The Educational Philosophies of Training and Development Professors, Leaders, and Practitioners

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There are two major elements in this article. First, we describe the role and function of beliefs and philosophy in instruction, particularly in adult education. Second, we report the results of a research undertaking to determine the predominant educational philosophies for the field of training and development.

On Beliefs and Philosophical Foundations

The development of a working philosophy is an important step in the preparation of an individual for the role of educator. It is only a first step, however. Apps (1973) claimed that "a working philosophy is never completely developed, the ultimate working philosophy never reached. We're always moving toward, hopefully, a more complete, and thus more useful, working philosophy" (p. 1). Each educational decision that must be made and each new educational experience can assist the individual educator in developing a more useful working philosophy.

As fields of education mature, their leaders and thinkers develop theoretical and philosophical statements regarding practice in the particular field and document them in the literature of the field. For instance, in the area of Adult Education, itself a relatively young field in the process of maturing, there is considerable writing which identifies philosophies that influence current practice. One example is the classic text *Philosophical Foundations of Adult Education* (Elias & Merriam, 1980), in which the authors discuss six prevailing philosophies. These are reproduced here with the publisher's permission:

> Liberal Adult Education has its historical origins in the philosophical theories of the classical Greek philosophers, Socrates, Plato, and Aristotle. This liberal education tradition was adopted and adapted in the Christian schools in early, medieval and modern times. It became the predominant educational theory in the Western world and is still a strong force in educational thought today. The emphasis in this tradition is upon liberal learning, organized knowledge, and the development of the intellectual powers of the mind. Contemporary philosophers who espouse this viewpoint include Mortimer Adler, Robert Hutchins, Jacques Maritain and Mark Van Doren. An educational program that is inspired by this orientation is the Great Books Program.
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> Progressive Adult Education has its historical origins in the progressive movement in politics, social change, and education. This approach to educational philosophy emphasizes such concepts as the relationship between education and society, experience-centered education, vocational education, and democratic education. Leading progressive educators include James, Dewey, and William Kilpatrick. Philosophers of Adult Education with the progressive orientation include Lindeman, Bergevin, Benne and Blakely. Various education practices in adult education are inspired by this philosophical orientation; Americanization education, English as a Second Language, and the Community School movement. Since the beginnings of the Adult Education movement in this country were in the progressive period of history, this movement has been greatly influenced by this particular philosophy of education.
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> Behaviorist Adult Education has its roots in modern philosophic and scientific movements. Behaviorism in adult education emphasizes such concepts as control, behavioral modification, learning through reinforcement and management by objectives. Early behaviorists include Thorndike, Pavlov and Watson. The most prominent behaviorist philosophy is that of B. F. Skinner. His ideas have permeated many disciplines and fields of study and practice. Various adult education practices are inspired by this philosophic view: programmed learning, behavioral objectives, and competency-based teacher education.
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> Humanistic Adult Education is related in its development to existential philosophy and humanistic psychology. The key concepts that are emphasized in this approach are freedom and autonomy, trust, active cooperation and participation, and self-directed learning. Philosophical roots are found in such writers as Heidegger, Sartre, Camus, Marcquel, and Buber. The Third Force psychologists have been equally responsible for the development of this particular approach to education: Maslow, Rogers, May, Allport, and Fromm. Among adult educators Malcolm Knowles is prominent in espousing this orientation in his needs-meeting and student-centered andragogical approach to adult learning. This philosophic orientation also permeates the research efforts of Allen Tough and his associates. There are numerous Adult Education practices connected with this philosophical approach: group dynamics, group relations training, group processes, sensitivity workshops, encounter groups, and self-directed learning.
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> Radical Adult Education has its historical roots in the various radical movements that have emerged in the past three centuries: anarchism, Marxism, socialism, and left wing Freudianism. The radicals in education propose education as a force for achieving radical social change. Education in this viewpoint is closely connected with social, political and economic understanding of cultures, and with the development of methods to bring people to an awareness of responsible social action. Radical educators include George Counts and Theodore Brameld in the 1930's. This philosophic orientation was revived during the 1960's in the efforts of Jonathan Kozol, John Holt, Paul Goodman and Ivan Illich. A prominent adult educator of this philosophic position is Paulo

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> Freire who has proposed radical conscientization as the true function of education among the oppressed. Educational practices inspired by this philosophy include the Freedom Schools in the South during the 1960's, free schools, and Freire's radical approach to adult literacy education. (pp. 9–11)

A chart developed by Zinn (1983) based upon the preceding overview is presented in Figure 1 in slightly modified form. The overview and the chart yield models of philosophical beliefs with which adult educators can agree or disagree. In the process of agreeing or disagreeing, they are able to clarify their personal beliefs and as Stenhouse (1985) observed, "one cannot know to what one is committed unless one is acquainted with a reasonable range of the arguments on either side" (p. 51).

For example, if an educator is trying to decide whether a certain topic should be taught to adult learners by a traditional method or a more interactive method, the educator with a preference for Humanism could go through the following process: (a) consider several alternative methods, such as lecture, demonstration, discussion, hands-on exercises, question-and-answer, and role-playing; (b) evaluate the alternatives in terms of such criteria as the content being covered, the learning styles of the students, and past experience with the alternatives; (c) select the discussion method based on the particular content, the interactive quality of the method, and the Humanistic belief that adult students learn better when they are actively engaged in the learning process; and (d) believe that the selection is the best choice for the particular situation.

However, no similar linkage of practice to the established philosophies has been undertaken in the literature of Training and Development. Obviously, practitioners in the field have been able to function without the benefit of a wealth of philosophical material specific to their work, but the absence of philosophical writing in the literature of Training and Development presents a problem for the field. As a relatively young field of practice, it needs to develop theoretical and philosophical foundations similar to those that have been formulated for the older fields of educational practice and have been necessary to establish their credibility. These foundations should then be reflected in the literature of the field, along with the practical concerns, to help the field mature into a profession that operates from a strong theoretical base.

The lack of philosophical writing in the literature of Training and Development also presents a problem for practitioners. The literature of any field represents what its leaders and thinkers believe is important and should be communicated to practitioners. It follows that the lack of philosophical writing for the field of Training and Development may imply that philosophy specific to the field is not a current topic of interest. Or, the lack of philosophical writing may indicate that the field is still so young and relatively undifferentiated from Adult Education that the philosophies of Adult Education are considered adequate for Training and Development, and there is no compelling need at this time for unique philosophies of Training and Development. In either case, because there are no documented philosophies in the literature of the field, practitioners lose the benefit of one of the potential sources of philosophical beliefs. The only source for their beliefs is their own experience, and their only basis for decision making is "the scientific examination of 'what is' or the pragmatic assessment of 'what works'" (Shelton, cited in Zinn, 1983, p. 25).

It is apparent that the field of Training and Development can benefit from the documentation of its philosophical foundations and its contributions in educational decision making. Educators have the responsibility of deciding who should be taught, what should be taught, how it should be taught, and for what purpose. Some decisions about day-to-day educational practice can be made using only common sense, which is normally gained through years of experience (Apps, 1973). However, common sense can lead to responses that change from one situation to another, and it does not provide the basic foundational principles necessary to deal with broader, long-term educational policy issues. For decisions about long-term issues, such as decisions having to do with learning outcomes, the roles of the teacher and the learner, or who may have to be excluded from participation, educators must be able to make "intelligent, fully informed" decisions (Fitzgibbons, 1981, p. 8).

Such decisions are typically based upon the educator's knowledge and understanding of the issue under consideration and upon related educational theory. Fitzgibbons (1981) asserted that educators must also base these decisions on their beliefs. He explained that beliefs are fundamental to the decision-making process in the following ways: (a) The opportunity to make a decision depends first of all on the educator's belief that alternatives exist, (b) the reasons used to select an alternative reflect the educator's beliefs about the alternatives and their appropriateness in a given situation, and (c) the conclusion of the decision-making process is based on the

	LIBERAL (ARTS) ADULT EDUCATION	BEHAVIORAL ADULT EDUCATION	PROGRESSIVE ADULT EDUCATION	HUMANISTIC ADULT EDUCATION	RADICAL ADULT EDUCATION
PURPOSE(S)	To develop intellectual powers of the mind; to enhance the broadest sense of learning; to provide a general, "well-rounded" education.	To promote competence, skill development and behavioral change; ensure compliance with standards and societal expectations.	To support responsible participation in society; to give learners practical knowledge and problem-solving skills.	To enhance personal growth and development; to facilitate individual self-actualization.	To bring about, through education, fundamental social, cultural, political, and economic changes in society.
LEARNER(S)	"Renaissance person"; always a learner; seeks knowledge; expected to gain a conceptual and theoretical understanding.	Learners not involved in setting objectives; master one step before another; practice behaviors/skills to get them right.	Learner needs, interests, and experiences are valued and become part of learning process; learner takes an active role in learning.	Learner is highly motivated and self-directed; assumes responsibility for learning; very involved in planning learning projects.	Learner and "teacher" are equal in learning process; personal autonomy; learner is empowered; voluntary participant.
TEACHER ROLE	The "expert"; transmitter of knowledge; teaches students to think; clearly directs learning process.	Manager, controller; authoritative; sets expectations; predicts and directs learning outcomes.	Organizer; guides learning process; provides real-life learning applications; helps learners work cooperatively.	Facilitator; helper; mutual participant in teaching-learning exchange; supports learning process.	Coordinator; convener; equal partner with learner; suggests but does not determine directions.
CONCEPTS/ KEY WORDS	Liberal arts; learning for its own sake; general and comprehensive education; critical thinking; traditional knowledge; academic excellence.	Standards-based; mastery learning; competence; behavioral objectives; performance; practice, feedback/reinforcement; accountability.	Problem-solving; practical learning; experience-based; needs assessment; transfer of learning; active inquiry; collaboration; social responsibility.	Freedom; autonomy; individuality; teaching-learning exchange; self-directedness; interpersonal communication; openness; authenticity; feelings.	Consciousness-raising; praxis; noncompulsory learning; autonomy; social action; empowerment; social justice; commitment; transformation.
METHODS	Lecture; reading and critical analysis; question-and-answer; teacher-led discussion; individual study; standardized testing.	Computer-based instruction, lock-step curriculum, skill training, demo & practice, criterion-referenced testing.	Projects; scientific or experimental method; simulations; group investigation; cooperative learning; portfolios.	Experiential learning; discovery learning; open discussion; individual projects; collaborative learning; independent study; self-assessment.	Critical discussion and reflection; problem-posing; analysis of media output; social action theater.
PEOPLE & PRACTICES	Aristotle, Plato, Adler, Rousseau, Piaget, Houle, Great Books Society, Paideia Program, Center for the Study of Liberal Education, Chautauqua, Elderhostel.	Thorndike, Watson, Skinner, Tyler, Mager, vocational training, management-by-objectives, certification exams, military training, religious indoctrination.	Dewey, Whitehead, Lindeman, community college developmental studies, citizenship education, cooperative extension, university without walls, community schools.	Rogers, Maslow, Knowles, Tough, group dynamics, self-directed learning, I'm OK, You're OK; diversity education, credit for prior learning.	Holt, Freire, Illich, Kozol, Shor, Ohliger, Perelman, free school movement, Afro-centrism, voter registration/education, social justice education.

Figure 1. **Five philosophies of adult education.** (Adapted from L. M. Zinn, PAEI,(c) Rev. 1994, Lifelong Options, 4757 W. Moorhead Circle, Boulder, CO 80303-6157.)

educator's belief that the reasons justify the choice of one alternative over another.

Beliefs are statements about what one regards as true and factual and are expressed in a descriptive dimension. However, beliefs can be influenced by values and attitudes, and it is important to distinguish these three entities from each other. Values have to do with what a person considers to be good or desirable, and attitudes are expressions of what a person likes or dislikes (Apps, 1973). Values and attitudes enable beliefs to take on an evaluative dimension, which establishes the basis for the role of beliefs in decision making.

Apps (1973) recommended that educators prepare for decision making by identifying, analyzing, and classifying their beliefs about education and their particular field of educational practice. He called this process "developing a working philosophy" (p. 7) and defined it as a search for principles regarding the basic elements of education. He suggested that a framework of categories is necessary to systematize the process, and he proposed that the categories include (a) the learner, (b) the overall purpose of the educational endeavor, (c) the content or subject matter, and (d) the learning process.

As educators develop their working philosophies, they must judge and evaluate their beliefs. To judge their beliefs, they can ask questions such as, "What is the source of this belief?," "Is the evidence I have for these beliefs valid?," and "Is what I accepted previously as truth still true for me today?" To evaluate their beliefs, they can ask, "Do my beliefs adequately serve my current needs?" and "Do my beliefs adequately support my role as an educator?" (Apps, 1973, p. 11).

According to Apps (1973), beliefs are obtained primarily from two sources: (a) from what one has experienced and (b) from an authority. McKenzie (1985), in discussing philosophical beliefs, concurred with the first source when he proposed that "philosophical orientations are rooted in professional practice and derive more from concrete experiences in organizational settings than from logical analysis or the evaluation of abstract philosophical arguments" (p. 19). His research suggested that an individual's philosophy of Adult Education may be related to his or her overall philosophy of life.

However, the second source of beliefs suggested by Apps (1973), authority, is also important. In the case of beliefs about educational practice, the authority could be (a) professors or educational administrators who either express their beliefs about education or demonstrate them through their practice or (b) established philosophies, such as Behaviorism, Humanism, and Progressivism, found in the literature of one's educational field.

Thus, educators can reflect on their experience in an educational practice and on authoritative philosophical statements from professors, leaders, and the literature of their field in order to clarify their own beliefs. They will then be in a better position to make "intelligent, fully informed" decisions (Fitzgibbons, 1981, p. 8). Should they be confronted by a problem in their field, they will be more prepared to handle the following steps in the decision-making process: (a) becoming aware of alternative solutions, (b) evaluating the alternatives, (c) selecting the best alternative based on knowledge and understanding of the alternatives and beliefs about the appropriateness of the alternatives, and (d) accepting the selected alternative according to their belief that it is the best decision (Fitzgibbons, 1981).

Our Survey

We set out to identify and report philosophies of training and development professionals with the expectation that this would stimulate further interest, discussion, and, ultimately, documentation of the philosophical findings in the field's literature. We wanted to determine the predominant educational philosophy or philosophies for the field of Training and Development of three groups of professionals: (a) professors in Training and Development degree programs, (b) leaders, and (c) practitioners; whether a difference exists between the predominant philosophy expressed by practitioners with degrees in education and practitioners with degrees in other fields; and whether there were differences in the professionals' preference toward each of the five philosophies according to (a) their professional group, (b) age, (c) gender, (d) highest degree earned, and (e) college major.

A mail survey was selected as the most expedient means of collecting data from a large population and in consideration of the relatively abstract nature of philosophical thought.

The Instrument

We decided that the instrument should address philosophical issues appropriate to the field of Training and Development and that it should consist of "closed form" items (Borg & Gall, 1989, p. 428) to limit the range of responses and because they could be efficiently quantified and analyzed statistically. The instrument had undergone rigorous validity and reliability testing.

The Philosophy of Adult Education Inven-

tory (Zinn, 1983) was selected because of the assumption that Training and Development, as a subfield of Adult Education, is reflective of the same foundational philosophies as Adult Education. The Philosophy of Adult Education Inventory, therefore, provides the most relevant categories for consideration in this study, although training is not the specific focus of the items. Fifteen items related to the practice of Adult Education were included. Each item began with a sentence stem and was followed by five optional phrases, each reflecting one of the five philosophies. For each phrase, a Likert scale was provided.

Who We Surveyed

Three groups were selected from the membership of the American Society for Training and Development (ASTD): (a) HRD professors (638 members), (b) chief training officers (3,702 members), and (c) specialists, coordinators, and trainers (5,422 members). Each group was treated as a separate population because the HRD professor group was determined to be too small to provide a representative sample. Statistical findings, therefore, are only generalizable to these three populations.

Systematic random selection of 150 names from the leader database and 200 names from the practitioner database was conducted electronically. However, the sample selection for the professor population was purposive to ensure that individuals selected were truly associated with a university or college.

What We Learned

Professors had the highest response rate. Practitioners had the next highest rate, and leaders had the lowest rate, resulting from 344 responses received from 500 professionals surveyed. The overall reliability of the instrument, .9425, was high with the reliability of the subscales ranging from .8047 to .8780.

Descriptive statistics on the demographic data were computed for the three samples, and the philosophical preference scores for each respondent for each of the five philosophies were calculated and ranked to determine the predominant philosophical preference of each respondent.

The most predominant philosophical preference for the professors and leaders was Progressivism. The second most preferred philosophy for both groups was Behaviorism. On the other hand, practitioners preferred Behaviorism followed by Progressivism. Radicalism was least preferred in all three groups.

The ranges were such for professors, leaders, and practitioners that the scoring patterns for all of the groups could be described as eclectic. Based on Zinn's (1983) scoring interpretation, most of the respondents' scores fall between the neutral and the strong agreement ranges.

No significant difference was found between the predominant philosophies expressed by practitioners with education degrees and practitioners without education degrees. Nor were there significant differences in Training and Development professionals' preferences toward Liberalism, Behaviorism, and Humanism.

Statistically significant differences were found for Progressivism for the college major variable. Respondents with education majors more strongly preferred the Progressive philosophy than did the noneducation majors.

Significant differences were also found for Radicalism for the following variables: (a) group: professors have a stronger preference for Radicalism than leaders and practitioners, (b) gender: females showed a stronger preference for the Radical philosophy than males, (c) highest degree: respondents with doctoral degrees expressed stronger preference for Radicalism than did those with bachelor's degrees, and (d) college major: respondents having education degrees showed a stronger preference for the Radical philosophy than respondents without education degrees.

What Does It Mean?

Since we viewed Training and Development as a subfield of Adult Education, we assumed that the philosophies for Adult Education could also serve as philosophies for Training and Development. The literature of the broader field of Adult Education could, therefore, be expected to provide further illumination regarding the findings of this study. Indeed, three sources, a research study (McKenzie, 1985), the Elias and Merriam (1980) text, and a journal article (Podeschi, 1986), indicate their support for the relatively high prominence of the Progressive and Behavioristic philosophies and lesser prominence for the other three philosophies.

Predominant Philosophical Preferences of Groups

Two points are noted about the predominant preferences. First, in regard to the relative prevalence of the Progressive and Behaviorist philosophies, it was found that professors and leaders preferred Progressivism followed by Behaviorism, whereas the practitioners reversed the order by preferring Behaviorism followed by Progressivism. This reversal does not imply that there is, or should be, a competition between the two philosophies with Pro-

gressivism winning in the one case and Behaviorism winning in the other. The fact that all three groups gave so much support to both philosophies should imply that both philosophies are perceived as vital to the field. The reversal probably does imply a difference in focus of the three groups which seems to have a simple explanation.

Behaviorism is typically characterized in terms of its *methodology*, which includes the use of behavioral objectives, practice, feedback, and reinforcement. Progressivism can be characterized more by its *purposes*—the transmission of practical knowledge and skills as well as culture and societal structure. It makes sense that the practitioners, who instruct students regularly and are concerned with performance issues on a daily basis, placed a higher priority on the philosophy that emphasizes methods and behavioral change. Similarly, it makes sense that the professors and leaders, who guide the field and would be expected to be more concerned with broader issues, indicated a higher preference for the philosophy that focuses on utilitarian and societal purposes and values.

Second, the findings of eclectic patterns in the scoring of the philosophies by each of the three groups is also supported by this study's literature review. As Howick (1971) suggested, "well-developed systems of philosophy aim toward purity, but most individual men in thought and practice tend to be eclectic" (p. 3). Elias and Merriam (1980) made it clear by the title and organization of their book that several philosophies provide the foundation for Adult Education. It follows that Training and Development may reflect several philosophies also. Certainly, the diversity of learning needs and learners in the workplace should require consideration of several philosophical approaches, at least in specific aspects if not in their entirety. Eclectic preferences for the individual philosophies expressed in this study can, furthermore, be viewed as a reflection of the diversity and pluralism in the American culture.

Influence of Degrees Held

The second research objective concerned the existence of philosophical differences between practitioners with education degrees and practitioners without education degrees. It was thought that significant findings could be linked to the formal study of philosophy that is typically required in education degree programs. The findings could also potentially shed some light on the differences in educational background and orientation of HRD practitioners and adult educators, which have been the subject of debate for several decades. The "tension" between these two groups is similar to the possible "tension" between practitioners without educational backgrounds and practitioners with educational backgrounds. According to Gilley and Eggland (1989),

> practitioners in each field, HRD and adult education, continue to view their professions as separate disciplines built on different bodies of knowledge, approaches, and methodologies. This has prevented an open exchange of ideas and information regarding adult learning theory, program and curriculum design, classroom methodologies, and other approaches to enhancing adult learning and change. (p. 17)

The authors proceeded with the following comparison of the two orientations:

> Adult education programs are established to advance or increase knowledge level, competence, or skills, and the individual participants are the main beneficiaries. Human resource development programs have the same purpose. However, HRD programs are established primarily for the benefit of the organizations that sponsor and support them, rather than the individual participants. This is a simple and often overlooked difference, but it is the major reason for the separation—both attitudinal and physical—between the two fields, and its emphasis has meant the neglect of an obvious and major similarity: Adult educators and HRD practitioners are all in the business of advancing the skills and increasing the knowledge and improving the behavior of adults, whoever the intended beneficiary might be. (p. 17)

In view of this debate, the finding of no statistical difference between practitioners with and without education degrees is important. It means that the disparate backgrounds of Training and Development practitioners do not necessarily lead to differences in philosophy for the field and corresponding differences in practice. The finding may also demonstrate the significant role of the organization in influencing Training and Development purposes, goals, and objectives, a role apparently significant enough to mitigate the diverse backgrounds of the field's practitioners and their expected diversity in philosophy.

It should be noted that additional analysis indicated there was no significant difference between these two subgroups for four of the philosophies. However, when leaders and professors with education degrees were added to practitioners with education degrees, a significant difference in regard to the Progressive philosophy was found. Professionals with education degrees scored the Progressive philosophy significantly higher than did the professionals without education degrees.

The most likely explanation for this finding is the nature of the Progressive philosophy. Among that philosophy's basic principles, Elias and Merriam (1980) list "a broadened view of education" (p. 55), which could be expected to have special appeal to educators. Progressivism, according to Elias and Merriam, expanded the concept of education beyond that of the Liberal philosophy to include (a) learning experiences outside of the traditional school setting, such as those in the workplace; (b) learning experiences after traditional schooling ends, that is, lifelong learning; (c) the addition of vocational and other practical content into the curriculum; and (d) an emphasis on first-hand experiences rather than on vicarious experiences gained from books or discussions.

In this study, the respondents with education majors were likely to have higher degrees, received more education, and be professors who likely support an expanded view of education. In addition, we assumed that professors and students in education programs having engaged in formal studies of educational philosophy are aware of its value in educational practice. This finding of a significant difference in regard to the most prominent philosophical preference, Progressivism, according to the professionals' educational degree is important because it means that a systematic study of philosophy in a past education program could influence one's current philosophy.

A Look at "Radicalism"

There were also significant findings relative to Radicalism for the variables of professional group, gender, highest degree, and major. The Radical philosophy was preferred by respondents who tend to be professors, and female, and who hold higher degrees and had education majors. Professors are probably more likely than the other two groups to feel intellectually comfortable with the Radical philosophy. Professors showed the strongest preference of all the groups toward both the Radical and the Liberal philosophies, thus indicating their willingness to acknowledge the peripheral philosophies as well as the mainstream philosophies.

Of all the findings for the philosophical preferences, those for Radicalism are the most challenging to interpret because the respondents could have considered the survey instrument's references to "social," "political," and "cultural" issues in two contexts: (a) society in general and (b) American business and industry. Although the context for classical Radicalism is society in general, the literature review for this study included a recommendation by Stuckey and Berardinelli (1990) that Training and Development consider Radicalism (described by them as Reconstructionism) within the context of American business and industry and move decisively toward that philosophy. Then, within the context of the business world, they suggested their two major premises in support of Radicalism: "(a) Business is in need of constant reconstruction or change, and (b) such change involves both a reconstruction of training and development and the use of training and development in reconstructing business" (p. 11). They added that "while it would be ideal if training and development and American businesses were primarily concerned with societal change at a broad level, this seems to be a far stretch given the capitalist system of profit as the bottom line, not societal improvement" (p. 11).

The Philosophy of Adult Education Inventory includes many references to "social and political issues," "social change," "social and cultural situations," and "society" in the responses corresponding to Radicalism, and they refer to the context of society in general. However, the instructions for the survey used in this study included an additional instruction to "interpret the questions from the perspective of Training and Development," and it is possible that respondents may have made the mental leap from the concept of "social issues" to the concept of "organizational issues" and from "cultural" and "political" notions in society to "company cultural" issues and "corporate political" concerns. It is also possible that they did not make that mental leap and only considered the survey responses in the context of society in general. Thus, instead of trying to explain the significant values for Radicalism, it seems preferable to recommend further investigation with more controlled parameters for considering that philosophy.

Using the Information

Training and Development professionals should engage in formal dialogue regarding philosophical foundations for the field to answer the following questions.

Do the philosophies for Adult Education adequately reflect the philosophies of Training and Development? Are there issues that must be addressed by Training and Development that are not generally addressed by Adult Education, such as (a) management relations, (b) the role of marketing, and (c) the administration of corporate training and educational programs?

Do the philosophies discussed by Elias and Merriam (1980) reflect the range of philoso-

phies that should be considered by Training and Development? For example, although Elias and Merriam referred to Realism as an antecedent of Behaviorism, should Realism, which emphasizes the study of factual information and classification of knowledge, also be considered for the field?

Should Radicalism be given more prominence? Is it legitimate to redefine its original context of society in general to the context of American business and industry?

The relatively high response rates we achieved and the apparent interest in philosophical issues among professionals in the field signal a need for more writing on philosophy in the literature and activities.

For example, professional organizations, such as the American Society for Training and Development and the National Society for Performance and Instruction, could develop programs on philosophy and philosophical issues related to the field.

Training and Development professionals could learn more about the philosophies that were the focus of this study, especially the Progressive and Behaviorist philosophies.

University Training and Development programs could require a course in educational philosophy. A systematic study of philosophy would help students link philosophy to practice. It would also expose them to a range of philosophical thought from which they could determine their own positions.

Training and Development leaders could include discussions of philosophical issues as they assist their staff in developing their training skills. The Philosophy of Adult Education Inventory could serve as a starting point. Staff members should be encouraged to learn more about the established philosophies and to develop their own personal philosophies.

Finally, Training and Development professionals could acknowledge eclectic philosophical preferences just as they acknowledge their own diversity.

Although our research has identified various demographic variables that impact philosophical preferences, there is no "right" or "wrong" professional group, age, gender, highest degree, or type of educational background for Training and Development professionals. Nor is there any "right" or "wrong" philosophy for the field. Professionals in Training and Development should appreciate the diversity of individuals and philosophies that exists in their field and be stimulated by the challenge of working toward common goals within this diversity.

Currently, the literature of the field of Training and Development lacks substantive documentation of educational philosophies to guide practice. The work reported here is considered one means of raising the awareness of the field's need in this area.

The presence of philosophical writing in the literature, therefore, would serve as an indicator of the growing maturity of the field and provide the field's practitioners with an important resource for making sound decisions about training in the workplace.

Thinking about philosophy is generally considered an "intellectual" pursuit. In retrospect, our study highlighted the more "practical" role of philosophy in educational decision making. In view of the findings supporting the Progressive philosophy, it seems appropriate that our rationale for this research was pragmatic, rather than purely intellectual. But, we also considered some of the more "intellectual" roles of philosophy and philosophical thinking. For example, Elias and Merriam's (1980) text proposed that philosophy can serve as a "foundation" for a field of educational practice, and Apps (1973) suggested that philosophy can provide a "framework" for understanding the field's separate components.

Additionally, philosophy can serve as a "frame" for encompassing the separate components into a synthesized whole. As Kneller (1991) pointed out, "We are forever seeking some comprehensive frame within which our separate findings may be given a total significance" (p. 148). When philosophy functions as a frame, it can help the educators in a field of practice see "the big picture."

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