

# A Compendium of Material on the Pedagogy-Andragogy Issue

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## Abstract

Wherever socially immature students are educated, the traditional distinction between children and adults becomes blurred. Educators are concerned about whether they should focus on learners' immature skills, or on their "grown up" bodies and often intense life experiences. A compendium presents summary statements from larger works or fields of study. This compendium addresses the concern about whether confined students should be treated like children or adults. It includes a general context; salient quotes from classic works of pedagogy (the education of children), andragogy (the education of adults), and adult education in corrections; an extrapolated conclusion proposes how correctional educators might interpret these various ideas. The author's hope is that the passages contained herein will stimulate interest and dialogue about the connection between pedagogy and andragogy in the correctional milieu.

## Context

The terms "pedagogy" and "education" are often used interchangeably, although "pedagogy" refers to the education of children. In correctional education theory and practice, a particular type of adult education—adult basic education (ABE)—has gradually taken the place of a well-rounded school program. These are more than semantic concerns. They relate directly to equality of educational access, and to the individualization concept to which we aspire. Correctional educators must eventually consider three clusters of related issues:

1st: Whether there are differences in the learning needs of children and adults, and whether different instructional methods should be applied.

2nd: Whether adulthood is determined by experience, responsibility, or some other criterion. Many immature, low achiever adult students are taught like children, and some mature or experienced juveniles are taught like adults. Institutional constraints and mandatory education impact these models.

3rd: Whether released juveniles actually return to their communities as schoolchildren, or merely return for a few days; whether released juveniles behave like adults, and released adult prisoners behave like responsible adults; whether there is a good fit

between the principles of adult education for confined juveniles, and pedagogy for adult prisoner students; whether, and to what extent, teachers' aspirations to individualize instruction fits into all these concerns. Figure 1 (on the following page) suggests general parameters for the material included in this compendium/article.

## CLASSIC PEDAGOGY

A. **From Quick, R.H. (1916/1868). *Essays on educational reformers*. New York: D. Appleton.**

The 18th century French philosopher Rousseau wrote: "Do just the opposite of what has been done and you will do right" (p. 1). Quick summarized aspects of Rousseau's approach: "No longer having his mind engrossed by the knowledge he wished to communicate, the educator had now an eye for something else not less worthy of his attention, viz., the child himself" (p. 246). Foster "his [the child's] curiosity by being in no hurry to satisfy it." But Quick characterized Rousseau as "the least learned of writers" on education. (p. 268).

**Figure 1: The Pedagogy-Andragogy Issue**

CONCEPTS THAT "DRIVE" INSTRUCTION AND LEARNING

**Major Branch of Education: The Education of Children (Pedagogy)**

Major Emphasis

Minor Emphasis

CONCEPT: Children lack experience, knowledge, community-oriented attitudes; they are like blank slates or empty vessels and should be taught by responsible adults.

CONCEPT: Children should be free to gain experience, knowledge, and community-oriented attitudes from immediate, every day events in a natural setting with teacher supervision.

STRATEGIES: Didactic methods predominate, with multi-modal approaches/materials; rote memory, structured settings.

STRATEGIES: Hands-on activities and Socratic method to facilitate—but not dictate—student learning.

OUTCOMES: Content and skill oriented learning; neoessentialism, explicit and direct instruction; Montessori's very structured approach.

OUTCOMES: Systems developed by Comenius, Rousseau, Pestalozzi, Froebel—to help students learn naturally, without the constraints of authoritarianism.

**Major Branch of Education: The Education of Adults (Andragogy)**

CONCEPT: Adults often bring valuable experiential knowledge and community-oriented aspirations to the classroom; they typically seek specific skills.

CONCEPT: Adults need basic or fundamental academic skills—literacy and numeracy—and job skills, before they can learn useful things about their social and cultural heritage.

STRATEGIES: Students respected as self-directed learners with specific, personal, developmental needs; students perceived as whole persons.

STRATEGIES: Teach them individually prescribed coping skills and vo-tech competencies in a behavioral/medical model, to enhance classroom management.

OUTCOMES: Grunhut's Danish Folk High Schools, Knowles' Adult Education, and MacCormick's The Education of Adult Prisoners.

OUTCOMES: This view dominates correctional education, advocated by supporters of Adult Basic Education and Individually Prescribed Instruction only.

The following pages include salient passages from classic authors of pedagogy (from the work of Quick, 1916/1868; Compayre, 1907/1887; and Monroe, 1912), andragogy (from Kidd, 1959; and Knowles, 1970), and classic adult education in corrections (from Brockway, 1995/1870; and MacCormick, 1931). In addition to sharing access to these sources, the author hopes this material will prompt interest and dialogue about the pedagogy-andragogy issue in correctional education.

In 16th century France Montaigne suggested “We may become learned from the learning of others; wise we can never be except by our own wisdom” (p. 71) (16th century, France).

Ratichius, a 16th century German educator, had “discovered the art of teaching according to Nature...the natural system suits best with science, which is the study of Nature” (p. 106).

From 17th century Moravia, Comenius announced that “If they [pupils] do not learn, the fault is with the teacher” (p. 139). “Comenius would fix the mind of learners on material objects...[and] have them acquire their notions of these for themselves through the senses....[T]he vast accumulation of traditional learning...must be thrown overboard.” (p. 150). Comenius maintained that “God has made children unfit for other employment that they may have time to learn” (p. 512).

Locke (a 17th century English philosopher) prioritized learning in the following sequence: “1 virtue; 2 wisdom; 3 manners; 4 learning” (p. 234). Similarly, Pestalozzi (Swiss, late 18th and early 19th centuries—a correctional educator) wrote: “You [the Schoolmaster] should do for the children what their parents fail to do for them. The reading, writing, and arithmetic are not after all what they most need. It is all well and good for them to learn something, but the really important thing for them is to be something.” (p. 307; emphasis in original). Quick summarized: “we are all agreed that morality is more important than learning” (p. 492). Pestalozzi wrote: “To engage the attention of the child, to exercise his judgment, to raise his heart to noble sentiments, these I think the chief ends of education” (pp. 309-310). He maintained that it is difficult for a teacher to “induce the lad to learn what he supposed himself to know already” (p. 349). Quick summarized “Pestalozzi’s simple but profound discovery—the teacher must have a heart” (p. 359). Pestalozzi advocated that students should experience learning as effort, rather than amusement (pp. 366-367).

Froebel wrote that one of the “most striking characteristics [of children] was restlessness...of body...[and] mind.” He was a 19th century German educator, and a student of Pestalozzi. Froebel invented the kindergarten (p. 406).

Jacotot (French, early 19th century; focused on literacy) maintained that “The highest and best teaching is not that which makes the pupils passive recipi-

ents of others people’s ideas...but that which guides and encourages the pupils in working for themselves and thinking for themselves” (p. 421).

A 19th century English philosopher, Spencer suggested that educators should “connect the knowledge boys bring with them to the schoolroom with that which they are to acquire there” (p. 458). He also recommended that “Children should be led to make their own investigations, and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible.” (pp. 462-463). The alternative is that the master attributes bad teaching “to the stupidity of his pupil, and by the pupil to the dullness of the subject” (p. 466). Spencer suggested that “school drill” had made students “passive recipients” instead of “active discoverers” (p. 468).

Pestalozzi and Comenius might have agreed that “Every human being...has a claim to a judicious development of his faculties” (p. 522). Quick concluded that “without some knowledge development would be impossible” (p. 526).

## **B. From Compayre, G. (1907/1887). *The history of pedagogy*. London: Swan Sonnenschein.**

Pedagogy is to education as logic is to science (p. IX).

“Socrates was convinced that the human mind in its normal condition discovers certain truths through its own energies, provided one knows how to lead it and stimulate it...” (p. 24).

In ancient Rome “The conception of the money value of knowledge had not yet appeared” (p. 60).

A 16th century Frenchman, Rabelais urged his pupil to “Revere your teachers; flee the company of men whom you would not resemble” (p. 100).

Descartes recommended “it is not enough to have a sound mind; the principal thing is to make a good use of it” (p. 191). Compayre summarized pedagogy: “There are those who wish...to develop the intelligence; and there are others who are preoccupied with furnishing the mind with a stock of positive knowledge” (p. 192). Rousseau wrote “Let...[a student] not know anything because you have told it...but because he has comprehended it for himself” (p. 293).

An 18th century French educator, La Chalotais held that the education of children from ages five to ten should entirely consist of amusements (p. 348). However, he maintained “If man is not taught what is good, he will necessarily become preoccupied with

what is bad" (p. 349). La Chalotais also maintained that "the peasantry...ought not to be neglected in a [National] system of instruction" (p. 354; see Brockway quote below). Turgot, a French Revolutionary, advocated that "The study of citizenship ought to be the foundation of all the other studies" (p. 360).

Pestalozzi recommended the Socratic method. "Pestalozzi...often acknowledged what he owed to Rousseau" (p. 429). Nevertheless, Compayre wrote that "the principles which Rousseau embodied only [apply] in an individual and privileged education" while "Pestalozzi had to do only with children of the common people..." (p. 442). Compayre wrote that Rousseau, Pestalozzi, and Froebel shared an advocacy of natural education (p. 475).

A French educator of the early 19th century, Madame Guizot asked "Do you not think it strange...that for centuries education has been...a systematic hostility against human nature; that to correct and to punish have been synonymous; and that we have heard only of dispositions to break, and...to overcome, just as though it were a question of taking away from children the nature which God has given them in order to give them another such as teachers would have it?" (p. 492.) Madame Necker, also French and of the same period, contrasted this with Rousseau's approach. "Rousseau calls children into activity by degrees. He would have them do for themselves all that their little powers permit....He does not in the least force their intelligence; he does not make them reach the result without passing over the route. He wishes the faculties to be developed before the sciences are taught." (p. 495).

Through a law of 1833 the French implemented "Universal primary instruction...one of the guarantees of order and social stability" (p. 521).

### C. From Monroe, P. (1912). *A brief course in the history of education*. New York: Macmillan.

Monroe summarized aspects of ancient Asian education—"For the individual no variation from established forms is permissible. In most minute details conduct is prescribed. This dominance of some external authority is characteristic of all Orientals. In India this authority is exerted through the caste system; among the Hebrews, through the theocracy; in Egypt, through a combination of priestly ruling class and a partially developed caste system; in China, through the system of Confucian education (p. 23). Thus the [Asian]...seeks to prevent any variation...through in-

dividual initiative....Neither individually nor socially...does this education give power of adjustment to new conditions" (p. 24).

The "Greeks...formulated that conception of education which we yet call liberal. This is the education that is worthy of a free man and will render him capable of profiting by or using his freedom" (p. 28). (Emphasis in original). Phoenix said that Achilles' education was so he would "not sit as dumb for want of words; idle, for skill to move" (p. 32). During a decadent period in 3rd century Greece, "education had come to be an intellectual training to enable one to make the best use of his personal opportunities" (p. 73).

Education today (1912) is in chaos and "possesses neither formal ideal nor unified practice" (p. 67).

During the Renaissance "The great desire was for a new life and...for a new education hostile to the old, pedantic scheme of scholasticism (p. 167). This ideal revealed itself in the liberal education as formulated by the ancients." The seven liberal arts consisted of "the trivium, including grammar, rhetoric and dialectic, and the quadrivium, including arithmetic, geometry, music and astronomy" (p. 121; emphases in original).

The 15th century Italian Vittorino da Feltra was considered "the first modern schoolmaster" (p. 175). He advocated "Self-government by the boys...a dependence upon the natural interests of the pupil, use of the natural activities of the child as a basis for much of the work, and a strong emphasis upon activity...."

Early Jesuit schools employed "close supervision, amounting almost to repression on the one hand and espionage on the other..." (p. 204).

"Not until 1559 do we find a system of schools providing for all the people. In that year the Duke of Wurtemberg adopted a plan, though it was not approved by the state until 1565" (p. 208).

In the 17th century the Moravian educator Comenius found that "knowledge comes to us...[through] the senses, the intellect and divine revelation" (p. 241).

Monroe summarized the sentiment of Rousseau's naturalistic education. "Childhood is for its own sake. 'Nature desires that children should be children before they are men.' The child need not be taught to read, though probably he will pick this up on his own accord (p. 287). He will hardly know what a book is. 'Exercise the body, the organs, the senses and powers, but keep the soul lying fallow as long as you can.'" (p. 288). "Rousseau...would have geography learned in the woods and fields, by the observation of the



position of the sun and the earth, by the study of the stream, the rain and the changes of temperature; astronomy by the study of the heavenly bodies; botany by the study of plants; the necessary facts and fundamental principles of physics and chemistry by observation and experimentation; mathematics as it is needed in these other activities and economic relations; history alone through reading." (p. 294).

At the end of the 18th century in Switzerland "Pestalozzi first announced his great aim, 'I wish to psychologize education'" (p. 312). Morf, his most able disciple, summarized Pestalozzi's general principles: "(1) Observation, or sense-perception (intuition), is the basis of instruction. (2) Language should always be linked with observation (intuition), i.e. with an object or content. (3) The time for learning is not the time for judgment and criticism. (4) In any branch, teaching should begin with the simplest elements and proceed gradually according to the development of the child, that is, in psychologically connected order. (5) Sufficient time should be devoted to each point of the teaching in order to secure the complete mastery of it by the pupil. (6) Teaching should aim at development, and not at dogmatic exposition. (7) The teacher should respect the individuality of the pupil. (8) The chief end of elementary teaching is not to impart knowledge and talent to the learner, but to develop and increase the powers of his intelligence. (9) Power must be linked to knowledge, and skill to learning. (10) The relation between the teacher and the pupil, especially as to discipline, should be based upon and ruled by love. (11) Instruction should be subordinate to the higher aim of education." (p. 318). Pestalozzi's "peculiar excellence was in making evident...that a new spirit must pervade the schoolroom...the atmosphere of the home" (p. 319).

Froebel was a student of Pestalozzi. Monroe summarized Froebel's approach to education: "the continuous progressive adjustment of the individual to the larger life, which is his by destiny and in which he must find his true self....Education is not a preparation for a future state. This life which the child seeks to enter is not the adult life, but the life around him. Education finds its meaning in the process, not in some condition remote and only real through the imagination. The aim of education is development, the process of education is development....According to the fundamental idea of unity, the school was to be an institution in which each child should discover his own

individuality, work out his own personality and develop his power of initiative and of execution" (pp. 334-338). "Thus the school becomes a miniature society" (p. 339). "The primary aim is not acquisition of knowledge, but growth or development, in which knowledge functions merely as a means to an end" (p. 341). Thus, Monroe summarized, "The psychological tendency [of Pestalozzi] in education was the reduction of the naturalistic movement [begun by Rousseau] to scientific principle and to practical school-room procedure" (p. 348).

Rousseau's test of education was "Of what use?" (p. 357.)

The "great object of...Pestalozzi was a method of improving the welfare of the neglected, degraded or orphaned poor. The philanthropic motive was uppermost...social wrongs were to be righted by teaching children to be industrious" (p. 370).

Jefferson advocated "Education as the safeguard of democracy" (p. 374).

The sociological view of education is that "The individual is educated, or he develops, by incorporating within his own experience the summarized achievements of the [human] race; social stability is secured by this same process and social progress....It is the power of adjustment to a changing environment, not the fixed adjustment in itself, that modern education seeks to secure for the individual as its highest product" (p. 380, emphasis in original).

## CLASSIC ANDRAGOGY

**D. From Kidd, J.R. (1959). *How adults learn*. New York: Associated Press.**

"...what we describe as adult learning is not a different kind or order from child learning. Indeed, our main point is that man must be seen as a whole, in his lifelong development. Principles of learning will apply, in ways that we shall suggest, to all stages in life. The reason that we specify adults throughout is obvious. This is the field that has been neglected, not that of childhood" (p. 18).

"Some Myths of Learning...there are two main limits to human growth and development. There is the real, practical limit of one's maximum ability or potential capacity. And there is the no less real psychological limit which each man places upon himself....One could compile a sizable array of...myths, but we shall note only some of those which have had the most pernicious influence (p. 19).

1. You can't change human nature....
2. You can't teach an old dog new tricks....
3. The 'hole in the head' theory of learning. Many people, some of them quite sensible in other respects, talk about learning as if it were some process by which an entrance is somehow forced into the brain and facts were poured in, or pressed in, or stamped in....
4. The all head notion of learning. Many people think about and talk about learning as if it were completely an affair of the mind...man is a creature of emotions and feelings, and...these have an important part in learning....
5. The 'bitter-sweet' notions....The first is that learning cannot happen at all unless it is exciting and exhilarating....[But] much learning is difficult, wearing, repetitive—the hardest kind of work, which we accept only because of the importance of objectives we seek and the satisfaction we shall earn....Just as dishonest, and perhaps even more baleful in result, are the views of those who proclaim that there is no learning except when accompanied by harsh unpleasantness....
6. The mental age of the average adult is twelve years....The adult is not just a larger child; the cells of his body are different, his experiences are vastly different....
7. Unless you have a high IQ, all hope abandon" (p. 24; emphasis in original).

"The Development of Learning Objectives....There are at least three main sources of educational goals—(1) what a person is like and what are his needs, (2) the opportunities and demands of contemporary society, and (3) the main fields of knowledge....It is probably no longer necessary to justify the importance of theory (p. 27). Theory is usually the result of the distillation of practice. Nothing is so practical as good theory. Put in the words of the old saw—theory without practice is empty, and practice without theory is blind" (pp. 28).

Mortimer "Adler is...insistent that learning is for the mature, and for developing maturity:

*"In America today we are blinded by a romantic adoration of the child. We thus come to suppose that the most important problems of education concern the rearing of children, and we exaggerate the importance of the educational institutions which*

*deal with children. But clearly the beginning of anything is not as important as the end, and the beginning can only be well thought about in terms of the end. The end of education is one of overcoming the deficiencies of immaturity."* (From Adler, M., 1955, *Modern Philosophies and Education*, p. 139).

**E. From Knowles, M.S. (1970). *The modern practice of adult education: Andragogy versus pedagogy*. New York: Association Press.**

Knowles quoted Eduard Lindeman:

In what areas do most people appear to find life's meaning? We have only one pragmatic guide: meaning must reside in the things for which people strive, the goals which they set for themselves, their wants, needs, desires, and wishes...(p. 29). Viewed from the standpoint of adult education...personalities seem to want among other things, intelligence, power, self-expression, freedom, creativity, appreciation, enjoyment, fellowship. Or, stated in terms of the Greek ideal, they are searchers after the good life. They want to count for something; they want their experiences to be vivid and meaningful; they want their talents to be utilized; they want to know beauty and joy; and they want all these realizations of their total personalities to be shared in communities of fellowship. Briefly they want to improve themselves; this is their realistic and primary aim. But they want also to change the social order so that vital personalities will be creating a new environment in which their aspirations may be properly expressed." (From Lindeman, E., 1961, *The Meaning of Adult Education*, pp. 13-14).

"Andragogy: An Emerging Technology for Adult Education (p. 37)

**FAREWELL TO PEDAGOGY**

Most of what is known about learning has been derived from studies of learning in children and animals. Most of what is known about teaching has been derived from experience with teaching children under conditions of compulsory attendance. And most theories about the learning-teaching transaction are based on the definition of education as a process of transmitting the culture. From these theories and assumptions there has emerged the technology of 'pedagogy'—a term derived from the Greek stem paid- (meaning 'child') and agogos (meaning 'leading'). So 'pedagogy' means, specifically, the art and science of teaching children.

One problem is that somewhere in history the 'children' part of the definition got lost. In many people's minds—and even in the dictionary—'pedagogy' is defined as the art and science of teaching. Period. Even in books on adult education you can find references to 'the pedagogy of adult education,' without any apparent discomfort over the contradiction in terms. Indeed, in my estimation, the main reason why adult education has not achieved the impact on our civilization of which it is capable is that most teachers of adults have only known how to teach adults as if they were children."

#### "Some Assumptions of Andragogy & Their Technological Implications

Andragogy is premised on at least four crucial assumptions about the characteristics of adult learners that are different from the assumptions about child learners on which traditional pedagogy is premised. These assumptions are that, as a person matures, (1) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being; (2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning; (3) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and (4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness (p. 39).

**SELF-CONCEPT**—Children enter this world in a condition of complete dependency....But something dramatic happens to his self-concept when an individual defines himself as an adult. He begins to see his normal role in society no longer as being a full-time learner. He sees himself increasingly as a producer or doer. His chief sources of self-fulfillment are now his performance as a worker, a spouse, a parent, a citizen. The adult acquires a new status, in his own eyes and in the eyes of others, from these noneducational responsibilities. His self-concept becomes that of a self-directing personality. He sees himself as being able to make his own decisions and face their consequences, to manage his own life. In fact, the point at which a person becomes an adult, psychologically, is that point at which he perceives himself to be wholly self-directing. And at that point he also experiences a

deep need to be perceived by others as being self-directing.

For this reason, adults have a need to be treated with respect, to make their own decisions, to be seen as unique human beings. They tend to avoid, resist, and resent situations in which they feel they are treated like children—being told what to do and what not to do, being talked down to, embarrassed, punished, judged. Adults tend to resist learning under conditions that are incongruent with their self-concept as autonomous individuals.

#### *Technological Implications*

1. *The learning climate*—The physical environment should be one in which adults feel at ease. The furnishings and equipment should be adult-sized and comfortable; meeting rooms should be arranged informally and should be decorated according to adult tastes; and acoustics and lighting should take into account declining audio-visual acuity....In andragogical practice care is taken to determine what are the symbols of childishness to particular groups, and to remove them....The notion of a climate of adulthood can be extended beyond individual classrooms and applied to total institutions....
2. *Diagnosis of needs*—The adult's self-concept of self-directivity is in direct conflict with the traditional practice of the teacher telling the student what he needs to learn....In andragogy, therefore, great emphasis is placed on the involvement of adult learners in a process of self-diagnosis of needs for learning....
3. *The planning process*—There seems to be a law (or, at least, a tendency) of human nature that goes like this: Every individual tends to feel committed to a decision (or an activity) to the extent that he has participated in making it (or planning it)....Accordingly, a basic element in the technology of andragogy is the involvement of the learners in the process of planning their own learning, with the teacher serving as a procedural guide and content resource....
4. *Conducting learning experiences*—In traditional pedagogical practice (and in contemporary programmed instruction) the function of the teacher is defined as 'to teach.' The teacher is expected to take full responsibility for what



happens in the teaching-learning transaction. The learner's role tends to be that of a fairly passive recipient of the teacher's instruction. In contrast, in congruence with the adult's self-concept of self-directivity, andragogical practice treats the learning-teaching transaction as the mutual responsibility of learners and teacher. In fact, the teacher's role is redefined as that of a procedural technician, resource person, and coinquirer; he is more a catalyst than an instructor, more a guide than a wizard....

5. *Evaluation of learning*—Probably the crowning instance of incongruity between traditional educational practice and the adult's self-concept of self-directivity is the act of a teacher giving a grade to a student. Nothing makes an adult feel more childlike than being judged by another adult; it is the ultimate sign of disrespect and dependency, as the one who is being judged experiences it. For this reason, andragogical theory prescribes a process of self-evaluation, in which the teacher devotes his energy to helping the adults get evidence for themselves about the progress they are making toward their educational goals.... The shift from evaluation to self-evaluation or rediagnosis places a heavy burden on the teacher of adults. He must set the example of himself being open to feedback regarding his performance. He must be skillful in establishing a supportive climate, in which hard-to-accept information about one's performance can be looked at objectively....

EXPERIENCE—[The] differences in experience between children and adults have at least three consequences for learning: (1) Adults have more to contribute to the learning of others; for most kinds of learning, they are themselves a rich resource for learning; (2) Adults have a richer foundation of experience to which to relate new experiences (and new learnings tend to take on meaning as we are able to relate them to our past experience). (3) Adults have acquired a larger number of fixed habits and patterns of thought, and therefore tend to be less open minded.

#### *Technological Implications*

1. Emphasis on experiential techniques....
2. Emphasis on practical application....

3. Unfreezing and learning to learn from experience. A growing andragogical practice is to build into the early phases of a course...an 'unfreezing' experience, in which the adults are helped to be able to look at themselves more objectively and free their minds from preconceptions....

READINESS TO LEARN—It is well accepted in our culture now that children learn best those things that are necessary for them to know in order to advance from one phase of development to the next. These have been dubbed 'developmental tasks' by developmental psychologists:

*A developmental task is a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, which failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks. [Havinghurst, R.J., 1961, Developmental Tasks and Education, p. 2].*

Havinghurst illustrates the changes in developmental tasks during the three periods of adult life as follows: Early Adulthood (Ages 18 to 30)—Selecting a mate, Learning to live with a marriage partner, Starting a family, Rearing children, Managing a home, Getting started in an occupation, Taking on civic responsibility, Finding a congenial social group. Middle Age (Ages 30 to 55)—Achieving adult civic and social responsibility, Establishing and maintaining an economic standard of living, Assisting teen-aged children to become responsible and happy adults, Developing adult leisure-time activities, Relating to one's spouse as a person, Accepting and adjusting to the physiological changes of middle age, Adjusting to aging parents. Later Maturity (55 and older)—Adjusting to decreasing physical strength and health, Adjusting to retirement and reduced income, Adjusting to the death of a spouse, Establishing an explicit affiliation with one's age group, Meeting social and civic obligations, Establishing satisfactory physical living arrangements.

As Havinghurst concludes, 'People do not launch themselves into adulthood with momentum of their childhood and youth and simply coast along to old age.... Adulthood has its transition points and its crises. It is a developmental period in almost as complete a sense as childhood and adolescence are de-



developmental periods.’

### *Technical Implications*

1. The time of learnings—If the teachable moment for a particular adult to acquire a given learning is to be captured, it is obvious that the sequence of the curriculum must be timed so as to be in step with his developmental tasks....
2. The grouping of learners—For some kinds of learnings homogeneous groups according to developmental task are more effective. For instance, in a program on child care, young parents would have quite a different set of interests from the parents of adolescent children. For other kinds of learnings, heterogeneous groups would clearly be preferable. For instance, in a program of human-relations training in which the objective is to help people learn to get along better with all kinds of people, it would be important for the groups to cut across occupational, age, status, sex, and perhaps other characteristics that make people different....
2. The organization of the curriculum—Because adult learners tend to be problem-centered in their orientation to learning, the appropriate organizing principle for sequences of adult courses on ‘Composition I’ and ‘Composition II,’ with the first focusing on grammar and the second on writing style, andragogical practice would put in their place ‘Writing Better Business Letters’ and ‘Writing Short Stories’....
3. The design of learning experiences—Whereas the opening session of a youth-education activity might be titled ‘What This Course Is All About,’ in an adult-educational activity it would more appropriately be titled ‘What Are You Hoping To Get out of This Course?’ ...” (p. 49; emphases in original).

ORIENTATION TO LEARNING—Adults...tend to have a perspective of immediacy of application toward most of their learning. They engage in learning largely in response to pressures they feel from their current life situation. To adults, education is a process of improving their ability to deal with life problems they face now. They tend, therefore, to enter an educational activity in a problem-centered frame of mind.

### *Technological Implications*

1. The orientation of adult learners—Where the youth educator can, perhaps appropriately, be primarily concerned with the logical development of subject matter and its articulation from grade to grade according to levels of complexity, the adult educator must be primarily attuned to the existential concerns of the individuals and institutions he serves and be able to develop learning experiences that will be articulated with these concerns. Andragogy calls for program builders and teachers who are person-centered, who don’t teach subject matter but rather help persons learn.

### “SOME ASSUMPTIONS ABOUT LEARNING AND TEACHING

1. Adults can learn.
2. Learning is an Internal Process (p. 49).
3. There Are Superior Conditions of Learning and Principles of Teaching.”

### “SOME IMPLICATIONS FOR YOUTH EDUCATION

The differences between children and adults are not so much real differences, I believe, as differences in assumptions about them that are made in traditional pedagogy...(p. 74). The fact is that many of the new developments in the curricula of our elementary and secondary schools have some of the flavor of andragogy. The ‘new math,’ ‘new biology,’ and linguistics programs start with the concerns of the students and engage them in a process of largely self-directed discovery. Some of the products of today’s schools who become adults in the [future]...will, therefore, presumably be better equipped to continue a process of lifelong learning than are today’s adults...” (p. 54).

## CLASSIC ADULT EDUCATION IN CORRECTIONS

**F. From Brockway, Z.R. (June, 1995/1870). The ideal of a true prison system for a state. *Journal of Correctional Education*, (46)2.**

When Zebulon Brockway gave the speech that began the American reformatory movement in 1870—the movement to transform prisons into schools—he emphasized “In administering a prison system, the intellectual education of all classes must take more prominent place, and the education of adult prisoners must not be neglected” (p. 74, emphasis in original.) PLEASE NOTE that the title of the next book treated in this compendium, though it appeared over 60 years after Brockway’s speech, was inspired by this remark and the concept it expressed.

**G. From MacCormick, A.H. (1931). The education of adult prisoners. New York: National Society of Penal Information.**

“In the *Journal of Adult Education* Glenn Frank once said: ‘The mere tools of education are no guaranty of the character. A man may carry a kit of burglar’s tools and a doctor’s degree at the same time’” (p. 1).

“To what extent lack of education is a cause of crime and to what extent merely an accompanying circumstance we do not know. How much effect education has on character we do not know: whether or not it has the power to create a moral desire or merely to stimulate a desire already existent and to give it something to feed on. We do know, however, that men and women in prison are as a rule undereducated and, however high or modest our hopes for the result, we should remove that deficiency as we should remove adenoids. If we believe in the beneficial effect of education on man in general we must believe in it for this particular group, which differs less than the layman thinks from the ordinary run of humanity. If on no other grounds than a general resolve to offer educational opportunities to undereducated persons wherever they may be found, we recognize that our penal population constitutes a proper field for educational effort. In brief, we are not ready to make its efficacy in turning men from crime the only criterion in judging the value of education for prisoners” (p. 3).

“Whatever...tends to enrich life and to increase its durable satisfactions has its place in prison education....The end result we hope for from all the

types of education we offer the prisoner is social education: the socialization of the individual....Much of our present system of criminal justice sets a low aim in that it is willing to have the criminal conform to the social order without understanding of it; the main point is that he conform. It is the aim of education to bring about conformity with understanding.... The whole program of the prison should be educational, taking the term in its broadest sense” (pp. 6, 7; emphasis in original).

“Prisoners shy away from moralizing: they resent too obvious attempts at reform” (p. 8).

“Education of prisoners is fundamentally a problem of adult education, taking the term in the European sense as including educational enterprises that are in America considered a part of the public educational system rather than of the adult education movement. The penal institution should make use of all that is known about the education of adults and should deviate from methods found effective in that field only when the prisoner-attitude or the prison locale makes it necessary. We need to stress the normality rather than the abnormality of our prisoner-students...” (p. 9).

“We do not educate by making students go through the motions of being educated....Education for prisoners must be individualized. It must be based on individual diagnosis and prescription.... Education for prisoners must be ‘adultized.’ They are adults, with adult interests, concepts and experiences....[Education] must aim at the ‘enrichment of self’ as well as the imparting of utilitarian knowledge and skill....Contrary to the present practice of most institutions, compulsion should be applied sparingly. It tends to defeat its own aim by filling classes with men who do not wish to be there, who are determined to get by the requirements as easily as possible and who become adepts at malingering. It makes education a thing to be avoided instead of a thing to be sought.” (pp. 10-11).

The “student body of any penal institution is the entire inmate body: feeble-minded, mentally superior, unskilled laborers, skilled artisans, illiterates, college graduates, hill-billies, bankers, trouble-makers and trustees. We may not be able to reach them all, but we should try” (p. 14, emphasis in original.)

“The prisoner...does not differ as greatly as is popularly supposed from the general run of humanity....The prisoners who are recruited from the upper reaches of the general population represent only a comparatively thin sprinkling, although there is a fairly large number of prisoners who have superior native intelligence” (p. 16).

"If economic pressure does not force men into crime, at least it makes it easy for them to fall into it" (p. 21).

"It is impossible to say with surety that at a certain level a given individual may logically stop learning. There is no saturation point in education, even for the man of superior intelligence and skill. There is too much in the world worth learning" (p. 26).

"Any state or institution regulation which merely requires all prisoners who lack a fifth grade education to attend the prison school and to follow a fixed course of study is a negation of the principle of individualization....Probably no adult starts at absolutely zero...an adult may be a beginner in one field and an advanced student in another" (p. 29).

"A strictly utilitarian philosophy of education, which sees education always in terms of vocational advancement, is not valid for the prisoner just because he so often is an unskilled worker and needs vocational training. A broader philosophy...[is needed]...we are not dealing with 'the prisoner,' but with individual prisoners" (pp. 36-37).

"...educational work in our American penal institutions is still at a comparatively low ebb, chiefly because of its low aim and its lack of financial support. Not only is there need for a more forward-looking and more generous attitude on the part of legislators, but there is also need for a sharper focusing of aims, a redefinition and restatement of the very vague educational and social philosophy which underlies the limited educational programs to be found today in American prisons and reformatories for adults. Hope for the future rests on expert staffs, adequate appropriations, and complete recognition of the validity of the claim of education to a place in the penal program. Today we have too often in their place inexpert direction, starvation-ration appropriations, and a view of education which allows grade school teaching of little more than the three R's to pass as an educational program" (pp. 48-49).

"...prisoners are intolerant of 'preachy' reading material" (p. 76).

In the teaching of history, "It will prove stimulating to let the class suggest topics for...an outline and to prepare one on a given [historical] period" (p. 98).

"People advocate vocational education for prisoners who are not interested in any other type of education, except perhaps the education of illiterates. If a program worthy of the endorsement of reputable leaders in a state is set up in a penal institution, it is prob-

able that appropriations can more easily be secured for [vocational education] than for any other branch of the penal education program....The cause of vocational education for prisoners, especially in reformatories, has suffered because of the exaggerated claims that have been made for it and the unjustified hopes that have been held out for it. It is folly to think that we can make a useful citizen of any harum-scarum boy by teaching him plumbing or electrical wiring, or that the adult drifter who has stuck steadily to nothing except petty crime all his life will immediately become a hard-working and law-abiding man because he has been taught typewriter repairing" (p. 103).

"The morale of the institution will be better when the institution is considered as a community of employed workers, receiving full opportunity for education, rather than as a community of men attending school" (p. 113).

"It is not reasonable to assume that every man assigned to a prison industry wishes or intends to make it his life occupation" (p. 117).

"The term 'cultural education' is an unfortunate one; it is likely to be sniffed at by both prisoners and officials. It is difficult to think of a better term for education which is unrelated to vocational advancement, which does not aim at increasing one's pay, which has no utilitarian aim whatever, but which is entered into for intellectual or aesthetic satisfaction or for 'the enrichment of self'....Driven by the monotony of the prison routine they turn to reading and study. It is safe to say that most prisoners with education read more in a month in prison than they read in six months in real life." (pp. 189-192).

"As Jane Addams once said: 'Simple people do not want to hear about little things, but about great things simply told'....The teaching of cultural courses necessarily involves some use of the lecture method, which is unfortunately not well adapted to prisoners unless there is available one of those teachers who can bring an 'advanced' subject down to the level of the ordinary man without destroying its weight and solidity." (To p. 193). "Thomas Mott Osborne used to play the piano by the hour to large groups of prisoners, discussing in simple nontechnical language what he played, pointing out how the selection illustrated some basic musical principle, telling the story of the opera from which he was playing, or telling a little about the composer and the times in which he live" (pp. 192-197).

“Let any skeptic who wishes scoff at these proposals. In penal institutions, where life is drab and ugly, where beauty of sound and color and form and expression seldom enters, there is a desire for beauty. It is usually unconscious, unexpressed, uncritical, but it is real. To feed it is to strengthen one more of the finer impulses that move men upward” (p. 200).

“...the result hoped for from all the types of education which we offer the prisoner is social education; this is, in fact, what is hoped for from the whole program of the penal institution” (p. 204).

“When teachers are brought in from the outside...one has always to be careful to see that they do not apply stereotyped academic standards and methods too closely” (p. 258).

“Few prison classes can be successfully conducted with more than twenty students, even with professional teachers, and beginners must usually be taught in groups of ten to fifteen because of the large amount of individual instruction required” (p. 266).

The younger prisoner “is more prone than the older prisoner to be hostile to education because the recollection of his school days, usually unsuccessful, is fresh in his mind” (p. 274).

Reformatory education could be made “more purposeful by basing it on the actual life interests of the prisoner rather than on a routine that the philosophy of public school education says is essential for all of us” (p. 278).

### Extrapolated Conclusions

There are differences between the ways in which children and adults should be treated, based on what they bring to the classroom. These differences are reflected in classic works of pedagogy and andragogy, and in the major and minor emphases of the two fields (see Figure 2).

Figure 2: Summary of Figure 1

#### Pedagogy

##### Major Emphasis

Children lack knowledge—teach them

##### Andragogy

##### Major Emphasis

Adults are whole persons deserving respect—facilitate their voluntary learning

##### Minor Emphasis

Children can learn naturally—facilitate their learning

##### Minor Emphasis

Adult students require specific skills—teach them in areas of identified deficits



### Figure 3: A Child-Adult Continuum

Immature students, who need specific skill development;  
Apply pedagogical principles

Mature students, who deserve recognition as whole persons;  
Apply andragogical principles

The type of andragogy that is most often implemented with confined students is specific and limited. Adult basic education is a minor emphasis of adult education. If we are true to our expressed aspiration to individualize instruction for confined learners, then we must discard wholesale characterization of students as “children” or “adults.” Invariably, both aspects are operational, to a unique extent, in each student. Therefore, an appropriate role for correctional teachers is to “place” each student on the Figure 3 continuum. Further, we must remain open to individual changes—although incarcerates are frequently “late bloomers,” they are quite capable of learning and maturing.

#### Biographical Sketch

Thom Gehring, Ph.D. has worked in adult and juvenile institutions, beginning in New Jersey in 1972—as a teacher, counselor, college coordinator, statewide education administrator, consultant, and researcher. He teaches foundation courses in education, serves as the CEA historian, and directs the Center for the Study of Correctional Education at California State University, San Bernardino. Thom can be reached by phone: (909) 880-5653, fax: (909) 882-3015, or e-mail: tgehring@csusb.edu.

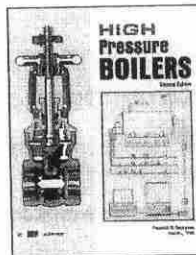


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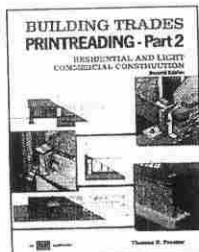
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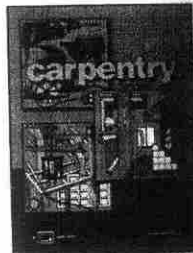
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