

CHAPTER 2

THE INFLUENCE OF AFFECTIVE EDUCATION ON THE CHILD'S PERSONAL ACTUALIZATION

1. INTRODUCTION

1.1 The educative phenomenon

As stated in chapter 1 (section 1.2), from birth the child is dependent on his parents for his survival. However, this dependency is not merely physical but because, as long as he is a child, he has adulthood as his destination (Van Niekerk), it also is the parents' task to help their child reach this destination by means of **educating**.

In this light, it is clear that the educative situation is the primary, the first or fundamental situation in a human's life. "It is in the pedagogic situation where the educative phenomenon manifests itself as an event of educating within which there is an encounter between a morally independent (adult person) and a morally not-yet independent person ... with the aim that the adult will assist the child to become an adult" [in Afrikaans] (37, 28). Thus, the educative situation is the "place where the educative phenomenon shows itself as the event within which the child is supported in unfolding his **personal being**" [in Afrikaans] (17, 1-2) (my emphasis). This means that he "must be guided and helped to reach a phase in his life where he can make choices and decisions independently and responsibly on his own initiative as well as decide between right and wrong, and good and bad" [in Afrikaans] (40, 3).

It is possible for the parent to help his child to become an adult because the child **can** and **will** become someone (16, 13). From the beginning the child also has particular personal **potentialities** at his disposal and through **educating** by the parent and the **child's participation** in the educative event these potentialities are transformed into personal **actualities**.

Regarding the event of becoming adult, three ways of educating are distinguished, namely, the affective, cognitive and moral-normative (Sonnekus). The child responds to these three ways by self-

actualizing his potentialities on affective, cognitive and normative levels. And it is especially the emotional life of the child (and thus also affective guidance) that plays a particularly important role in his total personal actualization (see below). Through education and self-actualization, he has to be made ready to "affectively participate in the world" [in Afrikaans] (38, 5). Through the adequate participation of both the parent and child in the educative event, ultimately the child reaches his destination of adulthood.

The above is a brief description of the educative phenomenon as it commonly occurs between parent and child. Since this phenomenon is a facet of life reality, it also can be scientifically studied and explicated.

1.2 The science of education

The event described above is known as educating. Pedagogics is the science that studies and explicates this educative practice in order to improve it. Or, as Landman [in Afrikaans] (17,1) says: "Practice is what the theory (i.e., pedagogics--G.Y.) studies and the theory has practical consequences".

The area of study for pedagogics is the educative event as it appears in situations of educating. "However, this slice of life reality is so comprehensive and complex that it needs the view of part-perspectives. The delimitation of part-perspectives, then, promotes greater clarity" [in Afrikaans] (30, 13). Although each part-perspective delimits and studies its own terrain within the phenomenon of educating, each is an integral part of pedagogics as a larger whole. Van der Stoep [in Afrikaans] (39, xiii) says: "There is only one education, one educational reality and therefore only one educational science".

Since educating involves the child's becoming adult, psychopedagogics, as a part-discipline, is appealed to in order to attain an image of **how** this personal becoming is actualized.

1.3 A psychopedagogic perspective on the educative phenomenon

The child has particular potentialities at his disposal and through their actualization eventually reaches adulthood. However, no child can arrive at adulthood alone. To become a proper adult, he needs

the guidance and support of adults. He has the potentiality to become adult but this only can be realized through the event of educating. However, "no adult can bring about this event of becoming and unfolding. He only can create a favorable precondition for it. The initiative to become rests **ultimately with the child**" [in Afrikaans] (30, 20) (my emphasis). Thus, he is actively involved in his education. "Educating always includes the active participation of the child, that is, **self-education**" [in Afrikaans] (17, 66) [I would prefer self-actualization to self-education--G.Y.]. Consequently, the unfolding to adulthood is a matter of guidance by the adults and especially of the child's self-actualizing his potentialities (41, 30).

1.3.1 The child as person

Since the concern here is with the **child** becoming adult or his personal unfolding, it is necessary briefly to indicate who the child is. In response to this question "fundamental findings of **phenomenology** show that a child is a **person**" [in Afrikaans] (52, 25). Phenomenology sees the person in his world and describes him as such. As indicated in chapter 1, the child always is **educatively situated** and to be able to answer the question of who he is, he needs to be studied and described as a **child-in-education**.

According to Sonnekus (41, 5), phenomenology describes a person as **openness** or being-open-for and also as **intentionality** or being-directed-to. Because of his intentionality, he is directed to the world but at the same time there is an **appeal** from the world to which he must **answer**. A person, and thus a child, always is **potentiality, incomplete, unfinished and unpredictable**. He is someone who acts, who orients himself and who exists. He is **bodiliness** or corporeality and besides **consciousness** also **self-consciousness**. Also, a person always is a **subject** and not an object and he actualizes himself as an **initiator of relationships**. A person always is in **relationship** to the world within which he finds himself and, more particularly he is in relationship with things, with other people and with his God.

In this light, his becoming adult is an event that is actualized on the basis of his own initiative and with the help of the adults' guidance. He is involved in his becoming adult as a **totality** since he continually is in communication with his world as a total person.

Through adult guidance and self-actualization, he is busy engaging in this communication on ever higher levels which indicates a "change in the direction of adulthood" [in Afrikaans] (18, 102).

1.3.2 The constituents of the psychic life of the child-in-education

The following exposition regarding the psychopedagogic perspective on the educative phenomenon deals mainly with personal unfolding as a matter of self-actualization. But, as repeatedly emphasized, this does not mean that the child becomes adult on his own-- "development is not a natural but a cultural process" [in Dutch] (20, 9). Personal unfolding **always** occurs within the framework of educating and this must be kept in mind in its further exposition below.

It is especially psychopedagogics, as an independent part-perspective within the frame of the autonomous science of pedagogics, that addresses **how** a child's personal actualization occurs. The task of psychopedagogics is "a systematic and radical reflection and description of the essential connections of the psychic life of the child in the educative reality" [in Afrikaans] (53, 15). Sonnekus (41, 11) describes the domain of psychopedagogics as the psychic life of the child as it manifests itself in the pedagogic situation.

The concept "psychic life" must be understood as being-a-person in his complete totality and not merely the psychic as one of the constituents of being-a-person. The psychic life is viewed as the **whole of personal potentialities**. Or, as Van Niekerk [in Afrikaans] (52, 83) states it: "The constituents of the psychic life are the totality of personal potentialities by which the child enters the world", and by actualizing them, personal actualization as becoming adult takes place.

Now an explication is given from a psychopedagogic perspective of what is at the basis of personal actualization as a becoming different in the direction of adulthood. Because a child is Dasein [being-there], from the first moment of his existence he is involved in and takes an active part in occurrences in the world. Because of his being open for and directed to the world, from the beginning he is actively **actualizing** his given **potentialities** which implies that he is busy **changing** (42, 33). This change is directed to proper

adulthood and can be described by the concept **becoming**. It ought already to be clear that becoming is a change that especially occurs on the basis of **educating**. However, the question remains how this event occurs. According to Ferreira [in Afrikaans] (42, 33) it is evident "that a child only can change (become) on the basis of something that makes this change possible. This 'something' is **learning**". From this it appears that becoming and learning are **personal potentialities** at the child's disposal in terms of which his personal actualization occurs.

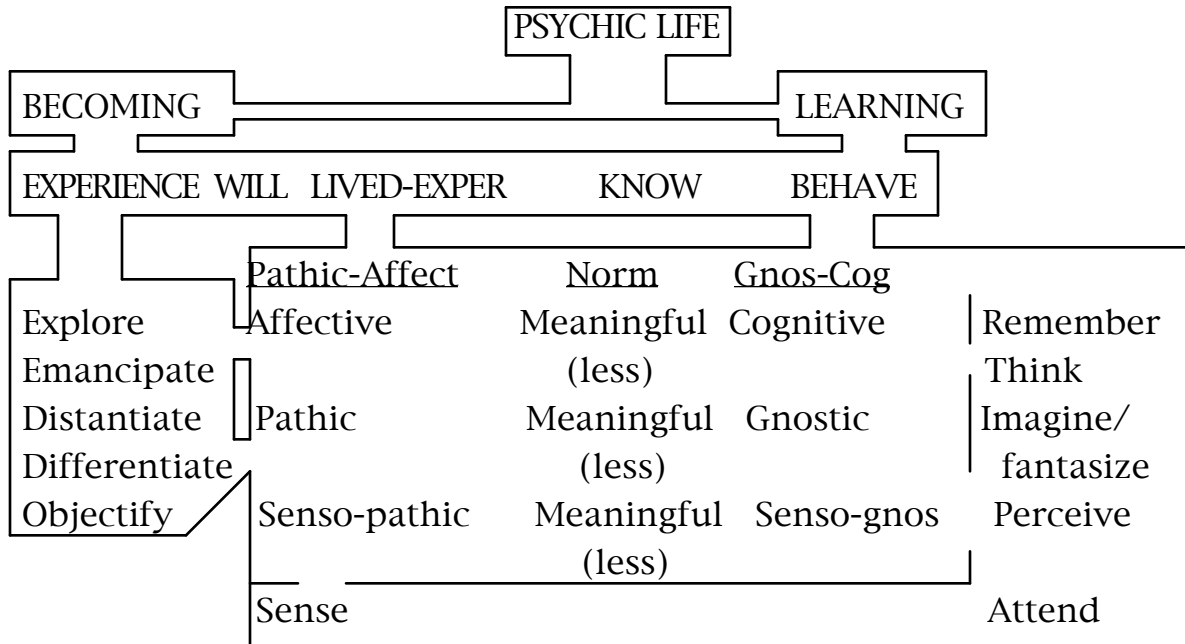
Becoming and learning constitute a **unitary event** by which an elevation in the child's level (of becoming adult) occurs. The mutual relationship between these two **modes of personal actualization** is such that they are distinguished only for the sake of greater clarification but they cannot be separated because one always implies the other and the one is a precondition for the other. "The one cannot precede the other and any discussion either of learning or becoming necessarily implies the other" [in Afrikaans] (30, 14).

At the basis of becoming and learning are particular **modes of actualizing, becoming and learning** (see 42) that represent the child's total personal potentialities for becoming and learning. Through their actualization, personal actualization occurs and thus they are viewed as **essentials of the psychic life of the child-in-education**.

According to Ferreira [in Afrikaans] (42, 42), the becoming-learning event is made possible by the fact "that a child **experiences** and in a **willed** way attributes sense and meaning (to what is experienced), i.e., he **lived-experiences** it. In this way, he acquires **knowledge**, masters certain skills, etc. that make it possible for him increasingly to **behave** as an adult".

The above five modes of actualization (experiencing, willing, lived-experiencing, knowing and behaving) make possible the actualization of the different modes of becoming (exploring, emancipating, distantiating, differentiating and objectifying) and modes of learning (sensing, attending, perceiving, thinking, imagining and fantasizing and remembering) (see 39; 41; 42). Although this actualization of the psychic life is a complex event,

the following scheme is a simplified representation of it. For a detailed schematic representation see Van Niekerk (52, 113).



The following is a brief discussion of the different modes of actualization. The aim here is not to give a complete synopsis, but such a discussion is necessary to show the reciprocal connections among all of the mentioned constituents of the child's psychic life as matters of personal actualization. Also, it should be mentioned that the modes of actualization function as a totality and distinctions are made merely for the sake of greater clarity.

1.3.2.1 Experiencing

Following Strasser (43, 203), Ferreira (8, 32) describes experiencing as an original, continuous act of turning (moving) to and reaching reality (involved with, remain in living contact with, be in contact with) that leads to knowing. It is the necessary beginning of becoming aware of reality; conceptual and categorical thought (gnostic/cognitive) are viewed as the continuation of the same primary turning to but on an essentially higher level. According to him, experiencing assures a first orientation of the knowing subject (person) to his surrounding world and on a higher level it forms the foundation for understanding that world.

Since experiencing is a movement toward and a reaching of reality, the entire psychic life of the child is set into motion by it (41, 109). "Thus, to experience implies being actively involved with contents of reality, to deal with, to handle, to view, to plan, to choose, etc." [in Afrikaans] (52, 87). Experiencing is the way a child is linked up with his world. Hannah [in Afrikaans] (10, 15) says in this connection: "Experience is a necessity for each person because no one can constitute a world apart from it. Because of the fact that he is a person, he necessarily must go to meet the world, attribute meaning to things (and matters), be involved with things (and matters) in meaningful and responsible ways and thus go out to the world. He has to go to meet reality, as he does other persons, endure and, as it were, undergo reality". Through this moving to, involvement in and "enduring" of reality, a person comes to know it. "Experiencing assumes knowledge in the sense that it makes available to consciousness gathered and ordered knowledge so consciousness can form an opinion" [in Afrikaans] (48, 96). It thus seems that there not only is a particular connection between experiencing and the different modes of learning but that in reality experiencing includes them since they are the ways knowledge is acquired.

Although it appears that experiencing implies learning, these two activities cannot be equated with each other. "By implication (however), this means that in the course of his becoming adult he only experiences when he learns and learns when he experiences. Experiencing not only is the ground for all learning but the child's learning activity leads to being more experienced ... That which a person experiences changes him, his behaviors, his activities. Experiencing has as a consequence the child's additional becoming, an elevation in his becoming" [in Afrikaans] (42, 47). Thus, experiencing not only puts the psychic life in motion but it actualizes becoming and learning, and this implies that experiencing is necessary for personal actualization.

1.3.2.2 Willing

From the first moment of life, a child has the task of becoming adult. This task, which also is one for the parent, can be carried out because the child makes himself known as someone who **will** become adult. "From an early age, there already is a **desire**, **eagerness** or **longing** on the part of the child to be like an adult. This child initiative to become adult resides in his willing ..." [in

Afrikaans] (42, 50). From this it appears that willing fulfills a particular role especially in the sense that it directs the him to his destination of adulthood.

According to Garbers (26, 413), willing shows a three-fold structure of moments of striving, choice and decision. He stresses the direction-giving and goal-setting character of willing and describes it as "the active striving to realize a goal" (26, 413). With reference to the work of Van der Merwe (47), Sonnekus [in Afrikaans] (39, 10) says the following regarding the phenomenon of child willing: "Willing basically is a mode of manifestation of intentionality and as such is an initiative to action and thus to learning and becoming. This initiative is focused on attaining a goal and therefore is direction-giving in nature and, therefore, points to the future. Further, it implies a voluntary, personal decision whose origin contains an emotional readiness for taking initiative and participate, which in its actualization is characterized by a quality of knowing that results in an accord as a willed assent and, therefore, as a normative decision".

Although the initiative for the child's becoming adult resides in his willing itself, it cannot be actualized outside of education. Thus, it is especially through **affective** educating that the child is supported to a **willing** readiness to experience his world and in doing so to come to know it. Without now showing connections already made, it still can be mentioned that the direction and goal of the psychic life initiated by experiencing is determined by the child's willing. From this it seems that willing is at the basis of the child's learning activity and that it also determines the direction of his becoming. Becoming and learning and thus personal actualization are not to be realized if they are not initiated and guided by the child's willing.

1.3.2.3 Lived-experiencing

As already indicated, experiencing is the activity by which a person becomes involved in reality and, as it were, lives it. The experiencing of reality as that which universally appears to him also simultaneously is lived-experienced. This implies that sense and meaning are given to that which is experienced and in this way it acquires a personal color. What the child experiences equi-primordially is lived-experienced and **childlike lived-experiencing essentially is congealed experiencing** according to Van der Stoep (8, 44). Through lived-experiencing an experience

is preserved (42, 52) because lived-experiencing congeals the experience and it is added to the child's possessed experience. Thus, lived-experiencing is viewed as a way of giving meaning to the world (38, 22).

There is a particular relationship between experiencing and lived-experiencing to be indicated and thus it is necessary to attend in greater detail to the **structure of lived-experiencing** as such. In this connection, the view of Sonnekus (38, 23) is relied on where he describes lived-experiencing as the intentionally determined, subjective, personal (pathic-normative) position taken by a person as totality-in-function in his communication with reality.

Lived-experience is actualized by the child as a continuous stream (34, 38) within which distinguishable aspects of pathic-affective or emotional lived-experiences, gnostic-cognitive or knowing lived-experiences and normative or meaning-giving lived-experiences arise. Although presented separately, it must be kept in mind "that these aspects of lived-experiencing are actualized as an inseparable unity in the psychic life of the child and continually intersect and influence each other" [in Afrikaans] (42, 54).

Regarding **affective lived-experiencing** there is a distinction among **senso-pathic**, **pathic** and **affective** lived-experiencing as different emotional levels on the way to adulthood. Each of these emotional levels is "subject to three structural qualities, namely, stability, lability and impulsivity" [in Afrikaans] (41, 21) and this mainly is determined **by the quality of educating**. Through these lived-experiences the child gives **sense and meaning** to reality on an emotional level.

Especially the younger child is predominantly emotionally directed to his world. "Although the lived-experiences of the young child are more heavily pathic-affective laden than those of the older child ..., the state of pathic-affective lived-experiencing plays a very important role in **any** child" [in Afrikaans] (53, 29) (my emphasis). Or as Kuypers [in Dutch] (15, 79) says: "Feelings appear generally and always accompany inner events". Indeed, the child's total going out to and involvement in the world is carried and qualified by his affective state. Sonnekus [in Afrikaans] (38, 11) views the emotions or affect as the "child's confident readiness to participate in the world". He emphasizes further that "if for particular reasons there is something lacking with the affective, the existential-normative

constitution of the world also will suffer". Strydom [in Afrikaans] (44, 41) says: "The affect is the prism through which a person views his world, it is the way in which he lived-experiences his world, it is the entryway through which he steps out of himself to meet persons and things". According to him, the person's lived-experiencing of and his total going out to the world is "confused if he is restrained in his affective life". The child's emotional lived-experiencing is of extreme importance for establishing his world since "the child-world relationship in the first place is an affective one" [in Afrikaans] (52, 89). "A child who is imprisoned in his affect ... cannot constitute a world ..." [in Afrikaans] (24, 51).

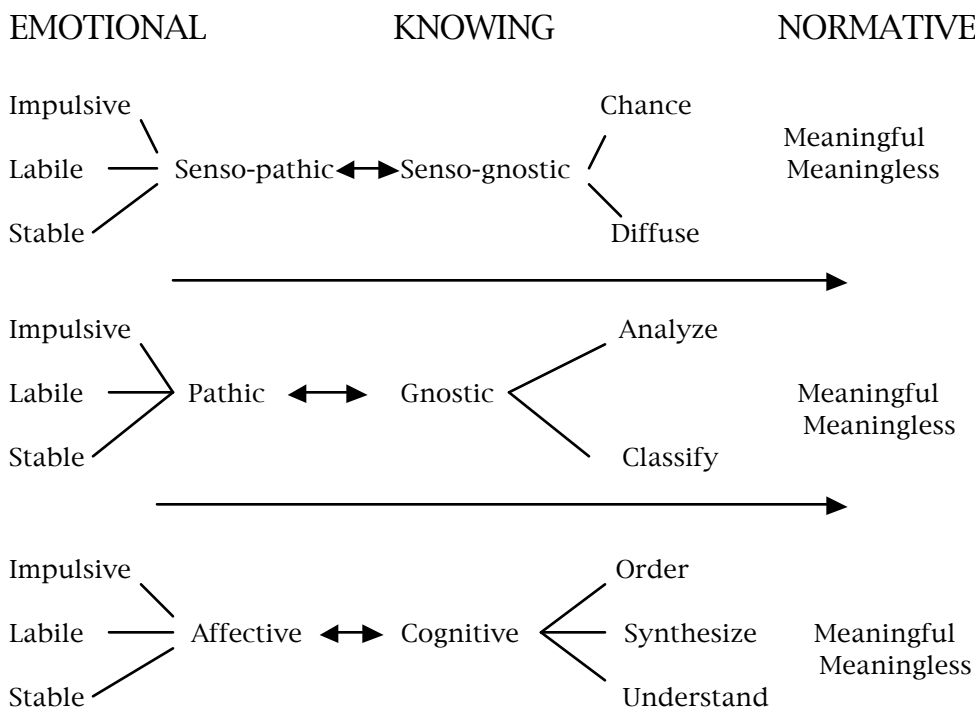
Although the emotional lived-experiences are actualized as a unity along with the other modes of lived-experiencing as well as along with the other constituents of the psychic life, still it seems from the above **that indeed the emotional is the basic form for personal actualization.**

As to **knowing lived-experiences** (see 41, 22-24) three levels also are distinguished as indications of becoming, i.e., **sensognostic, gnostic and cognitive**. Elevation in level is paired with an increasing **ordering** of the knowing lived-experiences (see scheme on the following page). These lived-experiences are directed to **learning to know** reality as it essentially is. "Both emotional and knowing lived-experiencing are in direct interaction with each other in the sense that a stable emotional lived-experiencing is the basis on which the child's knowing lived-experiencing rests while knowing lived-experiencing, in their turn, brings order and control again to the emotional life" [in Afrikaans] (42, 56).

As for normative lived-experiences, Pretorius [in Afrikaans] (34, 44) indicates that "all attribution of sense and meaning, lived-experiencing of sense, taking a position and changing (to a world-for-me) occur in terms of particular norms and values". As a child anthropological fact, it can be stated that the child is someone "who, in his world constitution, as a valuing being, is attuned to giving meaning to and receiving meaning from his world" (41, 27). From the beginning, he is in search of sense in life and this sense lies in the fact that gradually he must increasingly live the norm-image of adulthood. Thus, normative lived-experiencing goes hand-in-hand with the possibility of differentiating between right and wrong, proper and improper.

Normative lived-experiencing is closely integrated with emotional and knowing lived-experiences. The attribution of meaning (meaningful or meaningless) is determined by the **nature** of emotional and knowing lived-experiencing. That is, if the child's affective lived-experiencing is **stable** and his cognitive lived-experiencing is **ordered** then this will give rise to a lived-experience of **meaningfulness**.

The relationships among the three modes of lived-experiencing can be schematically represented as follows:



Although the above attempt does not provide a complete exposition, still it ought to be clear that lived-experiencing, and especially emotional lived-experiencing, has an exceptional influence on the actualization of the child's psychic life.

1.3.2.4 Knowing

Through educating and self-actualizing, the child is busy changing in the direction of adulthood. This change is possible because he is busy **learning to know** reality through his experiencing, willing

and lived-experiencing. When his knowledge of reality is so comprehensive that he is able to control it without the help of the adult, it is said that he himself is an adult.

According to Ferreira (42, 57), knowing is an **activity or action** that leads to knowledge, insight and understanding. As an activity by which knowledge is achieved, knowing also is inseparably entwined with the different modes of learning. It, however, is not merely a gnostic-cognitive matter. Sonnekus [in Afrikaans] (See 41, 130-134) distinguishes among five levels of knowing that range from "**intuitive** knowing" as the most affectively-laden and -attuned form to "**clarifying, questioning, structuring and conceptual** knowing". From this it is clear that knowing makes a special contribution to all facets of the child's personal actualization.

1.3.2.5 Behaving

Bondesio (4, 53) indicates that behaving is closely connected with and is qualified by the person's possibilities of choice. In addition, he distinguishes among reflexive, voluntary and expressive behavior as ways in which a child's behavior appears (4, 63-86). As a matter of becoming adult, behaving should be viewed in connection with the educative aim because that aim is reflected in the fact that the child is educated to increasingly behave as an adult. Educating clearly is directed "to seeing that the child continually refines and changes his **behaviors** in accordance with the norm-image of adulthood" [in Afrikaans] (42, 64) (my emphasis). Thus, behavior is closely related to the normative.

By behaving, the child directs himself, on the one hand, to the world and thereby also learns to command it and, on the other hand, his behaviors also are manifestations of the level of becoming he has already attained. Botha [in Afrikaans] (41, 172) says: "Childlike behaviors can be viewed as figuring forth from the dialogue carried on in his communication with reality, but it also can be viewed as those moments in his psychic life that offer manifest possibilities to the other psychopedagogic ways of actualizing becoming such as knowing, willing, lived-experiencing and experiencing. **Moments of behaving reflect the educative effect as actualizing knowing, willing, lived-experiencing and experiencing**". Actualizing the total psychic life of the child becomes manifest in his behaviors "because all that really is perceptible is his behavior"

[in Afrikaans] (53, 31). Behavior is codetermined by all of the modes of actualization and, therefore, it is said "that the child's actualization of her psychic life finds its crowning in the act of behaving" [in Afrikaans] (42, 65).

1.3.2.6 Modes of becoming and modes of learning

The modes of becoming and learning are not actualized apart from the above modes. They form an integral part of the psychic life of the child-in-education and continually are intersecting and fulfilling each other, and the actualization of one is a codeterminant of the actualization of the other.

The aim here is not to give a full explanation of the modes of becoming and learning and, therefore, the reader is referred to the existing literature on this matter (see 39, 41-48; 41, 34-39 and 76-87; 42, 109-129). The following can serve as an example to show that all of the constituents of the psychic life are continually present in personal actualization: When a child **perceives** an object, he indeed is busy **exploring** his world in order to **experience** it and to **learn to know** it and in doing this to actualize his psychic life.

This coherence among the modes of becoming, learning and actualization must be kept in mind in the following discussion of the connections among the modes of actualizing the psychic life.

1.3.3 Personal actualization as a unitary event

In the above explanation, the different constituents of the psychic life were distinguished for the sake of greater clarity and understanding. All of the mentioned constituents are essentials of the psychic life of the child-in-education and also, as will appear in the discussion, they show harmonious aspects (39, 13). The reason for this is that the psychic life of the child "functions as a unity and, as such, will show unitary aspects" [in Afrikaans] (21, 54). Thus, to understand personal actualization as a unitary event, and also because the essentials of the psychic life "find their sense and meaning in the larger whole" [in Afrikaans] (42, 68), in the following we proceed to a brief discussion of the relationships among these essentials. To this end, the work of Sonnekus in this connection (39, 13-16) will be closely followed.

1.3.3.1 Lived-experiencing and willing

Lived-experiencing and willing both are acts of intentionality and "because willing also is an emotional activity, there is a close connection with emotional lived-experiencing. The quality of emotional lived-experiencing ... largely determines the quality of willing" [in Afrikaans] (47, 79). As noted, there are inseparable connections among emotional, knowing and normative lived-experiencing and it follows logically from this that the quality of willing, as determined by emotional lived-experiencing, is a codeterminant of knowing and normative lived-experiencing (39, 14). According to Van der Merwe [in Afrikaans] (41, 154-155) emotional lived-experiencing does not directly effect the actualization of cognitive lived-experiencing. "Willing is the link. Emotional lived-experiencing forms the background that determines the nature or quality of the act of willing. This act of willing, as a dynamic moment (i) **initiates** or brings into motion knowing lived-experiencing; (ii) greatly determines, via the emotional, the **nature** of intellectual lived-experiencing... and (iii) determines the **direction** of cognitive lived-experiencing ...".

In summary, emotional lived-experiencing guides and determines the quality and strength of one's will power and in this way gives direction to the knowing lived-experiencing of what is experienced.

1.3.3.2 Willing and experiencing

Ferreira [in Afrikaans] (8, 37) views experiencing as a "willed movement to things". From this it seems that the extremely close relationship between willing and experiencing is made very clear. Willing is goal-setting, direction giving and decisive in nature and this qualifies experiencing "in its **quality** and in particular in its **goal-directness** as well as in its **decisiveness**. Thus, experiencing in its component of willing is willed-experiencing, goal setting, direction given and decisive experiencing" [in Afrikaans] (39, 14). "Willed experiencing thus means the **initiation** of the psychic life. The **direction** of this movement is determined by willing" [in Afrikaans] (41, 156). Thus, willing guides experiencing and gives direction to it regarding the goal to be achieved. Van der Merwe (see 47, 83) indicates that weakly actualized willing leads to misdirected experiencing.

1.3.3.3 Experiencing and lived-experiencing

Since experiencing is the activity by which knowledge is acquired, it seems that there is a special relationship between experiencing and **knowing** lived-experiences. Lived-experiencing, however, also is a matter of giving meaning to the world (38, 22) and what the child experiences is lived-experienced at the same time. The implicit meaning of what is experienced must be made explicit through lived-experiencing (8, 43). Through lived-experiencing what is experienced becomes "spiritualized or preserved" [in Afrikaans] (42, 52) in the sense that the experience "congeals" (Van der Stoep) and in this way is added to the child's possessed experience as possessed knowledge. This particular intertwining of experiencing and lived-experiencing also is clear in the following statement by Kotze [in Afrikaans] (14, 34): "Without the intellect we cannot know, but we do not know until we have affectively lived-experienced it".

Thus, lived-experiencing must be viewed as the "meaningful completion, refinement and deepened understanding ..." [in Afrikaans] (8, 44) of the experience. Through lived-experiencing meaning, it also is the "crowning of experience" [in Afrikaans] (39, 16) since in this way what is experienced is added to possessed experience.

1.3.3.4 Experiencing, willing, lived-experiencing, knowing and behaving as a meaningfully related coherence

By way of summary, it now can be said that emotional lived-experiencing guides and determines the strength of willing and in doing so forms the precondition for the knowing lived-experiencing of what is experienced. Once again, willing guides and determines the quality and direction of experiencing.

To the degree that the child willingly experiences reality and invests it with personal meaning, he learns to know it (42, 70). The interactions among experiencing, willing and lived-experiencing thus are viewed as the **activity of learning to know** by which the child acquires knowledge and gains control of reality. Through this event, experiencing congeals and leads to possessed experience as possessed knowledge.

The relationships among experiencing, willing, lived-experiencing and knowing as matters of personal actualization flow into and are observable in the child's **behaving**. If his experience congeals in

lived-experiencing, he changes. This change is viewed as a change in the direction of adulthood (thus, becoming), and is observable in his behaviors. Consequently, behaving is a reflection of the actualization of experiencing, willing, lived-experiencing and knowing as matters of the total actualization of the person.

2. THE PLACE OF THE EMOTIONAL LIFE IN AND THE INFLUENCE OF EMOTIONAL EDUCATING ON THE PERSONAL ACTUALIZATION OF THE CHILD

2.1 Introduction

The child has a variety of personal potentialities at his disposal and through the particular coherence and interactions among them, personal actualization occurs as a unitary event. From the above discussion, it appears that in spite of this coherence, the emotional life forms the basis for personal actualization. However, it must be stated very clearly that the emotional cannot exist isolated from the other personal constituents. Even so, it cannot be denied that it has a special place in the child's becoming adult and therefore it deserves special attention.

From the existing literature, it is not always clear what should be understood by the concept "emotion" or also "affect". Nel (23, 12) uses the concepts "affects" or "affective life" and "feelings" and "emotional life" synonymously and thus includes both. He says affect or emotion are understood "as a lived-experienced state of the person (the child)..." [in Afrikaans] (22, 95) and the word affect means a "human phenomenon which, as a disposition, attunement or an impetus, points to the occurrence of an event" [in Afrikaans] (22, 81). Linschoten, as cited by Kotze [in Afrikaans] (14, 16), says "Emotion is understood as an active being-with, as contact by which a person opens or 'exposes' himself such that his unique personal 'core' can be actualized". According to Garbers [in Afrikaans] (9, 340) the word "emotion" is used in a variety of ways and each time there is mention of a "specific way in which a person lived-experiences his situation, this is represented by the lived-experiencing of a very specific feeling (emotion)". For the purpose of this study, there is full agreement with Sonnekus' [in Afrikaans] (38, 11) view that the affective refers to the "child's trusting readiness to participate in the world".

As seen from the discussion of the different constituents of a person, it seems that lived experiencing, and in this case emotional lived-experiencing, is actualized on different levels, i.e., the sensorio-pathic, pathic and affective. Each of these indicates a level of becoming and from this the truly interwoven nature of the emotional life with personal development can be inferred. This matter clearly expresses the following view, namely, that the core of a person arises "through spontaneously or purposefully **affectively** participating in a great variety of situations" [in Afrikaans] (14, 14). Kotze says: "The affective becoming of a child is closely integrated into his general development which also involves a structural change in the direction of adulthood" [in Afrikaans] (14, 19-20). In addition, Nel [in Afrikaans] (22, 84-85) views the affective as the foundation of a person's becoming and he says: "Without the affective, a person's becoming stagnates ...". According to Kapp (12, 66), Perquin emphasizes not only the necessity of a purposeful affective education but he also shows that if a child is not adequately supported emotionally, the success of such a child's entire becoming a person is threatened.

The importance and role of the affective in a child's becoming is clearly expressed in the aspects of becoming put forward by Langeveld (19, 42-44). According to him, a child enters the world as a **biological** phenomenon and he considers this to be the first moment of becoming. From this biological phenomenon, the child's **helplessness** clearly is expressed ("more helpless than any other being") and Langeveld calls this the second principle of becoming. This helplessness directs a strong appeal to the parent who, through loving care, creates a safe space for his child by which he experiences **feelings** of safety and security. This lived-experience of **safety** and **security** is the third principle of becoming and lays the foundation of the child's basic security by which he actualizes his becoming adult. Now, the child will be ready to **explore** (fourth principle) and through **emancipation** (fifth principle) to become someone himself.

Pretorius [in Afrikaans] (34, 25) indicates that the first three of these are "clearly **pathically** lived-experienced by the child". The biological aspect and the concomitant loving care are lived-experienced on a vital-pathic level. Also, the **feelings** of helplessness and security are, for the most part, emotional or affective lived-experiences. If the affective needs of these three aspects are satisfied, then the child is ready to "**cognitively**

explore, go out intellectually to and **venture** into his world [in Afrikaans] (38, 79), i.e., to take a more cognitive attitude toward the world.

Although the child actualizes his personal becoming affectively, cognitively and normatively, this remains an "affectively constituted lived-experience available to the child for personal actualization which will take a level elevating course if he adequately actualizes his potentialities" [in Afrikaans] (28, 69).

In spite of the fact that the affective plays a leading role in the child's self-actualization of his potentialities, it must only be viewed as one pole of the total event of becoming adult because "**becoming a person** and thus also **personal becoming** are inseparably bound to education" [in Afrikaans] (25, 5). From this it is very clear that affective educating also is a task for the parent. Essentially, affective educating amounts to the creation of space in which the child is affectively stabilized and is made ready to participate in his world. The educative relationship always begins as a strong affectively close connection and Post (32, 8) even asserts that educating essentially is forming the child's emotional life.

Although here the place of the affective life and affective educating in personal actualization are especially indicated, they should always be seen in interaction with all of the child's potentialities and within the total framework of educating.

2.2 A longitudinal view

That the affective has a particular influence on the child's personal actualization certainly now can be asserted without any fear of contradiction. It was shown that the affective is actualized on different levels by which it is concluded that becoming also occurs in the emotional life; in addition it is evident that the emotional life of the younger child looks "different" from that of the older child and therefore plays a different role in his becoming adult. For these reasons it also is necessary to take a longitudinal view of the course of his becoming in order to indicate the differing place and role of the affective.

For the sake of systematic and greater clarity there is reference to different periods of life in order to reach this aim. However, these must not be viewed as absolute phases or periods within which all

children manifest precisely the same "characteristics". Beets [in Dutch] (2, 40) indicates that such a period of life is not "a rigidly defined, self-contained life phase obedient to its own inner laws that always and everywhere are followed in the same fixed ways". Also, Rayner [in English] (36, 26) refers to particular feelings and ideas that appear during the different phases of children's lives but then indicates that "this does not imply that everyone going through each particular phase must have them". The unique role of the child as well as of education are very important in each period. "The 'circumstances', education and the unique resourcefulness of the individual are responsible for the forms youth and adulthood take to an infinitely greater degree than any kind of lawful biological mechanism" [in Dutch] (19, 41). However, it also is true that persons of approximately the same age have to struggle with common problems and experiences and therefore in each period of life there can be mention of "homogeneity in heterogeneity" (53, 50).

Because of the uniqueness of each child and since there are so many individual differences in each period of life, it is extremely difficult to divide children into different phases. Hence, there are not only a few classifications but nearly every author has his own and each presents his own ages that designate the boundaries of the different phases or periods. Sonnekus [in Afrikaans] (40, 37-38) says in this connection: "age boundaries ... merely are approximations to differentiate among the various periods" and therefore should "in no sense be viewed as absolute".

Without going into the merits of different classifications, it is sufficient for the aim of this study to consider in broad strokes the classification given by Wiechers (53, 4), which is analogous to the above mentioned work of Sonnekus: From birth until the child can walk (until approximately one year), he is called a **baby** or suckling. From one year to more or less three, he is known as a **toddler** and from three until primary school entry as a **pre-schooler**. The phase of the **primary school child** can be subdivided into two groups, namely, a **junior** group that extends from grade one to and including grade four and a **senior** group that extends from grade five to and including grade seven. The **high school** child, then, is between twelve and eighteen years of age. This period also is known as adolescence. It includes puberty and extends to adulthood.

For the aim of this discussion, reference is only made to the most prominent characteristics of each period since the main concern here is the role and place of the affective in a child's personal actualization.

2.2.1 The baby or suckling

In the language of Langeveld, a child enters the world as a biological phenomenon and during the first year of life "psychic-spiritual development especially is conspicuous with respect to the sensory and movement, thus regarding the sensory motor" [in Afrikaans] (27, 172). Rapid development and the differentiation of potentialities also is characteristic of this period of life. However, it should be clear that this does not involve only physical development because development occurs over the whole range of being-a-person. From very early a child is busy discovering his own body and **learning to know** it (i.e., knowing lived-experiencing). Although this learning to know occurs in **haphazard** ways as he "plays" with his own body, it is of extreme importance for his becoming adult. Of special importance in this first play, which is known as **senso-pathic** play, is that the child "expresses his **feelings**" (my emphasis) [in Afrikaans] (40, 39). Also, the baby's smile is a way of making **emotional** contact with others and Nel [in Afrikaans] (24, 173) says this should be viewed as an "inseparable part of his affective-social life ...".

Certainly the most outstanding characteristic of the little baby is his **helplessness**. He is completely and entirely dependent on his parents and especially his mother for his physical feeding and care. The first few weeks of life center mainly on establishing satisfactory patterns of eating and sleeping. [Charlotte Buhler (6, 14) has indicated that a new-born baby is in a sleeping or slumbering state for as much as 88.7 percent of the day]. In the course of time, this pattern changes and during the first year most babies **learn** to sit and crawl and even to walk and say a few words. This changes his going out to the world and he no longer is directed only to being fed and to sleeping.

Although the baby's physical care is very important, for his becoming adult he is dependent on much more than merely "nourishment and protection" (19, 41). Equally important as his need for nourishment is his **need for security**, a matter that differentiates him from all other beings. "If an animal is technically

well cared for, it grows and blossoms; a human child needs to be lovingly cared for ... otherwise he remains stuck in the vital sphere and no humanizing or becoming will occur" [in Afrikaans] (24, 153). "The mother's presence, her soft voice, the shelter of her arms, the warmth of her body--for the baby these are equally as important as nourishment. A child who is not given these things **feels** (my emphasis) rejected from the very beginning" [in Afrikaans] (49, 25). Rayner [in English] (36, 44) says this is evidence that "babies who are deprived of cuddling tend to become inert, prone to illness, are lethargic and even wither away and die". Also, Kuypers [in Dutch] (15, 115) emphasizes the importance of loving care when he says "Away from the loving presence of the caring mother he feels like a young bird who has fallen out of the nest".

Thus, from the beginning the concern with the child is not merely nourishing [voeding] but indeed **educating** [opvoeding]. However, by providing for his physical needs, the child's primary need for **security** also is satisfied. In addition, establishing daily routines, i.e., fixed times for feeding, sleeping, give the child a **feeling of security**. Through loving care a "mutual relationship of acceptance and trust arise between educator (parent) and child, thus an indissoluble affective bond" (22, 97). This affective bond arises from the child's trust that his needs will be provided for and this forms the foundation for his entire personal development. Newman [in English] (27, 38) says: "The atmosphere of trust and confidence that exists in the family will support the child's efforts to accomplish the developmental tasks of this stage".

In light of the above, it is understandable why Sonnekus [in Afrikaans] (40, 40) says that "educating a baby, by its nature, means emotional education". Although the emotional cannot be thought of as separate from the cognitive and normative, in the first phase of life the emotional foundation is or is not laid for adequate personal actualization.

2.2.2 The toddler

This is a period in the child's life that often is described as the "terrible two's" (1, 95) because, as the name indicates, he leaves **nothing** alone--"a toddler is into and onto everything" [in English] (36, 77). The most outstanding characteristic of this period, which

also is known as the "period of learning to walk and talk" (24, 176), is **activity**.

His motor and fine-motor coordination undergo tremendous change and since he then can grasp and walk better, to an increasing degree he directs himself to his surrounding world. Consequently, This also clearly is a period of **exploration** and of learning to know the things around him. Since his attention shifts from himself to his surrounding world, he is ready to "autonomously explore many aspects of the environment: people, objects, situations, and relationships" [in English].

Increasingly, language acquisition comes to the fore by which the child's becoming receives a tremendous push forward since now he can name things and thereby is able to communicate with others (parents, etc.). Over and above this important significance of language, it also is a means for the child "to be able to express his **feelings**" [in Afrikaans] (40, 44) (My emphasis). Along with language come the well known **child questions** that often drive the parents "crazy". However, this is a very important milestone in his becoming and should be viewed as a "tendency by him to want to know and discover more and to want to learn" [in Afrikaans] (40, 45). Therefore, these questions should be answered as meaningfully and correctly as possible. Since he is directed to knowing, **cognitive educating** settles in to a great extent in this period. Also, the child learns to know the difference between right and wrong and with this the **normative** and thus also **normative educating** enters the foreground.

An additional important phenomenon that comes to the fore during this period is that the child increasingly becomes aware of his own **identity** (27, 59). This is expressed in the fact that he wants to do everything for himself. In spite of the fact that, in truth, this matter is the driving force for his personal development since it is the only way in which he can learn a particular activity, nevertheless, it often serves as a source of frustration for the parent. In addition to the fact that in this way he masters particular activities, he also acquires self-confidence. This **stabilizes** him **emotionally** and, to an increasing degree, makes him ready to explore his world.

Thus, it seems that during this period the child is cognitively directed to reality. Even so, Sonnekus [in Afrikaans] (40, 46) stresses that "the undertone of educating in the toddler phase

always remains affective. The fact is that this child still is small and always is directed to acquiring increasingly more security". Indeed, he is constantly insisting on security. Examples of this are that even the slightest injury requires mom's attention and that the same story has to be repeated night after night at bedtime. He wants to investigate everything and do everything himself, but always in the protective presence of his parents. Rayner [in English] (36, 78) describes this phenomenon as follows: "The child himself usually demands his mother's continual presence. He wants to wander everywhere at will, but expects her to follow in case he gets too anxious". Without protection (i.e., emotional guidance) the child is entirely unprepared to venture into the new. "The parent serves as an island of safety and reassurance from which he can explore. He moves out into the environment and returns to his mother. The next time he may wander a bit farther ... Once the child is confident of the bond between himself and his parents, they can use this confidence to encourage an open, exploring attitude toward the unfamiliar" [in English] (27, 52). In spite of the fact that the toddler increasingly turns to the world in a cognitive way, this must be backed up by affective educating.

2.2.3 The preschool child

This period of life generally is viewed as a time for preparing and readying the child for school entry. Although school readiness reaches a high point in the preschool period, it is a matter that has its beginning at birth and extends through the child's entire school career.

The early preschool period is characterized by selfishness, obstinacy and being headstrong. These phenomena can be attributed to the fact that he **will** have his own way and will demonstrate his own **individuality**. Gradually, and especially on the basis of his parents' educative intervention, a change in this egocentricity sets in and he begins to move out to others and becomes involved in group activities.

The above phenomena should not be seen only in a negative light. In this connection, Sonnekus [in Afrikaans] (40, 50) says: "Symptoms of obstinacy are symptoms of doubt, of indecision but especially of a progression to the free acceptance of his normative educating by his parents" and therefore should be viewed as an important milestone in making him ready for school. Since

obstinacy is a symptom of doubt and indecision, this especially indicates a need for **affective support and guidance**. For this reason, Nel [in Afrikaans] (24, 182) states that "the less loving care a child has received and the more he feels unsafe, the longer an attitude of resistance will last".

During this period the child's play takes on an important role and he plays with serious abandon. For him "play is not games" (50, 253). Through play he learns to know his own possibilities as well as those of his world. In addition, this is a way in which he is able to express himself and thus his emotions. Now his language also develops to a higher level than is the case with the toddler and with this his questions rise to a seemingly incessant stream. In this period the parent can contribute importantly to his becoming by providing the correct toys, books and answers to his questions. However, now the question is justified about the nature of educating during this period.

The child's passion for knowing, as it appears in his many questions, makes cognitive guiding or educating a necessity. Cognitive or knowing guidance, however, embraces much more than merely answering questions. This also becomes evident in guiding language (correcting naming and pronouncing words), learning independence, regularity, orderliness, physical care, etc. Also, normative educating has an important role in his becoming and thus also in making him ready for school. Before school entry he needs to be guided to accept authority and discipline, show the necessary responsibility and obedience and have respect for other persons and their property. Without this cognitive and normative guidance he will hardly attain school readiness and there already will be a **restraint** in his personal actualization.

In spite of the importance of cognitive and normative educating, affective educating still is of great significance with the preschool child. Or as Sonnekus [in Afrikaans] (40, 57) expresses it: "All normative and all cognitive educating, however, continually must be directly supported by affective educating which, viewed from the child's situation, still is of primary importance". In order to support the preschooler in his becoming and thus to make him ready and prepared for school, it is the parent's responsibility to provide him with **emotional support**. Olivier [in Afrikaans] (30, 83) indicates that the preschooler has not yet attained the level of becoming such "that he can distance himself and that his relationship with his

parents implies an affectively distanced level". According to her, a stable possessed experience regarding his relationship to himself is "one of the most precious assets with which a preschooler can begin his school career".

Although during this period of time affective educating is always the fulcrum for the child's total personal development, it must be kept in mind that its nature gradually changes. Where it formerly had centered around physical care and contact (pampering), now the parent gradually begins to distance himself. The emotional pampering, however, remains important but now it involves more than his parents being physically present and available as a place of **security** to which he always can return after an exploratory journey.

2.2.4 The primary school child

In this period, educating acquires a new dimension in the sense that now the child no longer is only dependent on the primary educative situation (the home) but also that he enters the more formal secondary educative situation (the school). As indicated in the previous section, school readiness is a precondition for school entry. This implies that physically as well as the psychic-spiritually, as a totality, the child has to be school ready.

Although it is a matter that for many years was much over-emphasized, physical readiness cannot serve as the only criterion for school readiness. However, its importance should not be misunderstood, and if his physical development has progressed adequately, by school entry he is physically ready "to try practically anything he or she sees others doing" [in English] (31, 208). In addition to all of the physical skills which he needs to have at his disposal, he also needs to be physically healthy since this is necessary for him to be able to direct himself intentionally to his school work. In this connection, Lazarsfeld, as cited by Nel (24, 189), found a high correlation between school achievement and the physical condition of children during the first three years at school. Not only during school entry but through the child's entire school career, his physical condition is a co-determinant of his readiness and preparation for school.

As is evident from the discussion of the preschool period, a child becomes ready for school because he **is educated** to be and thus

school readiness refers to a **level of becoming** rather than merely to a physical "maturity". It also refers to the fact that there is a change in the child's attunement; a change in his being directed to the world thus sets in. Where the preschool child primarily is directed at play, also as a means for learning to know his world, the school beginner is attuned to **knowing** or **understanding** or **learning** by which formal instruction then is made possible. School entry requires that daily the parental home or primary educative situation be periodically left and this entails that the child's relationship to his parents become more business-like. The formal school situation, the instruction there and the child's own orientation to knowing give rise to a more cognitive involvement with the world. Learning to read, write and compute as well as the familiarity with the division of reality into school subjects and their orderly presentation, direct a very strong **gnostic-cognitive** appeal to him and then the teachers' intervention also is directed to a cognitive level.

In light of the above, it is necessary that attention be given to the nature of educating as well as to the nature of the child's habitual lived-experiencing during the primary or junior primary school year. It appears as if the gnostic-cognitive attains the greatest emphasis and because of this, equal attention has to be given to the role and place (if any) of the affective in this respect.

In this connection, Sonnekus [in Afrikaans] (40, 62-63) indicates that the psychic life of the school beginner shows "that he still is primarily dependent on affective educating". In addition, he says: "The greatest need of these little school children is emotional pampering and especially a secure learning space". That the emotional always remains central is evident in the following statement by Smith [in Afrikaans] (37, 62): "During school entry there is an encounter between the school beginner and his new school life world which predominantly is lived-experienced in a strongly **pathic** way" (my emphasis). Although learning to read, write and compute especially require of the child a cognitive attunement, the affective educating he receives at home and in school forms the **basis** for successfully mastering these activities. This means that in this period of life, the learning event is "largely carried by a pathic attunement, i.e., the course of learning in which all of the modes of learning appear is primarily supported (sustained) and directed by the junior primary school child's readiness to want to actualize his learning initiative ... The junior

primary child's learning, in general, is affective, pre-cognitive, strongly subjectively colored and when this proceeds to gnostic learning ... it remains largely bound to the concrete-perceptual" [in Afrikaans] (42, 242-243).

Since becoming has occurred from the preschool to the primary school phase, a change in the child's emotional lived-experiences also appears. Now he primarily shows a habitual pathic (in contrast to a senso-pathic) lived-experiencing which implies that he "also can distance himself from himself as body-subject" [in Afrikaans] (40, 20). This also clarifies why he now is ready to direct himself to the learning material.

The senior primary period of life that extends from the ninth to approximately the twelfth or thirteenth year is characterized by a strong realistic attunement as well as by a linking up with groups. Pikunas [in English] (31, 222) summarizes this period as follows: "The years of late childhood are marked by an increase in critical thinking, by theoretical questioning about causes and effects, by resistance to adult opinions, and by emotional identification with peers of the same sex".

Also, there is an intensification in his orientation to knowing and his becoming is more gnostically attuned, **backed up by the pathic**; but in comparison with the junior primary child who is more pathic-gnostic in nature, now the emphasis is more on the gnostic (42, 267). From this, it is once again evident that the emotions are the necessary basis for the child actualizing his learning potentialities.

As already mentioned, the formation of groups plays an important role during this period of the child's becoming adult and especially in forming social relationships. He is happiest among his peers while his relationships with his parents and other adults are very sober. He lives primarily out of doors, forms gangs with their own rules and codes and tolerates no meddling from his parents. Yet the security offered by the parental home plays an extremely important role. For the exploration of human relationships, as with any other exploration, a high degree of safety and security are required. Especially when the child is seriously "injured" such as when he is ostracized by the group, the security of the parental home offers him the opportunity to regain his self-confidence. "The normal emotional and social development of the preadolescent depends, on the one hand, on the possibility of leaving home temporarily and of

establishing intensive social extra familial relations with peers; on the other hand, **the availability of the parental home remains as a guarantee of shelter and emotional security**", according to Kohen Raz [in English] (13, 104) (My emphasis).

Although as personal actualization occurs the child increasingly directs himself in gnostic-cognitive ways to the world and becomes ever less dependent, it is evident that affective educating continues to be the cornerstone for his becoming adult.

2.2.5 The secondary school child

Regarding this period, which can be viewed as a transition period from child to adult, different authors have different meanings especially regarding the concepts "puberty" and "adolescence". Without in any sense going into the merits of any of these pronouncements, for the purpose of this study, the view of Hurlock (11, 3) will suffice. According to her, adolescence is a comprehensive concept that includes puberty and extends over the entire range of this transition from childhood to adulthood. She says: "Puberty, when sexual maturing occurs, is a part of adolescence but is not synonymous with it because adolescence includes **all** phases of maturing, not sexual maturing alone ... " [in English]. Also, Pikunas [in English] (31, 240) sees puberty as "an early phase of adolescence, when the process of intensified growth and maturation sets in".

As already mentioned, it is not possible to construct firm age limits which define each period of life. For the adolescent period this is even more difficult because here many individual differences arise. However that may be, it extends from approximately twelve to eighteen and even twenty years of age.

This period is initiated by puberty and, following Rumke, Sonnekus (42, 270) distinguishes between **physical** and **psychic** puberty. The first is understood as the **sexual maturation** of the child brought about by biological growth and hormonal secretions by which particular secondary sex characteristics also appear. Psychic puberty has to do with an **erotic awakening** which amounts to a psychic admiration for the opposite gender. This erotic development is very strongly **emotionally** colored and is described as amorousness.

Initially all problems appearing during this period were attributed merely to the hormonal secretions and physiological changes that occur. However, later researchers are of the opinion that many of the problems experienced by young persons are due to societal and thus also to educative factors. In this connection Wiechers [in Afrikaans] (53, 55) correctly notes that "a stormy, anti-authority and rebellious adolescence actually is nothing more than a **symptom of failed educating**, not only in the adolescent years but possibly also from his early childhood years".

Characteristic of the adolescent is the **acquisition of a unique identity**. This is a matter that already originated in an earlier period of life with his "wanting to do things himself" but which reaches its high point in the adolescent period. The fact that he wants to assert himself often gives rise to conflict with his parents. During this time, he also is very **strongly directed to reality** and especially in the sense that he questions it. He no longer merely accepts everything but looks for evidence and with this comes an extremely **critical attitude** towards everything and everyone and especially parental norms are examined. Although this attitude often leads to confrontation with his parents and usually is seen in a negative light, it really indicates a "search for and discovery of his own norms, i.e., the norms that ultimately will become norms for his adulthood" [in Afrikaans] (40, 85).

In spite of his own critical attitude, the adolescent is extremely **sensitive to criticism** especially about matters concerning his changing body. In this period, not only does he acquire a "new" body and a stronger cognitive grasp of reality, but also his affective lived-experiences enter a new dimension. It is evident that the **intensity of affective lived-experiencing** is heightened. Also its nature is different from what it was during the previous phase. Where previously it was more concrete, now it centers on the ethical, moral, religious, esthetic, social, etc. Although the adolescent functions predominantly on the highest emotional level, often as a consequence of self-consciousness about his body, uncertainty about his own identity, high demands from society, etc., his emotional life is not as stable and level as in the primary school. These are matters that can give rise to affective **lability** and even **impulsivity**. Also, according to Boshoff (15, 28), his emotions now are considerably more complex and since they often are not identifiable to himself, this contributes to affective labilization.

Affective lability resulting from the above mentioned matters can flood the child's gnostic-cognitive functioning to such a degree that his entire personal becoming is adversely influenced by it. Nel (24, 201) also indicates that "conflict and behavioral difficulties" reach a high point between fourteen and sixteen years (thus during adolescence). "However, these feelings begin to stabilize and flow more calmly to the degree that the child's experiences increase. To the extent that his experiences congeal, initially as less meaningful possessed experiences and they then codetermine his future experiences (at first unfavorably), during the course of time things begin to fall into a pattern for him. He becomes less upset by these lived-experiences, later he can slightly distance himself from them and his lived-experiences begin to become more affectively stable, cognitively ordered and normatively meaningful. When there is more certainty and tranquility in his lived-experiences and in his own future perspective, a person already has reached a reasonable degree of adulthood" [in Afrikaans] (53, 71).

In light of the above, it is clear that although the adolescent stands on the threshold of adulthood, he still places high demands on educating, and especially on affective educating. Since he now probably is faced with greater problems than was the case in any other period of life thus far, it is clear that the parental home precisely now has a large role to play in the his affective stabilization. The events by which affective stability is brought about cannot first start during adolescence but must already have their beginning with the child's birth. Wiechers (53, 74) emphasizes that the child in puberty and adolescence has need of a reserve of strength to fall back on because he is physically and socially in a stressful time of changing and increasing demands. Thus, it is clearly a time when he has a need for affectively stabilizing lived-experiences in his relationships. If the pedagogic historicity of the child falls short, adolescence is one of the most critical times in a person's life when his psychic life is actualized **disharmoniously** as are his relationships and his behaviors.

The influence of faulty affective guidance in this period of life clearly is reflected in the following words of Boshoff [in Afrikaans] (5, 27): "A child who lives in an emotionally poor, oppressive and stifling environment will have and create problems with the beginning of puberty and adolescence because emotionally he not only has greater needs but also his constricted emotional repertoire will be enlarged further".

2.2.6 Summary

As can be seen from the above, the child manifests himself as continually becoming a different being. This change gives rise to different attunements to reality and therefore continually presents his educators with different tasks.

Without education the child cannot actualize his potentialities to become adult. Although he gradually becomes less dependent, still it is evident that the highest demands are placed on educating just when he is at the threshold of adulthood. As his becoming is actualized, gradually he moves from a habitual emotional to a knowing and normative lived-experiencing. And although this shift in emphasis is seen in his education, it is evident from the foregoing that affective educating remains the cornerstone on which his becoming adult is built.

3. DISHARMONIOUS AFFECTIVE EDUCATING

Although in the just completed discussion the concern was especially with the role and place of the affective, once again it has to be emphasized that personal actualization is a matter where **all** of the child's potentialities have to be actualized within the framework of educating as a totality. The under-actualization of any of these potentialities, either on the basis of inadequate self-actualization, inadequate guidance or both, give rise to inadequate personal actualization. Then such a child finds himself in a **problematic educative situation** that restrains him in his becoming adult. As explained in chapter 1 (section 1.3), it is evident that the inadequate participation in the educative event by any of the parties involved results in **labilizing the child's affective life**. In light of the important role of the affective in his becoming adult, it rightly can be asked how personal actualization appears when the affective does not occupy its rightful place in the educative event.

As mentioned, the educative relationship between parent and child primarily is an emotional being bonded (see 35, 24) and if any of the facets of educating (affective, cognitive or normative) are inadequately implemented, the child's emotional life becomes seriously disrupted. Where educative guidance is defective, it lacks the support for the child to overcome his lived-experience of

helplessness (see Langeveld) and consequently "his helplessness gives rise to **anxiety**" (29, 58) (My emphasis). Pretorius (33, 53) indicates that if educating does not offer him a secure space, **life anxiety** and doubt unfold which do not provide the necessary foundation for his becoming. Also, Du Toit [in Afrikaans] (7, 42) says the following regarding this: "All problems for which the help of a therapist is enlisted are paired with anxiety as the origin and result of the problems". In light of the above statements, it now can be said that an **inadequately actualized educative event always culminates in the child being tense, uncertain, insecure, helpless, lonely, etc.--i.e., in being anxious.** Thus, irrespective of the nature of the educative faults (affective, cognitive or normative) they always result in **affective labilization that influences the entire scope of the child's personal actualization.**

Where the necessary affective stability is lacking, the child has difficulty assuming a venturing attitude and this detrimentally influences his entire going out to the world. Actualizing the modes of learning remain defective because lability has lead to problems of attending and thus learning problems. Then, he cannot adequately distance himself to a gnostic-cognitive level and to an ordering of reality. Also, normative lived-experiences are unfavorably influenced by the lived-experience of anxiety. Thus, he has difficulty in lived-experiencing meaningfulness and consequently his possessed experience is seen as mainly devoid of meaning.

The emotions are the cornerstone for his total personal actualization and thus lability in emotional lived-experiencing influences personal actualization on all levels. Emotional lived-experiences accompany the will and determine its quality. Emotional lability thus causes willing to be qualitatively weak, i.e., there is a lack of will-power, the child is aimless and his going out to the world fluctuates. Ferreira (42, 69) says that if his emotional life is characterized by tension, insecurity, unrest, etc., his willing is weakened and this leads to serious complications for his becoming and learning. Since, in its turn, his willing accompanies experiencing and determines its quality and direction, a weakly actualized will has as a consequence "a qualitatively **sluggish** as well as a qualitatively **weak or skewed** experiencing ... " [in Afrikaans] (47, 82-83). Indeed, he hardly will be ready to go out to the world and experience it. As mentioned, also the modes of learning that prominently come to the fore here are adversely

influenced and it is clear that he cannot properly learn to know the world and also become. In this way, experiencing congeals into meaningless possessed experience that often becomes evident in various **behavior problems**.

Although it is child anxiety that lays the foundation for learning and behavior problems, and therefore results in restraining his becoming adult, still it appears that its origin can be traced to the educative situation. Hence, in order to determine what in educating is restraining him, an analysis has to be made of what gives rise to his affective lability. With this the terrain of orthopedagogics is entered since it is the only discipline of pedagogics that can make such an analysis and on the basis of its findings provide help to the child. The orthopedagogue can make such an analysis because the findings of all of the other part-disciplines of pedagogics **converge** and can be used as a lens to fathom problematic educating.

From such an orthopedagogic analysis it is evident that restrained becoming adult can be attributed to inadequately actualized fundamental pedagogic structures by which the child is neglected affectively, cognitively and normatively to such a degree that he is handicapped in the course of his becoming. This claim, however, holds only **macrostructurally*** with respect to problematic educating in general. In order to help a specific child who is restrained in becoming, a **micro-analysis*** of the specific situation must be made in order to acquire an image of the **microstructure*** which has given rise to his restrained becoming. For these reasons, some of the aspects that can contribute to the inadequate actualization of the fundamental pedagogic structures will be considered briefly.

Each educative situation is unique and therefore the aspects giving rise to problematic educating are specific only to a particular educative situation. The following are examples of a few such educative errors: lack of security, faulty future perspective, affective neglect, inadequate physical care, pampering, non-acceptance, rejection, indifference, over-protection, unfavorable

* See Van der Stoep, F: Wie is die kind met leerprobleme? [Who is the child with learning problems?] in: Van Niekerk, P. A.: **Hulpverlening aan kinders met leerprobleme** [Helping children with learning problems] Publication of the University of Pretoria, Nuwe Reeks, Nr. 123, 1977.

comparisons, ignoring, over-taxing, intervening too much, underestimating, mishandling, defective exercise of authority, inconsistency, broken communication, mistrust, absence of love, misunderstanding. (See 35, 17; 40, 124-129; 45, 6; 46, 78-99; 51, 14-19). However, it should be kept in mind that each of these errors manifests itself "differently" in each particular problematic educative situation. Thus, a matter that can be qualified as **rejection** (macrostructure) can appear in the following ways in different situations: very excessive punishment, parents always criticize what the child does, the child is ignored, no interest in the child's school and other achievements, not provision for the child's physical needs, etc. These should thus be viewed as **microstructures** that give rise to the macrostructure of rejection. All of these aspects strike the child emotionally and in order to be able to help him, that which is at the foundation of his lability has to be eliminated.

From the above, the task for the orthopedagogue once again announces itself very clearly. After acquiring an image of the educative activities which give rise to the emotional lability, the parents have to be informed and advised how to eliminate these educative errors and thus also the affective lability. As far as assisting the child is concerned, it is patently clear that the pedotherapeutic intervention needs to be exclusively directed to a **stabilization of his emotions**. This matter will be returned to in detail in chapter 4. Regarding intervening with the child restrained in his becoming, Olivier [in Afrikaans] (29, 62) says that it has to be emphasized "that the orthopedagogue's **intervention clearly is an affective intervention**".

4. SUMMARY

Since the orthopedagogue has to thoroughly know the child, in this chapter particular attention has been given to how a child's personal actualization occurs. Especially emphasized and explicated was the place and role of **emotional lived-experiencing** in this event. Because here the concern is with a becoming child, there also was an attempt to show the changing role played by the affective in each period of life since it permeates the event of becoming adult and always remains the cornerstone on which the his total personal actualization is built.

Since the emotions play a leading part in this event, it also is not strange that **all disharmonious educating** especially disrupts the child emotionally and in doing so restrains his personal actualization. The obvious task that springs from this is that assisting this child clearly amounts to affective stabilization. However, now the question is whether the orthopedagogue has at his disposal the necessary means for designing a practice and for planning his giving assistance so that he can support the child to affective stability.

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