory content is permanently reproduced, and the danger is inherent in accepting this newly composed knowledge. Questioning one's own unquestioned assumptions thus becomes increasingly difficult. However, for emancipatory and transformational processes of change, it is imperative to be aware of one's own assumptions and to adopt a critical stance. This could be done by producing the difference between knowledge from AI and subjective knowledge. Implemented through the embodiment perspective, knowledge would then emerge from the interaction between emotion, cognition, and body. This creates the possibility of identifying individual and social problems from the present in the first place and, respectively, also being able to search for solutions for the future. According to the train of thought, the embodiment perspective is the prerequisite for emancipatory and transformational processes of change and must therefore be anchored as an essential component in the theory of transformative learning.

Aspects affecting homeless people's career trajectories

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ABSTRACT

Ideas of how adults learn, develop, and prepare themselves for work and/or education and training have been examined by several studies. Career development theories approach decision making by linking the ability of individuals to make beneficial choices for themselves to interpersonal and intra-personal studies. Systems Theory Framework, (STF, Patton and McMahon, 1997), incorporates both the contextual and the individual system (i.e., STF's content component) and showcases the recursive interaction within the individual and the context. This empirical study explores the subjective perceptions of homeless and/or ex homeless and/or housing excluded adults, regarding the aspects that affected/affect their career development. By using the semi-structure interview as a methodological tool, this research shows, how content, contextual and process influences have affected the career trajectories of the participants, and how the status of homelessness/housing exclusion determined the career development of the participants and influenced future employability goals.

Discussing the outcomes of literacy interventions for adults with low literacy skills

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ABSTRACT

Low literacy in adults is a worldwide issue effecting many people and hindering them in their participation in society and their everyday life. The Survey of Adult Skills by the OECD Programme for the international Assessment of Adult Competencies revealed that about 19.7% of adults reach a literacy level of 1 or below, indicating low levels of proficiency (OECD, 2019). Yet despite the severity of this issue, peer reviewed literature about reading and writing interventions for this group appears to be rare and often has an exclusive focus on the development of literacy skills instead of other intervention goals, such as literacy practices, attitudes towards literacy, self-confidence, or self-concept as a reader.

Based on preliminary results from a systematic literature review, evaluating the current state of knowledge on adult literacy interventions, such as courses in adult education centers and other institutions for adult learning, I will discuss the following questions:

- What types of literacy interventions have been studied?
- What outcomes (e. g. literacy skills, literacy sub-skills, literacy practices, etc.) of literacy interventions are reported?
- What are the effects of literacy interventions on these different outcomes?

I will then proceed to discuss how different intervention goals relate to ideas of transformative learning and consider consequences for future research and practice in the field of adult education. The systematic literature review follows the PRISMA guidelines (Moher et al., 2009). The research question and eligibility criteria of included studies are based on the PICOS model, which helps define the population, intervention(s), comparison (control conditions), outcome and study design, that will be evaluated (Higgins et al., 2022; Matchar, 2012). Five databases (ERIC, ProQuest, Wiley, PubPsych, PubMed) have been searched for eligible studies, based on the commonly used terms in the field in English and German. Quantitative and qualitative studies will be considered and rated with the Quality Assessment Tool for Reviewing Studies with Diverse Design (QATSDD) (Sirriyeh et al. [2012](#)).

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Multicultural horizons. When the store becomes an informal arena for learning and transformation.

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ABSTRACT

The paper presents findings that emerged from a qualitative research project interested in investigating where, when and under what conditions people living in a highly multiethnic neighborhood learn to deal with their ethnic and cultural differences.

It is a well-established assumption that cultural, experiential, and ethnic differences have structurally become part of the everyday lives of individuals and communities. Everyday life contexts take on a superdiverse structure (Vertovec, 2007; 2023) in which new variables, significantly affecting processes of categorizing difference, produce unprecedented hierarchies of power and stratification, new patterns of inequality and marginalization, and original spatial and contact experiences. Therefore, these contexts are characterized by dilemmatic structures, which expose individuals to value and interest conflicts, contradictions, complex situations, and collusions. How can we develop inclusive interpretative models that help us manage ethnic-cultural differences that structurally characterize our daily lives (Fabbri, 2023; Fabbri & Melacarne, 2020)? Following the paradigm of informal and incidental learning (Marsick & Neaman, 2018), the daily challenges that densely multiethnic contexts pose to us can trigger often tacit, experience-based and embedded learning processes, which nonetheless can be influenced by distortions (Mezirow, 1991).

Based on the arguments put forward so far, the thesis from which the study has moved is that some urban spaces are characterized by specific properties in terms of relational (Semi, 2009) and learning (Fabbri & Melacarne, 2020) potential. Starting from this assumption, the object of the research was the learnings that emerge because of experiences of encounter and contact that originate from attending stores run by traders with migrant backgrounds. In this perspective, small ethnic stores were identified as an emblematic case of those contexts that elicit informal learning, through processes of socialization and contact, among individuals who do not share the same ethnic-cultural references (Fabbri & Melacarne, 2020; Fabbri, 2023). The objective was to detect (a) the extent to which socialization processes prompted by attending ethnic stores accelerate informal learning processes, (b) how merchants with migrant backgrounds have become established in a new social and labor context, and (c) the extent to which distorted representations related to traders with migrant backgrounds influence these processes.

The research is structured as a multiple-case study (Merriam & Tisdell, 2016; Creswell, 2018) whose reference contexts were the commercial network of a high-multiethnic neighborhood of a medium-sized city in central Italy and the commercial core of a small city in southern Germany. Twenty-two semi-structured interviews were conducted with traders having a store in the two contexts. The interviews were audio-recorded and transcribed ad verbatim. Supplementing this empirical material are field notes derived from moments of non-participant observation (Creswell, 2018) and accounts of informal conversations held with some of the traders who participated in the study. The textual corpus was analyzed using manual thematic analysis (Creswell, 2012).

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Reconceptualizing models of learning and relating in Higher Education in the new era of “Anthropocene”

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ABSTRACT

We have reached a point in history where human presence and activity decisively affects the planet, the individual and collective life, the future. The concept of “Anthropocene” has been introduced to describe the new socio-geological era. It is also suggested as a context for understanding the ecological implications of the human imprint combined with the importance of reaching an enhanced awareness of the human intervention consequences. Due to the rapid changes, human beings are experiencing continuous disruptions at various relationship levels (Charissi et al., 2020; Koulaouzides, 2021), such as their relation with nature, with others, with social space, with time.

In this challenging era, wherein we suffer from serious sustainability problems such as growing inequity, lack of democracy, resources deficiency and radical climate change, new paradigms for reconceptualizing models of learning are required. Consequently, what types of learning processes might enable people to understand, live in, and co-create this period in more care-informed and, where necessary, transformative ways?

A number of studies from various scientific fields have revealed the special potential of Higher Education-HE as a particular educational context either from an emancipatory/transformational (Kedra & Rotidi, 2017; Raikou & Karalis, 2016; Raikou, 2019) or an orientational/navigational point of view (Decuyper, Hoet & Vandenaabeele, 2019). In addition, Honneth’s critical theory of recognition (1995) and its emphasis on relational dynamics may offer a lens through which we can formulate an alternative more inclusive perspective in HE pedagogy (Brown & Murphy, 2012; Jennings, 2015).

In such a troubled and ‘liquid’ world, critical reflection and dialogue in safe, accepting and caring learning environments could play a crucial role in shaping possibilities for new inclusive and belonging life narratives. The way educators think, feel and act is directly linked to others and vice versa. Having this in mind, some of the concerns that have been troubling my teaching practice at HE can be summarized at the following questions:

1. Where should an alternative HE Pedagogy be orientated to?
2. How should the roles of the lecturers and students be conceived, given the complexities of the new era?
3. How do we have to reconfigure our sense of place, time and collectives?
4. How can we navigate ourselves as educational actors through new forms of relatedness?

This study is based on the experience of incorporating alternative, reflective and potentially emancipatory as well as transformative practices, such as auto/biographical projects, reflection journals, collaborative group-work and discourse on contemporary crisis situations, in traditional higher education learning environment. It aims to explore the meaning that pre-service early years’ teachers ascribe to their engagement with the aforementioned practices. Excerpts from their reflection texts are used in order to illuminate this meaning. Empirical evidence suggests that by shaping adult learning environments where everyone’s experience and presence is accepted and appreciated, we can collaboratively co-create with our adult students more meaningful, educational spaces and nurture more inclusive and caring narratives based on being consciously present, adopting a sense of belonging identity and eventually, becoming potential agents of a more substantial conviviality.

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Supporting educators critical thinking and self-motivation through Game Based Learning and Gamification

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ABSTRACT

The application of games as learning environments can facilitate learning by fostering learners' cognitive and behavioural engagement with the educational topic. Greek schools have begun to employ a variety of digital technologies; however Game Based Learning and Gamification is a trend timidly implemented in Greek schools (Tzikouli, 2022). Despite the large body of literature on the positive impact games may have on students' performance and engagement (Plass, Homer, & Kinzer, 2015), Greek teachers tend to utilize non-digital games, due to multiple challenges they face like teachers' readiness, knowledge, and skills. This study aims to explore the opinions of 15 teachers from Primary and Secondary Schools of Peloponnese, who had undergone a training experience in March 2023 within the context of the Erasmus+ program "Gamified Introduction to Gamification" on DIBL, an innovative digital platform for collaborative learning based on dilemmas, to acquire knowledge and skills useful to become guide-teachers to further support the training of other teachers. The research method used in this study is the interview conducted to this group of 15 guide-teachers to explore to what extent this training course has stimulated the development of critical thinking skills (Brookfield, 2005) so that they can critique, challenge and then change their perceptions about the use of digital games and gamification in education. Moreover, this study will explore to what extent this process has fostered their self-motivation to further engage in Game Based Learning and Gamification in their practice. This training course was designed and implemented within the context of the small-scale Erasmus+ program "Gamified Introduction to Gamification", implemented by three countries (Greece, Denmark, and Italy) the period from May 2022 to May 2024. The main target of this project is to improve DIBL, then adapt it to the Greek educational environment and evaluate its effectiveness.

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Practicing emancipatory adult education inside prison: An experiential workshop

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ABSTRACT

Mezirow had proposed back in 1978 that the learning most uniquely adult, pertains to becoming aware that one is caught in one's own history and is reliving it. Despite the fact that empirical research on transformative learning has flourished since, only rarely researchers have examined how local sociocultural contexts might impede transformation (Merriam et al., 2007; Taylor, 2007), especially when it comes to forced transitions to hostile contexts that disrupt inherited frames of reference, leading to identity deconstruction (Morrice, 2012), prolonged liminality (Hartonen et al., 2022), and social death, as is supposedly the case with institutionalization (Goffman, 1961) and imprisonment (Price, 2015). Drawing from the findings of an ongoing ethnographic study of prison(er) education, the proposed experiential workshop aims to encourage participants to critically question what it means for someone to return to education while in prison, how imprisonment influences identity work (Alheit & Daussien, 2002; Alheit, 2022), and what kind of practical and ethical implications arise for the educators who attempt to practice emancipatory pedagogy (Freire, 2005) inside spaces of confinement (Castro & Brawn, 2017).

The ongoing study is primarily based on long-term participant observation in three Second Chance Schools situated inside Greek prisons for adults, informal conversations with educators and students, as well as biographical narratives of the latter. It proposes that, despite public declarations to the contrary, prison not only impedes positive change, but also strengthens structural inequalities (Fassin, 2017) and distorted views of one's position in the social world, that extend far beyond its borders, a fact that educators should openly address as part of their work (Efstratoglou & Koulaouzides, 2022). Although the inherent contradictions of liberatory education inside prison have been highlighted before (Behan, 2014; Davidson, 1995; Castro & Brawn, 2017), this is the first study that attempts to connect the sociocultural roots of students' dysfunctional beliefs (revealed through biographical narrative) with what goes on inside the prison classroom, both in reference to what is openly expressed during dialogue and in reference to what is sidelined and silenced (Drake, 2015; Gordon et al., 2005).

Workshop participants will be encouraged to step into the position of an educator that teaches inside prison, through brainstorming, discussion around selected themes and classroom observations, as well as role play. They will be called to connect what is happening inside the class with what imprisoned students are experiencing outside of it, and further discuss how such a context specific critique might prove to be relevant in the context of broader debates regarding increasing school violence, student alienation and dropout (Giroux, 1981).

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Saving Lives: An Unsustainable Profession- A Study of Transformative Learning at Work

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ABSTRACT

“I often feel numb, I cannot enjoy the little things in life. (After years working in this job) I feel like my emotional pendulum isn’t swinging enough, neither in the positive nor negative direction.” (Participant #27)

Working in the emergency industry can be a transformative experience for many. Being at the threshold of life and death on a daily basis, confronted with trauma, loss and grief, ends up “teaching you something new, something you could not have known before having the experience, while also changing you as a person” (Paul, 2016, p. 17). Paul (2016) describes a *transformative experience* as the potential to reconstruct one’s way of being in the world. Mezirow (1991) and others described the process as *transformative learning*. Paul (2016) and Mezirow help us understand the experience of transformation. The connection between working and learning has the potential to foster transformation, both in personal lives, the workplace and society.

Situations of crisis often produce learning endeavours and the emergency industry offers many defining moments for transformation. This proposal offers empirically based and theoretical insights into the experience of transformation.

The results are based on 57 reflective writings from 2nd year undergraduate students from the *Management of Catastrophe Defense* program at *Akkon University* (Germany). As qualitative, half-standardized forms of episodic, biographical self-completed interviews, the reflective writings were analysed using Mayring’s *Qualitative Content Analysis* (2015).

The data shows that learning to cope with traumatic experiences is key to maintaining the mental health and well-being of first responders and firefighters in order for them to be able to work as long as possible in their profession. Transformative experiences confront them with their own vulnerability and resilience. This results in them reflecting on their lack of coping mechanisms and a new desire for learning and growth both professionally and personally. Almost all respondents shared the idea that in order to be professional they need to reduce feelings of emotion whilst at work. This mechanism is so widely adopted in the emergency industry, there is a term for it; *Abstumpfen*: When asked to explain it, the participants described it as *deadening of emotions* or of achieving *comfortable numbness*. Living through stressful events on a daily basis and deploying this tactic often affects a critical point of their identity.

When entering their profession, the participants could not have known how their choice of job would result in a transformation. The decision was made from a point of *epistemic poverty* (Paul, 2016) and consequently they had to learn a new way of being. This data helps us to understand the complex relationships between the phenomenon of transformation in the workplace, privately and in society as a whole.

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Learning to Expand the Futures of Venice: A socio-pedagogical contribution to the fourth generation of CHAT

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ABSTRACT

This doctoral study develops as the diagnostic phase of a fourth-generation formative intervention seeking to understand and catalyse the learning processes at the core of eco-social mobilisations triggered by collective challenges (Kuk & Tarlau, 2020). Particularly, ever more Southern European communities strive to resist the existential risks posed by climate change, globalisation, and pandemics by envisioning alternative and sustainable futures (Gümüşay & Reinecke, 2022). Besides examining the expansion of these prefigurative practices into coalitions of transformative activities, the project aims to contribute to the development of the fourth generation of Cultural-Historical Activity Theory (CHAT – Engeström & Sannino, 2021)

It focuses on the critical case of the Venetian community, which is struggling to reclaim the vanishing future of a city plagued by intensifying floods, overtourism, and depopulation through heterogeneous mobilisations (Chiarin, 2022). This leads to engaging with local civil society networks (CSNs) learning to mobilise together by overcoming the enduring tensions between environmentalist groups, neighbourhood associations, and the social solidarity economy (Dlabaja, 2021). Besides, the extensive field research aims to identify relevant stakeholders from key societal sectors and institutional bodies, so as to involve them in the 4G formative intervention meant to enable Venice's community to collectively enact its desirable futures.

In line with CHAT-based methodology (Morselli & Marcelli, 2022), the research employs a post-qualitative approach that integrates the preliminary Change Laboratory procedures (Virkkunen & Shelley Newnham, 2013) with ethnographic fieldwork (Madden, 2017) and narrative inquiry (Chase, 2018). The embedded critical case focuses on three civil society campaigns presently opposing further degradation, turistification, and depopulation of the urban lagoon. The data is collected in three stages: first via participant observations of public demonstrations, town assemblies, and organisational meetings; then through semi-structured interviews with CSN representatives and documentary analyses of their archival records; finally, during focus groups meant to validate the preliminary analysis of the gathered data.

The expected outcomes of this diagnostic study consist of 1) the reconstruction of the entangled timelines of civil society and institutional mobilisations tackling Venice's major societal challenges: flooding, tourism, and housing (Pascolo, 2020); 2) the identification of conflicting objectives, mediating artifacts, and potential for collective transformative agency amongst CSNs learning to enact the city's futures (Engeström et al., 2022); 3) the hypothesis of contradictions between civil society activities and those of relevant stakeholders across the policy, education, and market sectors, as the basis for learning to expand CSNs' mobilisations (Vogel et al., 2021). Such diagnostic work lays the foundation for the operational phases of the 4G formative intervention potentially leading to the cross-scale coalition capable of enacting Venice's futures as a collective subject (Sannino, 2022). Thus, the project might serve as a transferable framework to help regenerate local communities endangered by entangled critical challenges.

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Fostering Critical Reflection and Practical Creativity in the Posthuman Convergence. Radical Insights and Subversive Experiences

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ABSTRACT

This paper analyses transformative learning (Mezirow, Taylor, 2009; Nicolaidis, Eschenbacher, Buergelt, Gilpin-Jackson, Welch, Misawa, 2022) in relation to professional development, intertwining it with relational materialism (Fabbri, 2019; Gherardi, 2017) and posthuman feminism (Crenshaw, 2017; Braidotti, 2022).

We propose a dialogue between theoretical-conceptual frameworks and situated experiences of scholars to explore how to develop anti-racist (Brookfield, 2003; Brookfield, Hess, 2021) and feminist white identities (Hooks, 2010) based on critical and creativity thinking.

We are interested in sharing a navigational tool to: (1) become aware of our largely unknowing collusion with various forms of racism and sexism internalized and socialized within the patriarchal, capitalistic, and white supremacist culture of which we are a part; (2) positively affirm differences among marginalized people living along multiple axes of inequality. This implies recognizing that no emancipatory trajectory, however partial, can ever be fully incorporated or included in the dominant socio-economic living conditions to which it is bound by critical opposition.

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The importance of public open spaces in promoting transformative learning among older adults

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ABSTRACT

Transformative learning is an important learning process among older adults that also takes place in public open spaces. It refers to "processes that lead to significant and irreversible changes in the way a person experiences, conceptualises, and interacts with the world" (Hoggan 2016, p. 71). Public open spaces, with their openness and opportunities for action, encounter, and learning, are a breeding ground for transformative learning as we age. They foster learning at many levels, in many forms, and in many ways, and so the changes brought about by learning are diverse, extending to different levels of individual agency, experience, and conceptualization. Promoting transformative learning in public open spaces can bring about a variety of changes at the individual, social, and spiritual levels of older people's lives. Through various installations, performances, art, and interventions, transformative learning can be promoted and observed in public open spaces. The perplexing dilemma these events create in older people is a discomfort or imbalance that leads to learning, testing, seeking, and forming new insights, feelings, perspectives, ways of seeing, etc.

In this paper, we address the issue of transformative learning for older people in public open spaces. Using three approaches to transformative learning (Lange 2019) that promote change at a) the micro, b) the meso, and c) the macro levels, we explore how public open spaces enable and promote change at the level of the individual, i.e. Changes in worldview, self-perception, epistemology, ontology, behaviour, and skills (Hoggan 2016) (micro level); how public open spaces facilitate transpersonal change (meso level); and how social change is achieved in public open spaces at the macro level.

The empirical part is based on qualitative research that examines "how ordinary people manage their practical affairs in everyday life, or how they get things done" (Neuman 2002, p. 71). We conducted seven semi-structured interviews with seniors aged 60+ who regularly use the Path of Memories and Comradeship, a public open space in Ljubljana. We coded the interviews into different categories and codes. We used a combination of deductive and inductive coding, gradually developing the category system that emerged during the coding process, but also leaving it open to the identification of new codes and categories.

Our findings suggest that a) transformative learning in public open spaces leads older people to change their self-concept, worldview, and epistemology, b) public open spaces foster new ways of experiencing and feeling for older people, and c) transformative learning in public open spaces empowers older people to re-evaluate social and political structures.

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Second Chance Schools and Migrant Integration: The role of Transformative Education

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ABSTRACT

The purpose of this paper is to investigate the role of Second Chance Schools as a tool in the Integration of Refugees and immigrants with an emphasis on the theory of transformative education (Mezirow, 2007). As you know, immigrants leave their country of origin for many reasons, one of them is for a better life for themselves and their children. Thus they wish to improve the level of education of themselves and their children. For their children it is their introduction to the educational system of the host country and for them it is to continue in some level of the educational system (Georgiadis, 2020). In Greece there are Second Chance Schools that offer this possibility (Papachristopoulou, Kyprianos & Christodoulou, 2018). The basic theory applied in these Schools is that of transformative learning. As an alternative to the banking model, which situates learners as recipients of knowledge and thus education as reproductive, critical pedagogy positions learners as participants in knowledge creation, and thus education as transformative. The purpose of transformative education is to empower learners to see the social world differently and through an ethical lens, so that they will challenge and change the status quo as agents of change (Eschenbacher, 2022).

Second Chance Schools were designed and funded by the European Union some three decades ago so that member states could offset the effects of dropout rates and tackle social exclusion. To answer the question, during the school year 2020–2022 we conducted 20 semi-structured interviews with immigrants who attended Second Chance Schools in the prefecture of Attica or had graduated in previous years and were staying in Open Accommodation Facilities in Attica. The interviews were analyzed using the Qualitative Content Analysis method. In particular, through this research, an attempt was made to record the opinions and experiences of the trainees for the application of the transformative learning method in the Second Chance Schools and its contribution to the development of the critical-social reflection of the trainees regarding everyday issues. Issues such as thinking more maturely, becoming more aware parents, husbands, people, becoming more active citizens, changing their opinion and attitude towards everyday issues.

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Dysfunctional assumptions in refugee's parental involvement: A pre-post study through Transformative Learning's view

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ABSTRACT

Transformative Learning's theory concerns the way in which adult, through new experiences' acquisition, transforms the initial formative learning. Adult in order to be able to interpret and explain the new reality has to adapt initial formative childish learning in new conditions. In this learning process, the dysfunctional assumptions play important role as they effort to maintain the stability of the world's image and its disagreement with the new data. Dysfunctional assumptions concern adult and the world around him even though reality often differs, and its data contradicts this image (Young et al., 2003). This means that most people cannot objectively interpret the facts as they are it difficulty to move on from their possibly incorrect view of the new reality. According to Mezirow (2000), people difficult converse with other people's contrary views, perceptions, and beliefs. This happens, because of their original frame of reference, according to which the beliefs of any individual that do not match their personal ones are rejected as unfounded, unreliable, or wrong (Mezirow, 2000). In our survey we tried to imprint dysfunctional assumptions of refugee parents' involvement in children's school, because parental involvement is a crucial integration factor for both refugees and hosting society (Georgiadis, 2020). We preferred semi-structured interview in a before and after case study (pre-post study) to product our research data because we don't want to generalize but just to imprint them. According to the limitations of pre-prost study (Torgerson and Torgerson, 2008) we tried to emphasize on the dysfunctional assumptions' transforming characteristics of parental involvement as they appeared after their children's several months exposing to school environment.

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Pasolini and his Manifesto Theatre: a new permanent poetic laboratory to transform society

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ABSTRACT

How is it possible to reinvent, through Theatre, both transformative education and adult emancipation for a world to come, especially after the SARS-CoV-2 coronavirus pandemic (COVID-19)? The purpose of this research is to offer an answer constructing a *teaching device* through the experimental use of the *Teatro del Manifesto* and of the *Tragedie del Manifesto* by Pier Paolo Pasolini (Gianeselli, 2022°) targeting high school and university students. The choice of Pasolini's theatre responds operationally to the demands of Jack Mezirow's theory, promoting the synthesis of three elements: critical reflection, rational disclosure, centrality of experience. Using the research protocol based on the experimental method proposed, Pasolini's Manifesto Tragedies can be used as scenario-based learning exercises adapting to contemporary culture to highlight students' critical and transformative posture. The experimental method fully responds to the demands of *Transformative Learning* due to its configuration as an open laboratory not only for actors (students) and directors (researcher), but also for society as it tends to the "cultivation of communities of practice" (Wenger, 1999) in which adults are fully self-employed and emancipated. It is a *learning process* in three phases: dramaturgy and construction of the staging, debate and meeting with the public, critical reflection and autonomous self-criticism of the public. The community recognizes in the cultural fact the ideal space to extend the patterns of meaning: creating new by transforming old and changing the perspectives with an interchange of ideas. To achieve these considerations, the research proposes the first results of a laboratory based both on the framework *Student Voice* (Grion; Cook-Sather, 2013) and on the *Didactics of the implicit* (Perla; Vinci, 2021) in which the researcher, through this immersion in the laboratory experience as it is thought and performed with students, pays attention to the unspoken and makes it explicit. During the laboratory young students put into practice the three phases of work proposed by Pasolini in his *Theatre Manifesto*. The autobiographical writings of the students were qualitatively analyzed according to the *Grounded Theory* and published (Gianeselli, 2022b). This is an opportunity to consider the meta-cognitive aspect of the Pasolini's approach. The laboratory also produced a short documentary with the actor Luigi Mezzanotte. Finally, the outcome of the PhD course of the writer should be precisely the proposal of an educational method (teaching device) for and with the performing arts to respond to the new needs of lifelong learning starting from the approach programmed by Pasolini in the *Theatre Manifesto* since 1968. Then, this is a new interpretation of Pasolini's theatrical revolution in Italy until 2022 which offers a new perspective from theatre as an educational practice, totally transformative for the society. The Theatre Manifesto, indeed, faces the crisis in individual and collective terms and if used systematically could be an excellent tool for teaching and learning.

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Performative methodologies and Transformative Learning. A systematic review.

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ABSTRACT

In a society increasingly characterized by high levels of uncertainty and inequalities, transformative learning theory (Mezirow, 2003) is a fundamental tool for the emancipatory path and for the human and society change (Romano, 2021). So, transformative learning can represent an important reference for the creation of educational strategies and methodologies for adult learning and changing (Kokkos, 2022). The performative methodologies, facilitating learning through experience (Romano, 2014), could work as a catalyst for transformative learning (Bishop & Etmanski, 2016). These methodologies involve the person in a holistic way (Davis-Manigaulte, Yorks & Kals, 2006), promote the socialization and the cooperation with the other participants and balance reflections on the past experience with the practical and present action (Fabbri & Romano, 2017). These aspects of the performative methodologies are related to the six core elements (Taylor, 2019) which are typical of transformative learning. In a safe contest people through performance, an artistic product, can experience that «mélange of cognition, emotion and imagination» (Kokkos, 2010, p.162), which enable the possibility to «reshape, change, and transform their ways of knowing, acting, and being» (Mangione, 2014, p.306). In this way, people will change their perspectives of meaning which will become more inclusive and flexible (Mezirow, 2003) for the future.

A systematic review of the literature (Creswell, 2012; Cottini & Morganti, 2015) is carried out for reconstructing the state of art in the use of performative methodologies for the promotion of transformative learning and for summarizing the intervention proposal and the research tools adopted. Peer reviewed articles of the last twenty years are considered, in Italian or English, collected through the database *OneSearch* of *University of Siena*, which are relate to performative methodologies. The inclusion criteria are the following ones: 1) the article is an empirical or theoretical research on the use of theatrical methodologies, 2) it investigates transformations or changes of participants. The aim is to identify and systematize the different intervention proposal based on performative methodologies which promote the discovery of human potential as a tool for the individual and social transformation (Siddique & Johnson, 2021) in an emancipatory perspective.

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The Ethics of Radical and Transformative Education

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ABSTRACT

Whether we are trying to make the world a better place, or perhaps aspiring to help people live better, more fulfilling, more authentic, or more self-reflective lives, as educators it can be tantalizing to envision how learners will transform into our image of what they should be. And in this lies a danger. We acknowledge the tension that exists: helping people is precisely the role of education. Educators know that in the course of learning, people can change in ways that open up new possibilities for their lives. There are indeed *transformative dimensions of adult learning*. And yet, there is a normative element in any conception of transformative or radical adult learning. How can we evaluate different approaches in terms of the distinction between addressing transformative learning needs, supporting transformative processes, and prescribing specific transformative outcomes?

This presentation introduces a framework of ethics for radical and transformative education. Taking as a starting point ethical perspectives by which educators of adults are justified in imposing upon, coercing, and even manipulating adult learners in the name of social justice, this presentation highlights the necessary connection between pedagogies and learning outcomes. It positions democracy, with its concomitant respect for human dignity, as the *raison d'être* of the field of adult education. Therefore, adult education practice should support democracy, including the development of skills, capacities, and habits necessary to function effectively in democratic life. Learner autonomy is framed as a necessary component of human dignity. From both consequentialist and deontological ethical perspectives, it is argued that methods of instruction that undermine democracy cannot also be claimed to support democratic capabilities.

If we aspire to live in a free and also pluralistic society, we must be comfortable living with difference, and that difference includes values. Of course, we need parameters delineating values that are unacceptable, but even within parameters there is much room for difference, and the varying values will lead to multiple visions of the ideal world and therefore for educational objectives. It would be hubris indeed to assume the inevitable *Truth* of one's vision for the world, its ailments, and the "magic bullet" that will solve the world's problems if only everyone shared that perspective. Respecting human dignity, especially the components of autonomy and value pluralism, in education forbids the treatment of learners as if they are the mere means to one's own (educational) goals. We conclude this presentation with a typology of approaches to implementing transformative education, and the ethical considerations most applicable to each approach.

De-muting humanity: in search of an alternative narrative for Adult Learning and Education

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ABSTRACT

In 'normal' times, education is viewed as part of the solution to problems afflicting the world. At times when humanity faces a series of existential crises and challenges, the field of education and that of Adult Learning and Education appear to have become part of the problem. And should we not understand the nature of the problem, then finding a solution becomes near impossible. For Illich, this required elaborating a new narrative for education "a new powerful tale, one so persuasive that it sweeps away the old myths and becomes the preferred story." Whilst current international initiatives like the UN Transforming Education Summit and the report of the Futures of Education Commission, open small fissures in the old story, this continues to be dominated and driven by long-consolidated Western epistemological perspectives. Our intention, in this paper, is to contribute to a deepening of the fissures by questioning the old story taking as our starting point four apparently different perspectives which upon closer investigation suggest a common concern with what constitutes humanity and the relationship between the human and more-than-human world as the basis for elaborating an alternative story. Illich's notion of stories is intricately linked to Harari's notion of grand myths or narratives. Humans are essentially story tellers. Human history is built on grand narratives which exist only in people's collective imagination: Churches are rooted in common myths, as are states and judiciary systems. The second perspective is based upon Amitav Ghosh's historical narrative *The Nutmeg's Curse: Parables for a Planet in Crisis* in which the author argues that the dynamics of climate change are rooted in a centuries old geopolitical order constructed by Western colonialism which resulted in "the muting of a large part of humanity" and in the "simultaneous muting of nature" with dire consequences for the way in which 'humanity' related and relates to the natural world. This "muting of a large part of humanity" is then related to the Latin American praxis of Popular Education in whose development the Paulo Freire played a fundamental role. Popular education represented a new understanding of education in which popular culture, as a contra-hegemonic project, and popular education became the corner stones of a new educational system, with a strong political dimension capable of contributing to the transformation of society. In this sense, popular education constituted a new alternative narrative for education which for political motives never became the dominant narrative although continually serving to question the 'official' alternatives. More recently, the praxis of Popular Education in Latin America has been increasingly influenced by the indigenous concept of good living (*Buen vivir*) which should not be interpreted as an expression of an alternative form of development but as an alternative to development based on the cosmology of the Indigenous people. Together these four strands facilitate our understanding of the nature of our current crisis and lay the foundations for an alternative narrative for ALE.

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The role of individual and community-level transformative dimension in facilitating resilience experiences of transgender social justice activists

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ABSTRACT

The presentation draws from the Ph.D. research on Resilience Experiences of Transgender and Gender Non-conforming (TGNC) Social Justice Activists working in seven European countries² on trans community building, community education, and advocacy. The inquiry grounded in the critical educational research paradigm and feminist theories: queer theory (Sullivan, 2006) and intersectionality theory (Collins, 2015; Cole, 2009), along with transformative learning theory (O’Sullivan, 2002; Taylor, 2007), sought to explore TNGC activists’ resilience experiences and strategies to understand the transformative educational dimension of their social justice activist work and its implications for resilience building. Resilience is understood in this research not as an individual trait or capacity, but from the socio-ecological perspective (Bronfenbrenner (1994, 1976), as a dynamic process of social and psychological adaptation and transformation happening at the individual, group and community levels (Kirmayer et al., 2012), and manifested through the ways in which individuals and groups navigate the process of actively negotiating access to and provision of psychological, social, cultural, and physical resources that sustain their well-being (Ungar, 2008, 2011, 2012).

In this project, social justice activism is understood not only as an emancipatory praxis, but a *queer, relational and ecological third space* that holds a transformative potential (Peters et al., 2020), where personal, relational and community transformation can happen, due to interactions in-between persons, spaces, or ecologies (Gutierrez, 2008; Soja, 1996). The presentation elaborates how 3 forms of individual-level transformative dimension identified in this research (leading to: to personal empowerment, purpose and meaning in life, and to transformation of the worldview), can allow a person to move from the position of hopelessness developed as a result of exposure to minority stress (Matsuno & Israel, 2018), to developing resilience.

Moreover, the presentation elaborates how the transformative dimension happening at the level of the trans community can be considered a factor that facilitates trans community resilience, as trans activism and advocacy can challenge and transform aspects of social, systemic, and structural adversity the trans community is impacted by. In this light, transformative learning that happens on the level of trans activist community is understood as transformative social justice learning (Torres, 2013), situated in the context of trans community organizing (which includes *community capacity development; social planning and policy*, and *social advocacy* (Rothman, 2007, 2008)), which is a necessary requirement for developing community resilience.

The research seeks to bring novelty to transformative education theory and research by filling the gap in relation to LGBTQI people’s epistemologies, while affirming the heterogeneity of trans communities, not just in terms of gender diversity within the trans identity spectrum, but also by taking into account the principle of intersectionality –affirmation of multiplicity of other identities and material realities, which shape resilience experiences of TGNC people and their access to opportunities and services in a society that are relevant for fostering resilience.

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Changes in the self-directed learning due to the fast-growing Internet. Benefits and disadvantages in the learning for adult learners

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ABSTRACT

Self-Directed Learning as a concept has been around for a long time. Self-learning ability has been recognized as a trait of human personality since ancient times. Socrates, Plato, Aristotle are described as independent learners emphasizing the importance of self-awareness in learning with or without a teacher's guidance. In modern times, especially in the 1970s and onwards, Self-Directed Learning expanded as its importance was recognised in the learning process of autonomous adult learners. During that time many studies were conducted, several theoretical approaches and many teaching models were established amongst first M. Knowles (1975) & A. Tough, (1971). Later, in the early 21st century, interest in this approach started to fade as many researchers showed interest in distance learning, new theories in learning – educating adults, e.g., Transformative Learning, etc. However, the rapid growth of new technologies, especially of the Internet have brought Self-Directed Learning in the foreground with a new dynamic (Rashid & Asghar, 2016). The widespread use of digital means in education and training of adult learners have boosted e-learning. Adult learners have the opportunity to benefit from these changes as they are given the possibility 24/a day to access learning sources and surf the Internet to find information and knowledge depending on their learning needs, but also their interests in general, in a self-directed way (Song & Hill, 2007). Even if the Internet is considered as a great equalizer, many researchers express their doubts on whether the constant use of the Internet shapes truly emancipated independent learners, especially in case they have not been trained to critically manage the huge volume of information and knowledge being offered. These researchers refer mainly to the viewpoints of Brookfield and Mezirow, expressed in 1985 onwards and the relation between Self-Directed Learning and Critical Reflection, a relation for which Brookfield (1993), claimed the fact that individuals plan their learning activities this does not necessarily mean they automatically acquire their autonomy or emancipation, which is the aim of adult education. And this is because in the wider social and cultural environment the individual is formed by the values, needs and beliefs of the society in which they live. They are influenced by dominant institutions such as family and school in ways that limit the possibilities for self-directed learning. In the context of this aspect three questions were raised: What are the changes brought by the rapid growth of the Internet in Self-Directed Learning? What are the benefits adult learners are having from this growth regarding their learning? Are there any disadvantages and if so which ones? When processing the answers to these questions, emphasis is put on presenting opposing approaches using modern book references. Moreover, there will be secondary research data from a study carried out on the subject of: 'Self-Directed Learning as a factor to enhance students' resilience at the Hellenic Open University during the covid-19 pandemic' and presented at the Conference of EADTU (21/10/2022). In this pilot qualitative study, six (6) MA students at the Open Hellenic University participated in the form of semi-structured interviews, during the second year of the pandemic. Based on this, the main conclusion is that cultivating critical reflection is the safety net for maximising the benefits from Self-Directed Learning regarding new data. Especially, universities must develop programmes to cultivate critical thinking, so that learning has a personal

meaning for everyone, is a conscious action empowering individuals, putting them in readiness, and placing itself within the historical-social-political context in which it occurs.

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Perspective Transformation through Adaptive Teaching: the contribution of the T.E.S.T. Project (Symposium)

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ABSTRACT

TRANSFORMATIVE LEARNING AND ADAPTIVE TEACHING. TOWARDS A METHODOLOGICAL REPERTORY

The overcoming of the Covid-19 pandemic elicited to rethink pedagogical and didactic models of STEAM teaching, towards the construction of methodological paths and learner-centered practices, guided by more transformational design (Barana, et al., 2019). Transformative and emancipatory education issues and approaches emerged as important aspects of educational practice and the profile of the adaptive teacher arose as a necessary trend in every level of education (Hoffman, & Duffy, 2016; Parsons, Ankrum, & Morewood, 2016;; Hardy et al., 2019). An adaptive teacher should create an environment that supports critical reflection and encourages learners to challenge their beliefs facilitating transformative learning and focus on empowering learners (Westwood, 2018; Hoggan, 2022). From this perspective, some important questions arise:

- *What characteristics compose the profile of an adaptive teacher able to facilitate students' transformative and emancipatory learning in STEAM disciplines?*
- *Which are the competences of an adaptive teacher that could support learners' perspective transformation in STEAM disciplines?*
- *Which pedagogical and technological approaches and tools can adaptive teachers in STEAM disciplines weaponize to face diversity and facilitate adaption and transformation?*

Starting from these questions, the symposium presents the results of the first qualitative-exploratory step of the two-year research project *T.E.S.T. - Technologies for STEAM Teaching*³. In the frame of the T.E.S.T. project, qualitative research including both Desk Research and Focus groups was conducted. Desk research was based on scientific papers, projects and reports, toolkits, handbooks, training programs in national and international level. Focus groups involved students, Faculty members and managerial staff selected on specific criteria.

The results of both Desk Research and Focus groups produced rich descriptive findings according to which teachers should develop competences linked to certain level of compromise and a positive attitude towards diversity; an educational planning that considers differences, educational mediation,

³ Project T.E.S.T. Reference Number: 2021-1-IT02-KA220-HED-000032085

and formative evaluation. The importance of a humanistic and person-centered approach to adaptive teaching strongly emerged. Based on the literature (Allen, Webb & Matthews, 2016, Boice et al., 2021, Iacob & Popescu, 2021; Kameas & Spyropoulou 2021) and on the T.E.S.T. research results, an adaptive teacher in STEAM education should have the profile and the competences of *a Teacher, a Learning designer and creator, a Manager, a Community member, a Professional and an effective user of digital tools in the classroom and laboratory.*

The project's methodological framework was outlined, which enabled the construction of a methodological repertoire for the adaptive teaching in STEAM, currently being tested in the eight project partner universities⁴. The emerging outcomes will shed new light on how transformative learning can inform adaptive teaching and how the adaptive teacher profile can facilitate emancipatory education in *Higher Education*, especially in STEAM fields.

STEM TRAINED PROSPECTIVE TEACHERS. IMPLEMENTATION IN PRACTICE

The reason for the growing recognition of the importance of the STEM approach in today's digital society is the need to expand knowledge, to meet the needs of an increasingly demanding labor market and consequently to increase the demand for workers and scientists trained in the STEM philosophy in the near future (Allen et al. 2016).

The present paper presents prospective teachers being trained using STEM techniques, employing a personalized approach, in the context of their science courses teaching. Focusing on an Astronomy and Earth Sciences course, seventy-one prospective teachers were trained using STEM techniques, implementing their own creations, using everyday materials, information from the internet and new technologies.

With their teacher's personalized guidance, especially in the initial stages of the lessons, the prospective teachers were given the opportunity to employ STEM techniques and complete the project assigned to them, following a self-regulated type of learning. The students exploited the information they found, their mathematical knowledge for the necessary mathematical calculations, their design skills and above all their creativity to implement self-created teaching models of exceptional originality and imagination. After having received the instructor's feedback and information from further internet exploration, several students improved their initial creations to a significant extent.

These creations were presented to fellow students in a meeting, held for good practices information and dissemination. The discussion and feedback received highlighted the participants' full enthusiasm of a time-consuming but enjoyable process. Some students exploited their self-made models further in their bachelor theses while others integrated them into teaching scenarios proposed by them, in order to highlight their pedagogical use. These scenarios were used in their internship process, resulting into the elementary pupils' enthusiasm taught by the prospective teachers as well as the pupils' teachers that were observing them while teaching, within their internship procedure.

Being trained in STEM techniques was a fun process for the prospective teachers and according to them, impressively creative, e.g. ten different models for the water cycle and another ten different models for the rotation and orbit of the Earth were implemented, each time applying different representation techniques, with the simultaneous assistive, when necessary, participation of the teacher. Additionally, it proved to be a pleasant process while the prospective teachers were searching the internet for the necessary information. At the same time self-regulated (adaptive) learning was implemented, allowing the target students to be self-dependent with their model outputs. Many of them created videos

⁴ The partner universities of the project are as follows: University of Siena (leader and lead partner); Academy of Fine Arts of Naples; Université Côte d'Azur; University of Patras; University Roviri i Virgili of Tarragona; University for Continuing Education Krems; University of Zagreb. The network also includes three technical partners, namely: 8 Conform S.r.l., Eco Digital Learning and EFMD Global International.

showing the implementation steps of their own work. These videos have been uploaded on the University course web page on e-class, for the dissemination of knowledge and feedback from the rest of the students.

Educators are well aware that many science concepts, such as physics, are difficult to teach (Yusuf and Widyaningsih, 2019), especially when the material to be covered is overwhelming making it discouraging to learn. Science however is about experimenting and acting and less about theory that bores students. Collaborative science learning co-existing with engineering, mathematics, and technology can form the sound link of scientific knowledge aiming at students' active inclusion and knowledge discovery (Winarti et al.,2021).

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The implementation of the Transformative Learning method through Aesthetic Experience at Greek Public Vocational Training Institutes: PVTI Trainers' views, results, obstacles, and prospects

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ABSTRACT

The objective of this qualitative research is to investigate the implementation of the Transformative Learning through Aesthetic Experience (TLAE) method at Greek Public Vocational Training Institutes (PVTIs), which provide personal and professional development for trainees who lack the necessary qualifications to cope with the constantly evolving demands of each work specialization. The aim is to identify the benefits of implementing the method and whether there are visible positive results in the educational targets. There is a simultaneous effort to identify the obstacles that arise, and the participants were asked to make suggestions for improvement. Qualitative research was carried out with the participation of twenty experienced PVTI trainers in order to implement the herein above aims. Four thematic axes were designed for the deeper analysis of the data, which related to the knowledge of trainers about education through the aesthetic experience, the benefits of implementing art in the educational process, the obstacles that arise and which factors could make learning through the aesthetic experience a permanent component in adult education. The research indicated that PVTI trainers indisputably consider that education through art contributes to the active participation of the trainees, activates their imagination and critical thinking, and assists in the change of established perceptions, attitudes, and behaviours. Substantial transformation does not however occur easily, and it requires time. The trainees who are accustomed to the traditional teacher-centered model of teaching are usually pleasantly surprised; it would however be good practice for the trainer to prepare the trainees so that they realize that this is a learning process and not some sort of game. It is difficult to achieve substantial transformation; attitudes and skills are however cultivated that contribute to improving the social behaviour of the trainees. It is not necessary for the trainers to be skilled in art, but it is necessary that they are appropriately trained and properly prepared, otherwise they will fail. The logistical infrastructure constitutes a serious obstacle that is not however unsurpassable, where the allocation of the timetable hours must facilitate every endeavour. Training should have a substantial and participative nature; it should occur at regular intervals; and it would be positive to create an implementation guide that could be enriched by existing experiences and function in a consultative manner for all the trainers who desire to implement Transformative Learning through Aesthetic Experience in their educational programmes.

This research has been undertaken within the context of a PhD in Humanities program at the Guglielmo Marconi University in Rome.

Transformative and Emancipatory Teachers' Training

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ABSTRACT

Although teachers' training constitutes a discrete strand of adult education, the two areas are often kept distinct, on the basis that the final recipient of the teachers' educational impact are not adult learners, but adolescent students. Yet, teachers' training should be both designed and realised with regards to the principles of adult education as well as the special needs of the teachers, since they obtain the role of an adult learner during their training.

Teachers' training programmes most commonly are of short duration and aim to various types of instrumental learning, which will enable them to efficiently solve various issues that occur during their teaching. Recent research has shown that these practices are often insufficient. After their training, the teachers return to class facing the same challenges, often to a greater extent. In effect, they develop job-burnout, experience increased stress, they become counterproductive in their role, and affect the success of their students.

The basic reason for this dysfunction is that the teachers are impeded in their role by their stereotypical assumptions and beliefs with regards to their identity, their teaching role, their professional development, their relationship with their students, and their teaching practices.

These assumptions are the result of a multitude of factors, whose effect has initiated already during their school and university experiences. It thus becomes essential that their training is designed aiming not to resolve specific educational needs, e.g., how to cope with curriculum's challenges or to develop their teaching methodology, but to evoke the teachers' identification and reflection vis-à-vis their dysfunctional assumptions and beliefs. To this end, J. Mezirow's *Transformation Theory* along with Argyris' and Schön's approach of *espoused theories and theories-in-use* could be supportive.

The aim of this paper is to propose a model of emancipatory teachers' training, taking into consideration the theoretical approaches of adult education. Subsequently, the paper will present findings from ongoing research, that involves the initial training of 25 teachers. In particular, the qualitative analysis of semi-structured interviews taken from the participants will showcase their stereotypical assumptions with regards to their professional role. The results will be examined within research frameworks associated with teachers' dysfunctional beliefs, leading to the next stages of this project, and allowing the drawing of results.

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Disorienting Dilemmas During the Covid-19 Pandemic Outbreak: An Approach to Musicians' Experiences

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ABSTRACT

The pandemic of Covid-19 was an unprecedented and unexpected period in human life, causing significant changes in the way that reality is experienced. Measures against Covid-19 severely impacted musicians as conservatoires and entertainment halls were closed and every in-person art activity was suspended. The aim of this study was to explore the unsettling experiences of musicians in the context of the lockdown measures taken in response to the onset of Covid-19. Specifically, utilizing concepts of Mezirow's Transformation Theory we identified the "disorienting dilemmas" faced by the musicians in this period. The present study employed a qualitative framework with semi-structured interviews with 10 musicians in Greece. The study was conducted between January and July 2022. Qualitative analysis demonstrated that a proportion of musicians were faced with unpleasant feelings such as fear, stress, anger, and experienced unemployment and professional uncertainty, and insecurity. Moreover, professional music teachers stated that they had to cope with the digital reality without previous knowledge and experience in distance education and teaching. Furthermore, forced social isolation, bans, and cessation of social life generated the need to manage leisure time and daily habits, whereas this social isolation time was deemed as a period which internal searches took place. Finally, several considerations were expressed regarding human relationships, the role of Mass Media and the role of the State in the context of the implemented pandemic mitigation policies. Findings suggest the need for re-evaluating the way of thinking and acting, as well as for critical reflection that triggers transformative learning.

Computational thinking and Critical Reflection through STEM education at Second Chance Schools

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ABSTRACT

According to transformative learning theory critical reflection, beyond critical examination of our assumptions, includes exploring new ways of thinking and acting (Koulaouzidis, 2019). Within the context of searching new ways of thinking we focus on computational thinking. Computational thinking is a cognitive process leading to a form of automatization of thought (Selby & Woollard, 2014), which is associated in the literature to transdisciplinary STEM (Science, Technology, Engineering) education (Djambong & Freiman, 2016). In this paper we attempt to highlight the research gap of potential interrelation computational thinking and critical reflection through STEM education. We also present some research questions that concern us as long as the way we approach them in the action research we conduct on Second Chance Schools in the Biographical Learning and Transformative Education Laboratory.

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The Kakalidis Method of Analysis as a transformative practice for adult students: an experiential workshop

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ABSTRACT

Art is gaining more and more ground in adult education, and it is becoming the medium through which learners can critically and thoughtfully transform perceptions that function within them decisively. This paper presents the implementation of the innovative Method of Art Analysis “Kakalidis Method”, as it was carried out at the experiential workshop (45 hours), titled: *What does the Poet want to say?* The target group was comprised by fifteen adult students aged from 20 to 70 years old at a Second Opportunity School in Athens, as part of the Action Plan (Project) 2021-2022. Fifteen meetings took place, during which two motion picture films, “Kung-Fu Panda” and “To Sir, with love”, as well as a poem set to music, “The Chess”, were analyzed.

The Kakalidis method of analysis refers to the analysis of every form of art. It is embodied in the books *The Wisdom of the Poem* (1994) and *The Wisdom of the Short Story* (1992) by Dimitris Kakalidis; according to this method the starting point of every analysis is the unbreakable relation between three levels, the Human Being – Humankind – Entity, as well as the position that every person is a complete Being.

The program’s educational goals presented in this paper were classified in three levels: A) *On a level of knowledge* the learners form an experiential relation with art by identifying through the analysis the three levels of the method. B) *On a level of skills*, the learners are trained in the method of analysis to combine and utilize the information so as to create art themselves. C) *On a level of stances*, the learners acquire a positive positioning concerning the potential of interpreting the meanings and they develop critical reflection in order to transform their stereotypical views drawing a new meaning. The training group, at the meetings in person, applied educational techniques such as case studies, questions and answers, working groups, open discussions, questionnaires, and recordings in order to promote an effective interaction and communication between group members for the generation of new ideas.

Three conclusions can be drawn. Firstly, the majority of the students chose the particular Project, among other six proposed, of different thematic content; mainly related to practical subjects of construction and creation. Therefore, the necessity to emphasize on educational programs that involve art and reflection was revealed. Secondly, the students drew elements from their own experience, and they approached the analyses by deepening through the dialectic method into more subjects than the predefined ones. Thirdly, the students were activated, and they created in groups their own work of art by writing two literary texts. After analyzing the results that occurred through questionnaires and transcripts, it becomes clear that the participants experienced art, delved into art and analyzed it interactively, just as the spiral spreads out from the Human Being to the Humankind and finally to the Entity.

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Troublesome Transformation: One for one or one for all? Moving from the individual to considering the collective in quantifying good transformation

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Proposal—Experiential Session.

In June 2023, a full outline of this experiential session will be submitted. This experiential session will include brief periods of input, chances for dialogue in dyads, personal reflection, and group discussion.

Transformative learning theory (TL) has received multiple critiques since its inception (Newman, 2012).. This proposal focuses on one critique, which postulates that *transformation* has not been quantified in terms of positive outcomes. People understand and interpret transformation differently (Cranton & Taylor, 2012; Tisdell, 2013), indicating a necessity to better clarify the type and outcomes of the transformation that occurs. Keegan (2008) suggests that transformation is so broadly defined, it could refer to any change at all or something highly significant. Often, there has always been an underlying assumption that transformation is for the better. Unfortunately, transformative learning could be used for negative change or for manipulation. Taylor and Cranton (2013) criticized the fact that the premise of transformative learning resulting in “positive” transformation has not been thoroughly discussed or analysed. Another reason for the lack of clarity around “transformation” is its overuse in a plethora of settings allowing it to be defined by the person or place using it rather than subscribing to a universal definition.

Mezirow was also criticized for the theory's individualist perspective that seemed to focus on individual reform rather than societal change (Sorensen, 2007). Nevertheless, a closer examination reveals that critical social theory was considered in Mezirow's theory (Cranton & Taylor, 2012). But the question still remains—is transformative learning primarily for the individual and/or should this transformation also benefit society as a whole?

As this conference is looking globally at *Reimagining transformative and emancipatory adult education for a world to come*, the following questions will be used as discussion points in the session.

1. What needs to be re-considered within TL theory to ensure that transformation is for good? Who determines (or who has been determining until now) whether or not transformation is a positive one? Should the collective always be considered even in individual transformation? How?
2. How or should transformative learning theory be de-colonized from its western origins and its individualist focus? When should the collective or society supersede the individual? What importance is given to the individual transformation and its impact on society? Or should transformation of a society be considered first?

A look at the origins of Maslow's *Hierarchy of Needs* offers some input. Maslow spent time with the Blackfoot tribe and inverted their value of community actualization with self-actualization. In doing so, the individual became the center, while the community or collective moved to the margins (Ravilochan, 2021). What can transformative learning take from the Blackfoot community's Community Actualization to inform and give contours to “transformation”?

Often, non-dominant cultures feel that if dominant cultures hear their stories, they will be eager to embrace change and transformation. Yet, far too often, dominant cultures are not eager to listen, to release power, or to give agency and voice to the non-dominant culture (Cooley, 2014). Knowing this, what can be done to give power to the non-dominant culture? What measures can work to “start” or “nudge” dominant cultures toward societal transformation?

3. Two approaches and their implications for transformative learning will be discussed.

- Cultural Humility—This posture toward other cultures began in medical work with indigenous peoples. It is the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]” (Hook et al., 2013, p. 2). Is a culturally humble approach possible to teach a dominant culture? How can it be included in transformative learning?
- Beneficence—This term refers to an ethical standard that goes beyond “do no harm” and requires that the objective of any study be the welfare and/or benefit of all participants (Beneficence (Ethics), 2021). As transformation occurs in individuals, it should not actively harm or hurt someone else. What can we learn from an Asian context where the value of the collective is often embedded in the culture?

Towards an education of spirituality and transformation: the search for theology in Freire and Buber's thinking

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ABSTRACT

Adult education is a field of the sciences of education with a particularly wide field of research, which extends from the study of the existential phenomenon of human learning, the research of the policies that govern the field, the understanding of the processes that support the teaching practice to the understanding of the philosophy that underpins the activities of the field. This last research area –the philosophical foundation – falls short in relation to the aforementioned areas, probably because there is a general feeling that there is no direct and practical connection of this foundation with the teaching practice. However, such a perception limits the scientific field of adult education to an instrumental-in-nature field of practical applications which rather detracts from the real value of a field that essentially concerns the conscious biographical path of humans. The present study attempts to contribute to the reversal of the aforementioned perception by highlighting the anthropological dimension of the field. In this context, we focus on the views of M. Buber and P. Freire in order to perceive the human being as a learner - teacher on the one hand, and his encounters with the Other and with the world on the other. Thus, we examine *theology* as a premise of the above focus, in order to look for elements of spirituality, ethics and recognition of the other in the work of the above thinkers. These three elements are, in our opinion, components of learning processes that can lead to individual and social transformations.

The understanding of dialogue does not belong unambiguously to a dialogic discussion or exchange of opinions, but also involves an ethical dimension that expresses the transformation of the self and the world. Critical reflection during the educational process is subject to a continuous movement in order to avoid any element of compromise, but to aim at the humanization of the human being through a new vocabulary that is based on the basis of the community while prioritizing demands and issues concerning the learners themselves. It is a dialogue between the historical presence of man and the collective relations articulated within the community. The discovery of the other is the "someone" of the community who is conversing with another, promoting new narratives of encounters, and creating a new world. It is about the spiritual awakening of existence, at the limits of which the dynamic of the relationship is set within the historical challenges it faces. Hence, in these compositions one can detect the way in which adult education can be *hydrated* aiming at the holistic approach of the universality of human. The search and investigation of the world, which passes through the self and the other in order to redefine the *praxis* as yet another social demand, emanates from existence itself. In this context, both Freire and Buber propose a theology of the person subject to the spirituality of relationship, where the ethics of education approaches the biographies of the I and the Thou in order to include them in the course of a transformative vision.

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Engendering Perspective Transformation: A model for designing programs and facilitating transformative learning

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ABSTRACT

Traditional training and education events—also referred to as *learning* in corporate talent development programs—often focus on delivering content. Adults work to *define, identify, or apply* the content in ideal conditions as detailed in the courses' behavioural learning objectives. Such lower-level learning may serve organizations well when training disassociated skills, but it fails in allowing the adult learner to deliberately examine their theories of action. Failing to do so may result in missing out on the work required to develop their capacity and could result in experiencing unproductive dilemmas (Argyris, 1976). Therefore, the authors propose a model for creating and facilitating programs that engages adult learners in examining their purpose, values, feelings, and how they make meaning as they work toward realizing their professional development outcomes.

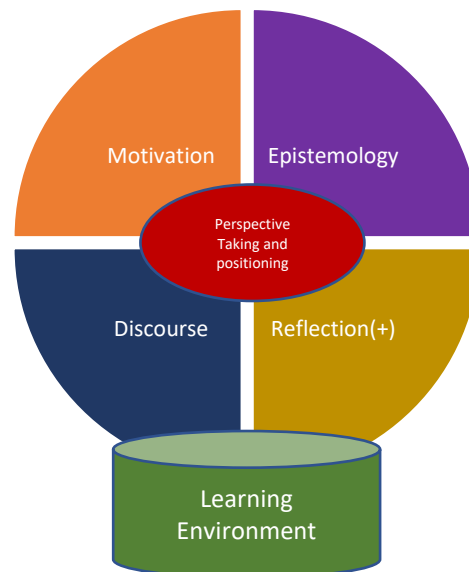
The model provides a framework for designing, developing, and facilitating perspective transformation, so that the participants embody course concepts and can employ them in their context, even in the face of complexity. This model materialized through the examination of the transformative learning literature and two distinct, long-standing, successful transformative learning programs (McCann & Barto, 2018; Corrie, 2023). The model (Figure 1) begins with establishing the foundation of future work, the *learning environment*. Next, attention to learner *motivation* helps examine participant purpose in relation to extrinsic influence. The work in this model transpires through *discourse* with self, others, and the material itself. Much of the work concerns *epistemology*, or how the individual and organization create knowledge. The course curated discourse includes the practice of *reflection*, from simplistic individual process reflection to the more difficult critical reflection. *Perspective taking and positioning* takes the center of the model as they touch each component and directly relate to addressing a participant's worldview. Together, through purposeful design, these components create opportunities for emergence (Pendleton-Jullian, & Brown, 2018) and emancipatory adult learning, where participants can hold object, the forces they were once subject to, and grow their capacity (Kegan, 2018).

Designers using this model select course concepts to serve as meta themes, meaning that they hold relevance in achieving learning outcomes as much as engendering perspective transformation. The concepts assist the participants in planning their own course of action and in acquiring new capability and capacity in later stages of transformative learning. Upfront, the concepts promote an exploration of more ideal ways of being and serve participants in a critical assessment of assumptions. And when trying on new roles, building competence and

confidence, and reintegrating the new perspective, they continue to provide the support required for perspective transformation.

This paper will detail the model for designing and facilitating transformative learning (Mezirow, 1990), while providing examples from real world research (McCann & Barto, 2018; Corrie, 2023). During the roundtable session, the authors will present the model (Figure 1) and invite conference participants into the discourse around the model's efficacy as a tool for promoting transformative and emancipatory learning in professional development programs.

Figure 1: Model for facilitating perspective transformation



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Graffiti as a way of critical awareness: a modern implementation of Freire's pedagogical program

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ABSTRACT

The proposed learning approach enables us to redefine ourselves in modern society, by taking a closer look at various political/social stimuli which, although they exist around us, we usually neglect. Such an approach requires a pause on the rapid rhythms of our everyday life to give time and space for observation to flourish. This kind of redefinition can take place - among other- in adult educational settings.

I believe that if the skill of observation is stimulated, then thoughtful thinking will expand, and consequently transformative awareness might occur. Generally, well known educational techniques to stimulate the skill of observation are those that enable us to take a closer look at works of art. (Dewey, 1934, Freire 1970, Perkins, 1994). It is also known from the literature that the skill of observation is the basis for the development of critical reflection (Freire, 1973, Mezirow, 1991, Greene, 2000). In other words, observation of a work of art may lead to:

- a recognition of what is going on around us in terms of crucial situations concerning the functionality of modern lifestyle,
- an awareness towards assumptions that are related with how we interpret to and act in society,
- a possible transformation of our perceptions on critical contemporary issues.

The proposed learning approach uses as a means the observation of artworks that can be found in urban landscapes (such as street art/graffities), considering that this particular kind of artwork reflect and convey a contemporary cultural and political pulse. Thus, through the development of the specific learning technique presented in this paper, it is possible for street art to play an awakening role in the way we perceive social reality. After all, street art reflects - among others - a silent protest against multiple contemporary issues. This protest is accessible to all of us since street art is an integral part of urban landscapes. Nevertheless, street art in most of cases remain investable to our knowledge, not only because we do not take a closer look at it, but also because we do not try to unfold its messages and symbolisms. On the contrary, I believe that observation of street art can be used as means for reflection and consequently we can be critically empowered in order to welcome social challenges such as isolation, consumerism, discrimination, immigration, climate change etc.

In general, the proposal is an application of Freire's Brookfield's and Mezirow's theoretical principles for critical awareness. From the wide range of street art, the work of the visual artist Stamatis Mitsios (STMTS) has been selected due to its strong symbolism that challenge learners to reflect critically on their daily experiences.

The paper is divided into two thematic areas. Firstly, the dynamic role of art in the context of Freire's, Brookfield's and Mezirow's learning theory is presented. In the second section a practical learning application of coding and decoding is attempted, along with the argument about the value of street art in terms of awakening learners towards a critical way of living. It is worth noting that many graffiti's from those proposed in this paper for critical awareness are located in Patras, the city where the ESREA conference is held.

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Modern challenges in a world which constantly changes and the role of Transformative and Emancipatory Adult Education through aesthetic experience

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ABSTRACT

The purpose of this presentation is to highlight, on the one hand, the modern main challenges in a world which changes rapidly and, on the other hand, the role of Transformative and Emancipatory Adult Education in the effort to face these challenges with human as the reference point. We intend to present the moral and political dimension of critical reflection as it is presented mainly through the work of Freire, Mezirow and Brookfield as well as the opinion of postgraduate students on the same issue. Similarities and differences between the way the three theoreticians see the political dimension of critical reflection are emerged. For this reason, the research, text-centered method and proven sources were used as well as auxiliary questions like the followings: Is the imprint of modern challenges founded in modern art; Could modern man use the ways the three theoreticians suggest for the Transformative and Emancipatory Adult Education; How could today's post graduate student and tomorrow's adult educator use art, in order to support the transformative and emancipatory educational process;

What emerges from the above research, is that the postgraduate students recognize the main characteristics of the political dimension through the work of Freire, Mezirow and Brookfield and underline the proximity of Freire and Brookfield opinions and the significant role of moral dimension and art in this process. Besides, in the context of Transformative and Emancipatory Adult Education, the role of the adult educator is definitive in his effort to give not only academic knowledge, but also the moral framework which has not to be imposed to the adults. Last but not least, reflection is emerged about the application of these theories in modern societies. Through illustrative examples it seems that qualitative art and particularly qualitative literature can answer to this reflection, something which also highlighted by artists effort to raise awareness of the common sense and by the students' effort to match art works to these challenges.

Transformative Learning in Talent Development

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ABSTRACT

The talent development is one of the current trends in HRD. For systematization of theories used in TD we focused on what HRD theories are used in this area of research. The systematic review study is based on references to the still used typology of theories in HRD with the addition of a fourth supporting leg, the theory of learning and adult education, which does not appear in the original supporting three leg stool of HRD. A systematic review shows that learning and education theories do not appear among the first ranks of placement, even though it is about the development of adult talents. Therefore, we elaborate the results of a systematic review study and propose to examine the process of talent development from the point of view of the theory of transformative learning, which is in line with current trends in the field of HRD towards a humanizing and emancipatory concept of education, which should lead to a reflection of the current rather economizing theories and trends. On an individual level, it is thus possible to research how individuals identified as talented learn, and whether the organization enables or prevents them from reflecting on their own job position and role and choosing a learning path at their own discretion. Transformative learning, which emphasizes the need for self-reflection as well as reflexivity in today's society, can be the key to fostering a conscious and sustainable HRD field that empowers individuals to be aware of their positions and roles, as well as identity and life path, including their own learning with tracks. In a similar vein, theories such as Learning-Network theory (Poell & Van Der Krogt, 2015) or Transitional learning theory (Wildemeersch, D. & Stroobants, 2009) appear in the field of HRD, which combine a critical reflexive point of view based on the original theories of Bourdieu (1990) and Giddens (1984) with individual agency options. However, HRD workers are not always aware not only of the principles of development and adult education, but also of different forms and methods of learning. The general idea thus still remains with formal education, although situations in which informal and transformative learning can take place can also be created by the workers themselves. This leads to an uncritical adoption of constructs such as the talent development process. Thus, HRD workers should also be developed in how to develop others, what trends exist in the field of HRD, what is the context of this field, what tendencies can be found in it, and what effects it can have on the learning of individuals. Only by educating those who develop, or those who often have the trust and responsibility to identify "*talent*", can we achieve the application of transformative learning in practice rather than the repetitive organization of formalized processes.

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Reflecting on the differences in motivation of adult immigrants to participate in educational programmes: The implications for host countries

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ABSTRACT

Since the beginning of the new decade humanity has witnessed unprecedented crises escalating migration phenomena and intensifying inequalities and social exclusion. Immigrants' effective integration in the European context has long been at the forefront of the political agenda of the European Union. However, the optimal integration of immigrants is largely determined by their ability to master the language of the host country. Against this backdrop, several key queries arise: Why do immigrants participate in language programmes? Is it for the same reasons that individuals belonging to the general population do, or do the reasons differ significantly? Do participation factors coincide in different EU countries, or do they vary? What are the implications for adult education policies? It should be noted that although since 2000 there has been a convergence policy in place in EU member states regarding immigrants' integration and acquisition of basic skills, the socioeconomic context among EU countries varies significantly, especially between the developed "North" and the developing "South", which may exert a weighty impact on participation factors in adult education. On these grounds, the present quantitative study sought to delve into the motives that drive immigrants to take part in educational programmes to acquire the language of the host country, through a comparative approach. The study took part in Greece and Sweden with a convenient sample of 210 adult immigrants having participated or aspiring to participate in language programmes. The results, in alignment with previous research, indicated that both intrinsic and extrinsic motives have a decisive part to play in guiding immigrants' participation in language programmes. It also appeared that motivation is largely informed by sociodemographic factors, based on identifying statistically significant differences according to migrants' gender, age, educational and professional background. Our findings bear significant implications for the future design and implementation of adult education programmes addressed to migrants, as their effective integration is an issue affecting not only migrants themselves, but also citizens, governments, and institutions in host countries. However, there are substantial limitations to the present study, calling for further investigation to avoid linear simplifications.

Teacher or Technician? Dealing with challenges and self-doubts about the profession of educator in the new era

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ABSTRACT

According to the theory of the German sociologist Hartmut Rosa (2015) about social acceleration, a form of acceleration is due to technological development and its effect on the rate of production and dissemination of information, communication, production of goods and transport. Recent years' digital revolution is by far a complete form of acceleration, which in combination with the increasing speed of information transmission, helps to change the perception of space and time. Time becomes faster (this is how it is experienced), space shrinks, the things around us are replaced faster, communication between individuals becomes more and more mediated, and individuals' identities are reconstructed.

Teachers are considered change catalysts because they are responsible for creating space and facilitating conditions under which students are encouraged to learn to deal with change successfully. However, the teaching profession entails a challenge by default: teachers are expected to be the first ones to pedagogically cope with the challenges and demands of today's educational landscape impacted by phenomena, such as (economic) globalization, information technologies and multiculturalism as a result of migration flows (Gougoulakis, 2020), and eventually to chart a path for students to follow with their support and guidance.

The above statement is reinforced by the ever-evolving technological landscape that challenges teaching professionals' digital competence, not least the recent developments in distance and online education due to the recent COVID-19 pandemic and the ongoing discourse about digitalization. Unequivocally, technological change challenges teaching professionals to develop their own digital competencies and reshape their instructional activities to equip all students with the competencies needed in a digitalized world. It is not only to support traditional literacy skills that underpin learning, referred to as the 3Rs - reading, writing and arithmetic but also literacy skills to navigate in digital settings (Hämäläinen et al., 2021; Billett et al., 2018; Harteis, 2019).

The increasing, almost monopolistic use of ICT-mediated distance education and the teacher's duty to address the didactic encounter it entails, together with the urge to reshape their teaching practices, appeared to be the new normal for education worldwide. Some critical issues are raised:

- Is the teaching profession transforming when teaching and learning are increasingly becoming ICT mediated?
- What technical/digital knowledge, skills and competencies are teachers expected to have developed to fulfill their professional tasks in today's rapidly changing educational environment?

Education issues today are politically contested and the subject of positioning by various social groups. However, most scholars seem to agree that teachers' competence is the most critical factor for high-

quality education and learning (see, for example, Hattie 2009; Biggs & Tang, 2011). The present text attempts to tentatively illuminate questions, such as the above, by approaching the competence profile of the modern professional teacher in the light of an analysis of existing discourse(s) on necessary competencies and qualifications today and in the future, with a focus on digital skills specific to the teaching profession. The presentation and analysis do not aim exclusively at a general teacher profile but also at the qualities, skills and attitudes teachers/educators should possess and use in an era of social acceleration and change. The scope of this study is to critically review and discuss the development of specific IT skills for learners as well as digital competencies teachers/educators need to cope successfully with digitalization demands. Furthermore, the challenges for the digital transformation of the teaching profession in the interface between education and technology will be explored based on a discourse analysis of curricula and official educational policy texts.

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How can we re-imagine community through philosophical inquiry?

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ABSTRACT

The philosophical community, a phenomenon that comes from antiquity but continues to flourish today, can rightly be considered “community education.” Looking back at the origins of philosophy in the fifth century BC, the ancient Greek philosophers following Socrates—particularly the Stoics, Epicureans, and Skeptics—clearly thought of philosophy as a form of therapy, which cured the toxic false beliefs that cause suffering. Socrates, too, suggested philosophy as a way of life, for better understanding, elaborating, and managing one’s emotions, and oneself, while learning through dialogue. Philosophers in the ancient world learned how to examine their beliefs through dialogue and conversation, and they lived in philosophical communities of shared values and shared practices.

By defining philosophical activity as exploration, we shift from teaching philosophy for transmitting information to philosophy as a search process: we seek answers to questions that concern us, meaning in human experience, understanding of our inner and outer worlds. When this search ceases to be individual and tacit and becomes part of a group, it acquires the characteristics of a philosophical community of inquiry.

Socrates encouraged people to participate in discussion. Moreover, he said we must listen carefully to others (because listening to others is thought), we must measure what we say (because speech is thought) and we must repeat in our minds what others have said. Therefore, he signified that participating in a dialogue is examining possibilities, discovering alternatives, recognizing the perspective of others, and creating a community of inquiry (Lipman, 1980, xiv-xv). A CPI that is also connected to the Peircian references on community of inquiry (Oliverio, 2012, p.33), appearing in his late thinking attributed to philosophical doubts their introductory purpose for an inquiry, as Lipman has commented in one of his latest interviews. In this community the members co-examine and co-investigate the questions that concern them, express themselves freely and, with full mutual respect, interact and build on each other’s thoughts, participate actively justifying their positions, help each other to critically reflect and draw conclusions from what has been articulated, and additionally try to elaborate diverse contexts that may evolve in questioning and even revising assumptions and expectations. This community builds on trust, and mutual respect, where one is willing to consider all plausible alternatives, is an active listener, and is ready to think, re-think and reform various beliefs and perspectives as a Transformative and emancipatory learning experience.

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When women refugees confront their past and regain their future in a transformative way

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ABSTRACT

Physical survival in extreme situations, mostly depends on the help someone can get from the outside world. First step could be fleeing from the danger. However, life ahead is hardly described or imagined ever safe or easy. The initial challenges for women refugees could first be seen at the temporary settlements (after an unquestionably traumatic journey) and are depending greatly on a variety of circumstances (i.e., age, family, education etc) in addition to typically inadequate accommodation, health, and educational facilities. Nonetheless, the profound impact of those women's journey on their well-being needs treatment, therapy, care, monitoring, sense of safety and trust, empowerment, opportunities for work, education, and transformation even in their exile. All the refugees and displaced persons, but specifically women refugees are usually confined within their own suffering on survival mode. Their traumatic experiences create humiliation, suspicion, mistrust, and fear to confront their past and dream a better future. Their competence to think and reflect on upheld assumptions are presumably limited and need to be revised and enhanced in a learning setting. Therefore, the question is 'how educators can find a way, an attitude, to support migrants learning' and moreover empower their coping strategies (Eschenbacher, 2020).

Foundational principles related to the philosophy of critical thinking, creative dialogue, critical reflection, the importance of relationships in learning that result in emancipative learning, and social action could be considered necessary for those women to change perceptions, assumptions, and beliefs associated primarily with traumatic conditions. As Cranton (1996) asserts, during the process toward Transformative Learning, the individual needs to recede and examine the self from the outside position. Questioning, thinking, reflecting, confronting its past cannot be simple. An effective adult educator could possibly facilitate such an emancipatory strategy.

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Aristotle's critical questions as the beginning of critical questions in the work of Freire, Mezirow and Brookfield: Transformative Learning and Rhetoric Art in Adult Education

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ABSTRACT

The purpose of this Paper is on the one hand to present the source of critical questions in the work Freire, Mezirow and Brookfield, which goes to the Ancient Greek Texts and particularly to Aristotle's Philosophy; on the other hand, is to underline the value of Rhetoric Art in Adult Education, in the frame of Transformative Learning, through some examples. At first, critical questions of the three Theoretics of Adult Education are examined as well as the relationship between these questions and Aristotle's critical ones, by highlighting similarities and differences.

In addition, these questions are combined with Socrates' and pro-Socrates' Philosophy. The contribution of Aristotle's Rhetoric is also underlined through a characteristic example of Transformative Learning in Adult Education. Due to this, research, text –based method in combination with active techniques of exploratory and discovery Learning are used as well as proven sources and the experiential experience of the writer from Teachers' Education. From the above research, it becomes obvious that the critical questions of Freire, Mezirow and Brookfield directly comes from Aristotle's work. Besides, Aristotle's Rhetoric is a dynamic means of transformation of Adults' dysfunctional ideas, in the frame of transformative and emancipatory Adult Education.

Students reimagining themselves in relation to studies and lifelong learning

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ABSTRACT

We live in a society where we are continuously expected to learn and learn again. Because of this, we need to understand how people relate to educational opportunities and why some people refrain from education. It is known that not all adults participate in education, but to include all people in lifelong learning is necessary as this provides competences for working life as well as for active citizenship. For educators, it could be useful to explore how education could be more focused on providing the necessary keys to cope with society's demands on participation in lifelong learning.

This paper presents research within the Swedish folk high school which historically always has been concerned with offering education to those who have lacked opportunity to acquire it. From the farmers' sons during the 19th century to women at the beginning of the 20th century to today where the folk high school is a tool for reapportionment, offering adult education to anyone from immigrants to college dropouts to people in need of raising their grades to continue in higher education. For many in Sweden the folk-high schools of today work as a second chance for people who, for different reasons, have been unsuccessful in or unwilling to attain necessary qualification to continue in higher education. The participants in the folk high school are therefore partly composed of people that are, or have been sceptical, suspicious, or even hostile towards education, people with a history of viewing education as an enforcement rather than a possibility.

A study of life stories on people who have had negative experiences of education but are in a process where they for different reasons once again turn to education will be performed. By exploring life stories of people once again turning to education, and assess the obstacles as well as possibilities they encounter, we may be able to better understand not just how to design adult education for this group of students, but also to rectify aspects of the education system that may have been part in generating the antagonistic attitude in the first place.

By life story interviews focusing on educational trajectories of a selected number of students who have graduated or are on the verge of graduating from a Swedish folk high school's general course, the study aims to cumulate narratives that can shed light on the process and transformation it is or might be to acquire modus for navigating education/studies. The in-depth interviews are to consider the life of the interviewee and the multitude of factors that come into play when forming, or reimagining, one's attitude and self in relation to education.

In analysing the interviews my hope is to find clues and notions that can address the question of what constitutes viable ways forward for lifelong learning, for all, but especially for those who have struggled with education in the past.

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Education, Social Participation and Quality of Life at Community-Dwelling Older Adults: Can Municipalities Activities Become Transformative?

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ABSTRACT

Population ageing is posing to societies challenges that require public policies and practices able to pinpoint paths towards ageing well, actively, and healthy, with quality of life. To respond to this societal call, research has been dedicated to understanding ageing processes, being visible a concern on applying what is known and produced to the designing of policies and practices focused on promoting active, wealthy and successful ageing (Baltes & Baltes, 1990; Kahanna & Kahanna, 2017; WHO, 2015; Rowe & Kahn, 2015). Social participation, a pillar of active ageing (WHO, 2002), is one of ageing well' cornerstone, given the attention received in scientific literature for its positive effects in individual's quality of life (Bastos et al., 2020), and in ageing models for its protective nature/buffer effects against normative adversities, usually expected as we get aged (Kahanna & Kahanna, 2017). Lifelong learning is considered a key factor on ageing well. Learning needs are multiple and constant throughout the life course and the provision of learning opportunities is considered crucial to promote active ageing (ILC, 2015). Municipalities have been answering locally to older adults needs, through community programs that aim to foster their participation. Despite these efforts, they are focused on recreation and assistance and less in emancipatory and empowering educational purposes. Local governments are now assuming responsibilities that were typically under State provision. Specifically concerning older learners, there is no national policies that include education in later life. We hope that this decentralization movement can enrich the local policies perspectives, including transformative learning and education for older learners. Regarding this framework, a quantitative-descriptive study was conducted to analyze the effects of social and educational activities participation, promoted by a municipality located in the central region of Portugal, in the perceived quality of life of community-dwelling older adults. Data showed that monthly income is an important variable in explaining quality of life. Older people with higher income scored higher in different quality of life domains. Lower income and not participating on social and educational activities was associated with lower perceptions of general quality of life and physical domain. Despite the importance of income in peoples' quality of life, social participation promotes older adults' quality of life and therefore is recommended. Municipalities have an important role in providing with opportunities to age well for all, especially for those who are economically deprived. The learning cities UNESCO network fosters a culture of learning throughout life, as some good practices can illustrate. We agree with Kearns & Reghenzani-Kearns (2021), that the opportunity to reimagine learning throughout life to foster equity and social justice in a sustainable society really exists. That challenge demands from municipalities' transformative and emancipatory

education policies and practices that value the participation of all citizens, including the older. A broad, diverse, ambitious, constant, and multifaceted adult education, more humane, in a process of recreation of the social world (Lima, 2020, 2022). So yes, municipalities activities can become transformative, we will discuss how in the paper.

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Transformative Pedagogy informs E-Learning: a Critical review of research during the Covid era towards the construction of an inclusive framework for theorizing and practicing Transformative Teaching in Adult and Higher Education in the post Covid era

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ABSTRACT

Covid-19 was perceived globally as an individual and social disease/crisis. Crisis constitutes a kind of a “disorienting dilemma” and a “transformative experience”, in the sense that it suggests a turning point where normal frames of reference are questioned. Crises and critical, share the Greek root “κρίνω/κρίση/κριτικός” (krino/krisi/kritikos) which means to interrogate/offer personal interpretations by being “critical”. Thus “crisis” is by itself a starting point for critical reflection and transformative learning (TL) processes. Under this view, e-learning in the covid-19 era highlighted the dialectical relationship between individual and social experience, as a major point for a critical/transformative pedagogy (TP) of crises, prioritizing and testing at the same time, the human relationships and interactions, the existential, emotional, and ethical aspects of TL.

Pedagogy, (transformative, university, “new”, e-, digital etc) also shares the Greek root “παις+άγω” (pais+ago), meaning “child+drive”. Different kinds of “agogies”, distinct or in clusters (i.e. “Maxi-agogy”, or a proposed cluster deriving from “anthropo-a-gogy and ending to Metamorphic-agogy”) run throughout the current research. Nevertheless, the use of technology in e-learning adult and university settings it is suggested to be driven by sound pedagogical principles, putting “pedagogy” or TP, before technology, avoiding the digital dehumanization, as an anathema for adult education, and emphasizing the parameters: who? we “drive” (humans and “whole persons”, as unique and authentic “self”/identity/role) - where? (teaching intentions and subsequent effectiveness toward students’ transformation and agency) - how? (teaching styles/approaches/strategies, in a flexible and safe learning environment/space/ecosystem), and most importantly, why? (critically interrogating educators’ curricular, pedagogical, and instructional knowledge).

In any case, pedagogy is about learning, and e-TL was perceived as intrinsic, proactive and existential, individually and socially constructed, experiential, and potentially, as an emancipatory process of “being and becoming”. Subsequently, on-line education considered as well suited to TL and TP, by creating a facilitative learning environment, consisted of things (tools), people (teacher, student, cognitive, social and emotional “presences”, teaching-learning and/or communities of inquiry and practice) and processes (the educator as facilitator/coach and co-learner provides motivation, communication, recourses and different/plural interpretations of meaning), where students are actively engaging in the process of learning and meaning making for themselves and the society. The virtual class challenged conventional norms of the traditional “classroom” power and authority and provided chances for sustained dialogue (critical for TL).

From the abovementioned, new perspectives on e-TP in the covid era are emerged. Under these perspectives the implementation of TP either into face-to-face contexts or e-learning ones in the post

covid era seems to become a necessary and achievable goal, which directed the scope of the present research. Implementing a critical review methodology, first we conducted extensive desktop research (Google scholar), putting specific key terms (i.e., “transformative pedagogy”, “e-learning”, “adult education”) searching for empirical and theoretical works published during the period 2019-2023. The inclusion criteria which adopted (i.e., focus of the study, explicit methodology etc.), resulted to a main body of papers, which were critical evaluated and thoroughly studied. Assessing, criticizing, dividing into content themes (content analysis) –i.e., theoretical background, role of educator, teaching method etc.) and synthesizing the literature, this study enables the construction of an inclusive framework for re-conceptualizing and practicing TP in Adult and Higher Education.

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Radicalization and violent extremism prevention: an approach based on Freire's theories

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ABSTRACT

In the present study, we will analyse how some principles of Freirean theories can be applied to radicalization and violent extremism prevention. Complex times, defined by rapid socio-political change, call for a coherently articulated critical pedagogy that approaches issues concerning social difference, social justice, and social transformation. A pedagogy of transformative change is rooted in praxis and located in educational sites of resistance, such as community work, community education and adult education. Critical Pedagogy is a radical approach to education which has three intellectual roots: the Critical Theory of the Frankfurt School (especially the work of Jurgen Habermas), Antonio Gramsci's Theory of Hegemony, and the Educational Theory of Paulo Freire (Saleebey & Scanlon, 2005).

Paulo Freire developed his work with communities, and he has always reiterated the fact that the so-called 'banking model of education' (Freire, 2013) must be replaced by a dialogical one in which there is a true and profound exchange. He developed a model of liberatory education in which learners are encouraged to "read the world" around them, understanding their own oppression in an historical and present context (Gadotti, 1991). This process, which he termed 'conscientização', refers to helping learners to become aware of the nature of social inequalities and in turn, to act to change them. It is based on dialogues within communities of learners and teachers, rather than through the transmission of knowledge from teacher to learners, which Freire derided as a "banking model" of education (Gadotti, 1991; Saleebey & Scanlon, 2005). Instead of influencing students by using the authority of experts or experienced specialists, the instructors create a dialogue in which all parties are considered providers of both questions and answers. In this kind of setting, the relational dimension of knowledge is outlined (Dal Magro et al, 2020).

Freire has always argued for an educational practice that links theory and action, social thought and social change – what he called "praxis" the value of difference, and the process of helping difference to be articulated safely through dialogue (Saleebey & Scanlon, 2005). Applying Freirean principles to a pedagogical program leads to talking about emancipation, respective transformation and enhancing the development of critical and reflexive thinking (Blake et al., 2013). To the Brazilian pedagogist, community empowerment starts when people listen to each other, engage in participatory/liberatory dialogue, identify their commonalities, and construct new strategies for change (Wallerstein, Bernstein, 1988).

In the last years, some studies on how transformative learning theory principles can be applied to radicalization and violent extremism prevention have been published (Wilner & Dubouloz, 2015, Caramellino et al, 2021, Sabic-El-Rayess & Marsick, 2021) but it is more difficult to find publications that apply Freire's theories to this field (v. Piasecka, 2019). Freire hasn't written directly about radicalization leading to violence, but used the term 'radicalization' in its positive meaning, opposing it to 'sectarism', which he defines as an emotional and acritical position, characterized by an arrogant, anti-dialogical and

anti-communicative behavior, that does not respect others' opinions and leads to action without reflection (Freire, 2015).

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The Power of Transformative Learning: stories from Letters for Life Project

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ABSTRACT

You can enter the room and feel the warm. People are welcomed with a smile, a friendly word, and a hug. Flowers, books, and computers are on the table, people sit around it to learn with each other, explore and share. That is a space carefully prepared to be friendly and inviting to learn. You only distinguished the participants and the team of facilitators because the last ones are younger. They all are lifelong learners, and the intentional reciprocity occurs naturally. Letters for Life is an adult education community-based project, grounded in a critical participatory action-research approach, which benefits from the richness of a community of practice that gathers critical friends from diverse areas, practitioners and academics, the team of facilitators and, of course, from the participants, the protagonists.

To illustrate the power of transformative learning and education for older learners we will share in this paper, using their own voices, the stories of their participation in the Project. We will show the process of deconstruction of the image of education as something inaccessible or negative, and the rebuild of the significance, the power of the re-significance of education that results in the restoration of hope, the understanding that education is for all, include themselves. They perceive they are worthy of the opportunity to learn, to share and even to live. Some of them, older learners, mostly women, discover their life projects, realize they have a future with purpose, not just a past and a perceived meaningless present. The fear of facing new things to learn is slowing giving space to confidence and empowerment. There is also the perception of social justice because society forced their educational exclusion in some period of their lives, that build a sense of emptiness, of lost, that is fulfilled or compensate with the participation in the project.

We will also share the stories of the team of facilitators, precious and significant experiences for life they take with them for their own futures, as professionals in diverse areas and contexts, but mostly as a humanizing process of development valued by them. They recognize the authentic impact of the transformative learning for them and for the other, the contribution to improve someone lives, their happiness, the power to really transform people, communities and even society. They became advocates for the cause of education as a public good to everyone, where age and gender cannot represent limitations to access and success in education.

Autonomy, hope, love and empowerment are inspired in Paulo Freire, that lives in the heart of the Project and feeds constant critical dialogue on our practices, that persistently and resilient fight for the investment in transformative education with older learners.

Dialogue, Embodiment, & Community: Opportunities for Transformation in Dialogic Spaces

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ABSTRACT

This movement workshop uses dialogue and embodied dialogic interactions as its core agent for meaning making and transformation. It provides a non-prescribed space where dialogue is used for self-inquiry, learning from others, and the environments in which we live, work and breathe. Transformative learning is understood as lifelong learning and relates to John Dewey's transactional stance in which learning can only be understood in context and as a shared exploration, not only in our mind but as an embodied understanding of our mind. The body as the seed for transformation and evidence of transformative learning is often overlooked and not regarded as equal to rational thoughts. In this workshop, we shift our awareness to body and movement sensations and how they change when we respond to others' movements. In these interactions, we create living and breathing *dialogic spaces* focusing on movement expressions of personal themes: at first for oneself and then shared with others, moving with and in response to the group. Intentionally created dialogic spaces enhance personal and professional growth and help us understand our intentions and motivations more deeply in private and communal settings. To consider our bodies as a source of intrinsic knowledge empowers our sense of being and bears shared responsibilities for a better world.

Brief Outline of Experiential Workshop (60 minutes):

- A brief overview of current dialogic approaches in education and my own dialogic research and how both can benefit students' learning and new perspectives & meaning making.
- Participants choose keywords and images (some I have prepared & share) expressing these power dynamics and positionalities from their experiences in their learning settings as teachers/facilitators/mentors.
- Collectively creation of a "movement mandala" leads to individual improvisation based on the meaning of these words and how they resonate within the body.
- A group improvisation follows led by David Kantor's 4-player model prompts: *Move, Follow, Oppose, Stand-by*.
- The workshop concludes with participants' feedback on how those embodied explorations shift perspectives of themselves and others and how they can be transferred into their communities of practice.

Theoretical framework:

This experiential session expands Mezirow's (1991) foundational concept of transformative learning and his concept of "meaning perspectives" to somatic experiences and meaning making within and through our bodies (p. 62). Schlattner (2022) guides my inquiry into an embodied understanding of transformative learning and is inspired by Lakoff & Johnson's (1999) *embodied mind*. John Dewey's transactional and co-constructural learning theories highlight the oneness of the individual and her environment, found in Buddhist epistemology. These holistic approaches underscore the body as a source of knowledge. Dialogic approaches in Western and Eastern epistemology view learning as transformative because *new* understandings are generated. Dance educator Eeva Antilla (2007)

describes dialogic spaces as an *atmosphere of curiosity and security*. Curiosity, she describes as the “interest in other’s experience,” and security as “an atmosphere of trust” for “facilitating individual expression and ideas” (p. 47).

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The Creative Listening Workshop- Exploring the potential for Transformative Learning

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ABSTRACT

What am I listening to? How do I listen? Where is my focus placed during the listening process? How do I attune?

“Attuning is about being actively affected and entails particular dynamics. When attuning, a person directs her attention to a chosen object, for example to a place, item or another living being” (Alhanen, 2019).

Our bodies can be attuned to a more sensitive way of listening if we create the space to do so: I. the body to oneself, II. the body to visual arts objects (i.e., paintings, sculptures, and multidisciplinary installations), III. one body to another body.

The Creative Listening Workshop (CLW) has the potential to promote TL and contribute to participants’ respective practices. By shifting perceptions, cultural and psychic assumptions relating to oneself and others, CLW enables a discerning sensory exploration into identities. Beginning in an immersive introductory silent segment focused on their being, participants share artifacts with partners. These artifacts are laden with symbolism and imagery which highlight personal and social-cultural associations from the past (e.g., a national flag) to cultivate meaning-making through a dialogical exchange. CLW facilitates creative kinaesthetic manifestations shared through gestures of empathy, embodied and visual exercises. Listening enables the participants to reflect on past meanings and integrate a transformative process into their practice and research.

Theoretical framework:

This experiential session is rooted in Mezirow’s foundational concept of transformative learning. According to Mezirow (1991), transformative learning can occur when “meaning perspectives” and “habits of expectations” shift. Meaning perspectives are “structures of epistemic, cultural and psychic assumptions from which our experience assimilates and transforms new experience (Mezirow, 1991, p. 62). Therefore, the component of listening can change our perspectives and help us become mindful of our assumptions. They will be explored through Dirkx’s (2006) perspective on transformative learning, which involves surfacing unconscious knowledge through symbols and imagery mediated through our emotions. With a gesture of empathy, Yankelovich (1999) expands on the theories of dialogue to promote listening with compassion and with reflection on surfacing assumptions (p. 82).

Brief Outline of CLW (60min):

- Silent SEGMENT followed by a visual presentation to interact with a partner in silence.
- Participants will be asked to pick an object or artifact provided by the facilitators. The artifact is a representation of familiarity and identity.

- The Body to ONESELF (breath and connect)
- Artifact-Body: The participant will be given time creating in silence meaning-making with their objects in relationship to their bodies.
- The body to ANOTHER BODY
- EXPLORE: Dialogical approach with a partner (Relating to people and engaging in non-verbal communication relating to personal objects) (Silently and with movements)
- Artifact-Body/Body: The participants share non-verbally the relationship with their Object to another
- Shared EXPRESSION with the group (somatic, verbally, imagery or auditory) followed by debriefing and reflection of the experience.

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The role of the adult educator and the ethical dimension according to transformative theory of Mezirow and Aristotle's theory

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ABSTRACT

The issue of the adult educator is much discussed and multidimensional in the field of adult education. The subject of this particular thesis aims to dive into the specific approach and its presentation, consequently focusing on the ethical part of the role of the adult educator and simultaneously highlighting aspects related to Aristotle's theory on the issue of ethics. This study is methodologically based on the bibliographic review of the relevant subject and aims to highlight the aspects of the Transformative theory that relate to the subject of the adult educator, emphasizing the importance of ethics. It focuses on leading adults to process and transform existing mental patterns, utilizing critical reflection, reflective mood, rational discourse with the aim of developing their personal autonomy which is a defining condition of adulthood (Koulaouzides, 2008). It is also stated that the most important thing for an adult educator is not imparting knowledge but relating meaningful sequences to pre-existing knowledge in order to motivate learners to active participation through reflective dialogue and critical awareness (Mezirow, 2022). Obviously, education must ensure not only the reproduction of competencies, but also their progress. Therefore, the transmission of knowledge should not be the transmission of information but should include the learning of methods that can improve the coupling ability fields isolated by the traditional organization of knowledge (Barnes, 1995). An additional element to be analysed is the issue of ethics which is often at stake in such transformative approaches. How important it for the adult trainer not to violate the boundaries of ethical conduct and lead trainee in a direct or indirect way to change attitudes or perceptions, urging him towards specific meaning formations? Education, therefore, from a young age can lead young people to the appropriateness of feeling pleasure and displeasure Citizens must benefit from education (as a collective good), so that personal and, by extension, public life can be improved, creating the conditions to conquer consciousness and lead each citizen to spiritual and social fulfilment according to qualifications. Of great importance is the formation of people's identity through complex paths, often unpredictable (Barnes, 1995). Mezirow and Aristotle agree on the subject of emancipatory learning in that they both believe that learning is achieved through the process of critical reflection, and that learning is achieved through free and rational dialogue and has as its purpose and prerequisite the performance of such acts, which are the result of the individual's free will. In this way, this person becomes better by changing, where necessary, even consolidating elements of his personality (Koulaouzides, 2008). The discussion of the topic will end on the necessity of the role of the adult trainer to support his trainees without manipulating their thoughts, wants and, perceptions in an unethical way.

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Life at the camp: intercultural awareness in the community and refugee children at the forefront

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ABSTRACT

Nowadays, societies face everyday challenges due to constant political and socio-economic crises. In formal and non-formal education settings, educators deal with diverse student population from different social, economic, and cultural background. Hence, new needs come to the spotlight with an emergent call for change not only in pedagogical level but also in terms of self-awareness concerning our future impact in a world of justice. Towards an innovative pedagogy for change educators are prompted to re-examine previous knowledge, beliefs, and values in terms of critical thinking with a focus on creating space and opportunities for future dialogue and collaboration with students. To achieve that, opportunities for the teacher to be constructive and influential as an identity agent are maximized (Harrell-Levy & Kerpelman, 2010). Self-reflection provides space for the empowerment of individual to understand and embrace the different parts of identity. Educators are prompted to re-design curriculum with a critical focus on content that would support students to engage as critical thinkers, participatory and active learners, and visioners of alternative possibilities of social reality (Nagda, Gurin & Lopez, 2003). To that point, cultural identity plays an important role in learners' lives as it denotes basic characteristics of their collective identity. The inclusion of cultural identity in learning environments is part of the intercultural awareness within members of the working community in a refugee camp. Therefore, the main purpose of this study is dual: firstly, to identify the inclusion or not of refugee children's cultural identities in the learning environment; secondly, to focus on the working community's practices concerning intercultural awareness. The research questions to be answered were: "Do refugee children living in a camp bring elements of their cultural identity in the learning environment?", "Do teachers working in a refugee camp include in the learning process refugee children's cultural identities?", "Is the community of people working in a refugee camp interculturally aware?". Serving the purposes of the research, a qualitative study was conducted, and a narrative research approach was followed. The methods deployed were participant observation, semi-constructed interviews, and arts-based methods. Moreover, data collection tools used for the conduction of this research were field notes, semi-constructed interviews, activities from MiCreate Handbook, as well as identity texts, which were collected in Schisto refugee camp, in DRC-NGO's non formal education program. The participants of this study were four people working in the camp as well as 23 refugee children aged 6-17 years old. A thematic analysis was deployed for the interpretation of the findings of this study, and data were organized in 5 main themes. The findings of the study demonstrated that through arts-based activities, refugee children bring elements of their cultural identity in the learning environment, and teachers implemented inclusive activities as part of their intercultural awareness. Moreover, the working community of the camp highlighted the significance of traditional celebrations in refugee people's lives, and mentioned interculturally aware practices that respond to refugee community's needs.

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Refining Adult Learners' Discursive Capacities: A Response to the Current Epistemological Crisis through the Lens of Transformation Theory

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ABSTRACT

The widespread lack of consensus about what constitutes valid knowledge, as well as about the ways that are considered appropriate to acquire such knowledge, has been highlighted by Hoggan and Hoggan-Kloubert (2021) as the dominant epistemological challenge of our times. As the writers note, there is a significant segment of citizens who discuss key issues of global importance, based only on *what* or *who* they believe, while disregarding the crucial aspect of examining and evaluating the methods and processes through which they end up having these beliefs (2021, p. 9). This particular imbalance becomes more apparent in relation to two characteristic examples: the emergence of the anti-vaccine movement, as well as the binary, 'dualistic' view regarding climate change (2021, p. 9-10).⁵ According to the writers, in both these cases, not only does one's preference for each position take precedence over investigating the validity of this position, but it also pre-determines and pre-defines the content of evidence one cites to defend the particular position (2021, p. 9).

The above-mentioned reductive understanding of public discourse, as a – usually competitive – interaction between pre-defined opinions, reflects a 'crisis in epistemology' (2021) which is not limited to the public sphere. Unfortunately, it seems to have significant ramifications in the context of adult learning itself. As an adult educator, I have observed that learners frequently underestimate, or fail to realize, the significance of collaborative dialogue, as a crucially useful means for shaping a common, collective basis for evaluating the produced knowledge. By simplistically understanding the dialogical act as a field of debate or competition, learners frequently fail to grasp the epistemological value, as well as the epistemological complexity, of the discursive process. The question that arises then is how we can, as adult educators, help learners *transform* their distorted understanding of this process.

According to Jack Mezirow's Transformation Theory (1991, 2000) – a fundamental learning theory in the field of adult education – rational 'discourse' constitutes a particular type of reflective and collaborative dialogue, through which learners become able to mutually understand and evaluate their personal judgments. Mezirow draws on Jurgen Habermas' understanding of 'discourse' (1984), in order to set the conditions for a form of dialogue able to serve critical reflection, both on a collective and an individual level. How exactly could an adult educator facilitate this particular form of dialogue, in order to help learners, reformulate their restrictive and competitive understanding mentioned above?

In the following paper, I suggest a framework of activities specifically designed towards this direction. This framework is based on an effort to organize discussions of different scales (in pairs, as well as 'snowball' style) according to the following aims: the development of learners' capacity (a) to process and clarify an 'opposing' position (i.e. through exercises of 'paraphrasing' this position), (b) to detect and discuss the criteria upon which this position is formed and (c) to formulate critical questions which allow their own as well as their fellow learners' value assumptions to emerge.

Strengthening learners' epistemic and discursive agency, by transforming their stance towards the dialogical act, could serve as a means through which adult education can respond to the epistemological

⁵ That is, 'for' or 'against' the view that the phenomenon is induced by human activity, without further examining the complex nature of the issue.

crisis mentioned at the beginning. At the same time, it would allow adult educators to become themselves more sensitive to aspects of this crisis which impede the learning process.

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