

## “Cram Course on Adult Christian Education”

[NOTE: The following are excerpts from "Self-Reported Pedagogical/Andragogical Orientations of Ministers of Religious Education and the Sunday School Teachers of Adults under their Guidance" copyrighted 1993 by Dale L. Mort.]

### Introduction

The relationship between andragogy (the art and science of helping adults learn) and pedagogy (the art and science of teaching children) has been a topic of discussion and debate within the adult education field for some time. Arguments have been raised concerning many different facets of the issue. While there is by no means agreement on all counts, it does appear that the principles of andragogy, as set forth by Anderson and Lindeman (1927), Knowles (1970), and others, are here to stay. Howard Hendricks, professor of Christian education at Dallas Theological Seminary, states, "In Christian education we have been especially slow to change. Somehow we persist in teaching adults as though they were children, devoid of experience and lacking in ability to think for themselves" (G. A. Peterson, 1984, Preface). Sisemore (1970) believes that the success of local churches has "ebbed and flowed with the degree of effectiveness obtained in educating adults in Christian living and service" (p. 9). He states that a church is essentially an adult institution; originated by an adult, organized with adults, and charged with reaching adults; however, "somewhere in the modern preoccupation with the education of children and youth, churches have inadvertently overlooked the necessity of educating adults" (p. 13). Considering that in ancient times most education was geared towards adults, it is hard to understand where the church has gotten off track. Sisemore points out that Socrates, Aristotle, Plato, the Hebrew prophets, and Christ Himself all addressed their teachings almost exclusively to the mature, not the young. "History teaches that if there is to be any vital Christian influence in

the world, churches must be dynamically concerned with and singularly engaged in the education of adults" (Sisemore, 1970, p. 12).

Christian denominations are beginning to broaden their focus and once again direct attention to the adults in their churches and not just to the children and youth (G. A. Peterson, 1984). However, the problem is not only with the focus, but with the methodology as well. "While not all failures [of adult education in the church] can be traced to the disregard, neglect, or even disdain of those unique ways in which adults pattern their learning habits, it can at least be said that substantial progress has been unnecessarily blunted by leaders and participants who labor on at odds with the very basic dos and don'ts in this respect, thus undercutting potential achievement" (Wilbert, 1984, pp. 16-17). Wilbert adds that the problems of adult classes in the church "have been stereotyped and caricatured across denominations, featuring lecturing pedagogues; uninterested, even bored, participants; and skimpy, if not negligible, results" (p. 17). It is clear the church has a long way to go to reverse the damage that was done when adult religious education was shaped into the pedagogical mold.

#### Pedagogy/Andragogy Issue

Brookfield (1986) has noted the concept of andragogy means many different things to many different people. To some, it describes adult learning styles. To others, it represents a set of teaching behaviors geared to adults. To still others, it serves as a rallying cry. For many educators and trainers of adults, it is a badge of identity. The latter persons often describe themselves as andragogues and declare that their practice "exemplifies andragogical principles, and believe that the concept represents a professionally accurate summary of the unique characteristics of adult education practice" (Brookfield, 1986, p. 90).

Cross (1981) observed andragogy has been much more successful than most theories in gaining the attention of practitioners, and Brookfield (1986) stated "at the present, this concept [of andragogy] is the single most popular idea in the education and training of adults" (p. 91). But what exactly is andragogy? Where did the word come from? What does it mean? What are the concepts and assumptions behind the term?

### The Term Andragogy: Its History

"Adult education is not a new concept. Since the beginning of recorded history we have evidence of men [sic] who have learned throughout their individual lifetime and have used numerous informal methods to perpetuate culture. But formal institutional adult education on any large scale is relatively modern" (Axford, 1969, p. 27). Furthermore, attempts at developing a coherent philosophy of adult education are even more recent. Many adult educators find it difficult to develop a clear image of adult education because of the diverse aims and programs of the field. But as Axford pointed out, "If we are to find meaning and increasing significance in our planning of programs, we must cultivate a philosophy of adult education" (p. 96). Andragogy is the term that many adult educators use as a label for this growing attempt to develop a philosophy of adult education.

Brookfield (1986), Davenport and Davenport (1985a), Apps (1985), and Knowles (1984b) have all outlined the history of the popular usage of the term andragogy. In his work, Knowles summarized an exhaustive study done by Dutch adult educator Ger van Enkevort concerning the origins and use of the term andragogy. As far as Van Enkevort could discover, the term (andragogik) was first coined in 1833 by Alexandar Kapp, a German grammar school teacher. Kapp used the word to describe the educational theory of the Greek philosopher Plato, although Plato never used the term himself.

Van Enckevort found the term being used again in 1921 by the German social scientist Eugen Rosenstock. In expressing the opinion that adult education required special teachers, special methods, and a special philosophy, Rosenstock believed he was coining a new phrase when he referred to the need for the teacher to be an "andragogue" rather than a "pedagogue" (Knowles, 1984b).

Even in its first North American usage, the term andragogy was used to describe a European concept. In their monograph, Education Through Experience, Martha Anderson and Eduard Lindeman wrote an interpretative translation of a number of writings about the folk high school system in Germany. Anderson and Lindeman declared andragogy to be "the true method of adult learning" and viewed the adult learning process as "an effort toward self mastery" (Brookfield, 1984, p. 3).

#### The Term Andragogy: Its Definition

While some say that Lindeman is the true "Father of American Andragogy" (Davenport & Davenport, 1985c), the writer most closely associated with the term andragogy is Malcolm Knowles. It is Knowles who became the foremost leader in attempting, not only to define and clarify, but to promulgate the concept of andragogy. In coming to terms with a definition of andragogy, Knowles contrasted it with the word pedagogy. He pointed out that pedagogy is derived from the Greek stem paid- (meaning "child") and agogos (meaning "leading"), hence, the art and science of teaching children. Andragogy, then, is based on the Greek word aner (with the stem andr-), meaning "man" or "male"; the art and science of helping adults learn (Knowles, 1970). While aner sounds very gender specific, it must be realized that this word is often used as a prefix for other Greek words to indicate humankind in general. The most common derivative of this word is anthropos, which combined aner with the Greek word ops, which means counte-

nance. Therefore, anthropos is literally translated "man-faced" and could be rendered "a human being" (Strong, 1890). Vine (1940) states that anthropos is used "generally of a human being, male or female, without reference to sex or nationality" (p. 32). While few authors would disagree with these basic definitions, some have problems with the ramifications of these definitions, especially as they affect the existing assumptions of pedagogy.

#### Andragogy: Its Relationship to Pedagogy

"From the beginning of the major American interest in adult education in the 1920s, attention has been given to the difference between it and the education of young people. Various approaches to the subject have been taken, the most frequent distinguishing between the characteristics of young and adult learners" (Houle, 1972, p. 241).

While Knowles first formulated andragogy as a theory opposed to pedagogy, he soon capitulated to the views of others in the field (Elias, 1979; Houle, 1972; London, 1973) and acknowledged that the principles and practices of pedagogy and andragogy can be considered as more of a continuum than diametrically opposed concepts (Knowles, 1979, 1980).

Cyril Houle, who taught Knowles during his graduate years, launched the first major criticism of Knowles' concept of andragogy (J. A. Davenport, 1985). Houle believed that education is a single fundamental human process and that the learning activities of men and women are not essentially different from those of boys and girls. "If there is a separate science of andragogy, as many have argued, it would have to be based, at least at present, on the credos and systems . . . [of education in general]. If pedagogy and andragogy are distinguishable, it is not because they are essentially different from one another but because they represent the working out of the same fundamental processes at different stages of life" (Houle, 1972, pp. 221-222). However, Houle continued by saying that there are differences between children and adults and

that, while they are "matters of emphasis, not absolute distinctions, they do influence the conduct of education in countless ways. . . . It seems reasonable to hope therefore that the proposed system [andragogy], though based on the learning activities of men and women, also has relevance for those of boys and girls" (p. 222).

Elias (1979) supported Houle's stand and stated that the differences between adults and children did not justify a different educational approach. In fact, he implied that andragogy was essentially the same as progressive education and that progressive education could be applied to both adults and children. Elias believed that the general concept of education was adequate for both groups; hence, there was no need for the differing theories of andragogy or pedagogy.

Even in his own defining of the term, Knowles subtly made a difference between pedagogy and andragogy that is not evident in the definitions themselves. As pointed out earlier, Knowles defined pedagogy as 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" (Knowles, 1970, p. 37). Why did Knowles substitute "teaching" for the more literal "leading"? Notice his definition of andragogy: "based on the Greek word aner (with the stem andr-), meaning 'man'. Andragogy is, therefore, the art and science of helping adults learn" (p. 38). Note how in this definition, while still not using the literal meaning of agogos ("leading"), Knowles at least used "helping," a word closer to the literal meaning than the word "teaching." So, by mere definition, we can see that andragogy and pedagogy are more closely related than Knowles would have us believe.

J. Davenport (1987) came closer to expressing the intent of the words when he postulated that pedagogy should be defined as the "art and science of teaching and facilitating the learning of

children" and andragogy should be defined as the "art and science of teaching and facilitating the learning of adults" (p. 10).

However, Knowles himself was still in the process of formulating exactly what he meant by andragogy, as evidenced in the subtitles of his Modern Practice of Adult Education. In 1970, the subtitle was Andragogy Versus Pedagogy. In 1980 it became From Pedagogy to Andragogy. In the third edition of The Adult Learner: A Neglected Species, Knowles (1984b) explained that the reasons for the change in subtitles was a continuing clarification of his stance concerning the pedagogy/andragogy issue. He stated that the andragogical model is not an ideology; it is a "system of alternative sets of assumptions [to pedagogy]. And this leads us to the critical difference between the two models. The pedagogical model is an ideological model which excludes the andragogical assumptions. The andragogical model is a system of assumptions which includes the pedagogical assumptions" (p. 62). But then, in the very next paragraph, Knowles seemed to confuse the issue when he contrasted pedagogy and andragogy as two extremes on a continuum. "What this means in practice is that we educators now have the responsibility to check out which assumptions are realistic in a given situation. If a pedagogical assumption is realistic for a particular learner in regard to a particular learning goal, then a pedagogical strategy is appropriate, at least as a starting point" (p. 62). He then talked about the difference between how a pedagogue and an andragog would proceed from that starting point. The pedagogue would insist that the learner remain dependent on the teacher; whereas the andragog, "perceiving that movement toward the andragogical assumptions is a desirable goal," would help the learner take increasing responsibility for his or her own learning (p. 63).

Cross (1981) pointed out this confusing shift in viewpoint on Knowles' part. She stated, "Thus, it is not really clear whether Knowles is advocating two distinct approaches to teaching--one for children and a different one for adults--or whether he is suggesting that andragogy should replace pedagogy as a sounder approach to the education of both children and adults. In the latter event, we no longer have a theory of adult learning but, rather, a theory of instruction purporting to offer guidance to teachers in general" (p. 223). Cross questioned the concept that pedagogy and andragogy lie on a continuum, because although "some andragogical assumptions (such as experience) lie on a continuum, others (such as problem-centered versus subject-centered learning) appear more dichotomous in nature" (p. 225). While Cross made some valid points, current research findings, as summarized by Knudson (1980) and Pratt (1988), are beginning to suggest that pedagogical/andragogical orientations can be measured and do, in fact, lie on a continuum. Table 1 compares the two extremes of the pedagogy/andragogy continuum.

In fairness to Knowles, it must be remembered that a theory, or even a set of assumptions, is not developed and perfected overnight. To Knowles' credit, he was open to additional thinking on this issue and acknowledged when he was wrong, and he admitted uncertainty about andragogy's standing as a theory. Knowles acknowledged his "circuitous" wanderings through the "morass of learning theory" (Knowles, 1984a, p. 1).

Yet, the sheer volume of work incorporating Knowles' ideas attests to the value of the assumptions he set forth concerning andragogy. Ever since Knowles made the term popular in the late 1960s, andragogy has been the subject of a multitude of articles, papers, dissertations, and books. These documents apply andragogy to the fields most commonly associated with adult education, such as adult basic education, training, community college teaching, faculty development, and continuing education. They also apply it to such atypical areas as correctional institu-

tions, economic education, the feminist movement, the female Black subculture, and even poetry writing. Some even seem to have made the discussion of andragogy an avocation (J. Davenport, 1984, 1987; J. A. Davenport, 1985; Davenport & Davenport, 1984a, 1984b, 1985a, 1985b, 1985c).

So, while some may still question certain aspects concerning andragogy as a theory, the sheer volume of literature discussing the issue indicates that the assumptions of andragogy have some influence. We must now turn to a consideration of the specific assumptions of andragogy as set forth by Knowles.

#### The Term Andragogy: Its Assumptions

After defining the term andragogy as "the art and science of helping adults learn" (Knowles, 1970, p. 38), Knowles posited four crucial assumptions about the characteristics of adult learners. He stated that an adult learner (1) is self-directed, (2) draws upon a reservoir of experience as a resource for learning, (3) has a readiness to learn to fulfill developmental tasks of social roles, and (4) is oriented toward problem-centered learning (Knowles, 1970). By 1984, Knowles (1984a, 1984b) had added an additional assumption to these four. He then started his list with "a need to know" (Knowles, 1984b, p. 55). He suggested that adults need to know why they need to learn something. This additional assumption can be seen as part of the self-directedness of the learner; so, when referring to Knowles' assumptions, many continue to use just the original four (Apps, 1985; Brookfield, 1986; Davenport & Davenport, 1985b).

While Knowles helped to cement the concepts of andragogy and to expose them to the field of education, a look at the history of the term has shown that Knowles' assumptions were really not new to the field of adult education. Davenport and Davenport (1985c) noted that Knowles' conceptualization of andragogy bears a striking resemblance to the ideas of Eduard

Lindeman which were expressed in the late 1920s. They speculated that Knowles "adopted Lindeman's general philosophical and theoretical tenets and buttressed them with additional theoretical support" (p. 5). This is a fair assumption, since Knowles himself gave Lindeman credit for being the "single most influential person" in guiding his thinking (Knowles, 1984a, p. 3). And if that isn't enough to confirm Knowles' acknowledgement of Lindeman's contributions, Knowles' frequent and lengthy quoting of Lindeman provided even more proof.

Lindeman wasn't the only one to set forth andragogical assumptions before Knowles did. In 1967, Paul Bergevin was also stating some assumptions of adult education that sounded very similar to those expressed by Lindeman and Knowles. Bergevin stated that adults and children differ in developmental tasks, physiology, personality, attitude toward time, and experiences. We can see at least three of Knowles' assumptions in Bergevin's list: (1) a drawing upon a reservoir of experience; (2) a readiness to learn to fulfill developmental tasks; and (3) an attitude about time that underlies being oriented toward solving problems now, not waiting to use learning later.

Some of Knowles' contemporaries have also expressed in their own way these assumptions about the adult learning process. For example, four of Kidd's (1973) eight "useful hypotheses about adult learning" were the same basic concepts as Knowles' assumptions (i.e., changes in role, adult experience, the self-learner, and the significance of time).

So, while Knowles is not the first, and definitely not the only one, to address some assumptions concerning andragogy, he has been credited with being one of the most influential individuals in the field. Davenport and Davenport (1985c) consider his first major contribution to be "his effort to take Lindeman's general ideas and place them in the form of assumptions, a requisite step for knowledge and theory building" (p. 5). But they said his greatest contribution was his ability to popularize andragogy as a legitimate theory, model, or method in adult

education. It is because of this popularization that so many in the field of adult education are concerned about nailing down exactly which of the three categories andragogy falls into: theory, model, or method.

In 1980, Knowles described andragogy as "simply another model of assumptions about learners to be used alongside the pedagogical model of assumptions" (p. 43). He did not present andragogy as an empirically based theory of learning. He knew it lacked the experimentation needed for generalizability. By 1984, Knowles felt more comfortable with the assumptions that he set forth, and stated that there was "a substantial enough body of knowledge about adult learners and their learning to warrant attempts to organize it into a systematic framework of assumptions, principles, and strategies" (Knowles, 1984a, p. 8). He acknowledged that andragogy could still not be considered a theory, which Cross (1981) pointed out; but Knowles (1984a) felt comfortable thinking of it as "a system of concepts that, in fact, incorporates pedagogy rather than opposing it" (pp. 8-9).

Brookfield (1986) supported Knowles' contention that these assumptions of andragogy should be treated exactly for what Knowles claims them to be, a set of assumptions--at least at this stage of the game. "Attempts to erect a massive theoretical edifice concerning the nature of adult learning on the foundations of a set of empirically unproved assumptions are misconceived" (p. 91). However, while not wishing to construct a theoretical edifice with these assumptions, Brookfield did not suggest that we disregard them either. Brookfield's insightful critique is worth noting in detail.

Brookfield questioned Knowles' first assumption, that of self-directedness. Are adults truly self-directed? Do children lack self-directedness? Is self-directedness more prominent in some cultures than in others? While making valid arguments on these and other points,

Brookfield concluded, "While self-directedness is a desirable condition of human existence, it is seldom found in any abundance. Its rarity, however, in no sense weakens the view that the enhancement of self-directedness is the proper purpose of education; instead, it provides a compelling reason why educators should pursue this end with unflagging zeal" (Brookfield, 1986, pp. 94-95). Hence, even though Brookfield contended that self-directedness is not found in all adults and is not limited to adults only, he in no way dismissed the concept of self-directedness, but held it up as a goal to strive for in the education of adults. This concept is in keeping with Knowles' thinking. In his 1970 work Knowles spent an extensive amount of time in discussing Maslow's hierarchy of needs. He seemed to be connecting self-directedness with self-actualization. Like self-actualization, self-directedness is a goal for which to strive. While only occasionally reached, it is desirable, as the learner learns best when he is self-directed.

Brookfield acknowledged Knowles' second assumption as a given. It is obvious that adults do possess a reservoir of experiences that represent an important source of material for continued learning.

Brookfield then followed with critiques of the last two assumptions. In discussing a readiness to learn to fulfill developmental tasks, and the orientation toward problem-centered learning, Brookfield believed these tenets place too much emphasis upon instrumental learning or competency learning. "This behavioristically inclined, competency-based view of learning can lead practitioners to neglect the complexity and multifaceted nature of learning. It underestimates that large amount of learning undertaken by adults for its innate fascination and for the joy and fulfillment it provides" (p. 99). While valid arguments, Brookfield's statements do not necessarily negate the assumptions; they only provide some of the exceptions that are usually present to a set of rules.

In the end, Brookfield concurred with Knowles that andragogy is a "set of assumptions concerning adult learning processes from which we can derive a number of injunctions concerning appropriate teaching methods" (p. 120). Brookfield was in full agreement with Knowles when he wrote that pedagogical and andragogical models "are probably most useful when seen not as dichotomous but rather as two ends of a spectrum, with a realistic assumption in a given situation falling in between the two ends" (p. 43).

### Andragogy in Religious Education

"Simple observation of what goes on in the typical adult Sunday School classroom today will suggest to the unbiased observer that adult Christian education still relies heavily upon the pedagogical model" (Coleman, 1986, p. 299). Coleman gave three reasons why use of that model is unfortunate: (1) It encourages passivity in church attenders who are already too prone to take a spectator approach to religious experience. (2) It turns study sessions into "sterile recitations of prosaic information and propositional abstractions" and doesn't tap into "the rich resources of personal experience shared by groups of adult learners" (p. 299). (3) It places the responsibility for motivation exclusively upon teachers and neglects the power of personal involvement.

Gangel (1985) likened Christian education in the local church over the past 50 years to a microscope and several different slides. During the 1940s and 1950s, Christian education focused on the slide of childhood education. Then, about 1960, a second slide was placed in the microscope, and the church focused on the education of the teenager. Only toward the end of the 1970s was a gradual shift seen from the teenager to the third slide, the family. Now, Gangel said, "[T]he third slide is in the microscope, and perhaps we have come for the first time in the modern Christian education movement to a focus that is both reasonable and biblical" (p. 214). The 1980s and 1990s are seeing the church focus in on the slide of adult education.

Notice that Gangel made the distinction that this is the first time in "modern" Christianity that an education movement was focused on adults. The church has shifted away from its original focus on adult educational ministries. While Christ did not turn away the little children (Matthew 19:14), the educational aspect of his ministry was solely to the 12 apostles and to other adults. Sisemore, quoted in Zuck and Getz's 1970 work on adult education in the church, stated, "Adult education in the work of a church is as old as Christianity itself. In fact, it antedates the church. Ever since God began to reveal Himself to man [sic], there has been an unfolding educational movement directed toward adults" (p. 9).

Sisemore continued by noting three surges of adult religious education. The first surge was in early Hebrew history when the priest and prophet majored in adult education. The second surge for adults came as the early Christians were scattered abroad and went everywhere preaching the word (Acts 8:4). The third surge, the Reformation, followed the Dark Ages, and set the stage for great advances in the religious education of the layperson. Even back in 1970, Sisemore prophesied that the "world is waiting for and may now be witnessing the early stages of a fourth great surge in the religious education of adults" (p. 10).

Sisemore (1978), G. A. Peterson (1984), Stubblefield (1986), and others include in their works chapters outlining a history of adult religious education; all agree that the interest in adult education in the church has been lying dormant for some time, with only a few exceptions. One of these exceptions was Frederick Maurice, a minister in the Church of England. His Learning and Working was first published in 1855 by MacMillian Press and was reprinted in 1968. The book is a series of lectures in which Maurice outlined his work in establishing the Working Men's College. Although he never mentioned the word andragogy, his philosophy of adult education was definitely andragogical. Maurice believed that adult education, like all branches of education,

should aim at "developing the whole personality and may best be provided in a college in which the advantages of corporate life may be enjoyed" (p. 6). He believed that the basic idea of a college is that of a fellowship, where both teachers and learners belong to a learned commonwealth; the teachers are tutors, not professors, giving lessons rather than lectures. Each lesson is then followed by a time for questions and discussion. Maurice realized that adults are individuals who have learned from experience and that adult education should take into account their maturity and responsibility. For Maurice (1855/1968), "Education should be concerned with the major problems of life, with interests, both meditative and practical, which are essentially adult in their nature" (p. 10). "What I think [the working/adult student] may do, if there is a subject which has already some hold upon him, or which he wishes for any reason to take hold of, is to come for the hour or hour and a half, when that subject is taught, week after week" (p. 131).

The thrust of Knowles' four major assumptions can easily be seen in Maurice's philosophy of adult education.

Possibly building upon the work of individuals like Maurice, and following the renewed interest in adult education in general, the church has renewed its focus on the education of adults. Beatty and Robbins (1990) have called for the church as educator to serve as an agent of transformation, not just in the lives of the individuals or in the church as a group, but in society at large. For this to occur, the education of adults within the church must be given utmost priority. As Johnson (1992) noted, it is the adults in the church who make decisions; provide financial resources; fill leadership roles; and are the source of babies, children, and many of the adolescents within the church.

In explaining the renewed emphasis on adult education in the church, many of the authors also note the demographic factors that show adults becoming the majority in the United States.

G. A. Peterson (1984) noted, "Today more adults are involved in some type of formal learning situation in America than all the children and youth enrolled in our public and private school systems" (p. 7). We are fast becoming, if we have not already arrived, an adult-oriented society. This shift affects our social, economic, political, and spiritual landscape. In 1985, Calvert noted that religious institutions were the largest providers of non-school education, with 33 million individuals served. Harton (1986) stated that "a primary factor stimulating churches to update programs and methodology today is the realization that adult members are increasingly satisfying their appetites for learning in arenas other than the church" (p. 21). So, it is becoming obvious that the adult education movement in general and the concept of andragogy in particular are now really beginning to make their mark on the religious education field. The fourth surge that Sisemore anticipated is upon us.

Bergevin and McKinley (1958) and especially Bergevin (1967, 1971) were among the first to take some of the concepts of andragogy (even before it was widely known as such) and apply them to religious education. Now the concepts of andragogy are being promulgated by those in the mainline denominations, such as the Catholic, Lutheran, and Southern Baptist churches (Elias, 1989; Kathan, 1977; Ryan, 1973/74; Schaefer, 1973; Sisemore, 1978; Stubblefield, 1986; Trester, 1982; Wilbert, 1984). Also, more recently, they are being advocated in the writings of the smaller denominations and the independent churches (R. Christian, 1989; Habermas, 1990; G. A. Peterson, 1984).

A search of Dissertation Abstracts International prior to 1984 found only 14 religiously oriented dissertations that dealt with the area of andragogy or adult education in general. However, between 1984 and early 1992, 19 dissertations were abstracted in that area, including an interesting one by Carlson (1987/1988) that compared the educational approach of the Apostle

Paul to that of Malcolm Knowles. Interestingly enough, most of these 19 works are practical programs developed by the researchers for specific goals and only allude to using andragogical methods as part of the process.

Textbooks used in seminaries are also beginning to show more of the influence andragogy is having on religious education. Most include a chapter or more on adult education and at least allude to the principles of andragogy (Anthony, 1992; Gangel, 1985; Graendorf, 1981; Groome, 1980; Richards, 1975; Sisemore, 1978). Other writers have devoted whole books to the subject of adult education in the church (Hoekstra, 1982; McKenzie, 1982; Moran, 1979; G. A. Peterson, 1984; Stubblefield, 1986; Wilbert, 1984; Zuck & Getz, 1970). Gangel (1985), G. A. Peterson (1984), Stubblefield (1986) and Wilbert (1984) all gave extensive coverage to the assumptions of andragogy. Although each presents the assumptions in a different form and in various numbers of points, the same basic concepts that Knowles set forth can be seen in these works.

Further evidence of the spread of andragogy into the realm of religious education can be observed in (1) journals of religious education that include articles concerning andragogy (R. Christian, 1989; Elias, 1989), (2) the appearance of the writings of leaders of the adult education movement in religious publications (Cross, 1988, 1989; Knowles, 1988), and (3) more articles of a religious nature finding their way into adult education publications (Jarvis, 1983; Terry, 1988; Beatty & Robbins, 1990). Knowles (1984a) himself recognized the importance of andragogy in religious education, and in his Andragogy in Action included two chapters on applications of andragogy in religious education settings. Religious institutions are even given a full chapter in the Handbook of Adult and Continuing Education (Beatty & Hayes, 1989).

#### Teachers of Adults

It is important that teachers consider how they can influence their adult students through facilitation. "Many educators who are interested in adult biblical learning are beginning to realize that for optimum learning to take place, they themselves need to acquire skills in facilitating the basic processes of adult learning" (Trester, as quoted by Gangel, 1988, p. 160). It is as a facilitator and coordinator of learning experiences that the . . . teacher of adults is going to best wield his or her influence on students.

But, are our teachers of adults prepared for this perhaps new and different role? Gangel continued to quote Trester: "Increasing numbers of adult biblical educators are becoming convinced they need preparation, a certain amount of unlearning, a good knowledge of the theory and a rich experience with facilitating adult interdependent learning" (Gangel, 1988, p. 160).