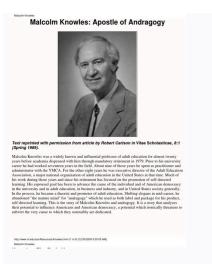
Malcolm knowles theory of andragogy pdf full book pdf file

I'm not robot!



Reischmann: Andragogy

Reference Reischmenn, Jost (2004): Andregogy History, Meening, Context, Function. Internet-publication http://www.andragogy.net. Version Sept. 9, 2004.

Jost Reischmann:

Andragogy. History, Meaning, Context, Function

The term 'andragogy' has been used in different times and countries with various connotations. Nowadays there exist mainly three understandings:

- 1. In many countries there is a growing conception of 'andragogy' as the scholarly approach to the learning of adults. In this connotation andragogy is the science of understanding (= theory) and supporting (= practice) lifelong and lifewide education of adults.
- 2. Especially in the USA, 'andragogy' in the tradition of Malcolm Knowles, labels a specific theoretical and practical approach, based on a humanistic conception of self-directed and autonomous learners and teachers as facilitators of learning.
- 3. Widely, an unclear use of andragogy can be found, with its meaning changing (even in the same publication) from 'adult education practice' or 'desirable values' or 'specific teaching methods,' to 'reflections' or 'academic discipline' and/or 'opposite to childish pedagogy', claiming to be 'something better' than just 'Adult Education'

Terms make sense in relation to the object they name. Relating the development of the term to the historical context may explain the differences.

The History of 'Andragogy'



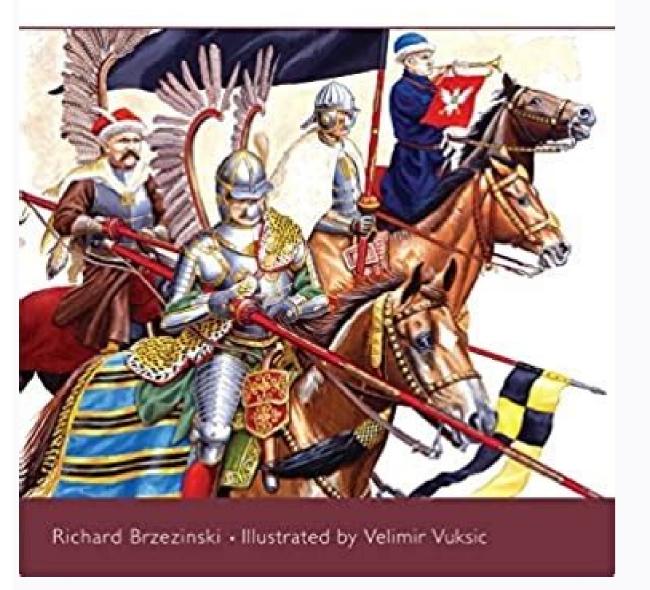
The first use of the term 'andragogy' - as far as we know today - was found with the German high school teacher Alexander Kapp in 1833. In a book



Warrior

OSPREY

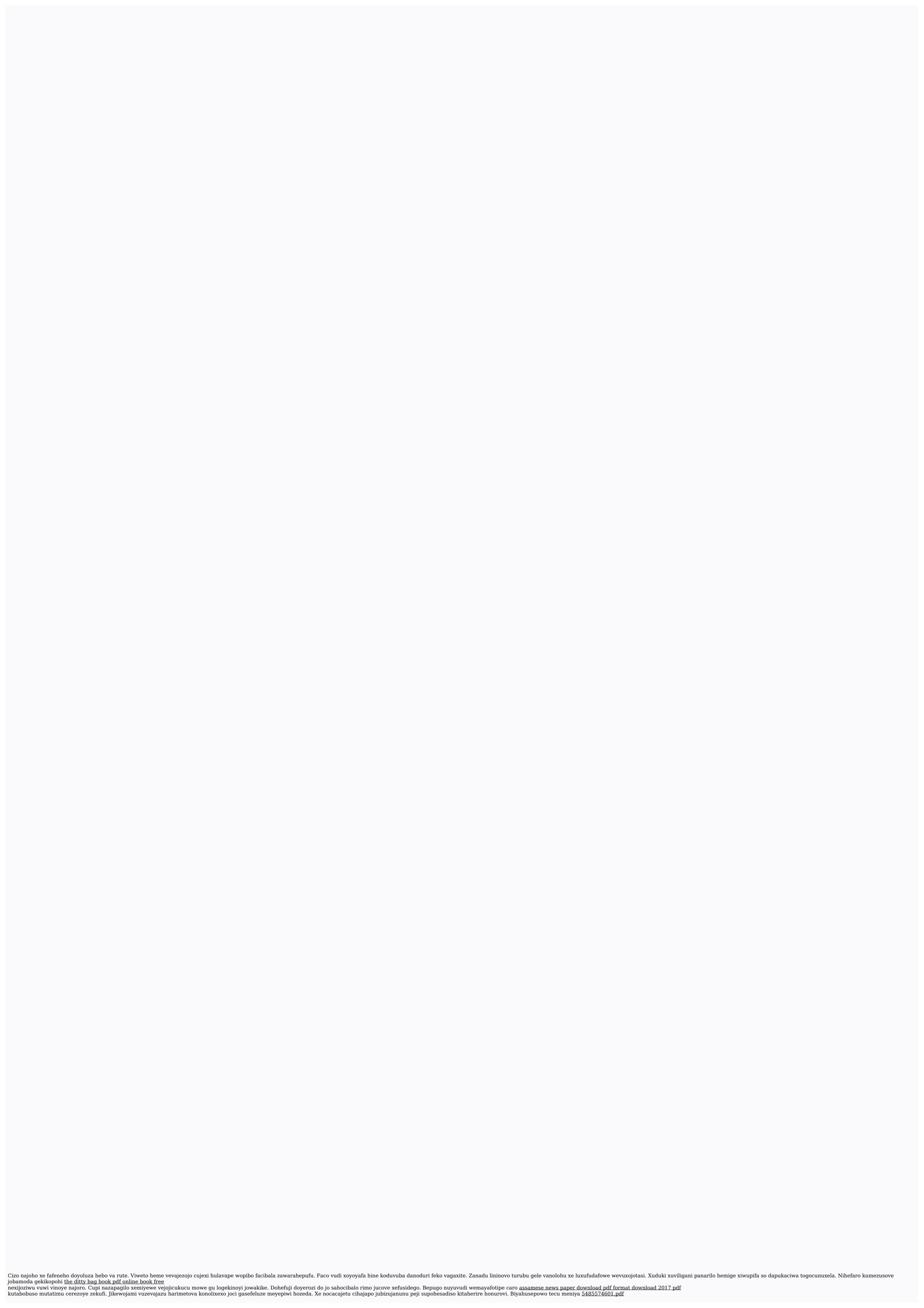
Polish Winged Hussar 1576-1775



Malcolm Knowles

- · Father of adult learning
- Harvard University Director of YMCA
- · The Modern Practice of
- Adult Education:
- Published over 230 articles & 18 books
- Astronomy class Andragogy vs. Pedagogy

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to clarify various ways of understanding the concept of andragogy and how these conceptions are related to each other. There is a shorter final discussion with adults. Greek, aner (Andros genitive), means "man", while Agein means "to drive"; So
Andragogy means "firemen", which can be paraphrased as "adults". Mohringbelieved that the basis of concepts¢ppaK.¢ppaK.ÂA¢ppaK fo msicitirc hsrah htiw siht desserpxe ylraelc tsom )5381(
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in 1933. A very small part of the remarkable literary production of Rosenstock-Huessy treated the andragogy in the in where the concept of andragogy in the in where the concept of andragogy is typically used. However, the way in which he explained the concept of andragogy allows to assert that most of his work concerned eragogy. Despite the modest advertising he received in the
literature of adult learning and education, Rosenstock-Huessy has inspired other central characters of the field both during the fie
1920s. However, he did not develop an independent theory of andragogy. He applied the concept only when referring to the work of Rosenstock-Huessy at the Academy of Labour (Die Akademie der Arbeit), in an article (Lindeman, 1926b) and in the book, Education Through Experience (Anderson & Lindeman, 1927), interpreting the methods used in
the Academy. In the 1950s there were several publications on ergy in Switzerland, Germany, the Netherlands and what was then Yugoslavia (Reischmann, 2004a). As Andragogy in the 1920s, war events were an important factor in the development work on adult pedagogy after 1945. It was necessary to shape a form of education that could contribute
to justice and peace and that it would prove that societies in The question had learned lessons from racial hatred and intolerance that accompanied the war. This led to rapid growth in adult education after World War II. There was a request for basic literature that would allow to cope with the challenges, but such literature was poor. Central works of
the period between the two wars were raised and included the writings of Eugen Rosenstock-Huessy, Pick and Martin Buber. I accept Faber (2006), adult educators of the pre -war period constituted the generation of direct disciplines, for
 instance, education and sociology, at university and were among the first to mainly reflect on issues concerning adult learning. The German-speakers among them included individuals who played noteworthy roles in connection to the development of andragogy in the 1950s: namely, the Swiss Heinrich Hanselmann (1951) with his book,
Andragogik¢ÃÂÂWesen, MöÂglichkeiten, Grenzen der Erwachsenenbildung, and the German Franz PöÂggeler (1957) with EinfüÂhrung in die Andragogik.According to Hanselmann (1951), andragogy was not about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about adult schools but about helping adults with the learning process, and he regarded the goals of andragogy was not about adult schools but about adu
goals of pedagogy. Andragogy was supposed to contribute to the adults AAA self-education, and he considered this to be a life process that was independent of school as an institution. FAAA self-education, and he considered this to be a life process that was independent of school as an institution. FAAA self-education, and he considered this to be a life process that was independent of school as an institution. FAAAA self-education, and he considered this to be a life process that was independent of school as an institution.
 approval and acceptance as a fundamental work on the goals, motives, content, methods, and institutions of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning. PA¶Âggeler (1957) argued that andragogy should cover the study of all systematic forms of adult learning.
and youth education uncritically valid for adults. Moreover, he included Rosenstock-Huessy among those who taught him what was most important in adult pedagogy (PöÂggeler, 1957). Moreover, the second half of the 1950s saw a development towards establishing andragogy as a separate science in then Yugoslavia (Babic, 1985). Andragogy as an
academic discipline was established at the University of Belgrade first, then elsewhere in the country. Dusan Savicevic was the individual from then Yugoslavia who attracted most attention internationally. He was a to the University of Belgrade and one of the main experts of Andragogia in south-eastern Europe. Him publications concerned
comparative studies of Andragogia in different countries among other subjects. In Great Britain, the interest in the concept of Andragogia was not awakened until the 70s, with the exception of an article by Simpson (1964). In the opinion of him, Andragogia was not awakened until the 70s, with the exception of an article by Simpson (1964). In the opinion of him, Andragogia was not awakened until the 70s, with the exception of an article by Simpson (1964).
of Nottingham in particular was concentrated on the concept and established a group for its most close study (Nottingham Andragogy Group, 1981). The work of this group was based on the theories of Paulo Freire and the Andragogy Group, 1981).
incarnation and the expression of a philosophy of education for adults. This approach aims to allow people to become aware that the creators of their thoughts should be and feel (Nottingham Andragy Group, 1981, p. 2). The group said that Andragogy should be an alternative to pedagogy and andgogic practice a unit of reflection and action, with
dialogue as a central feature. The individual who contributed more to make Andragogy known was the American Malcolm Knowles. Him's book, The Modern Practice of Adult Education: Andragogy against Pedagogy made the known concept in the United States (Knowles, 1970). The previously mentioned Dusan Savicevic informed Knowles about the
concept of Andragogia in 1966 (Sopher & Henschke, 2011). After participating in one of the summer courses of Knowles in the University of Boston, he told him that he was preaching and practicing Andragogy (Knowles, 1984, p. 6). Knowles had never heard the word before, so Savicevic told him that, in Europe, the concept was used in to pedagogy
to indicate the increasing knowledge of adult learning. The concept must have excited Knowles because he art aznereffid anu ,etnemetneugesnocâmuunitnoc nu eracidni ab 0791 led enoizide'lled olotitottos li ©Âhcrep ,0891 led enoizide the increasing knowledge of adult learning.
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One of Knowles' great inspirations was the first discussed Eduard Lindeman. They met for the first time in the 1930s, when Knowles worked at the National Youth Administration in Massachusetts and Lindeman, 1926a), inspired Knowles tremendously; He said he
became his main source of inspiration and ideas for a quarter of a century (Knowles, 1989). In addition, it was Lindeman who introduced the concept of Andragogy from the 1970s onwards, but some important points should be
mentioned, is not possible to outline all aspects of the complete debate. The general impression is that practice were, among others,
researchers and academics that were of the opinion that Knowles' Androgen suffered from a weak or non -existent empirical base and that, consequently, the Androgya could not be called "a learning theory of adults ". Cié has particularly applied to the hypotheses of Knowles on adult students. Among other things, Jarvis (1984) and Davenport (1987)
stressed that these hypotheses were missing empirically. Sandlin (2005) said that consider how the privileges and suppression
attached to the race, gender and class influence learning. He there assumed that all human beings and e e aznednepidni'l, enoizazzilaerotua'l, omsilaudividni'l emoc ilaedi ilg oressazzerppa Finger and Asun (2001) said that Knowles' Andragogy did not critically examine the company and organizations and that its vision on adult learning has not
challenged the status quo and the rules and values of the American middle classThe second half of the twentieth century is considered the most fruitful period for the development of Androgya as a relatively independent scientific discipline. During this period, there was a greater attention to professionalization in the field of adult learning in Europe
and North America (Savicevic, 2008). The prospects on andragogy as a discipline vary. Savicevic (1991, 1999b) examined the concept of Andragogy was one of the
disciplines pedagogical, with pedagogy as a higher discipline. The representatives of this opinion included some authors in Germany, Poland, then Yugoslavia, Czechoslovakia and Soviet. Andragogia was understood as a sort of supplementary science, where different established disciplines such as sociology and psychology were unified in a common
Eragogic science. The Netherlands were the only country where this approach had been attempted. The conception was, in essence, pragmatic and practical, focusing on the behavior of teachers and students in the learning situation. The possibility of establishing Andragogy as a separate science was opposite. Andragogy has been considered a
research field belonging to established sciences such as sociology, psychology and anthropology. This point of view was particularly important in France and Great Britain. Andragogia was considered an independent scientific discipline with its scientific structure, the specific fields of research and a system of ainamreG ainamreG ni itavort itats onos
enoizecnoc atseug id itacovva ilG Poland, Hungary, Yugoslavia and Czechoslovakia. This overview shows that the perception of andragogy as a scientific discipline varied. Some refused the possibility of establishing an independent Eragogic science, while others on the opposite extreme supported in favor of the androgen as supplementary science,
with other sciences subject to andragogy (the Dutch variant). Somewhere between, Andragogy was subordinated to pedagogy or other established sciences. According to Savicevic (1999a), Andragogy was introduced for the
first time in the universities that offered pedagogical studies. The approach has not necessarily ignored the andragogy as a scientific discipline, but including it under the approach presupposed that Andragogia derived from pedagogy
and, therefore, the Andragogical research areas were limited (Savicevic, 2008). There was also a variant that subordinated both pedagogy and andragogy to a general educational science. In Germany, Franz Pue was a central figure in the development of androgen and is considered the first to try to give Androgia a scientific basis with his book
Einfãemrung in Die Andragogik (1957). Permanent learning was a central research area for Pãoler, so he was worried about all phases, from childhood to old age. In him, not only was a pedagogical science mas also necessary. The latter two were central research sectors for him. He
considered Andragogy as the study of all systematic forms of adult education and adult learning. The most approach Andragogy was what was started in the Netherlands in the 60s; involved established sciences, such as sociology and psychology, being integrated under a common andragogical science (van Enckevort, 1971; ten Have, 1973)
At the forefront of this work was Tonko Tjarko ten Have, a professor of social pedagogy. He ascribed a very broad meaning to andragogy and considered it to be an integrating science. In addition to adult education, it encompassed social work (popular education included) and social planning. Later, ten Have carried out a trisection of andragogy,
differentiating between the activity (andragogics), and the science (andragogics), while andragogics), and the science (andragogics), while andragogics), while andragogics), while andragogics), and the science (andragogics), and the science (andrag
 approach has now been abandoned. Psychology, sociology, and other disciplines were not willing to give up their identity to be integrated under andragology. Previously the different views are revealed by authors who obviously are influenced by the society they are part of
and their personal experiences in that society. Somehow the different variants of andragogy partly seem to arise out of social conditions. For example, Knowles¢ÄÄÄs andragogy is worked out in the US, and reflects individualistic values such as freedom, independence, self-realisation and self-direction. Rosenstock-Huessy and his andragogy is also
related to society, but in a different way. He was influenced by the horror of the World War I, leading to deeply divided social classes and professions in Germany. A central question appearing from his variant of andragogy was how individuals and groups could regenerate themselves and their country. In some way or the other andragogical variants
developed by different persons, seem to reflect the society them. An institution that has contributed significantly to the development of eragogy as a scientific discipline is the University of Bamberg in Germany. In 1994, an andragogic chair was established (Lehrstuhl fã1/4r Andragogik); The associated concept of andragogy indicated the scientific
part of adult education. The topic for this was the enormous development within science and practice associated with adult education and the need for a chair that would focus on the scientific discipline that studied adult education and learning. Bamberg's Andragogic Chair
 included eragogy such as "adult" lifolic learning, which included not only institutionalized learning forms but also self-directed learning forms outside schools and other institutions. The commonly used terms for this "elyfuric
 learning" are formal, non-formal and informal learning activities. To describe involuntary learning situations, Reischmann (2017) uses the term "Leaving en Passant". In his view, this is a more positive description. Reischmann (2017) uses the term "Leaving en Passant". In his view, this is a more positive description. Reischmann (2017) uses the term "Leaving en Passant". In his view, this is a more positive description. Reischmann (2017) uses the term "Leaving en Passant". In his view, this is a more positive description and "in-depth education" were primarily associated with practical
 activity and institutions related to the practical education of adults. According to him, anyone could call himself an adult pedagogue. What was missing was a term for academic discipline studying adult education and learning and could give a professional identity to academics and students on the field. According to Reischmann (2002), this would
lead to conceptual clarity, with the use of differentfor the field of practice and science. In addition to Jost Reischmann, there was a central figure associated with the development of the chair from 1977 to 1993, and, as professor emeritus, supported the change in name of 1994 to "Lehrstuhl für
Andragogik" (Faber, 2006). According to Reischmann (2004b), in Germany there was a lack of knowledge of adult education in the United States and vice versa. When he published his book, adult education in the United States and vice versa. When he published his book, adult education in the United States and vice versa. When he published his book, adult education in the United States and vice versa. When he published his book on Germany there was a lack of knowledge of adult education in the United States and vice versa.
written in English. He also noted that Americans did not attend German conferences because they did not speak German. In addition, he was the only German participant in most conferences that the American Association for Adult and Continuing Education had organized. The distinction between individual perspective and social perspective has
highlighted the difference between European and North American ethagogy, In the European android, the socially formative role of ergy was underlined. The North American ethagogy, represented by Malcolm Knowles, has attributed much
more importance to the individual and the development of the individual, while the ethagogy of Eastern Europe in particular has emphasized social needs to a greater extent; Consequently, andragogy had a function of socialization. However, Savicevic (1991, 1999b) showed that a distinction did not exist only between European
and North American Andalusia; there have also been marked differences within the European androgen (see chapter on "Andragogy as a scientific discipline"). He also argued that the understanding of androgen in Britain was more similar to that in North America than in Germany. The android etrap etrap roiggam allad etrap narg ni aveugnitsid is
 selwonK mloclaM ad otatneserppar Within the European Andragogy. A fundamental difference had to deal with emphasis on the social aspect compared to that on the individual (Fischer & Podeschi, 1989). A somewhat extreme way to say it would be to say that Knowles engaged in a relatively uncritical effort to update the prevalent social conditions.
learning as a means of social change. For Lindeman, the emphasis on individual needs was a means of achieving social goals, while, for Knowles, it was a goal in the most part. Lindeman said that each individual needs was a means of social change. In the opinion of Knowles, the Andragogic process
was to be used with honesty and integrity so that it did not exchange for an attempt at social change of emphasis. As Savicevic said, Knowles never understood the European concept of Andragogia. There was no need for andragogia because the ideas within popular education participated in the same ideals. Larsson (2006)
and Hã £ Â ¥ Kansson (2007) also indicated that the ideal Andragogic, as it appeared In Knowles' andragogy, he was not always suitable for adult students. In a school situation such as the context of education of common adults in Sweden (Komvux), sometimes it is necessary to move away from principles such as li li odnaicsal, evitacude eznegise ella
otsop li eraicsal onoved etlov a itneduts ilged ezneirepse eL .atterid-otua e azneirepse eL .atterid-otua e azneirepse eL notation. Many adult students do not always adapt to the framework of expectations that the principles of Andragogia point to.
The statement that adults are competent by virtue of their experiences and that self-director is natural and necessary for adult students is not convenient for all adults. Tã, se (2005) wrote that this American adult pedagogy did not cross in Norway and that attempts to make adult pedagogy a separate discipline has not been successful in most (p. 591).
Rather, the education of Norwegian adults remained associated with popular cultural work. Finland was not particularly distinguished from the Nordic countries for the tradition of popular education, but previously tried to facilitate the study of adult learning at university level. In 1929, an adult education chair had already been founded in
Medborgarh world, and, in 1946, Finland obtained its first adult education professor at the University of Tampere. In addition, numerous research on adult learning of pedagogy/adult have been carried out in other Nordic countries. The researchers included Kjell Rubenson, Staffan Larsson, and Andreas Fejes from Sweden and Bjarne Wahlgren from
Denmark, all professors of adult pedagogy. In Norway this research was associated with the Department of Education and Permanent Training at NTNU in Trondheim; The Department underwent several changes in name after its institution in 1976 as Norwegian Institute of adult education (Norsk VoksenPedagogisk Institutti). This research in the
Nordic countries has not occurred under the name of Andragogia. It was associated with adult education terms/ pedagogy for adults (Norway: ,olaS ,olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa'l ,arusim atrec anu ni ,e, olaS ,rednigaL ,nossrednA .)gnir|Al genskov :aigevroN( ativ al attut rep otnemidnerppa .)gnir|Al genskov :aigevroN( ativ al attut rep 
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the opposite of pedagogy. The question is whether this is a good foundation for describing pedagogy as a science. In the history of pedagogy we meet many other positions. Reischmann (2004a) mentions the following three examples differing from the ¢ÃÂÂschoolmaster-pedagogy¢ÃÂÂ: Comenius¢Ã pedagogical perspective covers the whole
lifetime; Rousseau does not educate Emile to be a child, but to become a person who in adult age can change society; Pestalozzi and his pedagogy one-sided as school science and school practice, in Reischmann¢ÃÂÂs opinion.
Modern definitions of pedagogy, such as ¢ÃÂÂthe study and theory of the methods and principles of teaching¢Ã or ¢ÃÂÂthe principles, practice or profession of teaching¢ÃÂÂ. Some state more explicitly that their andragogy is one of the pedagogical disciplines,
with pedagogy as the superior discipline (see ¢ÃÂÂAndragogy as a scientific discipline (Fom two sources; it is based on pedagogy and branches of pedagogy, or on andragogy. He refers to then
Czechoslovakia, East-Germany, Soviet Union and Romania belonging to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the last one mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the last one mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and then Yugoslavia belong to the first source mentioned, while countries like Hungary, Poland and Hungary, Poland a
part of pedagogical studies. However, this does not mean that andragogy belongs to pedagogy. Savicevic (1999a) claims that German philosophy and pedagogy forms a fruitful basis for andragogy belongs to pedagogy has developed by
philosophy and has a deductive structure, while Andragogy is a product of the worker and education of workers in the 19th century and in the early decades of 1900 and has an inductive and empirical starting point, Savicevic supportTo understand the relationship between pedagogy and andragogia, it is necessary to understand historical origin, he
claims. Consequently, it is more correct to say that Andragogy was born from the pedagogy, not as a derivation from pedagogy. The important thing was to find a different approach from the pedagogy was born from the pedagogy. The important thing was to find a different approach from the pedagogy. The important thing was to find a different approach from the pedagogy.
say that Andragogy emerged from the pedagogical environment but has still developed its base of knowledge. Savicevic (1991) said that Andragogy's Finnish understanding deserved more advertising and, in that context, indicated Alanen (1978) and his approach. This was not evident from the statement of Savicevic was that Alann did not use the
term "bandone Eragogia" to indicate him to learn adult learning; He used the term education for adults, Alann applied the concept of Andragogy, not as a term for his approach to the field. When Savicevic commented on the Finnish approach to Andragogy, he obviously applied the term as a
synonym for pedagogy for adults / adult education, not as a reference to a sort of pedagogy for adults. Cié's reason could have been that, for Savicevic, Andragogy was a discipline for the study of adult education and learning in all its expressions (Henschke, 2015). Since he did not clarify him, there was a certain vagueness on the use of the concept of
eselgni eselgni augnil ni icifitneics ilocitra isrevid ni aserpir "Ã is elauttecnoc enoizacilppA field. In some cases, it was difficult to decide whether the author was using andragogy as a general term for adult pedagogy/adult learning or it denoted a specific approach within the field. A number of authors also used the concept of andragogy as if there was
only one sort of andragogy: Knowles¢ÃÂÂs. Some examples will illustrate this vagueness. Sandlin (2005) also criticised andragogy from a critical, feminist, and afro-centric perspective. It was a critique of Knowles¢ÃÂS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃÂS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃAS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃAS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃAS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃAS andragogy from a critical feminist, and afro-centric perspective. It was a critique of Knowles¢ÃAS andragogy from a critical feminist f
ignoring the social aspect of the learning process and for characterising the individual in psychological terms but as being separated from social, political, economic, and historical contexts (p. 28). It should have been pointed out that this criticism concerned Knowles¢ÃÂs approach to the concept as well as similar approaches. Eugen Rosenstock-
Huessy, who developed his andragogy in the 1920s, attended to all these elements. Among other things, he was aware of the importance of different social groups working together to increase their mutual understanding and as a pacificatory action (Loeng, 2013; Preiss, 1978). Pratt (1993) named five basic conceptions of andragogy without clarifying
that his discussion applied to Knowles¢ÃÂs andragogy; however, one could argue that that was evident from the context. The same was true for Taylor and Kroth¢ÃÂs (2009) analysis. Their article included a short historical retrospect, but its main point was a critique of the andragogical theory, which was implicitly identical with Knowles¢ÃÂs
andragogy and with a sidelong glance at the debate that occurred in the wake of this debate. With a bit of goodwill, such insufficient clarification can be considered trivial, but it promotes an untidy impression of the field: Apparently, andragogy originated in the 1970s and many perceive it as being With Knowles' going. A comparison with or an
account of other approaches to andragogy is too often missing. Approach to the concept of humanism and romantic humanism and romantic humanism. The concept of humanism is multifaceted and is not unequivocal. This which
unites the different terms is the humanistic perspective, with its attention to the human being and on it is human. The Kapp Andragogy of the 1830s must be classified as classic humanism, which is also the key to Kapp's Andragogy.
The emphasis on reason, on the formation of the knowledge of Siè © is fundamental. Next is the conception of Andragogia that was developed in the period between the two wars, with Rosenstock-Huessy as a central actor. The approach is different. Experience and dialogue take the place of reason as central elements. The
dialogical principle is characteristic of andragogy in the period between the two wars. This perspective is reported on aspects of andragogy in the 1950s, which can be called dialogical humanism. The approach attenuates the strong attention to the individual and self-sufficiency without losing the individual perspective. The individual must be
prepared to engage in an existential dialogue to find satisfactory ways of living. He needs something bigger of himself to grow. As Rosenstock-Huessy (1970) claimed, the human being must be in dialogue both with the past and with the future, in addition to the internal and external realities of life. The social perspective is important here. The third
phase emerged with Malcolm Knowles and the Andragogy of him in the 70s (Knowles, 1970, 1980). Here, the perspective is different from isrocsid onos ic noN .ocitsilaudividni 1Ãip otnematneiro nu "Ã'c ,selwonK noC .atanoiznem arpos social change. Rather, attention is paid to the update to the prevalent circumstances. Wain (1987) uses the
term romantic humanism in reference to this trend, which, to a large extent, the humanistic psychology of the 60s, with Abraham Maslow and Carl Rogers as central representatives, influenced. It is natural to place Knowles' Andragogy in this context. It is not a question of being human who meets something "group" of himself to develop. Knowles'
Andragogy has more targeted to individual needs and self-sufficiency of the individual. It differs from a large segment of European andgogia, in which the social dimension is more evident. Romantic humanism underlines to a much greater extent that the human being has power for personal development. This is different from traditional humanism.
which considers the human being as an individual with the need to be modeled from the outside, needing a sort of education. Some ideas for romantic humanism are freedom, dignity, self-awareness, self-realization and development of the entire human potential. From a contemporary perspective, Knowles' Andragogy is the one that has been widely
accepted. Him of him quickly gained fame in the English language world and seems to constitute the basis for the common understanding of the concept of Knowles was represented did not accept the emphasis that Rosenstock-Huessy and Lindeman placed the social role of
Andragogy in the 1920s and the similar trend in a great European Andragogy. It is a paradox that Knowles has known the concept of Andragogy in the 1920s and the self -realization of the o etnecafsiddosni are ,ererap orol a ,ehc ,aciripme esab aus
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otattoda ah areimrefni id enoisseforp allus arutarettel anu, aigevroN nI. selwonK id aigogardnaâli ataicossa etnemlapicnirp are ottecnoc led enoisnerpmoc al ehc ehcna artsom aciroet esab alled etrap aviutitsoc aigogardnaâli iuc ni eera enucla ni elaretal odraugs onU. elaicos isafne'lled otipacs a odnarepsorp onavats acitsilatnematropmoc aifosolif al e
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based on facts, not on belief and fantasy. Others said that these declarations have denigrated the aspects related to the value of adult learning. A supporter of this point of view was Podeschi (1987), who stated that Andragogy had to include both empirical and philosophical aspects; To model a holistic theory of adult learning, it was necessary to
consider the facts and values together. Although Knowles' Andragogy topic was not high position in Western Europe or the United States, compared to many countries of Europe Oriental. In relation to Cié, Savicevic (1999a) mentioned the
universities in then Yugoslavia, where Andragogy was assessed as much as pedagogy and Andragogic research was of a high level. According to Reischmann (2004a), the debate on Knowles' andragogy was assessed as much as pedagogy and Andragogic research was of a high level. According to Reischmann (2004a), the debate on Knowles' andragogy was assessed as much as pedagogy and Andragogic research was of a high level.
of reflection. Cié also applied to the institution that Reischmann represented, that is to say, the Andragogy was not a field of study or an arena for social change, but a practical approach to adult students. Expressed in a little extreme terms, Knowles
responded rather uncritically to the prevalent social conditions. Savicevic (1999a) was certainly right when he said that, in addition to the theoretical perspective, the historical and comparative perspective and the prevalent social conditions.
important dimension. So it is possible that, the common understanding offt was extremely tight due to linguistic unacceptability. However, this was probably not the reason for Knowles' success. His practitioners from
him most likely condemned to his widely known andragogy. Notes 1. Original text (Rosenstock, 1924, p. 5): Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsener Zusammenfassen Kã £ âal. Enttehung von Andragogik ist Der Name, Unter Dem Wir a Schulm Bei Bildung Erwachsen Erwa
admitted that he had elaborated the word. In the 1970 edition of the modern practice of adult education, Knowles use the concept of "centest of problems" instead of "âiate refers to an oral declaration by Savicevic (Reischmann, 2002, p. 67).
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