CHAPTER IV*
CHIld BECOMING

M. C. H. Sonnekus

1. INTRODUCTORY ORIENTATION

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 actualized jointly. It is emphasized that a child's becoming is concerned primarily with his/her becoming a proper adult. While this becoming is being actualized, he/she gradually realizes it in parallel with learning and cannot occur unless he/she learns; as he/she learns he/she becomes adult. Conversely, becoming is also entwined with learning in the sense that as a child becomes or changes he/she learns.

As also indicated, a child has his/her own part to play in actualizing the events of learning and becoming. That is, he/she him/herself learns and becomes and, unlike a plant or an animal, he/she is not left to external and internal factors that determine this learning and becoming. The question is *how* this participation appears; *how* does he/she participate in them?

In chapter III, detailed attention is given to how a child participates in his/her own learning and later in the present chapter attention is given to the ways he/she participates in his/her own becoming.

Also indicated is the role of educating and teaching in actualizing learning and becoming in a child's psychic life. He/she cannot learn and become adequately on his/her own but needs to be accompanied in these events by an adult. At the same time, how important this accompanying is ultimately depends on a child him/herself deciding to become adult and learn. Hence, this accompanying by an adult (e.g., parent or teacher) can be rejected

by him/her 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.

The aim of this chapter is to penetrate, reflect on and describe the essences of child becoming as a realization of his/her psychic life-in-education. In pursuing this aim it must be kept in mind that the event of becoming is a unitary event that includes learning. Also of importance in this realization of becoming is his/her own part as well as that of adults. Primarily, in actualizing his/her becoming and learning, a child is on his/her 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/her realization of becoming he/she must continually be accompanied by adults in his/her striving for an elevation in the level on which he/she finds him/herself, generally known as *level elevation.* Thus, actualizing becoming includes a *continual changing* in which he/she participates, under the accompaniment of adults, in the direction of a betterment or elevation in the level of living on which he/she finds him/herself 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 (See the work of Landman and colleagues). Without going into this at this stage, becoming adult is primarily a normative matter. Certain norms are held before him/her by adults to bring him/her up [educate him/her] 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 him/herself and gradually his/her 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 criteria will not be considered because they are the concern of the area of fundamental pedagogics.

Rather, in psychopedgogics 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 actualizes his/her own learning and becoming in his/her being-on-the-way-to-adulthood. In other words, what is a child's own part and how is it realized in the event known as becoming adult. It also is asked what a child's part is in making his/her own or appropriating, also known as giving meaning, 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 to offer him/her the maximum support to adequately become adult.

In various contributions in psychology, and more specifically 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 specifically the various standpoints of developmental psychology about a child becoming adult, now viewed as a child-in-education, 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,considerations of digressions from child 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 child 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 child 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, 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 points 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/she is mature enough to go to school. For example, various functions are differentiated that alone or in combination must undergo a process

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of growth in order to reach a level of maturity by which a child then is able to be taught [formally]. Examples are motor or kinesthetic, physical, intellectual, social, visual maturity by which is meant that he/she is physically mature enough to be able to perceive, acoustically mature, which means he/she is able to learn effectively.

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 development 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, specifically 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/she must even be protected against the influences of the environment or society so that he/she can grow as Nature has meant that he/she 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 his/her 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, if 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. Both cases are concerned with a natural process of growth in which the child him/herself 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 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 importance to Stern.

Also, he asserted 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 the mention of hereditary and environmental mechanisms that must be seen in a causal context as 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 influence of one or both of these 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:

- 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 resulting from 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 refers 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 problems with such classifications, most authors still make use of some sort of phase classification since they 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 bases for these phase classifications largely arise from a child as a growing biological organism where his/her 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 pubesent, 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 can be useful from a practical point of view:

2.3.1 *The infant phase*, also known as the suckling phase 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 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* 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 here. In this regard, it only is mentioned that developmental psychology wants to indicate with these phase classifications that at certain ages a child exhibits typical 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, specific physical characteristics do in fact give rise to a child exhibiting a psychic behavioral pattern or patterns. One example 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 he/she 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 later there is a critical analysis of this phase classification and its underlying perspectives.

2.4 Developmental psychological views
2.4.1 *Psychoanalytical views:*
The intention is not to discuss the views of psychoanalytics fully. On the contrary, it only is intended to mention 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.

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 child 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/she, by means of the sucking instinct with his/her lips and tongue, finds him/herself 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/she experiences through exercising the instinct to suck and taste.

      ** <u>The phase of erotic skin</u>. 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/she wants to have physical contact with his/her 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/her 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-pleaure 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/her 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 jealously 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 it can lead to behavioral problems.

    ** <u>The phase of being affectively bonded</u>.
    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 is 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, with this
    development of child 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 that is not purely and only a satisfaction of his/her 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 specific views of this phase.

* *The phase of Ego-discovery.*
Freud divided human personality into three structures, i.e., the Id, the Ego and the Super-Ego. Without going into 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 is 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 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/her own initiative, i.e., intentionally.

Even today educating through identification is discussed widely by which is meant that a child, on his/her own initiative, identifies him/herself with educating or exemplifying, also normative exemplifying by an adult. Also, educating takes place or can take place without an adult intending it. That educating, and thus becoming adult, can be realized by way of identification cannot be denied and 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 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 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 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 experts of this period of life.

The phases: 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 elsewhere, 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 the field. It also should be recognized that she made an enormous contribution to child psychology. See her world-renowned book, "From birth to maturity", which first appeared in 1935 and has been reprinted many times.

Charlotte Buhler had several co-workers, only two of which are mentioned here, namely, Dr. Lotte Danzinger and Hildegard Hetzer. She bagan 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, nor is it possible, to list all of the contributions of her and her co-workers and a few words 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 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 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 value of the effective 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 she 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. 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/she also can detach him/herself from other subjects, i.e., other children, and thus is able to think about the world in which he/she finds him/herself. This is how the world becomes structured and, in a phenomenological sense, he/she 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 tendency to want to experience and to know reality or what is real. With this, the fairlytale phase or the period of fantasy and magic is over and thus the fairlytale 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 tends to move toward scientific objectivity as a highpoint in his/her development. A very important and obvious task arises from this, i.e., to confront a child in his/her development with experiences from reality.

2.4.3 *The contribution of Jean Piaget:*
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, from a pedagogical point of view, specifically a psychopedagogical one, there are serious objections to directly applying his views. Later in this this section on Piaget, a brief criticism is 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 pedagogicsl 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, viewed from a psychopedagogical perspective.

In the following overview of Piaget's contributions 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. 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 by means of pedagogical and especially psychopedagogical criteria.

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/she develops through the different phases or periods of life. The second part of his work is based on the underlying developmental processes also referred to as the biological roots of intellectual development. These are factors or most important factors that underlie the developmental processes 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 contributions.

2.4.3.1 *The process of intellectual development*
First, 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 specifically on an infant's understanding or knowledge of the world around him/her. 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 result in certain responses. 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 is 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/her internal needs by exercising his/her 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/her interaction with stimuli from his/her environment.

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 him/herself. His/her internal patterns of behavior are shaped according to the environmental stimuli exerted on him/her and the reactions he/she displays accordingly. In this way, his/her sensory-motor systems become coordinated. Gradually he/she builds up internal action models with respect to the objects from the environment around him/her via his/her actions or reactions to the stimuli impinging on him/her. 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/her during these two years. Thus, he/she acquires only practical knowledge of the ways he/she deals with the objects. Consequently, his/her thinking is imprisoned in his/her own sensory-motor reactions or patterns of reacting that are unique to a particular child. The knowledge acquired 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/her knowledge is not transmitted to him/her via linguistic communication. His/her world is basically one of handling or of handled objects and thus he/she develops a pattern of behaving according to the stimuli and objects that act on him/her and to which he/she reacts.

* *The development of symbolic thinking: pre-conceptual thinking; from one and a half years to five.*
Here Piaget emphasizes pre-conceptual thinking, in particular the relationship between a child and mother. He emphasizes that the image a child forms of his/her mother will have an extremely

prominent role in his/her sensory-motor scheme of the things around him/her. His/her mother satisfies his/her most pressing needs and thus she also imprints the most prominent impressions on her child's image of her and of the world around him/her. In addition, a child forms symbols based on his/her experiences with the environment, i.e., on forming sensory-motor images. This means accruing symbols or impressions that he/she builds up in his/her 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/she 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 emphasizes that, based on previous experience, a child can proceed to imitation such that the action he/she 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 acquire meaning for the future and for the additional experiences that he/she gains.

Also, 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 him/herself, or with the nature of his/her pre-concepts. Of course, this also refers back to transductive thinking.

Juxtaposition and *syncretism* are ways in which a child expresses him/herself and especially in the ways he/she 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/her.

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/her 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/her own needs. In other circles a subject-object split also arises in this phase. That is, he/she moves in the world in terms of the "law" that all toys belong to him/her as do mother and father, hence, he/she is not inclined to share these toys and other privileges with others. An underlying reason for this egocentrism is the affective nature of his/her worldview. He/she deals with the world primarily physically or affectively. Because he/she primarily is in this emotional relationship, he/she appropriates the world for him/herself 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/she assigns certain symbols for him/herself in terms of his/her

experiencing the world of objects. These symbols are related closely to his/her sensory-motor world of experiencing. However, he/she 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 period 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. 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 pre-conceptual forms of thinking.

Thus, Piaget emphasizes that the 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/her mental or intellectual model or systematization of the environment. However, his/her understanding of space and time is still problematic mostly because both are invisible.

The development of operational thinking: concrete operational: from seven to twelve years.
Piaget views these operational thought 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 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.

He 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/her 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 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 increasiongly. Additional views of Piaget in this regard are not discussed further.

2.4.3.2 *Biological foundations and the nature of intellectual development.*
* Intellectual development is a process of adapting.
In the following section it is 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.

He calls this a process of biological adaptation, and 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 analogous to 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, he 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 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 is 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 fundamental for psychic development, as a process of mutual assimilation. 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/her. 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 on 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 always 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, specifically 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 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 aspects of his developmental psychology can be relevant for educating or teaching or didactic pedagogics and 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.

t should be noted that Piaget tries to explain how a child learns, especially cognitively, but nowhere does he indicate how he/she 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, 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/her 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/her organization of intellect so they will fit in with his/her 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/her 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/she is acquiring. This will occur when he/she is able to add or incorporate a new experience into his/her existing intellectual model of organization. In other words, all new experiences must be related to his/her already existing experiences, i.e., all new learning must be based on existing old learning experiences and only will make sense to him/her to the extent that he/she 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/her to be able to adapt to his/her already existing experiences. Thus, a teacher is supposed to provide a child with adaptation situations and within them to support and help him/her in his/her path of development. Viewed in this way, it is emphasized that a child must see a learning situation from his/her already existing past experiences, while as part of his/her task, a teacher must see the accommodation of

his/her 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 will be to encourage a child to apply his/her existing knowledge and experiences to new, previously unknown situations, and at the same time to encourage him/her to carry over familiar responses or reactions and apply them in unfamiliar situations. Also, a child must 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, Piaget does not work phenomenologically in his viewing a child or his/her 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/her relationship to an adult. Therefore, Piaget, at most, brings forth a child psychology in which a child as child or his/her psychological development is described in isolation from this primordial situation, i.e., from his/her 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 [adulthood] 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/her 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 child intelligence. At the same time, one of his findings is egocentricity or egocentrism in child development. Langeveld points out that this egocentrism is not acceptable, especially because Piaget does not distinguish between affective development and reflective [cognitive] development. At the same time, 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 child self". He also indicates that Piaget proceeds to a complete conceptualization of a child's thinking and considers this to be natural scientific thinking.

There is no additional evaluation of Piaget's contribution here. Furthermore, a critical point of view on his contribution as well as other child psychologists appears in the second part of this chapter where child becoming 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 II in which the psychic life of a child-in-education is discussed.

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, 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 must distance him/herself 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 was 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 him/herself confronted by these various self-discoveries and self-feelings, indeed he/she is involved in giving them meaning. Thus, a pubescent in truth is searching for values by which he/she gives meaning to what is discovered and in which he/she, as a person, has a stake.

Fourthly, it is noted that Spranger 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 in termd of value preferences. Thus, a youth gives sense and meaning to what he/she comes into contact with, what he/she discovers or what happens to him/her. According to Spranger, a developing or becoming youth has a definite part in his/her becoming self-aware. Maturing, according to him, means becoming aware of him/herself and of the environment. Becoming self-aware also means that the unique life plan that is laid out before him/her to be taken hold of and test him/herself on existing cultural forms, i.e., cultural values, and make these norms his/her own. All of this implies that the meaning of puberty is a period of personal becoming.

It is emphasized that Spranger was 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 as moving into a world of values, i.e., a child in puberty is confronted with a world of values to which he/she 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/she assumes his/her own share in this/her 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:*

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

From the results 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 him/herself, and (ii) he/she is someone who is committed to being educated.

Briefly, this means that a child presents him/herself as an open possibility, i.e., someone who is open to external impressions, to educating or accompaniment by an adult. But because he/she is a child and thus also intentionality, he/she is directed to the world, now viewed as an open possibility, and is someone who must take his/her own part in his/her 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 environmental influences but in the case of a child who finds him/herself in an educative situation, he/she especially takes his/her own part in his/her becoming. This participation occurs on the basis of wanting to be someone him/herself. 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 child becoming in the second part of this chapter, more specific 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/her wanting to be someone, a helpless child is attuned to overcome

his/her helplessness and acquiring security by which his/her helplessness gradually will disappear. As the principle of security is realized, so too will the principle of exploration which includes Langeveld's principle of emancipation, i.e., he/she will increasingly realize his/her wanting to be someone.

The coherence of 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/her psychic development will be restrained or hindered.

Now 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/her language in an environment, then moves on to speaking and gives sense and meaning to his/her environment via language. Thus, language does not mean a process of growth but an event of discovery and thus via language he/she 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/her 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/her helplessness he/she will rise to a higher level of play, and as he/she acquires a feeling of security he/she 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, his/her 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/her 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 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/her, but he/she 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/she finds him/herself. On the other hand, play and language serve as possibilities for signifying, expressing or projecting, and on the other hand, he/she expresses his/her feelings or also projects him/herself emotionally about how he/she experiences things and what they mean to him/her. In addition, he/she also signifies his/her thoughts in a particular form through polay 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.

* *Child 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/she expresses him/herself emotionally, but also cognitively or knowingly. It also is emphasized that child 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/her 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 child expression hold in his/her entire emotional development. 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 child becoming.

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

Ausubel is one of the most modern and respected American exponenets of developmental psychology. 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.

A critical attitude regarding Ausubel's various contributions to meaningful currents in developmental psychology must be noted. It is appropriate to mention 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, irespective 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 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/her 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 is 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/her 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 earlier. He points to the artificiality of experimental and laboratory methods compared to the lifeworld situations in which a child finds him/herself and which he calls "real-life situations". A laboratory situation simplifies and over-simplifies the life situations within which a child develops naturally.

Ausubel provides an 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/her 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 him/herself, i.e., a child who is developing, has his/her own share in his/her 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 very important when he says that there are "humanistic" views that acknowledge and emphasize that a person has a share in his/her 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 specifically 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 the interactional approach, i.e., Stern's convergence doctrine, is acceptable under certain circumstances. For Ausubel, the task of modern developmental psychology is in making a more intensive and penetrating study of the interaction that occurs between heredity and environment. The following quotation 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, 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, particularly 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 is given 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 the contribution of

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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/her 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.

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. Irrespective 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 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 psychopedgogical 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 examples of 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, especially 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, i.e., that a child is not recognized as having his/her own share in his/her development. This point of view was pointed out earlier and will receive careful attention later in this chapter when we discuss child becoming. Schmidt emphasizes this participation in terms of a child's learning, i.e., a child takes an active part in his/her 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/her part in his/her 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 to an adult influence on a child, but emphasizes, as appears in the quote, that a child still must give meaning to these influences on him/her and that, indeed, he/she must transform them into part of his/her 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 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 to create for himrself a meaningful life in commitment to but not enslavement to, his own society and culture."

 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 contributions are not discussed further, except to mention that he gives 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 presents images of different developmental psychological conceptions regarding a child as a changing being. Brief attention is paid to the concept of development and its determinants after which some examples of contributions from some developmental psychologists are presented. No claim of completeness is made but rather the purpose is to show by examples how child development has been viewed historically by developmental psychology. Comments were made of the contributions without making penetrating criticisms because in the next section there is a discussion of a child's becoming as an actualization of his/her psychic life-in-education. Critiques will emerge that highlight the gaps in developmental psychology.

3. CHILD BECOMING AS ACTUALIZING THE PSYCIC LIFE-IN-EDUCATION

3.1 *What is becoming?*
In chapter II and at the beginning of this chapter, brief reference is made to becoming and it is described provisionally as involving a change of meaning in the life of a child on his/her way to adulthood. Also, it is emphasized that a child has his/her own share in actualizing his/her becoming. It is an originally given 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 the accompaniment of an adult, including parents and teachers.

There is an extremely close relationship between becoming and learning; hence, they are distinguishable but not separable originally given structures in a child's psychic life. He/she must actualize learning by and through his/her becoming, in which

he/she has a definite role.   Learning and becoming are inherent moments of the total actualization of his/her psychic life.

In chapter II, the coherence of becoming and learning is indicated by noting that a child's becoming is only possible if he/she learns. On the other hand, a child continually learns as he/she becomes, i.e., becomes an adult. This coherence is not discussed further since it is covered fully in chapter II.

In addition, various modes of becoming are shown, i.e., ways of growing up within a child's actualization of his/her 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 is emphasized that a child's actualization of becoming, i.e., of these modes, is possible because he/she learns. Also, in and through learning (see chapters II and III) he/she actualizes his/her psychic life via these 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.

Emancipating is a child's way of living such that he/she can become someone him/herself and increasingly so. In other words, this wanting to be someone attunes him/her to take the initiative to be independent. For example, increasingly he/she indicates that he/she wants to do things him/herself 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/she ought to.

Distancing is a way in a child's becoming in which he/she gradually takes the initiative to distance or detach him/herself from the influences of his/her parents and other adults and in doing so, he/she wants to stand on his/her own two feet. In addition, in this

distancing, he/she also is becoming independent and gives indications of becoming more independent in his/her own growing up.

Differentiating means that as a child becomes adult, he/she 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 his/her initiative may be more intellectual, i.e., increasingly he/she will act more critically, thoughtfully, and distinctively in investigating and in weighing different possibilities against each other. He/she also will show increasing differentiation in his/her emotional life. For example, as he/she grows up, he/she also will show more ways of making distinctions on higher levels of his/her emotional decisions. Hence, a younger child night be uncertain in his/her emotional decisions, while an older child will more likely act calmly in his/her decisions, which is evidence of a more advanced emotional level of differentiation.

Objectifying occurs in close connection with the preceding modes, as is the case with each mode; hence, the actualization of each does not occur separately. Objectifying appears in a child's initiative to step outside of him/herself and remain objective without trying to be too *subjective.* Thus, objectifying reflects a child's potentiality to detach or distance him/herself from a matter, but also from him/herself to judge a matter as it is in its objective presence. In other words, objectifying is a matter-of-fact attitude toward life without one's own subjective opinions always being decisive. Of course, this requires a degree of intellectual maturity or cognitive refinement that occurs mostly in an older child.

Now we return to the question: *What is becoming?* Becoming, as such, is described against the background of the concept development described fully and with reference to a few contributions from developmental psychologists. Also, attention is given to a child's own share as well as that of adults, including teachers, in this actualization of becoming. Further, the connection between becoming and developing [development] is discussed regarding the share of heredity and environment. The aim is to present what becoming means as viewed in its pedagogical and

psychopedagogical contexts. However, before proceeding to this, it is noted that the psychopedagogical perspective used in this work is examined more thoroughly in section 3.2.

During the 1970's in South Africa, exponents of fundamental pedagogics (See Landman and his collaborators), indicate 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 is *how this elevation in level of meaning and dialogue is realized in a child's becoming adult.* In other words, how is this level elevation realized via a child actualizing his/her psychic life?

Also, what share does a child him/herself have in this level elevation as well as what is the role of adults? Another question is what is the place of heredity in this elevation, if any? The same question is raised regarding the claims of developmental psychology regarding environmental influences on this elevation.

In summary, this discussion primarily is a pedagogical perspective on the concept of becoming. More specifically, it is a psychopedagogical perspective on the actualization of becoming, but now viewed as the actualization of a child's psychic life-in-education. The view held is that a child is *not* someone who simply develops, i.e., who is handed over to processes of growth and maturation, *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, the latter of which means optimum growth conditions determined by internal and external factors. Level elevation, as dialogue and meaning elevation, is to a higher level in a child's becoming adult. Dialogue elevation is an increase in level of dialogue that a child has with his/her world, including his/her parents, teachers and others as well as with the things he/she encounters. This conversation is a child's response to an appeal that goes out to him/her from the world.

In this connection, such conversation or dialogue does not take place with respect to nothing, but always regarding something, i.e., content. In the broadest sense, this content is known as cultural

content since it is slices representative of the world around him/her. In a school situation, this content is presented through different subjects, also known as syllabi or curricula that a child must master.

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

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

Immediately, the question arises about what is understood by adulthood. The essences of adulthood are presented fully in the literature that deals with the aim of educating and especially as represented in the discipline fundamental pedagogics. Here, the [normative] essences disclosed by Landman and his exponents are:

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

In summary, if becoming a proper adult is the aim of educating, the mentioned essences of adulthood must be actualized in a child's growing up. In other words, at one or another time in his/her growing up, he/she must gradually come to a more meaningful

existence, as well as a higher regsrd for   him/herself and others, self-judging on a higher level, as well as his/her morally independent choosing and acting, to identify with norms and a philosophy of life.

These normative essences of adulthood certainly cannot arise from a biological process of growth or from mere environmental influences, when environment is seen in the broadest sense as a natural environment in which plants and animals also live. On the contrary, here environment is about actualizing values and norms on a higher level 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 becoming is seen as essential for a child to actualize his/her psychic life.

Given the above, a child's becoming presupposes essences that only can be realized under the influence of an adult, which means a direct educative [environmental] 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 normative essences mentioned, but he/she must appropriate them for him/herself and give them meaning. Also, he/she may reject these educative influences, i.e., the values or norms that an adult presents or exemplifies to him/her. In such a case, an elevation in level of meaning will not occur. On the contrary, there will be a degenerating or declining "becoming" that is not authentic becoming.

Hence, the psychopedgogical question in this regard is how this meaning and level elevation occur, i.e., how a child makes these norms and values presented to him/her his/her own. This is radically different from any process-like view of a child as a growing, developing, maturing organism where there is no such appropriation via 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 is added: A child presents him/herself as a becoming human being with potentialities. That is, he/she possesses potentialities of becoming

but they have yet to be actualized in the direction of proper adulthood, thus, in the direction of the aim of educating as well as in the direction of the criteria (yardsticks) of [normative] adulthood. This realization of these potentialities takes place by a child's own share along with 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/her potentialities 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/she also has psychic or spiritual potentialities such as intelligence, and still others such as talent.

However, these potentialies are actualized by a child. Anthropologically speaking, a child, as a given intentionality (Husserl), has the potentiality to direct him/herself to the world and does so through his/her own share. By means of the modes of becoming, he/she actualizes and realizes his/her 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/she is not handed over to these values and norms, and in his/her becoming adult he/she gradually and continually comes to decisions at different levels with respect to actualizing his/her given (also inherited) potentialities. In this context, it also is important that even though a child possesses potentialities, there is no guarantee he/she will succeed in realizing them. A child thus is not handed over to his/her inherited potentialities and can, despite whether those potentialities are limiting or allow for giftedness, make his/her own choice regarding their self-actualization. Thus, a child is not merely driven by inherited potentialities. The same is true regarding educative influences from an adult to a child. However, in no sense does this mean that stimuli go out to him/her to which he/she must show pprocess-like responses. Now the

question is *how* does this *self-actualizing* occur? At this point, it only is mentioned that for a child, in essence it always occurs in his/her level and meaning elevation by giving meaning. In other words, what is meaningful to a child in his/her growing up or becoming adult will be appropriated for him/herself, i.e., will be actualized by him/her as meaningful or "self-made" possessed experience. (See a full explication of this in chapter II).

Now we 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, 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/her to develop in specific ways. An example is the age of puberty: The general view of developmental psychology 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/she also will show certain psychic characteristics accordingly, such as moodiness, a critical attitude, the well-known Sturm und Drang complex. 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 for claiming 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.

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

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

3.2 ACTUALIZING BECOMING

3.2.1 Psychopedagogical perspective
What is understood by a psychopedgogical perspective 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 which are a unitary structure which co-determines a child's possessed experience. Proceeding from this categorical structure, the psychic life of a child is actualized as a totality-in-function via his/her given equi-primordial structures or potentialities such as learning and becoming.

It has been pointed out repeatedly that there is a close connection between learning and becoming and that a child's learning is visible in the actualization of his/her becoming. 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 in possessed experience. In other words, possessed experience is the meaning imbued experience of content, or in terms of becoming it is a child's meaningful experiences from his/her dialogue or conversation with his/her world. Also, possessed experience can be viewed in terms of a hierarchy of meanings, i.e., meaning on a lower or higher level of order or quality. This hierarchy is not only one of level but also one of preference or disapproval of values assigned and appropriated, thus meaning as attributing sense to content by which a child has entered a conversation with reality.

Finally, a child's existing possessed experience is of essential significance for his/her future behaviors since it determines the level of behaving. Consequently, the way in which a child behaves will, to a great extent, be reflected in his/her state of learning and becoming. Thus, the coherence of learning and becoming in

actualizing his/her psychic life culminates in his/her behaviors. These behaviors will become more evident when a child actualizes his/her learning and becoming.

3.2.2 Modes of behaving as actualizing and elevating level of becoming

Behaving, as it springs from a child's experiencing, choosing willfully, lived experiencing, his/her knowing and eventually the important role of possessed experience is expressed in actualizing his/her 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/her exploring, emancipating, etc.

Now a psychopedagogical illumination of the *way* or *ways* in which becoming is actualized are provided.

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 are important in the total actualization of a child's psychic life as essentially involving ways of giving meaning. Thus, he/she gives and lived experiences meaning in emotional (pathic-affective ways), in knowing (gnostic-cognitive ways) and in normative ways that involve norms or values which a child appropriates for him/herself in lived experiencing meaning.

There is a close relationship among these three moments of lived experiencing where there is an increasing stabilization in pathic-affective lived experiencing which is a condition for the flourishing of gnostic-cognitive lived experiencing. The transition from stabilized pathic-affective to orderly cognitive lived experiencing occurs much more easily if emotional stability precedes it. In chapter III it is pointed out that sensing is a pathic or affective mode of learning and pathic-affective lived experiencing must be stable for other modes of learning to be facilitated, such as perceiving, thinking and remembering. 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 good textbook study, arrives at a systematic, orderly knowing or cognitive level of lived experiencing, it will have a reciprocal influence on pathic-affective lived experiencing in the sense that such a [cognitive] lived experiencing enables him/her to lived experience security, trust and safety which determine particular emotional lived experiences that lead to increasing emotional stability. Of course, this reciprocity is seen when there is an emotional lived experiencing of lability, insecurity and uncertainty that will restrain a transition to gnostic-cognitive lived experiencing as ordered or systematic that then will be global-diffuse, i.e., weak or lacking in order which will inhibit lived experiencing emotional stability. Then a child will lived experience emotional lability.

Both pathic-affective and gnostic-cognitive lived experiencing indicate the ways in which a child lived experiences meaning. The modes of becoming always reflect this level of lived experiencing. In principle, if a child continually lived experiences lability in his/her emotional life as well as [gnosic/cognitive] global diffuseness or a lack of order, this leads to a lived experiencing of meaninglessness with respect to the normative.

The aim thus far is to indicate the way in which a child, in actualizing his/her learning and becoming, attributes meaning and lived experiences this meaning as normative lived experiencing.

The following section is a return to child becoming as an elevation in level of meaning. This raises   the question: *how is becoming actualized as a given potentiality of the psychic life of a child-in-education?*

The actualization of a child's psychic life eventually results in *behaving* on different levels. Consequently, his/her becoming is actualized via the ways of *becoming (exploring, emancipating, distancing, differentiating and objectifying)* as *behaving on*

different levels. The question is how *becoming as behaving* occurs when viewed as actualizing and elevating its level:

Such actualization is realized in two ways, i.e., pathic-affectively and gnostic-cognitively. Each has its own structural hierarchy.

Pathic-affective lived experiencing shows a hierarchy of lability or stability. On the other hand, gnostic-cognitive lived experiencing displays a hierarchical structure that can vary from a global-diffuse structuring to a structure of analyzing and synthesizing, now seen as a stronger synthesizing to a more systematic or ordered structure.

On the question of how *level is actualized and elevated* in a child's *becoming,* now viewed as *behaving resulting from the entire actualization of the psychic life* via the different modes of becoming, the pathic-affective level elevation can be actualized on three levels of behaving. In order of increasing stabilization, they are:
>   (i)   A senso-pathic level.
>   (ii)   A pathic level.
>   (iii)   An affective level.

Regarding the gnostic-cognitive actualization and elevation of level, three levels of behaving also are distinguished, now seen in the increased degree of cognitive order, i.e.:
>   (i)   A senso-gnostic level.
>   (ii)   A gnostic level.
>   (iii)   A cognitive level.

A brief explanation of the use of the terms pathic and gnostic is helpful: First, the sense in which "pathic" 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. 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 globalizing, even analyzing while cognitive is on a higher level of cognitive behaving where there is synthesizing but in particular where behaving is more ordered or systematic. The concept "senso" refers to the more sensory or physical or vital-pathic in the compound senso-pathic as well as senso-gnostic.

Any child can actualize his/her psychic life at any of these levels of pathic-affective or gnostic-cognitive becoming. This means that a child's *actualization of his/her psychic life* in terms of *becoming* via his/her exploring or emancipating or distancing or differentiating or objectifying *behaviors*, can occur on a pathic-gnostic as well as affective-cognitive levels. Thus, it is expected that actualizating becoming via elevating the level of meaning, increasingly should occur 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/her becoming on senso-pathic or senso-gnostic ways or levels, with which we agree. Also, it is expected that as he/she grows up, he/she will actualize his/her becoming on a more pathic and/or gnostic level, as well as at a later age, e.g., puberty or adolescence, on an affective-cognitive level.

However, one is warned 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. Psychopedagogically, this becoming involves a more distinctive normative actualization as giving and lived experiencing meaning, that are not deterministic or automatic. On the contrary, becoming involves a child actualizing his/her psychic life, i.e., his/her own role by *exploring, emancipating, distancing, differentiating and objectifying,* thus actions *of becoming* or *behaving* made possible by a child's learning. That is, the entire actualization of his/her psychic life is visible in his/her behaving on a senso-pathic, senso-gnostic, pathic, gnostc, or affective, cognitive level. Hence, this also is about a child's *psychic life actualization* as eventual *normative* (willed or arbitrary) behaving on the different levels of becoming. Finally, this means he/she behaves in terms of the meanings he/she gives and lived experiences as different levels on which he/she actualizes his/her psychic life. It is understandable that a young child (toddler or a preschooler) willingly and knowingly actualizes his/her psychic life on a senso-pathic as well as senso-gnostic level. Gradually he/she will distance him/herself from a sensory-vital-

physical level of becoming by gradually distancing him/herself to a more pathic or gnostic level of becoming. The same is true regarding the higher levels of affective and cognitive becoming actualized by a puber, adolescent or adult.

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 an ideal condition that depends on certain factors. Specifically, educative influences, a child's own physical existence with all that this entails, (hereditary factors, etc.) can lead to a different actualization of a becoming.

Of course, a degeneration, relapse and regression (Freud) in the course of becoming are possible: Irrespective of any age, because of circumstances that can vary from endogenous to exogenous conditions that can give rise to certain degenerations or relapses in actualizing his/her becoming. A few examples are: A child who is insecure or tense will find it very difficult to actualize his/her becoming on an elevated level because of an inability to distance him/herself from the senso-pathic to the pathic or also affective levels of behaving. Also, a child in puberty, because of a possible confusion regarding sexuality can fall back to a pathic or senso-pathic level of behaving. Educative influences certainly can play an important role here. The same can be said of gnostic-cognitive behaving. A tense child also finds it difficult to proceed to an elevation in actualizing the cognitive moment of his/her 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.

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

A psychopedagogical perspective on becoming adult is attuned to trying to show the *way* or *ways* in which it occurs. This becoming adult, whether adequate or inadequat, becomes visible in a child's behaviors. Thus, these *behaviors* are observable in the ways of

becoming, i.e., exploring, emancipating, distancing, differentiating and objectifying.

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

Since becoming is under the educative influence of adult's, e.g., parents and teachers, it has a direct say and share in the ways a child's becoming is actualized.

Thus far there is specific reference to a child's actualization of his/her psychic life as he/she takes the initiative by actualizing it via its different essences. Also, this occurs through participating in the different modes of becoming. In psychopedagogics this is known as a child's self-actualizing his/her becoming by self-actualizing his/her psychic life.

 The aim of this section is to indicate the *share of an adult*, as educator, in this *actualization of becoming.* When there is educating or educative influencing this always means teaching. The reason is that educating and teaching cannot be separated. (See the works of F. van der Stoep and collaborators). The view is that educating realizes itself in teaching and teaching is already found in a primordial educative situation where, from the beginning, a mother teaches her child. Thus, in her teaching she continually educates him/her.

There are three modes of educating and teaching from a psychopedagogical perspective.

From this perspective, they are referred to as ways of accompaniment and are:
4.1 Affective or emotional accompaniment
4.2 Cognitive or knowing accompaniment
4.3 Normative accompaniment

They also are modes of accompanying a child to self-actualization.

Their originis in the actualization of becoming as an elevation in level of meaning. Distinctions are made among pathic-affective, gnostic-cognitive and normative elevations in level of meaning, the latter of which indicates an elevation in giving sense and meaning in becoming adult. These ways of elevating the level of actualizing becoming arise from a child's ways of giving meaning in these three ways of lived experiencing. Thus, a discussion of this three-fold distinction follows.

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 between parent and child. A friendly smile, mussing up hair, or a friendly conversation are examples of emotional accompaniment. Regarding this affective accompaniment, fundamental pedagogics discloses a relationship structure known as a relationship of trust. (See the works of W. A. Landman and collaborators).

In conclusion, 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 going father with him/her on his/her way to adulthood. This is a willingness and readiness to accept, encounter, educate and teach him/her. For a child, this emotional climate or atmosphere is felt. In a school lesson situation, there is a lesson greeting by which there is an emotional acceptance and invitation conveyed to pupils to emotionally open themselves up to teaching, but also it is very important for them to respond emotionally to this invitation with a willingness to learn.

Regarding actualizing becoming, as level elevation of meaning, and more specifically the role of educating, teaching or accompanying, it is emphasized that by affectively accompanying a child, an adult directs an appeal or invitation to him/her and in doing so his/her

affective self-actualization is visible in his/her *affective behavior.* Thus, via affective accompaniment, an appeal is directed to him/her to open him/herself and "declare" his/her willingness to proceed to self-actualize in a pathic-affective way such that there will be an elevation in level of meaning.

Depending on how an adult launches this emotional accompaniment, a child will lived experience such accompaniment and behave accirdingly. That is, if a child experiences and lived experiences an adult's accompaniment as labilizing or stabilizing, he/she will *behave accordingly in actualizing his/her becoming.* These ways of accompanying speak directly to a child's ways of actualizing his/her 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 him/herself as insecure, uncertain or does not have sufficient confidence in an adult's decisions, he/she will not feel ready to actualize him/herself 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, e.g., as trustwurthy, he/she will respond by actualizing his/her learning or becoming in such a way that will stabilize the actualization of his/her psychic life. If the way an adult accompanies a child affectively , from day to day, or if there is an inconsistency between father and mother, two teachers, etc. this can result in him/her becoming insecure, his/her *behaving* can *relapse* from stability to lability.

In addition, this affective accompaniment will influence a child's predisposition to actualize his/her gnostic-cognitive becoming as an elevation in level. A reason for this is that increasing stability on a pathic-affective level has an influence on him/her actualizing him/herself on a gnostic-cognitive level. That is, an 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/her affective becoming is equally true of an adult's *gnostic-cognitive accompaniment.* For example, when an adult accompanies a child with respect to his/her intellect, being logical, his/her reasoning,

thinking and conceptualizing. In a home 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 a parent educating his/her 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/her why. A child in puberty or adolescence also shows a strong need for cognitive accompaniment, especially when they question adult norms because of their critical attitude. Educating at home also is 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/her mother questions that she might find difficult to always answer. This questioning is clear evidence that a child is asking for cognitive accompaniment. Hence, a parent is obligated to answer these questions in the best possible and clearest way. A child's question runs through his/her entire actualization of becoming in which he/she has an important part at any level of educating. A reticent child possibly is not cognitively involved in actualizing his/her becoming as an elevation in level.

In school, cognitive or knowing accompaniment is perhaps more conspicuous. The reason is that a teacher's task is to teach and educate a child via content, more generally known as subject matter. 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 many examples of didactic accompanying that correspond to cognitive accompaniment. This important mode and its place in a lesson situation as well as in teaching practice are not discussed here.

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

With respect to the ways a child can self-actualize his/her psychic life by experiencing, willing, lived experiencing, knowing and behaving in their coherence with his/her possessed experience, this cognitive accompaniment directly influences a child's *cognitive lived experiencing* and thus also his/her cognitive behaviors as reflected in the actualization of the level of his/her becoming. This also means that this accompanying will be reflected in a child's cognitive lived experiencing as this becomes visible in his/her exploring, emancipating, distancing, differentiating and objectifying. In addition, however, if gnostic-cognitive actualization of becoming as level elevation occurs, the realization of gradually *increased order* in its coherence with globalizing, analyzing, synthesizing and systematizing, this kind of accompaniment will influence directly whether this increase in ordering occurs. This also makes demands on how an adult accompanies a child cognitively; that is, to the extent that a child meets the demands of ordering and understanding, this will result in a corresponding lived experiencing. Additional results will be *cognitive self-actualizing,* and thus *the actualization of becoming on an increasing level of behaving.*

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 accompaniment by an adult. In practice, e.g., an *ordered, systematic* or *conceptual cognitive accompaniment* can stabilize a child's *affective becoming.* Conversely, an *unsystematic, disordered, poorly planned cognitive accompaniment* can *labilize* this *actualization* of *becoming* and *behaving.* A practical example is when a teacher accompanies in unordered ways in his/her educating and teaching, his/her explanations, board work, etc. This will give rise to little self-confidence and correspondingly will labilize emotionally his/her experiencing, lived experiencing, possessed experience and behavimg as ways of actualizing the affective elevation of his/her becoming.

Normative accompaniment probably is more familiar because all educating and teaching is normative. That is, accountable educating and teaching are engaged in by an adult with an

educative aim in mind. The psychopedagogical question is *how* this normative accompaniment proceeds. The ways in which a child gives and lived experiences meaning and thus also elevates the level of his/her becoming adult is via affective and cognitive self-actualization. The path of normative accompaniment proceeds via affective as well as cognitive accompaniment. This is not a matter of merely presenting or exemplifying norms. Rather, viewed psychopedagogically, the question is the way or ways a norm is presented or exemplified affectively and cognitively.

This three-fold way of accompanying proceeds as a unity. In presenting a norm to a child during an adult's accompaniment, he/she is doing it affectively which can be labilizing or stabilizing. At the same time, he/she is involved in presenting or exemplifying 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 moments, ought to progress in the most accountable way to best serve a child's potentiality of elevating the level of his/her becoming.

5. SYNTHESIS: CHILD BECOMING

This chapter has two main parts; the first deals with development, as formulated by and generally accepted by proponents of developmental psychology, as well as with child becoming, as an acceptable and accountable concept for pedagogics and for psychopedagogics. A few descriptions of "development" in developmental psychology are presented after which the positions 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 mainly is in its contribution to the question *how* becoming is actualized, now seen as an actualization of the level of a child's becoming. The role of a child in his/her own becoming is emphasized as are the ways in which his/her self-actualization occur as an elevation in level. Also, considered is an adult's role, i.e., the

ways of accompanying by which there is a direct influence on the ways in which a child's becoming is actualized.

Hopefully the pedagogical and psychopedagogical critiques of the concept development and some of the findings of developmental psychology have been illuminated and that there is greater clarity of the concept becoming and especially actualizing becoming as an event that occurs within the psychic life of a child-in-education.

In addition, viewed psychopedagogically, child becoming is actualized via different way*s of behaving* that are inseparable. It is important that these behaviors are performed in accordance with criteria (yardsticks) and thus are *normative* ways by which a child *gives meaning* in his/her *behaving* that are performed normatively in terms of the essences of becoming adult.

Child becoming is realized in and through behaving that also requires the affective, cognitive and normative educative accompaniment of an adult. Here there is both a horizontal and vertical mobility that, in the actualization of becoming, point to a reciprocal hierarchical structure.

Finally, this actualization ocannot 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,* finds its expression in the *actualization of becoming* and in this way directly influences a child's *becoming adult.*

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