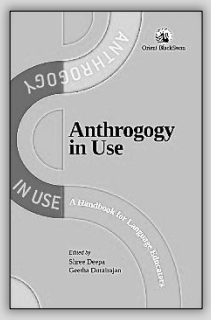
Book Review:

Anthrogogy in Use

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Title:	Anthrogogy in Use: A Handbook for Language Educators
Editors:	Shree Deepa and Geetha Durairajan
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Anthrogogy in Use is a celebration of adult learning architects. Edited by Shree Deepa and Geetha Durairajan, the volume advances Anthrogogy in adult teaching and learning. Its central claim, that adult learners are not a tabula rasa, is well taken, and the book offers a broadly coherent roadmap to Anthrogogic teaching and assessment. The volume aims to establish a distinct pedagogical paradigm, positioning itself on research from Indian ESL classrooms.

The book opens with a dialogic Prolegomena distinguishing pedagogy from Anthrogogy. The editors prefer Anthrogogy to Andragogy to signal inclusivity, multilingualism, and multiculturalism. Concepts like co-creation of knowledge, open-book examinations, and thought seeds are united by a grow-and-let-grow philosophy. Together, these amount to a genuinely new construct, built on humanistic, learner-centred principles and viewed from a fresh perspective.

Part I lays the theoretical foundation. Shree Deepa's chapter outlines seven dimensions of Anthrogogic classroom practice; Geetha Durairajan's companion chapter distinguishes pedagogic from Anthrogogic assessment. Both chapters assert principles that withstand the test of alternative frameworks.

Part II, spanning chapters 3 to 14, traces recurring themes: social-emotional orientation, collaboration, multilingualism, freedom of choice and thought, and feedback. Contributors examine mentor-mentee relationships, co-teaching, doctoral supervision, and learner-centred writing tasks. Diganta Gosh introduces Sampad, treating learners' first language as a resource for teaching literature, alongside the concept of the seed of thought; Baruah extends this toward critical thinking; Amaratheja's Samvaad draws on dialogic questioning from the Indian Knowledge System; Shadab Khan addresses digital tools; later chapters recast the seed of thought as thought seeds within open-book assessment. This is the most engaging section of the book: several chapters turn into illustrative vignettes reporting classroom experiences and learner outcomes. The evidence offered is largely descriptive as well as comparative, establishing these devices to reliably produce the claimed gains in critical thinking and self-awareness.

Part III converts these ideas into classroom tasks that teachers can adapt directly. Facilitating, Overseeing, Coworking, and Mentoring seem to be the tasks of the Teacher-leader-cum-Senior-Fellow-Learner in the Anthrogogic context. It functions well as a practical repository, offering guidance on evaluating whether a task is working for a given cohort and assisting implementation.

Part IV closes the volume with learners' own narratives of Anthrogogic classrooms, covering autonomy, dialogue, collaboration, and co-construction of knowledge. This is a welcome counterpart to the teacher-authored chapters, helping readers gauge the possibilities of implementing them in their own classrooms.

First, the book's principal strength is its integration of theory, practice, and reflection across four complementary sections; its consistent emphasis on multilingualism, multiculturalism, and social-emotional learning gives it real relevance to contemporary higher-education contexts.

Second, the evidentiary base throughout is anecdotal. Almost every chapter draws on individual reflection,

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vignette, or narrative, which increases the scope for generalisability beyond the immediate classroom context. The effectiveness of thought seeds, Sampad, Samvaad, or open-book assessment based on systematic studies increases their validity and reliability.

Third, the contributions are drawn extensively from Indian, largely English-language-teaching, higher-education settings, increasing the scope for generalisability of the book's claims to other educational and cultural contexts, even as it makes the volume especially relatable to South Asian teacher-readers and teacher educators.

Fourth, as with any multi-authored edited volume, the quality and depth of individual chapters vary. At their best, chapters take a heuristic approach, using detailed classroom examples drawn from diverse experiences and perspectives to offer rich, realistic suggestions for making classrooms more engaging for adult learners.

Fifth, the proliferation of neologisms- Anthrogogy, thought seeds, Sampad, Samvaad- suggests a raft of genuinely new concepts. Anthrogogic strategies differ in substance from existing humanistic, learner-centred approaches that already emphasise cognitive, social, and emotional support for adult learners. Anthrogogic ideas add a genuinely new dimension to established adult-education literature, such as Knowles, Freire, and Mezirow.

Anthrogogy in Use is best read not as a rigorously validated theory but as a rich, practice-oriented collection that plants thought-provoking seeds for educators, researchers, mentors, and assessment specialists to test more systematically. The book is totally self-sufficient with theory, methodology and application. Within that more modest framing, it is a meaningful and timely contribution to building more humane, inclusive, and transformative spaces for adult learning, particularly for practitioners in South Asian tertiary language education, even if its central conceptual claim awaits fuller empirical and cross-contextual scrutiny.