

CHAPTER IV CHILDLIKE BECOMING

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1. INTRODUCTORY ORIENTATION

In the previous chapters, especially in chapters II and III, frequent mention is made of the concept “becoming”. Further, it is indicated that learning and becoming are equi-primordial structures or potentialities in the psychic life of a child-in-education. As such, they are realized jointly. It is especially emphasized that a child’s becoming is concerned primarily with his becoming a proper adult. While this becoming adult is being actualized, he gradually realizes it in parallel with learning and cannot occur unless he learns; as he learns he becomes adult. Conversely, becoming is also paired with learning in the sense that as a child becomes or changes he learns.

As also indicated, a child has his own role to play in realizing the events of learning and becoming. That is, he himself learns and becomes and, unlike a plant or an animal, he is not left to external and internal factors that determine this learning and becoming. Naturally, the question in particular is how this participation appear; how does he participate in them?

In the previous chapter full attention is given to how a child participates in his own learning and later in the present chapter attention is given to the ways he participates in his own becoming.

Also indicated is the role of educating and teaching in actualizing learning and becoming in a child’s psychic life. He cannot learn and become adequately on his own but needs to be accompanied in

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these events by an adult. At the same time, how important this accompanying is ultimately this depends on a child himself deciding to become adult and learn. Hence, this accompanying by an adult (e.g., parent or teacher) can = be rejected by him and fail. In other words, it can be distorted and lead to a degenerated or inadequate becoming and learning. Orthopedagogics deals with this and will not be considered in this book.

The particular aim of this chapter is to more closely penetrate, reflect on and describe the essence of childlike becoming as a realization of his psychic life-in-education. In this contemplated aim it must always be kept in mind that the event of becoming is a unitary event that includes a child's learning. Also of importance in this realization of becoming is his own role as well as that of adults (e.g., parents and teachers). Primarily, in actualizing his becoming and learning, a child is on his way to proper adulthood. Here it is stressed that we are alluding to the aim of educating, i.e., proper adulthood. Thus, educating and [educative] teaching are aimed at *proper adulthood*. This means that in his realization of becoming he must continually be accompanied by adults in his striving for an elevation in the level on which he finds himself, generally known as *level elevation*. Thus, actualizing becoming includes a *continual changing* in which he participates, under the accompaniment of adults, in the direction of a betterment or elevation in the level of living on which he finds himself at a particular stage. Of the question how such adulthood is attained and what is meant by it, there is reference to various yardsticks or criteria as disclosed by fundamental pedagogics. Without in any way going into this at this stage, becoming adult is primarily a normative matter. Certain norms are held before him by adults in order to bring him up [educate him] in a particular direction. Thus, this involves a confrontation with values or value-preferences that are presented and exemplified to a child by the adults. Then these norms must be realized by a child himself and gradually his becoming adult takes form. Examples of these values or value-preferences that also can be called yardsticks or criteria for becoming adult are: responsibility, moral independence, morality, propriety and stated generally, a way of living worthy of an adult human being. These particular criteria will not be considered further here because they are the concern of the area of fundamental pedagogics.

Rather, in psychopedagogics the question is *how*, i.e., in what *way* or *ways* this educative aim [of adulthood] is realized. More particularly, concerning the learning and becoming of a child the question of concern is how a child realizes his own learning and becoming in his being-on-the-way-to-adulthood. In other words, what is a child's own role and how is it realized in the event known as becoming adult. It can also be asked what a child's role is in making his own or appropriating, also known as giving meaning, with respect to an adult's accompanying.

The core question is what becoming means when seen as becoming adult, how the role of a child appears during its course and what the task of educating (which also necessarily includes teaching) ought to be in order to offer him the maximum support to adequately become adult.

In various contributions in psychology, and more particularly in developmental psychology, much is written about the development of a child. There is even mention of the development of a child to adulthood. At the same time there also is consideration of the development of plants and animals and even of adult plants and animals. It is thus obvious that as far as a child's becoming adult is concerned, clarity must be acquired regarding the preference given to the concept becoming instead of development.

Consequently, in what follows, attention first is given to a developmental psychology perspective. Thus, the aim is to investigate examples of the standpoint(s) of developmental psychology regarding a child's development. The acceptability of the concept development, but more particularly the various standpoints of developmental psychology about a child becoming adult, now viewed as a child-in-education, obviously deserve closer attention. The aim is not to give a complete picture of developmental psychology but to present only a few familiar examples and more important exponents with an eye to the implementation-value of these standpoints, now viewed in terms of their usefulness regarding the actualization of the psychic life of a child-in-education.

In the following sections there are brief, preliminary considerations of digressions from childlike becoming as anticipated thus far and merely are sketched via encyclopedic examples of developmental psychology with the aim of later evaluating them. After this, in the third part of this chapter there is a return to childlike becoming as an actualization event in the psychic life of a child-in-education. Toward the end of the chapter, a summarizing synthesis is arrived at concerning the contrasts between development (and with that developmental psychology) and childlike becoming as seen from a psychopedagogical perspective.

2. A CHILD AS A CHANGING BEING: A DEVELOPMENTAL PSYCHOLOGICAL PERSPECTIVE

2.1 The concept “development”

The concept development is very well known in the everyday idiom. Thus, e.g., there is general talk of the physical, psychic, spiritual, intellectual, emotional, social, as well as personality development of a child. This concept of development arises from the natural sciences and, as such, it is a biological concept that is used incorrectly for psychic as well as spiritual events that are actualized in a child. Even so, the concept has been so driven home that one area of psychology is known as developmental or child psychology. The purpose of this branch of psychology is to study and describe the development of a child.

The question is what is meant by development? Essentially, it means growth and therefore also biological growth. This growth can show itself as a physical or also psychic or spiritual process. Additionally, it can occur quantitatively, i.e., in terms of changes in growing up, in physical growth or the size of a child as a physical being, or it also can be seen in terms of psychic processes such as intellectual development by which it is meant that a child's intelligence, also known as an I.Q., will grow and develop to a certain age after which it can remain constant.

On the other hand, this concept of development also point to maturation which also means a biological growth process. The maturation concept is also fairly well known in teaching, and more

particularly in terms of the familiar notion of school maturity, which means that a child grows biologically until he is mature enough to go to school. For example, various functions are differentiated that alone or in combination must undergo a particular process of growth in order to reach a level of maturity by which a child then is in a position to be taught [formally]. Examples are motor or kinesthetic, physical, intellectual, social, visual maturity by which is meant that he is physically mature enough to be able to perceive, acoustically mature, which means he is able to effectively hear, etc.

Two good examples of exponents who have experimentally studied the quantitative development of a child, now viewed as maturing or growth and development, are Charlotte Buhler and Arnold Gesell, both well-known child psychologists. At the same time it is mentioned that they have mainly viewed a child as consisting of processes of maturation by which they explain the processes of learning, play and development or maturation.

This developmental or maturation concept dates back to Darwin the famous evolutionist, i.e., it is a product of evolution. This biological approach is expanded further in psychology, particularly in the psychology of learning of E. L. Thorndike, known for his animal studies, Wolfgang Kohler with his ape studies Karl Buhler as a child psychologist and in the early years by the American animal psychologist Harlow who was highly honored for directly applying monkey behavior to a mother-child relationship, now viewed as social development. For Harlow this [study of] animal behavior is identical to child psychology.

Known in teaching circles, Jean Jacques Rousseau is a great advocate for natural development. In his famous "Emile" he holds the position that the natural development of a child is so important that he must even be protected against the influences of the environment or society so that he can grow as Nature has meant that he grow. Rousseau introduced the well-known standpoint that optimal conditions for growth must be created so that the growth and development of a child are promoted such that all of his natural characteristics unfold optimally. In this framework the name of J. B. Watson can be added; he was the father of behaviorism that has

especially emphasized the processes of physical and neurological growth. Also, Pavlov can be mentioned as the advocate and creator of the learning theory of classical conditioning. In terms of biological growth and development, Pavlov, who also is a physiologist, on the basis of his conditioning experiments with dogs, emphasized that a person's growth and development, as such, can be conditioned by external stimuli, that his development is influenced in this way. In contrast to Rousseau, who believes that Nature is exclusively responsible for the physical growth and development of a child, provided optimal conditions for growth are provided, Watson the behaviorist and especially Pavlov believed that this natural development of a child can be stimulated and conditioned to modify it from the outside. In both cases it is clear that this basically has to do with a natural process of growth in which the child himself as well as educating has had no role.

In closing this section on the concept of development, the name of the famous French-Swiss child psychologist, Jean Piaget must be mentioned whose many books have been published on various aspects of child development. Although Piaget, as will be shown below, worked experimentally with children, he borrowed concepts and ideas especially from biology and, by analogy, he used them to try to explain the development of a child's psychological growth processes. For example, Piaget compares the processes of assimilation and accommodation in his description of the development of intelligence to the evolution of such processes in the amoeba. Piaget's standpoints are returned to later.

For the time being, these few comments on the concept of development in its different dimensions are sufficient. Toward the end of the chapter, this concept will be returned to in particular with reference to its unacceptability as viewed in contrast to the concept of becoming.

2.2 Determinants of development

2.2.1 *The theory of Nativism*

This is one of the earliest theories of psychological development and it held the one-sided standpoint that development is determined exclusively by inborn characteristics, thus by hereditary influences.

2.2.2 Theory of Empiricism

This theory was in exact opposition of Nativism, claiming that psychological development is determined solely by environmental factors.

2.2.3 The convergence theory of W. Stern

As far as is known, Stern's convergence theory is the first modern theory of developmental psychology or psychological development and by 1914 he asserted that it is altogether wrong to try to determine whether it is hereditary **or** environmental factors that have the greatest influence on psychic development. Thus, Stern held the view (a point of view that today is still accepted in many circles) that both hereditary and environment have an influence on the overall development of a child. The question of which of these factors has the greatest influence was not of as importance to Stern.

Also, he asserts it is meaningless to try to determine this. It is important to him that both factors have a joint role in a child's development. It should be emphasized that the influence of hereditary and environmental factors both were seen as defining or determining development. There also is mention of hereditary and environmental mechanisms that must be seen in a causal context s defining or determining a child's psychological development.

There still is no clarity today as to which of these series of factors has the predominant influence on this development. Furthermore, in section 2.4 we return to some exponents who today express their views on the particular influence of one or both of these two factors.

2.2.4 Characteristics of development

Following De Wet and Van Zyl, in their Introduction to Educational Psychology, the following characteristics of development are mentioned briefly:

- Development occurs through the interaction of heredity and environment.
- Development occurs gradually and continuously rather than in leaps.
- Development follows a definite pattern.

- Certain features in the beginning develop faster than others.
- Most characteristics of development correlate with each other.
- The relative tempo of development remains constant.
- Development is a process of differentiation and integration.
- In development there are individual differences among children as a consequence of hereditary and environmental factors.
- Development and decline occur simultaneously.
- Development follows certain predictable patterns.

These remarks on the determinants of development are sufficient at this stage. Further on in this chapter an evaluation of this point of view will be made when development, as such, is contrasted with the events we call becoming.

2.3 Phases of development

Developmental psychology is known to refer to developmental stages or phases. This means that from birth to adulthood, the life of a child is divided into specific life phases or periods. This phase classification differs from author to author, especially with respect to the names and boundaries of such phases. Despite the dangers to such classifications, most authors still make use of some sort of phase classification since they also have practical value.

The value of such phase classifications is that a child will exhibit certain typical characteristics in each. These characteristics can even be predicted within a particular phase.

Also, the basis for these phase classifications largely arises from a child as a growing biological organism where this growth or maturation manifests itself such that a child will exhibit certain typical characteristics in a particular phase, e.g., a toddler will exhibit certain typical characteristics such as certain ways of playing, stubbornness or resistance, etc. Another typical example often referred to is the age of puberty where girls, on the one hand and boys on the other will exhibit certain typical characteristics. These characteristics can be physical, which are related to physical and bodily growth, as well as the sexual development of a pubescent, while there also are developing psychic characteristics such as the critical attitude of a pubescent, unstable emotional feelings where

those in puberty sometimes are moody and sometimes more introspective, etc.

For convenience, the following phases are mentioned that can be useful from a practical point of view:

2.3.1 *The infant phase*, also known as the suckling phase by which is meant from birth to the end of the first year.

2.3.2 *The toddler phase* that includes the period from approximately the beginning of the second year to and with the end of two and a half years.

2.3.3 *The Pre-primary school phase*, usually considered as beginning from three to approximately five and a half or six years.

2.3.4 *The phase of a Primary school child* from about six or six and a half years to twelve or thirteen years. This phase of a Primary school child is from about six or six and a half to twelve or thirteen years. This phase also can be divided into a junior group, consisting of a school beginner up to and including Standard I, and a senior group consisting of Standard II up to and including Standard V. Today Standard V is also being classified as part of high school for practical purposes.

2.3.5 *The Secondary school or puberty phase*, which means from thirteen to seventeen years.

2.3.6 *Adolescence*, a period from seventeen to about twenty-one.

(These latter two phases often are classified as adolescence).

These phases and their advantages and disadvantages are not discussed further here. The reason is that in Chapter V more detailed attention is given to all of these phases, viewed as phases of becoming in which a child, as a learning and becoming child, announces himself in a particular manner to education. For the time being, it only is mentioned that developmental psychology wants to indicate with these particular phase classifications that at certain ages a child exhibits particular physical as well as

psychological characteristics. It is even more important to point out that there is a “causal” relationship between physical and psychic characteristics. By this is meant that when physical characteristics occur in a particular phase on the basis of growth or maturation, also certain psychic characteristics parallel them. Thus, particular physical characteristics do in fact give rise to a child exhibiting a psychic behavioral pattern or patterns. One example of this is when characteristics of puberty are present: when a child exhibits certain bodily, physical or sexual characteristics resulting from biological growth, a consequence is that a child also will exhibit a particular behavioral pattern or patterns such as being moody, critical or in conflict with parental norms, etc. These statements will suffice and at a later stage there is a critical analysis of this particular phase classification and its underlying perspectives.

2.4 Developmental psychological views

2.4.1 *Psychoanalytical views:*

It should be mentioned at the outset that the intention is not to discuss the views of psychoanalyses fully. On the contrary, it only is intended to mention briefly the Freudian position with respect to the development of a child. It also is realized that these psychoanalytic views are very particular views that are not widely accepted. Nevertheless, it is important to note what has been expressed about psychic development by a series of leading exponents.

It is known that when Freud expresses himself about psychic development he means the development of the organization of the libido which, on the one hand, means the development of energy as crystallized from a child's biological growth and, on the other it means the development of a sensuality, also known as feelings of desire. Freud's well-known pleasure principle is in the foreground and he sees childlike development, particularly in its early stages, as a development of feelings of lust or sensual pleasures. The intention is not to discuss fully these stages indicated by Freud. He distinguishes the following stages in the development of the organization of a child's libido:

*** The oral phase.**

Freud means by this phase that during a suckling's feeding he, by means of the sucking instinct with his lips and tongue, finds himself in a sensual phase of oral or mouth contact. This oral phase occurs during the suckling years and is characterized by a feeling of sensual desire that he experiences through exercising the instinct to suck and taste.

** The phase of erotic skin. This phase progresses in close connection with the oral phase, although Freud says skin contact now comes into the foreground. Here a suckling reveals a need for contact where, in the form of a feeling of desire, he wants to have physical contact with his mother through skin contact.

*** The anal erotic phase.**

According to Freud, a child's second year is characterized by an organization of the Libido focused on the mucous membrane of the anus. Thus, this young infant experiences bowel movement as well as holding it in. It is claimed further that while an infant experiences his anality as a feeling of desire, and at the same time there also are periods of aggressiveness in which the feeling of desire can take the form of rebellion and stubbornness, as well as destructiveness and aggression.

*** The genital or gender phase.**

According to Freud sensuous-pleasure stimuli are maximized between the fourth and fifth years. This sensuality is directed at parents, caregivers, older siblings, etc. During this phase a toddler discovers his genitals and again seeks lustful satisfaction in terms of sexual curiosity. Gender differences now come to the fore and play a major role.

*** The Oedipal phase.**

During this phase, which occurs between about four and five years, a son mainly seeks his mother while a daughter seeks her father. Freud also argues that these opposite oedipal tendencies are even characterized by a desire for sexual intercourse. Typically, however, there is jealousy where a son is very jealous of his father and conversely a daughter of her mother. It also is possible that an oedipal-complex may occur in this phase as well as in later ones. This means that a sexual bond between son and mother and

between daughter and father can appear to such an extent that indeed it can lead to behavioral problems.

**** The phase of being affectively bonded.**

According to Freud, this affective bonding is a characteristic that also announces itself as a phase arising from the oedipal phase; i.e., a child's striving for contact, via touching, with father or mother. Here touching means physical as well as psychological or affective touching. Obviously with this contact or touching phase there also an emphasis on desire.

With this, Freud means a need to satisfy sensuality as well as satisfaction from contact, and therefore it also is known as a need for contact. In summary, it is mentioned that with this development of childlike sensuality, i.e., with the various cravings to satisfy desires that a child reveals, such as the oral, erotic skin, the anal, the genital as well as the oedipal desire satisfactions of sensuality, these also are accompanied by a need for contact. This means that the satisfaction of sensuality also is related to a striving for contact the is not purely and only a satisfaction of his own desires.

*** The latency period.**

Freud shows that above the age of six these libido expressions and feelings infrequently come to the fore, i.e., now a child is in a phase of being closed or turned inward. According to Freud, in this phase different fantasies or imaginations can occur, possibly even fantasies of nakedness in which older boys or girls, and even adults, can play a role. This also would mean a phase of sexual games that occur in a child. Freud says even masturbation or infantile sexuality may occur during this phase. The fantasies also are colored with questions about the secret of birth, e.g., where do babies come from?

It appears that Freud, and thus Psychoanalysis, contributed little to the next phase that extends from five to eight, or even to ten years. In the next section it is pointed out that especially Charlotte Buhler had particular views of this phase.

*** *The phase of Ego-discovery.***

It is known that Freud divided human personality into three structures, i.e., the Id, the Ego and the Super-Ego. Without going

into great detail, the Id represents the primal organization of energy, the Ego represents the I that must master or control the Id or primitive cravings, lusts or libido-organizations and that the Super-Ego represents the norms and values arising from an identification with the parents. Thus the Ego or I, in “consultation” with the Super-Ego regarding the normative, must then restrain the Id.

Following Freud, the Ego or the I is discovered beginning with the tenth or eleventh year or even puberty which means that it can occur two or three years later. With respect to its libido- or energy-organization, the Ego needs a surplus of energy because it is caught between the demands of the Id (that presents the cravings or primitive desires) and of the Super-Ego with respect to which it must be able to choose and act. The Super-Ego, which in some sense means “educating”, can help the Ego exercise control over the Id.

For now, this very brief exposition of the personality structure postulated by Freud will suffice.

It is sufficient to point out that the discovery or development of the Ego (the I) is so important in psychological development that he also spoke of Ego-strength as well as -weakness. This relates to his theory of neurosis that we will not consider. What can be mentioned is that with the onset of a neurosis there is a collapse of the Ego because it then succumbs to the demands of the Id when the Super-Ego places these demands too high, or when the Ego is not able to carry them out. In this case, the Ego will collapse and therapeutic efforts must be made to increase the strength of the Ego.

A second reason it is necessary to address briefly this structure of Freud is his reference to *identification* and to *regression*. With respect to identification, as far as is known, Freud deserves the honor of being the first person to use it. This term is widely used today, even in the modern pedagogical literature, where it means a child identifying with the norms of an adult on his own initiative, i.e., intentionally.

Even today education through identification is discussed widely by which is meant that a child, on his own initiative, identifies himself

with educating or exemplifying, also normative exemplifying by an adult. Also educating takes place or can take place without an adult actually intending it. That educating, and thus becoming adult, can be realized by way of identification cannot be denied and indeed should be emphasized. At the same time one should be aware that by identification Freud did not mean education. As previously noted, to Freud identification means that the Ego identifies itself with the Super-Ego in so far as the Super-Ego is the provider of the normative, or sometimes it is called the provider of conscience or even representing conscience.

As far as psychic development, but also becoming, is concerned, it is accepted that identification is an important event that must be actualized in order to promote a child's becoming adult. However, identification is seen as an event that is realized on a child's own initiative, but now within the reality of educating; i.e., within a parent-child or adult-child relationship. Conversely, if a child identifies with norms of a downward trend, also "negative" norms, educating would not be realized and a child's becoming would be skewed.

Also, the concept *regression* is referred to. By regression, Freud means that a reversal or relapse could occur in a child's psychic development. So. e.g., for whatever reason, a child may relapse from a particular phase (e.g., the Ego-discovery or even the latency phase) to one of the earlier stages (e.g., the genital or even the anal phase). This means that there can be a temporary relapse such as a return to poor personal hygiene despite age (e.g., eight to ten years). Nor can it be denied that this does occur in practice, but not as mechanistically as Freud interprets it. Also, Freud's well-known oedipal complex can occur at a particular time in a child's life and may also represent a regression or relapse. Regarding the *period of puberty*, details are not elaborated on here because other experts such as Freud, and including Charlotte Buhler, Stern, Spranger, Langeveld, are recognized as greater experts of this period of life.

The phases are mentioned only to serve as an example of Freud's psychoanalytic views on the development of a child.

Indeed, the period of puberty is discussed in detail in chapter V, especially when viewed as the time for completing high school, and more specifically with reference to a child's learning and becoming.

2.4.2 The contribution of Charlotte Buhler:

Charlotte Buhler is known as one of the most famous child psychologists in the history of developmental psychology. It also should be recognized that she made an enormous contribution to Child Psychology. In particular, see her world-renowned book, "From birth to maturity", which first appeared in 1935 and has been reprinted many times since then.

Charlotte Buhler had several co-workers, only two of which are mentioned here, namely, Dr. Lotte Danzinger and Hildegard Hetzer. She began her work in Vienna, Austria, and continued it later at the University of Southern California in the United States of America.

It is not the intention, or is it possible, to list all of the contributions of her and her co-workers and a few words will suffice: she, like Piaget, is someone who is known to have carefully observed children at different ages from birth and has made notes regarding their behavior. Her Child Psychology indeed is child psychology but does not qualify as Pedagogics or even Psychopedagogics. At the same time, she made valuable observations that, within an educative relationship, require attention for re-appreciation and re-evaluation. A danger lies, however, in a pure application of the observations by her and also by Piaget to an educative relationship.

Charlotte Buhler's observations range from notes regarding a child's grasping movements in the first year of development, where she indicates that in the first year a child already shows a desire to deal with objects. In other words, a relationship between a child and objects already exists in the first year of life. She points out the importance of language and speech in the second year as well as a tendency to make contact, or, as she mentions, a child's social exploration. The important place of language and speech will be returned to when the contributions of M. J. Langeveld are considered. As she expresses it, the years between five and eight occupy a very important place in a child's fantasy development. She emphasizes the particular value of effectively handling of and

involvement with work material. This means developing a work-consciousness that then leads to an entirely new relationship with the world, and also emphasizes the value of materials such as blocks for developing creativity and a feeling of being creative in a young child. Her work with Hildegard Hetzer is well known in their design of developmental tests based on these work materials, e.g., their tower building tests. Charlotte Buhler is one of the first to point out that thought already is present in a very young child. She argues that the relationship between objects signifies the beginning of thought. The development of a child's observational abilities means he also is capable of detaching himself from other subjects, i.e., other children, and therefore is able to think about the world in which he finds himself. This is how the world becomes structured for him and, in a phenomenological sense, he begins with designing a world.

Another important contribution is her views on the so-called realistic or reality phase that comes after the sixth year of life. This means that after the age of six, a child has a particular tendency to want to experience and to know reality or what is real. With this, the fairly tale phase or the period of fantasy and magic is over and thus the fairly tale has served its purpose. Now a child tends toward reality itself and in this she sees the basis for natural scientific objectivity. By about the tenth year, a child has a tendency to move toward scientific objectivity as a highpoint in his development. A very important and obvious task arises from this, i.e., to confront a child in the course of his development with experiences from reality.

2.4.3 The contribution of Jean Piaget:

It is noted at the outset that, as in the case of Charlotte Buhler and other child psychologists, Piaget made one of the most extensive studies of child behavior and thus made a major contribution to Child Psychology. Piaget's views still are accepted as valid in many circles today and are applied as such in educative and teaching situations. At the same time, it should be mentioned that from a pedagogical point of view, in particular a psychopedagogical one, there are serious objections to directly applying his views. Towards the end of this section on Piaget, a brief criticism will be made based on the views of Langeveld and Schmidt, among others, regarding his

method as well as his underlying [philosophical] anthropology as well as his direct application and transfer of his child psychological views to situations of educating and teaching. From a psychopedagogical point of view, more specifically a pedagogical view of becoming, there also is serious criticism of his views which will become clearer in the second section of this chapter where attention is given to the actualization of becoming, as actualizing the psychic life, from a psychopedagogical perspective.

In the following overview of Piaget's contribution there is no attempt at completeness. At most there is an attempt to discuss in broad strokes the most important points of departure and contributions of this child psychologist with a view to a later evaluation of them. At the outset it is noted that his contributions are likely to have great value when reassessed and reevaluated from within an educative and teaching situation, as is the case with other child psychologists. In no way does this mean a direct transfer or application of these ideas, but rather an evaluation or reevaluation of them on the basis of pedagogical and especially psychopedagogical criteria.

Perhaps Piaget's works, and thus his contributions, can be divided in three major ways: First attention is given to his contribution to describing the process of the intellectual development of a child with emphasis on its interaction with the environment as he develops through the different phases or periods of life. The second part of his work especially is based on the underlying developmental processes also referred to as the biological roots of intellectual development. Basically these are factors or most important factors that underlie the developmental process as Piaget sees them. The third section of his works is directed more to their application or transfer to a child's educative situation. In certain circles, this part of his work is known as the psychology of learning.

The following is a brief consideration of the most important divisions of the views in Piaget's contribution.

2.4.3.1 The process of intellectual development

First of all, it is noted that the terminology used by Piaget regarding intellectual development indicates that he proceeds from the view

that it is a process of intellectual growth as well as that he divides intellectual development into specific chronological phases, although he considers this phase division only as guidelines and should not be seen as exact boundaries:

**** The development of sensory-motor thinking: from birth to two years.***

In his observation of infants from birth to two years, Piaget focuses particularly on an infant's understanding or knowledge of the world around him. He assumes that at birth an infant has a number of sensory-motor systems that will undergo sensations based on stimuli (sensations) from the environment that lead to certain responses. It is clear that he is studying an infant as a being in which it is assumed that development is a process of interaction between heredity and environment. This interaction means that certain stimuli emanate from the environment to which a child responds in a sensory-motor way and thus develops. It should be emphasized that, according to Piaget, this interaction will display reflexive patterns in the course of its development; that is, patterns of behavior such as the grasping reflex, sucking reflex and other physical activities. Further, an infant will satisfy his internal needs by exercising his reflexes as reactions, and consequently behavioral patterns arise in reaction to environmental stimuli. In this way an infant shows new behavioral patterns or adaptations based on his interaction with stimuli from his environment.

It should be emphasized that Piaget arrived at these insights about this stage by carefully observing infants in their environment. In summary, development in this short phase of about two years means that at birth an infant has no knowledge of the world or of himself. His internal patterns of behavior are shaped according to the environmental stimuli exerted on him and the reactions he displays accordingly. In this way, his sensory-motor systems become coordinated. Gradually he builds up internal action models with respect to the objects or environment around him via his actions or reactions to the stimuli impinging on him. This also is an enormous beginning of the intellectual progress of this young child. On the other hand, this progress also is limited, e.g., by the influence of only the objects and events known to him during these two years. Thus, he acquires only practical knowledge of the ways he

deals with the objects. Consequently, his thinking is imprisoned in his own sensory-motor reactions or patterns of reacting that are unique to a particular child. The knowledge that he acquires also is subjective and is not a generalization of knowledge as is found in all other children.

Language still plays a limited role and at this stage his knowledge is not transmitted to him via linguistic communication. His world is basically one of handling or of handled objects and thus he develops a pattern of behaving according to the stimuli and objects that act on him and to which he reacts.

**** The development of symbolic thinking: pre-conceptual thinking; from one and a half years to five.***

In discussing this phase, Piaget emphasizes pre-conceptual thinking, in particular the relationship between child and mother. He emphasizes that the image a child forms of his mother will have an absolutely prominent role in his sensory-motor scheme of the things around him. His mother satisfies his most pressing need and thus she also imprints the most prominent impressions on her child's image of her and of the world around him. In addition, a child forms symbols based on his experiences with the environment, i.e., on forming sensory-motor images. This means accruing symbols or impressions that he builds up in his acting with and reacting to the environment. The following example illustrates what Piaget means by this symbol forming as pre-conceptual thinking: When a child eats he builds up experiences of this matter of eating. For example, in this phase, a child gradually can transfer the experience of eating, in terms of a pre-concept or symbol, to eating as an action directed to a doll, e.g., a teddy bear. He also emphasized that, based on previous experience, a child can proceed to imitation such that the action he has gained via experience up to and including two years of age (the previous phase) now are imitated and transferred to other situations. For Piaget, this pre-conceptual thinking represents a symbolic form of thinking whereby symbols from the past, from experience, now acquires meaning for the future and for the additional experiences that he gains.

Also, in particular, he emphasizes the value of language acquisition or development and its symbolic significance in this phase. Piaget's

views on language are not discussed in detail because Langeveld's contribution is viewed as a special contribution to this issue and is discussed below. The most important concepts used by Piaget regarding language development are mentioned with a few clarifications of what he means by them. Furthermore, on the basis of Langeveld's views we return to these concepts with a critical view:

First, Piaget makes use of the concept of *transduction* meaning that concept formation that takes place in the thinking of a child during this period is strongly associative and refers to certain concepts that are bound to certain concrete situations. Thus, concepts remain strongly bound to certain situations in which a child has acquired or formed this as a symbol; e.g., hot water will refer to shaving because a child associates them, while shaving as a concept is not yet understood in various concrete situations. Transduction also refers to a child's beginning concept forming or also conceptual thinking, but this concept forming or thinking is still strongly bound to concrete situations.

Two concepts used jointly by Piaget are *juxtaposition* and *syncretism*: To him, these two terms are two ways of thinking that are strongly associated with the nature of the symbols that a child has thus far formed for himself, or with the nature of his pre-concepts. Of course, this also refers back to transductive thinking.

Juxtaposition and *syncretism* are ways in which a child expresses himself and especially in the ways he explains the behavior of things, e.g., according to the law of cause and effect. Hence, these are a matter of collecting objects or bringing them together without seeing a connection or coherence or having real insight into relations. It seems that this is a static form of thinking where certain objects will be described in terms of their functions but where the relationship between different objects, e.g., the different parts of a bicycle (wheels, chain, etc.) are not yet realized and can have a certain symbolism for him.

An additional concept, and with it a process of development, described by Piaget is the *egocentrism* or *egocentricity* of a child in this phase where there is an emphasis on his subjectivity in contrast to objectivity. According to Piaget, a child in this period is not able

to distinguish between subjectivity and objectivity. Consequently, everything revolves around self-gratification and satisfying his own needs. In other circles a subject-object split also arises in this phase. That is, he moves in the world in terms of the “law” that all toys belong to him as do mother and father, hence, he is not inclined to share these toys and other privileges with others. An underlying reason for this egocentrism is the affective nature of his worldview. He deals with the world primarily pathically or affectively. Because he primarily is in this emotional relationship, he appropriates the world for himself as an egocentric way of being.

In summary, a child’s symbol formation in this phase also shows a definite development with the help of language development. He assigns certain symbols for himself in terms of his experiencing the world of objects. These symbols are related closely to his sensory-motor world of experiencing. However, he still is in a phase of pre-conceptual thinking and this represents processes such as transduction, juxtaposition, syncretism and especially egocentrism.

** The development of articulated or intuitive thinking: From 4 to 8 years.*

Piaget calls this periods the threshold to operational thinking. That is, the limitations of a pre-conceptual phase of thinking gradually disappear and make way for more specific operational thinking.

The process of social interaction, and especially the role of language in it, is emphasized especially. Also, a child now is more able to engage in mutual contact and social interaction, and the exchange of thoughts with others will promote the disappearance of particular pre-conceptual forms of thinking.

Thus, Piaget emphasizes that the aforementioned processes of transduction, of pre-conceptions, of juxtaposition and syncretism as well as of more static forms of thinking and egocentrism now are disappearing gradually. Through language, this social interaction especially influences decentralization in a child’s image of the world. There is a gradual reorientation in his mental or intellectual model or systematization of the environment. However, his understanding of space and time still remains problematic mostly because both are invisible.

**** The development of operational thinking: concrete operational: from seven to twelve years.***

Piaget understands by these operational thought processes, processes or actions carried out by a child's mental development that now occurs via rationalized actions in the form of an integrated whole. A mental or cognitive operation no longer is regarded to be a single operation but rather a group of operations that can be dependent on each other and also be in relation to each other. Once again, these represent internally integrated physical actions in response to environmental stimuli. Now a child develops, by means of operational thinking, to a level of mental reactions combined with actions.

Piaget emphasizes that now a child is able, or at least potentially able, to operate with language and number symbol systems. As far as number symbols are concerned, his understanding of relations and basic arithmetical or mathematical processes of addition and subtraction are especially emphasized. However, the concrete nature of this operational thinking is emphasized continually.

**** Advanced concrete operations: from nine to twelve years.***

Piaget views this phase as the threshold or transition from concrete operations or concrete thinking to more formal forms of abstract thinking operations. The concrete operations of the previous phase now are becoming more flexible. There is transferrable thinking from one given situation to another. Careful observing accompanies such concrete thinking and also makes it possible. Classification at a concrete level thus is possible as are comparisons of specific classifications.

**** Development of logical, formal operations of thinking; from eleven years to adolescence.***

Piaget means by this phase of thinking or intellectual development that systematic, logical, as well as abstract thinking now emerge strongly, as is also the case during puberty. Schematic thinking, but also more abstract thinking, i.e., conceptual thinking now is emerging increasingly. Additional views of Piaget in this regard are not discussed in detail since in the next chapter this will be

returned to in a discussion of the “age of puberty”, seen as an event of becoming.

2.4.3.2 *Biological foundations and the nature of intellectual development.*

*** Intellectual development is a process of adapting.**

In the following section it will become clear that Piaget’s entire view of intellectual development is based on a process of adaptation, meaning a balance between or equilibrium between biological growth and environmental influences. His basic principle as well as underlying [philosophical] anthropology for this process of adaptation in a child’s intellectual or cognitive development are expressed by the following three points:

- i. There is complete interdependence between a living organism and the environment in which it lives.
- ii. An organism and its environment are enmeshed in a continuous process of reciprocal action and reaction.
- iii. There must be a balance or equilibrium between the biological growth emanating from the organism and its environment. That is, Piaget is focused completely on the interaction between organism and environment, by which he means a stimulus and response process.

Piaget calls this a process of biological adaptation, and also views intellectual development fully as biological adaptation. In particular, he qualifies intelligence as follows: Intelligence means adaptation. This adaptation takes place between a biological growing organism and stimuli emanating from the environment to which the organism responds. Living, and thus developing, means that an increasingly progressive balance or equilibrium will arise between the two. Further, intellectual development is a process of biological adaptation by which Piaget means a process of organizing structures as an organism responds to the environment.

More specifically, Piaget describes this process of intellectual adaptation in terms of two other processes called *assimilation* and *accommodation*, i.e., two interacting processes that take place continually between organism and environment from which balance or equilibrium will arise. Specifically, he mentions that this

adaptation is similar to that of an amoeba in its environment; with this, the biological aspect of Piaget's developmental psychology has been established essentially.

The two processes of assimilation and accommodation are discussed briefly: Assimilation means that on the basis of stimuli emanating from the environment, new experiences are built up in an organism. However, the intellect will not absorb all experiences because some do not fit in with its current experiences. When new experiences that fit in with existing experiences are absorbed, the intellect modifies or transforms them to fit in with the already existing structure of experience. This process of acting and reacting to stimuli from the environment results in a new model in the intellect and is called assimilation by Piaget. Therefore, intelligence is assimilating to a level at which it will incorporate all given environmental data or experiences from within an already existing frame of reference.

By accommodation, Piaget understands the following: With each new experience that the intellect absorbs to fit in with its existing structure of experiences, it is necessary for the intellect to adapt or modify its existing structure in order for the new experiences, originating from the environment as stimuli, to be received or fit in with the structure, i.e., to accommodate them. In this way, the existing intellectual structure continually will be changed. This process in which the intellect constantly adapts to accommodate new experiences and thus establish a new model on the basis of new stimuli is a process of accommodation.

These two processes together mean the intellect constantly adapts to the environment at any particular time during the process of psychic development. From this interacting assimilating and accommodating, a state of balance, equilibrium or adjustment arises as the product of this interaction.

*** *Intellectual structures and equilibrium.***

It must be emphasized that as far as the formation of this balance or equilibrium arising from the interaction between organism and environment is concerned, Piaget emphasizes that the process of *assimilation* is the basic principle underlying psychic development,

and also the development of psychic life content. In other words, it is emphasized that the stimulus action from the environment and the building up of experiences based on those stimuli as an adaptation within the existing structures of experience are for Piaget are fundamental for psychic development, as a process of mutual assimilation. As mentioned, this process of mutual interaction of assimilation and accommodation must continually be in balance.

However, this balance also can be disturbed when the processes of assimilation and accommodation are not in balance. Thus, e.g., when assimilation is dominant, the environmental influences (i.e., stimuli) become subject to the influence of the intellect, or the intellect dictates to the environment and thus to the stimuli influencing him. Conversely when accommodation is dominant, the environment (stimulus actions) exerts a dominant influence on the intellect and dictates to it. Piaget claims that this disturbance of balance can occur in any period of life or phase of a child's development.

**** The influence of social factors on intellectual development.***

Piaget mentions the following four important environmental factors that influence a child's development:

- i. The language spoken in the environment.
- ii. Values of the environment.
- iii. Existing concepts that are maintained in the environment.
- iv. The mutual relationships between members of the community in the environment.

He views this series of four social factors as possible causal factors that can influence what he calls structural development. In this regard, he also distinguishes three types of influence that these environmental factors can have of an organism:

- i. The maturation of the central nervous system.
- ii. Experiences gained in interacting with the physical environment.
- iii. Influences of the social milieu.

In addition, this means that the central nervous system cannot be seen as a formless plastic entity that can be shaped simply by social pressures or influences based on the quality of the physical world. Nor can it be viewed as an entity with a “crystalline” quality or nature that only grows according to its own biological structures. Piaget emphasizes that the intellectual or psychic structure has a balance or equilibrium that, at all times, is ready to respond to its own growth and thus to its own internal stimuli. This occurs by producing new behaviors that are adaptive as well as by responding to the results that these new behaviors have on the social or physical world.

In summary, it comes down to the fact that psychic development, in particular intellectual development, is the result of a balance or equilibrium arising from the processes of assimilation and accommodation as a total process of adapting to the environment. On the other hand, the environment contributes to the entire organization of the structural development of the intellect; also the organism responds in its own way, i.e., in a newly structured way based on new experiences, stimuli and reactions of the environment, and also work on the environment as such.

2.4.3.3 Some applications of Piagetian developmental psychology

From the many works of Piaget on psychological development, in particular a child’s cognitive, knowing or intellectual development, it appears that applications from this developmental psychology mainly are made in two areas:

*** Applications from the interaction between intellect and environment to a learning situation.**

Here Piaget mentions the following possible applications from his theories discussed above. The process of adapting, i.e., intellectual development, viewed as a process of adaptation; the influence of physical actions with and reactions to the environment; social cooperation, acting together and language. It is claimed that these aspect of his developmental psychology can be relevant for educating or teaching or didactic pedagogics and also for organizing a learning situation for a child.

* **Applications from Piaget's views of the phases of development** and especially the succession of different characteristics as they occur in the various phases, e.g., the development of thinking or steps of thinking as distinguished in the different phases coupled with environmental influences in each phase. This aspect of his developmental psychology also is seen as relevant to the organization of curricula for different life stages.

In general, it should be noted that Piaget tries to explain how a child learns, especially cognitively, but nowhere does he indicate how he should be taught. Consequently, at most his applications are speculative.

Secondly, it is noted that the applications are of his views of the processes of assimilation, accommodation and learning and their implications for teaching.

Thirdly, in particular, Piaget emphasizes the balance or equilibrium between environmental and biological influences that are actualized in the form of growth and development in an organism. In the case of equilibrium or balance, special care must be taken against its loss that will damage the adjustment between a child and his environment. Also, whenever such a loss of balance occurs, for whatever reason, it must be restored in a learning situation and this will direct a particular appeal to teaching.

Fourthly, it is emphasized that every learning situation involves a process or processes of assimilation. This implies that a child can only absorb or take in new experiences by changing them in his organization of intellect so they will fit in with his existing model of experiences of the world. At the same time, the presence of these new experiences gained through assimilation, as initiated by stimuli from the environment, will change his existing model of knowledge; hence, every learning situation always is a situation in which there is a process of accommodation.

Some of Piaget's followers even point to the issue of a child giving meaning; e.g., the process of assimilation only can make sense to a child in terms of a new experience he is acquiring. This will occur when he is able to add or incorporate a new experience into his

existing intellectual model of organization. In other words, all new experiences must be related to his already existing experiences, i.e., all new learning must be based on existing old learning experiences and only will make sense to him to the extent that he can assimilate it.

Regarding the process of accommodation or adaptation to an environment, it is noted that adaptation and development are of primary importance in a learning situation. For example, one of the most primary purposes of a teacher in teaching should be to confront a child with situations that will require him to be able to adapt to his already existing experiences. Thus, a teacher is supposed to provide a child with adaptation situations and within them to support and help him in his path of development. Viewed in this way, it especially is emphasized that a child must see a learning situation from his already existing past experiences, while as part of his task, a teacher must see the accommodation of this existing knowledge with a child in a current situation. Thus, a teacher is seen as an organizer of learning situations where old existing experiences can be accommodated to new experiences with which a child now is confronted. Now a teacher's aim, among other things, will be to encourage a child to apply his existing knowledge and experiences to new, previously unknown situations, and at the same time to encourage him to carry over familiar responses or reactions and apply them in unfamiliar situations. Also, a child has to adapt to new situations.

2.4.3.4 Preliminary critical evaluation of Piaget's developmental psychology

In the following argument, among others, the critical views of M. J. Langeveld are used alongside our own.

Firstly, it is mentioned that Piaget does not work phenomenologically in his viewing of a child or his development. Thus, his point of departure is not the reality of educating, i.e., the reality in which a child is found to be a child-in-education in his relationship to an adult. Therefore, Piaget, at most, brings forth a Child Psychology in which a child as child or his psychological development is described in isolation from his primordial situation, i.e., from his educative reality. Langeveld adds that Piaget views a

child's psychological development from a natural science, deterministic or biological point of view. Piaget's phase divisions speak clearly of this. Furthermore, he works retrospectively and not prospectively, i.e., he interprets a child's psychological development from an end state back and thus views a child's genesis retrospectively. Consequently, he fails to see a child as a totality or as a totality-in-function in his world relationship.

Secondly, it is noted that, regarding learning and teaching situations, he is an advocate of applied psychology where he wants to apply the psychology he has established to a child's learning or teaching situation.

Thirdly, Langeveld finds unacceptable Piaget's method, known as the method of questioning, where he asks children questions and makes use of their answers.

Fourthly, Langeveld, well known in the field of child language, states that Piaget postulates language only as a means of communication. This is not discussed further at this point because Langeveld's views on child language are discussed later.

In the fifth place, Langeveld points out that Piaget's developmental psychology has a highly cognitive flavor. Hence, he draws attention to intellectual development and everything that goes with it, but he clearly leaves out childlike intelligence. At the same time, one of his findings is egocentricity or egocentrism in childlike development. Langeveld points out that this egocentrism is not acceptable, especially because Piaget does not distinguish between affective development and reflective development. At the same time, indeed he does express himself about social relationships with a child without substantially looking at the affective. Langeveld calls Piaget's approach "an intellectualistic use of the affective-emotionally determined childlike self". He also indicates that Piaget proceeds to a complete conceptualization of a child's thinking and indeed considers this to be natural scientific thinking.

There is no additional evaluation of Piaget's contribution. Furthermore, a critical point of view on his contribution as well as other child psychologists will become clear in particular in the

second part of this chapter where childlike becoming as such is considered within its pedagogical context.

It is sufficient to indicate, with reference to a few points of criticism by Langeveld, that an approach such as Piaget's, with his connotation of direct application, must be rejected entirely by psychopedagogics. The reader should understand this view against the background of the previous chapters where there is a search for an independent perspective on the basis of his own conceptual system with a view to an independent illumination and understanding of the psychic life of a child-in-education. Piaget's contribution in no way qualifies as pedagogics since he had not observed a child in an educative reality.

At the same time it is pointed out that whenever the contribution of Piaget or any other child psychologist is rejected, this means that it cannot be applied directly, as such, in educative or teaching situations. On the other hand, it is emphasized that such a contribution has a strong appeal directed to psychopedagogics with a view to a possible re-evaluation, re-understanding and re-interpretation, but as seen from a child's educative situation. This should be done, e.g., on the basis of the psychopedagogical perspective mentioned, i.e., in terms of psychopedagogical criteria or yardsticks.. Here, a reader is referred to Chapters I and II in which the psychic life of a child-in-education is discussed. There, particular attention is given to future research for a student of psychopedagogics who wants to re-evaluate and re-interpret the contributions of Piaget and others.

2.4.4 The contribution of Eduard Spranger:

The inclusion of a section on Spranger's contribution to developmental psychology does not strive for completeness. Rather, the aim is to introduce a new ring to the psychic development of a person via Spranger's views. To this point, exemplary contributions from developmental psychologists have been focused mainly on psychic development as a product of inherited and environmental factors. Reference has been made to W. Stern's well-known convergence theory in which he points out that psychic development is the product or result of both heredity and environment. He adds that it makes no sense to try to figure out

how large the contribution of each is. The fact is that development includes a convergence of both factors.

Eduard Spranger made various contributions from the early twentieth century to and including the mid twenties. He was particularly interested in the psychology of youth, also known as the psychology of puberty. It even has been claimed that he was the first writer in Germany in the 1920s to bring a true psychology of youth to light. The question arises of where the basis of his different or newer approach lies in comparison with current developmental psychology? The answer is that he immerses himself in the total habitus of pubescence. In this way he also arrives at a typology of puberty.

Secondly, it must be emphasized that in describing the phenomenon of puberty, he includes the totality of the personal becoming of these youths. For him, personal becoming means becoming self-aware, e.g., that puberty includes being able to detach oneself from institutions of authority including parents. This entails that a youth has to distance himself from the emotional bonds that so far have determined the child-being of a pubescent. Furthermore, Spranger goes so far as to talk about Ego-discovery or being yourself, or to discover oneself during the time of puberty. Also, these events now are known as self-becoming, or one's own share in self-becoming and already is important to Spranger.

Thirdly, against this background, the most important principle to emerge from Spranger's work is the principle of attributing meaning; i.e., during puberty in which a puber feels himself confronted by these various self-discoveries and self-feelings, indeed he is involved in giving them meaning. Thus a pubescent in truth is searching for values by which he gives meaning to what is discovered and in which he, as a person, has a stake.

Fourthly, it is noted that Spranger has arrived at a decidedly different [child] anthropology. By this is meant that he is concerned with personal becoming, also meaning personal actualization, implying that this becoming occurs on the basis of value preferences. Thus, a youth gives sense and meaning to what he comes into contact with, what he discovers or what happens to him.

According to Spranger, a developing or becoming youth has a definite part in his becoming self-aware. Maturing, according to him, means becoming aware of himself and of the environment. Becoming self-aware also means that the unique life plan that is laid out before him to be taken hold of and test himself on existing cultural forms, i.e., cultural values, and also make these norms his own. All of this implies that the meaning of puberty is a period of personal becoming.

It is emphasized that Spranger clearly is moving away from a biologically oriented, naturalistic developmental psychology, among which Charlotte Buhler is a well-known exponent in her early works. Spranger's contribution also can be understood clearly as moving into a world of values, i.e., a child in puberty is confronted with a world of values to which he must give sense and meaning. Hence, puberty is a period of person-forming, self-discovery, self-delineation and value experiences which also give sense and meaning to a puber's person-becoming to the extent that he assumes his own share in this becoming.

This brief reference is sufficient to address Spranger's contribution to a new human science oriented [child] anthropology. Langeveld speaks with great appreciation of Spranger's earlier contributions as someone who paved the way to a more human or personologically oriented [child] anthropology or a human Science against the background of which such an important event as psychic development can be penetrated.

2.4.5 The contribution of M. J. Langeveld:

At this stage, as in the case of Spranger, the intention is not to go into detail about the extremely important contributions that Langeveld has made to developmental psychology. Only a few paragraphs are devoted to Langeveld with the aim of introducing a newer [child] anthropology, as a personologically oriented one, as already mentioned by Spranger, and launched by Langeveld, although Langeveld has become a phenomenologist in the full sense of the word.

By a "phenomenological approach" is meant that, in the words of Husserl, one returns to the matter itself, i.e., in the case of a child,

there is a return to the reality of educating where he is found in his primordial given-ness or primordial situated-ness, as he is, where he thus faces an adult who has the deliberate purpose of providing him with help and support on his way to proper adulthood.

On the basis of his phenomenological approach, Langeveld arrives at two very important [child] anthropological statements, i.e., (i) a child is someone who wants to be someone himself, and (ii) he is someone who is committed [assigned] to being educated.

Briefly, this means that a child presents himself as an open possibility, i.e., someone who is open to external impressions, in particular to educating or accompaniment by an adult. But because he is a child and thus also intentionality, he is directed to the world, now viewed as an open possibility, and is someone who has to take his own part in his own becoming adult. As far as is known, since 1954 when the important publication “Developmental Psychology” of Langeveld first appeared, the matter of psychological development has been placed in an entirely new light.

With these two issues Langeveld brings forth two very important new [child] anthropological views, i.e., psychic development involves not only hereditary processes, i.e., biological growth and also environmental influences but in the case of a child who finds himself in an educative situation, he especially takes his own part in his becoming. This participation occurs on the basis of wanting to be someone himself. In addition, in his criticism of W. Stern, Langeveld claims that *environment* is used far too broadly to mean “natural environment” and that, in the case of a child, there also is an educative environment in the sense that educating has a deliberate influence on a child’s psychic development.

In our more detailed discussion of childlike becoming in the second part of this chapter, more particular attention is paid to these two extremely important [child] anthropological truths and their implications for becoming.

Next, four basic facts are referred to briefly that also are known as dynamisms or principles of a child’s psychic development. First postulated by Langeveld in 1954 they are:

- The biological moment,
- the principle of helplessness,
- the principle of security, and
- the principle of exploration.

Langeveld accepts that in the case of psychic development there is a biological moment, i.e., a child is present as a biologically developing bodiliness. This biological moment can show moments such as a child's health, physical growth, whether there is an increase or decrease in that growth, whatever the reason, any biological deficiencies or disabilities, etc. Furthermore, this biological moment is inextricably linked to the dynamic and harmonious course of the other three principles that, similarly, are intertwined with each other in close coherence.

As for the principle of helplessness, Langeveld points out that, compared to a newborn animal, at birth a human being is the most helpless creature. However, he emphasizes that, because of his wanting to be someone, a helpless child is attuned to overcome his helplessness and acquiring security by which his helplessness gradually will disappear. As the principle of security is realized, so too will the principle of exploration which includes Langeveld's principle of exploration, i.e., he will increasingly realize his wanting to be someone.

The coherence between the four basic facts of Langeveld should be clear. Conversely, it also is true that whenever one or another of the principles is deficient, e.g., security, helplessness or the biological moment, the adequate course of psychic development of the entirety of his psychic development will be restrained or hindered.

In the following paragraphs the most important views of Langeveld, based on the four principles, are considered briefly:

*** *Psychic development and the discovery of language.***

Langeveld gives a special place to the discovery of language for psychic development. He also emphasizes the discovery character of language, i.e., a child discovers his language in an environment, then moves on to speaking and gives sense and meaning to his environment via language. Thus, language does not mean a process

of growth but an event of discovery and thus via language he discloses a world of objects and things.

*** *The significance of child play for psychic development.***

In addition to the discovery character of language, Langeveld emphasizes children's play as an event of discovery. Thus he claims that a child's play is his most important activity. It is important that Langeveld places language and play, as events of discovery, in direct relation to the four principles of psychic development. This especially is true of play as a means of overcoming a feeling of helplessness. Similarly, as a child plays and overcomes his helplessness he will rise to a higher level of play, and as he acquires a feeling of security he will show other forms of play. By way of illustration, handling play involves the mere handling of toys, e.g., making room for where there is more constructive play, where something constructive is created or built. Also, this form of play, coupled with the acquisition of security, will proceed to what Langeveld and Vermeer call illusory or fantasy play.

In fantasy play there are three essential sequences present, i.e., that firstly a child gives his play a name such that it has a theme, secondly that the play or theme unfolds and develops into a story and thirdly, playing with toys takes the form of a scene. Finally, a child will design, unfold or construct a play scene.

Conversely, it is equally important to note that an insecure child, regardless of his age, is unwilling or unable to proceed to this highest level of play, called illusory play. Rather, such a child would prefer more to sit alone in a corner with toys around him, but he simply will handle them without moving to truly creative, illusory or fantasy play. Also, play and language take their course hand in hand in that both are used as ways of discovering or giving meaning to the environment in which he finds himself. On the other hand, play and language serve as possibilities for signifying, expressing or projecting, and on the other hand, he expresses his feelings or also projects himself emotionally about how he experiences things and what they mean to him. In addition, he also signifies his thoughts in a particular form through play and language. Thus, play and language projections and expressions occur hand in hand and are

extremely important ways of expressing or signifying in the world of a young child.

*** *Childlike expression and psychic development.***

Langeveld emphasizes the significance of child expression that can appear in different forms. It has already been pointed out that language and play are forms of child expression through which he expresses himself emotionally, but also cognitively or knowingly. It also is emphasized that childlike expression can occur in the form of drawings, finger paintings, or by using media such as modeling clay, finger paint, etc. Here there only is brief reference to various child psychologists who have studied children's drawings intensively, such as the well known studies by Goodenough. Child drawings or expressions are also used today as extremely important diagnostic media, e.g., media to give a child the opportunity to arrive at self-expression or self-projection, the results of which then are examined and interpreted by an orthopedagogue. This matter is not discussed further.

It is sufficient to conclude this section by pointing out that child expression by means of drawings and other media occupies an extremely important place in the psychic development of a child. Therefore, children must experience ample opportunity and have ample media to be able to actualize this extremely important mode of psychic development.

*** *Emotional development as psychic development.***

Emotional development can be deduced from Langeveld's four developmental principles or dynamisms. For example, a child's emotional development is closely entwined with his biological composition, whatever its extent. On the one hand, a feeling of helplessness with which a child comes into the world means a certain emotional lability, but a child must overcome this feeling by acquiring security and safety. Simultaneously, exploring and emancipating, other forms of emotional development, occur that include emotional stabilization. Similarly, reference is made to the important place that language discovery, child play and childlike expression hold in the entire emotional development of a child. In contrast to Piaget, e.g., who in fact focused exclusively on the cognitive, knowing or intellectual development of a child, Langeveld

focuses largely on the place that a child's emotional development has:

One of the reasons for this is the place that educating occupies in Langeveld's developmental psychology. Thus, he addresses the emotional educating of a child. Later in this chapter there is a discussion of *affective accompaniment* that also means affective education.

Here it is important to emphasize that with this Langeveld addresses a highly important principle, i.e., that so-called emotional unfolding or development of a child does not include processes of growth as advocated by many other well-known child and developmental psychologists. Here one especially thinks of the instinct doctrine of McDougall and the related doctrines of emotions or temperaments, etc. Without denying the share of heredity in, e.g., a child's temperament, Langeveld stresses that indeed the emotional life of a child is shaped and educated by means of deliberate educating by parents, teachers and other adults. We will return to this important matter later when more detailed attention is given to childlike becoming.

2.4.6 *The contribution of D. P. Ausubel:*

Ausubel is today one of the most modern and respected American exponent of developmental psychology. In particular, his contributions began in 1952, followed in 1954 and later also in 1957 regarding various aspects or phases of the development of a child or adolescent. In a brief exemplary view such as the present one, by no means is it possible to offer any appreciation or criticism of his contributions. Nevertheless, every student of developmental psychology as well as psychopedagogics must take note of his important contributions. As in the case of Piaget and other exponents in this field, in his various contributions Ausubel offers different opportunities, also for a student of Psychopedagogics, to re-evaluate and re-appreciate certain of his statements in the field of child development, also seen from the perspective of a child's becoming.

On the whole, a critical attitude regarding Ausubel's various contributions to the particular meaningful currents in

developmental psychology already noted must be noted. It is appropriate to mention at this stage that Langeveld is acknowledged to be one of the most modern Continental exponents of developmental psychology. However, he essentially is a phenomenologist and thus also is a pedagogue, while Ausubel, in spite of his many contributions and penetrating work, remains a developmental or child psychologist. The basic difference between Langeveld's pedagogical approach and Ausubel's psychological approach thus is clearly prominent. The implication of this is clear, particularly regarding the point of departure of these two exponents. Langeveld chooses the reality of educating as his point of departure with a direct participation in the occurrences of educating a child on his way to adulthood, while, Ausubel, because he remains a developmental psychologist, is stuck in the application connotation [of developmental psychology]. He wants to acquire his insights as a developmental or child psychologist and then apply them to a developing child, a point of view with which we cannot agree.

However, the following should be mentioned in a cursory appreciation of Ausubel's most important contributions. At the outset it should be noted that he has a particularly critical attitude against the prevailing naturalistic views of child development. For example, he draws a direct comparison between a laboratory situation in which psychic development is studied and a lifeworld situation where a child will be found in his natural lifeworld. Among the latter, he deliberately includes a parent-child relationship. Ausubel also criticized the experimental method, seen as a laboratory method, which also refers to Piaget and Charlotte Buhler, who were discussed briefly earlier. He points to the artificiality of experimental and laboratory methods compared to the lifeworld situations in which he finds himself and which he calls "real-life situations". A laboratory situation simplifies and oversimplifies the life situations within which a child develops naturally.

Ausubel provides a readable historical overview in his book, *Theories and problems of child development*. Thus, e.g., he distinguishes the well-known Tabula Rasa approach, as one that concentrates exclusively on environmental influences and where a child is seen as a blank slate upon which influences from the

environment constantly act, as opposed to the preformist, preformatory or predeterminist approach, where endogenous or internal factors, as hereditary, are emphasized more. He rejects the predeterminist approach that, on the basis of hereditary factors, is strongly attuned to determining a child's development in advance, i.e., wants to predict his development. In this respect he points to the contribution of Arnold Gesell with his theory of maturation. To him, Gesell is an exponent of an embryological model, which means that all development, seen in its different phases and properties, is the product of physiological development. Ausubel points out the contribution of genetics and his great appreciation of it, so much so that he favors a more complete study of it and its contributions to a child's inheritance and the consequent development that would follow. On the other hand, he is equally harsh in his criticism of the Tabula-Rasa approach, a well-known exponent of which is John Locke.

An interesting point of view found in Ausubel is that of so-called humanistic and related views: Among other things, he refers to what he calls a humanistic view that holds that a person himself, i.e., a child who is developing, has his own share in his development. In addition, he takes the view that for him this is an acceptable and defensible position, provided it can be qualified by the actual psychological capacities at the disposal of a human being. At the same time, he dismisses this view by claiming that too often it is shown to be an unqualified philosophical view. He rejects this humanistic view for himself.

Without going into great detail on these remarks by Ausubel, it should be noted that it is highly important when he says that indeed there are "humanistic" views that acknowledge and emphasize that a person has a share in his own development. Yet this does not appeal to him and he looks for more acceptable "psychological capacities of human beings". In our view, Ausubel is correct in seeking what he calls *a more accountable view of a person's psychic life*, something in which both developmental and child psychology have failed so far. This search for what the essence of the psychic life entails, and in particular in the case of a child, the psychic life of a child-in-education, which precisely is the theme or area that is studied by psychopedagogics and which is found throughout this

work. However, the above suffices for now and will be returned to later when becoming a child is discussed.

After considering several contributions from the history of developmental psychology, Ausubel decides that the predeterminist approach, based on a more endogenous or hereditary view of development as well as the Tabula Rasa approach where environmental influences are emphasized are both equally unacceptable. He also takes the view that their interactional approach, i.e., Stern's convergence doctrine, is acceptable under certain circumstances. For Ausubel, the task of modern developmental psychology especially is in making a more intensive and penetrating study of the interaction that occurs between heredity and environment. The following quote briefly illustrates his view: "The pseudo-issue underlying the controversy can only be eliminated by specifying in more precise and detailed fashion how the interaction takes place and the relative weight of each factor in determining the course and outcome of particular kinds of development". In short, this means he accepts the idea of interaction where both heredity and environment have an influence, and for him this is particularly about the *nature of the change* that occurs in a child's development based on these two series of factors, and he even speaks of their interdependence that will determine a child's development.

In conclusion, it should be stated briefly that, in his search for this interaction, Ausubel takes the view of "psycho-social characteristics" that would develop in a child based on the interaction and interdependence of these two series of factors. This psycho-social aspect is well-known in the contemporary literature and must be rejected from a pedagogical point of view, especially a psychopedagogical one. This is a typical psychological approach that is representative of the point of view that amounts to applications from psychological development to the psychic development of a child and with this also to educating and teaching a child.

2.4.7 B. F. Nel's *psychology of becoming*:

In this section a concise image is offered of B. F. Nel's contribution to a Psychology of Becoming. It is well known that he was a strong

opponent of the practice of applying, i.e., where psychology is merely applied to educating and teaching a child. In many of his publications he also has shown that he takes a phenomenological perspective on the situation of educating as his point of departure for an exploration of a psychology of becoming. Despite his long list of publications, only a brief account of his approach to a pedagogically accountable psychology of becoming. He mainly follows in the footsteps of Langeveld who was considered earlier. In addition, he makes use of contributions from Buytendijk, Portman, de Klerk, Perquin, etc.

When a brief appreciation must be shown of his contribution to a psychology of becoming, it can be done from a view of positive appreciation as well as making a critical evaluation. Positively, his contribution is in the already mentioned fact that he assumes the views of persons who have taken a phenomenological point of view as well as those who are strongly pedagogically oriented in their approach. Evidence of this is his frequent use of the concept “pedagogical” as well as “becoming” in its combination with psychology, i.e., a psychology of becoming. Nel also criticizes the idea of development occurring in phases and, in particular, the contribution of Arnold Gesell’s strict phase divisions with a strong biological foundation.

Nel’s use of the compound “psychic-spiritual” becoming as a unitary event, stems from Heidegger’s well-known notion of Dasein, in short this is to state the idea of totality, even a totality that he calls a bodily, psychic, spiritual becoming, i.e., the totality of a person’s becoming in relation to his world.

Building on this, with certain reservations, he outlines a phaseology of development from the first year of life up to and including puberty. In this sketch he continually makes use of the contributions of various exponents, including Kohnstamm, Spranger, Calon and others. These contributions will not be discussed further here but some aspects of them will be referred to in Chapter V where a phaseology of a child-in-education’s actualization of his becoming will be presented with respect to certain conditions and also with reservations.

If some brief critical remarks must be made regarding his approach to a psychology of becoming, the following deserves attention: First, his unaccountable use of the concept Psychology of Becoming must be pointed out. With this, Nel shows that indeed he considers the actualization of becoming as a psychological matter. In spite of his criticism of applying developmental psychology to a child's education and teaching, in many of his publications his approach still remains in a psychologically oriented one and he merely links this psychology with the term becoming. As such, this composition is not accountable. Second, in following the views of Langeveld and other exponents who also make this same mistake, he continues to talk about the developmental psychology of a child. Thus, it seems that in his approach, choice of concept combination, there are certain contradictions in his arguments. His use of "psychic-spiritual" as well as "physical-psychic-spiritual" and also spiritual becoming as unitary events is not acceptable. Despite his critique against psychology and psychological approaches, at least he distinguishes, if not separates, psychic-, spiritual- and even physical-becoming. The most important criticism that must be expressed in Nels' argument and approach is that there is no mention of the *actualization of the psychic life* as a totality, i.e., as a totality in function or in communication [with his world]. He does not succeed in establishing a psychopedagogical perspective on the actualization of the psychic life of a child-in-education. The reasons for these deficiencies are not discussed here.

2.4.8 *The contribution of W. H. O. Schmidt:*

The foregoing exemplary orientations in developmental psychology conclude with a contribution by W. H. O. Schmidt, as contained in his 1973 publication, "*Child development: The human, cultural and educational context*". It is significant to note that Schmidt formerly was a South African and currently is at the University of Alberta, Canada. This book is written within the framework of the Anglo-American world. This publication also includes a meaningful preface by M. J. Langeveld. Although not of great scope, it is not possible to offer a complete evaluation of his work; even so, it is worthy of being brought to the attention of all educators, especially psychopedagogues.

Schmidt indicates that he is looking for a frame of reference for studying child development by which he can evaluate various contributions, some of which have received attention in this chapter. In short, he also finds the prevailing views in developmental psychology unacceptable, in particular as is reflected in Ausubel's works where development is considered simply to be the product of heredity and environment. Thus, for example, regarding a search for a frame of reference, he says, "It does not mean, however, that he must have his own frame of reference, which enables him to assess what is relevant and in what way." With this, Schmidt refers to contributions from naturalistic psychology or educational psychology. This means that he is not simply ready to accept any contributions that do not have defensible frames of reference or points of departure.

In his critique of various contributions of this kind, one view must be pointed out in particular, i.e., that a child is not recognized as having his own share in his development. This point of view was pointed out earlier and will receive careful attention later in this chapter when we discuss childlike becoming. Schmidt emphasizes this participation in terms of a child's learning, i.e., a child takes an active part in his own development by learning. This view largely is in agreement with those addressed in this chapter and especially in Chapter II. In addition, Schmidt emphasizes the role of parents as educators and that adults should not be seen merely as teachers. Perhaps most importantly is Schmidt's reference to a child anthropology where basically he searches for an understanding of being a child as well as a child's attribution of meaning to his part in his development. The following quotation from Schmidt deserves mention: "and enables the child [to give] meaning to the world that impinges on him and to transform it, or some part of it, into his world." Here he refers in particular to an adult influence on a child, but emphasizes, as appears in the quote, that a child still has to give meaning to these influences on him and that, indeed, he must transform them into part of his own world.

In his further argument, Schmidt accepts the Latin term "Animal Educandum" proposed by Langeveld, i.e., someone who has been committed to education. In this approach, once again he first seeks an anthropology of the child, i.e., a view of a child as a human

being. For example, he asks what the child anthropology of Freud, of Skinner, or of Rogers is. Once again it is necessary to mention the following quotation: “The anthropology of the child deals with conceptions and assumptions concerning the child in the process of becoming.” It is pointed out that in this sense Schmidt no longer speaks of *development* but of *becoming*.

The following quotation from the mentioned work of Schmidt sums up particularly well his further argument regarding child development and is quoted fully here: “The term animal educandum implies more than that the child, by virtue of his plasticity, is educable; it implies that the child is a being that must be *educated*. There are two aspects to this. The one concerns his *humanization*, his development to a specifically human being with human characteristics. The other concerns his development as an individual person who needs educational help within the matrix of the specific society and culture into which he is born. He needs this in order to create for himself a meaningful life in commitment to but not enslavement to, his own society and culture.”

It is clear that Schmidt also emphasizes the two extremely important components of child becoming to which we refer later, i.e., a child’s own share as well as the part played by educating.

These remarks on Schmidt’s approach are sufficient and his particular contributions are not discussed further, except to mention that he gives particular priority to the place of *language development* in a child’s psychic development. For example, he speaks of “man as ‘Animal Symbolicum’.” In this he mainly follows the approach of the well-known philosopher Ernst Cassirer as well as that of Langeveld.

2.4.9 *Synthesis*

The foregoing attempt to present an exemplary image of different developmental psychological conceptions regarding a child as a changing being. Brief attention is paid to the concept of development, determinants of development after which some exemplary contributions from developmental psychology are presented. As already noted, no intention of completeness is made but rather to show by examples how child development is viewed in

a historical context by developmental psychology. Sporadic criticisms were made of the contributions without making penetrating criticisms. Motivation for this is that in the next section there will be a discussion of a child's becoming as an actualization of his psychic life-in-education. In the following discussion, critiques will emerge gradually and hopefully highlight the gaps in developmental psychology.

3. CHILDLIKE BECOMING AS ACTUALIZING THE PSYCHIC LIFE-IN-EDUCATION

3.1 *What is becoming?*

Firstly, in Chapter II and the beginning of this chapter, brief reference has been made to becoming and it is described provisionally. It has been pointed out that becoming involves a change of meaning in the life of a child on his way to adulthood. Also, it is emphasized that a child has his own share in realizing his becoming. Becoming is a given original structure of the psychic life of a child in an educative situation. This becoming must be realized via the share that a child takes in it as well as under the accompaniment of an adult, including parents and teachers.

Also it has been pointed out that there is a particularly close relationship or coherence between becoming and learning that is a second distinguishable but not separable original, given structure in a child's psychic life. In the same way, a child also must actualize this act of learning in and through his becoming, in which he has a definite role, and also now seen in coherence with the total actualization of his psychic life.

In Chapter II, the coherence of becoming and learning is indicated by noting that a child's becoming is only possible because he learns. On the other hand, a child continually learns as he becomes, i.e., becomes an adult. This coherence will not be discussed further at this stage since it has been covered fully in Chapter II.

Secondly, certain modes of becoming have been shown, i.e., ways of growing up within the actualization of a child's psychic life. These modes are:

- 3.1.1 Exploring
- 3.1.2 *Emancipating*
- 3.1.3 *Distancing*
- 3.1.4 *Differentiating*
- 3.1.5 *Objectifying*

It also is emphasized that a child's actualization of becoming, i.e., the actualization of these ways of becoming are possible because he learns. Also, in and through learning (see Chapters II and III) a child's psychic life is realized in terms of the above five modes.

Thus, e.g., *exploring*, as a mode of becoming, means that a child takes the initiative to go out into the world to explore and to discover it, etc.

Emancipating is a child's way of living in order to become someone himself and increasingly so. In other words, it means a child's initiative to want to be independent. For example, increasingly he will give indications that he wants to do things himself and not be a passive spectator or imitator who watches others do things, or also who simply anticipates or pretends to do things as he ought to.

By *distancing* is meant a way in the becoming of a child in which he takes the initiative gradually to distance or detach himself from the influences of his parents and other adults and in doing so, he wants to stand on his own two feet. In addition, in his distancing, he also is becoming independent and gives indications of becoming more independent in his own growing up.

Differentiating means that as a child becomes adult, he also increasingly shows indications of an initiative to be able to and want to distinguish between several matters. This possibility of distinguishing that increasingly is differentiated within a child's initiative may be more intellectual, i.e., increasingly he will act more critically, thoughtfully and distinctively in investigating and also in weighing different possibilities against each other. He also will show more and increasing differentiation in his emotional life. For example, as he grows up in terms of becoming adult, he also will show more ways of making distinctions on higher levels of his emotional decisions. Hence, a younger child is more likely to show a

greater degree of lability in his emotional decisions, while an older child will more likely act calmly in his decisions which is evidence of a more advanced emotional level of differentiation.

Objectifying occurs in close connection with all of the preceding modes of becoming, as also is the case with each; hence, in no way should their actualization be thought of as separate from each other. Objectifying is the possibility that appears in a child's initiative to step outside of himself and remain objective without trying to be too *subjective*. Thus objectifying is a child's possibility to detach or distance himself from a matter but at the same time from himself in order to judge a matter as it is in its objective presence. In other words, objectifying is a more matter-of-fact attitude toward life without one's own subjective opinions always being decisive. Of course, this requires a high degree of mental maturity or cognitive refinement that occurs mostly in an older child.

For the time being, this brief repetition or further elucidation of the modes of becoming will suffice and the reader is referred to Chapter V where these modes are discussed in more detail within the different stages or phases of a child's life.

Now we return to the question posed at the beginning of this section, i.e.: *What is becoming?* Becoming, as such, is described briefly in particular against the background of the concept development that earlier was described fully and also with reference to a few contributions from developmental Psychology. Efforts also are made to outline a child's own share as well as that of adults, including teachers, in this actualization of becoming. Hopefully, the anticipated critique regarding the concept of development gradually will become clear. At the same time, the connection between becoming and developing [development] is discussed, in particular regarding the share of heredity and environment that already has been discussed fully. At this stage, the intention is to present briefly and concisely what is meant by becoming as viewed in its pedagogical as well as psychopedagogical contexts. However, before proceeding to this it is mentioned that the particular psychopedagogical perspective used in this work, and that was

discussed in detail in Chapter II, will be examined more thoroughly in section 3.2.

A few years ago in our country exponents of fundamental pedagogics, particularly Landman and his collaborators, indicated that becoming is an elevation. They also state that this elevation is one of meaning and dialogue in a child's becoming adult. The psychopedagogical question regarding this elevation in level of meaning already has been stated in Chapter II and the question is, *how is this elevation in level, as meaning elevation, realized in a child's becoming adult?* In other words, how is this level elevation realized via actualizing a child's psychic life?

Also, it is asked, what share does the child himself have in this level elevation as well as what is the role of the parents? Another question that makes sense is what is the place of heredity in the development of this elevation of level if any? The same question can be raised regarding the claims of developmental psychology regarding environmental influences on this level elevation in a child's becoming adult?

In summary, this primarily involves a pedagogical perspective on the concept of becoming. Secondly, more specifically it is about a psychopedagogical perspective on the actualization of becoming but now viewed as the actualization of a child's psychic life-in-education. The reader is reminded that the view is held that a child is not someone who simply develops, i.e., who is handed over to growth processes and maturation factors *on the one hand*, and environmental factors *on the other hand*. Thus, a child is not a plant or an animal that also is subject to hereditary and environmental factors and influences, that latter of which means optimum growth conditions determined by internal and external factors. Level elevation, also called dialogue and meaning elevation, is an elevation to a higher level in a child's becoming adult. Dialogue elevation is an increase in level of dialogue or conversation that a child has with his world, including his parents, teachers and others. This dialogue elevation also indicates an elevation in the conversation a child has with the things he comes into contact with or interacts. This also is called an elevation-in-communication, i.e.,

in the dialogue between child and world. This conversation is child's response to an appeal that goes out to him from the world.

In this connection it must be mentioned briefly that such conversation or dialogue of a child with the world does not take place with respect to nothing, but always regarding something, i.e., content. In the broadest sense of the word, this content is known as cultural content since it is slices representative of the world around him. Also, a child constantly is conversing with the world in which he stands and, in this sense, dialogue elevation is an elevation of his conversation with the content of reality. In a school situation, this content is presented through the different subjects, also known as syllabi or curricula that a child must master.

As far as meaning elevation is concerned, it means that in a child's dialogue or conversation with reality, i.e., content, he continually attributes meanings to it. Thus, meaning elevation means that as a child becomes adult, he attributes more multiple and higher meanings to reality or its content.

At this stage it is emphasized that with respect to a child becoming adult, now viewed as level or meaning elevation, the *aim* of *educating* must be kept in view. Perhaps, here is found the first radical difference between becoming and its actualization, as level elevation, along with development, as a process of growth and maturation, on the one hand, and a product of environmental influences on the other hand. It is known that in pedagogics the purpose of educating is generally accepted to be proper *adulthood* or a child's becoming a *proper adult*. In this section, regarding the actualization of becoming, it is directly related to the aim of educating. Thus, becoming adult means becoming a proper adult or growing up to proper adulthood, now seen as the aim of educating.

Immediately, the question arises about what is understood by adulthood or becoming an adult. The essences of adulthood can be read fully probably in all works that deal with the aim of educating and especially is represented in the discipline fundamental pedagogics. However, following the essences disclosed by Landman and his exponents, they are mentioned here briefly:

- Meaningfulness of existence
- Self-judgment and -understanding
- Worthiness of being human [human dignity]
- Morally independent choosing and responsible acting
- Norm-identification
- Philosophy of life.

In summary, this means that, given becoming a proper adulthood as the aim of educating, the mentioned essences of adulthood must always be actualized in a child's growing up or becoming adult. In other words, at one or another stage in a child's growing up he must gradually come to a more meaningful existence, as well as a higher level of self-judging, a higher level of judging his human dignity, of his morally independent choosing and acting, to identifying with norms and a philosophy of life.

These essences of becoming adult certainly cannot arise from a biological process of growth, on the one hand, or from mere environmental influence, on the other hand when environment is seen, in the broadest sense of the word, as a natural environment in which plants and animals also live. On the contrary, here environment is about actualizing on a higher level of values and norms and the question is how this happens. More specifically, the psychopedagogical question is how this is accomplished within the actualization of a child's psychic life. Even more, what does this mean when it is seen as an essential for a child to actualize his psychic life.

From the foregoing, hopefully it is clear that a child's becoming, seen in terms of level or meaning elevation, presupposes essences that only can be realized under the influence of an adult, which means a direct educative influence, as well as on the basis of a child's own share. This means that a child, while being educated, gradually is confronted with the values already mentioned, but also he must appropriate them for himself and give them meaning. Also, a child may reject these educative influences, i.e., the values or norms that an adult presents or exemplifies to him. In such a case, a level or meaning elevation will not occur. On the contrary, there will be a degenerating or declining "becoming" that cannot be known as becoming.

Hence, the psychopedagogical question in this regard is how does this meaning and level elevation occur, i.e., how does a child make these norms and values presented to him his own? It is clear that this is radically different from any process-like view of a child as a growing, developing, maturing organism or being, where there is no mention of such appropriation in terms of a meaningful lived experience of the normative predisposition of an adult.

To place the above fundamental pedagogical views of adulthood in a more psychopedagogical perspective, the following must be added: A child is presented as a becoming human being with potentialities. That is, he possesses possibilities of becoming but they have yet to be realized in the direction of proper adulthood, thus, in the direction of the aim of educating as well as in the direction of the mentioned criteria (yardsticks) of adulthood. This realization or actualization of these possibilities of becoming takes place by a child's own share and as well as by the share of an adult, i.e., under the influence of educating. From a psychopedagogical point of view, this means that a child must proceed to self-actualizing (realizing) his possibilities of becoming while being accompanied in this self-actualization by an adult. For example, *heredity*, which is seen by developmental psychology merely as a process of biological growth, should be seen as given potentialities, including hereditary physical potentialities, which will indicate a child's physicality such as performance in sports. On the other hand, he also has psychic or spiritual potentialities such as knowledge or intelligence, and still others such as talent, etc.

However, these potentialities come to fruition or are actualized by a child. Anthropologically speaking, this means that a child, as a given intentionality (Husserl), has the possibility to direct himself to the world and does so through his own share. In terms of the modes of becoming, he actualizes and realizes his hereditary potentialities by exploring, emancipating, distancing differentiating and objectifying. At the same time, it is emphasized that this is not necessarily accomplished, i.e., this is not a process-like or mechanical occurrence. On the contrary, it occurs under the direct influence and accompaniment of an adult as an educative influence in terms of norms and values that must be presented to a child.

However, he is not handed over to these presented values and norms and in his becoming adult he gradually and continually comes to a decisions at different levels with respect to actualizing his given (also inherited) potentialities. In this context, it also is important that even though a child possesses particular potentialities, there is no guarantee that he will succeed in realizing them. A child thus is not handed over to his inherited potentialities and can, despite whether those potentialities are limiting or allow for giftedness, make his own choice regarding their self-actualization or self-realization. Thus, a child nowhere and never is driven by inherited potentialities. The same is true regarding educative influences that emanate from an adult to a child. Also in no sense does this mean that stimuli go out to him to which he must show particular process-like reactions. Now the question is *how* does this *self-actualizing* occur. At this stage, it only is mentioned that for a child, in essence it always occurs in his level and meaning elevation by giving meaning. In other words, what is meaningful to a child in his growing up or becoming adult will be appropriated for himself, i.e., will be actualized by him as meaningful or self-made possessed experience. (See a full explication of this in Chapter II).

In the next section we will return in greater detail to the ways in which a child proceeds to realizing this self-actualization by attributing meaning.

Lastly, it is emphasized that with respect to the self-actualization of given possibilities as potentialities of becoming, seen in the context of a child's becoming adult, there is no causal connection between inheritance and becoming. In this regard, the view of developmental psychology is that such a causal connection does exist. This would mean that *because* a child possesses certain inherited traits this enables him to develop in particular ways. In the next chapter this issue is discussed in particular, where the different phases in the course of a child's becoming are discussed. For now an example is the age of puberty: The general view of developmental psychology, for example, is that because a child enters puberty at a certain age, and thus will exhibit certain physical changes or characteristics at a particular age, necessarily he also will show certain psychic characteristics accordingly, such as moodiness, a critical attitude, the well-know Sturm und Drang

complex, etc. At present it only is mentioned that this view is entirely one-sided and that, within the context of becoming to be discussed there is much more justification that within an educative context, a child does not have to show a particular pattern of behavior in puberty, or at any other age, just because with growth and maturation certain physical characteristics appear. This matter is not discussed further since it is treated more fully in Chapter V.

In concluding this section, with regard to the views of phases or periods in the course of a child's becoming held by developmental psychology, these mentioned phases of growth and maturation do indeed appear. At the same time, a child, seen from the point of view of becoming and especially a psychopedagogical view, never merely is handed over to this phaseological course of development. Thus, within each separate phase, he still is free to decide about the actualization of his given potentialities as well as the educative influences in a particular phase that go out to him from an adult.

These expressed views of the concept of becoming are sufficient and in the following section the question is asked in particular, *how becoming as an elevation in level occurs, now seen as the actualization of a child's psychic life.*

3.2 ACTUALIZING BECOMING

3.2.1 Psychopedagogical perspective

The question of what is understood by a psychopedagogical perspective is not elaborated on here because this has been addressed sufficiently in Chapter II. That chapter deals with a psychopedagogical perspective as a scientific illumination that proceeds from the categories of experiencing, willing, lived experiencing, knowing and behaving, all of which must be seen in their coherence as a unitary structure which also co-determines a child's possessed experiences. Proceeding from this categorical structure, the psychic life of a child is actualized as a totality-in-function via his given equi-primordial structures or potentialities, i.e., learning and becoming.

In the previous chapter a complete picture also was given of how learning occurs in terms of the psychopedagogical essences

mentioned. It has been pointed out repeatedly that there is a close connection between learning and becoming and that a child's learning is especially visible the actualization of his becoming, or in other words, a child only becomes by learning. Becoming also is the outcome of a child's learning, seen in terms of the actualization of the psychopedagogical essences of experiencing, willing, lived experiencing knowing and behaving that culminate mutually in the result known as possessed experience. In other words, possessed experiences are meaning imbued experiences of content, or in terms of becoming it is a child's meaningful experiences from a child's dialogue or conversation with his world. Also, it is mentioned previously that possessed experiences can be viewed in terms of a hierarchy of meanings, i.e., meaning of a lower or higher level of order or quality. This a hierarchy does not necessarily mean one of level but rather one of preference or disapproval in terms of values assigned and appropriated, thus meaning as attributing sense to content by which and through which a child has entered a conversation with reality.

Finally, it is noted that a child's existing possessed experiences are of essential significance for his future behaviors since they are going to determine the level of his behaving. It is deduced from this that the way in which a child behaves will, to a great extent, be reflected in his state of learning and becoming. Thus, it is accepted that the coherence between learning and becoming in terms of actualizing his psychic life culminate in his behaviors. These behaviors will become more evident when a child actualizes his learning and becoming.

3.2.2 Modes of behaving as actualizing and elevating level [of becoming]

In connection with the preceding section as well as the views about a psychopedagogical perspective, in particular the coherence of the various essences, reference is made back to Chapter II where this coherence is indicated briefly. *Behaving*, as it springs from a child's experiencing, choosing willfully, lived experiencing, his knowing and eventually the important role of possessed experiences is expressed in actualizing his becoming. Additionally, this actualization takes place by means of the modes of becoming, i.e., exploring, emancipating, distancing, differentiating and

objectifying. In other words, a child's *behaving* is reflected in his exploring, emancipating, etc.

In addition, this section tries to indicate *how this actualization of becoming* occurs, as reflected in the different levels of becoming. Essentially this is a psychopedagogical question regarding how *elevation in level and meaning* occur on a child's way to adulthood. Thus, the aim of this section is to try to provide a psychopedagogical illumination of the *way* or *ways* in which becoming occurs or is actualized.

Also, a reader is reminded that in a discussion of the essences of lived experiencing in Chapter III it is pointed out that there are three kinds that occur in the actualization of a child's psychic life, i.e., pathic-affective (emotional), gnostic-cognitive (understanding, knowing) and normative (lived experiencing sense and meaning). These essences of lived experiencing are particularly important in the total actualization of a child's psychic life as essentially involving ways of giving meaning. Thus, a child gives and lived experiences meaning in emotional ways (pathic-affective ways), also in knowing or cognitive ways (gnostic-cognitive ways) and also in normative ways that more particularly involve a norm or norms that a child appropriates for himself in lived experiencing meaning.

There is a close connection or relationship between these three types of lived experiencing, all seen as meaningful lived experiencing where there is an increasing stabilization in pathic-affective lived experiences and which are a condition for the flourishing of gnostic-cognitive lived experiences. Also, the pathic-affective is a pre-formation or preparation for cognitive lived experiencing. The leap from stabilized pathic-affective to orderly cognitive lived experiencing thus occurs much more easily if emotional stability precedes it. In Chapter III this coherence has been thoroughly discussed with respect to the modes of learning and where it was pointed out that sensing is a pathic or affective mode of learning and pathic-affective lived experiencing most be stable in order for other modes of learning to be possible, such as perceiving, thinking and remembering. This coherence will not be discussed further. On the other hand, the coherence of gnostic-

cognitive lived experiences and the pathic-affective also must be indicated.

It is equally important to note that if a child, for whatever reason—e.g., good teaching or also good textbook study, arrives at a systematic, orderly knowing or cognitive lived experiencing, it will have a reciprocal influence on pathic-affective lived experiencing in the sense that such a [cognitive] lived experiencing of a child enables him to lived experience security, trust and safety that, in its turn, determines particular emotional lived experiences that will lead to more or increasing emotional stability. Of course, the same applies mutually or reciprocally to emotionally lived experiencing lability, insecurity and uncertainty that will restrain a leap to a distanced gnostic-cognitive lived experiencing in terms of an ordered or systematic gnostic-cognitive lived experiencing that will be globally-diffuse, i.e., weak or lacking in orderliness that, in its turn will inhibit lived experiencing emotional stability and a child rather will lived experience emotional lability.

An additional remark before proceeding to a closer discussion of the actualization of becoming as a level elevation is that both pathic-affective and gnostic-cognitive lived experiencing indicate the ways in which a child lived experiences meaning. These modes of becoming always must take into account the level of becoming on which a child is found. This will be returned to later. At present it is sufficient to state that, in principle, it is important to note that if a child continually lived experiences lability in his emotional life as well as continual lived experiences [gnostic/cognitive] global diffuseness or a lack of order, this definitely leads to a lived experiencing of meaninglessness with respect to the normative.

For the time being, these few remarks about the reciprocal connection between pathic-affective and gnostic-cognitive lived experiencing as ways of actualizing learning and becoming are sufficient. The aim thus far merely is to indicate briefly the way in which he, in actualizing his learning and becoming, attributes meaning and thus to lived experience this meaning as normative lived experiencing and thus also become adult.

In the following section we return to childlike becoming as level actualizing and elevating. It has been pointed out that now we are dealing with the question: *how is becoming actualized as a given potentiality of the psychic life of child-in-education as elevating its level and meaning.*

It has been mentioned that, in terms of our psychopedagogical categorical structure and the coherence of the various essences of experiencing, willing, lived experiencing, knowing and behaving, also in their reciprocal relation to a child's possessed experiences, his learning and becoming are actualized on particular levels,. More specifically, it has been shown that the actualization of a child's psychic life eventually results in *behaving* on different levels. Consequently, a child's becoming is actualized via the ways of *becoming experiencing, emancipating, distancing, differentiating and objectifying as behaving on different levels.* Now, more specifically, the question is how this *becoming as behaving* occurs when viewed as actualizing and elevating its level:

First of all, such actualization of becoming, as an elevation in level, is realized in two ways, i.e., pathic-affectively and gnostic-cognitively. The close connection between these two ways of lived experiencing has been pointed out. Now it is added that each of these ways of lived experiencing, distinctively or collectively, each has its own structure, hierarchy or mobility.

On the one hand, it has been shown that as far as pathic-affective lived experiencing is concerned, it shows a particular structure or hierarchy in terms of lability or stability. On the other hand, regarding gnostic-cognitive lived experiencing, it also displays a hierarchical structure or mobility that can vary from a global-diffuse structuring and a possible analyzing or synthesizing structure, now seen as a stronger synthesizing to a more systematic or ordered structure. The connection between these two possible hierarchical structures also has been indicated.

On the question of how *level is actualized and elevated*, it must be emphasized strongly that from a psychopedagogical perspective in terms of a child's *becoming*, now viewed as *behaving as a result of the entire actualization of the psychic life* via the different modes of

becoming, separately and collectively, the pathic-affective level elevation can be actualized at least on three levels of behaving. In order of increasing stabilization, they are:

- (i) A senso-pathic level of behaving.
- (ii) A pathic level of behaving.
- (iii) An affective level of behaving.

Regarding the gnostic-cognitive actualization and elevation of level, three levels of behaving also are distinguished, now seen in the increased degree of cognitive or knowing order, i.e.:

- (i) A senso-gnostic level of behaving.
- (ii) A gnostic level of behaving.
- (iii) A cognitive level of behaving.

It is pointed out that, as far as the conceptual distinctions are concerned, they have been separated deliberately in order to distinguish a possible structures by which the behaviors in the actualizing and elevating level can be described. It is conceded that there are authors who advocate different concepts, but the above are useful for the purpose of this book.

However, a brief explanation of this is necessary: First, the sense in which “pathic” is used in the context of affective becoming means a more vital, or physical or motor becoming as well as a greater degree of impulsivity or lability, while “affective” refers to a greater degree of stability. It is repeated that these concepts are chosen merely to make distinctions and for practical purposes. For the same reason, a distinction also is made between “gnostic”, meaning knowing or mental globalizing, even analyzing while cognitive as a concept is on a higher level of cognitive behaving where there is synthesizing but in particular where behaving is more ordered or systematic. Naturally, the concept “senso” refers to the more sensory or physical or vital-pathic in the compound senso-pathic as well as in the compound senso-gnostic.

As far as our problem of becoming as level actualization and elevation is concerned, hopefully the way in which this occurs has been shown. It is possible that any child at any of the three levels of pathic-affective or gnostic-cognitive becoming will actualize his psychic life. This means that a child’s *actualization of his psychic life* in terms of *becoming* via his exploring or emancipating or distancing or differentiating or objectifying *behaviors*, can occur as

qualified by these levels, but also on the pathic-gnostic as well as affective-cognitive levels. Thus, it is expected that actualizing becoming via level actualization and elevation, increasingly should be actualized in the direction from senso-pathic or senso-gnostic, via or through the pathic and gnostic to the affective and cognitive levels.

In terms of age, biological maturation or development, specifically with reference to developmental psychology, it is argued that a younger child is more inclined to actualize his becoming on senso-pathic or senso-gnostic ways or levels, with which we agree. Also it is expected that as he grows up he will actualize his becoming on a more pathic and/or more gnostic level, as well as at a later age, e.g., puberty or adolescence, on an affective-cognitive level.

However, one is warn against a mechanistic or automatic connotation that can be attributed to the actualization of these levels and how this occurs on the way to adulthood, as a more distinctive normative actualization as giving and lived experiencing meaning, that are not deterministic or automatic. On the contrary, as far as becoming is concerned it involves a child's actualization of his psychic life, i.e., his own role by now *exploring, emancipating, distancing, differentiating and objectifying*, thus actions as *acts of becoming* or *behaviors* that are made possible by a child's learning. That is, the entire actualization of his psychic life, in the form of behaviors, will disclose or make itself visible on a senso-pathic, senso-gnostic, pathic, gnostic, or affective,cognitive level. Hence, this is much more about a child's *psychic life actualization* as eventual *normative* (willed or arbitrary) behaviors on the different levels of becoming. Finally, this means particular behaviors in terms of the he gives and lived experiences as different levels on which the psychic life is actualized. It perhaps in very understandable that a young child (toddler or a preschooler) will willingly and knowingly actualize his psychic life on a senso-pathic as well as senso-gnostic level. Gradually it probably will make sense that he will distance himself from a sensory-vital-physical level of becoming over time distance himself to more pathic or gnostic level of becoming. The same is true regarding the higher levels of affective or cognitive becoming actualized by a puber, adolescent or adult.

At the same time, this explication of structure regarding the actualization and elevation of a child's level of becoming does not have to follow "such a pattern". Rather, this is considered to be an ideal condition that depends on certain factors that are addressed in the next section. In particular, for now it is noted that educative influences, a child's own physical existence with all that this entails, (hereditary factors, etc.) certainly can be responsible for a different actualization of a child's becoming.

The following still needs to be added regarding a possible degeneration, relapse or regression (Freud) in the course of becoming: Without going into causes, only the principles are brought to the fore, i.e., irrespective of any age at which a child finds himself, because of circumstances that can vary from endogenous to exogenous conditions, but viewed more particularly from his own existence or situation, or within his educative situation, can give rise to certain degenerations or relapses in actualizing his becoming. A few examples are: A child who feels insecure or tense, for whatever reason, will find it very difficult to actualize his becoming on an elevated level. That is, an inability to distance himself from the senso-pathic to the pathic or also affective levels of behaving. At the same time, a child in puberty, because of a possible derailment in the area of sexuality, as far as his affective becoming is concerned, can fall completely back to a labile level, or to a pathic or senso-pathic level of behaving. Educative influences certainly will play an important role here, a matter returned to next. The same can be said regarding gnostic-cognitive behaving. A tense child also will find it difficult to proceed to a elevation in actualizing his cognitive moment of his psychic life and perhaps will be inclined to fall back to a more senso-gnostic or a more concrete perceptual level of becoming or behaving. The connection between a pathic-affective level of elevation and a gnostic-cognitive one can be deduced from what has been said previously.

Now it also is mentioned that the educating or teaching a child receives at school has an enormous role as a means of accompanying, also known as cognitive accompaniment, in this possible gnostic-cognition level elevation of a child, but at the same time, in its reciprocal connection with an elevation of the pathic-affective. The same applies to affective accompaniment.

In summary, this means that there may be degeneration or relapse in becoming or mobility or also an inadequate course in a child's actualization of his becoming. Becoming adult as an actualization of the psychic life in terms of level actualization and elevation thus can give rise to an inadequate occurrence that leads to degeneration [in becoming].

As mentioned earlier, a psychopedagogical perspective on the whole matter of becoming adult, is attuned only to trying to show the *way* or *ways* in which this occurs. It is added that this becoming adult, as level actualization and elevation, whether done adequately or inadequately, becomes visible in a child's behaviors. Thus, these *behaviors* show themselves in the ways of becoming, i.e., exploring, emancipating, distancing, differentiating and objectifying. The particular nature of this is observable in a child's actualization of learning and becoming at different stages of life is returned to in the next chapter.

Now attention is given to the role of educating and teaching in this actualization of becoming as an elevation of level.

4. THE ROLE OF EDUCATING AND TEACHING IN ACTUALIZING A CHILD'S PSYCHIC LIFE AS ACTUALIZING BECOMING

In the previous sections on becoming as level actualization and elevation, it was mentioned that they are under educative influence. In other words, an adult's educative influence, including that of parents, teachers and other adults, has a direct say and share in the ways becoming is actualized. Also, this section should be read in close connection with the preceding sections on the actualization of becoming. Also it is clear that actualizing becoming, as level actualization and elevation, viewed from within a psychopedagogical perspective in terms of a child's role as well as the educative influence of an adult. Thus far, the above discussions make special reference to a child's actualization of his psychic life as he takes the initiative, i.e., as he himself actualizes his psychic life on the basis of its different essences. Also, in terms of his *behaviors* made visible in the actualization of his becoming by and through

participating in the different modes of becoming. In psychopedagogics this generally is known as a child's self-actualizing his becoming, seen as self-actualizing his psychic life.

The specific aim of this section is to indicate briefly the *share of an adult*, in terms of educating, in this *actualization of becoming*. It is pointed out that when there is educating or educative influencing this always also means teaching. The reason is that educating and teaching cannot be separated. (See the works of F. van der Stoep and collaborators listed in the references). The general view is that educating realizes itself in teaching and teaching is found already in a primordial educative situation where, from the beginning, a mother has been teaching her child. Thus, in her teaching she continually educates him. These brief comments suffice for now and a reader is referred to Chapter VI where the whole matter of educating and teaching are discussed jointly, more particularly with a view to teaching practice.

The purpose of this section is to indicate the different modes of educating and teaching from a psychopedagogical perspective and not to elaborate on them in detail.

From a psychopedagogical perspective, three modes of educating and teaching, known as accompaniment, are distinguished:

4.1 Affective or emotional accompaniment

4.2 Cognitive or knowing accompaniment

4.3 Normative accompaniment

In the next section we talk briefly about affective (emotional), cognitive (knowing) and normative (meaning giving) accompaniment. In summary, they also can be labeled accompanying to self-actualization or accompanied actualization. Also, it is emphasized that these distinctions are not separations. At the same time they are very important from a psychopedagogical perspective as hopefully will become apparent in the next section. The origin of this three-fold distinction is deduced directly from the preceding discussion of the actualization of becoming as level elevation. Previously distinctions have been made between pathic-affective, gnostic-cognitive and normative elevations in level, the

latter of which indicates an elevation in giving sense and meaning in becoming adult. These ways of elevating levels in actualizing becoming arise from a child's ways of giving meaning in these three ways of lived experiencing. Thus it follows logically that, as a continuation of this way of thinking so far in a psychopedagogical perspective, the mention of three-fold distinctions of educating and teaching, or also accompaniment, is appropriate.

Affective or emotional accompanying also means emotional communication, conversation, dialogue, interaction between an adult and a child. Essentially this involves an emotional contact, atmosphere or climate between them. This contact can show a physical or sensory side where a mother physically pampers or handles her young child. Another example of emotional accompaniment, especially with a young child, is a mother's smile. Still other examples from an ordinary family situation are kindness, sympathy, encounter, trust, association, etc. between parent and child. A friendly smile, mussing up hair, or also a friendly conversation all are examples of emotional accompaniment. Regarding this, Fundamental Pedagogics postulates a relationship structure known as a relationship of trust. (See the works of W. A. Landman and collaborators).

In conclusion, it is emphasized that emotional or affective accompaniment is an initiation of an *emotional readiness of an adult* to want to teach a child. This is about an adult being open to encountering a child and to go father with him on his way to adulthood. Basically this is a willingness and readiness to accept, encounter, educate and teach him. For a child, this emotional climate or atmosphere is felt. In a school lesson situation, there also is a lesson greeting by which there is an emotional acceptance and readiness or an invitation conveyed to them to emotionally open himself up to teaching, but also it is very important for them to respond emotionally to this invitation to teaching with a willingness to learn. This matter is revisited in Chapter VI.

As far as the present problem is concerned regarding actualizing becoming, as level elevation, and more specifically the role of educating, teaching or accompanying, as psychic life actualization, now it is emphasized that by emotionally or affectively

accompanying a child an adult directs an appeal or invitation to his affective lived experiencing and in doing so to his emotional or affective self-actualization that is visible in his *affective behavior*. Thus via affective accompaniment, an appeal is directed to him to open himself and “declare” his willingness to proceed to self-actualize in a pathic-affective way such that there will be a level actualization and elevation. Depending on how an adult launches this emotional accompaniment, a child will lived experience such accompaniment and behave reciprocally. That is, if a child experiences and lived experiences an adult’s accompaniment as stabilizing or stabilizing, he will *behave accordingly in actualizing his becoming*. These ways of accompanying speak directly to a child’s ways of actualizing his emotional, affective becoming or behaving. A good example is that if, while under the affective or emotional accompaniment of an adult, a child lived experiences himself as insecure or uncertain, or does not have sufficient confidence in an adult’s decisions, he will not feel ready to actualize himself to affective, emotional stability, e.g., to an elevation in level. The reverse also is true that when a child lived experiences this adult accompaniment as stabilizing, i.e., as trusting, this certainly will have the effect on him such that he will respond by actualizing his learning or becoming that will stabilize the actualization of his psychic life. A change in the way an adult accompanies affectively or emotionally, e.g., inconsistently from day to day, or perhaps there is an inconsistency between father and mother, two different teachers, etc. that also can result in a child becoming insecure but also stability can increase if there is a temporary increase in level, or a child’s *behaving* can *relapse* from stability to lability.

In addition, this affective or emotional accompaniment, with corresponding responding or self-actualizing by a child, will influence directly a predisposition to actualize gnostic-cognitive becoming as an elevation in level. A reason for this is that increasing stability on a pathic-affective level has a reciprocal influence on actualizing the gnostic-cognitive. Increased stabilization in actualizing the pathic-affective level prepares the way for an elevation to the gnostic-cognitive.

What has been stated so far about affective or emotional accompaniment and its effect on a child’s actualization of his

affective or emotional becoming is equally true of an adult's *gnostic-cognitive* accompaniment. This means an adult's accompaniment of a child's intellect, being logical his reasoning, thinking and conceptualizing. In a domestic educative situation, for example, this can occur by parents explaining logically what it is they are presenting to their children in educating them. Thus, this is not merely about the fact *that* a parent educates his child normatively, i.e., by exemplifying or saying what is right or wrong, but also by *explaining why* something is right or wrong. Another example is that when a child is punished it should be explained to him why. A child in puberty or adolescence also shows a great need for cognitive or knowing accompaniment, especially when they question adult norms because of their critical attitude. Educating occurring at home also shows itself as strongly cognitive or knowing accompaniment in an *open conversation* or *dialogue* between child and parent. This open conversation originates in the well-known *child question* that first appears around three or four years of age when a young toddler incessantly asks his mother questions that she might find quite difficult to answer at all times. This young child's questioning is a clear sign and evidence of a child asking for cognitive or knowing accompaniment. Needless to say, a parent always is obligated to answer these questions in the best possible and clearest way. A child's question, thus, runs through a child's entire actualization of becoming and becoming adult, in which he also has an important place at any level of educating. A tacit child certainly is not cognitively and knowingly involved in actualizing his becoming as an elevation in level.

In school, cognitive and knowing accompaniment are perhaps more conspicuous and important. The reason is that a teacher's task is to teach and educate a child via contents, more generally known as subjects. Also, a teacher continually is explaining, telling, or asking questions, or answering a child's questions. In didactic pedagogics (see the works of F. van der Stoep and collaborators) there are a number of examples of didactic accompanying that correspond to cognitive accompaniment. This important mode of educating, teaching or accompanying and the place they have in a lesson situation as well as in teaching practice are returned to in Chapter VI.

In addition, as regarding affective or emotional accompaniment, cognitive or knowing accompaniment, whether by parents, teachers or other adults, directly influences the cognitive or knowing actualization of his becoming, now seen as an elevation in level. Thus, an adult intervenes directly via his cognitive or knowing accompaniment of a child until he self-actualizes his becoming and thus to the possibility of an elevation in the level of his *becoming* and *behaving*.

At this stage, it is not necessary to refer again to all of the ways a child can self-actualize, i.e., by experiencing, willing, lived experiencing, knowing and behaving in their close connection with his possessed experiences. It only is mentioned that this cognitive and knowing accompaniment directly influences a child's knowing or *cognitive lived experiencing* and thus also his knowing or cognitive behaviors as reflected in the actualization of the level of his becoming. This also means that this cognitive or knowing accompanying will be reflected in a child's cognitive lived experiencing as this finds form in his exploring, emancipating, distancing, differentiating and objectifying. In addition, however, if the ideal criterion regarding the gnostic-cognitive actualization of becoming as level elevation is mentioned, the realization of gradually *increased order* in its coherent connection with globalizing, analyzing, synthesizing and systematizing, this kind of accompaniment will influence directly whether this increase in ordering occurs or not. This also places demands on how an adult accompanies a child cognitively and knowingly; that is, to the extent that a child meets the demands of ordering and understanding, this will result in a corresponding lived experiencing by a child. Additional results will be *cognitive self-actualizing*, and thus *the actualization of becoming on increasing its level as behaviors*.

The reciprocal connection between the pathic-affective and gnostic-cognitive actualizing of becoming, as self-actualizing, now is viewed in terms of the gnostic-cognitive or knowing accompaniment by an adult. In practice, e.g., an *ordered, systematic or conceptual cognitive or knowing accompaniment* can stabilize a child's *affective becoming as elevation in level and behaving*. Conversely, an *unsystematic, disordered, poorly planned knowing or cognitive accompaniment* can *labilize* a child's actualization of his *becoming*

and *behaving*. A practical example is when a teacher accompanies in unordered ways in his educating and teaching, his explanations, board work, etc. This will arouse little self-confidence in a child and correspondingly will labilize emotionally his experiencing, lived experiencing, possessed experiences and behaviors as ways of actualizing the affective elevation of his becoming. These few remarks are sufficient for now and will be returned to in Chapter VI where in practice, a teaching situation will be examined and addressed, in particular, cognitive or knowing accompaniment.

With respect to *normative accompaniment*, it probably is more familiar to a reader because all educating and teaching is normative. That is, accountable educating and teaching arise from an adult with an educative aim in mind. The psychopedagogical question is *how* this normative accompaniment proceeds. At this stage, from the foregoing it can be deduced that the way in which a child gives and lived experiences meaning and thus also elevates the level of his becoming adult is via affective and cognitive self-actualization. Conversely, it is clear that the path of normative accompaniment proceeds via affective, emotional as well as knowing, cognitive accompaniment. Although obviously important, this is not a matter of merely presenting or exemplifying a norm. Rather, viewed psychopedagogically, the question is the way or ways a norm is presented or exemplified affectively and cognitively to a child.

This three-fold way of accompanying naturally proceeds as a unity. In presenting a norm to a child during an adult's accompaniment, he is doing it affectively which can be labilizing or stabilizing, to mention two extremes. At the same time, he is involved in presenting or emulating a norm in a systematic, orderly and conceptual way, or on the contrary, in a global-diffuse, disorderly way. Thus, as a totality event, this accompanying in its different components, ought progress in the most accountable way in order to best serve a child's possibility of elevating the level of his becoming. These remarks will suffice and the chapter is concluded with a brief synthesis.

5. SYNTHESIS: CHILDLIKE BECOMING

This chapter has two main parts; the first deals with development, as a concept generally accepted by proponents of developmental psychology, as well as with childlike becoming, as an acceptable and accountable concept for pedagogics in general and for psychopedagogics in particular. Initially a few descriptions of development in terms of developmental psychology are presented after which the position of a few exponents are indicated as examples.

In the second part, attention is given to the concept becoming viewed as becoming adult and thus as an event that must play a role in and be actualized in a child's becoming adult. The importance of an educative aim and particular criteria of being adult are the points of departure. The role of psychopedagogics in this discussion of becoming mainly is in its contribution to the question how becoming is actualized, now seen as an actualization of the level of becoming. The role of a child in his own becoming is emphasized and the ways in which his self-actualization occurs as an elevation in level. Also, considered is an adult's role, i.e., ways of accompanying by which an adult has a direct influence on the ways in which a child's becoming is actualized via an increase in level.

At this stage, it is hoped that a reader understands the critique made by pedagogics, in particular psychopedagogics, of the concept development and the findings of developmental psychology. Also it is hoped that there is greater clarity of the concept becoming and especially the entire matter of actualizing becoming as an event that occurs within the actualization of the entire psychic life of a child-in-education.

In addition, hopefully it is clear that childlike becoming is actualized via different ways *of behaving* that are inseparable. It is important that these behaviors are performed in accordance with particular criteria (yardsticks) and thus are *normative* ways by which a child *gives meaning* in his *behaving* that are performed normatively in terms of particular essences of becoming adult.

Childlike becoming is realized in and through behaving. It is noted that here there is both a horizontal and vertical mobility that, in the

actualization of becoming, point to a reciprocal hierarchical structure in the actualization of becoming.

Finally, this actualization of become cannot occur without learning. Becoming and learning are related directly in that becoming is possible because a child learns. Thus, the *actualization of learning*, as it is embodied in *behaving* again finds its expression in the *actualization of becoming* and in this way directly influences a child's *becoming adult*.

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