

## CHAPTER III

### DISHARMONIOUS DYNAMIC OF EDUCATING AND OF TEACHING AS ALIENATION FROM A CHILD'S POTENTIALITIES FOR OPTIMAL PERSONAL UNFOLDING: A MACROSTRUCTURAL EXPLORATION

#### 1. INTRODUCTORY ORIENTATION

Since in this part of the study an attempt will be made to design, on a macro-structural level, an orthopedagogical evaluation of the problematic of the inadequate accompaniment to the flourishing of the personality of the compulsory school child, it is logical that there be a comprehensive search for relationships with broader social-societal phenomena of disharmony. The school, as a formalized institution of society for the sake of the mass of youth always obviously is inseparably embedded in a historically determined, contemporary socio-cultural and economic matrix.

In the previous chapter it was stated that the never-completed personal unfolding of human potentialities requires that from birth to death one must actively work at the level-elevating actualization of one's emotional, intellectual and spiritual potentialities as an event of progressive differentiating and integrating. Fromm<sup>(1)</sup> talks of a basic attitude or way of being related in all ways of humanly experiencing the other, things and the self. This implies that a person has the ability and freedom to self-actualize his potentialities and the implication is that he must be aware of and know how to actualize them. In a society characterized by alienation, depersonalization, anomie and automatization, the condition for this is that a person feels at one with himself with all of his potentialities at his disposal, "... that they are not masked and alienated from him".<sup>(2)</sup>

Steyn<sup>(3)</sup> shows in an extremely interesting and actual study of the pedagogical implications of "depersonalization" in the contemporary social order that the course of a person's unfolding or unlocking occurs from his personal core. Depersonalization is then brought into relation with a derailing, a stagnating or a retarding in

the thriving emergence of one's being a person. In addition, the contemporary societal order includes a number of positive dividends as well as events of depersonalization that implies that a depersonalized person becomes an alienated being-in-and-at-the-world; he manifests an attenuated commitment to being-with; personal openness becomes more closed; the normative appears as prescriptive; accelerated change is called into being as a depersonalized foundation; being cultured becomes sluggishly humanized; a depersonalized person becomes freed from historicity as futurity; a depersonalized being gives up his uniqueness for the sake of what is common; corporeality becomes "thing-like"; and religiosity becomes horizontal-ized.<sup>(4)</sup> In contrast, personalization is ... "the event, within the framework of cultural and educative norms, by which a child embodies himself in a rich, differentiated, diversified, colorful and stylish way as someone unique".<sup>(5)</sup>

## 2. ALIENATION: A CONTEMPORARY SOCIAL-SOCIETAL PROBLEMATIC

Among the grandest metaphysical themes of the past few decades, to which the rise of Existential philosophy is closely related, that of "alienation" perhaps is the most interesting for current times. Rosenberg<sup>(6)</sup> defines alienation as an individual's loss of identity because of social processes. The idea of dehumanization, however, has found a much wider field of application and is popularized in many forms by writers such as Riesman, Spector, Whyte, Mills, Packard, etc. and since then Rosenberg's<sup>(7)</sup> "The Creature that Lost Himself" has appeared as a statistical likelihood in social-scientific studies, but it also made its appearance in the school and lesson situation, both as "faceless" teachers and as pupils without identity.

A variety of authors have looked into the phenomenon of alienation in the school situation from a variety of perspectives among which is Jules Henry<sup>(8)</sup> who looks for the responsibility for this in the school as an institution of an alienating society: "The early schooling process is not successful unless it has accomplished in the child an acquiescence in its criteria, unless the child wants to think the way school has taught him to think. He must have accepted alienation as a rule of life". Thus, it now seems meaningful to more

closely view alienation and its facets that might be significant to the problematic of this study.

The following discussion is based mainly on Erich Fromm's<sup>(9)</sup> psychological interpretation of Marx's concept of alienation. He indicates that the idea of alienation, initially developed by Hegel, is an expression of alienation both between person and world (nature, things, others, oneself) as well as between God and world. Via Feuerbach, this idea exercised a deep-reaching influence on the thinking of Marx. From the concept of a person's alienation in his work, he also developed the idea of a person's alienation from himself, fellow persons and nature. A person's original, non-alienated form of living is free, conscious activity. In contrast, an alienated person is dehumanized, estranged from himself, his own body, surrounding nature and his own spiritual life, thus from his authentic human way of existence, a state that can be remedied, e.g., by a more balanced educating and teaching. The methods of mass-production maim a person, reduce him to a mere fragment of being fully human, instead of a fully developed individual for whom each function that he fulfills represents a modus by which he can give free expression to the totality of his natural and acquired powers or potentialities.

Alienation is the greatest "illness" with which modern humans are burdened and which results in him not being able to experience himself as the subject of his own powers and emancipate himself from the bondage of concrete things and circumstances. Alienation corrupts and distorts all human values. In a state of alienation, each sphere of life, e.g., the economic and the moral, is separate and independent of each other. An alienated person is all the poorer in being authentically human and pursues money and possessions where what and how much are more important than the quality of who he is. A mass-consuming person is a physically and spiritually dehumanized being, a self-conscious "commodity" and only knows one way in which he can enter the world, i.e., by possessing and consuming it.

A number of forms of psychopathology, including neurosis, can be understood better as expressions of alienation. It is not accidental that the words "aliene" in French and "alienado" in Spanish had in

the past meant “psychotic”, and that previously in English the word “alienist” had reference to a doctor who looked after the insane, i.e. totally alienated persons. Alienation as an “illness” of the self can be viewed as the core of the psychopathology of modern persons, even in those forms not as serious as psychoses.

Affective alienation (alienation from the heart) can be manifested in numerous ways but is a kind of inner blunting or emotional deaf-mutism, a loss of the ability to break through the boundaries of the self and have genuine love. Also, cognitive alienation (alienation from thinking) primarily signifies an abdication of the right and ability to think [for] oneself. Alienation from hope means a person discards his responsibility for his own destiny. All forms of depression, excessive dependence and idolatry (including fanaticism) are direct expressions of or a compensation for alienation. The phenomenon of defectively experiencing one’s own identity is the root of all psychopathological phenomena and essentially it is a phenomenon of alienation. Such a defective sense of identity has a variety of possible consequences of which the most fundamental and general is that it prevents the integration of the totality of being a person and the personally incompatible into himself without the ability to authentically actualize his willing. In parentheses it must be added here that alienation, as a phenomenon of illness, must be distinguished from the necessary and meaningful event of objectifying in as much as a person who is becoming adult only can reunite himself with the world and fellow persons (e.g., in thought or love) as soon as he experiences and understands his being-remote and being-different.

The roots of the concept alienation can be carried back to the view of idolatry in the Old Testament where a person kneels before the work of his hands, that in reality is his own life-force in the form of an alienated presence. In contrast is the principle of monotheism that the person is unlimited potentiality; that there is no partial quality of a person that cannot be hypostatized to the whole: “God, in the monotheistic concept, is unrecognizable and indefinable; God is not a ‘thing’. Man being created in the likeness of God is created as the bearer of infinite qualities. In idolatry man bows down and submits to the projection of one partial quality in himself. He does not experience himself as the center from which living acts of love

and reason radiate. He becomes a thing, his neighbour becomes a thing, just as his gods are things”.<sup>(10)</sup> Just as is his idol, an alienated person is mute although he speaks; blind although he sees; deaf although he has ears, and in reality without the breath of life in his mouth.

A variety of authors such as Ivan Illich, Paulo Freire, Paul Tillich, Jules Henry, John Holt, Edgar Z. Friedenberg, Paul Goodman, Maria Montessori, A. S. Neill, Carl Rogers, Samuel Tenenbaum, and Abraham Maslow have shown how alienation in all of its forms already has penetrated society and the school as a societal institution and many of these insights will be considered during the course of this study. In the following, however, it seems obvious to touch in a preliminary way on the various facets of the phenomenon of alienation (the “illness” of our century) that might have particular relevance for the theme of this dissertation.

### **3. ALIENATION IN THE SCHOOL: AN ORTHOPEDAGOGICAL INTERPRETATION**

Because of its nuanced meanings of “dehumanization” and “depersonalization”, “alienation” primarily represents the contrary pole or contradiction of what educating aims for, i.e., the complete “humanization” or personal flourishing of a human child, and simultaneously alienation also expresses the idea of separation between person and world with the essential attenuation and negation of Dasein that this separation implies. The concept of alienation also implies the ultimate consequence of inadequate help to a child in his unfolding, i.e., that the child not only is deprived of his optimal worldly destination but also of the possibility of a transcendental unification with his Creator. In light of the occupational preparation function of the school, the idea of being alienated from labor is important, i.e., a state where one does not enjoy the fruits of his work (school-work and after-school work) by fulfilling all of his personal potentialities and powers.

The idea of a person alienated from his own body suddenly raises many questions about the place and quality of “physical education” in the contemporary school. The question of being alienated from the normative has unquestionable implications for teaching such as

the unwholesome separation among subject matter areas and domains of life that characterizes school teaching. Another immediate question is whether the school atmosphere, often characterized by a competitive desire to achieve, is not preparing a child for a greedy, alienating life of mass-consumption. The connection between alienation and psychopathology allows the question to arise of how the school in these ways contributes to all of the forms of mental illness and problems in our time. At the same time, the question of affective alienation allows many questions to be asked repeatedly about the quality of affective accompaniment to which a child is subjected in a classroom situation, while the question of cognitive alienation is concerned with the entire core and essence of what we eagerly view as the teaching-learning event. Alienation from identity forming and willing are closely related to a teacher's responsibility for a child's self-concept and motivation to learn and become adult. Also, a question is whether we succeed in school in unlocking the world and nature as well as transcendental reality for a child, or are we too involved in contributing to his world-alienation; are we involved in accompanying a child to be-with or to have a lack of love for or to be in isolation from fellow persons?

The unavoidable conclusion is that if in the school we are not involved with accompanying a child to a free, aware, active turning to and an authentically integrated human experience of himself, his own bodiliness and historicity, the world of nature, of culture and of science, his vocational potentialities, his fellow persons, the normative and the Transcendental, we are guilty of working on a child's being alienated from his genuine human way of existence and destination.

If we do not accompany a child to an emancipating, fruitful experiencing of himself as the subject of his own positive powers and as the free, responsible initiator of thinking, emotional, and normative activities, we are involved in alienating him from the potentialities given with his being human, instead of supporting him such that these potentialities can unfold to their fullest. If we overemphasize some of the child's potentialities to the exclusion of others, we are involved in dehumanizing, fragmenting and alienating him from the right in each school activity he is involved

with in school to give free expression to the integrated totality of his natural and acquired potentialities. Then we are busy limiting the child's God-given limitless-ness, making him a "thing", making "things" of his neighbors and his God, we deprive him of the voice of a person, of the eyes and ears of a person who is a full and integrated presence in the world, we attenuate and obscure his human (Dasein) potentialities, and we alienate him from life itself.

In what follows, the event of teaching, by means of which educating in the school is functionalized, is evaluated as a possible inadequate accompaniment in terms of a convergence of relevant didactic-pedagogical, psychopedagogical and fundamental pedagogical criteria. The problematic mainly will be viewed as phenomena of alienation under three headings, i.e., in terms of the possibilities of inadequate affective, cognitive and normative accompaniment of a child's person-actualizing potentialities. In light of the already stated ideal-image of psychic-spiritual adulthood (see chapter two), as the never completed self-guided, self-actualizing of personal potentialities, "problems in becoming adult" will be viewed in the lesson situation in connection with possible inadequate affective, cognitive and normative accompaniment to self-actualizing by which a child becomes alienated from his given potentialities for actualizing his psychic life to becoming adult and learning optimally.

#### **4. INADEQUATE AFFECTIVE ACCOMPANIMENT IN A LESSON SITUATION AS ALIENATING A CHILD FROM HIS POTENTIALITIES FOR PERSONAL UNFOLDING**

##### **4.1 The "hidden curriculum" as unaccountable pathic-affective accompaniment to alienating a child in a lesson situation**

"Emotion is the link between person and world"<sup>(11)</sup> and refers to senso-pathic, pathic and affective lived-experiencing by which a person is implicated as a totality. The total surrounding life reality and a person himself contributes to a child's affectively going out to the world out of which the educator's role appears simultaneously, and the question is whether the teacher can account for this; if he is prepared and able to do so. Van Niekerk<sup>(12)</sup> states that emotional

accompaniment is sorely neglected in contemporary teaching. The view is held, however, that this is an undeniable facet of a teacher's intervention with a child in each lesson situation, if he consciously attunes himself to this or not; thus, it is a component of the so-called "hidden curriculum" that under unfavorable circumstances can be a stumbling block to a child's affective self-actualization as a person.

In this connection, Wiechers<sup>(13)</sup> emphasizes the importance of non-verbal communication in a lesson situation, i.e., factors such as quality of voice and facial expressions by which a great portion of the attribution especially of pathic-affective meaning is carried. Jules Henry<sup>(14)</sup> shows in an outstanding analysis based on a careful observation of the event during lesson situations that, "If the spelling, arithmetic, or music lesson were only what it appeared to be, the education of the ... child would be much simpler; but it is all the things the child learns along with his subject matter that really constitute the drag on the educational process as it applies to the curriculum" ... "The most significant cultural learnings – primarily the cultural drives – are communicated as noise". In other words, the implication is that for an accountable judgment of the total event of a lesson situation, the meta-values (Hodgkinson)<sup>(15)</sup> underlying the contents and methods of teaching that figure in the lesson situation next to or by means of the lesson contents, must be identified and critically evaluated. Van Gelder and Van der Velde<sup>(16)</sup> say in connection with the "hidden curriculum" that the question of what really is taught in the school and how this is done cannot be deduced from the official curriculum, but only can be answered by a lengthy analysis of practice and method. Buber<sup>(17)</sup> talks of the almost imperceptible, delicate moments, raising a finger, a friendly glance which is the "other half" of what occurs in an educative event, by which an extremely complex problematic is announced that asks for closer, systematic reflection and research, some facets of which are mentioned below.

#### **4.2 The affective as personal alienation of teacher and child in a lesson situation**

"A lesson situation as an interpersonal situation is largely carried or impeded by the affective or emotional relationship between teacher

and child” (Sonnekus).<sup>(18)</sup> In light of some findings by Van Niekerk<sup>(19)</sup> the following questions must be asked: If a lesson situation does not offer a child a secure space but is characterized by alienation, distrust, a lack of loving readiness to care for, inaccessibility, etc., that teacher’s lesson-giving activities, viewed as pedagogical activities, must be evaluated as inadequate affective accompaniment to personal actualization. There also must be inquiry about the quality of a child’s exploring, emancipating, distancing, differentiating and objectifying as coherently meaningful psychic life actualizing becoming by means of the various modes of actualizing becoming and learning, under the accompaniment of a teacher in a lesson situation where the depersonalizing power of a technocratic society is reflected in a personal alienation between teacher and child. In this connection, the following critique by Goodman<sup>(20)</sup> is relevant: “Terrible damage is done to children simply by the size and standardization of the big system. (A class size of 35) is likely to be positively harmful, because children have ceased to be persons and the teacher is destroyed as a teacher”. Here one thinks particularly of the absolutely pedagogically inadmissible teacher-pupil relationship that generally appears in teaching in the Black [community]. The unbreakable connection between love and teaching is formulated as follows by the fourteenth century educator, John Gerson<sup>(21)</sup>: “But where there is no love, what good is instruction, as one neither likes to listen to it nor properly believes in the words heard, nor follows the commandments!” The type of “love” that is possible in contemporary school practice, however, is viewed by authors such as Henry<sup>(22)</sup> as a way of accompanying to alienating from possibilities of love: “It is hard for us to see ... that there is anything remarkable in a parent-like figure ... showering the symbols of affection on a child for a year ... to be replaced next year ... by different children” ... “This is one of the first lessons a child has to learn in kindergarten or the first grade. From this regular replacement-in-affection they learn that the affection-giving figure, the teacher, is replaceable also. In this way children are drilled in uninvolvedness” .... “Meanwhile they learn the symbols of affectivity; that they can be used ambiguously, and that they are not binding ...” The present author can testify personally to the almost traumatic effect of the compulsory separation of a particular favorite teacher on the entire class of standard four (sixth grade—

USA) children during her own school career. The highly emotional petition that was signed by each pupil in the class, and after a heartfelt plea to the teacher personally was handed to the head and (not surprisingly) was unsuccessful, but it remained a spontaneous manifestation of a childlike protest against the yearly breach in the bond of pedagogical love in the school.

Accepting the school milieu, the extent in which the school really has become a lifeworld for a child, the focus from which the experience of trustworthiness and being at home in the classroom form are of great importance for fruitful teaching. From a pedagogical perspective, a large school where a thousand or more pupils attend is extremely unfavorable because of alienation, relationships becoming superficial, anonymity of teacher and child, administrative overpowering, unavoidable but unnatural materials for the sake the problem of order, etc. Moreover, an important factor in this context is the school building and its architecture, the school terrain and environment, etc. and the atmosphere created by this -- think only of some schools that have little inviting character.<sup>(23)</sup> Also the class local has positive or negative significance and a question must be asked about the desirability or not of the preference for a subject local over a class local.<sup>(24)</sup> In the first case, a child really has no “place for being at home” in the school by which the class, as a point of concentration loses its significance. If a classroom must really be a lifeworld for a child, there must be a sphere-rich whole brought about in which he gladly will be received as a trustworthy space-for-him.

#### **4.3 The possibility of alienating a child and fellow pupils because of inadequate accompaniment to realizing their potentialities for co-existing**

In an anthropological-pedagogical exploration of the primordial situation of learning, Sonnekus<sup>(25)</sup> indicates that from an early age a child in his developmental journey, as becoming, is committed to his fellow travelers as fellow children with which he learns pathically as well as gnostically via the various modes of learning, and also in his learning exploration of reality, by which a pedagogical task is announced for adults to provide help. In school a child lives within a force-field of emotional relationships<sup>(26)</sup> within

a school milieu that constitutes part of his world image. In the first place, a class is a group of pupils and Langeveld<sup>(27)</sup> refers to a psychological analysis of a school class showing that children who for one or another reason, either learning problems or other factors, are “conspicuous”, often place themselves spatially on the periphery of the group in the classroom. He also emphasizes that the teacher ought to be taught to observe these sorts of phenomena as well as the relationships among the pupils and to intervene, if necessary, in pedagogically accountable ways. Also, Perquin<sup>(28)</sup> mentions that a teacher who is accepted in such a group by this type of intervention not only performs pedagogical work but that this also can be of the greatest didactical significance. A precondition for this is that a teacher must be thoroughly aware of the dynamic mutual relationship structures among the pupils and is able to interpret and restructure them didactic-pedagogically.

Nel<sup>(29)</sup> directs attention to the fact that children of parents of lesser privilege often so far as possible sit in the back of the class and receive less attention than a child from a well-off family who possesses more social self-confidence. Studies such as Rist’s (1970)<sup>(30)</sup> have shown that a favorable relationship between the teacher and particular children can result in negative mutual relationships among the children, while negative judgment of children by a teacher can also be adopted by fellow pupils. Conversely, research has shown that learning difficulties of a lonely, isolated child sometimes can be eliminated merely by placing him, on the basis of a sociometric analysis, in a group that is highly respected in the class and by the teacher by which not only his potentialities for socialization and self-evaluation are promoted, but his willingness to try can be stimulated again. However, this is a matter that requires the greatest caution and tact of the teacher and, at the same time, is an aspect of the lesson situation event that is sorely neglected in preparing teachers.

#### **4.4 The possibility of over-emphasizing affective and social accompaniment as alienating a child from actualizing his personal cognitive and normative potentialities**

Riesman, Glazer and Denny<sup>(31)</sup> point to the danger of so-called “progressive” teaching where a child gets the “message” that ... “What matters is not their industry or learning as such but their adjustment in the group, their cooperation, their (carefully stylized and limited) initiative and leadership”. This “group cooperation” and “leadership” often are without content. It can even happen that a teacher can retard the children because he is not aware that from an earlier age they already had a spontaneous interest for abstract, logical problems. In extreme cases there really is nothing a child himself needs to do and the teacher’s repeated request of working together in reality only signifies that the children must be “precocious”. This kind of affair can be worsened with an anti-authoritarian attunement by which the intellectual contents and mastering tasks are entirely subordinated to aims of socializing, a phenomenon that is closely related to the tendency, especially perceivable today in large organizations of the business world, where increasingly more time, money and energy are invested in “group integration”, “interpersonal relationships”, “group dynamics”, “social interactions”, etc. (Whyte).<sup>(32)</sup> An extreme example of teaching aimed at subordinating an individual to the smooth functioning of a group, perhaps, is B. F. Skinner’s well-known “Walden II”. Various authors, including Gordon<sup>(33)</sup> and Jenkins<sup>(34)</sup> point to the phenomenon of affective manipulation in this type of situation to which a teacher turns to acquire control over the group by dispensing or withholding “love” and “acceptance” as a technique for subjecting a child to conformity and obedience.

#### **4.5 Alienation from meaningfully experiencing and lived-experiencing bodiliness in senso-pathic, pathic and affectively differentiated ways**

Rollo May<sup>(35)</sup> views it as extremely important for actualizing self-becoming to a healthy, integrated adulthood that a child learn to lived-experience his own body as meaningful on adequately differentiated emotional levels of lived-experiencing: “As a result of several centuries of suppressing the body into an inanimate machine, subordinated to the purposes of modern industrialism, people ... treat it as an object of manipulation, as though it were a truck to be driven till it runs out of gas.” With this, the door is

opened for all kinds of psychosomatic symptoms, chronic states of illness, abuse of smoking and drinking, obesity and a distorted sexual development. Also a child gradually must learn to differentiate his feelings and lived-experience them as meaningful as a condition for authentic adult self-awareness, which is a component of a healthy adult psychic life. However, in our culture most persons have lost such contact with their emotional experiences and often they must “learn to feel” again via psychotherapy. This implies an inadequate becoming adult emotionally and an alienation of a child from his emotional experiences under the accompaniment of a teacher in a lesson situation with a one-sided emphasis on intellectual forming and, as such, this constitutes a learning problem.

Viewing our cultural community historically, because of the Puritan-Christian ascetic ideal and work ethic, the Cartesian body-mind dualism, the printing press and other mass media, ubiquitous materialism-scientism, the Westerner has become a visual-cognitively attuned being—alienated from his bodily and emotional experiences of himself, fellow persons and reality—an attunement that very clearly plays itself out in the atmosphere, organization and contents of the school situation. However, the irony is that millions of people are extremely dissatisfied with how they “feel”; millions, including children, turn to pills, stimulants, alcohol, drugs, psychotherapy, exotic religious groups and “agitating” music in the hope, e.g., of dulling, altering, or stimulating their emotions (Laing).<sup>(36)</sup> Thus, the question arises whether the teacher is not involved in a lesson situation with over-emphasizing the distanced, cognitively one-sided experiencing of reality, and where almost no attention is given to accompanying to explore, differentiate as becoming aware, objectify as understanding and distancing through language and other ways of expressing the child’s emotional ways of experiencing himself and reality and in this way contributing to this societal pathology. Reich<sup>(37)</sup> states that “There is only one antidote to the germs of the emotional plague in the mass individual: His own feeling of living life. The living does not ask for power but for its proper role in human life”. Gerdes<sup>(38)</sup> says that the ultimate aim of physical education [liggaamspedagogiek] ought to be “to help or accompany a young person to a harmonious, integrative adulthood”.

Also, Perquin<sup>(39)</sup> refers to the pedagogical and didactic-pedagogical task that arises from the alarming extent to which modern persons “... losraakte van zijn levende lichamelijke” [detached from his living bodiliness] ... “dat de mens van het leven vervreemd, omdat het gevoel voor het lichamelijke, in zijn directe, waarachtige zin, verloren is geraakt” ... “Zo komen wij tot een onverbiddelijke conclusie. Wanneer het waar is, dat de mens een eenheid is, dat hij in en door zijn lichamelijke tot inzichten, gevoelens en strevingen komt, dat het harmonische en voltooiing van zijn lichamelijke welke verkrom toont, dan begrijpen wij onder welke verkrommingen, onvoltooidheden, en armoede de moderne mens lijdt” ... “De mens komt moeilijk tot volledige volwassenheid wanneer zijn lichamelijke niet tot haar recht komt”. Through bodily and emotional rigidity a person also loses contact with esthetic values because he does not understand a beautiful body, he is not bodily moved.<sup>(40)</sup> In this light, it is clear that the largely neglected “communication subjects” and the motor-esthetic or “expressive subjects” (music, poetry, reciting, acting, drawing, painting, sculpturing, etc.) as well as physical activities (jumping, gymnastics, playing and sports) ask for a thorough re-evaluation and re-interpretation in a school context.

#### **4.6 Accompaniment to an alienation from affective and cognitive ways of meaningfully experiencing sexuality—the condition for personally unfolding to masculine and feminine modes of adulthood**

The earliest experience of the “I” is going to be paired with the first emotional experiences of childlike sexuality on a senso-pathic level, e.g., as is illustrated in the way toilet habits are acquired (Rollo May).<sup>(41)</sup> This is one of the earliest “learning tasks” in a little child’s growing up, the possessed experiences from which clearly will be co-determinants for how he will experience his own bodiliness, and his sexuality in embryo in particular, in future learning situations. This emotional learning situation in the primordial educative situation can be the origin of later pathic-affective labilized experiences of infantile “sexual feelings” and feelings that are related to his own body as “naughty”, “dirty”, “guilty”, etc. and the question must be

asked whether any of this is relevant to the pedagogic-didactical situation in school.

The contemporary polemic of the desirability of “sex education” in a school context where the “pro” and “con” feelings sometimes run equally high cannot be discussed fully here in any sense except to indicate that the question is not if “sex education” belongs in the school or not but to recognize how it already appears there.

Michael Foucault<sup>(42)</sup>, e.g., in his contentious but brilliant socio-historical hermeneutic analysis of the power–sexuality dialectic, refers to the misleading myth that the contemporary discussion of sexuality is an exclusively post-Freudian phenomenon and shows that, since the 18<sup>th</sup> Century, the “internal discourse” of the school as an institution continually refers to the implicit recognition and regimentation of childlike sexuality. Jenkins<sup>(43)</sup> says it simply: “... regardless of whether we teach the physiological facts, we are giving sex education to boys and girls every day of our lives”.

Wilhelm Reich’s<sup>(44)</sup> warning is relevant here: “In education, if one takes it seriously, this means to correctly manage the children’s sexuality”. A few examples possibly will make this question clearer that usually centers around highly delicate and emotionally laden matters: During a sports event at a high school, one of the standard nine (grade 11) girls who had performed as a cheerleader, under her short skirt was female underwear that was not obscure enough and that became visible each time she moved or jumped. The consequence of this was that on the following Monday, in the presence of the whole school, she was very unsympathetically stripped of her school cap by the head of the school. This is the kind of incident that no one wants to talk about, but here the question must be asked about the quality of the (implicit) accompanied meaning that has been given here, not only regarding the girl’s traumatic lived-experiencing but with reference to each other child who must co-experience such a thing.

If a child does not learn to experience his own bodiliness, including his gender and related emotions, in a conscious and meaningful way and understands it as a part of his existence, a balanced becoming adult remains up in the air. However, here it must be stated that the implicit way of accompaniment in our schools in this regard often is responded to in an accusatory way like the following by

Laing:<sup>(45)</sup> “Bodies half-dead; genitals dissociated from heart; heart severed from head; heads dissociated from genitals”. The consequence of this is either an unhealthy prudishness or permissiveness and even promiscuity as two forms of appearance of the same dissociation that Laing describes, both of which can be equally harmful to the unfolding of masculine or feminine adulthood. In light of the findings of Mentz<sup>(46)</sup> and Perquin<sup>(47)</sup> adolescent sexuality must continually be viewed within a total anthropological and pedagogical perspective in a lesson situation that stands or falls with the freedom with which both genders are given the opportunity to meaningfully integrate their bodily and sexual situations into their own existence.

#### **4.7 Alienating a child from the positive experiences of his own potentialities by accompanying him to a fear of failure**

Jackson<sup>(48)</sup> points out that each child experiences the pain of failure before school but his poor achievement only becomes “official” when he enters a classroom where an atmosphere of continual evaluation can fill him with anxiety and distrust. According to Holt<sup>(49)</sup> the inborn abilities and desires to learn and to grow intellectually often are crushed in a lesson situation by a fear of failing. Van Niekerk<sup>(50)</sup> states that if a child is not accompanied to perceive and know that he also can learn and achieve he finds himself as a participant in a problematic event of educating and there is pedagogical decay. Then he becomes a “failure-to-himself”, not merely in a particular area but, indeed, as a person. Jules Henry’s<sup>(51)</sup> standpoint directs attention to the competing cultural context that forms the background and the originating ground of the school: “School is ... a training for later life not because it teaches the 3 Rs (more or less), but because it instills the cultural nightmare fear of failure, envy and success”. A child learns to judge himself in terms of the criteria that hold in a lesson situation and in this way, self-alienation becomes a way of life.

When this problematic is viewed from an orthopedagogical perspective, French<sup>(52)</sup> and Kline<sup>(53)</sup>, among others, point out that a child who relentlessly aims for honors is just as exposed as another who “objectively” fails. However, a teacher hardly can protect a

child in a lesson situation from the experience of failing—dishonest “evaluating” in an attempt not to discourage can only contribute to the problem and, in addition, the didactic criteria of self-discovery, expectation, emancipation and security are allowed to lie shipwrecked. What is important for becoming a psychically healthy adult is “...not how much we know how to do, but how we behave when we don’t know what to do” (Holt).<sup>(54)</sup> Regular negatively experienced failing undermines one’s self-image and will-to-try. “As dissatisfaction with school increases, such a pupil evolves from dolt to truant to dropout” (French).<sup>(55)</sup> Pretorius<sup>(56)</sup> says the school, with its emphasis on subject matter knowledge and its “lauding of the intelligent child”, is a place of humbling and horror for a habitual defect-inviting child that deprives him of his courage to live, dishonors him and makes a loiterer and eluder of him.

In contrast to a constructive response to failure, one is formulated by Kunkel<sup>(57)</sup> as “Ja-Neen-En toch” [Yes-No-And yet] suggesting the response “Ja-Neen-Ik-geef het op” [Yes-No-I give up], as a personal impeding by which the subject carries himself with respect to the particular slice of reality [content failed] as if he were dead, thus he has become an object. The result can be that the child cuts himself off from all additional tasks of becoming and learning in order to avoid any further infringement on his existence as a subject and in doing so falls into a vicious cycle that dooms him to further failure. A teacher who tries to intervene without understanding, because of his own experience of necessary failure [to help the child], becomes imprisoned in this cycle with the child.<sup>(58)</sup> However, with an over-sympathetic attitude he can exacerbate the problem, e.g., when a child learns to “use” his failures to keep the adult’s caring attention vested in him and in doing so strengthen a neurotic attunement of: “De anderen zijn mijn dienaren, tenminste als ik lijd”<sup>(59)</sup> [the other is my slave, at least as long as I suffer].

#### **4.8 Alienating a child from a favorable self-image by accompanying him to feeling inferior**

Disturbed contact often rests on feelings of inferiority<sup>(60)</sup> that can be observed in a great variety of conspicuous behaviors, derailments and failures in a lesson situation. This means the child experiences himself as inferior, inadequate, impotent and insecure and this

often is paired with anxiety and feelings of guilt in which he can be so ensnared that he cannot be liberated from it without help. Anxiety touches the core of a person and its undermining work often results in defense mechanisms.<sup>(61)</sup>

It is clear that a teacher's responsibility is to accompany a child with each lesson problem in such a way that it results in realistic self- and task-fulfillment. The continuous experiencing of one's own inadequacy can lead to despondency, anxiety, isolation, withdrawal, rejection, escaping<sup>(62)</sup> and more or less constructive methods of compensation: even escaping into a world of pretence by over-compensation. A teacher must be extremely careful of the phenomenon of feelings of inferiority that especially can escalate with an incidental to chronic character at the beginning of puberty but also can arise over a long period of time. When it first reaches the scope of "resentment"<sup>(63)</sup> the failed fulfillment of existence is expressed in embitterment, and jealousy, feelings of revenge and helpless hatred.

In this context one also thinks of labeling a child that often has the effect of a "self-fulfilling prophecy" by negatively delimiting a child's self-image and consequently his learning achievements and behaviors, as has also been shown empirically by researcher such as Rist (1970), Nash (1973), Stead (1976), Hargreaves (1967), Lacey (1970), etc.<sup>(64)</sup> An additional finding is that children, mostly with respect to their abilities and position in the class, adopt and accept the teacher's judgment, even though they need not be at all objectively accurate. A child's self-perception is largely determined by a teacher's methods of grouping, and by the child's interpretation of the teacher's attitudes, judgments, expectations and actions toward him in the classroom. "The evidence suggests that children learn to live up to or down to what is expected of them by their teachers and not the other way round".<sup>(65)</sup> The child's acceptance of the label "lazy", "slow reader", "hyperactive", "dumb in arithmetic", "dreamer", "helpless in spelling", etc. lead to him, in truth, learning to himself habitually behave and achieve in accordance with the label, by which the teacher's original prediction becomes confirmed. A teacher must also continually remember that a child who already has a negative image of himself as someone who can't, who is "different" or "inferior" will react to criticism very

violently either by withdrawing further, becoming aggressive or both. A negative self-image and the images related to it are, according to Vrey<sup>(66)</sup> viewed as some of the greatest stumbling blocks to realizing an aims since they touch the actualization of the child's willing, i.e., his motivation.

#### **4.9 The quality and level of a teacher's personal affective self-actualization**

Sonnekus<sup>(67)</sup> points to the divergent facets of the problematic that arises in viewing the teacher as a person in a lesson situation in addition to the child, only a few of which can be mentioned here. Today it is expected that a teacher provide a loving, safe space for each child in his class. However, several authors point out that this obligation can result in an atmosphere of dishonesty that can result in teachers having feelings of guilt or subtle cruelty to a child for whom it is difficult to "love". Buber<sup>(69)</sup> says that the possibility of choice that is the condition for the Eros-principle is excluded from the classroom; a teacher simply is confronted with a collection of divergent children "... the misshapen and the well-proportioned, animal faces, empty faces, and noble faces ...". An unusually high degree of adulthood thus is required of a teacher. If a teacher has defects or deficiencies in this regard it can have serious consequences for the child's becoming a healthy adult. Reich<sup>(70)</sup> speaks out strongly against the emotionally and sexually immature teacher: "The harmfulness of your existence consists in your alienating the affections of healthy children ... in considering the healthy love of a child a pathological symptom ... trying to impose upon this life your barrel shape, your falseness, and your bitter hatred behind your false smile".

In contrast, studies such as those of Knoblock and Goldstein<sup>(71)</sup> have brought to light that the daily handling of situations in relation to children, colleagues, heads and parents, that often border on crises, the teacher in the contemporary school with little time or energy allowed for the actualization of his self-becoming as a person, a situation that for many young teachers contains a serious threat at a stage when he himself still is wrestling with stabilizing an adult life- and teaching-style. A teacher's emotional experience of a lesson situation often is a painful becoming aware of an alienation

from himself, the children and his colleagues. It is neither in the interest of the teacher nor the child when no recognition is given to his feelings, desires and problems within as well as out of the lesson situation. Factors<sup>(72)</sup> by which the optimal affective self-actualization of a teacher in relation to a child can be restrained are, e.g., feelings of loneliness, alienation, isolation, lack of positive recognition, uncertainty about authority, the “power-struggle” with children, doubt about one’s own abilities and effective influence, personal exposure in an unsympathetic group situation, etc. Another problem is strong feelings of identification or possessiveness that entails experiencing a child’s failures as a personal defeat as well as the painful separation of a loved child at the end of the year that becomes worse when the teacher experiences himself as rejected if the following year the child no longer notices him.

Feelings of hostility toward particular children (and parents), uncertainty about one’s position of authority and image in a lesson situation, feelings of guilt about improper choices and behaviors, uncertainty about the desired intensity of emotional involvement, an experience of deficient self-understanding, inability to sympathize and communicate affectively, impotence, anxiety, rage<sup>(73)</sup> etc. that generally come to the fore underline the pressing need to make room for a place for the problematic of the personal actualization of the affective and specific emotional problems that might arise in a lesson situation and to create opportunities in teacher preparation and in the practice of teaching for the discussion, identification and provision of help to a teacher with such problems.

## **5. INADEQUATE COGNITIVE ACCOMPANIMENT IN A LESSON SITUATION AS ALIENATING A CHILD FROM HIS COGNITIVE POTENTIALITIES FOR PERSONAL UNFOLDING**

### **5.1 Cognitive accompaniment that is unfaithful to reality and life as alienating childlike experiencing from the reality and problems of the adult lifeworld**

According to Holt<sup>(74)</sup> most of the children in school are the type of person for whom symbols are meaningless; they can’t use symbols

in a way to learn to know reality. The minority, the highly successful students, are the type of person who easily manipulates words and symbols while they remain alienated from the reality to which they refer. Friedenber<sup>(75)</sup> says the function of the school today is essential liturgies instead of epistemologies: "It isn't supposed to make sense". If a child is in a lesson situation where the only aim is a passing mark on the exam it is irrelevant and unnecessary to believe if it is a test of what was learned in school. "Instead, one relates to it; one tries to figure out ... what response is expected, and give it". In connection with the mechanistic methods of teaching reading and writing, Goodman<sup>(76)</sup> says that the consequence of this is that reading becomes a mere manipulation of signs for getting through tests and that is unrelated to experience. It thus will appear as if the phenomenon referred to here rightly can be compared to a sort of cognitive psychopathologizing. Grambs<sup>(77)</sup> asks the following question: "Are we still going to be teaching children and youth everything they need to know – except about life?" Must one proceed by purchasing more and better textbooks, audiovisual aids, etc. while thousands of girls don't learn how to become responsible mothers? Should the home economics teachers agitate for more modern sewing machines and never think about bringing a live baby into the class? The possible questions of this sort clearly are inexhaustible.

According to Holt<sup>(78)</sup> alienation between child and reality is promoted by the arbitrary compartmentalization in "subjects" that are not brought into relation with each other. Van Gelder and Van der Velde<sup>(79)</sup> bluntly state that the encyclopedically constructed curriculum which as a division of sciences grafted together and clearly shows a lack of integration and offers an inadequate guarantee for the forming of young adults for their task in family and society. McLuhan's<sup>(80)</sup> view is that at school a child encounters a situation that is structured via classified information (subject contents) that shows no underlying connection: "The student can find no possible means of involvement for himself, nor can he discover how the educational scene relates to the ... world of electronic data and experience that he takes for granted". Also Phenix<sup>(81)</sup> believes that we are entering an era where the electronic mass media is the genuine "school" and that the almost unlimited

availability of information ought to have decisive implications for a shift in emphasis in the function of the teacher.

For becoming a full-fledge adult a child must have a part in the care and needs of the world, the conflicts and problems of the adult lifeworld, the conveniences, developments, changes and demands of the day. This being thrown into the total life of the present time ... “the only way to discovering the I” ... the only possible preparation for the continued becoming a person as adult (Kunkel).<sup>(82)</sup> In light of the highly censored and watered-down contents that is the staple food offered by the prescribed literary works in the midst of an excess of highly stimulating contents that are accessible through the mass media, it must be agreed with Holt<sup>(83)</sup> that the school is disposed to try to present a dishonest world to the child. The intention is that it is in the child’s best interest to keep the truth about contentious or sensitive matters from him with the consequence that he can experience the school contents as alienated from the world and reality. In connection with truth and literature, Ricoeur<sup>(84)</sup> says: “Falsehood enters through (this) passion for usefulness or edification”. When the didactic and curriculum criteria of relationality, harmony of the terrains of reality and relevance are impaired, when the school drifts away from the reality surrounding a child it becomes alienated from life and in a lesson situation there can only be a haphazard contribution to the authentic forming of a child.<sup>(85)</sup>

## **5.2 Accompaniment to alienating a child’s potentialities for independent thinking, as cognitive potentialities, from personal unfolding**

“One had to cram all of this stuff into one’s mind, whether one liked it or not. This coercion had such a deterring effect that, after I had passed the final examination, I found the consideration of any scientific problems distasteful to me for an entire year ... It is in fact nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry...”<sup>(86)</sup> This charge is from the mouth of Albert Einstein, one of the most famous examples of an original thinker who at school was branded as failing, which allows the question to arise whether a teacher’s lesson giving activities always answer to the didactic criterion of

emancipation. Sonnekus<sup>(87)</sup> states that a child is someone who want to learn; he is an “initiative of learning relationships by which he want to be and become someone”. A teacher is confronted with the task of “intervening in the child’s actualization of learning in order to allow it to progress in accountable ways”, and for the sake of a child’s optimal becoming adult with a consideration of all of his potentialities and not the act of learning itself as an aim.

According to Holt<sup>(89)</sup> only the opposite is realized in the school: “Nobody starts off stupid. What happens is that (the natural capacity for learning and intellectual growth) is destroyed, and more than by any other one thing, by the process that we misname education ... We kill, not only their curiosity, but their feeling that it is a good and admirable thing to be curious, so that by the age of ten most of them will not ask questions, and will show a good deal of scorn for the few who do”. Anyone who objectively reflects on the teaching in school must admit that Holt’s accusation that we fill a child’s day with monotonous, boring tasks that are no challenge for intelligence or appeal to stimulating wondering to direct thinking very often is justified. Grambs<sup>(90)</sup> and a number of co-workers found it an informative experience to sit at school desks for a few days: “It was excruciating. The teachers ranged from good to terrible. But the overall lack of involvement, the irrelevance of much that was taught ... (and) the waste of time were what came out most clearly”. With this it is obvious that this does not answer to the curriculum criteria of formative potentiality and exertion and Laing’s<sup>(91)</sup> pronouncement serves here as a warning: “Children are not yet fools, but we shall turn them into imbeciles like ourselves, with high I.Q.’s if possible”.

Van Niekerk<sup>(92)</sup> emphasizes that a certain amount of factual knowledge is unavoidable and necessary but a child must especially learn problem solving in order to think for himself. “If this does not happen, learning easily leads to incorrect knowledge”. Pretorius<sup>(93)</sup> says that what often is euphemistically called “intellectualism” in reality is a genuinely formalistic “punctalism” in the service of examination achievements instead of the child’s abilities to think critically being formed by which the school fails in its task of life preparation. Examination drill allows no time for a child to learn to think; place him before a problem and he does not know how to

handle it. This is one of the reasons so many first year students drop out. Teaching by drill, memorization, and mechanical training makes a parasite of a child, an intellectual hitch-hiker without self-confidence, independence or a positive attunement to work.<sup>(94)</sup>

### **5.3 Formalistic regimentation as alienating a child's creative cognitive potentialities from personal unfolding**

The way young children arrive at linguistic expression, primitive object construction and even apparent destructive behaviors are manifestations of a person's deepest creative impulses that, as irreducible anthropological ways of being, offer the outstanding point of departure for educating as giving form to a child's spontaneous powers to become (Buber).<sup>(95)</sup> Philosopher-Theologian Paul Tillich<sup>(96)</sup> however points to the depersonalizing power of a modern production-consumption society that suppresses individual creativity since it has become superfluous. Anthropologist Jules Henry<sup>(97)</sup> believes the school in its essence and function in society necessarily must be attuned to "quiescence, not originality". He also indicates that it is only in the exact and biological sciences that children are really encouraged to be creative. The set work periods, especially in a child's mother tongue, par excellence, are an opportunity for offering the possibility for free and fruitful creative expression. It is obvious that little will come from this if, e.g., the teacher continually plans the assignment via a stereotyped board scheme for a child and also with examination criteria and commentary shows that no more is expected of a child than to write in a way that is stylistically "attractive" and grammatically correct. A child who has the intellectual power to see social and societal falseness is of no value in this teaching system: "... the child with a socially creative imagination will not be encouraged to play among new social systems, values and relationships..." a kind of creativity that decidedly is necessary in our country. Wolters<sup>(98)</sup> states frankly in connection with creativity that the teacher must answer to a summons of a stormy developing science and technology with an admission of guilt: "wij hebben alleen maar mensen opgeleid die veel kennen, veel oplossingsstrategien paraat hebben en bestaande problemen tot een oplossing kunnen brengen". He adds that the consequence of this is that the forming of the thinking and above all

the life of a child: “Het is een ingreep in de zelfbepaling van de leerling om zomaar aspecten van het denken niet te ontwikkelen. Elke leerling heft het recht en de plicht om zijn mogelijkheden te realiseren en een eigen verantwoordelijkheid te dragen”.

Fromm<sup>(98)</sup> distinguishes between nonproductive activity, the results of submissiveness to an authority figure and productive creativity. The latter refers rather to a qualitative way of experiencing, seeing, feeling and thinking as necessary for the creation of observable and measurable products. The question must be asked whether in a lesson situation a child is accompanied to a reproductive way of experiencing that leads to an atrophy in the abilities to experience reality generatively, which implies that the new contents are enlivened by the spontaneous activity of a person's affective and cognitive potentialities of experiencing and are re-created into a meaningful reality-for-me. The result of the first mentioned is a child as a “realist” –he only sees the superficial character of things that he can represent and manipulate. Fromm's analysis of the necessary combination of subjective (affective) and objective (cognitive) moments; self-knowledge and knowledge of the object; are the essences of creative thinking (Yamamoto<sup>(100)</sup> talks of “detached devotion”), again underlines the character of totality of the task of accompaniment in a lesson situation.

A teacher who is not aware that “laziness” and being superficially involved are not opposites but are complimentary symptoms of a disturbance or restraint in a child's given creative potentialities will not be able to fulfill this task. The implication of this, e.g., is that a teacher who interrupts a “lazy” child where he is involved with intense assignments for the sake of completing more work not only sacrifices quality for mere quantity but deprives the child of an opportunity of experiencing himself as an active and creative person in dialogue with reality. Finally, the finding by Yamamoto<sup>(101)</sup> is alarming in this context and speaks for itself, i.e., that highly creative children in school often are viewed by their teachers as “difficult”, “silly” or “wild”, etc. In contrast Laing<sup>(102)</sup> says a child in our culture in reality is accompanied to “normal’ absurdity through alienation from his genuinely human, creative ways of experiencing. It is illuminating that the ingenious American inventor, Thomas Alva Edison had only gone to school for three

months and achieved so poorly that his mother preferably kept him home and he had to teach himself.

#### **5.4 Accompaniment in a lesson situation to alienating a child's potentialities for fantasizing from personal unfolding**

Riesman, Glazer and Denny<sup>(103)</sup> warn that attempts at "progressive" teaching very often degenerate into a new kind of regimentation: "the school itself is ... still one of the agencies for the destruction of fantasy, as it was in the preceding era. Imagination withers in most of the children by adolescence". What remains is neither artistic skill nor artistic fantasy but the socialization of taste and interest that is evident in the pathetic styling of perceiving and expression in children's drawings and stories. Neil<sup>(104)</sup> says the only possibility for the actualization of a child's potentiality to fantasize in a lesson situation often is the unproductive and possibly dangerous flight into daydreaming.

Worth mentioning here is Perquin's<sup>(105)</sup> view of the unbreakable connection among play, fantasy and the esthetic in a pedagogical context. If it is accepted that the esthetic belongs in the world of play, that creative acts springs from the inner wealth of sensory experiencing and out of fantasy life, the question must be asked whether the way in which, e.g., poetry is in the lesson situation, especially in high school, is analyzed as a formal content and "studied" is not a way by which a child is impoverished in his human becoming and acquisition of culture. The way in which poetry, recitation, art, singing, music and dance, indeed when they find a place in school, are reduced to a fruitless and withered aspect of so-called cultural or esthetic forming, the child is alienated from the wealth of discoveries, artistic pleasure and receptivity for the mysterious that are only accessible via fantasy and by which a child ought to be accompanied to a harmonious and pleasant realization of bodily, emotional, intellectual and spiritual potentialities.

#### **5.5 Alienation from a love for learning as a value underlying self-guided personal cognitive actualization**

“The end result of competent instruction should be a desire and respect for knowledge and possession of the skills essential to getting and using knowledge...” “It is more important to generate intellectual curiosity and a passion for knowledge, and to cultivate good habits of thought and inquiry, than to concentrate on learning countless detailed facts which may soon be forgotten or abandoned”, according to a government committee for economics in the U.S.A.<sup>(106)</sup>

Holt<sup>(107)</sup> says that one of the central questions in teaching, a love for knowledge, ought to be ... “not as the creature of drive, exploited largely for survival and for prestige. When knowledge is loved for itself, noise (implicit/hidden affective and social content) is at a minimum and never endangers the subject matter. Creative cultures have loved the “beautiful person” – meditative, intellectual and exalted”. In an essentially anti-intellectual society where photographic models, beauty queens, film stars, pop singers, sports heroes and multimillionaires are the “beautiful people” who for their “achievements” are over-flooded with money, publicity and flattery and are “rewarded” by children as well as adults, the question arises of whether the school has not already made its contribution to elevating superficial “success values” above those related to a disinterested love for knowledge as a human striving. Holt<sup>(108)</sup> also believes: “We destroy the disinterested (I do *not* mean *uninterested*) love of learning in children, which is so strong when they are small, by encouraging and compelling them to work for petty and contemptible rewards” ... “in short, for the ignoble satisfaction of feeling that they are better than someone else”. In school a child is encouraged to feel that the ultimate aim of everything he does in a lesson situation is a good score on an examination. Friedenber<sup>(109)</sup> asks how many children in school learn to love reading and how many of them find the kind of literature for which they have love in the midst of the prescribed prose and poetry which seriously stretches the curriculum criterion of realizing quality and identity of the learner.

On the university level, where those children who have completed their school careers with the greatest degree of success are found, Goodman’s<sup>(110)</sup> finding is: “I have been appalled at how rarely the subjects are studied in a right academic spirit, for their truth and

beauty and as part of humane international culture. The students are given, and seek, a narrow expertise, a “mastery”, aimed at licenses and salary”... This is in line with the findings of various investigators of first year dropouts and failures at the universities here.<sup>(111)</sup> Love for knowledge implies an affective attunement but also an experience of the normative sense of knowledge as a human value and once again this underlines the totality character of accompaniment that will qualify as educating and forming.

### **5.6 Cognitive accompaniment bounded to the past as alienating potentialities of personal actualization with an eye to an unknown future**

Toffler<sup>(112)</sup> stresses that no educating or teaching can be meaningful if aims are not formulated in light of a critical analysis of the educator’s assumptions about the future. However, to form an accurate image of the future is an extremely difficult task and most policy makers do not give nearly enough recognition to the fact of the acceleration of change as a central characteristic of a contemporary world community -- with respect to technology, family structure, group and individual mobility, work relationships and structures, urbanization, ethnic and sub-cultural conflicts and international power-struggles – by definition, a dizzying approaching changed future that will look radically different from the present. In a survey he found that school children’s future self-image had no connection with their anticipated image of reality and attributes this to teaching that by heavily emphasizing the past does not only implicitly conveys a false “message” about the future but at the same time does not prepare millions of candidates for “future shock”. Often it is a child’s intuitive experience of the lesson contents and methods as irrelevant to his future that leads to the rejection of a teacher’s authority in school. Compare, e.g., Landman’s<sup>(113)</sup> explication of the conditional connection between the pedagogical essences of hope (representing the future, being directed to the future, understanding the future) and the optimal actualization of the act of learning and the relationships to reality.

Griffith<sup>(114)</sup> says that a child must learn those skills and attitudes that will help him survive but he also must be helped to feel positive about the future and his place in such a world. Strudler<sup>(115)</sup> speaks

out of conviction that if future awareness in orientation does not eventually transform the total curriculum, we run the danger of creating a whole generation of future-handicapped children. Shane and Shane<sup>(116)</sup> ask the question if the contemporary emphasis on memorizing “static” contents at the cost of “dynamic” contents, i.e., knowledge of effective methods for collecting, evaluating, selecting, ordering and categorizing information, and skillfulness in applying it for the solution of a wide spectrum of problems (among others, personal, social, political, ethical, technical and scientific problems), together with the absence of a dynamic interaction between school and society, lesson situation and reality, and underlying subject contents cannot lead to a child being accompanied to an alienation from his own potentialities for actualizing his future. John Dewey’s<sup>(117)</sup> warning is always: “What avail is it to win prescribed amounts of information ... if in the process the individual ... loses the ability to extract meaning from his future experiences as they occur?” Robert Weisgerber<sup>(118)</sup> says that today there is an increasing appeal reverberating in teaching: ... “for a shift away from the traditional school function (storing and transmitting information), and” ... “instead an emphasis on the development of enabling skills to make feasible the pursuit of learning on a lifelong, individual basis”.

Perquin’s<sup>(119)</sup> view here simultaneously is summarizing and challenging: “Wij werken met een schoolsysteem dat naar uitwendige ... en inwendige organisatie duidelijk de kenmerken draagt van een voorbije tijd zowel ideologisch als sociologisch”, while Van Gelder and Van der Velde<sup>(120)</sup> similarly stress the dynamic character of a present and future societal situation, one that calls for new learning contents and new didactic methods. Almost anyone who reflects on this matter must concede that there must be a shift from contents, as such, to the methods by which a person, confronted with continually changing and complex problems is able to manage contents. With respect to the learning contents, as such, it will suffice with a few comments that it certainly must be viewed as unaccountable that from the most central and important contemporary developments in science and technology little or nothing is seen in the current school curriculum. Here there is specific reference to psychology, philosophy, rhetoric, political science, photography, computer science, the movie and television

industries, to mention only a few. While the teaching situation is still characterized by a bewildering rigidity, today teaching more than ever before in history has the task of preparing a child for an unknown future.

### **5.7 The quality and level of a teacher's personal cognitive self-actualization**

Sonnekus<sup>(121)</sup> directs attention to the fact that a cognitively ordered actualization of the psychic life as an accompaniment by a teacher results in an equally ordered cognitive actualization of a child's psychic life, and he also emphasizes that this is a matter that ought to have particular relevance for teacher preparation. Ryan's<sup>(122)</sup> findings confirm that successful teaching is highly correlated with the success of a teacher's own academic career, ambition, initiative and verbal intelligence. He is characterized by a high degree of intellectual self-realization that also results in creative activities in cultural areas. Also Wiechers<sup>(123)</sup> stresses that a teacher must be flexible in his subject in order to be able to intercept and correct a child's faulty line of thinking; without this mobility he can easily be threatened by a child's questions. A child accepts a teacher through his subject, and the reverse: "This implies that a teacher who with respect to his subject casts to the class an ignorant and awkward figure perhaps will block a child from identifying with him ... which is so necessary in educative teaching. In such a case, teacher and child really stand "against" each other and in reality the contents become educatively, communicatively and dialogically barricaded" [from the child]. Besides this, it is obvious that a teacher also must have a firm cognitive grasp of the form of the event of giving a lesson. The quality and level of a teacher's own personal cognitive actualization, that is evidenced in his knowledge of his subject and teaching but also in his continued enthusiastic acquisition of knowledge, via identification naturally will be an important factor that can promote or impede a child's learning and becoming. For example, a boy in puberty who identifies himself with a teacher eagerly wants to be like that teacher, do what he does, know what he knows. When such an educator now presents an image of someone who mostly is interested in rugby, or someone who doesn't want to know anything except his own subject, difficulty can be expected from such a child in wanting to optimally actualize his cognitive

potentialities. For example, a famous Springbok (equivalent to “All-American” in the U.S.A.) rugby captain and artist recently related on a television broadcast the effect that a robust and “manly” art teacher had had on the boys in his school such that they unexpectedly were all eager to draw and paint. This example naturally could with equal ease be turned around to illustrate how “identity-avoidance” with an “effeminate” art teacher can be the reason that a boy’s slumbering artistic talents perhaps might never be awakened.

The negative side of these qualifications, however, is stated by Jackson<sup>(124)</sup> where he points out that teachers as a group to a high degree are (intellectually) achievement-oriented. A teacher’s own academic career obviously was relatively successful and in addition his professional energy is mainly directed to promoting the cognitive achievement of a child. Thus, it is not surprising that many of them view scholastic achievement as the highest good and thus have very little understanding of a child who falls short in this respect. Also, Robert Strom<sup>(125)</sup> believes that the attunement to individual intellectual achievement – the precondition for academic qualification -- is no guarantee for effectiveness as a teacher and at the same time is one of the reasons why so many teachers leave for other professions “... where the competitive orientation still applies and the self is celebrated”. Such an attunement can give rise to a teacher seeing himself as intellectually superior to a child -- by which the teaching as well as the act of learning become impeding (Wiechers).<sup>(126)</sup> Pretorius<sup>(127)</sup> believes that our school program will remain superficial, intellectualistic and attenuated as long as we continue in the preparation of student-teachers to stare blindly at intellectual and academic achievement at the cost of a more balanced approach to the person of the teacher as a totality.

## **6. INADEQUATE NORMATIVELY MEANINGFUL ACCOMPANIMENT AS ALIENATING A CHILD’S NORMATIVE POTENTIALITIES FROM HIS PERSONAL UNFOLDING**

### **6.1 Authoritarian as well as permissive authority-accompaniment as alienating a child from his potentialities for emancipating to normative independence and responsibility**

An authoritarian style of educating<sup>(128)</sup> that rests on a weak self-image by a teacher results in unsympathetic and tyrannical acts, by which the didactical principle of sympathy is violated, leads to negative learning attitudes towards the subject teaching, among which are anxiousness, resistance, alienation, fleeing, passive “resistance” or rebellion by which the meaningful appropriation of the contents and norms presented in such a lesson situation becomes impossible. For example, here one thinks of a senior primary school teacher who gives a lash for each spelling or arithmetic error or a homework assignment “reinforced” by making threats by which a child gradually attributes a negative, anxiety-filled meaning to the particular contents, but also perhaps in the course of time will begin to attribute this to all of the learning tasks at school. The aim of this kind of authority is irrelevant for “... citizenly initiative, the progress of an open society, or personal happiness” (Goodman).<sup>(129)</sup> Similarly, Landman<sup>(130)</sup> indicates that a liberalistic style of educating, where an educator fosters an excessive amount of trust in a child’s natural goodness and spontaneous self-regulation, results in a child being delivered to an arbitrariness, chaos and stagnation in the course of learning. In contrast is genuine emancipating education proposed as “particular help with learning activities that succeed in elevating the level of relationships to the world (and skills) that are allowed to occur in terms of selected contents”. Also Buber<sup>(131)</sup> states that freedom in education opens the possibility to communication and responsibility; without emancipating, instruction cannot succeed, while the result of absolute freedom only can be chaos and disintegration. The true educative attitude can be neither Eros nor maintaining power by will.

Perquin<sup>(132)</sup> indicates that with authority there must readily be continual emancipation paired, especially in school where the danger of regimentation to external discipline can contribute to the cultivation of a lifelong puerile lack of independence. Then there must be agreement with Goodman<sup>(133)</sup> that: “The schools less and less represent any human values, but simply adjustment to a mechanical system”. Grambs<sup>(134)</sup> states this as follows: “ The current agony over how long a boy’s hair should be is almost ludicrous – if people did not take it all so seriously. It sometimes seems that

school personnel are far less concerned with the hearts and minds of students than with what they wear". The above is especially also worth concern in light of the research<sup>(135)</sup> that has shown that academic success or failure at the tertiary level is largely related to a child's attunement to authority.

## **6.2 Accompaniment to individualism as an alienation from co-existential values in a lesson situation**

Buber<sup>(136)</sup> emphasizes the lack of sense of educating to an individual achievement that is not assimilated into a joint undertaking as an expression of the deeply human longing for being-with and collectivity. Various authors, including Kunkel<sup>(137)</sup> indicate that a child in a lesson situation actually becomes alienated from his peers as fellow-travelers and that in so doing he becomes restrained in the socialization aspects of his becoming through a one-sided individualistic and competitive atmosphere. The question that must be asked here is if there can be mention of socialization if the lesson situation appears: "... zoals in de kerk van een gevangenis: iedere gevangene is door een wand gescheiden van zijn buurman en ziet in zijn busvormig gezichtsveld alleen de man op de kansel". The result is ambition, a competitive spirit and egocentricity when a child does not learn from an early age in meaningful groups to learn and work. Jenkins<sup>(138)</sup> says that educating to responsibility, democratic citizenship begins in a lesson situation; the children must already learn here how to live together, to share, and to use their individual power in the service of the group. Sonnekus<sup>(139)</sup> explication of youth leadership links up with this course of thinking.

With the emphasis on individualization and the ogre of socialism in mind, a child's social becoming easily is overlooked. In contrast it is a well known fact, just as valid for a lesson situation as for the adult lifeworld, that a person who experiences problems with relationships and joining groups has difficulty proceeding to optimal self-actualization. A lesson situation that is characterized by dead silence, where each child works separately, offers little opportunity to practice group interactions: "We often speak of the cruelty of children to each other and fail; to recognize the kindly help they are often willing to give – help that is forbidden in so many classrooms" (Jenkins).<sup>(140)</sup> According to personal

communications with Kwa-Zulu teachers and students, e.g., many of them lament enough that the greatest emphasis falls on mutual competition and acquiring a better position in the group's achievement hierarchy as a stimulus to learning. In classes where it is almost a hopeless task to realize adequate individualization because of the numbers, it is clearly much more regrettable, e.g., that an arithmetic lesson cannot be planned and organized so that the pupils can help each other with the problems. That it is not only the weaker pupils who receive help to their advantage, but anyone who has received immediate instruction can confirm in what ways of functionalizing the newly acquire contents are more effective and also more meaningful.

Pretorius<sup>(141)</sup> emphasizes that an excessive spirit of competition restrains a child's feeling of solidarity, his ability to work together and provide help: "this makes him egotistic, I-directed and therefore unable to satisfy his deeper spiritual needs, the love of and acceptance by his classmates." Van Gelder and Van der Velde<sup>(142)</sup> also underline the omnipresence and unaccountability of this defect in a lesson situation. The desired lesson climate can only be realized by an intrinsically free teacher who can offer companionship without giving up his authority, but a typical school offers little possibility for this: "... het samenwerken en het samenleven, het leren leven in sociale vebanden, het leren dragen van verantwoordelijkheid voor elkaar, wat ingroei in de leefwijse van volwassenen kan beteken, wordt slechts in sporadische gevallen bevorderd".

### **6.3 Alienating from the meaningful self-actualization of equally valuable potentialities for personal unfolding in a pluralistic society**

The question must be asked if a teacher does not mostly prefer [limiting] his task of accompaniment to healthy ethnic relationships and shirks by avoidance and silence this extremely contentious constellation of problems. However, Landman<sup>(143)</sup> focuses attention on the teacher in teaching subjects such as Bantu languages, history, geography, religious studies and youth preparedness (the author adds: home economics – because it is in the domestic sphere where ethnic relationships are intimately realized daily but also in each

classroom area that is cleaned up by people of different color) who are continually confronted with the opportunity to exercise influence on children with respect to ethnic relationships. Impeding a White child's becoming adult in connection with a future pluralistic society that essentially will be characterized by understanding being different, respect for human dignity, co-existence, trust, etc. can be promoted as much by a liberalistic as an authoritarian teacher attitude by which the curriculum criteria of identity and an ideal culture of the society also become involved. A teacher, e.g., who by the tone of his voice when giving an assignment, or the way he addresses the more helpless and less gifted child in the presence of the group when an error or transgression is committed, really gives evidence of a lack of understanding being different, respect for human dignity, etc. and is involved in setting an example. Thus, what a child learns in this "lesson situation" is that it is "meaningful" from a position of authority to treat weaklings and subordinates in undignified ways. If a boy in puberty identifies himself with such a teacher this authoritarian attitude becomes attached to the image of proper male adulthood to which he directs himself as a possible future carrier of such authority in relation to those of a different color in a work context. Pretorius<sup>(144)</sup> calls the task in a lesson situation educating a child to a love and respect for work, not only with the head but also with the hand as one of the most important educative implications in this regard.

The following comments of Grambs<sup>(145)</sup> appear to be relevant with respect to the recent protests, strikes, vandalism and violence by non-White school children: "We told them, and we told their parents that we are educating them. But it seems to me that people who riot and resort to violence for demands that exceed the bounds of reason have not been educated. ... All of these persons who attended our schools were not educated to understand the rational process for the amelioration of grievances. They did not learn lessons in how to achieve power and influence by legitimate means provided by our system of government." It must not be lost sight of that, at the same time they were receiving detailed "lessons in violence and disruption via the mass media". The overarching truth here, however, remains as Combs<sup>(146)</sup> says: "Unless we can learn to live together, we may not live at all."

#### 6.4 One-sided vocationally directed accompaniment as an alienation from meaningfully actualizing vocational, work and free-time potentialities

Paul Tillich<sup>(147)</sup> points out that Marx was essentially correct in his description of the dehumanizing effect of economic power in an industrial period. Also, Nietzsche's philosophy was largely a protest against the depersonalizing tendencies of a society where the will to self-actualization no longer has a willingness. Tillich also says that a human being, as *homo faber*, has the potentiality to transcend the given reality but that this potential is related interdependently with the other transcendental potentialities that are given with the basic structure of being human. Against this background, Paul Feyerabend<sup>(148)</sup> takes a strong stand against the professionalism and implicit scientific ideology that underlies the practice of teaching those becoming adult in our culture. He advocates for a teaching that will return a lost humanity to persons: "Learning must be given the widest possible scope, it must become part of one's existence rather than preparing professional competence that is part of an otherwise empty life."

Werdell's<sup>(149)</sup> standpoint will be underlined here that contemporary alienation between "learners" and "workers", the school and vocational worlds, alienate both child and adult from meaningful learning and working. The idea that a working person, as a becoming person, must continually remain actively involved in learning about the entirety of reality is just as unheard of as the idea that a pupil must be given the opportunity to test what he has learned in meaningful work situations. Another aspect of this problematic is the pathetic unrealism of self-understanding and of vocational aims in a societal context as reflected in a high school survey by Hoppock:<sup>(150)</sup> "What would (it) be like if these students became the sole inhabitants of the city in the jobs of their choice? ... Health services would be very high, with every 18 people supporting one doctor.... It may be, however, that they all would be needed in a city that had no garbage disposal workers, no laundry workers, no water supply personnel, since no one chooses to do that kind of work. ... The two bus drivers will find that their customers get tired of waiting, and use the services of the 67 airline pilots...."

This tendency is confirmed at the tertiary level of teaching by a study done of first year students by the Faculty of Education at the University of Zululand where it is found that a large percent of students, on the one hand, totally over-estimate their own potentialities and, on the other hand, completely underestimate the demands of academic and professional training.

Regarding the alienation from meaningful work, Ricoeur<sup>(151)</sup> emphasizes the importance of the relation “language-work”, that must find a balance in teaching, not only because of the connection “praxis-theoria”, but also because a human being can only meaningfully signify his work, and also his free time, through the word: “The very meaning of our leisure ... will depend upon the quality of the human word, upon respect for the human word in politics and in the novel, in the theater and in conversation. For what will a man gain if he earns his living by work only to lose his soul through leisure?” Teaching can only be meaningful if a balance is repaired between objectifying and reflecting; schooling in particular tasks and human self-questioning in his total being situated as carried by the critical and poetic function of language, by which curriculum criteria such as harmony of the terrains of reality; generalizing and specializing potentialities, and aim structures in accordance with a philosophy of life and view of being human, specifically regarding language instruction, acquire new meaning.

In the U.S.A. it is estimated that weekly somewhere between 4,000 and 40,000 jobs are displaced by automatization.<sup>(152)</sup> This factor along with a birthrate of thousands in South Africa allows a terrifying unemployment problem to appear on the horizon. Also European future projections predict masses of unemployed who will bathe in a sea of free time.<sup>(153)</sup> Strom<sup>(154)</sup> believes that it is unreasonable and even cruel to continue to present the narrow Protestant work ethic in school to the child of the future. Various authors, including Gallop<sup>(155)</sup>, agree with him that rather a child must be helped to view his labor as a life task in a broader connection than only a paying position, also especially in light of the increasing meaninglessness of many mechanized work situations that will still be available, as conditions for the meaningful self-actualization of personal unfolding in a societal context.

## 6.5 Materialistic-scientistic accompaniment as alienating from a meta-scientific, transcendental reality

The prominent religious philosopher, E. F. Schumacher<sup>(156)</sup> says that Western technological society, via educational institutions (school and university), has thrust upon the meaning-seeking person a scientistic imperialism that has replaced the technological imperialism of the previous century instead of a broader ontological orientation or ordering with respect to categories and levels of being. A child has a need for and asks to be taught an overview, a “map” by which he can determine his place to stand regarding everything that appears in reality but also with respect to the invisible as the dimension of being from which origin, destiny, coherence and ultimate meaning of the total reality appear in terms of a (particular) religious interpretation via belief as a way of access. From this perspective it now must be asked if it is possible that a child can experience his learned acquisition of the school’s subject contents as really meaningful and orienting if the areas of knowledge of each particular subject are not continually arranged within an all-encompassing, meaningful whole by a teacher and if the possessed experiences with which he enters the adult lifeworld on the highest possible level, taking into account his limitations, will give evidence of a meaningful integration of belief-knowledge, philosophy of life-knowledge, self-knowledge and subject matter science-knowledge that are preconditions for experiencing his learning in connection with his becoming adult as a real increasing meaningful way of existing. With respect to teaching religion in school practice, the comments by Kunkel<sup>(157)</sup> will suffice when he says one wonders if “de duivel het godsdienstonderwijs het uitgevonden, om aan Onze-Lieve-Heer zoveel mogelijk zielen te ontfullen”. Roos<sup>(158)</sup> pronouncement about philosophy of life accountable subject matter teaching need not be repeated here.

From a depth-psychology perspective, C. G. Jung [see Mostert<sup>(159)</sup>] has pointed to the unbreakable connection between a human being’s “basic striving for Wholeness” and the religious experience of the idea of God. According to Mostert, depth psychology has made a meaningful contribution to the modern understanding of

religiosity as an anthropological phenomenon (see, e.g., the dialogue between Jung and Martin Buber) and we agree with the following statement by Jung: "... it is always the overwhelming psychic factor which is called God. As soon as God ceases to be the overwhelming factor, he dwindles to a mere name". Accompanying a child to an increasingly integrated psycho-spiritual (thus also religious) becoming adult can (and, from a Christian philosophy of life perspective) never be thought of separately from the total intervention in a lesson situation. This implies that the subject contents continually must be unlocked and ordered by a teacher in accordance with the affective, cognitive and religious level of becoming on which a child now learns in such a way within an all-encompassing metaphysical structure that the physical reality in a lesson situation does not become the "overwhelming factor" at the cost of the meta-visual in a child's experiential world. In light of the extremely important and central position that religious becoming holds in an adolescent's personal unfolding, a teacher, e.g., especially when he is concerned with unlocking the natural lawfulness of the physical-chemical reality, very easily can give a child the impression that since the so-called "sciences" today are well on their way to analyzing, explaining and mastering everything from outer space to the smallest parts of atoms that by implication there really is no place or necessity for a God as the final explanatory ground for creation. In this light, there is a very real danger that faith often rests on the "reasoning" that there must be a meta-human basis for explaining each phenomenon that escapes human understanding. As the circle of light of a human's intellectual understanding and manipulation of surrounding reality expands, the range of the terrain commanded by God systematically contracts so that for a large part of the modern, sophisticated world community, God indeed is "dead".

The human striving for "wholeness" must also result in an orientation to the relationship reason-belief-science. In the midst of a demanding and highly complicated technological, economical and social reality within which a child must learn to maintain himself, the question must be asked from a psychopedagogical perspective if a teacher must fail almost of necessity as a normative accompanier if his subject matter methodological approach gives evidence of an implicit rationalism, materialism, scientism. The question must be

asked if the normative alienation that underlies the inadequate participation, as attenuated sense, of so many youth in a lesson event is not amplified by an experienced discontinuity or contradiction between the philosophy of life professed by the educator and making the rational-scientific way of knowing absolute. Ricour<sup>(161)</sup> states that: “Experimental truth excludes other levels of truth”. With respect to the selection and ordering of subject content and method thus consideration must be given to the implicit world view or hidden axiom-structure (Feibleman)<sup>(162)</sup> that it expresses, especially in light of the following pronouncement: “The culturally prevalent, implicit, dominant ontology is the greatest force in the life of every individual.” Thus it must be asked if the teacher is not involved in accompanying a child to experience the universe as a materialistic-mechanistic reality that is solely rationalistically known and explainable (the *logon didonai* principle)<sup>(163)</sup> by which the religious way of knowing falls into discredit.

Rumke<sup>(164)</sup> views “unbelief as a sign of an impeded becoming adult in a spiritual respect”. Accompanying childlike personal unfolding to a philosophy of life (imbued) adulthood that from a Christian perspective can be viewed as accompaniment to becoming (religious) (Sonnekus)<sup>(165)</sup>, especially in light of a puber’s search for logical and clear coherence, cannot be thought of apart from a teacher’s educative intervention by means of subject matter teaching in a lesson situation, while the possibility of a disharmony in the child’s experience of sense (also the ultimate experience of Sense) with respect to his own learning, the subject matter content and the totality of normative possessed experiences with which he comes forward to meet the adult world cannot be left out of consideration in reflecting on learning and teaching problems. Against this background, Sonnekus<sup>(166)</sup> standpoint will be repeated that learning, as a primordial (i.e., anthropological or existential) phenomenon, must be viewed as “... a search for sense and meaning and thus for a child all learning also is experiencing meaning and thus is normative in nature”.

## 6.6 Quality and level of the normative personal self-actualization of a teacher

Sonnekus<sup>(167)</sup> states that the teacher's normative realization of his psychic life is co-determined by his historicity as affective and cognitive with meaning invested experiences incorporated into his accompanying a child and especially with respect to presenting norms and values, the exercise of authority and discipline and the possibilities of a child identifying with the level and image of adulthood laid before him. Because this matter is closely related to an educator's own giving sense and meaning to his vocation as a calling that, in its turn is closely connected with the quality of his total intervention with a child, the contemporary discontentment regarding wages, status, conditions of service (especially for women), prospects, etc. are viewed as a serious problem that eventually will impede a child's learning and becoming.

Van Niekerk<sup>(168)</sup> emphasizes that a teacher must be very mindful of the fact "that via identification a child can be helped or hindered on his way to becoming adult and that he must give an account to himself of the norms that he consciously or even unconsciously presents and exemplifies to a child". The other side of this problem is stated by Jackson<sup>(169)</sup>: "The role of the teacher contains its own peculiar stresses, which serve indirectly as an additional source of classroom difficulty. Because teaching is a moral enterprise, the teacher often is encouraged to maintain a public image that is more virtuous, more omniscient, and more altruistic than is humanly possible". When a child notices this falseness the result is a disillusionment and rejection of the presented norms and the adult lifeworld as illustrated in J. D. Salinger's "The catcher in the rye". A teacher is no less imperfect than any other educator and especially with respect to a high school child it is necessary that he must not try to pretend otherwise but rather he must honestly, openly and modestly work at his own normative and spiritual self-becoming.

According to Jenkins<sup>(170)</sup> a child's spiritual growth only can be promoted in a lesson situation if a teacher himself experiences life as meaningful, and the inadequate exercise of authority often is the result of a teacher's emotional and other personal problems. Ryan's<sup>(171)</sup> research findings confirm that there is a correlation between a teacher's religious orientation and his general success in a classroom. It also can be said that a successful teacher is

characterized by an above-average, integrated affective, cognitive and normative personal self-actualization, a conclusion also addressed by Pretorius<sup>(172)</sup> research. Therefore, here there is agreement with Kunkel<sup>(173)</sup> that the negation of egocentricity and above all the careful motivation and accompaniment to continued “self-educating” ought to be the core of any form of (pedagogical) teacher preparation. Teaching as accompaniment to a child’s optimal personal thriving has as a precondition (and dividend!) that a teacher must continually work to actively elevate the level of actualizing his own affective and cognitive personal potentialities to becoming a meaningful, full-fledged spiritual adult. A teacher must learn to agree that “alle gezag hem zelf werd afgenomen en overgedragen op het wordeende Wij. Hij moest zelf weer worden tot een ‘mens in wording’”. Educating a person by a person means the selection of the effective world by a person and in him. An educator amasses the constructive powers of the world in himself. He differentiates, rejects and consolidates in himself, in his self that is full of the world. The constructive power is timelessly the same: they are the world, absorbed in society, given to God. An educator educates himself to be their bearer (Buber).<sup>(174)</sup>

## **7. CONCLUDING REMARKS: ACCOMPANYING AND FREEDOM IN A LESSON SITUATION**

Although it is undeniable that the actualization of a child’s psychic life as a totality-in-function, because of his existential need for support by an adult that announces itself as a task of accompaniment as a pedagogical responsibility and that an adult answers this appeal of a childlike (helpless, unfolding) way of being by purposefully, and systematically occupying a series of lesson situations, a child’s becoming adult and learning also are matters of self-actualization. On the one hand, this means the responsibility for the proper realization of his potentialities for learning and becoming ultimately rest with the child himself, and, on the other hand, that a child never is “delivered” totally to the accompaniment of parents and teachers. This would be a repudiation of the existential freedom of a child as a person with which he again falls into a naive mechanistic view where a “response” is the direct result of a “stimulus”.

In the words of Merleau-Ponty<sup>®175</sup>): “To be born is to be born of the world and to be born into the world. The world is already constituted, but also never completely constituted; in the first case we are acted upon, in the second we are open to an infinite number of possibilities ... we act in both ways at once. There is, therefore never determinism and never absolute choice.” Nothing determines a person (child) from the outside, not because nothing or no one exercises an influence on him but because from the beginning a person is outside of himself and open to the world: “We are true through and through, and have with us, by the mere fact of belonging to the world, and not merely being in the world in the way that things are, all that we need is to transcend ourselves.”<sup>(176)</sup> Thus, the possibility of transcending even the most inadequate accompanying as educating is given with the child’s being human or to choose against his educators in spite of adequate accompaniment, but if it is true that “the idea of situation rules out absolute freedom”,<sup>(177)</sup> this implies the child’s particular (pedagogical) situatedness is an undeniable commitment to the adult as an accompanying provider of support to the self-actualizing of his free design of potentialities. Finally, with this, however, a clear problematic is alluded to that is central to an adult’s (as teacher) own freedom to accept responsibility to take up this task and in doing so to give form on a continually higher level to his being called.

## 8. SYNTHESIS

The never-completed personal unfolding of human potentialities requires that from birth to death there must be active work on the level elevation of affective, cognitive and normative potentialities as a dialectic event of differentiation-integration. Within a broader societal context where modern human being’s situatedness is characterized by cultural disintegration and religious-moral superficiality<sup>(178)</sup> that in its turn reflects all facets of the societal illness of “alienation”, it happens that a person no longer feels at one with all of his potentialities, that the authentic human potentialities at his disposal cannot be fully unfolded. The modern mass person is a link in an endless chain of production-consumption, alienated from himself, his own body, nature, his fellow persons and God. “Alienation” under which is implied

“dehumanization” and “depersonalization” thus clearly represents the direct contradiction of the overarching didactic-pedagogical aim, viewed as help to a child on the way to an authentically human way of being-in-the-world. The implication of this is that if a teacher in the school and during each lesson situation is not involved in accompanying a child to emancipation, a joyful experience of himself as the subject of his own positive powers and as the free, responsible initiator of thinking-, feeling- and normative-meanings, then a teacher is implicated in alienating a child from his God-given potentialities instead of supporting him to optimally reach his earthly and final destination.

Against this background the possibility of inadequate accompaniment in the school, viewed as a disharmonious functioning of educating by means of the event of teaching, was evaluated in terms of a convergence of relevant pedagogical criteria. The possibility of inadequate pathic-affective, gnostic-cognitive and normative-meaning giving accompaniment as a way of alienating a child’s potentialities for personal unfolding, subsequently is illuminated as a way in which a disharmonious dynamic of educative teaching appears. Moments of restraint in personal unfolding that figure in a lesson situation in addition to and/or by means of subject content that constitute part of the “hidden curriculum” and that must be identified and evaluated in order to be able to judge the real pedagogical significance of the school event. With this an extremely problematic matter is alluded to since here one often has to do with nuances and shades of meaning that are understandably difficult and not at all quantifiable, and ultimately are tightly interwoven with the level and quality of an integrated affective, cognitive and normative actualization of personal potentialities by the teacher himself as accompanying fellow traveler of a child in a lesson situation.

The implications of this for teacher preparation and teacher accompaniment decidedly point to a task that asks for a clearer formulation and more purposeful planning. There still is little recognition given to the simple truth that the condition for real accountable pedagogical-didactical accompaniment to the optimal unfolding of personal potentialities is that the accompanier, in his own life continually must actively work at elevating the level of the

unfolding of his own personal potentialities to a meaningful, integrated and full-fledged adulthood. Both the planning of the pedagogical-didactical sequence structure and contents for the school and agogic-didactic event during teacher preparation perhaps appear very different there if the idea clearly emerges that adulthood –for the sake of either child or teacher – cannot be viewed as a simple, attainable state, but that it must be seen as a dynamic, qualitative disposition or way of being in relation to God, reality, fellow persons and one’s own personal becoming a person.

## 9. REFERENCES

1. FROMM, E.: *Man for himself*, pp. 83-91.
2. Ibid, p. 91.
3. STEYN, P. D. G.: *Die pedagogiese implikasies van “depersonalisering” in die kontemporere maatskaplike bestel*, p. 91.
4. Ibid, pp. 91-107.
5. Ibid, p. 178.
6. ROSENBERG, H.: *The orgamerican phantasy*, p. 105.
7. Ibid, p. 106.
8. HENRY, J.: *Golden rule days: American schoolrooms*, p. 11.
9. FROMM, E.: *The sick individual and the sick society*, pp. 125-135.
10. Ibid, p. 133.
11. WIECHERS, E.: *Die moontlikheid van effektiewe leer deur die hoerskoolkind in die lessituasie: ‘n psigopedagogiese perspektief*, p. 74.
12. VAN NIEKERK, P. A.: *Die ondeerwyser en kind met probleme*, p. 13.
13. WIECHERS, E.: op cit., p. 117.
14. HENRY, J.: op cit., p. 153.
15. HODGKINSON, C.: *Towards a philosophy of administration*, p. 180.
16. VAN GELDER, L. and VAN DER VELDE, I.: *Kind, skool en sameleving*, p. 115.
17. BUBER, M.: *Between man and man*, p. 115.
18. SONNEKUS, M. C. H. and FERREIRA, G. V.: *Die psigiese lewe van die kind-in-opvoeding*, p. 293.
19. VAN NIEKERK, P. A.: *Die problematiese opvoedingsgebeure*, p. 172. **English translation:**  
<http://www.georgeyonge.net/node/132>
20. GOODMAN, P.: *The universal trap*, p. 194.
21. GERSON, J.: *Love and teaching*, in BATTLE, J. A. and SHANNON, R. L.: op cit., p. 70.
22. HENRY, J.: op cit., p. 164.
23. PERQUIN, N.: *Algemene didactiek*, pp. 120-122.
24. Ibid., p. 123.
25. SONNEKUS, M. C. H.: *Die leerwereld van die kind as beleweniswereld*, pp. 97-99.
26. VEDDER, R.: *Kinderen met leer- en gedragsmoeilikheden*, p. 208.
27. LANGEVELD, M. J.: *Verkenning en verdieping*, pp. 132-146.
28. PERQUIN, N.: op ccit., p. 124.
29. NEL, B. F.: *Druiping by skoolleerlinge*, p. 132.

30. See: LEACH, D. J. and RAYBOULD, E. C.: *Learning and behaviour difficulties in school*, p. 22.
31. RIESMAN, D., GLAZER, N. and DENNY, R.: *Tradition-direction, inner-direction and other-direction*, p. 31.
32. WHYTE, W.: *Groupthink*, p. 33.
33. GORDON, I. J.: *Success and accountability*, in STROM, R. D. and TORRANCE, E. P.: *Education for effective achievement*, p. 18.
34. JENKINS, G. G.: *Helping children reach their potential*, p. 31.
35. MAY, R.: *Man's search for himself*, p. 106.
36. LAING, R. D.: *Feeling*, in CSAKY, R.: *How does it feel?*, p. 11.
37. REICH, W.: *Listen, little man!*, p. 119.
38. Cited by: SONNEKUS, M. C. H.: *Die psigiese lewe van die kind in die liggaampedagogiese situasie*, p. 1.
39. PERQUIN, N.: *Pedagogiek*, p. 55.
40. Ibid, p. 56.
41. MAY, R.: op cit., p. 106.
42. FOUCAULT, M.: *The history of sexuality*, pp. 28-30.
43. JENKINS, G. G.: op cit., p. 134.
44. REICH, W.: op cit., p. 55.
45. LAING, R. D.: *The politics of experience and the bird of paradise*, p. 46.
46. LANDMAN, W. A., ROOS S. G. and MENTZ, N. J.: *Fundamentele pedagogiek: leerwyses en vakonderrig*, p. 149. **English translation:** <http://www.georgeyonge.net/node/29>
47. PERQUIN, N.: op cit., p. 245.
48. JACKSON, P. W.: *Alienation in the classroom*, in: STROM, R. D. and TORRANCE, E. P.: op cit., p. 122.
49. HOLT, J.: *Education for failure*, p. 169.
50. VAN NIEKERK, P. A.: *Die onderwyser en die kind met probleme*, p. 7.
51. HENRY, J.: op cit., p. 118.
52. FRENCH, L.: *How does it feel to fail?* in: STROM, R. D. and TORRANCE, E. P.: op cit., p. 291.
53. KLINE, L. W.: *Education and the personal quest*, pp. 19-20.
54. HOLT, J.: op cit., p. 118.
55. FRENCH, L.: op cit., p. 293.
56. PRETORIUS, W. G.: *Die goeie opvoeder in ons skole*, p. 121.
57. KUNKEL, F.: *Karakter, groei en opvoeding*, pp. 22-27.
58. Ibid., p. 59.
59. Ibid., p. 123.
60. PERQUIN, N.: *Algemene didactiek*, p. 155.
61. VAN PARREREN, C. F.: *Leren op school*, p. 74.
62. VAN DER STOEP, F.: in: *Hulpverlening aan kinders met leerprobleme*, p. 51. **English translation:** <http://www.georgeyonge.net/node/80>
63. PERQUIN, N.: op cit., p. 157.
64. LEACH, D. J. and RAYBOULD, E. C.: op cit., pp. 22-26.
65. Ibid, p. 29.
66. VREY, J. D.: *Die opvoedeling in sy selfaktualisering*, p. 231.
67. See: SONNEKUS, M. C. H. and FERREIRA, G. V.: Chapter VIII.
68. HOLT, J.: op cit., p. 171.
69. BUBER, M.: op cit., p. 112.
70. REICH, W.: op cit., p. 55.
71. KNOBLOCK, P. and GOLDSTEIN, A. P.: *The lonely teacher*, pp. 6 et seq.

72. Ibid, pp. 47-111.
73. Ibid, pp. 115-141.
74. HOLT, J.: op cit., p. 118.
75. FRIEDENBERG, E. Z.: *An ideology of school withdrawal*, p. 176.
76. GOODMAN, P.: op cit., p. 193.
77. GRAMBS, J. D.: *Riots and disorders*, in: STROM, R. D. and TORRANCE, E. P.: op cit., p. 145.
78. HOLT, J.: op cit., p. 169.
79. VAN GELDER, L. and VAN DER VELDE, I.: op cit., p. 134.
80. McLUHAN, M.: *The medium is the message*, p. 262.
81. PHENIX, P. H.: *Education and mass communication*, p. 365.
82. KUNKEL, F.: op cit., p. 192.
83. HOLT, J.: op cit., p. 170.
84. RICOEUR, P.: *History and truth*, p. 190.
85. See: VAN DER STOEP, F. and LOUW, W. J.: *Inleiding tot die didaktiese pedagogiek*, p. 255. **English translation:** <http://www.georgeyonge.net/node/4>
86. Cited by: GOODMAN, P.: *Compulsory miseducation*, , p. 9.
87. SONNEKUS, M. C. H. (Ed.): *Die leermoeilike kind*, pp. 54-55. **English translation:** <http://georgeyonge.net/node/103>
89. HOLT, J.: op cit., p. 176.
90. GRAMBS, J. D.: op cit., p. 148.
91. LAING, J. D.: op cit., p. 49.
92. VAN NIEKERK, P. A.: op cit., p. 202.
93. PRETORIUS, W. G.: op cit., p. 105.
94. Ibid, p. 111.
95. BUBER, M.: op cit., p. 111.
96. TILLICH, P.: *The person in a technical society*, p. 117.
97. HENRY, J.: op cit., p. 150.
98. WOLTERS, B. J.: *Creatief denken*, p. 91.
99. FROMM, E.: *Man for himself*, pp. 86-106.
100. YAMAMOTO, K.: *Mental health, creative thinking and values*, in: STROM, R. D. and TORRANCE, E. P.: op cit., p. 171.
101. Ibid, p. 176.
102. LAING, R. D.: op cit., p. 24.
103. RIESMAN, D., GLAZER, N. and DENNY, R.: op cit., p.31.
104. NEIL, A. S.: *School subjects as the natural enemy of the child*, in: BATTLE, J. A. and SHANNON, R. L.: *The new idea in education*, p. 101.
105. PERQUIN, N.: *Pedagogiek*, pp. 254-261.
106. See: WEISGERBER, R. A.: *Perspectives in individualize learning*, p. 31.
107. HOLT, J.: op cit., p. 165.
108. Ibid, p. 169.
109. FRIEDENBERG, E. Z.: op cit., 178.
110. GOODMAN, P.: op cit., p. 196.
111. VISSER, W.: *Die groen koring op ons lande*, pp. 12-13.
112. TOFFLER, A. (Ed.): *Learning for tomorrow: the role of the future in education*, pp. 5-14.
113. LANDMAN, W. A., ROOS, S. G. and MENTZ, N. J.: op cit., pp. 75-77.
114. GRIFFITH, P. P.: *Teaching the twenty-first century in a twentieth-century high school*, in: TOFFLER, A.: op cit., p. 197.
115. STRUDLER, H. L.: *Educational futurism: perspective or discipline*, in: TOFFLER, A.: op cit., p. 178.
116. SHANE, H. G. and SHANE, J. G.: *Educating the youngest for*

- tomorrow*, in: TOFFLER, A.: op cit., pp. 184-185.
117. Cited by: KIRSCHENBAUM, H. and SIMON, S. B.: *Values and the futures movement in education*, in: TOFFLEER, A.: op cit., p. 257.
  118. WEISGERBER, R. A.: op cit., p. 118.
  119. PERQUIN, N.: op cit., p. 119.
  120. VAN GELDER, L. and VAN DER VELDE, I.: op cit., pp. 89-96.
  121. SONNEKUS, M. C. H. and FERREIRA, G. V.: op cit., p. 386.
  122. RYANS, D. G.: *Characteristics of teachers*, pp. 336-394.
  123. WIECHERS, E.: op cit., pp. 96-99.
  124. JACKSON, P. W.: op cit., p. 123.
  125. STROM, R. D.: *Educating teachers for collaboration*, in: STROM, R. D. and TORRANCE, E. P.: op cit., pp. 161-165.
  126. WIECHERS, E.: op cit., p. 119.
  127. PRETORIUS, W. G.: op cit, pp. 25 et seq.
  128. LANDMAN, W. A., ROOS, S. G. and MENTZ, N. J.: op cit., pp. 36-37.
  129. GOODMAN, P.: *Compulsory miseducation*, P. 223.
  130. LANDMAN, W. A., ROOS, S. G. and MENTZ, N. J.: op cit., p. 37.
  131. BUBER, M.: op cit., p. 118.
  132. PERQUIN, N.: op cit., p. 162.
  133. GOODMAN, P.: op cit., p.148.
  134. GRAMBS, J. D.: op cit., p. 148.
  135. VISSER, W.: op cit., pp. 12-13.
  136. BUBER, M.: op cit., pp. 113-114.
  137. KUNKEL, F.: op cit., p.224.
  138. JENKINS, G. G.: op cit., p. 72.
  139. SONNEKUS, M. C. H. and FERREIRA, G. V.: op cit., p. 382.
  140. JENKINS, G. G.: op cit., p. 89.
  141. PRETORIUS, W. G.: op cit., p. 120.
  142. VAN GELDER, L. and VAN DER VELDE, I.: op cit., pp. 63-70.
  143. LANDMAN, W. A., ROOS, S. G. and MENTZ, N. J.: op cit. pp. 180 et seq.
  144. PRETORIUS, W. G.: op cit., p. 111.
  145. GRAMBS, J. D.: op cit., pp. 145-146.
  146. COMBS, A. W.: cited by PRETORIUS, W. G.: op cit., p. 125.
  147. TILLICH, P.: op cit., pp. 138-144.
  148. FEYERABEND, P.: *Philosophy today*, p. 75.
  149. WERDELL, P.: *Futurism and the reform of higher education*, op cit., p. 281.
  150. See: STROM, R. D.: *Recognizing problems of the successful*, in: STROM, R. D. and TORRANCE, E. P.: op cit., p. 139.
  151. RICOEUR, P.: op cit., pp. 197-219.
  152. See: STROM. R. D.: op cit., p.182.
  153. VAN GELDER, L. and VAN DER VELDE. I.: op cit., p. 72.
  154. STROM, R. D. op cit., p. 183.
  155. GALLUP, G.: *New ways to actualize our potential*, in: BATTLE, J. A. and SHANNON, R. L.: OP CIT., P. 167.
  156. SCHUMACHER, E. F.: op cit., pp. 14-15.
  157. KUNKEL, F.: op cit., p. 194.
  158. LANDMAN, W. A., ROOS, S. G. and MENTZ, N.J.: op cit., pp. 115-140.
  159. See: MOSTERT, J. P.: *Depth psychology and the anthropologization of religion*, pp. 45-52.
  160. Ibid.
  161. RICOEUR, P.: op cit., p167.
  162. FEIBLEMAN, J. K., cited by: O'NEILL, W. F.: op cit., p. 3.
  163. MOSTERT, J. P.: op cit., p. 52.

164. Cited by PERQUIN, N.: op cit., p. 194.
165. SONNEKUS, M. C. H. and FERREIRA, G. V.: op cit., p365.
166. SONNEKUS, M. C. H. (Ed.): *Die leermoeilike kind*, p. 365.
167. SONNEKUS, M. C. H. and FERRIERA, G. V.: op cit., p. 387.
168. VAN NIEKERK, P. A.: op cit., pp. 4-5.
169. JACKSON, P. W.: op cit., p. 133.
170. JENKINS, G. G.: op cit., pp. 133-143.
171. RYANS, D. G.: op cit., pp. 365-393.
172. PRETORIUS, W. G.: op cit., pp. 154-161.
173. KUNKEL, F.: op cit., p. 225.
174. BUBER, M.: op cit., p. 129.
175. MERLEAU-PONTY, M.: *Phenomenology of perception*, p. 454.
176. Ibid, p. 456.
177. Ibid, 454.
178. LOUW, W. J.: *Sosiodidaktiese pedagogiek: 'n eerste orienteering*, pp. 16-19.