MALCOLM SHEPHERD KNOWLES, THE FATHER
OF AMERICAN ANDRAGOGY: A
BIOGRAPHICAL STUDY

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

James C. Cooke, B.S.Ed., M.S.

Denton, Texas

August, 1994
MALCOLM SHEPHERD KNOWLES, THE FATHER
OF AMERICAN ANDRAGOGY: A
BIOGRAPHICAL STUDY

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

James C. Cooke, B.S.Ed., M.S.
Denton, Texas
August, 1994

This is a qualitative, single-subject, historical, and biographical study. Malcolm Shepherd Knowles is the subject of this research.

The problem of the study is to explore the uniqueness of Malcolm S. Knowles in light of his contributions to adult education and to the andragogical model of adult learning.

The purposes of the study are to: (a) trace the professional involvement of Malcolm S. Knowles in adult education; (b) investigate the developing professional interests in his career; (c) determine his professional philosophy; (d) evaluate his influence on the adult education movement; (e) assess his specific contributions to andragogy; and (f) determine his personal qualities evidenced during his career.

In R. D. Eskridge's 1978 doctoral dissertation on the literary contributions of Malcolm S. Knowles to adult education, he recommended that "the friends, students, and colleagues of [Malcolm S.] Knowles be interviewed in an effort to determine and record their personal interpretations of the man and his contributions to the process of adult education."

Data collection for this study is in the form of oral history. A multi-day recorded interview took place in Knowles's home, and recorded telephone interviews were held with selected students, colleagues, and critics. The qualitative data were organized in an effort to discover the character of Knowles, the man and the educator. Andragogy provides the theme for the narrative.

It is the belief of this researcher that Malcolm S. Knowles's life is deserving of biography, proving to be interesting and worth telling.
ACKNOWLEDGMENTS

I would like to thank Abilene Christian University, Dr. Royce Money, President; Dr. Dwain Hart, Vice-President for Academic Affairs; Dr. Glenn Davis, former Dean of the College of Natural and Applied Science; and Dr. Jerry Drennan, Department Chair of Industrial Technology, for encouragement and support.

I would like to thank the University of North Texas; my major professor, Dr. Howard Smith, from whom I took my first class in post-secondary education and who saw me through to this end. I also want to thank the other members of my committee, Professors Barry Lumsden, Ronald Marcello, and Michael Kozak. I would like to especially thank Barry Lumsden for his sense of humor, his example of professionalism, and for introducing me to the works of Malcolm S. Knowles.
TABLE OF CONTENTS

Chapter

I. INTRODUCTION .................................................................................................................. 1

   Biographical and Professional Information
   Statement of the Problem
   The Purpose of the Study
   Research Questions
   Significance of the Study
   Rationale for the Study

II. METHODOLOGY ............................................................................................................. 6

   Qualitative Inquiry
      N = 1
   Historical Research
      Biography
   Collection of Data
      Oral History
   Treatment of Data
   Analysis of Data
   Research Report
   Limitations

III. ANDRAGOGY .................................................................................................................. 21

   Terminology
   Pedagogy and Andragogy
   Assumptions
   Andragogy as Theory
   Andragogy as Method
   Andragogy as Relationship
   Andragogy as World View
   Criticism
   Applications
   Significance
   Future Debate
   Andragogue
CHAPTER I

INTRODUCTION

This is a qualitative, single-subject, historical, and biographical study of Malcolm Shepherd Knowles, whose professional life has focused on adult education. He has worked for such groups and organizations as the Young Men's Christian Association; the Adult Education Association; the University of Boston; North Carolina State University; Nova University; Union Graduate School; and the Fielding Institute. Both his unique personal qualities and his contributions to adult education and andragogy are the focus of this study.

Biographical and Professional Information

As an introduction to the subject of this study, the following is a brief outline of Malcolm Shepherd Knowles's biographical and professional data. He was born on August 24, 1913, in Livingston, Montana. He married Hulda Elisabeth Fornell on August 20, 1935, and they have two children, Eric Stuart Knowles and Barbara Elisabeth Knowles Hartl.

Knowles received his A.B. from Harvard University (1934); he earned his M.A. (1949) and his Ph.D. (1960) at the University of Chicago. He holds honorary degrees from the National College of Education, Lowell Technical Institute, and Regis College. Politically, he is a Democrat, and his religious affiliation is Unitarian Universalist. He currently makes his home in Fayetteville, Arkansas.

Knowles is professionally active today, as he has been throughout his adult life. The positions he has held include the following:

1935-1940, Deputy State Administrator, National Youth Administration, Boston;
1940-1943, Adult Education Director, Young Men's Christian Association
(YMCA), Boston;
1943-1944, Representative, United Service Organizations, Detroit;
1945-1951, Adult Education Director, YMCA, Chicago;
1951-1959, Executive Director, Adult Education Association of the United States of
America, Chicago;
1959-1974, Professor of Education, Boston University;
1974-1979, Professor of Education, North Carolina State University at Raleigh;
1979 to the present, full-time consultant, workshop leader, and writer;
1981-1982, member of faculty of external degree programs, Center for Higher
Education, Nova University; and
1982 to the present, Professor, Human and Organizational Development Program of
the Fielding Institute, Santa Barbara, California, and Union Graduate School, Cincinnati,
Ohio (Knowles 1989).

Other activities include the following: Director of Leadership Resources, Inc.
(1962-1978); member of the Massachusetts Council on Aging; member of the Task Force
on Lifelong Education of the UNESCO Institute for Education; and member of Advisory
Council, Franklin Pierce College, 1969 to the present. Knowles was the host and writer
of two television series, "The Dynamics of Leadership," produced by National
Educational Television in 1962, and "And Now We Are People," produced by the Group
W Network in 1969. He has been a consultant to the following: the Democratic National

Knowles has held memberships in the following professional organizations: the
Adult Education Association of the United States of America; the American Association
of University Professors; the National Education Association; the Society for
Knowles has written and edited eleven books, and he is the author of more than 197 published articles (Knowles 1989). From 1980 to 1990, the Social Science Citation Index (SSCI) recorded yearly approximately fifty references to his works among writings on adult education. In 1989 Knowles wrote The Making of an Adult Educator: An Autobiographical Journey. The book is a positive reflection on life and gives an excellent insight into both the educator and the man.

To know any man is to look beyond the impersonal facts. This study is an attempt to perceive the man himself. How does Knowles see himself? How do others view him?

Statement of the Problem

The problem of the study has been to explore the unique character of Malcolm S. Knowles and to examine his contributions to adult education and to the andragogical model of adult learning.

The Purpose of the Study

The purposes of the study were the following:
1. To trace the professional involvement of Malcolm S. Knowles in adult education
2. To investigate the developing professional interests in his career
3. To determine his professional philosophy
4. To evaluate his influence on the adult education movement
5. To assess his specific contributions to andragogy
6. To determine his personal qualities as evidenced during his career.

Research Questions

To achieve the purposes of this study, the following research questions were asked:
1. What has been the professional involvement of Knowles in adult education?

2. What have been Knowles's professional interests throughout his developing career?

3. What has been Knowles's professional philosophy?

4. What has been Knowles's influence on adult education?

5. What have been Knowles's contributions to andragogy?

6. What are Knowles's personal qualities?

Significance of the Study

Malcolm S. Knowles is a known personality in the American adult education movement, and a study of his life can help to put adult education in perspective. Van Dalen (1973) stated the argument that historical research can "enlarge our world of experience . . . give us a deeper appreciation of and more adequate insight into man's essential nature and uniqueness, and . . . make us aware of what it means to be human" (159-60). Historical research in education is significant because it can provide a "perspective" on present problems. Interest in historical truth is, in and of itself, a significant reason for pursuing this research (Cook 1965, 15).

Rationale for the Study

One may ask, "Why study Malcolm S. Knowles?" The introduction to this study documents a life of involvement in the adult education movement. Beach (1969) expressed concern for the neglect of educational researchers in studying adult education. According to Beach, the opportunity for social history on this topic is opportune. Training in the vast areas of business, industry, and government covers a variety of teaching and motivation techniques. Beach (1969, 572) stated that "the history of adult
education is the history of much that is innovative, imaginative, and humane in the learning process."

As a result of his study, Eskridge (1978, 126) recommended that "friends, students, and colleagues . . . be interviewed . . . to determine and record their personal interpretations of the man and his contributions."

This researcher is aware of the scientific responsibilities of objectivity, honesty, and truth. Somewhere in the art of qualitative historical biographical research, however, there is the hope of illuminating a larger-than-life personality or, at least, "a life worth telling about." (Marston 1976, 131)

The value of historical research, the variety of adult education, the recommendations of a previous study, and the discovery of a life worth telling about provide an answer to the question: "Why study Malcolm S. Knowles?"
CHAPTER II

METHODOLOGY

This is a qualitative study, which provides "fat data, that heap of words which we so easily collect" (Glesne and Peshkin 1992, 3) and "thick descriptions . . . [of the] meaning of human behavior in the real world" (Owens 1982, 7). The N of this study is equal to one (N = 1), and the one is Malcolm Shepherd Knowles. This is a historical study, beginning with his birth in 1913, and it is a biographical study based on research questions concerning the uniqueness of his life.

Qualitative Inquiry

The qualitative methodology makes these assumptions: Reality is socially constructed; the subject matter takes primacy over the method; variables are complex, interwoven, and difficult to measure; and an insider's (Emic) point of view is desired. The purpose of the qualitative mode of inquiry is contextualization, interpretation, and an understanding of the subjects' perspectives. This approach ends with hypotheses and grounded theory. It is emergent, portrayal, naturalistic, and inductive. It searches for patterns, seeks pluralism and complexity, and makes minor use of numerical indices. The report is written in descriptive style, and the role of the researcher is personal, partial, empathic, and understanding. In the qualitative paradigm, the researcher is the instrument, gathering words from a small number of "others" (not subjects), collecting a variety of documents, and observing behavior (Glesne and Peshkin 1992, 4-8).

Since the nature of qualitative research is based predominantly on face-to-face interactions, the term other has been suggested to refer to the interviewee. The nature of qualitative research demands a relationship built on intimacy and equality. Qualitative
researchers feel that the term *subject* implies acting on rather than interacting with. Calling one a subject clearly reveals the intent of the rationalistic inquirer to control the person and/or the event, whereas the naturalistic inquirer's intention is to understand what the "respondent experiences, knows, believes, feels, and values" (Owens 1982, 16). Therefore, "we prefer the term others, as suggested by postmodernists as well as the commonly used research participants, respondents, and interviewees" (Glesne and Peshkin 1992, xi). This researcher primarily uses the term others throughout this study.

\[ N = 1 \]

The term \( N = 1 \) for the purposes of this study does not mean one-experimenter, or one-situation treatments, but rather, a "single-subject study" (Dukes 1976, 54). Dukes summarized several \( N = 1 \) studies in psychological research and articulated the cases for their significance. Many of these studies are less concerned with "establishing generalizations than with exploring the uniqueness of an individual and understanding his total personality" (Dukes 1976, 56). If uniqueness is involved, the "reductio ad absurdum" (Dukes 1976, 53) in the sampling of subjects is appropriate since a sample of one exhausts the population (Dukes 1976, 57).

**Historical Research**

This is a historical study, and the literature on educational research expresses general agreement on the methodology of historical research. The order and number of steps vary, but not significantly (Best 1970, 100; Borg 1963, 189; Brickman 1949, 91; Good 1972, 161; Van Dalen 1973, 161). These steps are as follows:

1. The problem must be clearly and concisely stated, with reasonable limitations, in order to provide a "penetrating analysis of a limited problem" (Best 1970, 102). Best used the analogy that "the weapon of research is the rifle, not the shotgun."
2. The development of questions to be answered allows the researcher to focus the research (Best 1970, 94).

3. The "accumulation, classification, and criticism of source material" takes place (Brickman 1949, 91). This process involves an understanding of the sources of data collection, primary and secondary sources, and internal and external criticism.

4. The data must be "evaluated and synthesized" (Borg 1963, 189). The characteristics of the researcher are of concern at this point (Barzun and Graff 1977, 47-50).

5. The findings are reported (Van Dalen 1973, 184). Good (1972, 161) described this step as "presentation of the facts in a readable narrative form, including problems of organization, composition, exposition, and interpretation."

6. The study is evaluated according to this paradigm. The value of the research goes from one extreme to the other, depending upon the attitude of the evaluator. Some credit the historian with a completely clear picture of the past, and others discredit the historian as lacking the ability to produce scientifically reliable data (Van Dalen 1973, 185).

A fuller explanation of historical research methodology follows in order to show the unique aspects of the meaning of history, historical research, and biography.

"History at its simplest is the story of past facts" (Barzun and Graff 1977, 40). A common definition for history is that it is "the past of mankind" (Gottschalk 1950, 41). Best (1970, 94) gave a more involved definition: "History is a meaningful record of man's achievement. It is not merely a list of chronological events, but a truthful integrated account of the relationship between persons, events, times, and places." When the value of history is questioned, the standard defense is that knowledge of history allows us to
avoid the mistakes of the past (Cook 1965, 15). Cook wrote that history gives us a "perspective"; we view problems in the light of the past, present, and future.

Good (1972, 148) defined history in terms of research: "[It is] an integrated narrative or description of past events or facts, written in the spirit of critical inquiry, to find the whole truth, and report it." In other words, history contains all the variables of life.

Good (1972, 149) also wrote, "History qualifies as a science in the sense that its methods of inquiry are critical and objective, and that the results are accepted as organized knowledge by a consensus of trained investigators."

The historian is both a scientist and an artist. The critical and objective methods of inquiry are scientific, whereas narration and historiography involve the author's art of expression and philosophy (Good 1972, 149-50). The educational researcher's "work is still more art than science and, like the practice of education itself, likely to remain so" (Beach 1969, 574). Barzun and Graff (1977, 45) defined history as "vicarious experience," which places the emphasis on art. They wrote that history "acts directly from mind to mind [and] . . . affects personality rather than policy" and noted also that history's "power to change intellect and spirit is subtle, not overt."

Historical research has as its objective a knowledge of history. The researcher works within limits; if history is the past of mankind, obviously it cannot be exactly reconstructed. The nature of historical data differs from the natural sciences because, obviously, history is not a discipline of direct observation or experimentation. Historical data cannot be replicated in the laboratory. Without direct observation, historians must rely on other observers (Good 1972, 150-51).

"Historical research is the systematic and objective location, evaluation, and synthesis of evidence in order to establish facts and draw conclusions concerning past
events" (Borg 1963, 188). With this definition, Borg placed the demand for objectivity on a par with the scientific method, realizing the added limitations because of the nature of historical data. Best (1970) described historical research as difficult and demanding, requiring long hours of careful examination and travel to locate possible sources. These demands on time, financial resources, patience, and expertise represent challenges this historical researcher knowingly faced.

Biography

Along with this background concerning history and historical research, biography must also be examined. Beach (1969, 563) stated that biographies are written out of "curiosity" and "conviction that the subject merits the effort." Also, biographies of individuals rather than institutions are an important sub-category of histories. Institutional biographies tend to be biased.

Cohen and Manion (1985, 53) described biography as one of the "commonest forms" of historical research. According to Good (1972, 148-49), "biography ... becomes history when adequate historical perspective enables the author to see the individual in relation to the society and events of his time." Best (1970, 95) illustrated this interrelatedness of men, movements, and institutions through the use of a table. One example from the table is that of Benjamin Franklin, the Scientific Movement, and the Philadelphia Academy. Malcolm S. Knowles, andragogy, and continuing adult education could fit this paradigm.

Marston (1976) observed that the biographical researcher must like people, must enjoy research, and must have patience. Also, the life of the subject must be interesting and worthy of research. The biographer's challenge is to find a person whose story needs telling and who has a right to fame. Marston's (1976, 131-32) "scholarly approach is to
find all available material, exhausting every possible source, then weighing the information, and making a selection of material for a balanced piece of work."

Collection of Data

To speak of one's virtues is to lack the possession of them. Before the researcher can begin the collection of data, certain personal qualities are desired. The following virtues suggest what instincts the researcher should cultivate by exercise and self-control throughout the process.

1. Accuracy: The researcher must exhibit unremitting attention to detail.
2. Love of order: The researcher must develop a system and persevere in its use.
3. Logic: The researcher must possess intellectual order to conduct successful research.
4. Honesty: The researcher must search for and report the truth.
5. Self-awareness: The researcher must be transparent with personal bias.
6. Imagination: The researcher must be creative with all aspects of the research (Barzun and Graff 1977, 47-50).

Preceding the collection of data, it is critical for the researcher to have an understanding of sources. The two major categories of sources are (1) primary and (2) secondary.

Best (1970) described an example of a primary source as an eyewitness account. This account is from one who was there and took part in the event. Van Dalen (1973) added the example of an actual object used in the past and available for direct examination. The researcher must make every effort to locate primary sources. Travers (1969) would include as a primary source the writings of a person about whom historical research is being conducted. Brickman (1949) included songs, legends, paintings, photographs, diaries, letters, and books; Best (1970) cited also autobiographies,
recordings, and transcriptions of oral testimony obtained by personal interview. Because Malcolm S. Knowles was an eyewitness, his autobiography (Knowles 1989) is considered a primary source for dates, places, people, and events. Interpretations are based on the collaboration of multiple sources gained from transcriptions of tape-recorded interviews with friends, colleagues, students, and critics.

Brickman (1949) referred to primary sources as original or undervived. Conversely, secondary sources are at least once removed from the original, and are thus referred to as derived. Travers (1969, 383) described secondary sources as "those that do not bear a direct physical relationship to the event or object of study." Best (1970, 102) described them as "reports by persons who relate the testimony of an actual witness of, or participant in, the event." Because of the inherent inaccuracy of information passed from one to another, a secondary source is to be used only if no primary source is available.

Van Dalen (1973) explained the flexibility built into this two-part classification of sources. Sometimes sources are an indiscernible mix of primary and secondary sources. Also, some sources are either primary or secondary, depending on how and for what purpose the source is used. For this study, a thorough review of both primary and secondary sources provides facts with which to answer the research questions.

The review of literature included in the proposal of this study cited as primary sources those books and articles written by Malcolm S. Knowles, especially his autobiography written in 1989. Articles concerning Malcolm S. Knowles and/or andragogy have been reviewed to determine their source classification and relevance. This review was concluded in May of 1992 using the on-line data base services available at the University of North Texas, Willis Library, Denton. In May 1993 the most current releases of the following computer services were searched again: A-V Online,

Oral History

Primary data also include oral histories. Interviews for this study were conducted in person or over the telephone. Those interviewed include Malcolm S. Knowles, his colleagues, friends, students, and critics. All interviews were recorded on audio tape.

In preparation for the actual collection of oral history data, the researcher used the following resources, attended a workshop, practiced with two real interviews, and critiqued his command of accepted oral history techniques.

2. **The Tape Recorded Interview**, E. Ives (1980)
5. **Oral History: From Tape to Type**, C. Davis (1977)

The interview schedule of questions followed an outline. True to the emergent design of qualitative research, the specific questions were developed within topical areas that described the focus of the study. As the interviews proceeded, the questions were modified by the memory and direction of the "other," the probing of the interviewer, and the serendipity of the event. Topical areas were explored, but the specific questions emerged during the process of data collection. The design of these instruments addressed
the research questions and incorporated accepted oral history interview techniques (Ives 1980). Marston (1976, 132) suggested that the following questions be asked when doing biographical research: "Why...[he] acted as he did? How he lived? What he did that people will want to know about? Who he really was as a person worth knowing?"

The preparation for the Knowles interview began with my reading of all of Knowles's published works, followed by correspondence with him by letter. Gaining his approval for the proposed study was critical for success; thus, a letter was written explaining the study and requesting his support. The reply came within two weeks. He wrote, "I would be delighted to work with you on your dissertation." This began a lively correspondence. Knowles always replied promptly and even replied when no reply was requested. He has always been willing to help by suggesting sources, providing names and addresses of possible contacts, making available his office and files, providing information concerning archives, and being flexible in scheduling interviews and telephone calls. Following a friendly salutation, all correspondence was signed, simply, "Malcolm." The face-to-face interviews took place in Knowles's home over a two-day period in August 1992.

In preparation for the other interviews, a plan was devised and equipment for telephone recording and transcribing was acquired. The plan was to select ten of Knowles's colleagues, students, friends, and critics and make three contacts with each. From both the review of literature and the lists generated from Knowles's personal files, approximately five names in each category were identified. A failed search for addresses and phone numbers caused some names to be dropped from the list.

The first official contact was a telephone call having three specific objectives. (See appendix C, telephone interview plan.)
1. The conversations began with the researcher's personal introduction and a brief explanation of the study.

2. If the other was willing, a date and time for the actual interview would be scheduled. One contact declined to participate.

3. A facsimile (FAX) number or verification of a current mailing address was obtained. All contacted others had facsimile numbers.

The second official contact was made by fax. On the day of the first contact, each willing other received a fax document including an abstract of the proposal, an interview schedule of topics and questions, and an informed consent form.

The third official contact was the taped telephone interview, which took place in February and March of 1993. The interviews lasted from twenty minutes to an hour and ten minutes. Some of the others took the calls at their homes on speaker phones, while most were contacted in their offices. The calls originated from the researcher's office at Abilene Christian University, the agent that was willingly responsible for a substantial long-distance bill. The interviews began with the others' stating their names. The researcher asked the question, "You realize this is a taped conversation?" to which all the others responded affirmatively. All returned a signed informed consent form.

Those others who participated in the study include the following:

1. Colleagues: Sharan Merriam, Barbara Mink, Dan Pratt, Renata Tesch, and Allen Tough

2. Critics: Joseph Davenport, Jack Mezirow, and John Ohliger

3. Friends: C. R. (Chip) Bell, Leonard Nadler and Zeace Nadler

4. Students: Barbara Conroy and John A. Henschke
The participants were asked to describe their relationship to Knowles in terms of the above categories; it should be noted that most fit into two or more categories. For more information on the others, the reader is directed to see appendix D.

The data collected from both the Knowles and the others interviews amounted to approximately eighteen hours of tape. The transcription of this material amounted to approximately 150 pages of single-spaced text. The actual tapes and transcription will be donated to the Oral History Collection at the University of North Texas, Willis Library, under the directorship of Ronald E. Marcello, for the use of researchers and interested persons.

When data from the interviews are referenced within this study, the transcription is cited, not the tape. The actual citation includes the other as the author; the date is the year in which the interview took place; a tape number is noted in the case of the Knowles interview since there were six tapes; and the page number is from the transcription. Some block quotations from the transcriptions are further edited within the study for conciseness and clarity.

Treatment of Data

The historical researcher, because he or she is unable to reproduce past events, collects the available data, classifies the data as primary or secondary, and then does a careful analysis to determine authenticity and truth. This process is called historical criticism.

Van Dalen (1973, 167) stated, "To give mankind a credible account of past events, a historian subjects his source materials to rigorous external and internal criticism." External criticism determines the authenticity of the source. Nothing is taken for granted. In order for a document to pass external criticism, it must be established why, where, when, how, and by whom the document was written. This process should both
distinguish original texts from revised editions and establish age. This thorough analysis may include any other sciences necessary for determining the originality of the source (Brickman 1949).

Once a source has been determined to be genuine, it must be subjected to internal criticism to determine if the data it contains are meaningful and truthful. Good (1972) described authentic documents that are inaccurate or contain false information. Internal criticism in this case takes the form of textual criticism. Brickman (1949) further divided internal criticism into positive and negative criticism. Positive criticism is used to establish the precise meaning of a statement, and negative criticism is used to establish reasons to doubt the truthfulness of the document, such as the author's incompetence or bias.

Once data have been thoroughly subjected to criticism, they become evidence. Best (1970, 104) stated that, "based on this body of validated facts, hypotheses and research questions can be tested and interpreted." Van Dalen (1973, 176) expressed an opposite point of view when he cautioned, "One must keep in mind that criticism of documents yields only isolated information and fails to meet the legitimate goals of the scientific method."

In evaluating and synthesizing the data, the following potential problems have been avoided:

1. Beach (1969, 570) described "presentism." The researcher may know more and have better resources available than the historical character did at the time. To impose our present thinking on a past age would be a mistake. Presentism has negatively affected the work of educational researchers.
2. Gottschalk (1950, 232) described "variability of personality." Change is constant, and to describe the historical figure as always mature and unchanging would be inaccurate.

3. Gottschalk (1950, 239) described "influence," which is not measured by any generally accepted or objective standard. How much influence a person had is measured, not quantitatively, but qualitatively.

4. Gottschalk (1950, 243-45) described "values." A set of absolute values based on religion, art, or philosophy exists for individuals, but a generally accepted value set for historians seems far off. Historians write with the standards of value they possess at the time; thus to establish objective criteria in order to measure the value of a person or event would be impossible.

5. Gottschalk (1950, 247-49) described "reaction." The reaction to an event may be great or small, positive or negative, and it may indicate whether the event was behind its time, in step with its time, or ahead of its time. Reaction is frequently a cause of historical events.

Analysis of Data

In their informative *Becoming a Qualitative Researcher*, Glesne and Peshkin (1992) observed that the analysis of data in a qualitative study varies greatly from that in a quantitative study.

Data analysis involves organizing what you have seen, heard, and read so that you can make sense of what you have learned. Data analysis done simultaneously with data collection enables you to focus and shape the study as it proceeds. Consistently reflect on your data, work to organize them, and try to discover what they have to tell you. Writing memos to yourself, developing analytic files, applying rudimentary coding schemes, and writing monthly reports will help you to learn from and manage the information you are receiving. (127-28)
Research Report

Having cultivated the virtues and avoided the problems throughout the process of accumulation, classification, criticism, evaluation, and synthesis of the data, the researcher then must report the findings. Best (1970) described the chronological approach as the older type of historical writing and suggested that a topical or thematic approach is the modern approach. He warned against overemphasis of the facts, but urged the researcher to make selections based on clarity and conciseness for the present age. Gottschalk (1950, 190) blamed much bad writing on "(a) too brief intervals between drafts and (b) too few drafts." All of this advice has guided the writing of this study.

Chapter 1 contains an introduction concerning the nature of the study and a brief sketch of the biographical and professional facts of Knowles's life and career. Chapter 2 is a description of the method of inquiry utilized by the study, and chapter 3 is a discussion of the many aspects of andragogy, which is the theme for this study. Chapter 4 is a "thick" description of the significant people and events identified in Knowles's autobiography and interview. Chapter 5 presents the many facets of the man as described by the "fat" data collected from the others interviews. Chapter 6 summarizes the data, concludes the study, and presents the recommendations.

Limitations

A limitation of the study concerns the method of taping the interviews with the others. Renata Tesch pointed out that negative comments concerning Knowles would be withheld because of the recording of the conversation.

Well, usually the interviewees are kept anonymous, and the researcher will only say, "a colleague of his said this or that," or "a student of his said this," without giving the name. But, I think, in general, your strategy is probably better not to [use names]. You could get, later, some questioning of your findings in terms of people never [saying] anything against [Malcolm]. (Tesch 1993, 10)
This concern was verbalized to each of the others who were subsequently interviewed. The taping and/or the discussion of the limitation may have compromised the full disclosure of negative perceptions, incidents, or feelings. However, knowing the interview was being taped may have encouraged the others to pay close attention to the facts.

Depending on one's perception of the proper application of the qualitative versus the quantitative research paradigm and, therefore, of the role of the researcher, a possible limitation may exist. To the quantitative researcher, the objectivity of the researcher in this study may be compromised. A tenet of qualitative research is for the researcher to become both personal with and partial to the subject. This researcher has attempted to be both personal and objective to the extent that this is possible.

A final limitation may be Knowles himself. It is hard to criticize one who responds with such caring, and it is difficult to follow kind and considerate conversation with scathing criticism. When the others were asked for critical analysis, this difficulty was evident.
CHAPTER III

ANDRAGOGY

Malcolm Shepherd Knowles has defined andragogy as "the art and science of helping people learn, period!" (Jones and Zemke 1977, 20). Knowles did not invent the term, but he was responsible for popularizing its use. His book *The Modern Practice of Adult Education: Andragogy Versus Pedagogy* (1970) introduced the term andragogy in the United States.

Malcolm Knowles always begins his seminars with a discussion of the evolution of andragogy, a comparison of pedagogy and andragogy, and an explanation of how adults learn differently from children (Knowles 1984b). Andragogy has been controversial and, thus, has generated much research and debate. For a full explanation of the andragogical debate, the reader is referred to Davenport and Davenport (1985c). The controversy has focused on the term itself, on its relationship to pedagogy, and on what exactly it is. Is it a theory? A method? A relationship? A world view?

Terminology

In the interview with this researcher, Knowles told the story of the birth of the term andragogy in Europe. In 1831 a German gymnasium teacher named Capp used the term in a journal article. He taught high school students during the day and adults at night. The adult learners seemed different so he coined the term to distinguish what he did in the evenings from pedagogy. The derivation of pedagogy was from the Greek words paid, meaning child, and agogus, meaning leader of. Andragogy was derived from the Greek words aner and andr, meaning adult. "[I]t wasn't picked up very extensively." (Knowles 1992, 3:2)
As noted at the end of the section on oral history in chapter 2 of this study, the quotations are from taped interviews recorded by the researcher. The above reference is cited from the transcription of the Knowles tape number 3, page 2.

Knowles was not the first to use the term andragogy. It was not until several years ago, Knowles discovered that the first use of the term in the United States was in a little known article by Eduard Lindeman who brought the term over from Europe and his travels in Denmark (Knowles 1992, 3:4).

Knowles described the circumstances under which he first heard the term. At Boston University in the summer of 1967, a Yugoslavian adult educator, Dusan [M.] Savicevic, happened to enroll in Knowles's three-week graduate course in adult learning. At the end of the course he said, "Malcolm, you're preaching and practicing andragogy." Knowles said, "Whatagogy?" (Knowles 1992, 3:4-5) It made sense to Knowles to have a term to describe this growing body of assumptions about adult learners so he began using the term in his writing in 1968.

Leonard Nadler told the same story, but cited the Yugoslavian as Zerkow Herchovich, in 1965 (Nadler and Nadler 1993, 4).

The term andragogy is defined in the literature of adult education but, to date, does not appear in any U.S. dictionary. Knowles has been communicating with Merriam Webster and offered assurance that it would soon appear. The term does appear in European dictionaries (Knowles 1992, 3:2).

Pedagogy and Andragogy

Pedagogy is the art and science of teaching children. The pedagogical teacher makes the following assumptions:

1. Assume that learners are dependent personalities.
2. Assume that training is a process of transmitting content; it is doing something to people.

3. Assume that the role of the teacher is that of transmitter of content and controller of rewards and punishments.

4. Believe that learning will not occur in the absence of extrinsic motivators; doubt that adults will learn except under pressure.

5. Pay little attention to climate; satisfied with climate of coldness, formality, competitiveness, one-way communication, and teacher-dominance of traditional classroom.

6. Select speakers, package programs, assigned readings, audio-visual aids, etc., that will most efficiently transmit content (Knowles 1976, 16-17).

Andragogy is the art and science of helping adults learn. The andragogical facilitator makes the following assumptions:

1. Assume that learners are self-directing human beings.

2. Assume that training is a process of self-development through collaborative inquiry.

3. Assume that the role of the teacher is that of a facilitator and resource to self-directed learners.

4. Believe that learning is enhanced when propelled by intrinsic motivations; have faith that adults want to improve themselves.

5. Place great emphasis on establishing a climate conducive to learning (a climate of warmth, mutual respect, caring, trust, and informality).

6. Select techniques and materials that engage learners in an active process of self-directed inquiry (Knowles 1976, 16-17).
The traditional pedagogical approach is controlled by the teacher and driven by the content. The andragogical approach is controlled, to a large degree, by the student and is driven by the learning process. It is generally accepted in the literature that students learn best when they take responsibility for their own learning. Students can be responsible for their own learning in either model, but they are given more opportunity in the andragogical model than in the pedagogical. Knowles has often stated that andragogy is based on an adult's deepest needs, which are to be treated as an adult, as a self-directed person who merits respect.

Assumptions

Andragogy, which Knowles described as a "practitioner's model of assumptions about learning," has from four to six basic assumptions about adults as learners, depending upon how one divides them (Knowles 1992, 3:3). These assumptions are as follows:

1. Need to know
2. Need to be self-directing
3. Readiness to learn
4. Experience
5. Orientation to learning
6. Motivation to learn.

Discussing each of these assumptions can provide insight into andragogy.

The first assumption about adult learners is that they come to the learning process for a reason. They want to learn a particular skill, develop an ability, or obtain information they need either for their job, for their families, or for themselves. They have an idea of how the learning will benefit them, and they generally have assessed the costs (time, money, and effort) involved in pursuing the learning experience. In contrast, the
child comes to the educational experience with little need to know. Children must be in
school until the age of eighteen, whether they want to learn or not. It is hoped that the
learning experience for the child results in benefits deferred until graduation and meets
long-term goals. For the adult, learning meets short-term goals, and the benefits are
immediate.

The second assumption about adult learners is that they are self-directing. They are,
after all, adults, and they live in an adult world. To be an adult, one is required by law,
society, or culture to be responsible. If one cannot function responsibly, there are
consequences. Adults direct their own lives by making decisions and living by the
consequences. There is, however, one area of life in which the adult acts as a child. That
area is formal education. In the classroom, adults who have been actively living in the
real world become dependent and passive. As children they were taught in school that
the way to be successful was to sit quietly and do exactly what they were told to do. The
teacher was the authority figure and, thus, was in control. In other words, the teacher
knew everything, and the child student knew nothing. Whether adults realize it or not,
they resist this pedagogical, content-driven learning situation. A note of caution
concerning this assumption is that, when learners are exposed to andragogy for the first
time, they may experience anxiety and a desire to return to the familiar pedagogical
model. Orientation to the assumptions of andragogy may take some time before adults
become comfortable, but once they embrace it, learning develops rapidly. The key
distinction between learning and being taught involves the locus of responsibility; in
didactic teaching, the locus of responsibility is in the teacher, whereas, in self-directed
learning, it is in the learner. When learners take responsibility for their own learning,
they learn more, retain what they learn longer, and learn more efficiently.
The third assumption about the adult learner is in the area of readiness to learn. Over a lifetime, as adults develop, their readiness to learn may vary. A learning experience provides few results when the adult sees no need for it, is emotionally unprepared for it, has little background to appreciate it, or lacks an immediate application for the new knowledge. This readiness can be encouraged by advising, counseling, self-diagnostic activities, career planning, and role modeling.

The fourth assumption about the adult learner is the value of experience. Knowles values life experiences of adults. Experience is a learning resource that the pedagogue may overlook, but the andragogue draws out. Adults have been molded by their experiences and tend to define who they are by what they have done or are doing. If the teacher ignores this experience, a valuable resource is lost, and the adult may feel rejected, ignored, or devalued. None of these results will add to the learning climate which the facilitator is attempting to create. Problem-solving exercises, small group discussions, and simulation exercises are only a few ways to draw out the adult's wealth of experience.

The fifth assumption about adult learners is their orientation toward learning. Adults are more problem-centered than content-centered. Adults want to apply their learning to real-life situations; they have a problem that they want to solve. A lecture on the parts of speech may not solve the problem of communicating effectively with their spouse, boss, or congressman. A child's intent may be to earn a grade, credit, or degree, but an adult wants a solution for the problem he or she may face on Monday morning.

The sixth assumption about adult learners is that they are motivated by extrinsic and intrinsic factors. Children and adults may both be motivated by extrinsic factors such as a grade-point average or a job promotion, and these factors provide adults and children alike with a degree of status and privilege. However, the reward is relatively small
when compared to the intrinsic satisfaction of self-esteem, life enrichment, and self-
actualization. The most successful learning comes as a result of both types of motivation
(Knowles 1992, 3:6-7). These assumptions do not follow a particular order, and the
concepts can be found with some variation throughout Knowles's works.

Andragogy as Theory

The literature is filled with debate concerning the definition of andragogy. Some
say that it is a theory of teaching or a theory of learning. Others say that it is not a theory
at all, but just a set of assumptions. This lack of agreement has not prevented its use.

Andragogy is not an empirically-based theory of adult learning. It is "an example
of visionary theorizing combining various assertions, concepts, and aims that reflect the
conventional wisdom (shared feelings, beliefs, goals, etc.) of our society towards the
degree of maturity commonly associated with adulthood." (Rivera and Davis 1988, 29)
Whether or not andragogy is a model, a concept, a theory, or a set of assumptions,
"research findings have tended to lend credibility to the conventional wisdom of
andragogy." (Rivera and Davis 1988, 32)

As a result of the mixture of controversy and emerging practice in the field, interest
in research was stimulated, as evidenced by the following studies. Researchers began to
is the effect of gender? Parsons and Johnson, in a 1978 study, stated their "new"
hypothesis that "the learning process gradually changes over the full range of the life
cycle of an individual." (p. 13) The point at which a child becomes an adult is unclear
because no precise demarcation points exist in human growth. These data do not support
the use of pure pedagogy or pure andragogy, but rather a gradual blending of the two that
must be different for each individual. Parsons and Johnson also expressed the need for
more empirical research on learning in all stages of the life cycle. At present, there is
little clarity as to the exact definition of learning, much less adult learning. However, based on the assumptions and twenty-five years of literature, debate, and application, Daniel Pratt has drawn inferences concerning the andragogical perspective of learning and knowledge.

Therefore, andragogy appears to rest upon two implicit principles of learning: First, knowledge is assumed to be actively constructed by the learner, not passively received from the environment; and second, learning is an interactive process of interpretation, integration, and transformation of one's experiential world. (Pratt 1993, 4)

Other researchers have shown that andragogy can be successful in specific situations, but not in all (Beder and Carrea 1988). One study recommended that (1) all adult educators should be aware of the educational orientations of their students and themselves; (2) the two models should be blended by the practitioner in application; and (3) andragogy is not a fully developed theory (Davenport and Davenport 1985b). A 1986 study by Davenport and Davenport found that educational orientation was not related to age or academic achievement; it did find, however, that females are more andragogically oriented than males. According to findings in this study, andragogical approaches would not be suitable for all older students. A case study at Rutgers University at Newark concluded that, if ability levels are equal and only learning experiences differ, then andragogy is the appropriate model to follow (Sommer 1989). Studies have shown that the andragogical model can improve teacher supervision (Ellis and Bernhardt 1988), faculty development (Moore 1988), classroom teaching (Imel 1989), computer-managed instruction and individualized instruction (Fahy 1985), and the learning climate (James 1985; Kosbab 1989).

The description of andragogy as a theory that has evolved through research, controversy, and practice for the appropriate application to specific situations in the emerging field of adult education has validity. Without saying that andragogy is a theory,
most would agree that adult education is an emerging field and is in the process of theory building. In gathering concepts from other fields, adult educators have produced a useful model and a body of information that has greatly enriched the field of adult education (Long 1982). A survey instrument based on Knowles's andragogical assumptions has been developed; replication of the study is encouraged, and each administration will contribute to the building of the theory (See 1987).

Theory building requires the development of a research community. Radkowski (1988) took Kuhn's paradigmatic theory of research community development in the natural sciences and applied it to social science and, more specifically, to adult education. Kuhn (1962) has suggested that researchers look for guides during the pre-paradigm period of a developing research community. In Radkowski's view, andragogy is the guide. The universe described by andragogy is the spectrum of development from dependent learner to independent learner, and within this spectrum are many questions that need to be researched. Andragogy appears to serve as a paradigm for humanistic practitioners in the field and for researchers interested in a humanistic view and approach to adult education. A body of cumulative research is expanding the use of andragogy as a guide (Radkowski 1988). As research continues, the theory of andragogy is being built.

Knowles responded to andragogy as theory as follows:

It wasn't in my mind at all. What I was striving for, from my NYA days on, was developing a descriptive picture of adults as learners: What are the characteristics of adults as learners, and, therefore, what are the methodologies and technologies that are most effective in helping adults learn? My whole orientation from the beginning, has been highly practitioner-oriented. Never in my career have I been trying to impress scholars. Fortunately, I went to Boston University with tenure, so I didn't have to work like a dog, as most assistant and associate professors do, impressing my colleagues on the promotion and tenure committee with how scholarly I am. I was free to do what I really wanted to do, which was to help practitioners improve their practice. And so, I have seen the andragogical model as being a model practice, a model that could give some clues as to what approaches, what techniques, what methods would be most effective in what situation—a practitioner's model.
I'm not especially caught up with the technicalities of definitional specificities, to put it bluntly, as the English are. The English writers are very concerned about defining terms very uniformly and specifically. I'm willing to let the notion float around in the air and become what it's going to become. I think, at this point, it's used in literature and in practice as a model of instructional or educational design. It's used as a set of assumptions, a conceptual framework. Now, whether it's a theory is widely debated, for the simple reason that the meaning of theory is widely debated. You have a continuum, a spectrum, from highly concrete physical scientists, for whom a theory is a very narrow paradigm, to the humanistic philosophers, for whom a theory is an evolving conceptual picture, you might say. I'm really not very concerned about that. I'm willing to have it work its way through the process. As of now, I see it as a practitioner's model of assumptions about learning. (Knowles 1992, 3:3)

Knowles also expressed his current expectations for the theory of andragogy:

The ultimate utility of a good theory, as I see it, is to provide guidance for practice. My own expectation is that, within the next decade or two, there will have evolved a comprehensive theory of adult learning that will provide multiple kinds of guidance to practitioners. I don't think we're at that point yet. I don't think that andragogy is yet a comprehensive, validated theory, but I think it's well along towards becoming that. (Knowles 1992, 3:3)

Andragogy as Method

For many adult educators, andragogy has become a developing set of procedures, practices, techniques, and methods that are readily accepted and applied. In part because of Knowles's Self-directed Learning: A Guide for Learners and Teachers (1975), self-direction, a situation in which the needs and experiences of the learner take precedence over the expertise and control of the instructor, has become a key element in the developing methodology. Knowles detailed the technique with the seven elements of what he calls the "andragogical process design" in Andragogy in Action: Applying Modern Principles of Adult Learning (1984a). These elements include:

1. Setting the climate
2. Involving learners in mutual planning
3. Involving participants in diagnosing their own needs for learning
4. Involving learners in formulating their learning objectives
5. Involving learners in designing learning plans
6. Helping learners carry out their learning plans and
7. Involving learners in evaluating their learning (Knowles 1984a, 15-18).

Many practitioners praise andragogy as a proven step-by-step method that provides desired guidance; others criticize andragogy for being too much so. According to Collins (1992), self-direction, which has become a guiding principle of adult education, has been formulated into a technique described in Knowles's how-to manual, *Self-directed Learning: A Guide for Learners and Teachers* (1975). This "technology" is so formulaic that it directs self-directed learning. Knowles's next book, *Using Learning Contracts* (1986), does not question this ideology of technique, and it is equally criticized as overly systematic (Collins 1992, 6).

Knowles defended the andragogical methods and techniques with an example suggesting that the end justifies the means; he has experienced success with these methods and readily shares them with others. Knowles conducts teacher-training workshops entitled Process Design, where teachers spend the morning working through exercises in which they are treated like adults. The adults share the decision making responsibility concerning what they learn, when they learn it, if they learn it, and how they learn it. In the afternoon the teachers process the morning experience by comparing it to their formal school experience. The teachers realize that there are techniques and methods available to hook the student into taking responsibility for their own learning. Andragogy is a method that Knowles has seen work. "Oh, yes, there are techniques, latent techniques." (Knowles 1992, 4:5)

**Andragogy as Relationship**

Although method is strongly emphasized in the andragogical model, so, too, is relationship. The facilitator is more than a competent technician. The facilitator actively
enters into a relationship with the learner based on the equality of co-inquirers. Without the proper psychological climate, the methods will fail. This climate consists of mutual respect, collaboration, trust, support, openness, authenticity, pleasure, and humane treatment. The facilitator is responsible for providing "a caring, accepting, respecting, helping social atmosphere." (Knowles 1984a)

The andragogical facilitator is characterized by a high level of excitement and motivation. Knowles spoke of the personality or lifestyle he brings to the relationship between facilitator and student:

In my case, my motivation has come, primarily, from my observation of the better results, the more effective outcomes of the educational experience that emerge where there is an andragogical base to it. Plus, the sense of excitement that I get by contagion, as the students become excited about learning. I like to be excited, to be stimulated. (Knowles 1992, 5:7)

Knowles noted the credence one brings to the facilitator/learner relationship if one is not only speaking, but is also doing.

Terribly important. In fact, probably the single most common comment I get in the evaluations of my workshops and my courses is— I have a folder in which this appears time after time in evaluation forms that are turned in to me at the end of course or a workshop—-[and] the phraseology is fairly consistent: "Malcolm practices what he preaches!" On the one hand, that makes me feel really good, that I am practicing what I preach, but on the other hand it makes me kind of sad that that would be such a noteworthy observation. It is so different. Apparently, they have not experienced teachers practicing what they preach in the past. So I feel both happy and sad about that. (Knowles 1992, 5:8)

Knowles provided an example from his experience at Boston University. The graduated students had an active student association. One element of the new student orientation was a professor profile. The neophite was admonished to watch what Knowles does, not just what he says. "The actual behavior of the facilitator conveys as much insight into the learning process as his words." (Knowles, 1992, 5:7-8)

There are numerous examples in the literature to support the perception that Knowles does what he says. It would be hard to draw a line where he stops and
andragogy begins. Some would not draw a line between the facilitator and andragogy, but, rather, would see it as a lifestyle. "He not only teaches andragogy, he lives it." (Johnson 1991, 2)

Andragogy as World View

If andragogy could be lived, it also could be a way of viewing the world. Daniel D. Pratt, in his unpublished manuscript "Andragogy After Twenty-five Years," described it as a world-view based on at least five fundamental values or beliefs. These are the following:

1. A moral axiom which places the individual at the center of education and relegates the collective to the periphery;
2. A belief in the goodness of each individual and the need to release and trust that goodness;
3. A belief that learning should result in growth toward the realization of one's potential;
4. A belief that autonomy and self-direction are the signposts of adulthood within a democratic society; [and]
5. A belief in the potency of the individual in the face of social, political, cultural, and historical forces to achieve self-direction and fulfillment.

Collectively, these beliefs constitute a particular world view that legitimates certain forms of learning, approaches to instruction, and judgments about priorities in adult education. Clearly, andragogy is saturated with the ideals of individualism and entrepreneurial democracy. Societal change may be a by-product of individual change but it is not a primary goal of andragogy. (Pratt 1993b, 13)

Pratt does not argue that andragogy is an explanatory theory of adult learning, but rather, that it is a "philosophical stance with regard to the purposes of adult education and the relationship of the individual to society." (Pratt 1993b, 14-15)

Criticism

All the controversy, research, and debate indicate that Knowles has not avoided criticism. Knowles's work continues to take place in a dynamic environment of scholars and practitioners. The parallel fields of adult education and human resources development (training) are emerging, and the literature of both fields reflects much
interest in Knowles and andragogy. Knowles has been popularized in classrooms, seminars, and workshops; praised by practitioners; and criticized by academics. The Modern Practice of Adult Education: Andragogy versus Pedagogy (1970) has been described as seminal, a landmark work paving the way for the emergence of adult education, and a touchstone for adult educators in the years to come. Andragogy is important as much for the controversy and inquiry it has stimulated as for what it says. However, there are shortcomings.

Knowles has been criticized for conceptual sloppiness (Hartree 1984). Andragogy is presented as the answer, not an option, and the problems are over simplified (Brockett 1987). In the late 1960s many adult educators were dissatisfied with Skinner and the behaviorist mindset. They were looking for something practical that worked, and andragogy was it (Feuer and Geber 1988). Pratt (1988, 160) wrote, "Despite its conceptual confusions and the lack of empirical evidence to support its claims, andragogy has been readily accepted into the adult education lexicon." Is andragogy a theory or a practice? Is it only for adults? Is it a theory of learning or a theory of teaching? Davenport (1987, 17-20) wrote that the assumptions must be stated as hypotheses and tested so that andragogy can be based on fact rather than on faith, fad, or fancy. This critic did, however, praise Knowles and andragogy for their public relations value to the adult education movement.

During the face-to-face interview, Knowles was confronted with several criticisms of his work. One of Anne Hartree's criticisms is that andragogy tells students only what they want to hear. The student is free to learn whatever he/she wants, and the teacher is no longer responsible (Hartree 1984).

Knowles responded to this criticism. The responsibility of the teacher to the university is to construct learning experiences that meet the requirements of the
institution. This responsibility allows for negotiation between the university and the student. In designing a learning contract the process goal is a balance of the students wants and desires and those of the university. Knowles sees the teacher, or facilitator as a helper. He referred to Carl Rogers's characteristics of an effective helper as a basis for this process. The facilitator must have an unqualified high regard for the student, an thorough understanding of the institutional requirements, and a desire to be an authentic person, not acting out any preconceived role (Knowles 1992, 4:6-7).

Knowles then responded to a 1986 article by Mark Tennant that was critical of the concept of self-direction for the learner.

I know Mark quite well. Mark is an Australian, and I have done quite a bit of work in Australia. Mark is regarded by his fellow Australians, colleagues, as being a throwback. I forget now which one of the Australian universities he is with, but it is the most rigid, the most traditional, in contrast to several of the universities. The University of Melbourne, for example, is highly oriented around andragogy. Mark's criticisms I view as being essentially criticisms based on the fact that the andragogical assumptions violate his freedom to teach the way he wants to teach. He wants to be in control. Andragogy threatens that. I can accept the fact that there are pathological controllers in our society. I have met very few besides Mark, even in the military, very few people who are so committed to controlling others that anything that threatens their feelings of control is bad. In general, I've found the critics to be very stimulating to me, to open my mind up to other possibilities, but Mark is not one of those. (Knowles, 1992, 4:6)

Gordon Thompson (1989) has pointed out that the andragogical assumptions should be value-free. Knowles responded to this in the following way:

Oh, it is absolutely not value-free. Democracy is not value-free as a concept. It all goes back to what definition of education we subscribe to. If we subscribe to the definition of education as being a process by which the knowledge of the teacher is transmitted to the empty-vessel student, then the highest value there is, is the competence of the teacher; the rightness or the knowledge of the teacher, you might say. Whereas, if we define the purpose of education as being to help individuals develop to their full potential, then the higher values become the individual's aspirations, the individual's developmental capacities. No, it is not value-free; science is not value free. (Knowles 1992, 4:9)
In *Understanding and Facilitating Adult Education*, Stephen Brookfield concludes his chapter on andragogy by saying that educators should be "suspicious of any prepackaged collection of practice injunctions." (1990, 122) Knowles feels the criticism is inaccurate and refers to *The Modern Practice of Adult Education* (1970) to show that andragogy is much more. He described Brookfield as an educational philosopher interested in the philosophical underpinnings of program development and not practice (Knowles 1992, 5:4).

Knowles responded to the four examples of criticism in different ways. In the first case, he provided a further clarification of the facilitator's responsibility to both the formal institution and the student in order to promote a better understanding of the concept. In the second case, he dispatched the critic as lacking credibility. In the third case, he disagreed with the basic premise underlying the criticism, and, in the fourth case, he allowed the critic some degree of credibility and gave an assessment of the critic's bias. He seemed patient and comfortable with criticism, as when he said, "In general, I've found the critics to be very stimulating to me, to open my mind up to other possibilities" (Knowles 1992, 4:6). He also noted, "I have found that the critiques of my work have opened up new vistas for me that have been very helpful. So, rather than resenting these critiques, I have relished them, welcomed them." (Knowles 1992, 5:4)

Carrying his acceptance of criticism one step farther, Knowles shows his Montana independence in his response to the criticism that he is too eclectic:

I accept (and glory in) the criticism that I am a philosophical eclectic, or situationalist, who applies his philosophical beliefs differentially to different situations. I see myself as being free from any single ideological dogma, and so I don't fit neatly into any of the categories philosophers often want to box people into. (Knowles 1989, 112)

Although andragogy has been and will continue to be subject to criticism, it has also experienced wide application.
Applications

The development of Knowles's assumptions coincided with a major educational shift away from the dominating behaviorism of the 1950s and 1960s (Feuer and Geber 1988). Whether andragogy was a catalyst, a result, or a coincidence is beyond this study, but "andragogues" view learning as active, individualistic, and experiential. They also involve themselves in "action research." By applying both the assumptions of andragogy and the research method associated with it to different settings, practitioners in different fields are giving pragmatic approval of the andragogical view of learning through actual use.

Knowles described action research in comparison to quantitative research. Action research is derived from practice where an actual program has been implemented. It is documented and data are gathered concerning the effects on learning. Since it is from actual practice, it is more believable to practitioners and more transferable from research findings into use. Quantitative research was borrowed by the social sciences from the physical sciences. This statistical model came into disfavor among practitioners in the late 1970s because the results were seen as not that significant. At the same time the results of qualitative (action) research were proving to be revealing and helpful. Knowles feels that the greatest research in social science has come from Sigmund Freud, Carl Rogers, and Abraham Maslow who were "all nonstatistical, basically, case-studies researchers." (Knowles 1992, 5:3-4)

The greatest compliment given to a model, concept, or theory is to practice it. If practitioners continue to use it, it must work and have value. The following are examples of use:

1. Adult basic education has been formed on the principles of andragogy (Burley 1985).
2. Outreach projects are applying andragogy. These are federally funded projects to disseminate effective early-childhood service models for use with handicapped children. To accomplish this mission, there must be effective adult training for parents, community leaders, volunteers, professionals and paraprofessionals, and agency staff. Andragogy is the model used for this training (Sakata 1984).

3. An exercise based on andragogy is used to increase an individual's awareness of self-directed learning. The exercise is designed to help students realize that they can plan their own learning and that learning can take place outside of a formal classroom (Toppins 1987).

4. In 1980 John Lencyk saw the future shift to a longer learning cycle; today, we describe it in terms of changing demographics, lifelong learning, and an increase in the number of nontraditional students in higher education. Lencyk promoted the use of andragogical assumptions to improve the school image because of new kinds of students. These changes in the student profile are presenting challenges for administrators and faculty, and Lencyk concludes that andragogy can help administrators and faculty in meeting these challenges.

5. With Knowles's direction as major professor, Herschel Hadley (1975) developed the Educational Orientation Questionnaire (EOQ). This instrument was designed to determine if an educator's orientation was either pedagogical or andragogical. The EOQ is recommended for use by administrators and faculty so that they may work more effectively with adult students (Kerwin 1980; Miller 1987).

6. A three-year pilot program in teacher education at the University of Ottawa was implemented from an andragogical perspective (Dempsey, Greger, and Mutart 1987). The results were a renewed focus on learning and the development of a community of learners. Closer relationships formed between the "becoming" teachers, the school
community, and the faculty of education. Andragogy is seen as a valuable method of reducing barriers and proactively marketing vocational education to adults (Harmon 1987).

7. While enrolled at Nova University, T. W. MacFarland (1985) developed a strategy based on the needs of adult learners to incorporate andragogy into vocational education. In 1972 Nova University developed a national Ed.D. program for practicing educational leaders that is still in place. The success of this program proves that adults can learn best when andragogy drives the structure of the learning process (Jackson and DuVall 1989).

8. A similar university, Athabasca University, Alberta, Canada, is "dedicated to the removal of barriers that traditionally restrict access to and success in university-level studies and to increase equality of educational opportunity for all adult Canadians regardless of their geographical location and prior academic credentials" (Peruniak 1988, 254).

9. Rebbeca Augustyniak (1989), project director for the Center for Instructional Development and Services sponsored by the Florida State Department of Education, has put together an annotated bibliography that cites practices, methods, and philosophies of the private sector with regard to andragogy.

Many traditional institutions of higher education have nontraditional study programs. The American Council on Education publishes an annual directory that had twenty or thirty listings in the first edition and now lists over 150 nontraditional programs. These programs serve adults and employ some variation of the andragogical model (Knowles 1992, 5:2).
Andragogy has been accepted beyond Knowles's expectations. It pleases him to see andragogy being used in all levels of business, industry, education, and non-profit organizations (Knowles 1992, 5:1).

In Knowles's mind, the purest examples of andragogy in higher education and industry are the Fielding Institute in Santa Barbara, California, and the Westinghouse Corporation. Fielding, from its beginning in 1977, consciously set out to build an institution based on the andragogical model. The management development program at Westinghouse has been totally reordered to the andragogical model (Knowles 1992, 5:2).

The use of andragogy outside of formal education is well documented. However, the acceptance of andragogy may be greater in the areas of business, industry, the military, and human resource development than in education. Knowles explained this in terms of the ability to measure outcomes. In areas other than education profit or loss is easily measured and performance improvement are noticed quickly while success in education is harder to measure and takes longer (Knowles 1992, 5:2).

Knowles's most current thinking is that andragogy is a valid concept due to its wide acceptance not only in the United States, but in other countries and languages (Knowles 1992, 3:1-2). Andragogy enjoys wide usage in adult and vocational education and in business and industry throughout Europe and Canada (Knowles 1984a). The antecedents to andragogy, as previously noted, are found in Europe. Andragogy in Europe has been described as a well-developed science during the 1960s and early 1970s (Daly 1980). Daly predicted that andragogy would also become a moving force in America. This background as to the application of andragogy in Europe is helpful, but it is beyond the scope of this research, which is limited to andragogy in the United States. However, as a result of Knowles's international correspondence, he sees the most rapid advances occurring in developing countries. "Indonesia has transformed its whole educational
system, from elementary through higher education, to--an adaptation anyway--of the andragogical model." (Knowles 1992, 5:1)

Knowles foresees more application of andragogy in the United States due to the economic realities and the changing demographics. As a matter of survival colleges and universities are being driven to adjust their programs to serve the growing adult student population. Prestige may be another motivation for institutions to develop these programs (Knowles 1992, 5:3). This researcher's university began one such continuing adult-education program in the Fall 1992 and the program continues to grow every semester.

The growth of programs based on andragogical assumptions about adult learning is attributable to the demands of demographics, economics, and prestige. However, andragogy has significance for a more important educational reason.

Significance

The significance of andragogy is in the realization of the difference between being taught and learning. Before the 1950s educational psychologists were not researching learning but reactions to teaching. The research provided teachers with more effective ways to control learners and their learning. Since the 1950s researchers have been interested in looking at what learning is and what teachers can do to release the individual to learn. Knowles said, "I see that as being a very promising trend." (Knowles 1992, 4:1)

An understanding of the difference between being taught and learning results in a dramatic change in the individual learner. Knowles has repeatedly witnessed this conversion experience and expounds on this in the first chapter of Self-Directed Learning: A Guide for Learners and Teachers. When teachers and students stop being taught and begin to learn, they start taking responsibility for their own learning, understanding better what they learn, internalizing what they learn, and applying what
they learn. "[T]here is a deep impulse on the part of all human beings, including children, to be as self-directing as they are capable of being." (Knowles 1992, 4:2)

Knowles's missionary zeal to convert the heathen from the darkness of pedagogy to the light of andragogy is well known. He has described himself as a true believer with a mission: "I have been so impressed with the joy my students have found in self-directed learning that I want to spread the gospel. My motives are the motives of the missionary--so beware, I'll try to convert you." (Jones and Zemke 1977, 16)

Humor at its center can be an expression of truth. Knowles explained:

I use the terminology that I am a missionary dedicated to converting the heathen to andragogy in a humorous vein. I do sense in myself a feeling of an obligation to make available to as wide a spectrum of institutions and people as I can the insights I have gotten on how to be more effective in helping adults learn. In that sense, I have a missionary orientation. (Knowles 1992, 5:7)

The conversion experience changes the student. As the learner begins to move from a pedagogical to an andragogical mode of learning there is an increase in self-esteem and self-confidence. A renewed excitement and the joy of learning cause the learner to be genuinely interested and visibly happy. In contrast to the expressionless student passively receiving information the new convert provides vast encouragement to the facilitator (Knowles 1992, 5:6).

Knowles made clear that teachers and learners are targeted for conversion. His goal for all is to become more effective self-directed learners. The goal for the teacher is to learn how to facilitate learning more effectively (Knowles 1992, 4:4-5).

Within this missionary context the question was asked: "Have there been cases where an individual is satisfied, having been taught with the pedagogical model, and refuses to be converted to andragogy and self-directed learning?" Knowles could accept the fact that some people have only experienced the pedagogical model but he could not accept leaving them in that state if he could do anything about it. He described the
numerous transformations he has witnessed and the release of energy and enthusiasm that results from a satisfying self-directed learning experience. He answered, "To my knowledge, I've never had anybody who didn't experience some shift in his or her thinking about teaching [as a result of an andragogical learning experience]." (Knowles 1992, 4:3)

If the andragogical experience produces various shifts in the teacher, then the assumptions could be applied by degree, depending on the particular educational situation. Knowles does not see andragogy as an all-or-nothing situation. Some elements of the andragogical model such as climate setting could be successfully applied to very didactic instructional situations without embracing all of andragogy. "There are elements of the andragogical model that can enhance even very pedagogical learning situations."
(Knowles 1992, 4:4)

In his vision of this andragogical learning dynamic, Knowles expands the teacher's traditional pedagogical role. He stated:

As I see it, teaching means the facilitation of learning; that is, to me, the verb teaching--to teach--means to facilitate learning. Now, there are some situations in which learning is facilitated by didactic instruction. If I were to enroll in the course, tomorrow, in the higher mathematics of nuclear physics, my learning would be facilitated initially by having a very knowledgeable content expert come in and give me some instruction in what the [expletive deleted] higher mathematics in nuclear physics is all about--which I don't know, at least until I've acquired enough information to be able to start taking initiative in formulating my own learning projects. So I have a bit of a problem with the term teacher. As I see it, it is capable of different connotations. It can connote highly control-oriented, didactic instruction, but it also can connote a facilitator of learning, both with the title of teacher. (Knowles 1992, 4:4)

Knowles describes the facilitator as responsible for designing and managing the process or procedure and providing content resources for the learner. People tell Knowles that he facilitates their learning in these ways. The facilitator therefore is a process manager and a content provider (Knowles 1992, 5:5).
In varying degrees, when teachers and students alike are exposed to andragogy, they experience a change in their understanding of both teaching and learning. Knowles thinks andragogy is significant because it works. He sees or hears how andragogy has been successfully applied or adapted and is encouraged because it is being used and it is spreading (Knowles 1992, 4:10).

Past research that attempted to discover which teaching method is best has missed the mark. The focus of andragogy is not on teaching in the traditional sense, but on learning. The facilitator's role, characteristics, and actions are paramount in the success of learning. By targeting teachers and students for this conversion experience, andragogy can free the human potential and thus change individuals, education, and society.

Andragogy has been shown to be an agent of change in the past, partly because of the debate it generated. What issues will be the focus of future debate?

Future Debate

As a result of his work, Daniel Pratt (1993, 15-16) identified the two arguments that are likely to shape the discussion of andragogy. The first issue is between learner freedom versus teacher authority. How much freedom should the learners have and how much control should the teachers have? The second issue is between human agency versus social structures as the most potent influences to improve society. "Andragogy is unconditionally on the side of human agency and the power of the individual to shed the shackles of history and circumstance in pursuit of learning." (15)

The focus of Pratt's recent work ranges over several cultures: The People's Republic of China, Canada, Hong Kong, Singapore, and the United States. This explains Pratt's cautions about the future:

Therefore, as we continue to analyze and discuss andragogy we should guard against the hegemony of representing our own interests and values as universal ones, whether in terms of definitions of learning, antecedents to
learning, means of facilitating learning, or ideals for society. This may be the most serious challenge to the on-going debate especially if we wish to include adult educators from both inside and outside North America whose values are not precisely those of andragogy. (16)

Andragogue

The andragogue personifies andragogy. The following chapter investigates Knowles the man, but this chapter must not conclude without connecting the man to andragogy. Failing to see the connection between Knowles and andragogy is to fail to see the connection between a parent and a child. In a nurturing sense Knowles is the progenator who has taken the responsibility of raising the child, andragogy. Since the genes of the father are those of the offspring, the two are members of the same family. They walk alike and talk alike. To understand andragogy is to understand the andragogue.

Knowles is a man and therefore more than a theory, method, relationship, or world view, and andragogy is a significant part of Knowles. Andragogy is the: (1) theory being developed by Knowles and others, (2) method Knowles uses in Human Resource Development and Adult Education, (3) relationship Knowles seeks with others, and (4) world view Knowles embraces. Andragogy may not represent universal interests and values, as Pratt (1993) points out, but it does represent the interests and values of Knowles.

Knowles is first a practitioner whose word is his deed. As cited in this chapter, Knowles’s responses to criticism represent his action in light of his word. He does appear to react to criticism, as he says, by welcoming it. He uses and values andragogy because it seems to work as he sees it. The many examples of its successful use provide Knowles encouragement and satisfaction.
In summary, this chapter has shown andragogy, at the very least, to be useful to the adult educator practicing in the field. It has been a descriptive term without a consensus definition. It has guided two developing fields and stimulated research. It represents a significant shift in educational thought concerning the relationship between the student and teacher. It addresses change and the nontraditional student. It has survived criticism and will, no doubt, continue to evolve as a subject of future debate.

Andragogy represents a shift from the classroom to life, teaching to learning, authority to freedom, and conformity to individualism. This is why andragogy and the andragogue are significant.
CHAPTER IV

MALCOLM

The title of this chapter is by no means meant to be disrespectful. Referring to Malcolm Shepherd Knowles as Malcolm comes at his request. In the face-to-face interview, this dialogue served as an introduction to Malcolm:

JCC: What do you like to be called?

MSK: Malcolm. Everybody calls me Malcolm.

JCC: So I can call you Malcolm?

MSK: And how!

JCC: Is there a reason for that, or how did it come about?

MSK: Well, I have a deep commitment, Jim, to establishing warm personal relations with people, and early on, when I went to Boston University, which was my first full-time teaching job, and after twenty-five years of being an association executive and a YMCA Secretary, where it was all right to go around being informal with people, I began feeling very uncomfortable because my students started treating me — holding me aloof, treating me with deference. After about three weeks suffering from that, I started asking why they were holding me aloof. The answer I got repeatedly was, "Well, Dr. Knowles, you're the professor." So I quickly learned, in presenting myself in the opening session of my courses, to emphasize who I am as a person, explain to them — rather than what my credentials were as an expert—I would sure appreciate it if they would call me by my first name. Because then I would feel a much warmer, closer relationship to them, and most of them found that very easy to do. But this was in Boston, and there were a few "Boston Brahmans" who found that very awkward, so I made it legitimate for them to call me what they felt comfortable with. So long as they called me Dr. Knowles or Professor Knowles, I was feeling a distance between us. So, quickly it spread that Dr. Knowles likes to be called Malcolm. (Knowles 1992, 1:1)

The preceding quotation comes from the tape-recorded face-to-face interview. The citation 1:1 refers the reader to the transcription of the Malcolm S. Knowles interview,
tape number one and page one of the transcription. For the specific schedule of questions used for this interview the reader is referred to appendix A.

This chapter is an attempt to illuminate Malcolm S. Knowles, the person, in the light of both the oral history data and the primary data found in his autobiography.

**Autobiography**

Knowles's 1989 autobiography, *The Making of an Adult Educator: An Autobiographical Journey*, provides an excellent window through which to see him. His career has spanned over fifty years, and the chronology in chapter 1 of this study represents a logical and orderly developmental process. "Not so," Malcolm said. "That isn't the way it was at all. I was just exposed by happenstance to people and events that helped me move in that direction." (Knowles 1989, 1)

**People and Events**

Among these "happenstance" people in his early years were his father, Albert D. Knowles; his fourth-grade arithmetic teacher, Miss Utley; his scoutmaster, the Reverend Mr. Pusey; his high school English teacher, Miss Anderson; and his friend Edward R. Murrow. A key to understanding Knowles is knowing what he has learned, and a part of what he learned, he learned from each of these people.

Knowles's father was a veterinarian in Missoula, Montana. Making rounds with his father provided time for conversations in which Knowles felt his father treated him as an equal and showed real interest in his opinions.

Probably the most significant learning I gained from interaction with my father was a positive self-concept and self-respect. But I also learned a good deal about the importance of values, especially honesty, generosity, integrity, fairness, and authenticity. I learned something, too, about how to think critically and how to learn from other people by asking good questions. (Knowles 1989, 2)
Knowles wrote that one day Miss Utley announced to the class that she had received a perfect paper from a very able student—Malcolm Knowles. On that day he learned he was smart, and that realization was valuable in strengthening his self-esteem.

The Reverend Mr. Pusey encouraged the development of ambition and leadership in the young Malcolm, who earned fifty merit badges and a free trip to the world jamboree in England. In describing his achievement, he wrote, "I have found that the knowledge and skills I gained in the process of learning the content of over fifty merit badges and performing a leadership role were as important in my development as everything I learned in my high school courses." (Knowles 1989, 4)

Miss Anderson saved Knowles's high school experience. He credits her with giving him the gift of writing, a gift he developed over his voluminous publishing career.

Edward R. Murrow was the chairman of a selection committee that would choose one student to study in Geneva, Switzerland, for the summer of 1929. Malcolm's essay "The Challenge and Promise of the League of Nations" and a successful interview with Murrow won him a summer in Geneva talking with delegates to the League of Nations. Malcolm admired Murrow as a man of quality and a warm friend. As a result of this friendship, Knowles wrote, "Concern for the quality of people over the quality of their products has been a theme in my life ever since." (Knowles 1989, 6)

Knowles attributes his contact with these people to happenstance, but the lessons he learned shaped the man. He noted several unplanned events that influenced his career in adult education: "I did not choose adult education as a career. I just fell into it because I was warm and available when an opening presented itself and I needed a job." (Knowles 1989, 139)

Several events led him to become an adult educator. He was awarded a scholarship to spend his junior year of high school in Geneva, Switzerland, studying at the
International Institute of Education. Part of his activities involved attending the League of Nations meetings. He met many diplomats and was impressed by the diplomatic life. As a result, when he entered Harvard in 1930 he studied history and government and concentrated on international affairs and international law. After graduating in 1934 he wrote the State Department to inquire about foreign service. By early 1935 he had passed the Foreign Service Examination but was notified that due to the depression only the most urgent vacancies were being filled from the class of 1932. "But," he said, "I thank my lucky stars for that day in 1935 when the U.S. State Department notified me that there were no current openings in the Foreign Service, for I feel certain that I have had a much more fulfilling career in adult education than I could have had as a minor diplomat." (Knowles 1989, 139)

Knowles, now married, needed a job. An article in the Boston Globe announced that the Works Progress Administration was starting a new program called the National Youth Administration, providing half-time work and half-time study for unemployed youth. The director of the program was Eddie Casey, former football coach at Harvard. While a student Knowles was the water boy for the football team, and he knew Casey quite well. The only opening available at NYA was as Director of Training. As happenstance would have it, Knowles had the necessary experience. When asked when he could start, Knowles said, "How about tomorrow?" For two years he had been the leader of a group of adolescent boys in a settlement house in South Boston called Lincoln House. He interviewed employers to see what kinds of jobs were available and was successful in finding employment for these boys in the years 1935 and 1936. He became the Director of Training for the National Youth Administration of Massachusetts in 1935, a job that involved doing needs assessments, talking to employers, organizing short-term
courses, hiring instructors, and finding places for the classes to meet (Knowles 1992, 1:3-4).

Sometime after I had started, I was at a meeting where I was introduced to somebody who said, "What do you do, Malcolm?" I explained it to him, and he said, "Oh, you're an adult educator." And I said, "I am?" because I didn't have any job title except Director of Training, and I didn't know what that meant professionally. He explained to me that the American Association for Adult Education was having a meeting, a national convention in New York in a couple of months, and I ought to go. And so I wrote to the American Association and got the materials and went. (Knowles 1992, 1:4)

After accepting the job at the National Youth Administration (NYA), Knowles soon met his first real mentor, Eduard C. Lindeman. Their relationship developed over a period of years during which they shared many casual dinner discussions concerning the meanings and elements of adult education and the unique qualities of adults as learners. Knowles's thinking was beginning to take shape. During this time he consumed the small body of literature on adult education, including Lyman Bryson's Adult Education (1936); Ralph Beals and Leon Brody's The Literature of Adult Education (1941); James Truslow Adams' Frontiers of American Culture (1944); Morse Cartwright's Ten Years of Adult Education (1935); Edward Thorndike's Adult Learning (1928); and Mary Ely's Adult Education in Action (1936); as well as a copy of Lindeman's out-of-print 1926 edition of The Meaning of Adult Education (Knowles 1989, 12).

Knowles described how he met Lindeman and the significance of their relationship. Lindeman was the Director of Educational and Recreational Programs for the WPA in 1935. Part of his responsibility was the directorship of the NYA.

He was just such a delightful person, so human, so relational, and so dedicated. He really had a deep commitment to the concept of adult education. He was my first mentor, actually, in adult education. I got an awful lot of philosophical background from him, but also a lot of practical tips. He was very high on group discussion and influenced me to put emphasis on getting the learners actively involved in group discussion, which I then built into my training of teachers. As I was leaving the NYA, I had a final meeting with Eduard in which he gave me a copy of his little book The Meaning of Adult Education, which I had been trying to get. I explained to
him that it was out of print, so he persuaded one of his friends who had a copy to give it to him, which he gave to me. (Knowles 1992, 1:6)

Knowles wrote, "I regard Lindeman as the prophet of modern adult educational theory." (Knowles 1989, 8)

Knowles made a number of observations about adult educators, classroom style, and adult learning during his time with the National Youth Administration. This is when he began to perceive the idea that adult learning is different from traditional youth schooling.

I had five years' experience with the NYA and became terribly excited about the potential of adult education as a way of dealing with, coping with societal problems. And I also began to get the insight that adults were somewhat different as students from what I saw in my youth work as I walked around the halls of the places where they were meeting and looked in the little windows to see what was happening in the classrooms. I observed that, in most classrooms in which the instructor was standing up in front at a podium reading notes from classes he had been teaching at some university someplace, the students were nodding off. Whereas, in those classrooms where the instructor was engaging the students in activities in which they were involved, they were full of energy and excitement. (Knowles 1992, 1:5)

According to Knowles, the NYA students were eighteen to twenty-five year-olds with little formal education. "Quite a range, but mostly school dropouts. They ranged from almost total illiterates to people who had done a lot of self-directed learning and learning from their life experiences." (Knowles 1992, 1:5)

While working for NYA, Knowles also became involved with the American Association for Adult Education (AAAE), an organization that he admired for its quality of membership. He soon realized that he felt more at home with adult educators than with diplomats. Knowles was now calling himself an adult educator. He was impressed with the people who attended the conferences.

It was a peak experience. The American Association of Adult Education had been organized in 1926, and this was in the fall of 1935, so it had been in existence just eleven years. There were 100-125 people there who I found to be terribly impressive. Most of them were people who had achieved highly in academia--traditional academia--like Harry Overstreet, former Professor of
Philosophy, New York University; and Eduard Lindeman, Professor of Philosophy at New York School of Social Research; and a couple of former deans of teacher's colleges and Columbia University. These were people who had achieved highly and had grown sort of irritated, fed up, with the mickey-mouse rules and regulations of required courses and that sort of thing in traditional academia, and discovered that in adult education there was a lot more freedom to do what needed to be done. So they had come over to adult education and were terribly impressive people. I decided during that first conference that, gee, I felt a lot more comfortable associating with these people than I did with the diplomats in Geneva. So I decided—well, the State Department notified me in early 1936 that they now had vacancies open. When could I report? I wrote back, or wired back I guess, I'm sorry, I've changed my career, and I no longer want to be a diplomat. I'm now an adult educator.' (Knowles 1992, 1:4-5)

Thus, through the happenstance of people and events, Knowles launched an active career in adult education.

In 1940 Knowles was offered a job at the Boston YMCA; he was ready for a new challenge. He became the Director of Adult Education and started a new program called Learning for Living, which focused on helping people acquire the knowledge and skills necessary for successful life. He did needs assessment concerning educational opportunities in the Boston area from the standpoint of a nonprofit organization and organized an extensive program of short courses on such topics as leisure time, parenting, marriage, and occupational interests. The YMCA students were older than the NYA students, but Knowles observed similar results in the classrooms. The successful teachers were able to get their students actively involved and excited about learning. "So my notions about adult learning matured further and developed further." (Knowles 1992, 1:5)

While working for the Boston YMCA, Knowles was given the task of organizing an "association school" for adults. One of his responsibilities was to hire faculty. After the third astronomy class meeting, taught by a teaching assistant from the Harvard Observatory, the students wanted their money back because the instructor's lecture style was so boring. The instructor was replaced with Mr. Hadley, a long-time member of the
New England Association of Amateur Astronomers who had no teaching experience. The first night Hadley took the class to the roof and asked the students to look up and ask questions about what they wanted to know. The class was a success, and Knowles observed the importance of letting adults learn like adults (Knowles 1989, 9-11).

As he recruited teachers for the YMCA Association School, Knowles observed the qualities of good teachers. Initially he emphasized credentials as the basis of employment but found that credentials did not make a teacher. He began to apply other criteria: How do they see the role of a teacher? How do they see the role of a learner? What kind of methods are they using and comfortable with? Asking the right questions leads to better selections. (Knowles 1992, 1:6)

Knowles was at the Boston YMCA from 1940-45, at which time he went into the navy. The navy years gave Knowles time to think and read. His recollection is not clear about when he read the literature of the field; however, he did read all the books in the field of adult education that had been published up to that time (Knowles 1992, 1:6).

In the navy Knowles decided to return to school for graduate degrees in adult education. The one graduate program recommended most highly was at the University of Chicago with Cyril Houle.

I wrote to Cy and told him my interests and also said I needed a job—did he have any leads? Well, he wrote back very quickly and said the Chicago YMCA was thinking of starting an adult education program. Why [didn't] I write to them? His [Houle's] graduate adult education program, was located in the same building as the Chicago YMCA, so it would be very convenient. So I wrote to the Chicago YMCA and told them that I was going to be available and got a call right back [asking], when was I going to be released and when could I start? (Knowles 1992, 1:6)

A YMCA College had been located in the Chicago YMCA Building but had moved out to become Roosevelt University, and it was decided that an adult education program would be set up in the empty space. Knowles became the Director of Adult Education on
June 1, 1946, and on June 15 he enrolled in the University of Chicago graduate program in adult education for his master's degree. (Knowles 1992, 1:6)

Knowles's appreciation for scholarship was nurtured by his relationship with Cyril Houle at the University of Chicago. Houle grew up in Homestead, Florida and attended the University of Florida in Gainesville, where he met Floyd Reeves, a University of Chicago professor with an interest in adult education but a different major field. Houle went to the University of Chicago and became committed to adult education as a field of study and practice.

At that time, when I entered the University of Chicago, [it] was one of just twelve [programs] of adult education that were in existence, and [Cy] had written and started writing and become quite well known and respected. He was a very scholarly person, a dignified person on the exterior, but inside he was a softy, very warm, but you had to get beneath that professorial facade. (Knowles 1992, 1:7)

In his autobiography, Knowles wrote of Houle:

[His] deep commitment to scholarship and his role-modeling of a rigorous scholarly approach to learning stand out in my mind as probably the most important contributions to my development at the University of Chicago. His attitude toward students is exemplified in the inscription he made in the copies of his books he sent me for years: 'To Malcolm Knowles, from whom I have learned so much!' (Knowles 1989, 13)

Cyril Houle was Knowles's major professor on his masters thesis and was instrumental in its publication. Knowles's master's thesis was an inquiry into what conceptual models and methods were used by the more effective instructors of adults. He conducted interviews and observed at the University Extension Division of the University of Chicago, Loyola University of Chicago, Illinois State University, and others. He was interested in the work that was being done by voluntary organizations--like the Red Cross, the YMCA, the YWCA--and also by a number of corporations. Houle brought together Knowles and the publisher of the Association Press, the publishing arm of the National YMCA and the major publisher of adult education materials. Knowles had
written only the first two chapters, but showed the outline to the publisher, who wanted to publish the book upon its completion (Knowles 1992, 1:8).

Knowles went home to begin work on chapter 3 but encountered writer's block. He was writing a master's thesis and a book at the same time. His wife, Hulda, helped him through. She knew he was writing the thesis for Houle but she wanted to know whom the book was being written for? Knowles identified the following: Louise Hammell, a very dedicated but naive Director of Adult Education for the Mobile, Alabama, Public Schools; and Adolph Adolphson, the Director of University Extension, the University of Wisconsin, a very sophisticated former professor of political science; and Mary Suttle, the Director of Volunteer Training for the American Red Cross. Hulda said, "Well, why don't you talk to them for your book?" (Knowles 1992, 1:9)

So I went back to my study and started typing chapter 3 and did a couple of pages, and then I turned to Louise Hammell, and said (I had pictures of them up in wall), "Is that clear and practical enough for you, Louise?" She nodded; then I turned to Adolphson and said, "Is that sophisticated and operational enough for you, Adolph?" He nodded, and I turned to Mary Suttle and said, "Does that address itself to the needs of volunteer training, Mary?" She nodded, and then I'd turn to Cy and say, "Is it scholarly enough for you, CY?" If he nodded, then I'd go on.

Actually, my fingers just started flying, because now I was pouring out to these four friends. And [I] finished the manuscript and sent it in to Hall, with the title of the book that I had decided on being Informal Adult Education, because, at that point, the main difference that I had observed between the successful adult education activities and traditional education was that the adult activities were much more informal, whereas the traditional school-type activities were very formal; it seemed to me that informal was the differentiating characteristic. In 1950 Hall brought the book out with that title, and that was my first book. (Knowles 1992, 1:9)

While in a psychology seminar at the University of Chicago, Knowles was exposed to the works of Carl Rogers, and he immersed himself in everything written by Rogers. Knowles wrote, "I had never before experienced taking so much responsibility for my own learning as I did in that seminar. It was exhilarating. I began to sense what it means
to get 'turned on' to learning. I began to think about what it means to be a facilitator of learning rather than a teacher." (Knowles 1989, 14)

Knowles was active in professional organizations during this time in Chicago, and, eventually, he was named the executive director of the newly-formed Adult Education Association (AEA). In 1947 there were two very different professional associations in the field of adult education. The American Association for Adult Education, which was very theoretical in its approach, and the National Education Association's Department of Adult Education, which consisted of public school adult educators and was very practical in its approach. Knowles was appointed to a committee asked to make recommendations about the possibility of collaboration between the two groups. In 1948 the recommendation was that the two organizations go out of existence and that a new organization come into existence that would combine the two fields of interests--public school and the non-public school (Knowles 1992, 1:9).

Knowles recalls the circumstances that led to his becoming the first executive director of AEA. He held membership in both organizations when the founding assembly met in 1951. The criteria for the first chief executive officer of the new organization were that the individual was not exclusively identified with either parent organization, had been active through publications and speeches, and was of the younger generation of adult educators. Knowles met the qualifications and was named executive director (Knowles 1992, 1:10).

His years as executive director (1951 to 1959) provided Knowles numerous opportunities to speak and organize local and state chapters. AEA published two journals: Adult Leadership, which was addressed to teachers and program administrators, and Adult Education, which was addressed to professors and theoreticians.
was awarded in 1960, and his thesis was published in 1962 as *The History of Adult Education in the United States* (Knowles 1992, 1:11-12).

In 1952 and 1954 Knowles and his family participated in two summer workshops given by the National Training Laboratories (NTL). Knowles served as a co-trainer at the group sessions. He wrote concerning those experiences:

> [O]ur family relations were greatly enriched. The insights I gained from these experiences, but particularly from the models of behavior produced by Ken [Kenneth Benne], Lee [Leland Bradford], and Ron [Ronald Lippitt], have been among the most potent components of my professional equipment ever since (Knowles 1989, 15).

Upon completion of his doctorate, Knowles decided to become a professor. He started letting people know he was available, and, as happenstance would have it, a committee investigating the possibility of establishing a graduate program of adult education at Boston University had just been formed. Within two weeks Knowles and his family moved to Boston, where he became Associate Professor of Adult Education, with tenure, at Boston University. He remembered, "They granted me tenure because of the record I'd built up through my publications and AEA." (Knowles 1992, 1:11)

It took Knowles a year or so to feel comfortable in his role as a college professor. His discomfort began with Houle's reaction to the news of Knowles's appointment.

> When I got the confirmation of my appointment to Boston University in 1959, I walked into Cy Houle's office just full of joy and announced to him that I was going to become a professor of adult education at Boston University, and I expected him to be all charged up. He frowned, and he said--got up from his chair--[and] said, 'Malcolm, I'd like to talk to you. Let's go down to the faculty lounge and have a cup of coffee together.' So we started out, and he put his arm around me and said, 'What I want to say, Malcolm, is, uh, as a professor you have to behave quite differently from what you do as a YMCA secretary or an association executive. You can't go around putting your arms around people and hugging them'--and [he] put his arm down and said, 'You have to be dignified at all times. You can't let people get too close to you. You have to keep some distance, so as not to be compromised by personal feelings.' (Knowles 1992, 1:12)
The first year Knowles spent at BU was miserable. He thought about returning to an administrative job where he could be himself. Then he decided, "No, I'll give it another try. I'll stay another year and see what I can get away with." (Knowles 1992, 1:12)

During the second year he started doing more informal interacting with students in non-classroom activities. He formed a student association and began using principles of adult learning in his classroom. He started experimenting with student-directed projects, self-directed learning, and self-grading. He related the failure of his early self-grading attempts.

Because Boston is a very Catholic community, I always had several nuns in my class. When they gave themselves a grade, it was usually a C. When I would call them in and say, 'Sister, I can't turn this grade in for you,' the response I started getting was, 'Well, If you have to give me a D, okay.' And I said, 'No, the work you've turned in shows that this was A level work, and I have to turn in an A'--'Well, if you must.' (Knowles 1992, 1:12)

Knowles learned some things about formal higher education that year that he felt important enough to pass on:

What I found was that I could do almost anything in my own classroom and with my own students, so long as I didn't step on anybody else's turf, or put any pressure on anybody else in the faculty to do anything different. And so I was able to show a very andragogical program, and enjoyed it--got a lot of reward from it. (Knowles 1992, 1:13)

Initially, other professors were not as experimental as Knowles. He followed his own advice and did not put pressure on other professors to change. Indirectly Knowles had a great impact on his colleagues. He recalled an event that shows how students can pressure professors to change. In January of 1964 Gene Phillips, a notoriously cold pedagogue of philosophy, came to Knowles for information about learning contracts. Philosophy students wanted to negotiate a contract with Phillips but he knew nothing about it. His classroom began to change as a result of Knowles's mentoring. Knowles estimated that over half of the professors at North Carolina State were operating
according to some degree of the andragogical model by the time he left in 1974 (Knowles 1992, 1:13).

Knowles explained how this change took place among the faculty without conflict or hostility. One factor that promoted this change in assumptions and method was the timing. This was the 1960s, when students on university campuses were very active and demanding change. The students were the agents of change pressuring other professors and the schools to change rather than Knowles. He was seen not as a threat but as a helper. Another factor was success. As professors began to move in the direction of andragogy they observed more excitement and learning on the part of students. Teaching became more rewarding to the professor so the success of the process promoted itself (Knowles 1992, 1:13-14).

For some time, Knowles had been speaking to classes at North Carolina State University in Raleigh on a non-resident basis at the pleasure of the Edgar J. Boone, the department chair. Knowles was nicknamed the "non-resident guru" of adult education, but he soon became the resident guru in 1974, with a full-time appointment to teach his favorite courses utilizing the pure andragogical model. He became Professor of Adult and Community College Education and taught courses in adult learning theory, adult education methods and techniques, and program-development concepts. The previous harsh winter helped them decide to move south. "We found the Raleigh/Durham/Chapel Hill research triangle park area to be just a very humane environment. That research triangle park development, which was started about thirty years before, had blossomed into a real intellectual hotbed." (Knowles 1992, 1:14) Knowles wrote, "My chief areas of growth during this period were in sharpening my abilities as a mentor and facilitator of learning, refining the process of contract learning, and deepening my theoretical foundations." (Knowles 1989, 21)
The University of North Carolina system had a mandatory retirement policy at age sixty-five, so in 1979 Knowles had to retire. He had built a practice of consulting and workshopping, which he continued to expand after retirement along with writing three books and numerous articles and book reviews. "[F]or the next several years, I was busier than I ever had been as a full-time professor." (Knowles 1992, 1:14)

Knowles told the story of a typical consulting visit with Lloyd's Bank of California to explain exactly what he does in these settings. The executives were reluctant to fund the human resource development director's budget. Knowles came in for a two-day workshop and took the executives through an adult learning experience. Their eyes were opened to the potential of investing in personnel and the budget was approved (Knowles 1992, 2:3).

Knowles described his workshops as flexible enough for training in an industry setting or for faculty development in an educational setting. They are usually one- or two-day events customized to a specific situation or need.

Knowles's missionary zeal drives his consulting work as well as his teaching and has been just as personally rewarding.

What I've found is a great hunger on the part of organizations that are trying to do a good job of training their personnel and their clients, to do this more effectively. And I see my role as having been more of a missionary, converting the heathen to andragogy, helping them make the transition from formal schooling, which has been mostly their background, to learner-centered, adult, life-centered adult education. It's been very rewarding. I've experienced practically no resistance to it, once they get the insight that there's something here that would be useful to them. (Knowles 1992, 2:5)

Knowles's happenstance association with nontraditional education goes all the way back to the NYA, the YMCA, and the AEA. Knowles became affiliated with the Human and Organization Development degree program at Fielding in 1980. Fielding operates almost exclusively by correspondence and computer networking, but they have seminars available that travel around the country. Knowles had approximately two dozen students
for whom he was a mentor. Fielding is a viable option for highly qualified professionals who have already achieved in their careers but still want to enhance and enrich their academic foundations. These people cannot afford to leave responsible positions to live on a college campus in order to obtain a degree (Knowles 1992, 2:2).

Fielding has its own computer network called FEN. Knowles used an Apple IIe with a modem to communicate with his mentees. He feels the system worked quite well, is almost as personal as a face-to-face meeting, and extremely convenient. Knowles's experience with distance learning was very positive. (Knowles 1992, 2:3)

In 1981 Knowles joined the faculty of External Degree Programs, Center for Higher Education, Nova University. He willingly became a national lecturer for Nova and helped to develop a doctoral degree program in adult education. He experienced a smooth transition from formal higher education at North Carolina State University to the nontraditional approach at Nova University (Knowles 1992, 2:4).

Knowles has been deeply committed to the nontraditional approach to higher education. Opportunities in higher education must be available and convenient for adults. Adults have special needs resulting from full-time employment, families, and community responsibilities that must be addressed in traditional institutions of higher education (Knowles 1992, 2:1).

Looking back on this happenstance of people and events, Knowles put himself and his career as an adult educator into historical perspective. He wrote in his autobiography,
have to apologize to anyone for the vocation I have chosen. I too am leaving a small footprint in the sands of time. (Knowles 1989, 72)

Knowles recalled the impact of Lindeman, Rogers, and Maslow on his educational philosophy and its evolving nature.

Well, the main sources of influence philosophically on me have been Eduard Lindeman, in the first instance, who was a very humanistic, individual-development, plus societal-development kind of person. He believed that it was important to help individuals develop to their full potential, but that some changes had to be made in societal systems and institutions that would facilitate, encourage, support individual development. Carl Rogers, whom I studied with as a part of my masters' program at the University of Chicago while he was there as the Director of the Center for Personal Psychology (or something of that sort), also taught courses, and I took one of his courses in group process. He greatly influenced me toward perceiving the mission of education as being to help individuals develop to their full potential, in contrast to imposing on them a preset set of information or skills. And Abraham Maslow was influencing me at the same time, along the same track, in the same notion of self-actualization, self-fulfillment of the individual. I think that my conceptual framework, which I suppose is another way of saying educational philosophy, started forming back in my early experience in the National Youth Administration, when I started observing differences between effective teachers and less effective teachers of adults. It started with my making sort of vague generalizations about adults [being] more effectively helped in an informal setting than in a formal setting: hence, my Informal Adult Education [1950]. Well, that stream started flowing, with inputs from Lindeman, Rogers, Maslow, and many others until it evolved to the point it is now. And it's still evolving--with the assumptions of andragogy. (Knowles 1992, 2:5-6)

The Man

Malcolm Knowles, the man, has not always been mature and unchanging. As has been shown, the people and events in his life have affected his maturity and changed his thinking. If his conceptual framework or educational philosophy is still evolving, then the assumption may be made that the man is still evolving. Many times it has been said about Knowles that his words and actions say the same thing; he is consistent in the speaking about and the living of his commitment to lifelong learning, and he constantly changes as a result of learning. Being aware of the potential problem described by Gottschalk (1950, 232) as the "variability of personality," in which the historical figure
appears always to be mature and unchanging, it is important to point out that Knowles continues to develop in this lifelong process of learning.

An example of this development in his professional life may be seen in his growing understanding of the relationship between pedagogy and andragogy. In 1970, when the term *andragogy* was introduced in the United States, Knowles defined it in contrast to pedagogy, as reflected in the subtitle, *Andragogy versus Pedagogy*. By 1977 Knowles had softened his dichotomous view of the two gogies. There is a place for both, but *andragogy* is still at the top of his evolutionary ladder. He explained:

> The big difference between a pure andragogue and a pure pedagogue is this: the pedagogue not only is willing to accept dependency, but feels so much more comfortable teaching dependent personalities that the teacher will tend to do everything one can to maintain dependency on the part of the learner, whereas the andragogue, while able to accept dependency at a given time and moment, or time with a given person, has a built-in sense of obligation to do everything one can to help that person move from dependency toward increasing self-directiveness. In other words, the andragogue has a value system that places self-directiveness on a much higher level than dependency and so will do everything one can to help a learner become increasing self-directive in his or her learning. (Knowles 1977, 206-7)

This change became more public in 1980. True to his belief in lifelong learning, as a result of Carl Rogers’s influence, he changed the subtitle in his revised edition of *The Modern Practice of Adult Education: From Pedagogy to Andragogy*. The distinction between child and adult became less prominent. In *Andragogy in Action: Applying Modern Principles of Adult Learning*, Knowles stated, "It may appear that I am saying that they are antithetical, that pedagogy is bad and andragogy is good, and that pedagogy is for children and andragogy is for adults" (1984a, 61). As a result of dialogue with elementary, secondary, and college teachers who experiment with andragogy, Knowles concludes that it depends on the situation and the learner. Andragogy works best with children, in some cases; and pedagogy, in some cases, works best with adults. Knowles (1978, 54) stated, "I believe that the assumptions of andragogy apply to children and
youth as they mature, and that they too, will come to be taught more and more
andragogically."

Knowles expressed his most current thinking on this issue:

I think, in essence, the meaning of pedagogy could be expanded to include
andragogy. Well, the position I've taken is that andragogy has, in fact, been
expanded to include pedagogy, where the assumptions are appropriate or
realistic. (Knowles 1992, 3:2)

He said firmly, "And that's where I stand now—that the andragogical and pedagogical
models are parallel, rather than antithetical." (Knowles 1992, 3:1)

As seen in chapter 3, andragogy has developed through many growth stages and is
continuing to grow, perhaps, into a theory. The emerging fields of adult education and
human resource development have grown since their beginnings. As an adult educator,
Knowles has grown, changed his views, and accepted new ideas. Having been actively
involved in all these movements almost from the beginning, Knowles has grown as they
have grown. His life has been dynamic and worth the telling.

Personal Rewards

Knowles has received honorary degrees, professional awards, certificates, and
citations, but because he takes a personal view of life, his most valued rewards are the
personal ones. This can be seen in what he values as he looks back over his career. "One
of the real rewards of my career has been to experience the joy that I observe people
experiencing when they get turned on to learning, when they have the satisfaction of
accomplishing something through their initiative." (Knowles 1992, 2:2) He said also,
"It is just so rewarding to me, as you'll see in much of the correspondence, the number of
people who are reporting to me that they have been applying andragogical models. Boy,
did people get turned on to learning! Boy, did their performance go up fast." (Knowles
1992, 2:10)
He expressed parental pride in his students.

In my own case, I have found that one of the things that made the most difference to me was the evidence that more effective learning was taking place—in other words, that the quality of learning was enhanced. . . . To me probably the strongest benefit is [what] I feel from watching another person grow and develop with my help. It is like a parent is rewarded when his children do well. (Knowles 1992, 5:6)

**Mentoring**

Being a mentor, being involved with another's individual growth and development, is one of Knowles's rewards. Knowles's correspondence indicates that most letters contain a statement of apology for interrupting such a busy schedule. He responded tersely concerning his feelings about interruptions: "Oh, no, not at all. I view that to be their problem, not mine." (Knowles 1992, 6:10) Knowles sees these "people" interruptions, as mentoring opportunities.

He spoke of the benefits of mentoring, both to the mentor and to the mentee. The most valuable potential resources an individual has are the people near by. These people are accessible, potent, and influential. The relationship that makes these resources available to the individual is mentoring. Mentoring is a social contract between two people. "I will help you with what I know or am able to do, and I'll look to you to help me with what I want to learn from you." (Knowles 1992, 5:12)

Knowles constantly mentored this researcher. He often answered a question by giving examples and citing resources. While being questioned about mentoring he cited the Department of Aviation in Australia as an example or an organization that has converted its entire human resources development system into a mentoring system. They published a book called *Tutoring* with two major sections. One section on how the mentoree can most effectively use the mentor and the other on how the mentor can

Knowles learned from his father's mentoring that an individual's opinions and ideas should be heard, respected, and valued. This valuing and honoring of others is apparent in the importance he places on the human, interpersonal, and psychological climate necessary for educational activities. He cited the following attributes for establishing successful learning climates: mutual respect, trust, responsibility, collaborativeness, supportiveness, friendliness, and openness (Knowles 1980, 35).

The mentoring he received from his father provided a foundation on which Knowles built a successful personal and professional life as a mentor. Johnson (1991, 4) reported a student's comment concerning Knowles's mentoring:

Malcolm helped me sort out who I wanted to become and how I could go about doing that. Malcolm was enthusiastically supportive right from the start and throughout the dissertation process. His encouragement helped me persevere.

A colleague praised Malcolm's mentoring: "Malcolm epitomizes to me a life that culminates in integrity, generativity, and wisdom. Thank you, Malcolm, for sharing yourself with us. He's a magician who allows people to come together and be their best." (Johnson 1991, 4)

Malcolm responded to the support his network of mentors provided him throughout his career. Accepting the limits of personal objectivity, he perceived himself as a friend and collaborator rather than a rival and competitor. He stressed the importance of this network of supportive colleagues in an academic sense but also in a broader societal sense. This network is critical to professional success and a "satisfying life." (Knowles 1992, 6:11)

When asked for advice about what vision future leaders in adult education should have, Knowles provided an example of mentoring.
From my own personal experience—and I can only put it in terms of my personal experience—rather than 'you should do it this way,' I have a deep feeling that my career has been furthered by my listening to what is inside of me as a guide, rather than listening to what a faculty committee thinks I should be doing, or an adult education association. So, I guess my primary advice would be, be true to yourself and look to yourself as the primary resource for guiding your future, for giving you direction. Have faith in yourself. (Knowles 1992, 6:10)

Lifelong Learning

Mentoring provides learning resources to both parties in the mentoring relationship. Knowles is a self-proclaimed lifelong learner, who uses all the learning resources available to him. He continues to learn from reading, from students, and from correspondence (Johnson 1991, 2).

Of himself, Knowles observed,

I think primarily, the sources of input into my thinking and my feeling come from the students and the participants in the workshops. . . . As you can see in the correspondence folders, the bulk of my correspondence has been with former students or with, interestingly enough, people who have read my books and have gotten my address from some place and have written to me and wanted to bat ideas around with me. That sort of thing. (Knowles 1992, 5:9)

As another resource for lifelong learning, Knowles values his life experiences above those of formal education. He cited his experiences in becoming an Eagle Scout as providing more content and leadership training than all of his formal high school education. He learned more about human motivation and self-actualization from Lincoln House in Boston than in any number of formal courses (Knowles 1989, 4-5).

He also wrote, "In my eight years with the AEA I learned more of what adult education is all about in this country (and the world) than is taught in all the graduate courses combined." (Knowles 1989, 16) And he told this researcher, "I have learned more from my students than I have learned from all my professors in all of history put together." (Knowles 1992, 5:9)
Knowles readily provided an example of his current learning interests. He spends the majority of his time probing new areas of thought. He recently read Peter Senge's book, *The Fifth Discipline: The Art and Practice of the Learning Organization* (1990), which investigates how to create an organization in which learning is central to the structure (Knowles 1992, 5:8).

The Winter 1991 issue of *Fielding Magazine* featured a tribute to Knowles as a role model of lifelong learning. "As an institute committed to lifelong learning for mid-career adults, Fielding needs to have in its midst faculty, administrators, and students who can actualize its vision and values. Malcolm serves as a role model for anyone seeking to fulfill the spirit of Fielding in their own growth and development." (Johnson, 1991, 1)

Lifelong learning, according to Knowles is a means that ultimately leads to two valuable ends: self-esteem and joy.

The thing that occurs to me immediately is that continuing learning throughout life is one of the primary resources, for a person is continually building up his own self-esteem. I think we all have a fear of becoming obsolete with aging. The mid-life crisis, I think, is an example of people fearing that they are falling behind; they are becoming obsolete. I think that lifelong learning is a way for people to continue to feel vital, to feel that they are self-actualizing, becoming what they are capable of becoming. They are striving toward their full potential. That creates joy. (Knowles 1992, 5:9)

**Retirement**

Knowles fills one hundred percent of his retirement time actively engaged in learning through consulting, corresponding, mentoring, writing, studying, reflecting, and reading. "My writing used to be much heavier than that, but I have said much of what I wanted to say in books. So my writing now is primarily journal articles and chapters of other people's books, [and] forewords to other people's books." (Knowles 1992, 6:9)

By his own acknowledgment, Knowles has had a successful retirement. "I can't imagine a better, richer life." (Knowles 1989, 24) In workshops he titles "Surviving after
Seventy," he says that the key to this survival is a future orientation. He cited the work done by Granyck and Patterson, Human Aging II (1977), which was a follow-up study of Birren's classic work Human Aging. The research question asked was, "Are there any characteristics that differentiate the survivors from the non-survivors between seventy and eighty?" They found that there was just one characteristic with statistical significance. Survivors tended to be future oriented and the most common activity that supported a future orientation was learning something new. "Learning is a lifesaver, or a lifeloner!" (Knowles 1992, 5:13-14)

Family

Knowles's commitment to family in his retirement years is evidenced by his care for his wife and by his closeness to their extended family. He speaks of the interaction between his career and his wife.

Well, she [Hulda] has been a partner all the way. As you know, we have even co-authored a couple of books together. Her academic training has been in school psychology, which is focused on the individual development, in contrast to social psychology, which is closer to andragogy, which is concerned with the development of social systems. So, in our collaboration, her principal input has been from the point of view of the individual and his or her development, whereas mine would be the group or the institution, the society. We've had very constructive and friendly dialogues all the way along. Every once in a while, when we were writing our books together, she'd say, 'Malcolm, you're forgetting the individual there.' And I'd say, 'O.K. dear, put him or her in there.' (Knowles 1992, 5:11)

In a March 20, 1991 interview with Underwood, Knowles was asked, "What do you think is important for me to know that I cannot read in your books? Is there anything that is unsaid that you would want to share?" Knowles answered,

The one thing I haven't given enough emphasis to in my writing is the contributions my wife has had. We've written a couple of books together. But in all of my other writing she has been my chief critic. I have a tendency to exaggerate . . . and my wife is an addicted realist. Many of the first drafts of my writing contain statements that she tones down. (Knowles 1991, personal interview)
Malcolm spoke of the influence his career had on his children.

One day we were sitting visiting with an old colleague of mine, Kenneth Benne, who had known the kids. They'd been to Bethel with him, so he knew them very well. We were saying, 'We wonder if we put some sort of subtle pressure on them to get into our field rather than follow their natural inclinations.' Ken said, 'Oh, hold it, Malcolm, you've got to realize that all the adults they met as they were growing up, the people who came into your home, who had meals with you, with whom you were associated and with whom they associated; and the people they met in Bethel and when they attended other conferences with you--which they often did--all the people they met as adults were social scientists, so naturally, they would assume that was the way an adult should be.' (Knowles 1992, 5:11)

Knowles pointed out the reduced effect his career has had on his grandchildren. One is becoming a scientist, one an athlete, and one a computer scientist. "So I think there has been a branching off in the third generation." (Knowles 1992, 5:12)

As a husband, father, and grandfather, Knowles's uniqueness lies in his traditional values of commitment and family pride. He is the committed husband, proud father, and boastful grandparent.

**Uniqueness**

Knowles was reluctant to identify any of his unique qualities. He has left that up to others; however, he did cite three important reasons for the development of his career.

1. **Being present at the early stages of the fields' [adult education and human resources development] development**
2. **Being influenced by men like Lindeman, Overstreet, Maslow (who was a neighbor in Newton, Massachusetts), and Houle**
3. **A belief in the importance of the individual** (Knowles 1992, 5:14-15).
Father of Andragogy

Throughout the literature in adult education and human resource development, Knowles, more than any other, has been given the title "The Father of Andragogy." He is a proud and nurturing father and seems comfortable with the title.

It doesn't bother me a bit. I'm actually a grandfather, and I suppose I'm a grandfather of andragogy, as well as of my grandchildren. In that others started using andragogy before I did, I swiped it from others. Actually, Eduard Lindeman started using andragogy in just one little article that's not very well known, that I didn't know about until several years ago; and I think he was the first American to use andragogy. He brought it over from Europe, where he had picked it up from his travels around Denmark particularly. So that doesn't bother me; I'm proud to be a father. Well, Lindeman left andragogy in its infancy, and I picked it up and helped nurture it through childhood, preadolescence, adolescence, and now it's about to enter young adulthood, I think. I'll nurture it as long as I can. (Knowles 1992, 3:4)

Knowles never claimed this title for himself, but it was naturally thrust upon him. He is responsible for bringing andragogy to the attention of the world through his activities as a writer, consultant, and educator. If there needs to be a "father of" then Knowles is the logical choice.

As a father, Knowles is unique. "People who wear the title 'Father of'... seldom exhibit the good humor, rapacious wit and open eagerness of a Malcolm Knowles." (Jones and Zemke 1977, 16)

Contributions

Knowles is the obvious choice as "father" because of his numerous and essential contributions to andragogy. "He put the word 'andragogy'... in the vocabulary of adult educators. His books and articles are classics in the field." (Johnson 1991, 2) Knowles wrote, "My role in these contributions has been more that of a practitioner than a scholar-a role with which I feel more comfortable." (Knowles 1989, 99)

Gross (1982, 144) stated, "The single most influential concept in contemporary American adult education is Malcolm Knowles's 'andragogy'." Citing the level of
acceptance and application of andragogy around the world, Pratt observed, "It [andragogy] will continue to be the window through which adult educators take their first look in the world of instructing adults." Andragogy offers "familiar and recognizable ground from which to conduct adult education." (Pratt 1993b, 14)

Knowles spoke modestly about himself: "I suppose somewhat facetiously, but not entirely, I have been a source of encouragement to people because I'm really quite a normal, average human being. I think people say to themselves, 'Well, if he can do it, I can too! We're all people'." (Knowles 1991, personal interview)

Speaking of his research contribution to the field, Knowles said:

"It was the tying of theory and practice together and developing theory out of proactive rather than trying to warp theory into practice. My research has been primarily action research in contrast to laboratory research. I think this is the general direction that all of the social sciences have been moving—away from quantitative, statistical research to qualitative research like case studies. So I think at least one of the contributions I have made is to make it legitimate for others to move in this direction." (Knowles 1991, personal interview)

He reflected on his greatest contribution: "I visualize my long-term, main contribution to the field is through the students that I have influenced [and] nurtured."

(Knowles 1992, 6:8) And again:"[It] would be the large number of individuals [to] whom I have given the gift of andragogy." (Knowles 1991, personal interview)

On behalf of those who have been influenced and nurtured, Johnson stated, "Malcolm will be with us . . . always intellectually and spiritually. Our lives have been deeply touched and enriched by Malcolm Knowles. Thanks again, Malcolm!" (1991, 4).

**Future Vision**

Knowles has a future orientation. He personifies a lifelong learner and a survivor. He looks to the future to identify major issues, to promote new models of education, to predict the use of instructional technology, to point out the increasing impact of the
nontraditional student, to acknowledge present leaders, to encourage future leaders, and to position andragogy as a vital component of future thought and practice.

Knowles sees the main issue facing education in the future to be literacy. "I don't think we can afford to enter the twenty-first century with 20 percent of our population being functionally illiterate because survival in the twenty-first century is going to require continuous learning, with the accelerating pace of change." (Knowles 1992, 6:1-2)

Knowles had an idea of how this could work. He explained a two-fold approach. First, eliminate obstacles preventing children and adults from becoming literate. Second, convert our national educational enterprise into an andragogically based system of lifelong learning. Knowles knows of some models upon which to build to accomplish these objectives. One example is UNESCO, the United Nations Educational Science and Cultural Organization, which has made the creation of lifelong learning systems one of its top priorities for the next quarter century (Knowles 1992, 6:2).

Knowles believes strongly that this new direction would be very different from the present public school model. UNESCO proposed a coalition of formal and non-formal education, non-profit organizations, religious institutions, government, business, and industry to establish neighborhood lifelong learning centers connected by satellite communications. The centers would be open to all ages providing educational diagnosis and developing individual learning plans. The primary emphasis in early education would be on the development of the skills of learning. To move in this new direction a transformation must take place among all levels of educational personnel from traditional, teacher-oriented roles to andragogical facilitator roles (Knowles 1992, 6:2).

Knowles's vision of education in the future is radically different from the standard practice today. The pedagogical purpose of education was, and is, to inculcate knowledge from the teacher to the empty vessel of the learner. Our educational system
today must be transformed into an andragogical mode (Knowles 1992, 4:9). He thinks that "we are entering into a radically different kind of world as we make the transition from the twentieth to the twenty-first century." (Knowles 1992, 6:1-2)

Knowles cited general agreement with the popular futurist literature of Toffler, Nesbit, and Schon, which has predicted a radically different world.

Donald Schon has a gem of a little book called Beyond the Stable State [1971], in which he points out that we have become accustomed to making change. The industrial revolution has been a time of change, but it has been gradual, stable change. Now we are confronted with a new era characterized by an accelerating pace of change, in which, as soon as we make one change, we are confronted with the fact that change is now obsolete and we need another one. So, it is a continuous process. If we have not yet learned how to deal with that--well, I think that this will be a dominant characteristic of the next civilization, an accelerating pace of change, [and] we need a different kind of education to prepare people for it. (Knowles 1992, 6:3)

As to the future role of adult educators with regard to social, individual, and political change, Knowles observed the need for social activists in the field. He identified John Ohliger, the director of Basic Choices in Madison, Wisconsin, as one who devotes his whole energy to promoting social change. Knowles agrees that the majority of adult educators should be primarily concerned with the development of the individual. Knowles thinks it is appropriate for adult educators to be partisan and politically active but he prefers to be partisan in his personal life. He thinks, "The majority of them [adult educators] serve society better by putting their attention on the development of individual abilities, including the ability to think in terms of social policy and social action." (Knowles 1992, 6:4-5)

Knowles has experienced the future of instructional technology at Fielding Institute. He predicted that most of the educational delivery system will be electronic because the technology is available and because the nontraditional student is creating a demand for it.
My own prediction is that by the year 2020, which is only thirty years from now, most educational services will be being delivered electronically. I visualize that what we now call distance education, education by interactive television, by interactive teleconferencing, interactive computer-assisted instruction . . . will be the main vehicles for providing educational services to people at their convenience in terms of time, place and pace, rather than in terms of convenience of the institution. I see this as beginning to happen very extensively now, particularly in the Third World, strangely enough, presumably because they haven't had the institutions to the extent that the developed world has, so they can start from scratch using these electronic vehicles for learning education services. (Knowles 1992, 6:6)

Concerning the Fielding computer networking system, Knowles noted, "It works beautifully!" (Knowles 1992, 6:6) When asked about the expense, he replied, "Well, certainly much less expensive than building large buildings, [than] operating buses to take people to those buildings. I think it is much more cost effective than our edifice complex." (Knowles 1992, 6:6-7)

Knowles made a prediction as he discussed the general perception of nontraditional institutions by those in traditional education. Traditional higher education has its share of snobbishness and elitism but he predicted that within three decades all of higher education will be nontraditional. The median age of college students will continue to increase and institutions will adjust to the adult student. More nonresidential programs will be demanded. Traditional higher education has no choice. The University of Alabama is an example of a traditional university that adapted and successfully established an external degree program within its present structure. Other examples have ceased to exist rather than change. "Nova is one of the models that is being imitated--although criticized--reluctantly but necessarily imitated." (Knowles 1992, 2:1-2)

The new generation of leaders in adult education are those recently appointed to university faculties and contributors to the literature. Knowles identified: Sharan Merriam at the University of Georgia; Huey Long at the University of Oklahoma; and Allen Knox at the University of Wisconsin (Knowles 1992, 6:7).
Current research seems to be based on andragogical theory but not focused on it. Knowles sees andragogy as the foundation for current research in the field but leaders are not focusing on andragogical theory. Long is looking at self-directed learning. Brookfield and Mezirow are working with transformative learning. Both of these research interests are related to andragogy (Knowles 1992, 6:8).

Through Knowles's correspondence and mentoring, he is connected to the future generation and knows some of the rising stars within the profession. He is impressed with the quality of many of the recent graduates of graduate programs in adult education and of Fielding Union Graduate School. Knowles offered to go to his files for specific names but due to proximity this researcher's name came to his mind (Knowles 1992, 6:9).
CHAPTER V

OTHERS' IMPRESSIONS

The "others" interviews were conducted over the telephone, and the conversations were recorded with their permission. A schedule of questions covering five topic areas guided the interviews. The topics included: (1) andragogy; (2) applications; (3) the other's relationship with Malcolm S. Knowles; (4) Malcolm S. Knowles, the man; and (5) the future. See appendix B for the specific questions.

Relationship

The telephone conversations began with an affirmation that the interview was being tape-recorded. The first question concerned the others' relationship with Knowles in terms of a friend, colleague, critic, or student. The data are from each individual's interview tape; the transcription page number is cited. For more information on the others, the reader is directed to appendix D.

Renata Tesch described her relationship with Knowles as a colleague. They worked together on dissertation committees at Fielding Institute (Tesch 1993, 5). As a result of the time they spent together professionally and personally, she thinks of Knowles as a "dear friend." (Tesch 1993, 9)

Leonard Nadler and Knowles have enjoyed a longtime relationship as professional colleagues and friends. Nadler and Knowles met in 1956 at the Adult Education Association Conference. They roomed together and became quite good friends. "We figured out that his wife liked mystery stories; so does mine. So that also kind of cemented the relationship." (Nadler and Nadler 1993, 2) Nadler was invited to be on the board of Leadership Resources Incorporated (LRI), formed by Gordon Lippett. Knowles
was also on the board. "Malcolm and I got together and worked together on various projects within the organization, as well as professionally. From there on we were quite close, both personally and professionally." (Nadler and Nadler 1993, 3) The Nadler and Knowles families have been very close over the years (Nadler and Nadler 1993, 3). In addition to a professional and personal relationship Nadler said, "[We are] intellectual buddies. We meet and talk, share stories, [and] experiences." (Nadler and Nadler 1993, 9)

Joseph Davenport III related a professional relationship with Knowles that has been critical of the ideas, but not of the man. "I read most of his work when I was in a doctoral program in adult education, and I have attended a couple of his workshops and presentations over the years." (Davenport 1993, 2) Davenport and Knowles do not know each other personally. He did not say anything negative about Knowles the man because that is not the way he feels. "My search has just been an honest search for the truth." (Davenport 1993, 11-12) Davenport also noted the following: "I think I would classify myself as a critic in the positive sense, you know, a person who really critiques, not trying to tear something down or trash its author, but trying to determine whether it's valid or not." (Davenport 1993, 9)

Sharan Merriam explained her relationship with Knowles as follows: "I've been on several of the same conferences and committees and advisory situations as he has. I don't know him well personally, but I would recognize and know him to speak to and know his work, of course." (Merriam 1993, 2)

Barbara Conroy considers herself a longtime friend, student, and colleague. They met during the early 1960s in Denver at an Adult Education Council workshop featuring Knowles. She said that she chose Boston University primarily because of him, although there were other colleges much closer. After graduate studies she directed the Rocky
Mountain workshops done by the Adult Education Council and asked Knowles back many times. In her subsequent work in the area of library training and development, she participated with Knowles in many professional activities. "I was totally won over, not only to him as a person, but also to, basically, a very exciting way of life. We do Christmas cards and other writings." (Conroy 1993, 2-3)

John Henschke characterized himself as a former student, colleague, friend, and critic of Knowles. Henschke did his doctoral work at Boston University and took classes from Knowles. In 1973 he wrote his dissertation on Knowles's contribution to the theory and practice of adult education. He has stayed in Knowles's home and considers him a good friend. They are colleagues, having worked together in various settings and educational programs over a number of years. He said, "So I had an in-depth look at him as a person and as a professional and as a person who emerged in the field of adult education and deeply influenced it." (Henschke 1993, 2)

C. R. Bell portrayed his relationship with Knowles as follows: "I guess I would consider Malcolm [as a] personal friend, professional colleague, fellow journeyer. I think those are the best labels I could come up with. I've been a student of his and he's been a student of mine." (Bell 1993, 3)

Allen Tough used the phrase friendly colleague to represent his relationship with Knowles. He doesn't remember when they first met but they have known each other for many years. "I always liked him and admired him [for] decades now." (Tough 1993, 2)

John Ohliger and Knowles met as students at the University of Chicago in the late 1950s when they were both involved in an informal weekly Wednesday afternoon seminar. Ohliger and Knowles are fellow professionals who, over the years, have agreed to disagree. One of the reasons why Ohliger has a feeling of respect and affection for
Knowles is that Knowles has been able to accept their differences more professionally than others in the field (Ohliger 1993, 4).

Daniel Pratt described his relationship with Knowles as a colleague and a critic. They have only met a few times but Pratt is very familiar with Knowles's writings. They are not friends but distant colleagues. Pratt is a respectful critic and an admirer of Knowles (Pratt 1993, 4, 11).

Jack Mezirow has known Knowles for many years and is familiar with his work. He characterized their relationship as that of colleagues of long standing and professional friends. Knowles assisted Mezirow into the field and they have participated in many professional activities together. "He's an important person, and I like him personally." (Mezirow 1993, 2, 7)

Barbara Mink said of her relationship with Knowles, "I've sat with him in faculty meetings. We've done some teaching together." (1993, 2) She spoke of him as a professional colleague at the Fielding Institute but had nothing to say about any close personal relationship.

All these relationships are complex and individualistic, just as Knowles is complex and individualistic. He seems to have generated a warmth in these relationships, even among his critics. Each of these has a unique relationship with Knowles which qualifies them to speak of the man, his work, and his influence.

Andragogy

This section includes responses to the research question concerning a definition of the term andragogy, a description of what andragogy is, and the contributions Knowles has made to the development of andragogy in the United States.

Nadler recalled the story of how Knowles acquired the term andragogy. In 1965 a man named Zerkow Herchovich, an adult educator in Yugoslavia, came to study adult
education in the United States. "I have to admit that Malcolm was smarter than the rest of us, because what Herchovich was talking about was something he called andragogy. He came to my office, and we spent a couple of hours. He talked and I talked, but I didn't catch it. He went to Malcolm, and Malcolm caught the significance of it." (Nadler and Nadler 1993, 4)

According to Conroy and Mink the concepts are valuable but they fail to see the significance of the term. Conroy has internalized andragogy into her lifestyle but finds the term difficult to use. "I don't care for the word all that much... have to stop and think before I say it to make sure I have the accent on the right syllable." (Conroy 1993, 17) She said, "It's just incredible when you think of how many people have been exposed and don't even know the word andragogy because that's a word you don't just drop into conversation." (Conroy 1993, 15) When asked if she was an andragogue, Conroy responded, "Well, I don't even know what it is. I really don't. I saw that [on the interview schedule], and I thought maybe I could look it up in the dictionary, but I didn't find it." (Conroy 1993, 16) Because of her association with the Fielding Institute, Mink embraces the concepts but noted that people in the field don't use the word; they just refer to adult learning or adult learning principles (Mink 1993, 3).

Knowles was the source of Tough's understanding of the term andragogy. "If you're talking about the word--of course, I think I would have got that only from Malcolm." (Tough 1993, 5) Tough has no problem with the term itself. "There's certainly no better term, no single term that fits. I never thought of whether it's a problem. I don't think it's a problem, no." (Tough 1993, 5)

Being a professional adult educator without subscribing to the basic concepts, which are andragogical concepts would be impossible in Mezirow's view. The adult
education profession is essentially andragogy. When asked if he was an andragogue, he replied, "It wouldn't be possible to answer that negatively." (Mezirow 1993, 7)

Nadler, Henschke, and Tough use the term and agree with Knowles's definition. They see andragogy as an understanding of the learner and a relationship with the learner. Nadler offered a working definition of andragogy: "It is how adults learn, rather than children." (Nadler and Nadler 1993, 4) An important factor is the adult's life experience. Also, the adult must see how the learning has immediate application. Control is shared and the learner becomes empowered. By knowing about andragogy, one has a better understanding of the adult learner (Nadler and Nadler 1993, 4-5).

Knowles has consistently defined andragogy over the years and Henschke agrees with that definition. "It is the art and science of helping adults learn." (Henschke 1993, 3) Henschke feels that theory, method, and technique all describe andragogy. He sees himself in relationship with others, helping them learn what they need and want (Henschke 1993, 3).

Tough expressed his agreement with Knowles on the definition of andragogy and described it in terms of a relationship. "[It] boils down to a mutual respect for each other, sort of a warm, supportive atmosphere, and shared decision making." (Tough 1993, 2)

Henschke spoke of the healthy lack of agreement between the two elder statesmen of adult education over the question "Do children and adults learn differently?" Henschke's dissertation research involved interviewing Houle on this question. Houle and Knowles do not agree. Knowles thinks that adults do in fact learn differently than children, and Houles' view is that there is no difference. Henschke said, "I think that whole concept, that whole notion, has generated a huge amount of activity within the field, which I think is healthy for it." (Henschke 1993, 5) Nadler and Henschke agree
with Knowles that there is a difference between how a child learns and how an adult learns, and Tough and Ohliger agree with Houle that there is no difference.

Disagreeing with most adult education professors, Tough admitted, "I think that the principles for teaching kids are really not that different from the principles for teaching adults." (Tough 1993, 9) He sees the role of an andragogical facilitator of adults and a traditional kindergarten teacher as being very similar (Tough 1993, 10).

Ohliger defined andragogy as "treating people as adults." (Ohliger 1993, 12) The debate over this point--pedagogy versus andragogy--has been a waste of time in Ohligers' view. "Everybody is an adult, even little children, in the best sense." (Ohliger 1993, 12)

After experimenting with andragogy in his classroom, Davenport found differences between older and younger students. He became curious when a number of his students did not respond very well to that approach; it did not work well with all adults. Some younger students responded well, and some older students did not. Davenport called for additional research to consider other variables and to answer some of these questions (Davenport 1993, 3).

Davenport has been very involved in the public debate concerning exactly what andragogy is. He began using andragogy as a theory, but when it appeared not to have any predictive ability, he began to see it more as a method. He concedes that it is a little like a philosophy of adult education. His conclusion is that andragogy combines all of the above. He redefined the term: "The art and science of teaching adults and also facilitating their learning." (Davenport 1993, 2)

Tough used the phrase normative vision rather than theory or method to describe andragogy. He thinks andragogy is Knowles's vision of human learning at its best. "[M]y sense is that's what he starts with, this picture of how learning should be, how it
would be at its best, and then he analyzes that and talks about how we can achieve that." (Tough 1993, 2)

The Fielding Institute introduced Tesch to andragogy. The assumptions of andragogy provided the founding principles for the institute, and the definition and application of andragogy were assumed. Tesch commented on the role of andragogy: "I had read his [Knowles's] books at the time. Since our school was done just for adult learners, we felt that Malcolm's principles were taken for granted in our school. So we took all that for granted, that we had the same basis; we didn't even discuss it much." (Tesch 1993, 4)

Pratt sees andragogy as a clear set of assumptions about adult learners and specifically about self-concept, prior experience, readiness to learn, and learning orientation. This set of assumptions is also a "set of procedures that constitute a methodology." (Pratt 1993, 4) All of this is based on two implicit principles of learning: 

"(1) knowledge is to be actively constructed by the learner, not passively received; and 
(2) learning is an interactive process of interpretation, integration, and even transformation of one's experiential world." (Pratt 1993, 5)

Andragogy, as a set of characteristics of the adult learner, coincides with Merriam's experiences in the classroom. According to her, andragogy is an approach to understanding adult learners popularized by Malcolm Knowles. It is not a theory but rather a description of characteristics of adult learners from which one can draw some practical implications for instruction, program planning, and other learning interactions with adults. "I think that these characteristics of adult learners that are articulated in the assumptions underlying andragogy certainly have a lot of face validity to them." (Merriam 1993, 2)
Mezirow defined andragogy as an "organized effort to assist adults to learn in a way that enhanced their self-directedness." (Mezirow 1993, 2) Mezirow would rather avoid the debate over exact definitions and just state that andragogy is not exactly a theory. He sees andragogy as a professional orientation that Knowles has been primarily responsible for articulating and developing into a methodology of practice. It is at the center of adult education. The help the adult educator is offering learners is modified by a desire to have them become more self-directed (Mezirow 1993, 3).

The debate about whether or not andragogy is a theory is over according to Pratt. He said, "I think it's been pretty well reconciled. It's not a theory, in the sense of having any coherent set of principles or theorems that explains things." (Pratt 1993, 5) To Pratt andragogy is a philosophical position that believes in the goodness of each individual, that trusts in that goodness, and responds by attempting to release that goodness. (Pratt 1993, 5)

Considering definitions too confining, Conroy preferred to describe andragogy as person-centered and learner-centered. She sees it as a methodology of learning but also as much more. "It has been very instrumental in my life. I know that I have thus impacted other people's lives because I was doing it." (Conroy 1993, 3) She described andragogy in very personal terms. "It's just a part of me. It isn't that I say, 'Oh, here's a place I can use andragogy.' It's more like it's a lifestyle, a belief in the value of an individual to do their own thing. One of the things I look for is ways I can be supportive [of] that." (Conroy 1993, 9)

Bell defines andragogy as "a planned process to facilitate learning among adults." (Bell 1993, 3) This process includes theory, method, and a set of assumptions. He described it as an orientation similar to Mezirow, but adds more. Agreeing with Conroy,
Bell thinks it defines lives in relationship. It has a spiritual or philosophical quality that defines the relationship between the learner and the facilitator (Bell 1993, 3).

Ohliger described the essence of andragogy: "I encourage other people. To me, the important thing about Malcolm is that he does interact in a way that's much of the time free and open and encouraging to people. That, to me, is what andragogy is all about. I don't care about all of these terms." (Ohliger 1993, 13)

In Nadler's thinking andragogy would have happened without Knowles. The role Knowles played was to legitimizing andragogy which benefitted the professional community. "It is just that he put a label on it that helped us synthesize a bit, communicate a little better for some of us. It also gave us a framework, and, because of Malcolm's status, legitimized what we were doing at the time." (Nadler and Nadler 1993, 6)

Merriam credited andragogy with having a significant impact on the field of adult education. "People in all sorts of applied areas like administration, counseling, social work, and those kinds of areas, are often aware of andragogy. I think it has done a lot to promote an adult orientation toward adult learners." (Merriam 1993, 3) Merriam praised andragogy for its usefulness to the practitioner. "I think from the practitioner's perspective, andragogy still is the most accessible way to understanding something about adult learning. It is still very prominent." (Merriam 1993, 4)

Mezirow lamented the shift away from the social-activist or social-reformist orientation promoted by Lindeman as the dominate orientation of adult education in the United States. Mezirow credited Knowles as the driving force behind the current orientation, saying that Knowles's energy, creativity, and leadership are responsible for the humanistic, psychological orientation of the adult education movement today (Mezirow 1993, 3-4).
Henschke, as previously mentioned, believes that controversy generates healthy interaction. He thinks that andragogy and its strong support of self-directed learning has generated more controversy, research, discussion, and general intellectual interaction than any other concept on the American educational scene (Henschke 1993, 5).

Merriam observed that andragogy is a building block in the field of adult education and that it is here to stay. "It's not receiving the scholarly attention and critique that it did for a period of time, as much--I mean there's still a little bit of writing on it, but it's not receiving as much attention as transformational learning is right now." (Merriam 1993, 4)

The lack of agreement over a precise definition has not diminished the importance of the assumptions and concepts to the field. Much of andragogy seems to be assumed as an important part of what it means to be an adult educator. Whether or not the term is liked and used or disliked and ignored, andragogy is foundational to adult education.

Applications

This section concerns the impact of Knowles on adult education, as evidenced by the application of andragogy to various settings, such as education and industry. The educational setting includes traditional higher education, in the areas of social work, adult education, and teacher training; and nontraditional education, in the areas of community-based adult education, higher education degree programs, and religious education. The industry setting includes training and human resource development.

Henschke feels strongly that andragogy must be used in traditional higher education. If andragogy cannot be conducted, used, validated in the higher education setting because of university rules and regulations, then it is not viable anywhere. Henschke uses andragogy and is sensitive to criticism from within higher education. He has honed the practice to his satisfaction so that it does not downgrade or denigrate scholarship and quality work. To him quality scholarship and quality learning are not
mutually exclusive. The consistent practice of andragogy and the consistent openness to deal with criticism have proved it useful in higher education (Henschke 1993, 4).

Nadler spent twenty-five years in the university classroom, and he used andragogy every day. From the first session he used the assumptions, discussing his objectives and the students' objectives (Nadler and Nadler 1993, 5).

Ohliger related his experiences with the application of andragogy at Ohio State University in the 1960s. A graduate student from Boston University who was in his class told him about the way Knowles organized his classes. According to the student, Knowles turned his introductory class in adult education over to the students. Ohliger wanted to try something different in two sections of an introductory course he was teaching, so he taught one in the traditional way and the other in an andragogical way. Using andragogy was much more interesting, and some students felt that they were farther ahead than those in the conventional class. Other students, however, were uncomfortable with it because of the freedom. "[I]t had a big impact on me personally, because I felt much better about running a class that way. I found out about a year later, when Malcolm came to Ohio State University, that I'd probably not interpreted what he was doing completely accurately." (Ohliger 1993, 8)

According to Mezirow, andragogy is the professional orientation of adult education. Mezirow makes the assumption that adult education is taking place successfully on university campuses everywhere, and thus is where andragogy is being most successfully applied (Mezirow 1993, 3).

Tough feels that andragogy has been widely accepted and successful to some extent almost everywhere in the field of adult education and in business and industry. He does not necessarily attribute it all to Knowles, and he says, too, that some refer to andragogy as self-directed learning, less formal learning, or student-centered learning. "My sense is
that Malcolm was one of the very first people to describe this thing [and] he and his students have also been very powerful in making it happen." (Tough 1993, 3)

Andragogy is widely accepted, but its use is by no means universal in adult education. "Certainly, in higher education, there are lots of people who still lecture and don't really listen to the learners and don't take their needs into account and, I'm sure [there are] in business and industry, too. We still have a long way to go." (Tough 1993, 3)

Tough considers himself an andragogue and uses the principles on a regular basis. He attributes this fact not only to Knowles but also to his own research. He listened to people describe their learning about life outside of the formal classroom. "I realized just how effective people were at choosing learning goals and figuring out how to learn and moving ahead with it and evaluating it. So I changed my methods to take that into account." (Tough 1993, 4)

Davenport, who teaches in the field of social work, reported that andragogy has been widely accepted in this field because of a common background and focus. Because both andragogy and social work have a background in developmental and humanistic psychology, there is a natural fit between the two; client-centered therapy and learner-centered education are very similar. "Knowles crystallized the idea that adults could be reached with some different ways. Social workers jumped in there heavily. We have a lot of interest in andragogy." (Davenport 1993, 3)

From her own experience in library work, Conroy knows how effective the application of andragogy can be in professional continuing education. She made reference to the Continuing Library Education Network and Exchange (CLENE), which sponsors many continuing professional education programs and uses Knowles's work as the basis for workshops, seminars, and staff development (Conroy 1993, 4). Conroy
thinks it is incredible the way Knowles's work has rippled out into everything from business and industry to professional and technical areas in so many different fields and to different generations (Conroy 1993, 15).

Pratt sees the use of andragogy as part of the content and method of the program at the University of British Columbia. Parts and pieces of andragogy have been adapted to the particular situation; therefore, few would refer to themselves as pure andragogues, but many of the assumptions are used (Pratt 1993, 5).

Pratt described the appeal of andragogy to certain people who want clear procedures that are consistent with institutional and personal values. These people are often industrial trainers who have no particular formal background in learning or teaching and want something structured that recognizes the humanity of the people involved.

Andragogy meets this need (Pratt 1993, 6).

Andragogy also appeals to adult educators in the early stages of their development. Pratt elaborated on his view of a teacher's professional development:

I think in the early stages of someone's teaching, they're hungry for structure and guidance. They want something that will not only tell them what to do on Monday, but will give them a reason for doing it with some justification that they can say yes to, that they can actually believe in. I think Malcolm's work does that about as well as anyone's. It is prescriptive. It says, 'For methods, here's some things to do.' But it's also rooted in a set of values. It says, 'Here's why it's important. Here are five characteristics of the adult, as learner. This is what we're speaking to when we try and do these things.' Most beginning teachers who read that think of themselves as a learner and say, 'Yes, I've been there!' So it gives structure and guidance in a very particular form that's rooted in something that they recognize for themselves. (Pratt 1993, 11)

As teachers move into the second phase of their development, they do not seek so much external guidance but begin to do more problem solving on their own. This is a significant step. Through this process they develop to a point where they "begin to find within themselves a very clear belief structure about what their role is, what their aims and purposes are, and how they construct the whole process of learning and teaching."
At this point they have become self-directed, which is the ultimate goal of the andragogy. Merriam reasons that andragogy is most successful in community-based adult education because of very rigid institutional barriers in formal higher education and industry that prevent self-direction and self-evaluation. Once one moves out of the fields of adult education and social work in higher education most disciplines are pedagogical in orientation. Pedagogy flourishes in business and industry where training and development are behaviorally oriented. She observed, "I would say that, probably, the most prevalent implementation of an andragogical perspective would be in community-based, social action areas of adult education." (Merriam 1993, 3)

Mink provided two examples of nontraditional programs in which the principles of adult education, andragogy, are being used. The first is the program designed by Bill Husson at Regis College in Denver. The second is the program designed by Don Bushnell at Fielding Institute in Santa Barbara, California (Mink 1993, 5). Tesch, a founder of the Fielding Institute, also cited this program (Tesch 1993).

Henschke explained how he has used andragogy successfully in a church setting. Prior to going to Boston University to do his doctoral residency and doctoral work in 1967, Henschke was a full-time clergyman. Since 1975 he has been a part-time clergyman, and this has provided him with a weekly laboratory to experiment with andragogy and adult learners.

To me, the one foundational point is that self-directed learning is part of the focus of andragogy. To me, that's consistent with how God deals with people in that we are free to accept or reject. It is up to us. It may be a dumb thing for us to reject, but there still is that freedom and that openness. I find it very useful in a church setting. (Henschke 1993, 4-5)

Henschke admitted that andragogy does not work in every situation and that it often does not work the first time it is tried. When people take andragogy and try to
make it fit every situation and every question, they have a misconception of what an
education concept can do. Using andragogy as a formula is irresponsible. A full
understanding of andragogy reveals it as more than a formula but, even so, it still has
limitations at some point and in some situations (Henschke 1993, 10).

Nadler's contributions to business and industry were in the area of human resource
development (HRD). He feels that andragogy has been very successful in the workplace
because of the factors of experience and immediacy; andragogy values experience and
experience counts in the workplace. Also, the workplace is about problem solving right
now (immediacy). "Without recognition of those two factors, the learning in the
workplace becomes meaningless." (Nadler and Nadler 1993, 5)

Nadler was responsible for getting Knowles into the workplace, where andragogy
has been so successfully implemented. He said, "We feel that the contribution we made
to learning in the workplace was to bring Malcolm in." (Nadler and Nadler 1993, 10)

Bell shared, from his HRD experience, his belief that leaders are becoming more
like facilitators. According to him it is ironic that the characteristics of a facilitator are
now being added to the characteristics of a leader. Industry is looking to education and
andragogy for a model of leadership. "The leader is also charged with helping people
grow and learn and, indirectly, the learning facilitator is charged with helping people be
productive on their jobs. So there's an overlap." (Bell 1993, 4)

Bell sees two of the unique issues of andragogy--control and empowerment--also
to be important issues in the area of industrial life. Control in the workplace is shifting
from management to the workers; helping the learner become self-directed or empowered
is basic to andragogy. These are old concepts to those in adult education, but they are
new to the workplace (Bell 1993, 4).
Bell cited other torchbearers of andragogy in the field of human resource
development, including Fred Margolis from Washington, DC; John Eagles from Boston;
Massachusetts; and Kent Macker from California. Also "read the writings of Peter
Block; there's Malcolm throughout much of what he writes." (Bell 1993, 6)

There is no doubt that andragogy as a concept and Knowles the andragogue have
had a great impact on adult education in the United States. All of the others responded
with examples of the successful application of andragogy in a variety of situations. To
some degree, andragogy is universally accepted in business, industry, and post-secondary
education in the United States. However, everyone would agree that andragogy cannot
be all things to all individuals in all situations.

Personal Influence of Malcolm S. Knowles

This section includes responses to the research question concerning Knowles's
personal relationship and influence on the others. After overcoming the initial
misconceptions surrounding an important person, the others developed mentoring
relationships with Knowles, which they described as having a significant influence on
their lives.

Prior to meeting Knowles, Tesch and Merriam both held misconceptions about the
man based on his stature within the profession. While making preparations for a
workshop, Tesch became concerned about the frugal accommodations reserved for
Knowles as she was sure he was demanding because of his reputation as an imminent
scholar and writer. "I had never been so wrong in my life, when I actually got to know
him. He was the opposite of the prima donna." (Tesch 1993, 6) As a graduate student in
the 1970s, Merriam read all of Knowles works and thus was aware of his stature in the
profession. In New York City for her first convention, she went to a session where
Knowles was on the program. She described her feelings about being in the same room
with the guru of adult education: "I can remember being amazed that he was so approachable and informal and casual. I just remember that time." (Merriam 1993, 6)

Tough's work has not been directly influenced by Knowles. He said, "I think Malcolm's influence on me has been indirect in that he's influenced the whole field. Because I was part of the field, that influenced me. I felt he was very lavish in giving me credit for things that I'd recorded." (Tough 1993, 8) With this as a starting point, all of the others have been influenced at least to this degree, because Knowles's influence has been felt throughout the disciplines of adult education and human resource development.

Knowles's influence and professional stature can be seen in a personal anecdote. Because Nadler dislikes traditional ties, he has always worn bolo ties. Knowles at one point wore bow ties, but, later Knowles started wearing bolos and became known for it. Now when Nadler wears a bolo, people say, "Oh, you're imitating Malcolm." This annoys Nadler. "I wore bolos before Malcolm. It shows you what influence Malcolm has on the field." (Nadler and Nadler 1993, 9)

Nadler, Henschke, Conroy, and Bell described a mentoring relationship with Knowles. Nadler mentored Knowles by introducing him to the workplace, as mentioned earlier. According to Nadler, Knowles mentors him by "keeping me from becoming too pompous. Malcolm has a way of deflating people nicely. I think this has been helpful." (Nadler and Nadler 1993, 9)

When Henschke was soliciting graduate schools, Boston University responded with a telephone call expressing a desire to help. That began his relationship with Knowles (Henschke 1993, 10). Later, when Henschke decided that he wanted Knowles to be the topic of his dissertation, Knowles said that he would be honored. Henschke characterized Knowles as always having been "very honest and open." (Henschke 1993, 11)
Henschke has found Knowles to be a very helpful mentor over the years. It is not that they get together often, but rather that Henschke knows that Knowles is always there. "I have a great deal of love and admiration for him. A mutual colleagueship has emerged over the period of years. He's been a great person in that regard." (Henschke 1993, 11)

Conroy described the influence Knowles had on her life. Being exposed to andragogy in the 1960s changed her career from librarianship to adult education and now to career counseling. She became self-directed.

I would not be doing what I am doing now, if that is a good thing, if I had not been triggered, primarily, by the doors that Malcolm opened. I don't mean only him as a person, but the fact that he impacted the people I was around was really very dramatic for me and enabled me to take charge of my life, which I had not done before. I had done regular patterns that were expected rather than my own life. (Conroy 1993, 15)

Knowles has been her mentor through all the career changes, and they still correspond. Their most recent exchange of letters was a few months prior to the interview. At a conference, a presenter had reminded her of Knowles, so she wrote a quick note, not expecting an answer; nonetheless Knowles replied (Conroy 1993, 16).

Bell spoke of his close relationship with Knowles as a mentoring between equals. According to him they were co-inquirers and co-learners. Being in a learning partnership with another is andragogy at its best. Knowles seemed to work as hard to learn from you as he did to convey his wisdom. "I [will] always cherish that kind of a relationship." (Bell 1993, 7-8)

Bell has a collegial relationship with Knowles, a natural result of which was collaboration on a number of published works. Bell was involved with Knowles in the Andragogy Network, formed in 1976, and they were together many times a year at conferences, workshops, and seminars (Bell 1993, 8-9).

Davenport, Mezirow, and Mink did not identify Knowles as a mentor, but they have all found him helpful at different points in their careers. Davenport recognizes the
professional benefit he received personally from the popularity of andragogy and Knowles. Knowles simulated his interest in adult education, which was the subject of his doctoral work (Davenport 1993, 8). He said earlier, "If I put that [andragogy] in a title, it just seems to get the paper accepted quicker. So I was glad I was in my particular area because it was very good to me." (Davenport 1993, 6) Mezirow looked up to Knowles and sought his advice: "He was instrumental in my deciding to go into this field. He did encourage me. He was very positive and advised me where to go to school to continue my education in adult education." (Mezirow 1993, 6) From a personal and professional standpoint, Mink always found Knowles to be open and collaborative (Mink 1993, 4).

Ohliger made a speech titled "Is Life-Long Adult Education a Guarantee of Permanent Inadequacy?" He later published it as an article in a 1974 issue of Convergence with the same title. Both events and subsequent correspondence provide insight into the influence the two men have had over one another. Knowles wrote the comment that he could not dialogue with Ohliger since the work was so full of hate. The criticism did not make Ohliger angry; he tried rather, to benefit from the comment (Ohliger 1993, 10). In the early 1980s Knowles began contributing to Ohliger's newsletter, Second Thoughts. Along with a small contribution Knowles included a note, stating, "We need your challenge, John." Ohliger took this to mean that he was representing a view that was less hate-filled and more positive (Ohliger 1993, 11).

Two anecdotes can serve to show how Knowles personally affected his colleagues and friends. While at Fielding, Tesch was involved in small group gatherings of student and faculty members, which usually took place in homes. On this particular occasion, the meeting was in Knowles's home, and it had been a mixture of work and play as Tesch observed, "He was father, not only in serious work, but also in play." (Tesch 1993, 8) Suddenly, Knowles lost consciousness and fell down a short flight of stairs. He was
taken to the hospital and soon released, but they were all tremendously affected. She realized then how much real love there was for the man and that the professional loss would not have been as great as the personal loss. "The bonds had developed so quickly, not only between the students and him, but also with me as a colleague. He suddenly was nothing but the dear friend." (Tesch 1993, 9)

Knowles has always been good about remembering details and also about calling people by name. Once, when Conroy had been complaining to Knowles about how hard it is to remember people's names and her inability to do so, Knowles made a statement that had a great impact on her: "If you really love 'em, you can remember it easy." (Conroy 1993, 10) The force of his words was multiplied by his deeds.

Malcolm S. Knowles, the Man

This section includes responses to the research questions concerning Knowles's personal qualities, contributions, strengths and weaknesses, and the appropriateness of the title "the Father of Andragogy." The nature of qualitative research is to provide insight into complex people, events, and issues. This section is an attempt to provide insight into the man through the observations of others.

Personal Qualities

The term mentor is used to describe Knowles. This cluster of traits is centered in humanistic psychology, as is Knowles. Tesch was a founder of the Fielding Institute and was involved in bringing Knowles in as a faculty member. She described Knowles and all the faculty at Fielding as mentors. The Fielding faculty is a nontraditional group because of the nature of the institute, and individual guidance of students is their main activity (Tesch 1993, 3).
Knowles was the model faculty member at Fielding, where the educational philosophy is andragogical. "From what I've seen, I would say that he is andragogy personified. He really is very person-centered, learner-centered. He's very approachable, a modest, committed adult educator. That's how I would describe him, I guess."
(Merriam 1993, 5)

As a student at Boston University, Conroy thought of Knowles as a guru. He was charismatic and innovative and he drew students to his humanistic philosophy. He empowered students by adding them to the admissions committee of the School of Education at Boston University. Knowles was always in favor of the student, and, in his advising, he was creative and always promoted what was best for the individual (Conroy 1993, 5).

For their interview, Nadler and his wife were in the same room, with a speaker telephone. Because of the longtime family friendship with Knowles, they spoke as one. They described Knowles as authentic, honest, and true to his word, a man who respects people and treats everyone equally. According to Nadler, he has a dry sense of humor and is willing to change (Nadler and Nadler 1993, 6). Zeace Nadler summed up her friendship with Knowles by saying, "He is just a very, very nice guy!" (Nadler and Nadler 1993, 14)

Bell, another close friend, also used the term authentic in describing Knowles. To Bell Knowles is ego-less, caring, loving, accepting, and real. He is a lifelong learner dedicated to excellence. "He espouses that philosophy, but he lives that philosophy. He's always learning, always growing, always experimenting, always trying on new ideas, always trying to push the edge, always very open." (Bell 1993, 5) Bell also thinks Knowles's charisma makes him a very effective missionary. He is deeply concerned about the process of learning and spreading the philosophy of andragogy (Bell 1993, 5).
Bell cited an anecdote to illustrate the unpretentious, modest, and humorous qualities of the man. It was a speaker's worst nightmare. Knowles was a keynote speaker at a professional gathering of about five hundred people. While he was trying to arrange the wireless microphone, his pants became undone and began to fall down. In similar circumstances, most would be mortified, horrified, scared, nervous, or embarrassed. Knowles made some comment about exposing more than he intended, enjoyed the humor of the situation, and acted as if he was at home among friends. "It didn't matter whether the audience was one or ten thousand. He had that same aura about him, the same feel--very unpretentious, very real, very open, very accepting." (Bell 1993, 6-7)

Zeace Nadler shared an anecdote to illustrate Knowles's unpretentious and modest qualities. In a conference in San Antonio, Texas, Knowles was scheduled for a one-hour presentation. Interest was high, and the one hour turned into over two. That night there was a dinner where Knowles received some minor recognition as he often did.

I was sitting there with Hulda, and I said, 'The students today were so overjoyed that Malcolm was there because, to them, there's God, there's angels, and then there's Malcolm.' She looked at me perplexed and said, 'I don't understand that; he's only Malcolm.' I said, 'To you, he's only Malcolm; to other people, he's a great deal more.' I think he reflected that. He's just Malcolm. I don't think even he realizes how much he means to people and what an influence he's been. (Nadler and Nadler 1993, 12)

Henschke observed what the above anecdotes seem to point out. Knowles never takes himself too seriously. He is polite when given awards and compliments but sees himself as only Malcolm, on a par with everyone else (Henschke 1993, 6). This description pictures a unique individual, but the real uniqueness may be in the authentic, honest, and real modesty he demonstrates while consistently applying the philosophy of equality among individuals.

Davenport described Knowles as an engaging individual and personable teacher, and also as a strong speaker, workshop leader, and small group leader. "He wasn't
preaching one thing and not trying to implement it." (Davenport 1993, 4) Tough described Knowles as enthusiastic, energetic, warm, friendly, curious, and inclusive. "I guess that's maybe what I admire most about him: He's never stopped living and learning and trying to figure things out and being willing to tackle new things." (Tough 1993, 4)

Ohliger described Knowles as a negotiator who is able to give up control and deal with students in a shared power situation. Ohliger feels that Knowles's experience in group dynamics and the agenda-less group nurtured this trait. The ability to give power and authority to the participants in a learning situation is an issue of locus of control, and Knowles seems to have no need for total control (Ohliger 1993, 8-9). Pratt characterized Knowles as a gentle, personal, committed, caring, consistent, and articulate professional (Pratt 1993, 8).

According to Henschke, Knowles is outgoing, dynamic, energetic, positive, exuberant, and excited about what he is doing. He has a sparkle about him. He is a joy to be around (Henschke 1993, 5). Mezirow described Knowles as mentally dynamic, articulate, right, energetic, kind, gentle, and dedicated, a man with a sense of humor and wit. Also, he is not assuming or pretentious, but has strong convictions and practices what he preaches; very impressive (Mezirow 1993, 4). Mink described Knowles as unconditional in his relationships, one who does not place his own expectations on others but honors the individual (Mink 1993, 4).

Conroy provided interesting insight into Knowles's personality. She sees him as a combination of distance and closeness. According to her, unconditional loving is always there, but his mind leaves for a while and then comes back. She does not understand the distance feeling but attributes it to a busy schedule and having a lot on his mind. "It's just really quite uncanny how personal he is." (Conroy 1993, 10)
Conroy observed the relationship between Malcolm and Hulda on one occasion when they visited her home in Tabernash, Colorado. They were very at ease and comfortable with one another. They have a healthy caring relationship (Conroy 1993, 11).

Conroy sees Knowles as complex. She explained:

We tend to assume he's simple, and he isn't. He's very complex. I've known Hulda, too. It was really sad for me when she had her stroke. I had somehow written to him right before then, not knowing that. Then she had her stroke, so, when he wrote back, he wrote back a note that said how they were coping with it. There were just a couple of little lines in there that said how sad it was for him, because they had really been, well, they probably still are, very very close. But they had anticipated her being able to travel with him a lot. That wasn't able to be fulfilled. Yet he doesn't take that as a reason to stay home. He's still off doing his thing. And is doing it at the same level of intensity, when that obviously is a health issue. (Conroy 1993, 10-11)

Henschke also provided insight into Knowles's personal beliefs. His Unitarian belief is very strong and changeless. He works very well with Christian, Jewish, and other religious groups. His faith seems to be in the educational process. Henschke quotes Knowles as saying, "One of my strong faiths and beliefs is that the educational process works and I've seen it happen many, many times. That's my confidence and that's my faith." (Henschke 1993, 11-12)

Contributions

Knowles has made many contributions, some large and some small, some professional and some personal, and some timeless and some fleeting. The following is not a comprehensive catalog.

Tesch sees Knowles as the voice of andragogy. He articulated the ideas and raised the awareness of andragogy. To her, he is not as forceful in person as he is in his books; he published what many had thought, but he did it well and convincingly (Tesch 1993, 7). Nadler described Knowles's professional contribution in terms of giving the field of
adult education more legitimacy and exposure. He suggested that, although this was an important contribution, Knowles would want to be remembered for other accomplishments as well (Nadler and Nadler 1993, 13).

Davenport credited Knowles's contribution in terms of positive public relations and heightened interest in research and debate. He was effective in attracting a lot of attention to the idea of adult education as a serious field of study, and he put andragogy into the public arena for critical analysis. Davenport said, "My feeling over the years has been that many adult educators, academic types, are skeptical and have a lot of criticism and critique, but that the general public, which is exposed to the idea in the first place, tends to accept it quite readily. He is a very popular figure with a lot of people."

Bell observed that Knowles is not the only one who contributed to the field, but that he is clearly at the top of the list of the most well-known names; he is clearly a giant in the field (Bell 1993, 6).

Tough confirmed Knowles's contribution with a statement from a 1985 review of Knowles's Andragogy in Action (1984a) in the Journal of Higher Education: "Knowles is clearly that key leader in North America in developing of concepts and components of andragogy and putting them down on paper and stimulating and encouraging others to experiment with them in actual practice." (Tough 1985, 707)

Ohliger respects Knowles for trying to be an example for others. "He was trying to be something, to be an example of something, to give them [students and teachers] the chance to be moved away from the rigid requirements of society by opening up their imaginations and their hearts. I respect that. I teach it myself." (Ohliger 1993, 12)

Ohliger thinks that Knowles as a person is more important than his scholarly work; his shining values are those of a person. He said, "To me, it's very important that I've been able to maintain contacts with somebody like Malcolm, who I refer to as the best-
known adult educator in the United States, even though we diverge greatly in terms of our writing." (Ohliger 1993, 6) Ohliger also thinks that Knowles personifies the best of Christianity, which consists of helping people on the basis of equality. To him that is Knowles's most important contribution (Ohliger 1993, 7).

Henschke offered a tribute to the contribution Knowles has made in his life: "You know, I really have to be honest and pay tribute . . . If I have been able to accomplish anything in the field of education, I have to attribute a lot of it, most of it to Malcolm's influence on my life." (Henschke 1993, 12)

Pratt credited Knowles with making two implicit principles of learning explicit through his work. The first is that knowledge is to be actively constructed by the learner, not passively received. The second is that learning is an interactive process of interpretation, integration, and even transformation of one's experiential world (Pratt 1993, 5). Pratt feels that Malcolm played a pivotal role in moving the field toward professionalism. He explained, as follows:

I think, at the time that he was most prominent, there was a struggle between strong factions. If the others had won out, I think adult education would not have moved as much toward a professional orientation and would have stayed concerned with more social activist orientations. I think there might have been a very different character for adult education in the United States today, because Lindeman was very much a social activist kind of person. While Knowles acquaints himself with that and puts himself in the same camp, he's really not at all philosophically in the same camp as Lindeman. Had that camp won out, instead of the move towards professionalization--Malcolm helped that move toward professionalization--there would have been much more concern for social issues than there is for professional practice, I think. It swung it completely towards professionalization and left the social activists in the dust. There's virtually little left. (Pratt 1993, 7)

Pratt sees this professionalism throughout Knowles's writing. There is commitment to a democratic view of individualism. Society and democracy improve by the improvement of the individual. As one individual grows in self-concept and
empowerment so does the democratic state which is a collection of individuals (Pratt 1993, 8).

Mink knows of no other person who is as pivotal a leader in the field as Knowles (Mink 1993, 3). She described Knowles's contribution as very large, citing the Fielding Institute as an example. Don Bushnell brought Knowles in at Fielding to give the program an andragogical basis, and, thus, Knowles had a direct influence on the design of a very successful alternative graduate school (Mink 1993, 2).

As a result of Knowles's unique professionalism and the contributions he has made to the field, people have tried unsuccessfully to imitate him. Nadler pointed out to his students, "Don't try to be Malcolm; be yourself, which is what Malcolm is. Recognize that he has certain kinds of attributes, certain kinds of sensitivities that have made him unique professionally." (Nadler and Nadler 1993, 7) As noted earlier, Knowles offered the same advice--be yourself.

Strengths and Weaknesses

The difference between a strength and a weakness is often difficult to determine with quantitative objectivity. The experiential, cultural, societal, philosophical, educational, and individual context often shrouds the determination in subjectivity. Some see Knowles's humanistic view as a strength, and some see it as a weakness. The following responses are the perceptions of the others:

Henschke remembers a few times at Boston University when there was a lot of controversy about the program. Knowles was very popular with the students, and the program was growing rapidly. There was some jealousy on the part of other professors, and some students felt they received short treatment because they were not in the inner circle. Knowles was open to the criticism and was observed to respond in the most constructive way. "He owned up to the fact that there were weaknesses in the program
and that some of it had to do with himself. I saw him always continuing to be part of the
discussion with professional colleagues, whether they might have agreed or disagreed
with him." (Henschke 1993, 6)

Tough and Mink both consider Knowles to be a true professional with no
discernible weaknesses and many obvious strengths. He is a good administrator,
researcher, writer, speaker, and teacher (Mink 1993, 4; Tough 1993, 4).

While a colleague at the Fielding Institute, Tesch felt that Malcolm perhaps was too
lenient. "He was soon known as a very kind person, a person who would be very mindful
of not hurting students' egos." (Tesch 1993, 5) She said, "He was more fatherly than he
was professional with the students." (Tesch 1993, 7) This characteristic never resulted in
bad scholarship, but was awkward for colleagues who appeared to be the enforcers
(Tesch 1993, 6).

In workshops Knowles tended to place people in groups within the first five
minutes. Nadler pointed out that Knowles was criticized for this behavior. "I think,
professionally, the only criticism I have ever heard, really, is that he uses groups, not too
often, but too early in the learning process." (Nadler and Nadler 1993, 7) Nadler thinks
that this complaint came most often from students with a background of being the
recipients of learning, rather than participants in learning (Nadler and Nadler 1993, 7).

Merriam had one professional criticism concerning Knowles's narrow focus on the
individual to the exclusion of other variables. According to her, Knowles comes from a
strong humanist philosophical base and sees everything centering on the person and the
individual learner, ignoring the larger social context in which adult learning takes place.
But Merriam feels that self-direction is limited by social class, race, gender, and other
particulars of the context in which one lives. She said,

I think that, if I would have any general criticism at all, it seems that
andragogy and Malcolm's orientation is very unidimensional, focusing
exclusively on the adult learner to the exclusion of many of the other social, contextual, socio-political dimensions that define a learning situation, which are sometimes very restrictive in a learning situation. (Merriam 1993, 5)

Henschke and Tough appeared to give conflicting information. Henschke made a serious but vague charge concerning complaints that Knowles has a tendency sometimes to borrow the ideas of others and fail to attribute the originality to them (Henschke 1993, 6). This may be the result of the controversy over who coined the term andragogy. In chapter 2 of this study, in the section on terminology, Knowles is shown to be quite clear on this point (Davenport and Davenport 1985a). Tough, unlike Henschke, feels Knowles has given credit to others for spreading his ideas (Tough 1993, 3).

Henschke suggested further study of those who have been critical of Knowles over the years, in order to gain added perspective. They include Charles Oakley, Kansas State University; Harold Stubblefield, Virginia Polytechnic; Cy Houle and Stephen Brookfield, College of St. Thomas; Peter Jarvis and Jack Mezirow, Teachers College, Columbia University; and Philip Candy, the author of Self-direction for Lifelong Learning [1991] (Henschke 1993, 6-8, 15).

Davenport told of one of his few face-to-face encounters with Knowles. In attendance at a program where Knowles was the presenter, Davenport asked a question having to do with the relationship between andragogy and the research on learning styles. Knowles avoided the question with a general comment when Davenport wanted an answer, or at least a dialogue. Davenport got the impression that "his approach had been developed and was in place and that he wasn't going to do too much changing of it at that late date." (Davenport 1993, 4)

Ohliger questioned the purity of Knowles's motives. There are a lot of people who are worshippers of Malcolm. This gives his name a certain amount of recognition.
Ohliger feels that introductions to books or endorsements of various kinds have been used primarily to increase sales (Ohliger 1993, 8).

Bell and Tough both think that his schedule is too full and that he works too hard. No one knows what his hobbies are besides collecting bolo ties and spending time with his family (Bell 1993, 5; Tough 1993, 7).

Ohliger made the argument that Knowles is a pessimist, citing a one-page article Knowles wrote for the Journal of Real Estate Education, Fall 1982. Ohliger suggested that Knowles "sees the world as getting to be a worse place to live in." (Ohliger 1993, 11-12) Ohliger concluded his observations of Knowles by saying, "He's a great man with great faults." (Ohliger 1993, 15)

Pratt sees as a weakness Knowles's apparent ethnocentrism. He finds ludicrous the idea of taking Knowles's andragogy and exporting it to other cultures, because andragogy does not recognize the cultural and societal basis for learning (Pratt 1993, 9).

Pratt used China as an example of the cultural barrier to andragogy. He highlights this barrier by discussing the construction of "sense of self" in China compared to the United States. The Chinese sense of self is that I am nothing. The American sense of self is that I am everything. There is a profound set of implications concerning teaching and learning based on cultural differences which andragogy does not address (Pratt 1993, 9).

Mezirow cited a criticism of Knowles's leadership of the profession into humanistic philosophy and away from social action. He observed the following:

I think if he put the same energy and creativity into focusing on social action, on how you help people fulfill their citizenship potential with civic literacy, how you help them learn to participate in the public forum as well as the private forums that he's identified with, that we would be better off. But he has not included, in my mind, the community, the social action, the whole public sphere of discourse. I think that that's my principle criticism.

I think we have new insights beyond Malcolm's work in the nature of adult learning, that we have come apace from his essential emphasis on
behaviorism. I think that we have moved in a lot of directions since Malcolm's contributions were initially made. (Mezirow 1993, 5-6)

Ohliger once observed a weakness in Knowles. Paulo Freire, from Harvard, Knowles, and Ohliger were together on one occasion at Ohio State. Freire was receiving more attention than Knowles, and Ohliger observed what he determined was jealousy on the part of Knowles (Ohliger 1993, 9). This simply indicates, that Knowles is, after all, human. Bell commented that Knowles becomes frustrated and angry just like the rest of us (Bell 1993, 5).

**Appropriateness of the Title "Father of Andragogy"**

Ill advisedly or not, the title "Father of American Andragogy" has been placed on Knowles, generally by the profession and specifically by the literature of the field. The response to the title is mixed.

Nadler sees the title "father of" as a trap that Knowles became caught in. He observed that, just because you do something and you are good at it, people put your name by it. Nadler hopes that is not all Knowles is noted for because he does so many other things well (Nadler and Nadler 1993, 8). Conroy wrestled with the title "the father of andragogy." She sees the term as too static for Knowles, and wants a more earthy term with more primitive origins, such as progenitor. She does not like the title, but would not want anyone besides Knowles to have it because he is just too dynamic. "It's almost like you're trying to put a word that's an earth word onto an air thing or a water thing, something that has flowing movement, whereas earth doesn't. Earth just is. Well, I'm from Santa Fe!" Conroy 1993, 13-14)

When Henschke was writing his dissertation, he experienced some concern about Knowles's prominence in the field. One well-known adult educator said that he did not think the study was worth a doctoral dissertation. Another was concerned about a cultic
personality emerging. Knowles's comment after reading the Henschke study was that "at times I felt supported and at times I felt confronted." (Henschke 1993, 15-16)

Bell described how he thought Knowles would respond to the title: Any title contains an element of superiority that would make him uncomfortable, but he would accept it with quiet pride. He would probably think the label was a little silly, but realize that if anyone should get it, he should (Bell 1993, 6). Tough sees Knowles in a very broad context and feels that this study is focused too narrowly on andragogy. Knowles is more than the "father of andragogy." The title is too limiting (Tough 1993, 2).

Pratt thinks the title serves no positive purpose. It does no one any good, and it does possible harm to others. There are many subcultures in America. Andragogy according to Knowles is not andragogy as it is taught at the University of Montreal. "To say that someone is the 'father of andragogy,' when, in fact, he wasn't even in Europe is to again put the United States in that position of being scoffed at by others who know more about the history of it." (Pratt 1993, 9)

Pratt also thinks that the title discredits Knowles's other accomplishments, thus doing him a disservice. Carl Rogers once told Pratt that he (Rogers) was not Rogerian. People and ideas do change. Perhaps Knowles is not Knowlian. "I don't know that he's ever called himself the father of andragogy. I think he came up with some wonderful stuff. Let's credit him for what he did, but not try and make him into a saint." (Pratt 1993, 9)

Mezirow thinks the title lacks sophistication and is a very offensive designation that makes the profession look bad. He feels that Knowles is a leader, not a father (Mezirow 1993, 6).
For a complete explanation of the title "the father of andragogy," see the article "Knowles or Lindeman: Would the Real Father of American Andragogy Please Stand Up?" (Davenport and Devenport 1985a)

Knowles is a highly skilled and well-rounded professional who does not take himself too seriously. His impact on the field of adult education and those with whom he has a relationship is great. He is the "father" but also much more. He has been described in very positive terms but he is not a saint. He is himself, just Malcolm, and he encourages others to be themselves.

Future

This section includes the others' speculations about the future for the purpose of gaining insight into the direction in which the field of adult education is moving.

Although the concepts of andragogy are well established, some changes are predicted, including the following: (1) the term needs modification, (2) the application of the concepts will take new high tech forms, (3) the scholarly focus will be on other themes, and (4) the professionalism orientation may shift toward social activism.

Merriam explained how andragogy will continue to fit into the puzzle of the future.

Well, I think it's an important part of the puzzle, or it's an important piece. It's part of the mosaic of adult learning and adult education. I don't see it going away. I don't think I see it taking over the field either. I think that it has its place. I think that it does communicate well with people who have never thought about what it might mean to teach adults. I think it's transportable. It's communicable to other constituents who are working with adults, and it just hasn't occurred to them that adults aren't like kids. So, I think it is a very marketable set of assumptions that, if I'm doing a workshop on the adult learner for, say, community college faculty, I would most likely use andragogy and the assumptions and work with that—absolutely. I think it is a very good piece. I think that it is here to stay, and it is going to continue to be a really major, prominent part of the picture. (Merriam 1993, 7-8)

Bell thinks that the area of human resource development is beginning to understand andragogy. Business and industry are realizing that they are better off if they put their...
energy into equipping people to be great learners rather than just focusing on a particular content that may too soon be obsolete. Tom Peter's, *Liberation Management: Necessary Disorganization for the Nanosecond Nineties* (1992) makes a strong appeal for lifelong learning in successful companies (Bell 1993, 10).

Tough and Nadler could not identify any new leaders who were promoting the term and inspiring people to use it. The concepts are being promoted but the term is not being used (Nadler and Nadler 1993, 8-9; Tough 1993, 6). Tough's sense is that andragogy is not universal, but is a well-established factor in the minds of adult educators and in their actual practice. The transition has been made. Many in the profession are bringing global issues and real-world problem solving into their teaching, but are using an andragogical approach to empower the learner to locate a personal position. "I'm not sure we need to promote it much more." (Tough 1993, 8-9)

Pratt would agree with Tough that andragogy is here to stay, as it has been adopted by legions of adult educators. It is the "window through which beginning adult educators, particularly, take their first look into the world of teaching adults." (Pratt 1993, 11) Although Mink does not use the term, she would agree with Pratt and Tough that it is not passé, that the concepts are current and fundamental (Mink 1993, 3). Henschke thinks learning is for life and life is for learning, which is a Jewish concept from the rabbinical literature of the Old Testament. "I think twenty-five years from now we'll see more of Malcolm's vision come to pass than what we've seen in the past." (Henschke 1993, 13)

Nadler, Davenport, Bell, Pratt, and Mezirow all feel that some modification to the term will be needed in the future, but they also believe that the concepts of andragogy are still foundational and will not change. Nadler thinks that the applications of andragogy will change in the future, but that as long as it improves adult learning it does not matter
what it is called. "Maybe we have got to get rid of the term andragogy. I don't know what you'd call it. No matter what label you put on it, somebody is going to object to it, but the implications to the adult learner are fantastic, are still important, are still crucial." (Nadler and Nadler 1993, 13)

Davenport is not seeing the term currently in social work and continuing education literature. "I think it has faded as a hot topic, although I still have some friends who still call what they do andragogical education. Especially down at the University of Georgia." (Davenport 1993, 3) Davenport holds to his main criticism that the term must be redefined. "I don't think andragogy has a lot of utility. See, I would want a theory big enough to include everything that we would find out on learning." (Davenport 1993, 7)

Although Bell thinks that the term must be updated, he also feels that the concepts are valid. "I think it doesn't matter. I would think Malcolm wouldn't care either. He might grimace for a minute or two, but then, when he'd think about it, he'd say, 'Well, call it whatever you want to. We understand what we're talking about.'" (Bell 1993, 11)

Conroy thinks that in the day of MTV it is difficult to promote anything, especially if it has a history. She agreed that the term could be better marketed with some new packaging, but she feels that the concepts are valid and needed. She said, "It seems to me, if andragogy were more prevalent and pervasive, that would be a healthy thing for us as a society to do and to have. That's sort of philosophical, and I don't know what to do about it. Anyway it's right there, and that's what I think." (Conroy 1993, 19)

Pratt feels that, for those looking for an instructional technology, andragogy will never become passé. However, Pratt also feels the term, which was once an asset within the field, is becoming a liability. "I think I'm saying that the scholars in adult education, who are trying to further the body of knowledge, think it's passé." (Pratt 1993, 13) Pratt submitted a paper on Knowles for the Adult Education Reader's Conference in 1993. At
the adjudication panel review, the paper was rejected with the comment, "Oh, andragogy. Come on, we've certainly moved beyond that." (Pratt 1993, 12)

Bell sees andragogy in competition, both philosophically and practically, with the powerful and pervasive high tech, multi-media, learning-as-entertainment, delivery system in use today. Examples would include "Sesame Street" and educational television in general. In the high tech model, the attention span is short; the only controls are volume and channel, and the learner sits passively mesmerized by the split frame, action-packed media bites. Andragogy, on the other hand, provides the learner control over the process and requires active involvement. Bell thinks that what may emerge is a hybrid delivery system using the powerful sensory multi-media and still involving the learner actively with a high degree of control. True interactive multi-media curriculum may be the answer. "I think that's going to be the challenge of learning facilitators in the future." (Bell 1993, 10)

In Bell's view, formal education still does not understand this important andragogical concept of lifelong, self-directed learning. The challenge is to equip the learner with the skills, competencies, resources, and opportunities they need in order to get the most current information when they want it and in a form they can use. Bell said, "I think that whole area is so exciting." (Bell 1993, 10)

Mezirow looked into the future and predicted that adult educators will see the importance of transformative learning, critical reflection, critical discourse, and critical action. "I think we will just expand the concept [andragogy]. I think it's pretty well established as a concept. I doubt if it will disappear; it will simply be redefined in more sophisticated terms as time passes." (Mezirow 1993, 8)

Merriam thinks that there are other topics receiving more attention now, and that they most likely will continue to do so. These include Mezirow's perspective
transformation and transformative learning, the critical theory approach, and the feminist
time of pedagogy (Merriam 1993, 3). "So these areas are becoming, I think, more the
topic of scholarly conversation, written and oral, than andragogy." (Merriam 1993, 4)

During his dissertation research, Henschke was given a recommendation by Bert
Phyllo, retired from the University of Wisconsin, Madison. Phyllo suggested that
Henschke look over all his data in fifty years to see if andragogy is still alive. Twenty-
one years have passed and dissertations are still being written about it (Henschke 1993,
9).

Pratt predicted that the future debate will concern professionalism and social activist
orientations. He predicts that the field will move more towards social activism in the
areas of literacy, feminism, and volunteerism (Pratt 1993, 13).
CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this chapter the findings of the study are summarized, conclusions are stated for consideration, and recommendations are suggested for further study. The rationale for the study has been to discover a unique life worth telling about. Malcolm S. Knowles's uniqueness is evidenced by the relationships he has developed with others, by his contribution to andragogy, and by the character of the man himself.

Summary

Knowles's uniqueness was observed firsthand as a result of letters, telephone conversations, a personal visit to his home, and the oral history data-collection process. The fresh informality ("just call me Malcolm") of such a well-known, accomplished individual reveals how Knowles feels about himself and others. He places little value on formal relationships within the learning dynamic. He desires closeness with others which promotes authenticity. He regards himself as an equal and as a co-inquirer, and he values others. With him there is no superiority of one over another. Thus, an introduction to Knowles signals the beginning of an honest and open relationship, based on mutual respect and lack of pretension, but filled with interest and challenge.

The collection of data from the other interviews was greatly assisted because of who Knowles is and because of how others feel toward him. Those contacted for interviews responded as if they were responding to Knowles himself. The selected others see Knowles as a colleague. They are either longtime, friendly, professional, or distant colleagues; they are intellectual allies, fellow journeyers, mentors and mentees, respectful critics, admiring critics, or skeptical critics; and they are longtime friends, professional...
friends, or professional acquaintances. All these relationships are complex and individualistic, just as Knowles is complex and individualistic. He seems to have generated a warmth in his relationships, even among his critics.

Knowles's contribution to andragogy and the fields of adult education and human resource development were highlighted by the interviewed others. Many colleagues seem to accept his definition of andragogy—"the art of helping adults learn"—as expressed over the years in the literature. Some go beyond the stated definition of andragogy by adding a set of characteristics, a set of assumptions, a theory, a method, or a technique. Some reduce it to the art of encouraging others. Others call it a framework, a professional orientation, a belief in the individual, the empowerment of the individual, a lifestyle, an attitude, a philosophy, a relationship, a moral position, a philosophical position, and/or a normative vision of human learning at its best. The debate over a precise definition or even a consensus description of what andragogy is appears to be important to some and not to others. The value of the concept and the success of its use seem to override the lack of agreement as to its definition.

There is no doubt that andragogy as a concept and Knowles the andragogue have had a great impact on adult education in the United States. Some feel that andragogy and Knowles have legitimized and stimulated the field. Some assume that, to be an adult educator, one must be an andragogue. Andragogy is taken for granted because of the underlying acceptance of the concepts, regardless of how these concepts are specifically defined and applied. The term is not as prominent in the literature as it once was, but the concepts seem to be foundational to adult education. For some, the term is liked and used; for others the term is disliked and ignored.

All of the others responded with examples of the successful application of andragogy in a variety of situations. Understandably, adult education programs in higher
education were cited most often and with varying degrees of application. Andragogy was cited as being particularly important to the "becoming" adult educator in the early stages of his or her development. The Fielding Institute and Regis College may be the best examples of the use of pure andragogy in an institutional setting; these two institutions may represent one extreme of the spectrum. The other extreme in higher education may be the individual instructor who incorporates student-centered learning as part of a course. The academic disciplines of social work, management, and psychology reflect andragogy by focusing on the individual and the empowerment of the individual. Community-based continuing adult education programs and professional continuing education, such as library science and nursing, have experienced the successful application of andragogy. In a church setting, religious education has benefited from the andragogical approach. The workplace in general is using andragogy as a method to produce supervisors who are andragogues skilled in mentoring, nurturing, and empowering the workers.

To some degree, andragogy is universally accepted in business, industry, and post-secondary education in the United States. However, in much of higher education outside the discipline of adult education, the pedagogical model remains dominant. In many cases, students demand pedagogy because of their familiarity with the method and because of their past successes with being taught, as proven by grade-point averages. Post-secondary education continues to fail to "get" the message, and, until recently, business and industry also had failed. Because of the competitive nature of the world marketplace and the need for greater productivity, business and industry are now looking both to the individual worker and to andragogical concepts to make a difference. However, everyone would agree that andragogy cannot be all things to all individuals in all situations.
Knowles has been described by the others as possessing the following personal characteristics: authenticity, honesty, genuineness, ego-lessness, modesty, unpretentiousness, amiability, helpfulness, kindness, gentleness, warmth, openness, friendliness, approachability, and fatherliness. He has also been characterized as being inclusive of everyone, outgoing, caring, loving, positive, exuberant, excited, joyful, unconditionally accepting, nonjudgmental, respectful of others, equality-conscious, and willing to admit weaknesses. He has been shown to have a sense of humor and to be dynamic, charismatic, and popular. Although he has been credited with all these positive characteristics, Knowles does not appear to take himself too seriously.

Knowles has been described as possessing the following professional characteristics: mentally dynamic, articulate, enthusiastic, energetic, committed, dedicated, mentoring, maturing, person-centered, learning-centered, and innovative.

He is a writer, speaker, researcher, learner, facilitator, mentor, friend, leader, spokesperson, public relations person, promoter, consultant, catalyst of research and debate, and pursuer of excellence; he is also one whose words and deeds are consistent. Knowles's maturity allows him to accepts criticism well. A case was made that he is a pessimist, which may be another way of describing his pragmatism and realism.

Knowles is a highly skilled and diversified professional, but he is not a saint. He smokes, drinks, uses profanity, and is self-driven, a byproduct of being self-directed. He has not stopped living, learning, and tackling new projects, but he always has time for others. He can lose his pants in front of five hundred people and honestly think it is funny. He has been referred to as "a great man with great faults," and many have failed in trying to imitate him. He is himself, just Malcolm, and he encourages others to be themselves.
The fields of adult education and human resource development have emerged and are growing. They are larger than any one person or concept. An obvious need exists for research into the other variables in the learning dynamic, such as culture, society, race, gender, and politics. This should be done in order to broaden an ethnocentric American view into a true world view of learning. As this view expands and evolves, perhaps adult education will regain some of its social-action heritage, but it should not forget the foundational importance of the individual.

Many disagree with the title “father of andragogy” for Knowles. Having a title denotes superiority, privilege, and position; these terms were not used to describe the man and, therefore, seem inappropriate. There is no disputing the fact that Malcolm Knowles is a giant in the field and that no other individual has been as charismatic. No one else should have the title, but the title is unsophisticated, offensive to some, and perhaps harmful. Also, it would be a disservice to Knowles to ignore his other achievements.

Malcolm Knowles is greater than the work he has done; his greatness is in who he is. If he has erred, it has been in favor of the individual. But there also lies his real strength—that he has tirelessly helped people on the basis of equality. He has tried, not so much to do something for others as to be something for others.

Those interviewed have offered glimpses of the probable, possible, and preferred future of adult education and andragogy. Most feel that andragogy is here to stay due to its current use by practitioners. It is a foundational part of the mosaic of adult education and has been described as solid and well established. Most feel that the term needs to change. They also feel that the applications will change and that the promotion must change, but that the concepts are basic. It was said in the 1970s that andragogy's value would be seen if it passed the test of time and was still viable in fifty years. It is almost
halfway there. Some predict that, if andragogy becomes forgotten in the present, it will be rediscovered with new enthusiasm in the future.

No charismatic leaders such as Malcolm Knowles have appeared on the horizon to carry the torch for adult education and andragogy. The current themes in the field include training and professionalization, the feminist agenda, and literacy. Current contributors to the field are making little reference to andragogy; it has become passé to some academicians and editors of the literature. Andragogy is fading and may need be redefined in order to be revived.

It was suggested that andragogy is ahead of its time. Human resource development is beginning to understand andragogy and the importance of the process of learning rather than the content, which quickly changes. In general, however, post-secondary education still places greater importance on content than on process.

The concepts of andragogy seem to be in place, but they must remain dynamic and continue to evolve and adapt to future changes. One individual suggested that the field must become more sophisticated and intellectually viable in order to survive into the future.

Is it possible for any of us truly to understand the impact we have made on others? Malcolm Knowles does not place greatness on himself, as evidenced by his desire to be called Malcolm. His wife, Hulda, also says that he is "just Malcolm." Because of this lack of self-aggrandizement, one must wonder if Knowles can fully know how significant he has been to so many.

Conclusions

Based on the findings of this study as summarized above, the following conclusions are warranted:
1. Knowles is a unique individual with significant contributions to the development of the adult education movement in the United States.

2. Andragogy and Knowles cannot be separated; they are members of the same family. The synergy of andragogy and Knowles is a powerful combination. One without the other would have had a reduced significance.

3. The successful use of andragogy is more than the proper use of technique. To use the techniques is to apply the science. The successful use of andragogy requires a life uniquely created and committed to serving others. A life so lived is to apply the art.

4. Knowles's significance lies in his providing a living example of the combination of the art and science of helping others learn.

Recommendations

Andragogy has played an important role in the emergence of the field of adult education, and it continues to be a major element in the dynamics of the field. However, many questions remain to be answered. Some questions raised by this study may guide further research.

1. There is a body of inquiry concerning adults, children, and learning. How are they similar? How are they dissimilar? How does learning happen in light of recent research?

2. Andragogy, because of Malcolm Knowles's influence, has a strong individualistic orientation. As a result, the mainstream of adult education has moved away from its historical social-activist orientation. Are there signs that the pendulum is swinging back toward social action?

3. The education of teachers and facilitators has been primarily pedagogical. How would an andragogical paradigm-shift affect teacher-training programs and faculty
development? Does learning take place on the part of the facilitator? If it does, how, when, how much, and from what sources?

4. What was the historic role of andragogy in the educational reaction to behaviorism that took place in the 1960s and 1970s?

5. How should educational research be guided? Is the question simply which methodology, quantitative or qualitative?

6. In educational disciplines such as science and technology, in which the content is technical and rapidly becomes obsolete, what should be the curriculum combination of content and process? How is technical content best delivered? Is knowing how to learn as important as learning the current content?

Further research is needed to answer these and other questions resulting from our rapidly changing present to prepare us for the rapidly approaching future.