
ADULT EDUCATION PRACTICE IN NIGERIA: BETWEEN PEDAGOGY AND ANDRAGOGY

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I. INTRODUCTION

It was a coincidence that I found myself as a primary school teacher in 1973 after receiving training at the Ansar-ud-deen Teachers College Ota, later as a lecturer at the Premier University of Ibadan (UI) in the Africa's Premier Department of Adult Education. This is to me a divine pre-ordination, which is beyond human comprehension; not even my parents could explain then.

It was in my Department that I found myself in the real sense of Adult Education practice using terminologies different from the regular formal school system. It is for this reason that my presentation will take us through how Adult Education practice is understood in terms of pedagogy and andragogy, and at the same time where we stand as adult education facilitators with regards to pedagogy and andragogy.

Adult Education Practice

Adult Education as a discipline had its first department in 1920 in the United Kingdom (Boyd and King, 1972). Before then it was traced to the invention of the printing press and the protestant reformation in the sixteenth century, when it became a stand and expectation that people would continue their religious education by reading the Bible and other printed materials (Knowles, 2019). New institutional forms expressly for the education of adults evolved in Europe: these include the folk high schools in Germany, the Netherlands and Scandinavian countries, the workers' education movement in Great Britain and varieties of study circles.

In the United States, the first uniquely American adult education institution: "the Junto", a discussion club organised by Franklin (Henschke and Boucouvalas, 2019; p63) and eleven cronies in 1727. This was to explore intellectual challenges as moral, politics and natural philosophy. Franklin was also instrumental in founding the America philosophical society, the Franklin Institute of Philadelphia, the University of Philadelphia (this record I confirmed in 1997 when I visited the University) and the first American Public Library.

The first Department of Adult Education was established in 1920, in the United Kingdom, while the premier Department of Adult Education, University of Ibadan, was established in October 1949 which marked its 70 years of establishment in 2019. It was originally in the name of Department of Extra-mural studies but it later changed to the Department of Adult Education. Currently, many Nigerian Universities and Colleges of education have a Department of Adult Education.

From the writing of Malcolm Knowles, "I learnt that all the great teachers of ancient times (Confucius and Lao-tsu in ancient China, the Hebrew prophets, Aristotle, Plato, Socrates and other ancient Greeks philosophers, and Cicero, Euclid and other ancient Roman teachers) taught adults and not children (Knowles quoted in page 61). These they did because their experience was with adults. It is therefore my business at this point to share with you all what has been summarised as the description of Adult Education.

At the time I was offered admission to read Adult Education/Islamic Studies, an uncle of mine, then a Permanent Secretary in the civil service asked me “why are you going to study the education of the old people which is not more than ABC.” I responded that I would learn much more than that. I came into the University to know in the real sense that Adult Education practice is much more than *eko agba* (teaching of adults). (UNESCO, 1975; Omolewa, 1981) define Adult Education as “Education specifically targeting individuals who are regarded as adults by the society to which they belong to improve their technical or professional qualifications. This is to further develop their abilities, enrich their knowledge with the purpose to complete a level of formal education, or to acquire knowledge, skills and competences in a new field or refresh or update their knowledge in a particular field. This also includes what may be referred to as continuing education, recurrent education or second chance education (ISCED, 2011). Sharon & Ralph define it as “distinct from child education, is a practice in which adults engage in systematic and sustained, self-educating activities in order to gain new forms of knowledge, skills, attitudes, or values (Sharon & Ralph, 2007). It can mean any form of learning that adults engage in beyond traditional schooling, encompassing basic literacy to personal fulfilment as a lifelong learner” that covers all organised educational activities provided for people who are not in the regular school or University system and who are generally fifteen or older (UNESCO, 1975).

James (1988) in his book ‘Adult Learning in America: Eduard Lindeman and His Agenda for Lifelong Education’ gave a systematic account of adult education. He regarded education as a lifelong process. He argued that due to the constant development and change of social life and the surrounding environment, knowledge and information are in a cycle of constant transmission, supplement and update, which requires people to keep learning and adapting to changes in the outside world. He concluded that adult education is an inspiring life-changing tool

which does not only help people improve their skills and abilities in work but also guide people to find happiness outside work.

Recently, UNESCO in its publication: Global Report on Adult Learning and Education (RALE) (2018) states “a comparison of the UNESCO 1975 and 2015 recommendations revealed the far – reaching changes that have occurred in the understanding of adult education”. At the centre is a shift from a narrow pre-occupation with adult education to a much broader understanding of the field in which learning has become central to the discussion as education. This is reflected in a change in the UNESCO terminology from “Adult Education” to Adult Learning and Education (ALE) in accordance with the principle of lifelong learning. UNESCO and other organisations such as the Organisation for Economic Co-operation and Development (OECD), the European Union (EU) and the World Bank have fully embraced the argument that learning activities are not necessarily intentional and structured nor always delivered in institutional settings “acknowledging that the types of adult learning and education vary widely. The Report on Adult Learning and Education (RALE) typology groups these activities into three key domains:

- i. Literacy and basic skills
- ii. Continuing education and professional development, (Vocational Skills).
- iii. Liberal, popular and community education (active citizenship skills).

The 2019 World Bank’s development report on the changing nature of work argues that adult learning is an important channel to help and adjust worker’s skills to fit with future of work and suggest ways to improve its effectiveness. (on the job training, re-orientation, retreat, workshops and work-place learning). Adult Education practice as discussed above has further confirmed the differences in adult learners from the children, and also reiterate the broader nature of adult education as represented in the pyramid of adult education by Akintayo (2004).



Figure 1. Illustration of the broad scope of Adult Education, Akintayo 2004

These groups of learners have accumulated experiences, maturity, while their learning is determined by needs, self-respect, autonomy and freedom as well as social responsibility factors.

III. PEDAGOGY

Generally in education, there are many teaching learning models or theories but two major theories of Pedagogy and Andragogy will receive the attention of this presentation.

Knowles (1973) described the evolution of pedagogy thus “Pedagogy evolved in the monastic schools of Europe between the 7th and 12th centuries. The term pedagogy is derived from the Greek words ‘paid’ meaning ‘child’ and ‘agogus’ meaning ‘leader of’. Traditionally pedagogical assumptions made about learning and learners were based on observations by the monks in teaching simple skills to children. With the spread of elementary schools throughout Europe and North America in the 18th and 19th centuries it became the most accepted model of teaching and learning. When educational psychologists started scientific study on learning around the turn of 20th century, they limited their research mostly to the reactions of children and animals to systematic instruction (Geraldine and Abington-Coper & Knowles 1998) stated that pedagogy is based on the following assumptions:

- students only need to learn what the teacher teaches them and they need only to learn material (that will be used to answer questions during an examination).
- Secondly, the pedagogical theory of learning implies that the learners’ experiences are not necessary for learning, so learners who have no experience in an area can gain entry onto a course and learn a new skill. For example, institutions that have courses in computers for beginners often state that it is not necessary for students to have previous experience to attend classes.
- Thirdly, according to Knowles et al (1998), the ‘teacher’s concept of the learner is that of a dependent personality.’ This is true in the case of regular school students who have no knowledge in a particular area and therefore they have to depend solely on the teacher to learn the basics.

They assumed that the teacher’s job was to fill students minds with their own information and the students were not encouraged to question what they were being taught. Thus, pedagogy literally means the art and science of teaching children (Britchard & Woollard, 2010) simply states that pedagogy is the heart of teaching; it is the rules and principles that guide effective and efficient activities which lead to learning. It is regarded as teacher-centred model of teaching, meaning the teacher at the centre of the learning process and typically relies on methods such as whole class lecture, rote memorization and chorus answers. Pedagogy in teaching is mostly teacher-centered either with low-tech or high-tech approach. Teacher-centered learning model focuses on the teacher giving lectures and sharing content through direct instruction. It fixates on the knowledge the teacher has and imparting that knowledge to students.

The teacher centered assessments are cut and dry, meant for students to show that they know the knowledge that has been shared with them at the end of a unit. Whereas student-centered learning directs the student to be an active participant in their own learning process. Generally, pedagogy in education involves different teaching techniques as it is an accepted fact that no two students learn the same way. It is the teacher's job to adjust lessons and incorporate different ways of learning the material to address the different learning styles within the classroom.

Similarly, Paulo Freire in his book *Pedagogy of the Oppressed* (1981) described the pedagogical process of teaching and learning process as narration, where the teacher is taken as the narrator that leads the students to memorize the narrated content mechanically. This turns students into 'containers' "receptacles" to be filled by the teacher. The more completely the teacher fills the receptacles, the better a teacher he/she is and the more meekly the receptacles permit themselves to be filled, the better students they are (Freire, 1981).

He referred the pedagogical process as the "banking" concept of education in which the role of the students is that of receiving, filling, and storing the deposits. The situation becomes that of a society seeing knowledge as a gift bestowed by those who consider themselves knowledgeable upon those whom they consider as knowing nothing. Freire describes it as projecting an absolute ignorance onto others, a characteristic of ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as the opposite thereby confirming their ignorance absolutely. Education in this situation must begin with the solution of the teacher – student contradiction so that both are simultaneously teachers and students i.e. each learning from each other.

Freire state this solution cannot be found in the banking concept as it maintains and stimulates the contradiction through the following attitudes and practices which mirror oppressive society as a whole:

- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teachers talks and the student listen-meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- (j) the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable and manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. (M.B.M Avoseh, 2020) buttressed this when he add the more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

Pedagogy as traditionally understood has been transformed in modern time as recent observation in elementary and secondary schools have revealed; that children and youths are able to take much more responsibility for their own learning than the traditional pedagogy model predicted. The emergence of technology accompanied with social media of communication has made students to learn far ahead of the teachers.

In addition, practices in the Montessori in early childhood class differs to the traditional pedagogy as children are not regarded as non-independent learners. Learning and teaching practices in Montessori model see children as an independent being that are capable of self-direct learning in a natural environment without the interruption of an adult. (Rodiya Aderinoye-Ajiboye 2020) Children have the freewill to learn through the use of different centres (literacy, science, cultural and centres etc) at their own pace, while the guide, observes and documents each child's daily progress and casually removes a well mastered work (in form of centre) in order for the child to explore other centres. Children of different age groups are also put together in a Montessori classroom to foster learning amongst them especially the younger ones from the older ones. The above discussion has delved into what pedagogy is in theory and in practice.

IV ANDRAGOGY

Biao (2005) in his publications titled 'Pedagogy and Andragogy Warfare and the Psychology of Andragogizing in Nigeria' states that "in the early 1920s when adult education began to be organised systematically the teachers of adults found some problems with the use of the pedagogical model. This was as a result of the premise of purpose of education as transmitter of knowledge and skills. Adult educators then felt that this idea of pedagogy was inadequate as they frequently resisted teaching strategies that pedagogy prescribed such as lectures, assigned readings, skills, quiz, rote memorizing and examinations. Dropout/early leavers' rates were high, teachers

also noted that many of the assumptions about the characteristics of learners in the pedagogic model did not fit their adult learners. Knowle's principles of andragogy flow directly from an understanding of the characteristics of adults as learners can be recognised when we understand their characteristics as earlier stated in this presentation. It should be noted that facilitators who followed the principles of andragogy when designing and choosing materials for program delivery find that their learners progress more quickly and are more successful in reaching their goals. (Edward L. Thorndike's 1928).

The term andragogy was coined in 1833 by the German teacher, Alexander Kapp, who used it to describe the educational theory of Plato (Nottingham Andragogy Group, 1983). But another German teacher John Fredrick Herbet disapproved of the term and it disappeared from use for almost a century. By 1921, the term reappeared in Europe and during the 1960s it was in use in France, Holland and Yugoslavia (Davenport, 1987). It was first introduced in the United States in 1927 by Martha Anderson and Edward Linderman but they did not attempt to develop it further (Davenport and Davenport, 1985).

Knowles (1980) cited by Avoseh 2020 states that andragogy is based on the Greek word 'andre' with the stem 'andra' meaning 'men not boy' or 'adult: and "agogus" meaning 'leader of'. Knowles defined the term as "the art and science of helping adult learn" to emphasise the differences between the education of adults and children (Davenport, 1987). Regardless of the use and practicability of the two terms, Houle (1972) preferred to view education as single fundamental human process and felt that even though there are differences between children and adults, the learning activities of men and women were essentially the same as those of boys and girls. He rejected andragogy as an organising principle in adult education and perceived it as a technique.

He was joined by London (1973) and Elias (1979) in questioning andragogy's theoretical status. But the proponents of andragogy contend that adults should be taught differently from the children, because the learning processes are drastically different (Birzer, 2004; Cartor, 1990; Cross, 1981; Knowles, 1975 & 1980).

Knowles laid his claim on six assumptions arising from the general characteristics of adult learners.

- i. Self-concept: As a person matures, his/her self-concept moves from one of being a dependent personality towards one of being self-directed. Adults tend to resist situations in which they feel that others are imposing their wills on them.
- ii. Experience: As a person matures, he/she accumulates a growing reservoir of experience that becomes a resource for learning. Adults tend to come into adult education class with a vast amount of prior experiences compared to that of children. If those prior experiences can be used, they become the richest resource available.
- iii. Readiness to learn: As a person matures, his/her readiness to learn becomes oriented to the development task of his/her social roles. Readiness to learn is dependent on an appreciation of the relevancy of the content to the student.
- iv. Orientation to learn: As a person matures, his/her time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his/her orientation towards learning shifts from one of subject centeredness to one of problem-centeredness. Adults are motivated to learn to the extent in which they perceive that the knowledge in which they are acquiring will help them perform a task or solve a problem that they may be facing in real life.
- v. Motivation to learn: Internal motivation is key as a person matures. Although adults feel the pressure of external events, they are mostly driven by internal motivation

and the desire for self-esteem and goal attainment.

- vi. The need to know: Adults need to know the reason for learning something. In adult learning, the first task of the teacher is to help the learner become aware of the need to know. When adults undertake learning something they deem valuable, they will invest a considerable amount of resources (e.g., time and energy). (Forrest III & Peterson, 2006; Kidd, 1973; Knowles, 1984a, 1984b; Knowles et al., 1998; Lindeman, 1926; Ozuah, 2005; Thompson & Deis, 2004).

Knowles lists these six assumptions with the understanding that adults will have more experiences than children and have created pre-established beliefs. Experience is the most important as adults are focusing more on the process rather than the content being taught.

After summarizing these assumptions and characteristics of adult learning, Knowles proceeds to make his recommendations regarding the way and manner adult learning ought to be organised and conducted. These constitute what he called "the foundation stones of modern adult learning theory", which he put as follows: as quoted by (Aderinoye, 1997).

- i. Adults are motivated to learn as they experience needs and interests that learning will satisfy; therefore, these are the appropriate starting points for organising adult learning not subjects.
- ii. Adults' orientation to learning is life-centred; therefore, the appropriate units for organising adult learning are life situations, not subjects.
- iii. Experience is the richest resource for adults' learning; therefore, the core methodology of adult education is analyses of experiences.
- iv. Adults have a deep need to be self-directing; therefore, the role of the teacher is to engage in the process of mutual inquiry with them rather than to transmit his or her knowledge to them

and then evaluate their conformity to it.

- v. Individual differences among people increase with age; therefore, adult education must make optional provision for differences in style, time, place and place of learning. (Knowles, 1975).

The implications of these recommendations, as we must summarise in line with Akinpelu's (1991) submissions are obvious. The teacher can no longer be autocratic. His method of teaching should, therefore, seek to tap the previous experiences of the adult learners as a resource for his teaching. These changes in the traditional status and role of the teacher in the classroom have made some education scholars propose that adult education should dispense with the use of the word "teacher" instead of adult teacher, the term should be instructor, animator, facilitator or change agent.

Andragogy is therefore a theory of adult learning that sets out the scientific fundamentals of the activities of learners and facilitators in planning and in a participatory process. An instructor using andragogical model of teaching is seen more as facilitator rather than being a transmitter of knowledge as Paulo Freire put it. Avoseh (2006/2007) further confirmed that "most theories and methods that emphasize the human element in learning are subsumed in the andragogical perspective" (p. 22). Aderinoye (1997) and Avoseh (2020) ensuring that the dream of andragogy promoters come to fruition consider the following as essential for successful engagements of andragogy in adult learning setting:

1. Establishment of a climate conducive environment for learning.
2. Creating a mechanism mutual planning that involves learners in planning
3. Designing or diagnosing pattern of learning experiences (that is the content)
4. Using suitable techniques both low and high tech and materials to conduct the

learning experiences (methodology and techniques).

5. Clear formulation of programme objectives
6. Proper diagnosis of the needs for learning
7. Evaluating learning outcomes.

It should be noted that current practices in secondary school, college or university teaching and learning process mostly follow the andragogical model. Events tagged 'Pedagogical conferences', for example end up using andragogy as participants are engaged in experience sharing before arriving at the expected and unexpected outcomes of such seminars, conferences, meetings or retreats.

This tendency of practice towards andragogy goes beyond teaching situation. It also applies to research. When what is being investigated in empirical research is about learning and human development, qualitative methods such as case studies, diaries, action and participatory researches have been much more productive than quantitative methods. In this regards qualitative research fits the definition of empirical research.

As logical, coherent and relevant as andragogy is to the essentials of adult learners, it is still faced with a lot of criticisms. But since adult education practice as an accepted discipline is our focus, the andragogy model should be the ideal rather than exception.

V THE CONFLUENCE

In a recent virtual lecture Obanya's (2020) contribution from a distance made a valid point when he said 'there is non-formal in formal and there is formal in the non-formal education system'. This saying is also true of Pedagogy and Andragogy. Andragogy and pedagogy are not totally exclusive. Avoseh (2006/2007) narrated how he successfully used Andragogy with pedagogy in the New York City primary school system. He affirmed that dialogue is an aspect of andragogy that is applicable in pedagogy in primary education because it allows for students' active participation.

He concluded that “the best method is usually the one that bridges the gap between teaching and learning such that there is an overlap between them” (p. 21).

While we associate pedagogy solely with children, it can also be associated with adult learning as the andragogy too could be located in the teaching of children. Imagine adults that have participated in early formal basic education before dropping out only to join adult literacy in later years, thus he has once passed through pedagogy. Again, the use of group work in primary school which allows children to learn from one another. In addition, the introductory of basic literacy class lessons may take the pedagogy model before eventually learning under the andragogy model.

Knowles, a major advocate of the theory of andragogy, noted that pedagogical model is appropriate when adult learner is entering a strange class as a dependent learner. He concluded that both pedagogy and andragogy are two models of a coin (teaching) which seems to overlap and therefore it is incumbent upon educators to determine which set of assumptions is appropriate in a particular situation and then use the appropriate concept (Knowles, 1996). It should be noted that while Knowles was promoting his ideas regarding andragogy other educators were developing words for specialised aspect of adult learning. For example, eldergogy (Yeo, 1982), gerogogy (Batterby, 1987; John, 1988) and metagogy (Lavoire, 2000). Literature have argued that older adults are sufficiently different to warrant a distinct educational theory. Then, (Knudson, 1979) proposed reconciling the differences among the ‘gogies’ by using the term humanagogy as a holistic approach to teaching human beings.

Andragogy as with many theories is not without fault, some adult educators are questioning whether it is really a theory (Hartee, 1984 p 205), suggested and submitted that Knowles was really presenting guidelines for what the adult learners should be like in the classroom but it was not really a tried and tested theory of learning.

Pratt (1993) questioned whether andragogy could be classed as a theory of learning. He has admitted that it has helped adult educators understand how adults learn but in reality if andragogy was analysed more closely it has done little to expand or clarify our understanding of the process of learning nor has it achieved the status of a theory of adult learning (Pratt, 1993 p. 21).

But Houle (1996) put a strong case in favour when he states, ‘even though andragogy has faults, but he was of the opinion that andragogy is the most learner centred of all patterns of adult education programmes. Over the past two decades it has drawn adult educators’ attention to the fact that they should involve learners in as many aspects of their education as possible and in the creation of a climate in which both they and the learners can fruitfully learn (Houle, 1996). It has given adult educators the option of using an alternative style in classroom. Involvement of adult learners in curriculum development has helped a lot in the adult literacy programme organised among rural population around the University of Ibadan where (Omolewa 1997) adopted the approach of training them to teach their peers.

Using the andragogical method, students/learners are encouraged to return to education and by allowing them to participate they are being treated like equals and the student is no longer dependent on facilitator for learning as they would have been when they were pupils in primary and secondary schools.

This was further buttressed by Pratt who stated that ‘andragogy has been adopted by legions of adult educators around the world’ (Pratt, 1993 p21). He was also of the opinion that in the majority of cases, it is the starting point to which educators look when they start to teach adults. We must also remember that in all our adult and non-formal education practices either within or outside formal structure it is the andragogical model that prevails. A culture where the learners are not dependent but express themselves based on their experiences, interest and needs.

It is our duty as adult educators to move adult learners/students away from their old learning and into new patterns of learning where they become self-directed taking responsibility for their own learning and the direction it takes. In doing this, we must create learning environments that allow learners to draw from internal resources that brought them to class in the first place. For example the use of Real Literacy Material (RLM) (Rogers 1979, Omolewa, Ihebuzor & Aderinoye 1997) in literacy programme will lead them to Learner Generated Material (LGM) where they learn from words generated by themselves. We must also focus our attention on creating an environment where the adult learners can gain knowledge and skills in critical thinking, problem solving and collaborative decision making in their chosen areas of learning. One of the primary tenets of andragogy is that learning is pursued for its intrinsic value, thus it calls for the measurement of satisfaction and for learner's determined outcome measures. Obviously neither of these conditions is readily found in the pedagogical model where in the planning, objectives, contents and expected outcomes are not necessarily considered for would be customers, or learners.

As adult educators we must prove to the world, based on the assumption of andragogy, that it actually catered for the interest of adult learners and make facilitation in adult and non-formal education programmes easy. It is also our responsibility to convince scholars that action, participatory, dairies and case studies researches apart from being easy to analyse and apply, it is full of empirical indices that make it qualitative. We should also note that enough studies in the area of andragogy have not been done and this is responsible for the paucity of andragogical issues in journals around the African continent. Finally it is my conviction that as at now, no theory of adult learning is more relevant to adult education practice than the andragogical model.

The thrust of my submission here is in line with that of Akinpelu (1991) 'that teacher can no longer be autocratic'.

The method of teaching should seek to tap from the previous experiences of the adult learners as a resource for his teaching. We should dispense with use of the word 'teacher' and instead we should use, 'facilitator' or 'change agent', in line with the andragogical principles and assumptions. Adult educators will have no option than to ensure the total integration into our adult education practices.

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