MOVING FROM PEDAGOGY TO ANDRAGOGY


There is little doubt that the most dominant form of instruction in Europe and America is pedagogy, or what some people refer to as didactic, traditional, or teacher-directed approaches. A competing idea in terms of instructing adult learners, and one that gathered momentum within the past three decades, has been dubbed andragogy. The purpose of this resource piece is to provide the interested reader with some background information regarding both instructional forms.

The pedagogical model of instruction was originally developed in the monastic schools of Europe in the Middle Ages. Young boys were received into the monasteries and taught by monks according to a system of instruction that required these children to be obedient, faithful, and efficient servants of the church (Knowles, 1984). From this origin developed the tradition of pedagogy, which later spread to the secular schools of Europe and America and became and remains the dominant form of instruction.

Pedagogy is derived from the Greek word "paid," meaning child plus "agogos," meaning leading. Thus, pedagogy has been defined as the art and science of teaching children. In the pedagogical model, the teacher has full responsibility for making decisions about what will be learned, how it will be learned, when it will be learned, and if the material has been learned. Pedagogy, or teacher-directed instruction as it is commonly known, places the student in a submissive role requiring obedience to the teacher's instructions. It is based on the assumption that learners need to know only what the teacher teaches them. The result is a teaching and learning situation that actively promotes dependency on the instructor (Knowles, 1984).

Up until very recently, the pedagogical model has been applied equally to the teaching of children and adults, and in a sense, is a contradiction in terms. The reason is that as adults mature, they become increasingly independent and responsible for their own actions. They are often motivated to learn by a sincere desire to solve immediate problems in their lives. Additionally, they have an increasing need to be self-directing. In many ways the pedagogical model does not account for such developmental changes on the part of adults, and thus produces tension, resentment, and resistance in individuals (Knowles, 1984).

The growth and development of andragogy as an alternative model of instruction has helped to remedy this situation and improve the teaching of adults. But this change did not occur overnight. In fact, an important event took place some thirty years ago that affected the direction of adult education in North America and, to some extent, elsewhere as well. Andragogy as a system of ideas, concepts, and approaches to adult learning was introduced to adult educators in the United States by Malcolm Knowles. His contributions to this system have been many (1975, 1980, 1984; Knowles & Associates, 1984), and have influenced the thinking of countless educators of adults. Knowles' dialogue, debate, and subsequent writings related to andragogy have been a healthy stimulant to some of the growth of the adult education field during the past thirty years.

The first use of the term "andragogy" to catch the widespread attention of adult educators was in 1968, when Knowles, then a professor of adult education at Boston University, introduced the term (then spelled "androgogy") through a journal article. In a 1970 book (a second edition was published in 1980) he defined the term as the art and science of helping adults learn. His thinking had changed to the point that in the 1980 edition he suggested the following: ". . . andragogy is simply another model of assumptions about adult learners to be used alongside the pedagogical model of assumptions, thereby providing two alternative models for testing out the assumptions as to their 'fit' with particular situations. Furthermore, the models are probably most useful when seen not as dichotomous but rather as two ends of a spectrum, with a realistic assumption (about learners) in a given situation falling in between the two ends" (Knowles, 1980, p. 43 ).

The andragogical model as conceived by Knowles is predicated on four basic assumptions about learners, all of which have some relationship to our notions about a learner's ability, need, and desire to take responsibility for learning:

1. Their self-concept moves from dependency to independency or self-directedness.
2. They accumulate a reservoir of experiences that can be used as a basis on which to build learning.
3. Their readiness to learn becomes increasingly associated with the developmental tasks of social roles.
4. Their time and curricular perspectives change from postponed to immediacy of application and from subject-centeredness to performance-centeredness (1980, pp. 44-45).

Andragogy as a concept and set of assumptions about adults was actually not new to Knowles' popularization of the term. Anderson and Lindeman (1927) had first used the word in the United States via a published piece, although Stewart (1986a, 1986b) notes that Lindeman apparently even used the term as early as 1926. Brookfield (1984) suggests that Anderson and Lindeman drew upon the work of a German author of the 1920's, Eugene Rosenstock. However, Davenport and Davenport (1985) assert that the word was first coined in 1833 by Kapp, a German teacher.

Several European countries, such as Hungary, Poland, and Yugoslavia, also had used the term prior to 1968. Hungarian educators, for example, place teaching and learning within an overall system called "anthropogogy" (Savicevic, 1981). This system is subdivided into pedagogy (dealing with youth education) and andragogy (concerned with adult education). There is some variety, too, in the application of related terms. Some countries use adult pedagogy, one (the Soviet Union) uses the term auto didactic among others to refer to adult education activities, and a few countries use andragology to refer to andragogical science (Knoll, 1981, p. 92).

Outside of North America there actually are two dominant viewpoints: "...one by which the theoretical framework of adult education is found in pedagogy or its branch, adult pedagogy...and the other by which the theoretical framework of adult education is found in andragogy...as a relatively independent science that includes a whole system of andragogic disciplines" (Savicevic, 1981, p. 88).

Knowles in describing his particular version of andragogy associated it with a variety of instructional suggestions and he, too, detailed roles of facilitation for instructors and talked about ways of helping learners maximize their learning abilities. His early work with andragogy and subsequent interpretation of the learning projects research by Tough (1978) and others led to a 1975 publication on self-directed learning where he provides a variety of inquiry projects and learning resources on the topic.

Knowles (1975) offered some reasons for his evolving scholarship in the area of self-directed learning. One immediate reason was the emerging evidence that people who take initiative in educational activities seem to learn more and learn things better then what resulted from more passive individuals. He noted a second reason that self-directed learning appears "more in tune with our natural process of psychological development" (1975, p. 14). Knowles observed that an essential aspect of the maturation process is the development of an ability to take increasing responsibility for life.

A third reason was the observation that the many evolving educational innovations (nontraditional programs, Open University, weekend colleges, etc.) throughout the world require that learners assume a heavy responsibility and initiative in their own learning.

Knowles also suggested a more long-term reason in terms of individual and collective survival: "...it is tragic that we have not learned how to learn without being taught, and it is probably more important than all of the immediate reasons put together. Alvin Toffler calls this reason 'future shock'. The simple truth is that we are entering into a strange new world in which rapid change will be the only stable characteristic" (Knowles, 1975, p. 15).

It is this ability to carry out individual learning long after the stimulation of some activity like a class or workshop is completed that we believe results from individualizing the instructional process (Hiemstra & Sisco, 1990).

Knowles and the andragogical movement as some refer to it, has not been without critics. Carlson (1989) summarizes some of the concerns many people have had about Knowles at times zealous promotion of andragogy. Welton (1995) brought together four other colleagues who share in various ways a more radical philosophy of adult education. They present several arguments against aspects of andragogy and self-directed learning.

However, it is clear that andragogy and Malcolm Knowles have brought considerable attention to the adult education field as a separate field during the past three decades. Applied correctly, the andragogical approach to teaching and learning in the hands of a skilled and dedicated facilitator can make a positive impact on the adult learner.
provides a bibliography that contains many of the references devoted to andragogy and Malcolm Knowles.

REFERENCES AND RELATED SOURCES


APPENDIX A

ANNOTATED BIBLIOGRAPHY OF SOURCES RELATED TO ANDRAGOGY


- In this work the authors provide an interpretative translation of literature describing the folk high school system in Germany. They included a section entitled, "Andragogy," and describe some teaching methods
used by the folk high school teachers. Anderson's role was primarily that of translator because much of their source material was in German.


- The authors examine two hypotheses with an experimental design: (a) andragogically trained teachers of adults will have higher rates of student attendance in their classes than teachers not trained in andragogy and (b) students will evaluate more positively andragogically-trained adult education teachers than teachers not trained in andragogy. The treatment was found to have a positive affect on attendance but not on student evaluations.


- He suggests that there are commonalities between the two authors' concepts. For example, both assert that their theories are separate and distinct from traditional education. In addition, humanism is somewhat foundational to both concepts. Rogers comes at his ideas from a psychotherapy background and tends to be more individual and small group oriented. He emphasizes interpersonal and small group dynamics. Knowles' experience base is in informal and continuing education programs and tends to be more supportive of group and larger organizational perspectives. He emphasizes program development.


- In this book the authors describe various aspects of self-direction in adult learning. Included is considerable mention of andragogy as a foundational notion. Included, too, is an earlier version of this annotated bibliography.


- In tracing some of the contributions of Lindeman, Brookfield points out that Lindeman, who undertook (with Martha Anderson) an interpretative translation of the folk high school in Germany, first used the term "Andragogy" in their 1927 monograph, *Education Through Experience*.


- Brookfield presents an entire chapter describing and analyzing andragogy, in which he delineates various authors who have in some way evaluated or critiqued andragogy. He also presents several case studies of andragogy in practice.


- Brookfield pulls together a number of Lindeman's writings and adds some synthesizing chapters. He includes material from the Anderson and Lindeman (1927) discussion of andragogy and speculates as to how Lindeman's interpretation of andragogy might have influenced his later writings.

- Lateral thinking, also referred to as synectics, creative thinking, and conceptualization, is defined as a restructuring of the knowledge a person already has to bring about new ideas and insights. The author suggests that lateral thinking can be incorporated into the andragogical process as a mechanism to promote problem-solving abilities.


- He places andragogy within what he calls the principle of self-direction. He compares Knowles to George Kelly, a psychologist, who suggested that interpretation of the future is what drives a person to seek knowledge.


- He suggests that Elias' attack on andragogy does not give much credence to the notions of or possibilities for adult self-directed learning. He supports the notion of facilitating the capable adult learner. He further feels that both a philosophical and political meaning for andragogy must be developed.


- The researcher developed the scale for this study, designed to measure the purpose of education, nature of learners, characteristics of learning experience, management of learning experience, evaluation, and relationships of educator to learners and among learners. The instrument was adapted from work by Hadley and Kerwin (annotated in this bibliography). Military subjects were shown to be less pedagogical than civilians.


- Although not an article to deal directly with the subject of andragogy, the author describes his development of PALS, the Principles of Adult Learning Scale, which identifies different teaching styles, including some that incorporate some of the andragogical concepts.


- They talk about all the efforts to label instruction of various groups of individuals by some sort of "gogy." They suggest that the distinctions between various groups are not great enough to warrant a label and certainly not great enough to talk about there being or the need for a related theory. They believe that appropriate program development principles are what is important.


- The author provides in Chapter One a description of what she refers to as some principles of adult
learning. Andragogy and the influence of Knowles is described as a strong influence on adult education practice on pages 6-9.


- Cross presents her views on the strengths and weaknesses of the andragogical concept. She believes it is closer to a theory of teaching than to a theory of learning.


- The authors talk about andragogy as a tool for the American Management Associations' Competency Program, a non-traditional approach to graduate management education. The andragogy assumptions and process elements are used to describe the operation of the program.


- The authors describe andragogy in some capacity several times throughout their book. They place andragogy within a context of self-directed learning in their attempt to help the novice reader better understand the field, its terms, and its scholars.


- The author suggest that a way to deal with all the debate and discussion about andragogy is to redefine the term and base its evolving understanding on empirical research.


- The authors describe the debate and dialogue that have developed regarding andragogy during the past several years, including some of the dissertations on the subject. Considerable space is devoted to the debate in *Adult Education* that was held over a several year period and to the various "gogy" terms that have been developed. They suggest that it is time we move beyond debate to research.


- The authors describe some of the recent research efforts by people studying andragogical-pedagogical orientation of adults. A variety of practice implications for adult educators are presented.


- In this article the authors point out that not only did Lindeman (and Anderson) first introduce the term "andragogy" in American educational literature, the work of Lindeman appears to have played an important foundational role in Knowles' development of andragogical principles and process elements.
They suggest that Lindeman should be seen as the spiritual father and Knowles as the protective father who popularized the term.


- The authors criticize the "andragogy" notion and suggest that andragogy is not a theory of adult learning, but is an educational ideology rooted in an inquiry-based learning and teaching paradigm. They believe Knowles' conception of pedagogy has been incorrectly conceived.


- He takes the view that the promoters and defenders of andragogy have not proven their case and that there is no sound basis for a distinction between andragogy and pedagogy. He also feels that the slogan "andragogy not pedagogy" is a well intentioned, but inadequate, attempt to enhance the professionalization of adult education. He suggests that andragogy and pedagogy merely represent two different approaches to the education of children and adults.


- They place Knowles into a grouping labeled "humanistic adult educators." They suggest that andragogy is basically a humanistic theoretical framework applied primarily to adult education.


- The article compares Knowles and Lindeman in relationship to the primary purpose of adult education. They conclude that Knowles and Lindeman are quite different in terms of the process of learning each espouses. They believe Knowles' focus is on the effectiveness of individual means and initiative, whereas Lindeman's stress was on social commitment and the importance of understanding learning within a social context.


- The authors present a discussion of how andragogical principles can be used in social work training. They highlight some research findings that support various of the andragogical principles.


- Godbey developed a manual for use in training workshops where participants are shown how to apply andragogical concepts. Guidance is provided on how a variety of teaching/training methods can be utilized.

Griffin presents a section in the book describing andragogy. He also presents some views on the limitations of andragogy and laments that Knowles does not account for crucial distinctions between the individual purposes and social consequences of learning.


- The Educational Orientation Questionnaire and Educational Orientation Scales (see Hadley) were used in this study. Female faculty, faculty in the pastoral ministries, and faculty in the religious education areas were significantly more andragogically-oriented. Female and younger students also were more andragogically-oriented.


- The "Educational Orientation Questionnaire" incorporates six attitudinal dimensions of an adult educator's role: Purposes of education, nature of learners, characteristics of learning experience, management of learning experience, evaluation, and relationships of educator to learners and among learners. A second instrument, "Educational Orientation Scales," with six bipolar measures, was designed to examine predictive validity of the first instrument. A factor analysis determined eight factors, including pedagogical orientation, andragogical orientation, and self-directed change among them.


- Hartree analyzes Knowles' work and provides both a critique and some criticism. He proposes for adult educators a critical reformulation of andragogy.


- Hiemstra presents andragogy as an evolving theory area. He suggests a great deal more research will be required to bring support for and a fuller understanding of the emerging area.


- In addition to reviewing the book, Hiemstra introduces the reader to some of the debate that has surrounded andragogy in North America adult education literature.


- Hiemstra describes a Training and Rural Development project in Tanzania sponsored by the U.S. Agency for International Development for which he served as an external evaluator. The project had been designed, in part, around andragogical concepts. He compares the project activities with a United States example and suggests several similarities.

- A research piece in which the author demonstrates some positive relationships between andragogical orientations and perceived effective interpersonal behaviors.


- In this study the Hadley Educational Orientation Questionnaire was utilized to measure the orientation of nurse educators. The subjects were found pedagogically oriented toward education.


- Houle describes in a couple of locations in the book that he can't accept the notion there are real differences between youth and children warranting a science of andragogy. He also describes the European and other roots of the term.


- The author developed a workbook for use in workshops or courses designed to help staff members in social service agencies understand and apply andragogical principles. A variety of exercises, techniques, and application suggestions are included.


- A fairly straight-forward review, although a little more critical of the technical aspects of the book than was Thornton (annotated in this bibliography).


- Jarvis provides some sociological explanation of why andragogy became popular. He contends andragogy emerged at a time when the structures of society were conducive to the acceptance of new ideas. He believes it is an expression of the romantic curriculum.


- The Educational Orientation Questionnaire was utilized with selected faculty teaching at least 25% of the time. There was a significant difference among departments, by sex, by the time spent off-campus working on extension or service projects, and by the number of years of teaching experience in higher education.


This study was designed to determine whether extrinsic learning (belief in andragogy) or intrinsic learning (development of self-actualization) do occur in the same learning experience. The purpose was to investigate whether a particular andragogical process of teaching was effective in the growth of participants' beliefs in andragogy and in their development of self-actualization. The Educational Orientation Questionnaire was utilized. Belief in andragogy increased throughout the learning experiences but the development of self-actualization did not increase.


The study's purpose was to determine if students perceived differences between the teaching behavior of andragogically- and pedagogically-oriented educators. The Educational Orientation Questionnaire was adapted and used to determine the two groups of educators and to determine student types. Students of andragogically-oriented educators perceived that their instructors provided more student involvement and counseling and less control over their class than students of pedagogically-oriented educators did of theirs. Andragogically-oriented educators tended to be women and in general educational programs (rather than in vocation programs).


He describes how andragogical techniques were used in a community college communications course. He designed a questionnaire that measures a student's perceptions of an instructor's behavior. The instrument was used pre and post the educational experience to help students think about their own role as teachers.


In accepting the Delbert Clark Award in 1967, Knowles laid out his andragogical (as he spelled it then) concepts. He refers to it as a technology, introduces self-concept of the adult, experience of the adult, time perspective, and problem centered education as differentiating factors, and suggests some of the technological (teaching) implications, such as climate, needs diagnosis, planning process, mutual self-directed inquiry, and evaluation.


Knowles describes how he tested the andragogical concepts with a leader training program for the Girl Scouts program. This case study report outlines the steps used and an analysis of the final results.


In this first version of the book, Knowles lays out the premise of andragogy as an art and science of teaching adults as opposed to what is used to teach children. The book initiated lots of debate, dialogue, and change in terms of instructional approaches.

In a presentation of various learning theories and teaching approaches, Knowles slots in the andragogical model.


- Although andragogy is mentioned only a very few times in this little book, Knowles actually is utilizing his andragogical principles and process elements as guides in developing the various inquiry projects and learning resource suggestions throughout.


- Knowles suggests that he made a mistake in subtitling *Modern Practice of Adult Education* as "Andragogy versus Pedagogy." He suggests that the title should have been "From Pedagogy to Andragogy" and that his assumptions should have been presented on a continuum. However, he feels that some service came out of the dialogue and debate that was established. A caveat is presented: That an ideological pedagogue would want to keep a learner dependent throughout the learning situation whereas a true andragogue would want to do everything possible to provide the learner with whatever foundational content needed and then encourage a self-directed process of further inquiry.


- In this revised edition, Knowles recognizes the considerable debate that took place since the 1970 version was published and approaches andragogy as an alternative teaching and learning approach. One that relies on the fact that adults are capable of self-directed learning, as are many youth, but that a person utilizing andragogy as an approach will attempt to move the learner to independent learning as quickly as possible.


- In this book Knowles discusses andragogy within two different chapters, in terms of reviewing his organizing concepts, teaching, and publication, and its use in HRD settings.


- Two chapters by Knowles (introduction and conclusion) and 36 selections written by 52 authors, five organizational representatives, and some "associates" within seven other chapters grouped according to institutional settings make up this book. The various sections are case study reports of how andragogy or some variations of it has been used.


- In this autobiography, Knowles traces his career and the development of his ideas. Of particular interest to readers seeking information on andragogy is a chapter on how Knowles' ideas have evolved over the years. Here, he presents his current conceptualization of six assumptions comprising the andragogical model and includes a discussion on some of the writers who have influenced his thinking in recent years.


He promotes humanagogy as a theory of learning that takes into account the differences between people of various ages as well as their similarities. It is a human theory of learning as opposed to a theory of child, adult, or elderly learning. The accumulation of experience, for example, is a lifelong process that needs to be considered in educational planning.


Knudson suggests that rather than argue the strengths and weaknesses of andragogy or pedagogy based on assumptions about whether or not adults and children are different, we use a law of identity (defining what is meant by being a child independent of what is meant by being an adult) and a theory of emergence (we emerge into adulthood based on experiences we had as a child). He suggests, therefore, that "humanagogy" replace both pedagogy and andragogy. He likens this to a "holistic" approach to adult education.


The authors describe how andragogical concepts were used to develop international field-based experiences.


This "international" piece is referenced here just to note that there is literature available from throughout the world related to the word or notion of andragogy.


He suggests the existence of sufficient data supporting the need for gerogogy and advocated that it should be studied as a theory. He suggests, further, that the concepts imbued within andragogy may be appropriate only up to certain stages of development chronologically.


A retrospective review of the book presented in a special book review feature of historical landmarks for the field of adult education.


This is the first known use of the term andragogy in North American literature. Lindeman, in a one-paragraph article, described how Professor Eugen Rosenstock of the Frankfurt Academy of Labor coined a new word: Andragogik. He mentioned that andragogy is the true method by which adults keep themselves intelligent about the modern world.

In this essay review of *Modern Practice of Adult Education*, London talks about some of the roles adult educators might play in the 70's. However, he suggests that Knowles' book is largely a technical book which conveys a kind of technicism in referring to adult educators. He describes a problem with the 1970 version in that there is not an effective way of translating the author's discussion into any kind of effective analysis of how adult educators can utilize the presentation of needs into programming which will help adults confront various critical problems facing society. He feels we need more than just methods and techniques to really help adult educators confront some of the major issues of our time. He believes we may need more radical approaches to educating adults, rather than the "sameness" of the technology implied in Knowles' book.


He describes andragogy as a process, a science of teaching adults, and as a profession. He says that the andragogist believes that knowledge is the equalizing factor among people and that people can come to "know" enough through an andragogical process to be a part of community problems solving.


Utilizing an aristotelian approach (classical), a phenomeno-logical approach, and two syllogies, McKenzie provides some philosophical support for andragogy.


He maintains that adults and children are cardinally different by virtue of different modes of being-in-the-world, that adults and children exhibit different modes of existing, that these modes may be identified through phenomenological analysis, and that the existential differences between adults and children require a strategic differentiation of educational practice. He maintains a notion that Knowles' contrast between andragogy and pedagogy remains a useful but initial effort to explicate an approach to education that is related specifically to adult life.


He provides a description of how some principles of adult education were utilized in instituting a new master's degree program in the health services area. The author concludes with the notion that their attempt might be a promising model for the reconciliation of andragogy and pedagogy.


She presents an assessment and analysis of the literature related to adult learning. She describes andragogy as a "theory" based on adult characteristics. She also presents a summary of some of the criticism that andragogy as a theory area has received.


Merriam presents some guidelines and ideas for organizing the adult learning literature to aid one's
selection and reading. Andragogy is presented and described in the article an one of several theories that attempts to explain the phenomenon of adult learning.


- This article identifies the basic concepts and structures of pedagogy and andragogy as teaching-learning strategies for aging adults. Andragogy is depicted as a relevant participatory adult education technique useful for aging adults.


- Mezirow presents what he calls a charter for andragogy, and suggests that andragogy, "as a professional perspective of adult educators, must be defined as an organized and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed laymen." He presents 12 actions he believes adult educators must carry out.


- He believes that curriculum should be timed to be in step with developmental tasks as the individual encounters them to make full use of the teachable moment. The requirements and demands of the present situation and aspiring roles in real life must dominate and supersede all other considerations in andragogy.


- The Nottingham group has somewhat reinterpreted Knowles' andragogical concepts in terms of their beliefs about adults and adults' abilities to think creatively and critically in learning settings. The booklet provides descriptions of methods, several features of a teaching and learning process, and some stages of course development centered around their notions about critical thinking. The Nottingham group also report that they believe Alexander Kapp, a German teacher, first used the word andragogy in 1833 to describe the educational theory of Plato.


- The authors drew upon available literature to delineate a counseling procedure consistent with andragogical principles and a life span development perspective. They then examined the effects of implementing such procedures and determined that people can be helped to enhance their own problem solving abilities and self-confidence.


- Peterson describes andragogy in context with older learners. He suggests where an understanding of older adults as learners intersects with various andragogical concepts. He also suggests ways andragogy can be applied with older learners.

The author explores the debate that has continued about andragogy during the past decade and urges adult educators to be concerned about the type and nature of research that is carried out about the topic.


In analyzing these two individuals, Podeschi suggests that Lindeman's andragogy is related philosophically to republican individualism, whereas Knowles' andragogy is connected sociologically to utilitarian individualism.


The authors talk about Knowles' updated views of freedom and self-directed learning in his more recent writings about andragogy. They suggest that Knowles is perhaps overly dependent on the ability of all people to accept individual freedom in learning.


Pratt reviews the evolution of the concept of andragogy and examines some of the distortions and assumptions that have emerged. Two andragogical assumptions (adults as self-directed learners and shared authority for decision-making) are examined.


The author suggests that andragogical practice should acknowledge and accept of its learners both self-directedness and its obverse, dependency. Several learner and teacher variables are described and some figures depicting relationships are provided.


Rachal suggests that adult educators may have become too engrossed in the field's jargon and utilizes "andragogy" as a discussion term. He notes how concepts like "self-directed learning" have spun off from the philosophical underpinnings related to andragogy.


The author introduces the reader to the term "anthropogogy" a term that Hungry utilizes to cover both andragogy and pedagogy. He also describes how various other countries in this region use some form of andragogy.

Savicevic traces the roots of andragogy to Greek philosophy up through the workers' movement in the last two centuries. Its growth in Eastern Europe in the early part of this century is described. He also relates andragogy to the social sciences and makes a plea for more comparative study efforts.


Savicevic presents the roots and historical development of the concept of andragogy going back to Kapp. The present situation in terms of use of the concept is presented and he includes some discussion on the linkages between andragogy and other sciences.


A case is made for how andragogical concepts and procedures can be utilized by academic librarians to help meet the many needs of learners and to help them in using various information resources. Several recommendations and suggestions are provided.


The author describes collaborative learning and cooperative learning efforts among students that is reported to be gaining wide acceptance in higher education today. Collaborative learning is purported to parallel andragogical procedures in many ways.


Stewart provides some suggestions as to why Anderson and Lindeman did not use the term "andragogy" after their mention of it in 1927.


Stewart writes a masterful biography of Eduard Lindeman, considered by many in the United States as the father of scholarly work in adult education. Chapter 8, entitled "What Adult Education Means: Discovering and Rediscovering the Concept of Andragogy," describes the interconnectedness between Lindeman's thinking about adult education and much of what andragogy has come to represent. He traces the history of Lindeman’s use of the term andragogy in 1926 and 1927.


Utilizing the charter for andragogy outlined by Jack Mezirow, Suanmali developed an "Andragogy in Practice Inventory" and administered it to a group of adult education professors. He believes that there is a consensus regarding the major concepts used in the andragogical process.

He discusses and evaluates a number of themes which persist explicitly or implicitly throughout Knowles' writings, including the concept of self-actualization, the difference between child and adult learners, and the clinical model influence of Carl Rogers and Abraham Maslow. He argues for a clearer articulation of several underlying tenets and takes issue with the notion that adult learning is different from child learning.


- The author believes that the nature of andragogy is such that it can provide an appropriate vehicle for facilitating moral development with a church setting. She relates andragogical process elements closely with the process required for movement throughout the various stages of moral development. The importance of facilitation is described.


- The authors describe how andragogy can be adapted to an industrial setting. They describe how to create an environment in which a management skills development program can operate.


- A fairly straight-forward and positive review of the book.


- The author suggests how andragogical principles could be utilized with disabled adult learners. Several descriptive tables are included.


- Warren compares the ideas of N.F.S. Grundtvig with those of various American adult education thinkers, particularly as those thinkers have addressed the concept of andragogy. Warren suggests that while Grundtvig has basically gone unread in North America, his ideas have had a major influence on adult education in this context, largely due to the legacy of Eduard Lindeman. He suggests that the basic ideas of Grundtvig essentially parallel Knowles' assumptions of andragogy.


- She recommends a new "gogy," eldergogy, defined as a specialized approach to education for elders. She believes that eldergogy would help teachers of older adults to become more effective. She provides a number of instruction-related strategies.

In this article, Yonge talks about how discussions of andragogy revolving around learning and teaching are both necessary and confusing. Some important differences between a situation of andragogy and pedagogy are presented.


The authors talk about how andragogical assumptions and approaches can be used to teach reading to incoming college students.


Using the Educational Orientation Questionnaire, an instrument developed to measure attitudes along an andragogical-pedagogical continuum, attitudes of community college faculty and students were found to fit well together and to fall near the middle of the scale.

Note: The occasional spelling of andragogy as "androgogy" is as it was found in the source. For an explanation of the spelling variations, see Knowles (1980).

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