

## **DUSAN M. SAVICEVIC– WORLD’S BEST ANDRAGOGY RESEARCHER: INSPIRATION FOR MY ANDRAGOGICAL RESEARCH PERSPECTIVE**

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*ABSTRACT:* Dusan M. Savicevic has been a towering figure working, researching and publishing in andragogy for more than a half-century. Dusan’s prism of world-wide experience has been connected very vitally with helping establish it as a science, self-directed learning, work, and has inspired others to develop their own andragogical perspective, including, but not limited to, learning contracts. He linked andragogy with mass media, various countries, ancient leaders, other learning theories, and a panoramic overview of it around the world. In this article, I seek to bring together aspects of his presence and work in andragogy, self-directed learning, learning contracts, that have inspired me to invest myself in this fertile field, which encompasses adult education. Subsequent to when Dusan passed from this earthly world in June 2015, I was requested to bring some of my perspectives on andragogy inspired by his prolific worldwide efforts in this regard. This task I humbly accepted and trust it will do him honor in some small way. Thanks, Dusan for being who you are.

*Keywords:* andragogy, self-directed learning, learning contracts, antecedents, learning theories

As I move forward to convey the message I wish, I am providing an outline of what is to follow. This needs to be kept in mind, so that while the reader may see what may seem like lengthy sections [*on an unrelated topic*] this outline will be kept in mind so that honor of and tribute to Dr. Dusan M. Savicevic [*a colleague I consider to be the world’s best andragogy researcher and an inspiration for my andragogical research perspective*] will be considered a part of every element and spin-off element concerning leadership in and contribution to research in andragogy around the world. Other leaders have influenced me, but this piece focuses on Dusan. [*Other concepts related to honor and tribute include respect, admiration, praise, commemoration, congratulations, applause, ovation, revering, prizing, etc.*] The major focus of this paper follows an outline, which provides my background as a writer and indicates the experience from which I am drawing that justifies my focusing on the topic while providing my views on andragogical research and brings in some andragogical and self-directed learning works of others that directly or indirectly relates to the impact of Dusan Savicevic. I have worked with andragogy academically in 19 countries around the globe. I have occupied many roles employing my andragogical competencies with the items I present – a university professor of andragogy, an administrator of various portions of higher education institutions, an educational consultant to national and international higher education subsection departments, and an administrator of various entities, such as: The International Adult and Continuing Education Hall of Fame (IACEHOF), The American Association of Adult and Continuing Education (AAACE), The Commission on International Adult Education (CIAE) of AAACE, The Missouri Valley Adult Education Association (MVAEA), and The Missouri, USA / Para, Brazil Partners of the Americas (MO/PA - POA).

### **Overview**

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If there is one thing, I would say about Dusan Savicevic, a treasured friend who passed from this world in June 2015, it is that he is the most clearly researched person in andragogy anywhere around the globe. Not only that, he had what I consider a very stalwart character regarding his understanding of and taking a stand regarding andragogy. My initial meeting and first personal contact with Dusan were at the 1988 American Association for Adult and Continuing Education [AAACE] Conference in Tulsa, Oklahoma. It was a special privilege to listen and watch his interaction with the world outside of where he lived/worked in a Communist country – Yugoslavia. When he was asked by inquiring scholars at AAACE, how he was able to deal with and work within that situation, his response was striking to the point that I never forgot it, “Don’t take those people so seriously.” He had learned how to live within a restrictive system, but he did not allow himself to be controlled by it. That made an indelible impression on me, which inspired me to seek that kind of a stand in my own life; to not be controlled by others but be in charge of my own life.

Dusan in his writings on the history of andragogy, draws a line of andragogical ideas, which has been overlooked or disregarded in the writings of other parts of education. He considered the importance of the roots of andragogy as springing from things other than pedagogy; that the learning and education of adults have always been an integral part of human activity and of the human aspirations to learn. His study of the roots and evolution of andragogical ideas, included a panorama from andragogical antique civilizations up to the present time. He understood andragogical ideas as thoughts and concepts of persons about learning and education of adults, system of andragogical institutions that appeared in certain civilizations, as well as andragogical practice in which such ideas were realized.

In my estimation, the most important foundational ideas of andragogy brought together by Dusan in some of his writings (2000, 2008, 2012) were the impacts of: (a) Hellenistic culture and civilization, which in turn influenced the development of the Roman civilization, (b) the ancient Jewish civilization of both formal and informal institutions of adult learning and education; and (c) The position that spiritual development and values, aims of education, learning, conceptions of an adult person, andragogical ethical reflection of theory and practice, need to undergird research in andragogy, which cannot be reduced to research techniques. These concepts seemed to merge into an overall Roman andragogical perspective of learning within institutions, concepts, and practices that spawned higher education, rhetoric schools, libraries, reading rooms, public bathhouses, dramas, comedies and forums. The Jewish perspective of adult learning took place in homes of gathering, homes of meetings, forums, temples named synagogues that were centers of learning, and homes where adults learned in a life-style and kind of prayer, not only as intellectual activity and religious experience, but also became communities of learning, schools, academies, part time learning activities, all of which enabled the combination of learning and work. The first schools founded by Christians were aimed at adults. This part of the Christian aspect of andragogy was a new and different sort of up-and-down ride.

#### **Savicevic Shared Andragogy with Adult Education U.S. Colleagues**

Although Lindeman (1926) and another educator were the first to bring andragogy to the USA from Europe and the Workers' Educational Movement, it never took hold in the USA from their efforts. In the USA, the concept of andragogy is tightly connected to the name of Professor Malcolm S. Knowles. The process of development of andragogy in the USA, however, is usually ignored (Savicevic, 2008). Knowles formulated his approach after his and Savicevic's longstanding discussion on andragogy, after their mutual correspondence and exchange of andragogical sources. Savicevic was aware of the importance of attracting Knowles to the concept of andragogy. He was the first university professor who stood for the idea of considering the need to form andragogy as a scientific discipline, articulated at the National Convention of the American Association for Adult and Continuing Education, held in the fall of 1966, in Chicago. Savicevic says he explained this process in detail in his 2006 study on pages 54-67 (Savicevic, 2006: *Andragoske Ideje u Medjunarodnim Okvirima*) (Beograd: Institut za pedagogiju). (NOTE: Henschke has been unable to access this book in order to get the pages 54-67 translated from Serb to English). Savicevic said that he and Knowles corresponded after his return to Belgrade 1967. Savicevic and Knowles planned to write a book together but that never came to fruition. The title was to be *Andragogy in Historical and Comparative Perspective*.

Knowles had his own explanation of how he received the concept of andragogy from Savicevic. Henschke says it was very special to have met face-to-face with the man from whom his mentor [Malcolm S. Knowles – his major Professor in andragogy at Boston University (BU) from 1967 to 1969] had received the term and concept of andragogy. Malcolm had talked about Dusan Savicevic and developed/adapted his own brand of andragogy in the doctoral program and courses at BU. Malcolm declared in his book (Knowles, 1989, p. 79) "... in 1967 [\*NOTE see below]: I had an experience that made it all come together. A Yugoslavian adult educator, Dusan Savicevic, participated in a summer session I was conducting at Boston University. At the end of it he came up to me with his eyes sparkling and said, 'Malcolm, you are preaching and practicing andragogy.' I replied, 'Whatagogy?' because I had never heard the term before. He explained that the term had been coined by a teacher in a German grammar school, Alexander Kapp, in 1833 ..." [\*NOTE] *The year this happened was actually 1966, not 1967. Sopher (2003) had researched and reported the findings in her dissertation at the University of Wisconsin-Madison.*

However, as years have rolled along, I became more interested in andragogy and continue my research to the present, and will in the future', in a large measure due to Dusan's encouragement and sharing of his thoughts on andragogy almost to the years just prior to his death in 2015. He will be missed but he will still be with me because of his legacy of being a warm person and of his writing. I adapted my own version and application of andragogy in scholarship and practice over the years since my studying with Knowles. Nonetheless, it was not until 1993, where I was presenting a conference paper (Henschke, 1993) at Wadham College, Oxford University, United Kingdom, on some aspects of my practice of andragogy, that a man by the name of H. Hinnekint from Belgium, attending that same conference at Oxford, called my attention to Savicevic's

(1991a) article on some extensive andragogical research Dusan had conducted and published. I went to the Oxford University Library, found the paper and made a photocopy of it.

The fact of Savicevic (1991a) asserting that the history of considerably older sciences than andragogy bears witness that much time is needed for a science to come into existence, (thus also the need with andragogy for it to come to a full-blown scientific study) piqued my interest of wanting to contribute in a small way to the already more than 150 years of history concerning andragogy, about which I knew very little. As I studied Savicevic's (1991a) work on the history of andragogy in ten different countries in Eastern and Western Europe, I put into capsule form what I garnered from his paper. This became my initial inspiration for beginning to investigate Dusan's prolific work in andragogy. I describe some of his work in the following paragraphs.

Savicevic (1991a) provided a critical consideration of andragogical concepts in ten European Countries – five western (German, French, Dutch, British, Finnish), and five eastern (Soviet, Czech-Slovak, Polish, Hungarian, Yugoslav). This comparison showed common roots but results in five varying schools of thought: (a) Whether andragogy is parallel to or subsumed under pedagogy in the general science of education, (b) Whether agology (instead of andragogy) is understood as a sort of integrative science, which not only studied the process of education and learning but also other forms of guidance and orientation, (c) whether andragogy prescribes how teachers and students should behave in educational and learning situations, (d) the possibility of founding andragogy as a science is refuted, and (e) that endeavors have been made to found andragogy as a fairly independent scientific discipline. Moreover, he clearly aligned himself with the fifth school of thought in that the kind of research he was conducting aims toward establishing the origin and development of andragogy as a discipline, the subject of which is the study of education and learning of adults in all its forms of expression.

In addition, I found that Savicevic (1991a) also suggested that Socrates, Plato, Aristotle, the Sophists, Ancient Rome, the epochs of humanism and the renaissance, all reflect thoughts and views about the need of learning throughout life, about the particularities and manners of acquiring knowledge in different phases of life, and about the moral and aesthetic impact. He also credited J. A. Comenius in the seventeenth century with being regarded the founder of andragogy with his primary wish to provide comprehensive education and learning for one and all to the full degree of humaneness, and urging the establishment of special institutions, forms, means, methods and teachers for work with adults. In addition, he theorized that the institutional basis for adult education actually formed in the late eighteenth and early nineteenth centuries in Britain and other countries with the emergence of Mechanics' Institutes, workers' colleges & educational associations, university extensions, board schools for adult instruction, correspondence education, and people's universities.

Savicevic (2006) expressed his realization that almost 50 years of experience with andragogical ideas acquired in different social, cultural and educational environments, are reflected through the prism of his personal experience. Very importantly, he also

observed that since his first visit to the USA in 1966, up through 2006, the identifiable trace of andragogy on USA universities is that there had not been a single serious study on adult education and learning that did not refer to andragogy as a conception. Savicevic addressed the diversity of andragogical ideas in an international framework, which also became obvious in the expanding depth, breadth, worldwide nature of this research in andragogy. Savicevic (2007) also affirmed that links between work and learning/education, in addition to combining the creation of theory with advancement of practice, will only be improved through serious research that reduces what is unknown or less well known in andragogy.

### **Difficulties and Disappointments with Travel and Exchanges**

Knox (2015) said that one of the tragedies in Savicevic's life was when he became excluded from the international exchange through the breaking up of Yugoslavia and the war when Serbian passports did not allow travel abroad. This was especially hurting for a polyglot scholar: Beside other places throughout Europe he had been a visiting professor at Simon Rodriguez University of Venezuela, University of Wisconsin, Madison, and People's Normal University, Beijing, China. He received fellowships from the Danish government, Chilean government, Ford Foundation and Fulbright Foundation to study adult education; he also participated in many national and international conferences and projects, and helped in founding some international non-governmental organizations, working with UNESCO, OECD and Council of Europe. That all became blocked through the sad political situation in and after the 1990's. However, someone said that the day came that the travel restrictions were removed and Savicevic was able to resume speaking around the world.

At one point along the way, Savicevic was said to have had misgivings about Knowles' seeming inconsistency in determining andragogy that had generated some confusion and misunderstanding regarding its application to younger / non-adult learners. His misgivings even went as far back as in the late 1960s and early 1970s. Some conversations characterized the problem as being 'Knowles didn't get it [meaning 'andragogy'.] Knowles named his learning theory andragogy, just after his encounter with Savicevic in 1966 mentioned above because it made sense to him to make use of it in the manner he did. Had he not learned the term from Savicevic, he would have introduced his theory at about the same time anyway and called it something else. "Malcolm had been developing all of his expertise in teaching adults, adult learning, and adult education for numerous years, which was in his 1950 book titled *Informal Adult Education* [which Savicevic had read] and other materials after that. When Savicevic told Knowles he was practicing andragogy, Malcolm attached the 'andragogy' label to many ideas he had on adult learning and education for some years, and to all his previous expertise, even though Savicevic, who had been 'observing' and reading Malcolm's ideas for numerous years, did not know or understand all of Malcolm's accumulated expertise. Consequently, Malcolm got out of 'andragogy' what Malcolm wanted to get out of it. despite the fact that Savicevic thought 'Malcolm didn't get it', whatever the 'it' was that Savicevic thought Malcolm (or anyone else ought to get" (J. Henschke, Personal communication with Marti Sopher, November 1, 2002, posted in Henschke, 2006, p. 27).

Dusan's understanding of andragogy was different and is shared widely in Europe: "andragogy as a discipline, the subject of which is the study of education and learning of adults in all its forms of expression' (Savicevic 1999, S. 97). Moreover, he criticized Knowles:

Where did Knowles go wrong? In Savicevic's view, the *first* mistake pertains to the definition of andragogy as a "science and art." He followed the traditional school of thought that pedagogy, as defined by J. Dewey, is "science and art." The *second* mistake is that he defines andragogy as the science and art of "helping adults to learn." This way andragogy is reduced to a prescription, that is, to issuing recipes for how a teacher should behave in the process of education and learning of adults. The *third* mistake is that Knowles declared andragogy a "model" for teaching that can be applied even in preschool institutions. In this way, confusion was increased as regards andragogy. By adopting such stands, Knowles moved away from the original stand on andragogy as "science and art." The *fourth* mistake was in the fact that he directed andragogy only towards the problems of learning, thus neglecting other dimensions (social and philosophical) without which learning could neither be studied nor understood successfully. The *fifth* mistake is in his individualistic approach to education and learning of adults by glorifying the "self-directed learner" and the teachers as "facilitators of learning," without linking this to existent circumstances, the level of education, the nature of contents and other factors on which education and learning of adults depended. Knowles's *sixth* mistake has to do with an insufficient, incomplete study of the historical roots of andragogy, both in American and in European, literature. Such an attitude toward historical data has prompted him to conclude that he is the "first" to use the term andragogy in the American literature. (Savicevic 1999, S. 114)

There is not enough space here to consider and address each one of the five mistakes Savicevic asserts that Knowles made. Nonetheless, regarding the *fifth* mistake Knowles supposedly makes suggests that Savicevic overlooked all of Knowles' educational materials published prior to 1968, which had a distinct lifelong learning orientation with very strong emphasis on the group, community and society (Boucoulalas, 2019, pp. 259 – 264).

Savicevic (2006, 2008) garnered a long-range view about Knowles' and andragogy somewhat later than his earlier skeptical view and reflected about his perception of Knowles' position in sustaining andragogy over the long range of its history into the future:

Forty years in development of a science is not a long or ignorable period. I met Professor Knowles four decades ago and argued on term and on concept of andragogy. Since then, the term and the concept of andragogy enlarged and rooted in the American professional literature. There is no doubt that Knowles contributed to it, not only by his texts, but with his spoken word and lectures. He

was a ‘masovik’-, i.e., a lecturer on mass events. He told me that he lectured on 10,000 visitor stadiums. As if he was inspired by an ancient agonistic spirituality! – *gung-ho, tough, sporting, contending, grappling, challenging, vying, surpassing* - His contribution to the dissemination of andragogical ideas throughout the USA is huge. The history of andragogy will put him on a meritorious place in the development of this scientific discipline (2006, p. 20; 2008, p. 375).

I believe Dusan Savicevic, a University Professor from Belgrade, Serbia (from whom Malcolm received the concept of andragogy) is right when he said that the world-wide “...history of andragogy will put Knowles on a meritorious place in the development of this scientific discipline.” (Henschke, 2014c, p. 22).

Mary Cooper (a colleague at University of Missouri-St. Louis (UMSL), deceased in June 2009) joined Henschke in 1999 at the faculty of UMSL and happily collaborated with him in studying andragogy in-depth, to take it beyond what Malcolm Knowles did or did not do with it. Henschke had already discovered a few of Dusan’s articles that expanded his perception of andragogy’s scope, depth, breadth and horizon. Cooper and Henschke wrote a small article on andragogy and sent it to Savicevic for possible publication in their Yugoslavian, *Andragoske Studije Journal*. Shortly after the article was sent to Savicevic, Henschke received a personal letter from Savicevic, dated December 11, 2001. He asked and was granted permission to have the article translated from English into Serbian. He had it translated from English into the Serb Language, and it is referenced below. In that 12/11/01 letter, Savicevic also said that he was glad to learn from our paper about our broader conception of Andragogy as a discipline and an area of research. He also asked if there was any chance to get a book of his translated into English and published in the USA? Unfortunately, I was never able to find someone to do that at a price I could afford. The title of the book is *The Roots and Evolution of Andragogical Ideas*.

The next occasion I met Dusan Savicevic was September 26-30, 2006, in Bamberg, Germany. It was at the *11th Standing International Conference on the History of Adult Education (IESVA)*. Dusan Savicevic did what seemed natural, and that was to offer us his generous compliment that because of our 2001 research article in andragogy which they published, we had helped to build a bridge, that no one else had accomplished, between the American and European perspectives on andragogy, which up until that time America and Europe seemed to hold each other at quite a distance regarding their views on andragogy. Savicevic’s invitation to Henschke after that humbling comment was, that when Henschke was ready to publish something else in andragogy, Savicevic would welcome it to be published in the *Andragoske Studije Journal*, located in the same city (Belgrade), but listed as being in Serbia, since the break-up of the Yugoslavian Empire. However, he said that the article would be published in English, because in the intervening nine years since publishing in their journal in 2001, their readership had become so much more fluent in English. The article was published in 2010 and is referenced below.

### **Early Connections Between Self-Directed Learning and Andragogy**

An early attempt at a comparison between andragogy and self-directed learning needs to include a historical look at the work of Dusan Savicevic (2008) in his panoramic articulation of ideas on the convergence and divergence of andragogy in various contexts. He goes back in this historical document into ancient times and brings the discussion to the present time. In this work he mentions 'self-directed learning' [SDL] three times; with each time it is within the context of other aspects of andragogy: mass media, a set of self-directed learning competencies, and the complex of different theories relating to various aspects of the education of children and various aspects of the education of adults.

### **SDL and Mass-Media**

Savicevic (2008) indicates that from the standpoint of learning of adults' mass-media is a special problem; mass-media have a special role in adult education. It shows power and dispositions for manipulation of information. Clearly, all these problems are *reflections on* adult learning and education. This problem overlaps the contents of learning. The selection of contents is interconnected with philosophical questions: What to learn? Who makes decisions about it? Neither pedagogy, nor the traditional (inflexible) system of education offer satisfying answers. Supporting sustainability and expansion of open, various, self-directed learning of adults should make progress. It is impossible to build a free and democratic society without accomplished issues for adult education. Creating different possibilities enables adults to manage their own learning according to their needs and interests. Learning aims toward formulation, making decisions on place for learning and on learning resources are of special importance for carrying out an integral educational policy.

### **SDL – A Set of Competencies**

Savicevic (2008) declared that until 2008, most of the education and learning decisions on mass-media were regulated by educational institutions, which generated rejection of adults to participate in formally organized learning activities. The increased demands for adults created the need to develop a complex set of *competencies* for self-direction in learning such as defining the learning goals with the possibility for *evaluating* attained scope, planning of learning activities, predicting of consequences of (un)attained scopes and fulfilling of educational obligations, defining of criteria for self-evaluation in learning and reconsidering and reflection of the learning experience. The whole organization of learning should *encourage* and stimulate continued learning of adults after they finish an educational activity, not only in the field of personal and public interests, but wider than educational institutions promise. The *promotion* of continuing education among others, for the sake of learning outside educational institutions is expected from the individuals who accepted this philosophy. Because of that the learning and education of adults should be *heterogeneous*, differentiated, and decentralized to the level of a local community. The local community should become an *andragogical center*. Public (governmental) educational policy should identify and support all opportunities for learning of the least included, the least competent in planning, organization and evaluation in their own learning.



## **SDL and a Complex of Theories of Child and Adult Education**

Savicevic (2008) undertakes some observations concerning a few theories of adult learning, all of them in the essence of andragogy, originated in the last decades of the twentieth century. It is necessary to be acquainted with them so as to analyze and critically evaluate them. The abundant science production on *differences* between the education of children and the education of adults could be found in the last decades of the twentieth century. The research shows the complexity of these two phenomena; but differences exist not only between the education of children and the education of adults, but also within the conception of adult learning. A lot of external factors affect the learning of adults; especially the *convergence* of work and education, motivation and learning, teaching concepts in andragogy, the distinctive role of andragogical practitioners, the phenomenon of self-directed learning, as well as the future of adult learning.

### **Adult Learner Characteristics Served by Various Adult Learning Theories**

Savicevic's arguments stated above, are buttressed by the historical and contextual emergence of SDL coming into the wider educational discussions. Furthermore, regarding the section above on the issue of *mass-media and online learning*, Cercone (2008) adds to that part of Savicevic's (1991b) discussion that the development of andragogy in the future will depart from differentiation of scientific integration towards the creation of theoretical models and the scientific synthesis of knowledge. This has a very a startling comparison to make regarding the strength of a number of learning theories related to adult learning or 'andragogy' as Cercone indicates. She focuses on the four most popular adult learning theories: Experiential Learning, Transformative Learning, Self-Directed Learning, and Andragogy. She makes the case for each of the four and their support of adult learner characteristics but asserts that there is no one theory that explains all of how adults learn, just as there is no one theory that explains all human learning.

Existing theories provide frameworks or models which contribute something to our understanding of adults as learners. In light of the fact that learning is an internal process of the learner, the focus of theory is on what happens when real learning takes place. Adult learning theory helps faculty to understand their students and to design more meaningful learning experiences for them. There is not one adult learning theory that successfully applies to all adult learning environments. Learning is about change, and adult learning is also about change. Cercone (2008) developed a framework in which all four theories need to include the physical/bodily elements and learning style elements in the development and support of learning experiences, but they are givens of all human beings (or learners), not just unique to adult learners. However, there are 11 adult learner characteristics which Cercone (2008) recommends that need to be taken into account for mass media and online adult learning course development.

1. Adults need to be actively involved in the learning process.

2. Adults need scaffolding to be provided by the instructor. Scaffolding should promote self-reliance, and it should allow learners to perform activities they were unable to perform without this support.
3. Adults have a pre-existing learning history and will need support to work in the new online learner-centered paradigm.
4. Adults need the instructor acting as a facilitator.
5. Adults need consideration of their prior experience. The instructor should acknowledge this prior experience. Adults need to connect new knowledge to past events.
6. Adults need to see the link between what they are learning and how it will apply to their lives.
7. Adults need to feel that learning focuses on issues that directly concern them and want to know what they are going to learn, how the learning will be conducted, and why it is important. The course should be learner-centered vs. teacher-centered.
8. Adults need to test their learning as they go along, rather than receive background theory.
9. Adult learning requires a climate that is collaborative, respectful, mutual, and informal.
10. Adults need to self-reflect on the learning process and be given support for transformational learning.
11. Adults need dialogue, and social interaction must be provided. They need to collaborate with other learners.

For each of the Adult Learner Characteristics listed above, Cercone includes numerous strategies and recommendations for implementing them [which I will not list here because of space limitations]. She identifies each theory with characteristics addressed along with the number of strategies/recommendations [SR] for implementing and supporting each. Experiential Learning (EL) - #s 5, 9, 10, 11 for a total of four (4) Characteristics with 24 SR; Transformative Learning (TL) - #s 1, 2, 10 for a total of three (3) Characteristics with 32 SR; Self-Directed Learning (SDL) - #s 1, 2, 5 for a total of three (3) Characteristics with 34 SR; and, Andragogy [A] #s 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 for a total of 10 Characteristics with 68 SR. Consequently, all of this shows Andragogy to be the most comprehensive theory of adult learning and education, by comparison with Self-Directed Learning, Transformative Learning, and Experiential Learning. In fact, Cercone declares that the theories of Self-Directed Learning, Transformative Learning, and Experiential Learning are all encompassed within the theory of Andragogy. Moreover, within this study, I am only including the calculation of Self-Directed Learning which has three (3) Characteristics & 34 SR; and, the calculation of Andragogy which has 10 Characteristics & 68 SR. In light of this finding, all three adult learner characteristics and 34 SR included in the Theory of SDL are included in the ten adult learner characteristics and 68 SR of andragogy. This means that the Theory of Andragogy includes seven additional adult learner characteristics and 34 additional SR that the Theory of SDL does not include. This appears to support the contention that Andragogy would be foundational to both andragogy and SDL as well as Andragogy providing additional support for implementing adult learning.

### **Eras, Themes, and Other Backgrounds of Andragogy**

During the 20 years that I have been researching, writing and publishing in andragogy, there are 17 major eras and six (6) themes that I have discovered and articulated. These eras include more than 500 articles in the English language, thus covering a span of 187 years, from 1833 to 2020. Other backgrounds were included.

### **Major Eras in the History and Philosophy of Andragogy Around the Globe**

1. Early Appearances of Andragogy 1833-1927;
2. Andragogy's Second American Appearance and its Foundation Being Established 1964-1970;
3. Movement Toward Applying Andragogy to Human Resource Development 1971-1973;
4. Emergence of Self-Directed Learning Skills as A Major Way to Implement Andragogy 1975-1981;
5. Strengthening the Numerous Uses of Andragogy Along with Growing Controversy and Resistance Toward It 1981-1984;
6. Identifying the Stronger European Base of Andragogy in Comparing it with the American Base 1985-1988;
7. The Foundation of Trust Undergirds Andragogical Learning Despite the Andragogy Debate 1989-1991;
8. Scientific Foundation of Andragogy Being Established Amid Skepticism and Misunderstanding 1992-1995;
9. Momentum Gained Against Andragogy While Counter Arguments Assert Its Value 1996-1997;
10. Antecedents to an Historical Foundation of Andragogy Being Extended and Broadened 1998-1999;
11. Empirical Research Being Pressed for Investigating Andragogy's Value While Objection Remains 2000-2002;
12. Bringing European and American Andragogy Closer Together as Distance Education Emerges 2003-2004;
13. The Hesitation Concerning Andragogy Continues While Many Still Stand by Andragogy 2005-2006;
14. Knowles' Prominent Long-Range Contribution to Andragogy's Continuance into The Future 2007-2008;
15. Applying Andragogy Ideas and Learning Techniques Successfully in the USA, Foreign Countries and with Cutting-Edge Technology 2009-2011.
16. Clearer Emphasis on Congruence between Scholarship and Practice Accompanied by Contribution to the Shaking World Economy 2012-2015; and,
17. On the Cutting Edge of Additional Developments in 2016 and Beyond into the Future past 2020. (Henschke, 2015c)

### **Major Themes of Andragogy**

I have also discovered in these more than 500 English language documents, but arranged in a different way within this 187 year span, that there are Six [6] Themes of Andragogy encompassed as follows: (a) Evolution of the Term Andragogy, (b) Historical Antecedents Shaping the Concept of Andragogy, (c) Comparison of the American and European Understanding of Andragogy, (d) Popularizing and Sustaining the American and World-Wide Concept of Andragogy, (e) Practical Applications of Andragogy, and, (f) Theory, Research, and Definition of Andragogy (Henschke, 2015b). Although the

eras and themes of andragogy date back to 1833, there are implications that andragogy predates this back into the 17<sup>th</sup> century, and perhaps as far back as ancient times.

### **Comenius' Ideas Declared as Basis to Consider Him Founder of Modern Andragogy**

According to Savicevic (2008), Comenius, in the 17<sup>th</sup> century (antecedent to the 1833 first published appearance of the term and description of 'Andragogy), was the first to draw the demarcation line between pedagogical and andragogical ideas; but he drew this line in the *Panpedia* (Comenius, 1910 – Translation of his *Panpedia* by M. Keating] written at the end of his life, not in his earlier writings. He urged for distinctive 'schools' for adults, for distinctive contents, textbooks and teachers for learning and education of adults, who are prepared to function in these schools for adults. Andragogical ideas and practice (understood as a conception, institutions, new forms, means, methods) were created in the period of social, scientific and technological changes brought about by the industrial revolution; they were created under the wing of the workers' movement, constituted in England. Here he mentions that the andragogical ideas stated by Comenius are the constitutive foundation of andragogy as a science. The nature and importance of his thoughts about the possibilities, needs and organization of education and learning of adults are a basis to consider him as a founder of modern andragogy. In *Panpedia*, Comenius developed the philosophy of life-long education, and proclaimed equal frames for living and for learning; that it is not enough to say that it is never too late for learning; he emphasized that every period is dedicated for a life and for learning.

### **Savicevic Explores Antique Antecedents as Sources of Andragogy**

Digging back into ancient times, Savicevic (2000) also explored various antecedents to and backgrounds of andragogy before the term came into publication in 1833. He added another component to the scientific foundation and design of andragogy in this book. While published in the Serb language, he has provided a summary in English. The summary indicates this study as dedicated to search for the roots of andragogical ideas starting from the antique civilizations up to the present time. We understand the term andragogical ideas as thoughts and concepts of persons about education and learning of adults, system of andragogical institutions that appeared in certain civilizations, as well as andragogical practice in which such ideas were realized. The structure of the study is made of several chapters that are interconnected and logically linked and divided into the following five parts. (a) Conceptual and methodological frames of research that includes The nature and characteristics of research of andragogical ideas; and, methodological frame of researches, (b) Searching for the roots of andragogical ideas of some authors, which includes adult learning before literacy; ancient Greek civilization; activity of sophists; Socrates, Plato, Aristotle; diffusion of Greek culture and science; ancient Rome; Jewish cultural heritage; Middle Ages; and, reversal which brings New Century, (c) Andragogical ideas in the international context includes the work of Jan Amos Komensky, ideas of Gruntdvig and their practical realization, thoughts of E. N. Medinsky, view of E. C. Lindeman, Thorndike's comprehension, and thoughts of Freire, (d) Andragogical ideas in Yugoslav frame and context includes practical realization in Yugoslav cultural space, social philosophy of Svetozar Markovic, Radovan Dragovic,

Dimitrije Tucovic;,Dusan Popovic, Filip Filipovic, activities of the Serbian social democrats in practice, and thoughts of Vicentije Rakicc, (e) Andragogical comparisons and conclusions included a final general discussion.

### **Savicevic Being Inducted into the International Adult & Continuing Education Hall of Fame**

When Dusan was inducted in 2006 into the IACEHOF, the following was said:

For nearly 50 years, Dusan Savicevic, Ph.D., has made major contributions to the field of adult and continuing education and is regarded as one of the leading experts in andragogy (adult education) in South-Eastern Europe. He has worked internationally, in institutions for the development of modern adult education, participating in efforts aimed at enabling all categories of adults to assume greater responsibilities in their professional life and society.

Savicevic's greatest theoretical contributions in the field of lifelong learning are in clarifying the concept of andragogy and education and learning of adults, in setting up strategies for recurrent education, in comparative education of adults, in methodology of research in adult education, in the concept of educational needs of adults, in contemporary concepts in andragogy, in history and evolution of andragogical ideas, and in the philosophical basis of andragogy, as well as in clarifying the process of learning and aging.

### **Henschke Cites Ancient Hebrew & Greek Languages as Sources and Other Items**

Henschke (1998) asserted that long before the term andragogy appeared in published form in 1833, ancient Greek and Hebrew educators, if not others, used words that although they were antecedents to andragogy, included elements of the concept that has come to be understood as some of the various meanings and definitions of andragogy. He attempted a descriptive definition of andragogy that moved in the direction of calling it a scientific discipline of study. This he posed in contrast to what others considered to be a fading influence of andragogy. He went back earlier in history and claimed that the language of the Hebrew prophets, before and concurrent with the time of Jesus Christ, along with the meaning of various Hebrew words and their Greek counterparts -- learn, teach, instruct, guide, lead, and example/way/model -- provide an especially rich and fertile resource to interpret andragogy. He expected that by combining a probe of these words and elements with other writings, a more comprehensive definition of andragogy may evolve. So, he attempted a definition of andragogy, as follows: "Andragogy is a scientific discipline for the study of the theory, processes, technology and anything else of value and benefit including learning, teaching, instructing, guiding, leading, & modeling/exemplifying a way of life, which would bring adults to their full degree of humaneness" (p. 8).

The Hebrews/Jews in ancient times, received the Ten Commandments, which were considered to be the most important text in the Hebrew Bible, or as some call it, the Old

Testament. From the book of Deuteronomy, chapter six, verses four through seven, these words of instruction are included: “Hear, O Israel; the Lord your God is one Lord. You shall love the Lord your God with all your heart, with all your soul, and with all your might. These words, which I [*God*] command you this day shall be in your heart: And you shall teach, or sharpen them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.” This is an illustration of their mode of teaching and learning – quite andragogical, long before (about 1423 BCE, or Before Christ – BC) prior to when the word andragogy was invented or published in 1833 by Kapp.

When Jesus Christ of Nazareth, was 12 years of age (about the year eight CE – Common Era, or eight A.D., as some call it After Christ), he was taken by his parents to the annual Feast of the Passover in Jerusalem (Luke 2:41-52). In an exchange sitting with the teachers in the Temple, he was both hearing them and asking them questions – quite andragogical, about 1825 years before the word andragogy was first published by Kapp. Henschke (2004) was inspired to adapt a poem that depicts how andragogy caught hold of him and has maintained its grip. He also found deep involvement in andragogy, when he paraphrases Robert Frost’s Poem [*Our Gift Outright*] delivered at the USA 1961 Presidential Inaugural Ceremonies of John Kennedy and Lyndon Johnson. The paraphrase follows:

Andragogy belonged to me before I belonged to Andragogy.  
Andragogy was my longing desire in living, teaching and learning for a few decades  
Before I was her educator.  
Andragogy was mine  
In undergraduate school, in graduate school, in theological seminary, in clinical  
training, in parish ministry, in doctoral studies, in university faculty, in consulting  
with various organizations throughout society,

But I belonged to Pedagogy, still captive,  
Possessing what I still was unpossessed by,  
Possessed by what I now no more possessed.  
Something I was withholding made me weak  
Until I found it was myself  
I was withholding from the dynamic, vibrant idea of Andragogy,  
And forthwith found new educational and living possibilities in surrender.  
Such as I was, I gave myself outright (The deed of gift was many deeds of dialoguing  
with others about Andragogy)

To Andragogy vaguely realizing a new idea embodying teaching, learning, and living,

But still unstoried, artless, unenhanced,  
Such as Andragogy was, such as she will become.

### **Knowles’ Structure for Andragogy and Changes Toward SDL**

The main structure of Knowles' (1970, 1980, 1990) andragogical expression, which was initially activated through his Summer, 1966 contact in Boston with Dusan; and, in Chicago the fall of 1966 at the National Conference of the American Association for Adult and Continuing Education. The Boston event was where Dusan acquainted Knowles with the concept and term, Andragogy; and the Chicago event was where Knowles was the first university professor who stood for the idea of considering the need to form andragogy as a scientific discipline. From there Knowles' main andragogical structure took the form of a process design instead of a content design, with assumptions and processes. The assumptions about adult learners at that time were: (a) They need to know a reason that makes sense to them as to why they should learn any particular subject matter content, (b) they are inclined toward and have a strong desire to be self-directing in their learning, (c) their experience is a learning resource for themselves and others, (d) their learning needs are focused on the developmental tasks of their social roles, (e) their time perspective is a need for one of immediate application, and (f) their motivation is much more intrinsic [internal] rather than extrinsic [external]. The learning processes adults want to be actively and interactively involved in are (a) preparation of the learners for what is coming in the andragogical learning experience, (b) establishing a climate conducive to learning, c cooperative and mutual planning; (d) needing help in self-diagnosing their learning needs, (e) setting objectives, (f) designing the sequence of learning activities, (g) mutually conducting the learning activities, and (h) learners evaluating their own learner progress.

### **Transition from Andragogical Orientation Toward Including Self-Directed Learning**

Knowles (1975) published his guidebook for learners and teachers on the topic of Self-Directed Learning. This was the first time that he labeled pedagogy as 'teacher-directed' learning and andragogy as 'self-directed' learning. Previously, pedagogy was for children and andragogy was for adults. Now his perspective was that where new, unfamiliar content was involved with children and adults, pedagogy was appropriate; and, where adults or children had some background in the content, andragogy was appropriate. He attached the term 'self-directed learning' to his six andragogical assumptions and his eight andragogical processes. Andragogy was the underlying and overarching philosophy, and self-directed learning was the major way andragogy was to be implemented. Beyond giving equal footing to andragogy and SDL, it was the first time that he illustrated and implemented the Learning Contract (LC). He did this by having the LC focus on the idea of becoming and/or improving competence as a Self-Directed Learner, while using the contents and processes throughout the book to assist the learner to become and improve self-directedness. Within the book, Knowles also presented a set of nine *Competencies of Self-Directed Learning*, which may be considered as the essence of a LC in and of itself, as follows:

1. An understanding of the differences in assumptions about learners and the skills required for learning under teacher-directed learning and self-directed learning, and the ability to explain these differences to others.
2. A concept of myself as being a non-dependent and a self-directing person.

3. The ability to relate to peers collaboratively, to see them as resources for diagnosing needs, planning my learning, and to give help to them and receive help from them.
4. The ability to diagnose my own learning needs realistically, with help from teachers and peers.
5. The ability to translate learning needs into learning objectives in a form that makes it possible for their accomplishment to be assessed.
6. The ability to relate to teachers as facilitators, helpers, or consultants, and to take the initiative in making use of their resources.
7. The ability to identify human and material resources appropriate to different kinds of learning objectives.
8. The ability to select effective strategies for making use of learning resources and to perform these strategies skillfully and with initiative.
9. The ability to collect and validate evidence of the accomplishment of various kinds of learning objectives. (p. 61)

### **Three Major Instances of Henschke Using Andragogical Learning Contracts to Enhance SDL**

#### ***First***

As a Continuing Education Specialist in the University of Missouri Extension, a Professor of Adult Education with the University of Missouri-St. Louis College of Education, and a Professor and Chair of the Doctoral Emphasis Specialty in Andragogy at Lindenwood University School of Education, St. Charles, Missouri, Henschke applied and used learning contracts in numerous ways (Fedeli et al., 2012). I began using them in 1975 and continue using them until the present time of this writing and will continue during the remainder of my educational career. The structure I most regularly used was Knowles' (1986) five columns as follows: What are you going to learn (objectives), How are you going to learn it (resources and strategies), Time span of when you will learn (schedule), How will you know that you learned what your objectives specified (evidence of accomplishment), and, what standard will be used and who will validate that you learned what you indicated (proving that you learned what you said you would learn)?

#### ***Second***

I used the Learning Contract (LC) with a small Convent of 50 Roman Catholic Sisters who had not had a new novitiate enter into the Order in more than a decade. The average age of the sisters was increasing one year each year this continued. They expressed concern that if this pattern continued, their Order would soon 'die-out'. The Superior General and Council worked together with me for 75 days over a period of almost three years, during which each member of the Order developed and used a LC for herself, and the total group developed and implemented a LC for their future. In the process they looked at their past and considered options for their future. The happy result was that they initiated a merger with another Order and successfully came together to form a new Order. They are alive and vibrant today – 32 years later – looking toward a bright future



and are receiving new members along with carrying on active contributive ministries (Fedeli et al., 2012).

### ***Third***

I engaged the participants in Learning Contracts (LC) as part of an adult education program I conducted with the manager and 15 members of the educational and human resource division of a major corporation serving two US states (Fedeli et al., 2012). They had not received an update on education in about 16 years and requested my university to provide the update. I was selected to address this issue. We worked together for two and one-half years on this project. Each one of the participants became engaged in developing, writing and implementing a learning contract that served their learning needs throughout the duration of the project. The total group along with their manager developed and implemented a learning contract that would help to guide them in assuring that they received and internalized the updating goal. As the time progressed, each person and the team gained the competence that helped them become the most effective team in the corporation. They were involved in changing the function of the corporation's education division toward performance support. They used to carry on the education of the workers the traditional way of taking them off the line for a week or two and then sending them back to their job with the workers saying, "I am glad that is over with; now we can get back to our work and forget all this stuff." As they received and internalized the educational update, they made some changes. They were expressing themselves in a way that made one perceive them as being delighted that they were contributing to their organization and to their community.

The manager of the above group decided to take a Master's Degree in Andragogy to learn how to do what I had been conducting with them during the update. At the end of his degree program, he designed and implemented what he wanted to do for his 'capstone / internship' experience. He elected to do the research within his corporation, to analyze all of the current training / educational programs being conducted and determine the time, costs, etc., for them. Then, he used that data, redesigned and recalculated the cost in time, costs, etc., for all of them so that they would be conducted with an Andragogical, self-directed, learning contract approach. Then, he compared the two. His conclusion was that if the new approach were actually implemented in the corporation, in a five-year period of time, they would save \$5 million US Dollars. Since he had the data from inside the corporation, he was able to do a thorough analysis (Fedeli et al., 2012).

### **Research Combining A Charter for Andragogy with Ten Elements of SDL**

Mezirow (1981) connected with Knowles in andragogy stemming from Savicevic, and added to the discussion on andragogy, developed a critical theory of adult learning and education, and laid the groundwork for what he called a charter for andragogy. That included twelve core concepts that would help with an organized and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed learners. Suanmali (1981), a doctoral student of Mezirow, focused his dissertation research on the agreement he found that 174 adult educators, including professors and practitioners, had on ten of those twelve core concepts of Mezirow (1981) that all related

to self-direction in learning. All items except numbers eight and twelve were included. The major theme that came out of his research was that to assist adults to enhance their capability to function as self-directed learners, the educator must (a) decrease learner dependency, (b) help learners use learning resources, (c) help learners define his/her learning needs, (d) help learners take responsibility for learning, (e) organize learning that is relevant, (f) foster learner decision-making and choices, (g) encourage learner judgment and integration, (h) facilitate problem-posing and problem-solving, (i) provide a supportive learning climate, and (j) emphasize experimental methods.

### **Developing Phases and Phase Transitions for Learning SDL in the Classroom**

Taylor (1986) discovered the sequential and circular process of learning for andragogical self-direction in the classroom and used Knowles' (1975) book on self-directed learning as an andragogical foundation to her outline and implementation of learning for self-direction in the classroom. The results came as follows: The study reveals four different seasons or phases of the experience in learning. The phases occur in a consistent order and eventually display a thematic problem being worked on. For six of the eight participants the problem was how to behave and understand oneself as a self-directed learner in a professional educational setting where one expects to be directed and evaluated. For two of the learners, it was the problem of how to be a helper to others' learning without having to be an infallible and *only* source of direction. In all cases, learners were challenged to make a major reorientation in their assumptions and expectations about learning and teaching. The four phases and the phase transition points through which this change of perspective occurred are briefly summarized as follows.

1. *Disconfirmation (Phase transition)*. A major discrepancy between expectations and experience. *Disorientation*. A period of intensive disorientation and confusion accompanied by a crisis of confidence and withdrawal from other persons who are associated with the source of confusion.
2. *Naming the problem (Phase transition)*. Naming the problem without blaming self and others. *Exploration*. Beginning with relaxation with an unresolved issue, an intuitively-guided, collaborative, and open-minded exploration with a gathering of insights, confidence and satisfaction.
3. *Reflection (Phase transition)*. A private reflective review. *Reorientation*. A major insight or synthesis experience simultaneous with a new approach to the learning (or teaching) task.
4. *Sharing the discovery (Phase transition)*. Testing out the new understanding with others. *Equilibrium*. A period of equilibrium in which the new perspective and approach is elaborated, refined and applied.

The sequence is most adequately represented as a cycle since the disorientation phase arises out of an experience of equilibrium similar to the final phase described here.

## **Henschke's Experiences in SDL Early in Life and Combining with Andragogy in Later Time**

Henschke's two early experiences of Self-Directed Learning (SDL) took place before I knew there was such a thing as SDL. First, at three [3] years of age, I refused to say my piece during the church Christmas Program, although I had it definitely memorized to deliver. Second, I convinced a Theological Seminary Professor to allow me to take an Old Testament Book Study Course in place of taking an additional required semester course in Hebrew. I did not realize until a few years ago that these two anecdotes exemplified SDL. However, our research instrumentation on this is based on more than just a couple of anecdotes. Guglielmino's (1978) study out of which was developed the Self-Directed Learning Readiness Scale (SDLRS) (later renamed "Learning Preference Assessment") and Henschke's (1989) andragogical Modified Instructional Perspectives Inventory [MIPI] are examples of our having researched in the respective areas of Self-Directed Learning and Andragogy. I believe that the SDLRS or LPA has been used well into the hundreds of completed doctoral dissertations. The MIPI to the present in 2016 has been validated three times and used in 30 completed doctoral dissertations. As well, it is in progress of being currently used in at least 12 doctoral dissertations in the process of being completed. Copies of each may be considered for use in various research projects by contacting the author of each.

## **Reciprocity Among Empathy, Trust, and Sensitivity Between Andragogues and Learners**

To be effective, an andragogue needs to combine the reciprocity of empathy, trust, and sensitivity in concert with the ability and potential of learners for the same, to understand the learning process and interact with facilitators effectively in making the right choices. This reciprocity takes the form of the facilitator initiating and maintaining the combination of three elements. Insensitivity may get in the way/ block the process of modeling reciprocity of the three.

Two crucial elements of Organizational Learning (Chiva & Algre, 2009) that strengthens this process are Dialogue and Risk-Taking. Dialogue is defined as sustained collective inquiry and interaction conducted among the participants – andragogues and learners -- into the processes, assumptions, and certainties that make up every day experience, which creates an understanding of communication. Risk-Taking is defined as tolerance of ambiguity, uncertainty and possible errors – effective organizations accept and learn from failure and mistakes]. The 'D' and / or 'R' letter(s) is/are added to each item below where Dialogue and / or Risk-Taking strengthens it.

### ***Empathy- The andragogue:***

- Feels fully prepared to teach; *D*
- Notices and acknowledges to learners' positive changes in them; *D*
- Balances her/his efforts between learner content acquisition and motivation; *R*
- Expresses appreciation to learners who actively participate; *D*

- Promotes positive self-esteem in learners. *D R*

***Trust – The andragogue:***

- Purposefully communicating to learners that they are each uniquely important; *D*
- Believing learners know what their goals, dreams and realities are like;
- Expressing confidence that learners will develop the skills they need;
- Prizing the learners to learn what is needed; *R*
- Feeling learners' need to be aware of and communicate their thoughts and feelings; *D*
- Enabling learners to evaluate their own progress in learning;
- Hearing learners indicate what their learning needs are; *D*
- Engaging learners in clarifying their own aspirations; *D*
- Developing a supportive relationship with learners; *D R*
- Experiencing unconditional positive regard for learners; *D R*
- Respecting the dignity and integrity of learners. *D*

***Sensitivity- The andragogue (with reciprocity, leans much more toward sensitivity):***

Makes certain to understand the learner's point of view; *D*  
 Takes pains and time to get her/his point across to learners; *D*  
 Exercises patience in helping all learners progress; *R*  
 Overcomes any frustration with learner apathy; *D R*  
 Will use whatever time learners need to grasp various concepts; *R*  
 Thoroughly allows learners to ask all questions they need addressed; *R*  
 Resists in her/himself any irritation at learner inattentiveness in the learning setting. *R*

***Insensitivity- The insensitive educator (without reciprocity, leans toward insensitivity):***

- Has difficulty understanding learner's point of view;
- Has difficulty getting her/his point across to learners;
- Feels impatient with learner's progress;
- Experiences frustration with learner apathy;
- Have difficulty with the amount of time learners need to grasp various concepts;
- Gets bored with the many questions learners ask; and,
- Feels irritation at learner inattentiveness in the learning setting.
- (Henschke, 1989; Henschke, 2014b; Henschke, et al, 2015 b, c, d, & e).

**Dimensions of Maturing in Life**

Henschke (2014a) at 83 years of age, includes both andragogy and SDL in developing his story on living a long, healthy life. This is part of the long-range development of Henschke from pessimism to optimism inspired by Savicevic. Henschke has used the following growth process in a self-directed way for a number of years. It follows a plan

that Knowles developed for systematically functioning in life for adults and children at any stage of their maturing. Knowles (1959, 1970, 1980) contrasts what happens with learners in early stages and what happens with learners in the more maturing stages of life. The idea of maturity as a goal of healthy living within adult and community education and learning, needs to be divided into various dimensions, if it is to serve as a guide for facilitating continuous learning. Out of the psychological literature Knowles identified the notion that there are several dimensions of the maturing process in healthy living, each with its own unique cycle of development and growth. If the really critical dimensions of the maturing process could be listed, then adult and community education could have some yardsticks against which to measure the accomplishment of its mission that is to be accomplished in helping bring about healthy living. As a starting point, Knowles (1959 & 1961) found the following fifteen dimensions of maturing provided in the list below which are nominated for consideration. (Note that these dimensions describe directions of growth, not absolute states of being to be achieved.). The movement of the learners on these dimensions would be:

Dependence	→	Toward Autonomy
Passivity	→	Activity
Subjectivity	→	Objectivity
Ignorance	→	Enlightenment
Small abilities	→	Large abilities
Few responsibilities	→	Many responsibilities
Narrow interests	→	Broad interests
Selfishness	→	Altruism
Self-rejection	→	Self-acceptance
Amorphous self- identity identity	→	Integrated self-
Focus on particulars	→	Focus on principles
Superficial concerns	→	Deep Concerns
Imitation	→	Originality
Need for certainly ambiguity	→	Tolerance for
Impulsiveness	→	Rationality

Although no stage is completely fulfilled at any point in life, one would seek to move along the path of each dimension through SDL. Some educators would be more inclined to control and direct the person seeking a healthy and long life, thus seeking to maintain them in the earlier stage of each dimension. The andragogue (the adult educator who practices the art and science of facilitating adults in their learning for a healthy and long life) would be more inclined to support and encourage the person seeking to become more self-directed and creative in the solutions they are willing to experiment with and implement. Thus, they would be seeking to help each adult, and even each child, move forward through SDL toward the expanded enactment of an individual dimension or combination of dimensions in her/his maturing and developing healthy living. Of all the

dimensions, most important with the author at this time centers in developing deep concerns within himself and doing it in a SDL way.

### **On Becoming and Continuing to be a Winner in Life**

From my background, I have had a tendency in my life to be a bit pessimistic. Nevertheless, the first time I met Dusan Savicevic in Tulsa, OK, at the 1988 American Association for Adult and Continuing Education Annual Conference, he told me about his life in Yugoslavia, which was within an oppressive Communist Regime. He was determined not to allow them to dictate how he would live his life, but he would decide how he would live his life, and he did. On hearing Dusan's story, I determined to work on becoming 'optimistic' and leave my 'pessimism' behind. It did not happen immediately. Gradually, however, little by little I worked on it and I have finally developed the Self-Directed Learning habit to practice consistently some of what Waitley (circa, 1988) suggests, a system for living which he calls qualities of a total winner – he has ten of them. It all has to do with the 'self' of the person who would be a winner in life. These qualities are all involved with growth/learning, which when combined with the self, could be aspects of self-direction in learning, or 'self-directed learning'. In one adopting attitudes and implementing actions, there is learning that takes place on the part of the person in adopting or implementing. Since Knowles (1970) suggests that learning is an internal process, it is and has to be chosen by the person internally and not dictated or governed by someone other than the self-the person. So, Waitley's ten qualities are paired with five personal attitudes, which lead into five personal actions. *First*, the attitude of *self-expectancy* is expressed as: 'I was good today; I'll be better tomorrow'. *Second*, this attitude leads to the action of *self-motivation* and is expressed as: 'want to...and I can'! *Third*, the attitude of *self-image* is expressed as: 'I see myself changing, growing, achieving, and winning'. *Fourth*, this attitude leads to the action of *self-direction* and is expressed as: 'I have a plan to make it happen; and I'll do what is necessary to get what I want'. *Fifth*, the attitude of *self-control* is expressed as: 'I'll take the credit or the blame for my performance'. *Sixth*, this attitude leads to the action of *self-discipline* and is expressed as: 'of course I can do it; I've practiced it mentally a thousand times. *Seventh*, the attitude of *self-esteem* is expressed as: 'I do things well because I'm that kind of person'. *Eighth*, this attitude leads to the action of *self-dimension* and is expressed as: 'I live every moment, enjoying as much, relating as much, doing as much, giving as much as I possibly can'. *Ninth*, the attitude of *self-awareness* is expressed as 'I know who I am, where I am coming from and where I am going'. *Tenth*, this attitude leads to the action of *self-projection* and is expressed as: 'tell me what you want, maybe we can work on it together'. This frame takes constant concentration and attention. One reason is that as human beings, it is too easy to slip into the negative side and think we cannot do anything correctly. Nonetheless, as this frame becomes habitual, we move ourselves forward quite positively. Besides, the connection of attitudes leading to actions, serves to strengthen self-directed learning. It is not only surprising, but also encouraging to experience the positive results of speaking winning ideas into one's life.

### **Using an Andragogical Self-Directed Learning Model with Medical Education**

Ramnarayan and Hande (2005) indicate that Self-directed learning (SDL) has been identified as an important skill for medical graduates. To meet the challenges in today's healthcare environment, self-directed learning is most essential. Several health care institutions have made SDL a part of the curriculum. In self-directed learning, learners take the initiative in making use of resources rather than simply react to transmissions from resources, thus helping learners to learn more and learn better. The main purpose of education must now be to develop the skills of inquiry, and more importantly to go on acquiring new knowledge easily and skillfully the rest of his or her life.

The concept of self-directedness in learning was first discussed in educational literature as early as 1926 (Lindeman). From this writing, a preliminary description of self-directed learning emerged. Self-directed learning, in its broadest meaning, describes a process in which individuals take the initiative with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying resources for learning, choosing and implementing learning strategies and evaluating learning outcomes (Knowles, 1975). It is no longer practical to define the purpose of education as transmitting what is known. In a world in which the half-life of many facts and skills may be ten years or less, half of what a person has acquired at the age of twenty may be obsolete by the time the person is thirty.

One may ask a question such as: Why Self-Directed Learning? One reason is that there is convincing evidence that people who take the initiative in learning, learn more things and learn better than people who sit at the feet of teachers passively waiting to be taught. The second reason is that self-directed learning is more in tune with our natural processes of psychological development; an essential aspect of maturing is developing the ability to take increasing responsibility of our own lives to become increasingly self-directed. The third reason is that many of the new developments in education put a heavy responsibility on the learners to take a good deal of initiative in their own learning. To meet the challenges in today's healthcare environment, self-directed learning is most essential.

Thus, it is important to attain new knowledge easily and skillfully the rest of his or her life: Lifelong. Ramnarayan and Hande use the andragogical approach for Self-Directed Learning originally designed by Knowles (1975), which carries with it the six assumptions and eight processes originally formulated in Knowles' conception of andragogy. Self-directed learning (SDL) has been identified as an important ability for medical graduates (Harvey, 2003).

## **Providing the Forward to the Italian Translation of Malcolm's Self-Directed Learning Book**

It is a high honor and privilege to be asked to provide the 'foreword' to the Italian translation of Malcolm's Self-Directed Learning Book. It took extensive thought to make certain I would do it justice. Here is a part of it (Henschke, 2014).

### **SELF-DIRECTED LEARNING: A GUIDE FOR LEARNERS AND TEACHERS**

By Malcolm S. Knowles

Introduction to the Italian Translation of the Book to be published

By John A. Henschke

*Malcolm S. Knowles stands as a giant catalyst at the juncture – past, present, and future – of andragogy (the art and science of helping adults learn) and self-directed learning (taking increased responsibility for one's learning) within the field of Adult Education and Human Resource Development. \*Note: Malcolm considered andragogy to be his overarching concept of adult learning and self-directed learning as the strategy for implementing andragogy. I began learning with Malcolm more than 47 years ago at this writing in 2014, and in many ways have continued even to the present day. I anticipate that my learning with him will continue for many years to come. Though decades have passed, I can recall my first learning experiences with Malcolm S. Knowles as if it occurred yesterday. (He always liked everyone to call him Malcolm.) I remain captivated by each of my experiences of learning with Malcolm for a variety of compelling reasons.*

For more than 50 years until his death in 1997, Malcolm devoted his personal and professional life to exemplifying the theory and practice of andragogy and self-directed learning: as a speaker to audiences of 10,000 or less; as a university professor with a multiplicity of adult learners (his students); as a consultant to numerous institutions and corporations in countries around the world; as a writer of 19 books and 225 articles; and, as a very caring human being for any person with whom he happened to be meeting. I observed him being sought out at national conferences, studied with him in my doctoral program, and worked with him in various educational settings. Malcolm was just Malcolm through and through. Eight successfully defended doctoral dissertations have been written about various aspects of Malcolm's work in andragogy. I believe Dusan Savicevic, a University Professor from Belgrade (from whom Malcolm received the concept of andragogy) is right when he said that the world-wide history of andragogy will put Knowles on a meritorious place in the development of this scientific discipline.



## **My Personal Experience of Learning Andragogy & Self-Directed Learning with Malcolm**

My personal and professional learning relationship with Malcolm that blossomed and came to flower over the years started in 1967. During the summer of that year, I made preparations to move in September, half way across the USA from Jacksonville, Illinois, to Boston, Massachusetts with my pregnant wife, Carol, and two daughters in our automobile pulling a U-Haul trailer. Also, during the summer of 1967, Malcolm convened an impromptu doctoral admittance committee meeting and approved my application for officially starting in the program that fall semester. From that beginning, I was the beneficiary of a series of actions by Malcolm who consistently expressed a caring attitude toward students. Such caring was a miracle to me and I was deeply touched. I was learning in the core of my being.

The second night after my arriving at Boston University (BU), Malcolm invited all the Adult Education students to an informal gathering to talk and share. He asked each of the approximately 25 people present to tell about his/her background, how he/she came to BU, what each hoped to gain from the program and anything else each wished to share. When it came my turn to share, one aspect of myself I indicated was that I was taught in my Christian upbringing that the days of miracles had passed immediately after the generation that Jesus Christ and the Apostles lived on earth. Nevertheless, I already experienced the miraculous when Malcolm's efforts led to my becoming a doctoral student at BU. Here I was, not as yet in a formal class with Malcolm, and I had already experienced learning with him. Katz and Lazarsfeld (1955) explained this in their research suggesting that it is the personal relationship that teaches.

## **Three Anecdotes Show More Work Needed for Strengthening Both Andragogy & SDL**

There is still much work needed in strengthening each: andragogy and SDL. In addition, it is my opinion that improving the cooperation between them could be beneficial to both of them. Moreover, the constituencies each and/or both serve may greatly enhance the long-range interests of both. Three dated clear visionary and descriptive statements appear to be quite 'up-to-date' in what is proposed and worth considering for the future of andragogy and SDL: Combs (1966); Niebuhr (1981); and Savicevic (1991b).

Combs (1966) fosters a movement toward self-direction in learners by outlining four things that are needed: (a) We need to believe this is important, (b) We need to trust the human organism to be able and willing to self-direct, (c) We need to adopt an experimental attitude toward supporting them as they learn (and make some mistakes as well as successes) to grow in self-directing, and (d) We need to provide the opportunity to practice and become very competent in self-direction.

Niebuhr's (1981) paradigm shift leans very much toward what he asserts: Coherence – a balanced way of life – is a species requirement. However, he cautions that the agencies that once provided it have been disintegrating. Nonetheless, he identifies some promising strategies and ventures: Two Constructs, and Three Tasks are necessary in order to improve the human learning system paradigm. *First, the Two Constructs:* (a) It is time to

conceptualize, comprehend, and make the human learning system an object of policy and program, (b) It is also time to conceptualize, comprehend, and specify in broader yet more explicit terms the individual's role and responsibility within the human learning system. He proposes that *self-directed development* be used to describe the individual's learning tasks in achieving a coherent and balanced strategy or theory of living. To this he adds that the construct of the human learning system is a useful reminder to (a) all the institutions and professions in the system that they are part of a larger societal process; and (b) individuals that their personal responsibility is crucial in the process of constructing and living their lives. *Second, the Three Tasks* which flow from the two constructs: (a) educating the citizenry on self-directed development; (b) adjusting institutional processes to support self-directed development; and (c) developing institutional coalitions to synergize the process locally.

Savicevic (1991b) proposes that the chief pre-conditions for the future development of andragogy are the intensification of research and the further professionalization of educating and learning of adults. The study of education and learning of adults is more and more frequent in all countries and will, no doubt, result in a more comprehensive establishment of andragogy. There are still present and arising in research inadequate and incomplete preparedness of researchers enrolled in graduate studies, especially connected to sufficient theoretical deliberation in the studied phenomena – andragogy, both the subject and the preparation of andragogical professionals, which are inter-dependent processes. He declares that the significant task of andragogical research is the creation of a fundamental theoretical basis, which would be valid in all fields of educating and learning of adults. Andragogy needs to form its philosophical basis. It would be best if, in research, efforts were invested in achieving a merging of epistemological, historical, theoretical and empirical research. Such methodological orientation necessitates in solid methodological competence and calls for systematic andragogical studies.

## Conclusion

Savicevic (2008) puts forward a sweeping, panoramic view of the foundation and history of andragogy, which he traces back to ancient times before the common era [BCE], or as some call it, times before Christ [BC]. Henschke (2014b, 2015b) extensively addresses 17 eras of the history, philosophy and six major themes of andragogy, which stems back to ancient BCE times. Other things have been included in this review and analysis. Savicevic's publishing in andragogy also addresses (2006) international perspectives in andragogy over a 50 year period of his international involvement around the world in Denmark and Sweden; North America; Canada; Great Britain; International Council of Adult Education; UNESCO; European Society for Research on the Education of Adults; Open University; Council of Europe; Yugoslavia; India; China; Africa; Tanzania; Latin America; Brazil; Chile; Venezuela; Workers Education Association; OCED; and, England and Wales National Institute of Adult Continuing Education. Moreover, I could continue on extensively by bringing in various aspects of Dusan Savicevic's published works on conceptions of andragogy and the fact that he emphasizes the 21<sup>st</sup> century as being the century of adult learning. This article in its main purpose seeks to honor

Savicevic in his immensely broad scope of contribution on the research and practice of andragogy around the world.

This article also offered, as well as highlighted some of the comparisons and the complementary relationship between general research and publishing on Andragogy and Self-Directed Learning. I could go on-and-on in presenting much more about Savicevic's contribution to andragogy and the comparisons and complementary relationship between andragogy and SDL. It also illustrated how Andragogy, SDL, and Learning Contracts are combined to further advance the learning process in adults, which supports Savicevic's (2007) notion that the 21<sup>st</sup> century will be the century of adult learning. Nevertheless, time and space will not permit us to go on here. Moreover, I will continue these ventures for some time to come. This is my first attempt; but it will not be my last. I am firmly planted in both Andragogy, SDL, and Learning Contracts. For that I am extremely grateful and privileged to do this work and to present some of my work in studying Savicevic's and Knowles' work in andragogy, SDL, and Contract Learning.

Savicevic (2012) asserts that research in andragogy cannot be reduced to research techniques. He suggests, rather almost insists, that the theoretical and philosophical need to undergird research techniques, methods and procedures – such as spiritual values, aims of education, learning, conceptions of an adult person, andragogical ethical reflection of theory and practice. My research on andragogy exemplifies this. I am not aware if SDL has proposed such a point of view as has Savicevic regarding andragogy. I offer that as someone who has worked in andragogy, self-directed learning (at times with LCs), and with Malcolm S. Knowles, one of the major movers and shakers in both, I agree with Malcolm's proposing that andragogy is the overarching concept related to adult learning; and, that SDL is the most important way of enacting andragogy – a complementary relationship between the two – Self-Directed Learning and Andragogy.

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