Transformative Learning and Adult Education

Instructor Essay or Project

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Professor

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1. Write a 5-page paper based on one (1) of the three (3) items below:

● List and discuss the fundamental principles of adult education theory. Identify elements of the OGS degree program that correspond to each principle.

● Explain Jack Meirow's transformative learning theory. How does the OGS approach to transformative learning promote critical reflection for transcending barriers to personal growth and social impact?

**● Assess Jane Vella's 12 Twelve Principles for Effective Adult Learning and the application of quantum thinking. Discuss how OGS promotes quantum thinking (holistic, integrated, spiritual, and energetic).**

2. Paper Outline a. Begin with an introductory paragraph that has a succinct thesis statement. b. Address the topic of the paper with critical thought c. End with a conclusion that reaffirms your thesis. d. Use a minimum of seven scholarly research sources (two books and the remaining scholarly peer-reviewed journal articles).

Thesis statement

Transformative Learning and Adult Education knowledge learners thinking must be full of gratitude always gleaning from historical cohesion of relationship, principled character, intervention, and infrastructure.

Every one of the principal practices by Jane Vella, are of great value and additive to my understanding and research. The basis of how many events I am asked to plan are formed in keeping with the seminal author Vella’s principles of practices. The one for this paper’s focus will be *Engagement of the learners*: in what they are learning. Through coalition and personal development built-environment service-learning events, planned, I make it a point that “Christian grace response” is interwoven this I believe will bring constructive social cohesion learning and listening lessons for leadership must become the sustainable effective power for health and environment equity. Self-sustained for personal development and civic resiliency, with limitless nurture from nature for sustainment to the social determinant’s of the built-environment. Positioning those within our neighborhoods and “opening communicative safe space” learning communities to target principled character, ‘the gift of response or refusal skills,’ and coalition event participation for human flourishing.

Thinking knowledge learners, as author Vella states, “we are at a critical moment in history … and violent events are driving us to rethink current educational paradigms and practices in professional training, industrial training, and community education in universities, schools, and colleges.” I agree with the author when she shares violent events are driving thinning of our citizen and an examination is necessary. In her book *Learning to Listen, Learning to Teach*, Rev. ed., 2002.

Vella’s 12 principles and practices are ways to maintain, and nurture the dialogue: Needs assessment, Safety, Sound relationships, Sequence content reinforcement, Praxis action with reflection, Respect for learners as decision makers, Learning with ideas, feelings, and actions, Immediacy of learning, Clear roles, and role development, Teamwork and use of small groups, Engagement of the learners in what they are learning, and Accountability how do you know and the one that was most pointed for this paper today is Engagement of the learners in what they are learning. Vella presents that adult learning is best achieved in dialogue. *Dia* means “between,” *logos* means “word.” Hence, dia+logue = “the word between us.” The teacher is to share something new (skill or attitude) or best. The quantum thinking (Zohar, 1997, p.136).

Engagement of the learners in what they are learning, requires knowledge learners and thinkers to be trained through dialogue. Here my suggestion is for the community coalition center director to always respond with the words or tone modeled in the Bible for Fruit of the Spirit. The under resourced individual has many needs and the community director is the stakeholder or gatekeeper to this individuals continued transformative learning and further adult education. The coalition sustainability I am encouraging must be based on sound organizational behavior. The role of congregations in society, social stress and vulnerability must be nonjudgmental and full of verbal care, from navigators that have had leadership under apprenticeships. Mentors who desire to speak contentment and invest and assess in community based engagement teams or canvassers that will sustain neighborhoods and end massive health threats. In his dissertation work titled The Freedom of God: A Study in the Pneumatology of Robert Jenson, author: James Daryn Henry writes in 1.2.4.: *The Freedom of the Church –*The Spirit performs this work as a work of freedom, the freedom for the community at any one time to embody its own higher and ordained existence: “The Spirt *frees*and actual human community from merely historical determinisms…” Freedom, as the work of the Spirit in history, corresponds to the role of the Spirit in the Triune Life, “The Spirit’s role as the one who frees the Father and the Son is concretely his role as the one who frees the Christian community. The Christian community is freed by the Spirit to be the Body of Christ, which, of course, is a work that only God could do. Jenson describes the Spirit’s work. “ Jenson, Systematic Theology, 2:182 and Henry 84, 103.

How do people practice religion in their everyday lives? How do our daily encounters with people who hold different religious beliefs shape the way we understand our own moral and spiritual selves? I agree with author bender and the theoretical insights, written in *Heaven’s Kitchen,*and as she writes ‘show faith as a living practice, reshaping our understanding of the role of religion in contemporary American life.’(Bender2023)

Multitudes must be taught and lead to embrace, each of the healthful -living and Fruit of Spirit principles, so multitudes, flea inexhaustible ignorance of the laws of their anatomical being and value health. (White, 1864)

Author Alex Shevrin Venet, in the Book, Equity-Centered Trauma Informed Education, shares in Chapter 5, Titled: Four Proactive Priorities for Decision Making on page 14, that leaders are to “foster empowerment which starts at the very basic level with ceasing all attempts to control people’s bodies within schools (Venet, 14).” This Is key also in our faith-based centers for leadership to be from the perspective to build relationships and then bully an individual into their own perceivable corrective action or measure. This is not leading from a position of Godly faith.

For the historically disinvested we must make an effort to put resources into place for long-term community recovery. Many things have been tolerated or unknown for a long time now and the onset of the pandemic surfaced multiple chronic diseases and the community must respond. This timeframe we must focus on the long-term goal of community recovery and social change, narrative change, and policy change.  Multiple-chronic health response has no racial inclusion or equity limitation, all in humanity without a healthful-living training or policy implemented will meet a needless death due to reversable health disparities unaddressed.

Vella in her revised volume of *Learning to Listen, Learning to Teach* shares she was influenced by what Margaret Wheatley, *Leadership, and the New Science (1999)*  and Danah Zohar, *Rewiring the Corporate Brain (1997)* quantum theory wrote. The classic laws are now the past as even today we are experiencing the train of AI (Artificial Intelligence) defined as the simulation of human intelligence processes by machines, especially computer science and the unseen particles. The development of these levels of physics have offered new perspective and rapid communication in our universe and broaden our ability while in it.

Arthur, Vella, states, “Quantum thinking sees each separate unit as a part of the whole. This kind of thinking recognizes the importance of context: no decision is apolitical, no action is nonpartisan, no thought is untouched by our own experience and particular view of the world.” Quantum thinking uses dialogue as its basic tool not only for communication, but also for understanding.

Why the need for Fruit of the Spirit understanding? I posit as author Vella, that I am by God’s grace going to share a new way of *Response and Refusal Skills* and this will be the *new-culture of health* and dialogue during coalition building partner events for community built-environment that will work all around the globe as issued from my God inspired name 7-A Vertical Absolute Global Consortium Consultancy LLC. The transformative learning and individual learning education gap must be closed. The holistic comprehensive healing and training must continue and be sustained in our home-fields, individual lifestyles, neighborhoods, and communities.

In contrast to transformative learning adult education, we have learned men and women like 1921 scholar, Carl Jung, shared “humans fall into different types” like perceivers, judgers, sensing over education, thinkers, and feelers, all don’t fit into one scope of work, he wrote,” every individual cognitive ability is an exception to the any rule.” Then in 1945 Katharine Briggs and Isabela Myers reviewed ideas and designed a Meyer-Brigs Test type indicator. Extrovert or introvert etc. and they altered Dr. Jung idea and gave anyone assessed to only be categorized into one placement or the other for people and adult learners. The only thing is that this is not the way people operate. Making results unreliable. With many organizations and corporate or Federal employers using this test to separate employees into types (ENFP, ISTJ, INTP and ESFJ) to assign them appropriate training levels Coordinator, Mentor, Manager, Analyst and giving them varied responsibilities, has harmed the ruddy-tint workforce advancement. I believe the mid-manager ruddy-tint federal employee is harmed and did not gain to experience occupational integrity from department heads and directors, due to these poor practices unknowingly tested or applied by supposedly qualified employer’s or leading thinkers of work capital. The ability of people to be placed neatly into categories is a limiting factor for transformative learning and progressive adult education. The human frame is very complicated, and we are all individually different and no framework can classify any of us, especially if individuals are not guided by the Biblical ‘*gift*’.

While researching for this paper, findings from Oxford bibliographies presented a review of thirty-nine early studies around transformative learning. Author Taylor concludes that there is a need to have a broader definition of its learning outcomes. To reconceptualize and broaden how to process rational thought and relationships. This statement is additive to my understanding. I highly believe that the personal and coalition community building events I have been planning consistently for over 5 years annually, assist with preservation of home and field. The thinking, thriving and improved relationships in both neighborhood and community up from spiritual destruction, are core.

Defined learner outcomes, equips the holistic trainer and leader developer for greater dialogue as a listener, learner, and teacher. Orthopraxis and contextualization and OGS guides that Omega graduate studies is designed with two groups in mind, mature students who want to develop additional competency in an occupation by engaging in scholar work in the area of students interest (OGS, 2022) The first few courses required in the DSL program have supported this position that OGS Omega Graduate School presents, and I appreciated the experience of dialogue development and discovery of my maturity levels and what’s needed or not, from this time investment. I believe the OGS Omega professor’s are truly taking time to ensure my learning will occur and is a developmental process over time for my transformative learning.

Students are viewed as mature adults seeking self-improvement. Find content in the competency in a specified curriculum. The program balances content and application due to contextual, curricular content in the social change. My ability to research and learn and shift or pivot in my knowledge learning and understanding is healing me to transcend barriers of thought, and is forming my collective personal scope of work for my ‘divine design’ constructive change teaching, in the world.

OGS degree program DSL, is a small environment that demands dialogue and learning along with demonstration of application of the fundamental principles of *transformative learning* adult education theory. The scholarship and infusion of quality educational experience for me an adult in the social professions who desires to integrate faith and learning into everyday life, remains the staple in my experience. With the continued ability to hold fast to my Biblical beliefs in the full historicity of the Scriptural record of primeval history, is grand. Although the *primeval* history is full of controversy and is one aspect that differs from my own culture, the overarching principle is accepted. Oxford Graduate School Omega on page 8, chapter 5 Christian Education philosophy Omega Graduate School (OGS) states to operate on the premise that God is Truth and that He reveals Himself to those who seek truth. Truth and integrity of professional activities with religious beliefs. These are aspects I firmly believe anyone learned or just learning about the Fruit of the Spirt character and The lovely Jesus Christ and His saving grace, should be introduced and timely. To fully rely on this is the true center of anyone’s lifestyle to have any change of living accountability or surety if they accept it or not. No God, NO Peace!

Vajra Watson, writes in *Learning to liberate: Community based solutions to the crisis in urban education,* that few problems in education are as pressing as the serve crisis in urban schools. The youth are voluntarily dropping out and the incarceration rates are extremely higher and violence in communities are met with blame and cynicism and unhopeful fixes. The pivot, and repositioning will not take place, I believe until the one community involvement is accomplished. Some very nontraditional events and experiences are going to need to take place in community by community. I like how author Watson, explores the complicated study of how to reach the students. She looks at four distinct pedagogies of communication: community, compassion, and commitment with a key strategy for effectiveness. **The “at-risk” youth are mailable and full of “promise”, this is why I believe when coalition building of old is restored, unsourced youth gain agency and potential into action in their schools and neighborhoods thus building and sustaining, one community.**

The after-school volunteer event experiences or the out-of-school time settings at faith centers are required for pivots in **youthwork and workforce for stable occupational integrity**. So for nearly two decades and in the last six years , I have returned to building coalition in neighborhoods through planning and hosting coalition development participation events. These volunteer events allow adolescent or adult transformative learning also with the active ager’s, to participate and have fun while self-assessing. I really believe we all should live with real peace.

The concern I have for humanity and the human-frame is that due to little to no training on the *gift* of the Holy Spirit, in the home and now the deterioration of the traditional family neighborhood, the entire social determinants in the built environment are both at challenge and change. The way transformative learning and adult education is afforded at OGS Omega graduate school is supportive of me an active adult learner and listener.

In past to present, I am in constant review the Biblical narrative and foundation and behaviors I hold dear as a graduating senior from high school and college and university and certifications over the years. The question that lingers is *How well have the principles learned worked?* I especially contemplate the Biblical narratives that I maintained that were to guide and cover me I was informed for best practices for best outcome. This course and the research have caused me to reflect on, with all my learning to listen, have I learned to teach, effectively?

When individuals arrive for community care at community centers, what word are they receiving? What response to their immediate cry is responded too? Do they hear the *Fruit of the Spirit?* Or a not so covered by grace response?

In conclusion, cultivating safety, resilience in community and nature, prepares one for the future in the current environment. When you have seen one community, you have seen one community, for greater community communication for coalition synergy development, better investigation of anticipated and unanticipated barriers to sustainable social cohesion that happen from participants behaviors arising from built environment events focused on restructuring opportunities for neighborhood, community, and life.

Stakeholder collaboration and cultural heritage teaching styles, I believe are the two key dimensions of coalition building, equity, and quality sustainability remain tremendously shaping knowledge learners when an immediate grasp of learning to listen, and learning to teach or what Jane Vella has pinned as ‘quantum thinking’ is harnessed. Thrivance with the capacity to transform and establish sustainable place-shaping, through specific events, becomes possible.

Author Alex Shevrin Venet, in the Book, Equity-Centered Trauma Informed Education, shares in Chapter 5, Titled: Four Proactive Priorities for Decision Making on page 14, that leaders are to “foster empowerment which starts at the very basic level with ceasing all attempts to control people’s bodies within schools (Venet, 14).” This Is key also in our faith-based centers for leadership to be from the perspective to build relationships and then bully an individual into their own perceivable corrective belief, action or measure. This is not leading from a position of Godly faith.

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Through Built-environments participants we will unlock potential. When we refuse to adapt to challenges and instead ask youth and adult learners ‘what matters to them‘ the practice in creative environments for community consensus development, must derive from sharing. VAGCC Community consensus through coalition core groups planned volunteer events for participants, with listening and learning as the inclusive aspect to cultivate safety, teach people effectively so resilience is instituted in neighborhood and community, must be established, and assessed.

Investments through cross-sector collaboration with the residents, faith and civic community development sector are required. Barriers must be the constant discussion with resolution by design.

Opportunities to peer into transformational learning adult education for public health, workforce, and community development collaboration to from the new public primer which points toward greater access to head off poor engagements for the learners: in what they are learning, through coalition and personal development built-environment goals for prevention and before a crisis, this is what is tantamount now, for shaping humanity.

All must survive, thrive and transform to **ground-swell** away from those who are transformative leaner polluters, especially when we see that self-regulation and faithful character, does not always work.

WORKCITED

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President Reichard, Omega OGS Graduate School Catalogue, 2022, p. 8

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