PHI 800-12: Transformative Learning and Adult Education

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Professor

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Source One:** Vella, J. (2002).

**Comment 1:** Anew way of thinking about life is entailed within source one.

**Quote/Paraphrase: “**Others have said it is a new way of thinking about life.” Vella, J. (2002).

**Essential Element:** A new way of teaching is interpretated by global adult educators’ skills and ideas are taught within this scholarly book. Vella, J. (2002).

**Additive/Variant Analysis:** Zohar, Danah(1997) *Rewiring the Corporate Brain* includes new innovative ways of thinking and behaving within quantum physics. Vella, J. (2002).

**Contextualization:** The realization of the connection between *Learning to Listen* and *Learning to Teach* is interpreted as quantum thinking. Quantum is the measurement of energy, and quantum physics entails twentieth century discoveries regarding the universe as energy. Vella, J. (2002).

**Comment 2:** Quantum thinking involves specified social sciences views of quantum data therein. Vella, J. (2002).

**Quote/Paraphrase:** “We are at a critical moment in history when sheer numbers 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.” Vella, J. (2002).

**Essential Element:** Current concerns about the quality of education around the world urge us to examine the state of the art and the competence of the science and to search for ways to improve the adult education process. Vella, J. (2002).

**Additive/Variant Analysis:** Diction entailed within this book is utilized by global community educators, Habitat for Humanity and Freedom from Hunger, two development agencies with a global mission and vision to teach and learn on a global scale. Vella, J. (2002).

**Contextualization:** Teaching and learning are prominent, and the bridge amongst the two topics therein is like a liquid glue that does not solidify in overall conceptual agreement until the glue solidifies throughout the negotiation process of whomever is speaking and whomever is listening per topic. Vella, J. (2002).

**Source Two:** Vella, J. (2007).

**Comment 3:** Dialogue education approach is conveyed in management of elderly author.

**Quote/Paraphrase: “**You cannot give up now.” Vella, J. (2007)

**Essential Element:** *F concepts* are some of the uses of the structures of dialogue education. Vella, J. (2007).

**Additive/Variant Analysis:** Framing structures ensure quality learning when individual differences are at play in teams. Learning tasks (Vella, 2001) are central frames for teaching and learning in dialogue education. Vella, J. (2007).

**Contextualization:** Focusing entails structures of dialogue so that no one member takes the entire group off onto an unrelated tangent to distract the collective group focus. Vella, J. (2007).

**Comment 4:** *Frequently forgotten*.(Vella, J. (2007).

**Quote/Paraphrase:** The arguments for structure can be reinforced and corroborated by considering what a learning event looks like when structure is forgotten. Vella, J. (2007).

**Essential Element:**  Art connoisseur weaves through a museum talking animatedly about his favorite paintings, or a manager leads a strategic planning session with his staff by self-talking throughout the process therein. Vella, J. (2007).

**Additive/Variant Analysis:** Jane Vella conveys how to put principles and practices of dialogue education into action and uses illustrative stories and examples from her extensive travel. Vella, J. (2007).

**Contextualization:** This approach welcomes introspective certainties and welcomes questions. Vella, J. (2007).

**Comment 5:** Epistemological concerns Vella, J. (2007).

**Quote/Paraphrase:** Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: What distinguishes true (adequate) knowledge from false (inadequate) knowledge? Vella, J. (2007).

**Essential Element:** The question translates into issues of scientific methodology: How can one develop theories or models that are better than competing theories? Vella, J. (2007).

**Additive/Variant Analysis:** It forms pillars of the new sciences of cognition, which developed from the information processing approach to psychology and from artificial intelligence, as an attempt to develop computer programs that mimic a human’s capacity to use knowledge in an intelligent way. Vella, J. (2007).

**Contextualization:** The focus of dialogue education is epistemology: What is to know? This is politically motivated, because as dialogue educators we are bound to be inclusive. Such inclusion involves listening to wildly diverse perspectives and considering incomprehensible purposes. Vella, J. (2007).

**Source Three:** Sumule, L. (2018).

**Comment 6:** Most Christians in Indonesia, when asked about the term “school” or “Sunday school”, they always think that those terms are addressed to children’s education. Sumule, L. (2018)

**Quote/Paraphrase:** Malcolm Knowles' concern about the importance of andragogy, the method and practice of teaching adult learners, in institutions that provide adult education. The andragogical education theory proposed by M. Knowles is applicable cross-culturally. Sumule, L. (2018)

**Essential Element:** By understanding the unique needs of adults in the learning environment, the approach in recruiting adults to take part in a structured learning environment will be more effective and productive. The implementation of this approach in theological school programs may eventually result in increased support for adult Christian education in churches in Indonesia. Sumule, L. (2018)

**Additive/Variant Analysis:** By using Malcolm Knowles's andragogy method, adults will experience learning derived from "process design” rather than sourced from a “content plan”. Sumule, L. (2018)

**Contextualization:** Through the experience of designing the educational process, adults will participate in an atmosphere of mutual respect through discovering and contributing their knowledge and experience with each other in the learning environment. Sumule, L. (2018)

**Comment 7:**  Malcolm S. Knowles, “the Father of Andragogy in the United States,”6 reveals that although the education of adults had been a concern to people for a long time, but the writings respecting adult education emerged in the early 1960s. Sumule, L. (2018)

**Quote/Paraphrase:** Therefore, Knowles asserts,” The adult learner has indeed been a neglected species,”7 This is also the reason why Knowles (1990) wrote a book which titled, The adult leaner: A neglected species. Knowles (1984) acknowledges that during two decades between 1960 and 1980, “[People] gained more knowledge about the unique characteristics of adults as learners and their learning processes than had been accumulated in all previous history.” Sumule, L. (2018)

**Essential Element:**  Knowles (1990) realizes that there is a lot of information that can be obtained if we study the lives of famous teachers in the ancient time. Knowles acknowledges that all of well-known teachers at that time were not for children but for adults. Knowles, therefore, writes, “Confucius and Lao Tse of China; the Hebrews Prophets and Jesus in Biblical times; Aristotle, Socrates, and Plato in ancient Greece; and Cicero, Evelid, and Quintillian in ancient Rome - were the resource persons all teachers of adults.” Sumule, L. (2018)

**Additive/Variant Analysis:** Most likely why the education of adults was not a big concern is because a lot of people thought that adults cannot learn as well as young people learn. There is even a term that is used on Main Street America as a negative stereotype that, “You can’t teach on old dog new tricks.” Sumule, L. (2018)

**Contextualization:** That is why this paper will attempt to explain the significance of the theory of andragogy and how the theory has influenced adult learning at large. Furthermore, this paper also tries to see whether the andragogy principles can be utilized at theological schools in Indonesia. Sumule, L. (2018)

**Source Four:** Vella, J. (2000). A Spirited Epistemology: Honoring the Adult Learner as Subject offers a revolutionary new approach to adult learning.

**Comment 8:**  This revolution involves a radical new concept of education as creative, critical action and the teacher as resource person, not “professor.” Vella, J. (2000).

**Quote/Paraphrase:**” Through stories of real-life educational encounters, we learn some of the principles and practices for such an approach. Vella, J. (2000).

**Essential Element:** The spiritual dimensions of adult education are the human dimensions, and attention to these makes for excellent, effective adult learning. Recognizing the adult learners as Subjects or decision-makers in their own learning involves a moral stance for the teacher, for the curriculum designer and for the learners themselves. Vella, J. (2000)

**Additive/Variant Analysis:** It is a revolutionary new way of looking at learning. Epistemology is the study of knowing and the art of learning. Vella, J. (2000)

**Contextualization:** We urge teachers to work towards a learning-centered approach to their teaching via such a spirited epistemology, remembering, as St. Augustine said in the fourth century: “No man teaches another anything. All we can do is to prepare the way for the work of the Holy Spirit.” Vella, J. (2000)

**Comment 9:**  I learned this important theory of the learner as Subject not from Hegel or Freire, but from the poignant story told by Tanzanian friend Anna, a peasant farmer who decided to become a Christian. Vella, J. (2000)

**Quote/Paraphrase:** Anna loved Thomas, who had been baptized after studying the faith with a Roman Catholic priest in a year-long course. Anna loved Thomas and was determined to become a Christian. At the end of the year, Anna was told by the very uptight, super conscientious priest (who had apparently never read Augustine!) that she had failed! He told her that she was not ready for Baptism. Vella, J. (2000)

**Essential Element:** Anna’s disappointment was great, and as she told me in Swahili, she dreaded the thought of another year of those dull, question and answer recitation sessions. “Imenichokoza!” “It tired me out each time!” However, Anna loved Thomas and wanted to marry him as a Christian. She told me she realized something that gave her the courage to begin the second year long course: “Yeye ni binadamu, na mimi ni binadamu pia” “I thought to myself about that priest: he is a human being, and I am a human being, too.“ Vella, J. (2000)

**Additive/Variant Analysis:** Anna loved Thomas and was prepared to face off with a pompous teacher for another year if that was what it took to win her love. She succeeded, being baptized and married on the same happy weekend. Vella, J. (2000)

**Contextualization:** Anna taught me that people are the Subjects, or decision makers, not only of their own learning, but of their own lives. Carl Jung told his students to be aware that the word Subjects has a capital “S” because “That’s where God is found!” Vella, J. (2000)

**Comment 10:** The revolutionary assumption that the teacher is accountable to the learner, who is the Subject or decision maker in his or her own learning is the linchpin principle on which all the other principles and practices of effective adult education rest. Vella, J. (2000)

**Quote/Paraphrase:** Celebrate with men and women the fact that they are indeed Subjects of their learning and of their lives. Vella, J. (2000)

**Essential Element:** Examine some assumptions about adult learners and their learning, some principles to guide us, and look at some 2 practices to implement the theory behind those principles for a spirited epistemology. We will learn through the use and analysis of real-life stories. Vella, J. (2000)

**Additive/Variant Analysis:** Human beings are designed to be Subjects, or decision makers in their own lives and learning. Each learning event is a moment of spiritual development when people practice being what they are: subjects of their own life and learning. Transformation is not towards the grasp of an external set of information, knowledge or skills, but transformation into oneself, informed by the new knowledge and skills. Vella, J. (2000)

**Contextualization:** As we examine each separate assumption, we can build a framework for practices that are congruent with these assumptions. These assumptions are the basis of an approach to adult education that respects the learner as Subject of the learning. Re-spect comes from the Latin words: re: again, and spectare, to look at. Look at the learner again! What a simple task for the educator. Such an attitude in educators is more caught than taught. Jesus showed that he knew this when he responds to the first curious disciples, who asked, “Where do you live?” with “Come and see.” All great religious teachers invite us to conscious respect of ourselves, our neighbors and our world. Vella, J. (2000)

**Source Five:** Vella, J. (2002). Quantum Learning: Teaching as Dialogue. *New Directions for Adult & Continuing Education*, *2002*(93).

**Comment 11:** When we look at definitions of Quantum Learning; 'Quantum Learning, is keeping all together structures specially and privately in order to construct meaningful information, using all of the neural networks in brain' (Vella, 2002)

**Quote/Paraphrase:** It is based on approaches using the differences of brain functions as twosome and threesome brain theory, and it includes the principles of multiple intelligence theory looking from the perspective of mankind has different types of intelligences and the philosophy of success is not one type of sense. Vella, J. (2002)

**Essential Element:** It is supported with the approach giving heed to the learners' both physical and mental development equally as holistic education, included and synthesized modern approaches as NLP (DePorter and Hernacki, 1992; Vella, 2002) Vella, J. (2002)

**Additive/Variant Analysis:** Vella, J. (2002) Assurance of meaningful information in a collective effort amongst special and private means of dissemination of information therein.

**Contextualization:** Vella, J. (2002) There is a significant connection between mental and physical development within quantum thinking along with the various philosophies and intelligence entailed therein as well.

**Comment 12:** Principle 3: Sound RelationshipsVella, J. (2002)

**Quote/Paraphrase:** Sound relationships for learning involve respect, safety, open communication, listening, and humility**.** Vella, J. (2002)

**Essential Element:** Zohar (1997, p. 134) offers a new reading of dialogue, dia + logos, as dia “through” and logos “relationship”: “through relationship.” She teaches that such dialogue is a central tool in quantum thinking.Vella, J. (2002)

**Additive/Variant Analysis:** The relationship within quantum thinking entails relationships amongst all therein. Vella, J. (2002)

**Contextualization:** Introspective into the various relationships within quantum thinking is ideal to establish effective dialogue amongst all parties therein. Vella, J. (2002)

**Works Cited**

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