

How is apithagogy different to pedagogy?



PRACTICE NOTE 1
1 FEBRUARY 2016

AUTHOR:
WILL VAREY



Practice Notes are short easy to follow articles to clarify primary concepts in apithology theory for novice practitioners.

If you would like to suggest a topic, or perhaps contribute a Practice Note, please contact the editors.

PEDAGOGY FOR INSTRUCTION

Pedagogy is described as the theory and practice of education. The originator of its formal philosophy Johann Herbart (1776 – 1841) believed that the unique potentials of each child are realized by a process of guided instruction. The premise is we can learn how to become a productive citizen from society's prior learning. We will all have experiences of pedagogy from our early learning years; some good, some not so good. Even as adults, we become early-learners in approaching tasks new to us, but already known to others. Pedagogy is a way to lead us directly to the answers already waiting for us. This is the caring that makes a direct path to our learning.

ANDRAGOGY FOR MATURITY

Andragogy is defined as a set of principles enabling better learning by mature learners (Kidd, 1978). This approach respects that we gain experiences in our learning history and so know best how we ourselves learn. Our own knowing of what we want to learn allows for our self-directed learning (or heutagogy). While there are some in-common principles, mature-learners will have complex motivations and different learning needs (Knowles, 1990). In self-directed learning, for both adults and children, skilful guidance may be more useful than direct instruction. What we may need most is the encouragement for reflection on how to improve our own self-guiding.

PANDRAGOGY FOR LIFE

Pandralogy is the theory and practice of our evolving education needs across a lifespan (Buendia & Morales, 2003). The learning in each unique stage of life is part of the learning we do in a lifetime of learning, whether as a child or an adult. The idea there is a form of universal learning that all humans engage in, at all stages of life, raises the question of how to enable our life-long learning. This is the

learning done in curiosity, being less about an outcome, and more for its unique opportunity. The premise offered is that developmental learning changes the self consistently, well beyond adult maturity.

APITHAGOGY FOR HUMANITY

Apithagogy is understood to be the generative learning we do as, with, and for a humanity (Varey, 2012). Its premise is there is more to learning than gaining individual knowledge for the self for now. Importantly, apithagogy for humanity must enable the pandragogy of the life-long learner, the andragogy of the adult, and the pedagogy of the early-learner. The primary point of difference is a focus on the apithological (not pathological) expressions of each form of prior learning, in their unfolding contribution to all. Apithagogy is used to enable us to learn apithology, apithologically.

GENERATIVE LEARNING

How is learning about apithology done generatively? As an unfamiliar paradigm, we need the initial instructions essential for skilled participation (pedagogical). Being designed to enable immediate pragmatic benefit, our own experience is vital for relevance (andragogical). Because generative inquiry facilitates the learner along a trajectory of self-actualisation, learning apithology is a lifelong exploration (pandragogical). As learning apithology is done to benefit humanity, the result of the learning must be contributive to all humanity equally (apithological). We find in conclusion that apithagogy is pedagogy, andragogy and pandragogy, combined apithologically. It is the practice of how a humanity learns and how this learning comes together for each person, uniquely. The conjunction of all these forms of learning, consciously and skilfully, is the new learning we need to do as a humanity. Practicing how to learn this, is a gift to ourself and a future gifting to humanity, equally.

© Centre for Humanity Learning.