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”Eugen Rosenstock-Huessy and andragogy”

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Eugen Rosenstock-Huessy and andragogy

My main professional interest is andragogy/adult pedagogy, including the history surrounding the concept of andragogy, and it was in that context I became acquainted with Eugen Rosenstock-Huessy and his works. I must admit I knew almost nothing about him before I started this investigation.

For a long time I've been surprised that two central figures in the field of andragogy are insufficiently discussed in the literature of adult education, not least in the literature written in Norwegian, but also internationally. These figures are Alexander Kapp and Eugen Rosenstock-Huessy. Kapp is regularly mentioned as the first known user of the andragogy concept, which he based on Plato's educational theory, but without giving a further account of the subject matter content. Rosenstock-Huessy is generally favoured with a few lines, crediting him with the rediscovery of the andragogy concept in the 1920s, using it to denote the special demands that should be made to method, philosophy and teachers within adult education. Certainly there is literature written in English and German about him and his work, but in general the connections to andragogy are not clearly expressed. The history of adult educational ideas is insufficient if Kapp and Rosenstock-Huessy are not included. Rosenstock-Huessy's work has influenced on other adult educators in the interwar and postwar period.

Precursors of the development of his andragogy

When World War I ended, Rosenstock-Huessy was not interested in resuming his work at the University of Leipzig, where he before the war started, had been a lecturer of law. Now he was looking for other opportunities to work for a better world.

Rosenstock-Huessy wanted to do something for the workers and their situation. He would deal with the everyday distress and relieve it through social change. Education must stem from a concrete situation of distress, but also continue beyond that, he argued. Consequently the educational and political-social must interlock.

At least two fora must be considered precursors of the development of his andragogy, namely *Patmos-Kreis* and *Hohenrodter Bund*.

Patmos-Kreis was a conversation forum, established in 1919, consisting of Rosenstock-Huessy, the theologians Franz Rosenzweig and Karl Barth, the jurist Werner Picht, the

educationalist Leo Weismantel, the philosopher Hans Ehrenberg and the physiologist Rudolf Ehrenberg.¹ The aim was to become aware of, discuss and make known thoughts and ideas of present interest. Together with some of the same persons² he founded *Patmos-Verlag* the same year, which should be an arena for passing on the ideas of Patmos-Kreis. Patmos-Verlag was closed already in 1921.

*Hohenrodter Bund*³ was a forum established in 1923, consisting of a group of scholars. The group started with developing a new direction of adult pedagogy in Germany (Neue Richtung). In 1925 Rosenstock-Huessy joined the inner circle of the group⁴. Hohenrodter Bund worked especially with the labour community (die Arbeitsgemeinschaft) as the work basis of popular enlightenment. They wanted to distance themselves from the new-humanistic orientation being prominent.

Even if Hohenrodter Bund started up academic reflections on adult educational issues, studying andragogy also from a theoretical point of view and not merely a practical, there was not developed an academic discipline in the name of andragogy. Savicevic (1999) thinks they made a mistake when reducing andragogy to a method, and thereby weakening the theoretical basis.

All the persons mentioned in connection with Patmos-Kreis, Patmos-Verlag, Hohenrodter Bund and the journal "Die Kreatur",⁵ somehow contributed with alternatives to the idealism and positivism dominating German universities at that time. Rosenstock-Huessy has probably had a considerable influence on, among others, Martin Buber and Franz Rosenzweig. Both of them underlined the importance of the friendship with Rosenstock-Huessy for their life and work, not least for the work of finding good explanations for the war events.

¹ Before this Rosenstock-Huessy had started the first internal company newspaper in Germany at Daimler-Benz.

² Leo Weismantel, Werner Picht, Hans Ehrenberg, Karl Barth and Viktor von Weizsäcker.

³ Named after the place Hohenrodt in Schwarzwald in Germany, where they met.

⁴ In addition to Eugen Rosenstock-Huessy, this inner circle consisted of Theodor Bäuerle, Robert von Erdberg, Wilhelm Flitner, Walter Hofmann, Anton Heinen and Wolfgang Pfeleiderer (Manz, 1998:27).

⁵ Eugen Rosenstock-Huessy edited the journal "Die Kreatur" ("The Creature") together with among others Martin Buber, Josef Wittig and Viktor von Weizsäcker in the period 1926-1933.

Rosenstock-Huessy and the andragogy concept

The andragogy concept he uses for the first time in his publication *Andragogik* in 1924 (Rosenstock, 1924)⁶. In this publication he explains where andragogy can be placed, and he criticises the existing adult schools for being at extreme ends concerning the relationship between theory and practice; they are either too theoretical or too practical. In his opinion they were characterised by one-sidedness. Adult schools must take both sides into consideration, he claimed. He wanted a third element between these extremes. This third element should remove the sharp distinction between theory and practice. This third element he called *andragogy*. One kind is "wisdom schools", focusing on the theoretical aspect, while others have a practical focus. In his opinion both kinds of schools pursue one-sidedness, so we get a sharp differentiation between "wisdom" and "practice", or philosophy and politics as an expression of, respectively, theory and practice.

It is a basic principle to regard theory and practice as contrasts, according to Picht and Rosenstock (1926), and the existing adult schools are at one of these extreme points. Adult schools must arrange for both "sides" being considered simultaneously. They must contribute to that the sharp differentiation between philosophy and politics (theory and practice) comes to an end. Between these extremes we then get a third element incorrectly being called pedagogy, they claim. Andragogy should in their opinion be the term for this new element. This is quite similar to what Wilhelm Flitner⁷ later called "a pedagogical intermediate world" (Myhre, 1980). This pedagogical intermediate world is between what is and what ought to be, and is the starting point for pedagogical research and reflection. Andragogy should denote a spiritual direction for adults and all school-like education for adults. Rosenstock (1924:4-5) describes it this way:⁸

⁶ In 1925 Eugen Rosenstock changed the family name to Rosenstock-Huessy, to preserve the dying family name of his wife (Manz, 1998:8). It was not until they had emigrated to America that he used this double-name in a professional context. In this paper the name Rosenstock-Huessy is used, except when referring to works where he uses the name Rosenstock.

⁷ Flitner was a member of *Hohenrodter Bund*

⁸ Original text (Rosenstock, 1924:4-5):

Es ist ja etwas Neues und Unerhörtes, dass Erwachsene, statt vom geistigen oder natürlichen „Leben“ in Schulen gelehrt werden sollen, ja es ist etwas sehr Fragwürdiges: denn was Hänchen nicht lernt, lernt Hans nimmermehr. Man kennt bisher im geistigen Sinne nur die bewusste Verführung von Erwachsenen: die Demagogik. Hier aber wird bewusste Geistesführung versucht: Andragogik!

Andragogik ist daher der Name, unter dem wir alle schulmässige Bildung Erwachsener zusammenfassen können. Die Entstehung von Andragogik ist als Abkehr von blosser Pädagogik und blosser Demagogik in jedem Falle bedeutsam.

It is something new and unheard of that adults, instead of learning from a spiritual or natural "life", are going to learn at school, yes, it is something very doubtful: because what little Hans didn't learn, he will never learn. Until now you only know in the spiritual meaning the intentional seduction of adults: demagogy. But here an intentional spiritual guidance is tried: andragogy!

Andragogy is the name including all school-like education for adults. Andragogy represents an important break with merely pedagogy and demagogy.

Together with his colleague Werner Picht he uses the andragogy concept on several occasions throughout the 1920s, including the book *Im Kampf um die Erwachsenenbildung*, with a separate chapter on andragogy (Picht & Rosenstock, 1926).

This new kind of teaching, which he calls andragogy, will, according to him, lay the foundation for observing, understanding and handling the problems that are present at all times. Humanity must be able to inspire the next generation to carry on the work for peace and maintain what was hard-won from the past; if we cannot manage that, we are lost, he claims. If the next generation does not learn how to fight the causes of war, revolution, anarchy and decline, that generation will revert to the same level as other animals, because the ability to grow will then die with each generation.⁹ Andragogy is meant to develop the adult's sensitivity for the spirit of an age, Rosenstock-Huessy claims, and motivate for action with the purpose of improving society.

Genuine learning arises out of a true life that is individual and personal, and where important learning is unpredictable (Rosenstock-Huessy, 1952). Classroom teaching is the contrast to this. The classroom is the least effective teaching situation, because it is too impersonal, too general, and the point of time for teaching is usually badly chosen, in the sense that choice of time is not adapted to the learners' needs, he claims. This also has to do with time at one's disposal; the less time, the more general the teaching must be, and as a consequence even less is learnt.

The teacher's task is to unite the past, the present and the future. Rosenstock-Huessy emphasises that education should not shape the person for his or her own sake, but in order to prepare the person to create a future both for himself/herself and for society. It is also important to consider the different phases of life, that demand teaching adapted to these phases.

Rosenstock-Huessy thought he was the originator of the andragogy concept, until Franz Pöggeler called attention to Alexander Kapp, who used the concept in 1833 in his book *Platon's Erziehungslehre als Pädagogik für die Einzelnen und als Staatspädagogik, oder dessen praktische Philosophie* (Kapp, 1833). The basis for Kapp's book is all what Plato has written about education.

⁹ From "Feringer notes – Notes on selected Essays of Rosenstock-Huessy", <http://www.argobooks.org/feringer-notes/index.html>

Kapp noted that Plato's works did not only involve young people, but also adults and their education. Therefore Kapp's book contains a separate part dealing with adults' education, and this he calls *andragogy*.¹⁰

If Rosenstock-Huessy had been familiar with Kapp's andragogy, he would surely not have built upon it. Rosenstock-Huessy was opposed to Greek idealism and dualism, while Kapp based his andragogy on it. According to Rosenstock-Huessy humankind has for centuries associated with two extremes of human nature. In his opinion these extremes can be expressed in comparisons like Orient and Occident, yoga and philosophy, Buddha and Plato, monks and academics, physical asceticism and intellectual logic (Rosenstock-Huessy, 1988). Rosenstock-Huessy opposed both these extremes. We must fight against occultists and academic specialists; this dualism is due to the dualistic, academic science that is rooted in idealism, he claims. The soul can never fully get into the present time as long as it is under the control of the occultists and the idealists, he argues. Both occultism and idealism become a sort of escapism or escape from the present time. It creates an artificial present time as a compensation for the real, demanding present time being ruled by true love. In his opinion all "abstraction" is an attempt to escape a concrete here-and-now situation by sneaking away from the responsibility.

By beginning with abstract figures in physics, or general ideas in metaphysics, they never did justice to the central point in our existence. For neither physics nor metaphysics can offer us any practical base from which to enter the fields of biology or sociology. Neither from the laws of gravity nor from the ideas of logic or ethics is there any bridge to lead into the realms of life, be it the life of plants and animals or of human society. Dead things are forever divided from the living; figures and ideas belong to the limbo of unreality (Rosenstock-Huessy, 1970a:2-3).

Rosenstock-Huessy leaves behind a considerable literary production, where he covers fields like law, sociology, history, church history, theology, and contemporary culture. A very small part of this deals with andragogy, in the sense that the andragogy concept is used. Nevertheless, the way Rosenstock-Huessy explains the concept of andragogy, gives grounds for claiming that most of his thoughts, ideas and works are about andragogy. Three central arenas for realisation of his thoughts and ideas were The Academy of Labour, The work Camp Movement, and German School for Popular Research and Adult Pedagogy.

¹⁰ For further reading, see *Andragogy: A historical and professional review* (Loeng, 2010).

The Academy of Labour (Die Akademie der Arbeit)

In 1921 Rosenstock-Huessy founded an adult educational programme named "Akademie der Arbeit" (Academy of Labour), starting in May that year. His main associates when starting up were Ernst Michel (his brother-in-law), Friedrich Schlünz and Wilhelm Stumpf. It was representatives of the trade union who asked Rosenstock-Huessy to establish and lead this academy, that should offer courses and seminars for workers. This was the realization of a university college education for workers, and was localised to the University of Frankfurt-am-Main. The labour movement contributed with economic support to the university as a compensation for localising the activities there.

The Academy of Labour was to be a university college education making it possible to have scientific, social and political autonomy, as Michel (1931) expressed it. The workers' world of experience and conceptions should be the basis for the teaching, and the subject matter and the mode of treatment should be connected to the world of work. We must meet people in their work to lay the foundation of education, according to Rosenstock-Huessy; schools for further education and various community movements have in common that they meet people far from their work, therefore there will be no education.

Although the andragogy concept is not used in the report on the activity at the Academy of Labour, the andragogue is mentioned (Picht & Rosenstock, 1926: 119):¹¹

So the full-time teachers must on the one hand be educated within some subject area. Still other qualities than the straight professional must be prominent. Their professional knowledge is only one qualification, while the characteristic is the ability and readiness any minute to be self-sacrificing and use his knowledge and insight to make the educational tasks achievable. That is possible only for them who relate to the more noble meaning of the word "politics", that means the teachers' passion for forming of community. Only they can – in contradiction to pedagogues – be *andragogues*.

The fellow workers as a whole must also in some way represent the people.

¹¹ Original text (Picht & Rosenstock, 1926:119):

Die hauptamtlichen Lehrer mussten somit einerseits auf irgendeinem Gebiete zu Fachmännern herangebildet sein. Dennoch mussten bei ihnen andere Eigenschaften hervorstechen als gerade die des Fachmanns. Bei ihnen ist Fachwissen nur eine Voraussetzung, ihr Kennzeichen aber ist die Fähigkeit und Bereitschaft, ihre Kenntnisse in jedem Augenblick aufzuopfern für die mit Hilfe dieser Kenntnisse zu erreichende Bildungsaufgabe an den Mitarbeitern. Das vermag nur eine im edleren Sinne des Wortes „politische“, d.h. gemeinschaftsbildende Leidenschaft des Lehrers. Nur ein solcher kann – ganz zum Unterschied vom Pädagogen – *Andragoge* sein.

In a work published a year before the foundation of The Academy of Labour, Rosenstock-Huessy touched basic principles for the activity. “Work community” (“Arbeitsgemeinschaft”) and interdisciplinarity are words of honour that reappears with Rosenstock-Huessy, also in his work from 1920 (Rosenstock, 1920). In this house of learning (The Academy of Labour) the teachers are dependent on each other, he wrote; they are going into a working community where they prepare the material together. The teachers prepare their teaching by discussing the subject matter content with teachers from other disciplines. Further he wrote (Rosenstock, 1920:35):¹²

Such a preparation is necessary for the audience not to be exposed to heedless talk. Because the books do not protect against the possibility of giving witty answers. A previous conversation makes you safe to lead a conversation about the issue. The jurist’s conversation with the technician, the biologist’s with the psychologist, prepare the way for the spiritual process of transformation concerning the translation of the subject terminology, being kept alive through the teacher himself, the way that is demanded by the adult students.

Rosenstock-Huessy was the leader of the Academy of Labour for just one year. The contrasts regarding the basic philosophy of the establishment were constantly sharpened, and gradually it became clear for Rosenstock-Huessy that his ideas could not be carried out. He laid down his leadership in 1922. However, he didn’t give up his involvement in adult education, and continued to give industrial workers a voice in society.

Lindeman inspired by Rosenstock-Huessy

The Academy of Labour aroused great interest with some American authors in the 1920s, among them Eduard Lindeman (1885-1953). He was very inspired by the adult educational thinking at the Academy, especially the commitment to education as a tool for national regeneration.

¹² Original text (Rosenstock, 1920:35):

Einer solchen Vorbereitung bedarf er, um nicht ratlos dem Geschwätz der Hörer gegenüber zu stehen. Denn die Sicherheit, ihnen schlagfertig antworten zu können, würden ihm Bücher nicht geben. Ein vorangegangenes Gespräch aber gibt die Gewähr, ein zweites über denselben Gegenstand mit grösserer Beherrschung und Sicherheit führen zu können. Das Gespräch des Juristen mit dem Techniker, des Biologen mit dem Psychologen bahnt jener Übersetzung der Fachsprachen den Weg, die im Dozenten selbst den geistigen Umwandlungsprozess rege erhält, den er von seinen erwachsenen Schülern verlangt.

Lindeman is a central figure within adult education.¹³ He was also one of the great inspirers of Malcolm Knowles, and was his mentor in the 1930s. Knowles called Lindeman the spiritual father of andragogy and the prophet of modern educational theory. In that connection it is interesting to note that Lindeman was inspired by Rosenstock-Huessy and the activity at the Academy of Labour.

Lindeman uses the andragogy concept for the first time in an article in 1926 (Lindeman, 1926b), where he writes:

Professor Eugen Rosenstock of the Frankfurt Academy of Labor has coined a new word: Andragogik. He distinguishes between Pedagogy, which is the method of learning for children and youth; Demagogy, which is the method for miseducating adults; and Andragogy, which is the true method by which adults keep themselves intelligent about the modern world. Andragogik represents the learning process as one in which theory and practice become one – a process according to which theoretical knowledge and practical affairs become resolved in creative experience. The word, Andragogik, is perhaps a bit awkward, a bit artificial but the meaning behind it is significant for those who would be either learners or teachers.

In the book *Education through Experience* (Anderson & Lindeman, 1927), which is an interpretation of the methods that was used at the Academy of Labour, there is about one page on andragogy, where he writes (Anderson & Lindeman, 1927:2-3):

Schools are for children. Life itself is the adult's school. Pedagogy is the method by which children are taught. Demagogy is the path by which adults are intellectually betrayed. *Andragogy* is the true method of adult learning. In andragogy theory becomes fact; that is, words become responsible acts, accountable deeds, and the practical fact which arises out of necessity is illuminated by theory.

It seems that Lindeman was also inspired by Rosenstock-Huessy's way of expression. An example is the following comment on experience (Anderson & Lindeman, 1927:3):

Adult education is not for every individual – only for those who have experienced something. The man who merely knows something, the dogmatist, the business-man, the philosopher, the rationalist, all who cannot and will not derive their knowledge from experience have no place in adult education.

This is very close to the formulation used by Rosenstock-Huessy in German (Rosenstock, 1924:24):

¹³ For further reading, see *Andragogy: A historical and professional review* (Loeng, 2010)

Schule der Ereignisse, die sie ist, ist sie dessen Schule, für den sich etwas ereignet hat. Der blosse Wissensch, der Dogmatiker, der Berufsmensch, der Philosoph, der Rationalist, alle, die ihr Wissen nicht aus Ereignissen wandeln können und wollen, gehören nicht in die Andragogik.

Lindeman does not develop an independent theory in the name of andragogy. Except from the book mentioned (Anderson & Lindeman, 1927), Lindeman seems not to have used the andragogy concept in any of his works, nor in his main work on adult education (Lindeman, 1926a).

The work camp movement (Die Arbeitslagerbewegung)

Rosenstock-Huessy was also a central inspirer of the work camp movement (die Arbeitslagerbewegung), where his dialogical principle was expressed through the organising of work camps where different social groups could work together carrying out projects of public utility. The work camps were established in Germany and Silesia (Schlesien)¹⁴ in the 1920s. Both the work being carried out and the contact across social lines were important qualities of the public utility. The day at these work camps started with a lecture about a topic of public utility, before they continued with practical work. Freedom of expression was part of the arrangement, and this led to discussions that almost split the group, but the result in the longer term was increased understanding and solidarity.

This is an example of using dialogue as a principle in the peacekeeping and rebuilding work after World War I. Rosenstock-Huessy thought social lines of separation prevented a positive community development. The population was at this time split into several social classes, having no mutual contact. To break down these dividing lines, people have to meet and work together across social and other dividing lines, he claimed. In his opinion both social and psychological lines can be crossed by working together and talking together.

After Hitler came to power in 1933, these work camps were converted into indoctrination camps.

¹⁴ Most of Silesia (Schlesien) is now part of Poland.

German School for Popular Research and Adult Pedagogy (Deutschen Schule für Volksforschung und Erwachsenenbildung)

When Patmos-Verlag was dissolved and his thoughts and philosophy were not approved at the Academy of Labour, it was important to Rosenstock-Huessy to find a new arena where he could put his ideas into effect. This he achieved through the "German School for Popular Research and Adult Pedagogy" ("Deutschen Schule für Volksforschung und Erwachsenenbildung"), and Rosenstock-Huessy was one of the founders. It started its activity in 1927. Here he could use his ideas from Hohenrodter Bund and Patmos-Kreis and put them into effect. This was the realisation of his idea of a place for educating people working with popular enlightenment and research related to this activity.

The following years Rosenstock-Huessy was a teacher at this school, and simultaneously he attended most of the meetings of Hohenrodter Bund. The school had no permanent house. In Berlin they stayed in a commercial building.

After Hitler came to power in Germany in 1933, the school was included in the national-socialistic "Zentralinstitut für Erziehung und Unterricht" (Central Institute for Education and Instruction").

The dialogical principle

For Rosenstock-Huessy dialogue expresses the most extensive relation between human beings and reality. The circulation of articulated speech is the lifeblood of society, he has declared; speech is wiser than the one who speaks it; speaking means being placed in the centre of reality.

On this basis he rejects the Cartesian principle saying that thought is the basis for human action. Speech replaces thought as a basis for understanding human life, he claims. As opposed to Descartes' formula "cogito ergo sum" ("I think, therefore I am"), Rosenstock-Huessy's formula is "Audi, ne moriamur" ("Listen, otherwise we die"). Truth is vital and must be socially represented – "respondeo etsi mutabor" ("I respond though I will be changed"). It is communication and not thinking that is the basis for all human existence, he claims (Tate, 1986).

Rosenstock-Huessy developed what he called a grammatical method, being a method for social analysis based on the dialogical principle. The scientific method is unsuitable for such an analysis, in Rosenstock-Huessy's opinion. The dialogue must follow the grammar of the soul,

differing from the Greek grammar, which says that "I" is first person, and "You" is second person¹⁵. All experience indicates that in the grammar of soul it is the opposite, he claims. The first a child meets is a "You" being greater than "I". By means of "You" the child gets a conscience about itself. In this way it realises being something special, which is a fundamental experience for an "I". We develop self-awareness by receiving commands from others.

So Rosenstock-Huessy developed a Christian approach to the grammar that differs from the Greek one.

We have gone to sufficient lengths to make the point that both occultism and psychology commit the same error the Greeks did. They assume that an "I" or "it" precedes a "You", while in reality both are answers to the "You", or longings for the "You" (Rosenstock-Huessy, 1988:29).

The fact that "You" precedes "I", is part of the natural property of the soul being maintained through all stages of life, according to Rosenstock-Huessy. This receptiveness for "You" must continue throughout life. An "I" doesn't stand out alone, but in the light of voices from outside. This is a process attached to life itself.

Rosenstock-Huessy's dialogical grammar is more complex than the I-You- philosophy of Martin Buber. By Rosenstock-Huessy it is four-folded, consisting of the following four fronts that human beings must be in dialogue with: The past and the future, along with the inner and outer sides of life. The dialogue must be directed inwards and outwards, forwards and backwards simultaneously. Speech forms a point of encounter for these four fronts. Each of these sides of life confront human beings with a demand of dialogue.

In this way Rosenstock-Huessy's dialogue with life appears as a four-fold system. His formula for this dialogue is "Respondeo etsi mutabor" – "I respond, though I will be changed".

¹⁵ *I-You* is a translation of the German word pair *Ich-Du*. *Du* is translated both *You* and *Thou*. The German word *Du* is very personal and intimate, and has no direct equivalent in English. In this paper the translation *You* is used, because it is in accordance with the translation in the book *Practical knowledge of the soul* (Rosenstock-Huessy, 1988).

Andragogy after World War II

There was a rapid growth in the field of adult education the years after World War II, leading to a demand for more theory in the field. There was a demand for basic literature that could help to cope with the challenges they were facing. There was a shortage of literature within the field of adult education. Young people seeking knowledge, read central works from the period before 1933. The works of Eugen Rosenstock-Huessy, Werner Picht and Martin Buber are mentioned, in addition to Alfred Mann, Anton Heinen, Walter Hofmann and Fritz Klatt.

The authors mentioned could not give an answer to the current questions. There was a need for more. Then they leaned on among other things existensial philosophy, represented by Karl Jaspers, Martin Heidegger, Jacques Maritain and Peter Wust.¹⁶ Of the "old" educators Pöggeler (1999) mentions Wilhelm Flitner as an example of one who could still contribute something, through the text "Die abendländischen Vorbilder und das Ziel der Erziehung" (Flitner, 1946). Flitner was one of the surviving members of "Hohenrodter Bund".

One of the most central adult pedagogues from the 1950s on, is Franz Pöggeler (1926-2009), who is considered to be the first one trying to give andragogy a scientific basis in the 1950s. He mentions two persons in particular, who have taught him what is most important in adult pedagogy, and Eugen Rosenstock-Huessy is one of them (the other one is Paul Tillich). Concerning Rosenstock-Huessy, Pöggeler calls attention to the fact that he was apparently not acknowledged as a theorist of adult pedagogy within the pedagogical stronghold, as he calls it (Paape & Pütz, 2002:13).

Pöggeler is sceptical to a strong focus on the individual, which may be at the expence of the social and interpersonal. There must be preparation for a working community and human "encounter" in the existential sense. These thoughts we also find with Rosenstock-Huessy.

Pöggeler argues in favour of spiritual work in adult schools, that may lead the adult beyond the here-and-now situation and contribute to the opening of new perspectives.

The methodical form that Rosenstock-Huessy and the Hohenrodter Bund developed in the 1920s is, according to Pöggeler, an established and reliable expression of an informal methodical form.

¹⁶ Wust and Maritain are considered Christian existential philosophers, distinct from Jean-Paul Sartre with his atheistic one. Jaspers also had a Christian interpreted existential philosophy.

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