## Transformative Learning and Adult Education

Rachel Gonatas

Omega Graduate School

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Dr. Sara Reichard

**Essay #3**

Transformation is evident where experience is an invaluable dimension of andragogy's informal and formal learning processes.

1. **Introduction**

Promoting social change, fostering global connectivity, and environmental preservation are significant reasons adult education and learning opportunities are crucial. Adult education and learning include allowing individuals to express themselves and ensuring their voices are acknowledged in a collaborative dialogue where all participants are treated equally. In addition to giving voice to oneself, adult learning and education have the responsibility and goal of listening to others using a framework for arranging and connecting conceptual approaches to sustainability (Schreiber-Barsch & Mauch, 2019).

Self-directed learning is a crucial skill for adults in today's rapidly changing social context, particularly in the digital age. It is essential to foster learners' self-directed learning competence in traditional academic settings (Morris,2019). Experience is an invaluable dimension of informal and formal learning processes of andragogy.

1. **Observer of Experiences**

You become a more objective observer of your experiences by watching how someone else reacts when asked a question instead of acting without thinking about it. We do not have to work based on our beliefs and habits. Instead, we can serve based on the situation. The things that happen to us personally significantly impact how we lead. We need to learn how to deal with life's challenging stimuli better and get the tools we need to be successful (Siegel, 2015).

The foundation of adult education is predicated on acknowledging the experiential knowledge acquired through their life experiences. Knowles proposed many principles of adult learning. One direction is acknowledging that adults have a distinct self-concept, which influences their learning process. Additionally, adults possess a wealth of life experiences that may be used as a valuable resource for learning. Furthermore, adults are often driven by intrinsic motivation, which plays a significant role in their educational engagement and commitment. The pedagogy used to measure academic progress (MAP program) is grounded on adult learning principles. Additionally, it incorporates a socio-historical perspective that addresses the many personal and societal barriers that have hindered students from pursuing higher education. The socio-historical and relational frameworks emphasize the role of environmental and personal factors in constraining educational possibilities and participation. Addressing these constraints is crucial in designing and implementing teaching and learning strategies. The focal point that arises from this foundation is centered upon the concepts of access and participation (Mégret & Eneau).

1. **Transformation**

The Bible refers to adult education and transformation in 1 Corinthians 13:11(English Standard Version Bible, 2001). “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.” The concept of renewing one's thinking may be seen as aligning one's worldview with the principles and perspectives advocated by God. **“**Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” Romans 12:2 (2001).

An example of adult transformation is a repeated theme while considering and advocating for Montessori teacher training. Transformative experiences include characteristics that are both epistemological and personal. The epistemic reveals new information previously inaccessible or unfamiliar to the person before the transformational encounter. The phenomenon of undergoing a profound change upon assuming the role of a teacher is not exclusive to the Montessori educational approach. Educators often articulate the journey of becoming a teacher as a transforming event, emphasizing that acquiring pedagogical knowledge is equally significant to developing teaching skills (Christensen, 2019).

Montessori teacher education entails an intense and continuing transformation for the teacher. This experience contributes to the formation of a distinct teacher identity. According to research on teacher identity in general, although such an identity may provide advice and support, it can also constrain instructors and hinder them from exploring alternate ways to benefit them and their students. This impact becomes troublesome when instructors encounter periods of ambiguity and conflict in their teaching profession. Teachers may need to embrace identities not expressly stated in Montessori teacher change as Montessori classrooms grow more diverse. This research study looks at the components of a Montessori teacher identity and, more generally, the consequences of teacher identity, as well as aspects of anti-bias and antiracist teacher-identity formation, such as inner reflection and an activist approach to teaching (2019).

1. **Freedom from Presumption and Judgement**

A fundamental aspect of Montessori teacher education entails the revision of long-standing presumptions, judgments, and beliefs concerning children and their societal position. Subsequently, particular elements of the Montessori teacher identity, carefully identified and described by Dr. Montessori many years ago and remain fundamental to the concept today, are delineated in the following section. They concern age-old presumptions, judgments, and beliefs regarding children and their place in society. Subsequently, particular elements of the Montessori teacher identity, carefully identified and described by Dr. Montessori many years ago and remain fundamental to the concept today, are delineated in the following section. Excellent and Moral, the introduction of Dr. Montessori's new method of education was accompanied by attributes associated with "the new teacher": physical elegance, steadfast dedication to the profession, and esteemed virtues. Spiritual preparation encompasses a process of critical self-reflection. It aids in developing numerous practical skills crucial for cultivating a high-quality Montessori classroom environment, including observation, formative assessment, and refined movement. Dr. Montessori posits that pride and wrath are pervasive human flaws that permeate adult relationships and interactions, provoking strife, avarice, and even armed conflict. In addition to impeding Dr. Montessori's vision of fostering harmony through education, these flaws hurt human development. As a result, she emphasized the pivotal role of modeling and promoting the growth of qualities, including happiness, self-assurance, collaboration, and autonomy. Pursuing this objective, she advocated substituting pride and wrath with humility and forbearance, virtues that she considered antithetical to these two. Dr. Montessori espoused the view that humility was essential for recognizing and relinquishing preconceived notions regarding the development and behavior of children. She argued that patience was required to patiently observe and acknowledge developmental possibilities and devise strategies to facilitate that growth optimally.

The ability to observe, reflect, and guide observation is arguably one of Montessori educators' most essential skills. Before commencing a vocation in education, an adult must devote countless hours to meticulous and reflective observation of children to truly see and comprehend them. Observation can enhance and refine teachers' comprehension and behavior of students and the requirements of the classroom community while they are at work (Montessori, 2016/2021). Practices of observation are also a component of critical self-reflection. Dr. Montessori posited that the predominant causes of challenging behavior in young children were miscommunication, misunderstandings, and unfulfilled developmental necessities distinct from one another. She argued that through observation and self-reflection, educators can identify these needs, consider how adult beliefs or behavior may impede development, and generate curriculum modifications that better serve the child (Christensen, 2019).

Montessori believed that through children's education, it was possible to surpass the present state of affairs and achieve justice and harmony; this was a fundamental aspect of her philosophy. According to the Montessori approach, educators cannot interfere with a child's social development or self-discoveries. Instead, their function is to observe and provide guidance, guaranteeing that the setting is secure and conducive to the child's growth and development, encouraging collaborative, communal work. In contrast, anti-bias education imposes a significant responsibility on educators to address instances of explicit or implicit bias. To effectively and appropriately address the biases that may be present in the classroom and which they may have internalized, educators must dedicate a significant amount of time to self-reflection. Raise awareness of the explicit and implicit biases that manifest in educators' daily actions; this is a crucial initial step toward becoming an ABAR educator. Montessori proposed that the transcendence of justice and peace could be achieved through children and that education played a pivotal role in this endeavor. According to the Montessori approach, educators cannot interfere with a child's social development or self-discoveries. Instead, they observe and provide guidance, guaranteeing that the setting is secure and conducive to the child's growth and development, encouraging collaborative, communal work. In contrast, anti-bias education imposes a significant responsibility on educators to address instances of explicit or implicit bias. To effectively and appropriately address the biases that may be present in the classroom and which they may have internalized, educators must dedicate a significant amount of time to self-reflection. Raise awareness of the explicit and implicit biases that manifest in educators' daily actions; this is a crucial initial step toward becoming an ABAR educator (2019).

1. **Learners, Leaders, and Followers**

The idea of a leader requires the presence of a follower. A natural leader who commands respect and sensibility is required to lead groups of highly conscious people. Developing a connection to an individual's particular loves, heartbreaks, favorite colors, goals and fears, families, and known and undiscovered skills. One must appreciate the sentience of other people to get the highest achievements from other people (Siegel, 2015).

Acquiring knowledge and skills is essential to everyday existence. Therefore, this idea originates at birth and persists throughout an individual's lifespan. The acquisition of knowledge and skills among adults mainly occurs via informal means. However, individuals do engage in various formal adult education endeavors. Formal learning is characterized by organized learning activities that are purposefully designed and pre-determined in terms of content and length. In contrast, informal learning is derived from experiences and observations in everyday life. Furthermore, it is essential to note that the deliberate aim of the learner characterizes formal education, while informal learning often lacks this intentional aspect. Various variables, such as age and life challenges, contribute to adult learning. Formal educational endeavors strongly correlate with adult learners' requirements and desires (Tezcan, 2022).

Learners execute educational “procedures” in the pedagogical dimension. Self-directed learning relies on flexibility in setting learning objectives, planning, execution, assessment, and other pedagogical aspects of learning activities. Self-direction is a pedagogical objective that may be learned. This allows self-directed learning without social isolation. Self-directed learning may happen in groups or with institutions. No social isolation or utter independence is needed. Adults psychologically need to seem self-directed. Research suggests that people are not inherently self-directed. A great deal has been made of the assumption that self-direction is an intrinsic adult trait, evident in all teaching-learning interactions. Prescriptively, self-direction should serve as a goal in learning contexts and a primary objective in adult education to assist individuals in becoming more self-directed. Self-directing ability represents what adults should be, not a generic statement (Loeng, 2020).

1. **Conclusion**

The goal and responsibility of adult education and learning are to utilize life experiences as a vital component of formal and informal andragogical learning processes. Self-directed learning is an essential skill for people to be capable of learning and leading. Acknowledging the experiential knowledge gained from life events is the cornerstone of adult education. To lead individuals effectively, one must be an intuitive leader who exudes sensitivity and respect. Renewing one's thinking may be seen as bringing one's worldview to the values and viewpoints God supports.

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