

CHAPTER IV

ACCOMPANYING A PRE-SCHOOL CHILD BECOMING A SCHOOL CHILD: A PSYCHOPEDAGOGICAL PERSPECTIVE

1. INTRODUCTION

Each child continually is a child-in-education. Also, a pre-school child becoming a school child in his being-on-the-way to adulthood is committed to the support and intervention or accompaniment of a responsible adult in order to realize his becoming favorably. Without the intervention of an adult, educating is not possible and a child is exposed to changing for the worse. A situation of educating arises between an adult and a child who are in a specific relationship with each other, are situated with a particular aim in view that gives a particular progression to the event.

In the previous chapter the emphasis was on the child, how he, as a pre-school child-in-becoming a school child appears and announces himself in this situation. His particular state of becoming, desires and needs are continually penetrated in terms of the psychopedagogical category of *experiencing*. It is specifically indicated how his psychic life potentialities appear there and which appeals he directs to his educators so that the transition can progress successfully.

In this chapter, the emphasis is on the opposite pole, i.e., the role of the adult in the event of education in order that a child is able to adequately actualize his psychic life potentialities.

That educating is realized is a given. *What* this involves in its essences is the area of study of fundamental pedagogics. *How* this comes into motion is a psychopedagogical matter. Where this concerns becoming in a psychopedagogical perspective, this implies that an adult will accompany/support a child to realize his given psychic life potentialities on a continually higher level of becoming. He must be supported to more adequately lived experience, will and behave so that the *quality* and *scope* of his *experiencing* also will

show an increase in level. Then it will be possible for a child to carry on a more comprehensive dialogue with his world such that, via sensing, perceiving, thinking, fantasizing, imagining and remembering, he will arrive at a higher level of exploring, differentiating, distancing, objectifying and emancipating.

Accompaniment to self-actualizing [these potentialities] occurs within the fundamental structures of a pedagogical situation. For an explanation of the fundamental pedagogical structures and their essences the works of Landman and his co-workers can be consulted.⁽¹⁾ For an illumination of the mentioned structures from a psychopedagogical perspective there is reference to the work of Nel.⁽²⁾

2. SELF-ACTUALIZING THE PSYCHIC LIFE POTENTIALITIES OF A PRE-SCHOOL CHILD BECOMING A SCHOOL CHILD

Where the role of an adult, i.e., his accompanying/guiding, is mentioned it must be stated frankly that such accompaniment, however excellent, is no guarantee for successful childlike becoming. At most it is a precondition, the creation of a preformed field, or an appeal directed to a child.

A child is never a will-less being who merely “reacts” to the stimuli of his educators. He is no plaything in the hands of an educator. Whether he accepts or rejects the accompaniment is and remains his own choice” “As a person, a child continually chooses and decides”,⁽³⁾ also with respect to parental accompaniment. The more a child progresses on his way to becoming adult, the more discriminating and critical in his choice regarding educative authority and accompaniment. The opposite also is true, i.e.: The younger a child, the more he merely uncritically accepts the adult’s accompaniment. That a child lends himself at all to educating occurs because of his *primordial trust in* and *primordial being bonded with* his natural educators.⁽⁴⁾ From the beginning, a child manifests his need for loving interest. Even with possessed experiences that lack evidence of a lived experience of such meanings, a child anticipates that an educator will care for, protect and guide him to adulthood.

It is the task of an educator, primary [parent] or secondary [school teacher], responsibly to “exploit” this openness and primordial trust of a child and not to misuse it so that a child can become what he ought to be.

Where the pre-school-child-in-becoming a school child is still relatively at the beginning of his journey to becoming [adult] and entirely at the beginning of his school career, it is the prerogative of his educators compassionately to call on his childlike trust that he so readily bestows with the lived experience of acceptance.

Educative accompaniment to self-actualizing [his] psychic life potentialities occurs in a three-fold way:

- A. Pathic-affective accompaniment.
- B. Gnostic-cognitive accompaniment.
- C. Normative accompaniment.⁽⁵⁾

For the sake of organization and clarity, below each of these ways of educating is discussed separately: “It is always understood that in these three modes of accompanied actualization, there can be no mention of separation and that the affective is equally forceful in the cognitive and visa-versa, and that both pave the way to meaningful self-actualization”.⁽⁶⁾

3. ACCOMPANYING AFFECTIVELY TO AFFECTIVE SELF-ACTUALIZATION

3.1 Introduction

Affective or emotional educating especially is carried by the fundamental relationship structures (the relationships of trust, understanding and authority between educator and child). *Love* is a precondition for establishing an adequate pedagogical relationship between educator and child. Ter Horst correctly calls it the “most necessary pedagogical category”!⁽⁷⁾ Indeed, love is an essence of an educative event. Love between educator and child figures forth in a variety of ways, but above all it creates an emotional climate within which a child can thrive and his becoming is realized.

Langeveld's four moments of becoming serve to illustrate this: A child is born as a completely helpless being. When he is lovingly cared for and coddled physically this stabilizes his senso-pathic lived experiences such that he is able to surmount the **biological** moment (bodily-being-in-the-world) and by this he also is enabled to get the better of his **helplessness** (that he primarily lived experiences as a need for interest and loving care) and he feels **safe and secure**. From this emotional security and awareness of safety, a child can explore and as a result **emancipate**.

When a child comes forward to meet his world from the experienced security and safety of a loving relationship of trust, the [senso-pathic] lived experience of this relationship is stabilized such that by way of emancipating he arrives at a higher level of emotional lived experiencing, i.e., the pathic and even pathic-affective. This elevation in level of the structure of the emotional lived experiencing gives rise to building an experiential residue such that it will positively direct a child's willing with respect to further experiencing the world.

Although the relationships of understanding and authority make a strong appeal to a child's more gnostic potentialities of lived experiencing, it includes an equally strong emotional side. To the extent that a child experiences that an educator shows a loving grasp of him and sets limits and demands in this light, he acquires additional security and he is able further to actualize, by exploring-in-trust, his psychic life potentialities.

There is a close connection between pathic-affective and gnostic-cognitive lived experiences⁽⁸⁾ Stable pathic lived experiencing is the beginning of and precondition for more distanced gnostic lived experiencing. To the extent that becoming and learning realize themselves adequately, pathic lived experiences increasingly come under gnostic control. The ideal is cognitive control of the affective.

Conversely, labile pathic lived experiencing can prevent entirely a child arriving at a gnostic attunement. Thus, in the language of Sonnekus he remains "pathically flooded". This can also result in the quality of lived experiences remaining so inadequate that a child never arrives at ordering, systematizing and structuring on a

cognitive level. This leads to a disordering of experiential residues and consequently a possessed experience of inadequate quality. From such shaky, disordered possessed experience, childlike willing, as direction-giving, anticipating, course-determining intentionality, is so detrimentally influenced that subsequent lived experiencing is pathic-affectively negative. Thus, emotional lived experiencing is labilized. A vicious cycle has arisen.

In order to make a meaningful course of a child's *emotional becoming* possible, in the following attention is given to the task of the parents in affectively accompanying [their child].

3.2 The primary pedagogical situation [i.e., the home]

Affect as a psychic life potentiality is given with being human. However, its adequate unfolding does not simply occur but must be stimulated via affective education. In order to support a pre-school child becoming a school child in reaching what he ought to be, it is primarily the responsibility of his parents to educate him affectively.

Since a child makes the actualized potentialities of his psychic life knowable in his bodily-being-in-the-world, his play and his language, this also means these are the obvious media available to the parents for educating their child emotionally.

3.2.1 *Being-in-the-world-bodily*

Van Niekerk indicates that: "A small child experiences a relationship of trust in terms of pampering, e.g., mainly on a senso-pathic level. This implies that he continually gives new meaning on the basis of his bodily-pathic experiencing".⁽⁹⁾ This also holds for a pre-school child becoming a school child. He has not yet attained a level of becoming where he can distance himself and signify his relationship to his parents on an affectively distanced level. In his senso-pathic and pathic signifying of his world he is dependent on bodily coddling and care for establishing a favorable self-image. He must first lived experience in a stable senso-pathic way that he is acceptable for his parents as a person in totality, thus also bodily, before he can emancipate to a more distanced lived experience of his own adequacy.

A favorable self-image, i.e., a stable experiential residue regarding his relationship to self, is one of the most valuable assets with which a pre-school child can begin his school career. Stanley Coopersmith states it thusly: “What are the conditions that lead an individual to value himself and to regard himself as an object of worth? Although the answers to that question can be briefly summarized by the terms ‘parental warmth’, ‘clearly defined limits’ and ‘respectful treatment’, these terms turn out to be more complex and ambiguous than is generally appreciated”.⁽¹⁰⁾

The basis of pedagogical understanding is love for and acceptance of a child *as he is*: “Other persons will value him for his appearance, abilities, performance, or other qualities, but parents can express love and approval to a child who is limited in his attributes and functioning”.⁽¹¹⁾ This implies that parents will respect their child’s dignity so highly that a sure awareness arises in a child that he does not need to win or earn parental love – it is there because of the fact that he is their child.

One of the most important ways of expressing this unconditional acceptance of a young child is *physical pampering and caring*. Not only does this direct an emotional appeal to a child but via the modes of learning of sensing, perceiving, thinking, imagining and fantasizing as well as remembering, a child arrives at a cognitive attitude toward his experiencing of parental acceptance and understanding. He sees, hears, feels, etc. that there is a place and time for him in parental life.

Adequately actualizing the pedagogical sequence structures is equally of cardinal importance in providing affect support to a child. An accountable balance between pedagogical intervention (disapproval, punishment) and assenting (praise, encouragement, approval) is necessary. Setting definite boundaries and limits awaken a feeling of security in a child and also help him establish a self-confident attitude toward with others and with things in his world. The more inadequate a child’s experiential residues the clearer parental guidelines must be. A child who is involved in a favorable pedagogical situation will accept that he must not exceed certain limits because the loving parent will not allow him to do

anything to hurt himself. Parental authority rests on understanding and trust. Where a young child in his experiencing-going-out-to-the-world still largely explores bodily (see chapter III), a firm relationship of authority, built on a close affective bonding, is urgently needed to prevent a child from being harmed.

A mother's physical presence and being accessible in a time of distress for a child is evidence of her concern for and interest in him. Many "hurts" are cured by pampering—this also holds for affective distress! Here the golden rule holds true that preventing is better than curing. Little frictions that pass by unnoticed accumulate into affective distress for both parent and child.⁽¹²⁾

With respect to affective support for establishing relationships with things, J. H. van den Berg says: "A child has a need for love which is included in a simple trusted act [Het kind heft behoefte aan de liefde, die besloten ligt in de eenvoudige vertroude handeling]".⁽¹³⁾ Moreover he refers to the trust and security a child gets from the trusted acts of a parent, e.g., his way of talking, sitting down, eating, etc. "If a child trusts these acts, he might be able to trust those directed to himself by an adult [Zijn deze handelingen vertrouwd, wel, dan is het ook mogelijk geloof te hechten aan de vertrouwdheid in de handelingen die de volwassene verricht jegens het kind zelf]".⁽¹⁴⁾

Thus, it is clear what the importance of being physically present, accessible and with each other are that they are preconditions for affective accompaniment to affectively self-actualizing childlike potentialities of his psychic life. The pedagogical implication is that sufficient time must be allotted for a child so there can be physical presence.

3.2.2 *Play*

Since for a pre-school child who is becoming a school child play is such an obvious way of establishing relationships, he also has the need to establish an emotional bond with his parents in this way. It is a prudent parent who encounters a child in his world of play and because of the pleasant emotional value of the joint experience a child is emotionally supported to affectively actualize his personal potentialities. This is only possible when a parent plays with his

child and does not make a “toy” of him. Via play, the mutual understanding and knowledge between parent and child is strengthened and golden opportunities are created for a more adequate attribution of meaning by a child to himself, others and things. In the unbiased, unconditional openness of parent and child for each other (for which playing offers excellent opportunities), favorable possessed experiences are established that later can serve as support in establishing a relationship between the Holy Father and child.

It is a task of a parent to see to it that their child has enough time to play, places to play and toys to play with. Here quality rather than quantity is the watchword. When a parent gives a toy to his child as a present he accepts it as a symbol of the parent’s goodwill. (In the same light, he responds [similarly] to a little colored star that later a teacher is going to paste in his book). It is obvious that the intentions of a parent must be clear and that the use of gesture should be used cautiously. An excess of toys and presents does not control an affect-hungry child.

In playing there continually are opportunities for a great variety of emotional expressions such as rage, boredom, excitement, aggression, goodwill, etc. A parent who involves himself with his child in a play situation now has an opportunity to help his child with giving meaning in light of the emotional. Thus the child can arrive at a cognitive attunement [to his emotions] and normative experiences also occur. In an irreal play situation a child can explore and try to find solutions for emotional problems that might be impossible or possibly painful and harmful for a child to carry out in a real situation.

In order to encourage a child to explore, a parent must take care that his accepting, sympathetic disposition appears to be honest: “He must not be angry at what he sees in the playing that he cannot accept—playing does not follow a logical course [Hij mag niet verbaasd zijn over hetgeen hij ziet in het spel – een spel heft nu eenmaal geen logisch verloop – kunnen aanvaarden]”.⁽¹⁵⁾ Accepting what a child reveals in his playing does not necessarily mean approval. When a parent’s playing with his child progresses from an association to an encounter, and further the relationship is

allowed to progress to engagement, moments of pedagogical intervention now become visible and in a playful way a parent can intervene or concur: “He offers suggestions, provides possibilities, sets up situations that are more relative than simply what is right or wrong: all in the hope that the child is supported in experiencing them by which he learns to express his emotions in better and more nuanced ways [Hij oppert suggesties, bied mogelijkheden aan, stelt situasies wat meer relatief of juist wat zwart-wit; alles in de hoop dat het kind hieraan steun ervaart, waardoor het zijn gevoelens beter en genuanceerder leert tot uitdrukking brengen]”.⁽¹⁶⁾ In experiencing play, a child thus actualizes his psychic potentialities, he learns many lessons of life, acquires knowledge and gradually changes.

3.2.3 *Language*

The use of language is for a parent a medium for manifesting his provision of affective support.

A pre-school child becoming a school child pleases himself with the little pet names his parent gives to him. That he is addressed in this specific way confirms for him the understanding that he has a special place and part in his parent’s existence. Also, a child often gives pet names to loved things and persons.

The ear, par excellence, is the sense organ by which affect is experienced and the ways in which a young child is addressed can have a greater impact than the content.

An additional way in which a parent can stabilize (or labilize) his child emotionally is by way of the demands he directs linguistically to him. The fact that he directs any demands at all confirms for a child the feeling and knowing of his own “being someone”. Verbal agreement by a parent in his fulfilling a demand creates a favorable disposition toward his own potentialities. However, if a parent fails to pay positive attention to his attempts, or if the demands are too high so a child is doomed to failure, his emotional life becomes labilized.

¹⁶ In this connection, see Landman, W. A.: Leesboek vir die Christen Opvoeder, pp. 24-25.

A parent also must continually be on guard against the danger of having a bonding with the child that is too emotional. This limits his opportunities for exploration and with a lack of emotional exploration of his world distrust, suspicion and insecurity arise in him.

In anticipation of his child entering school, it is a parent's obligation to support him to distancing. With affective support from a parent, a child acquires a favorable self-image and a trust in fellow persons. Each parent in the Western cultural world already knows with the birth of his child that he is destined to compulsory schooling. A child must be emotionally prepared for this. A balanced self-confidence that emerges from richly varied possessed experiences is one of the most valuable attributes with which any school beginner can undertake his career!

Researchers such as Ilg, Buhler, Gesell and Vedder⁽¹⁷⁾ agree that shortly before school entry, a child shows large changes in the actualization of his affective potentialities. This especially is knowable in the primary (home) educative situation.

A child now is critical, he questions assignments and makes choices with difficulty because he sees the advantages and disadvantages of a matter. In terms of becoming this points to a level of differentiating as well as attempts at distancing and objectifying in order to "be someone oneself" (thus to emancipate). A child's possessed experiences now are so richly varied that he is aware of alternatives. However, he has not yet arrived at an adequate affective stability and cognitive ordering of his possessed experiences. Consequently, this results in an obscuring of his willing and no clear direction is given to his subsequent experiencing.

A parent's task is to notice his child's needs in becoming and also in his affective (as well as cognitive and normative) provision of support. In the first place, he must take care that his child is not delivered to choices whose implications he does not understand on a cognitive or normative level, or whose consequences he cannot bear emotionally.

However, a child will distance, differentiate and objectify and this offers a parent a golden opportunity to help clarify a matter for him via *language*. Where possible the matter must be verbalized in accordance with a child's cognitive potentialities. If a child is supported to cognitive exploring and ordering, this awakens a feeling of safety and security and this stabilizes the emotional moments of his experiencing. By asking too much or too little of a child cognitively, his emotions are labilized and he becomes restrained in his becoming and learning.

Thus, language is a powerful weapon in the hands of a parent for:

- a) stabilizing his child emotionally via the cognitive, and
- b) establishing favorably stable, affective possessed experiences that can serve as preconditions for adequately ordering his possessed experiences cognitively.

3.3 The secondary pedagogical situation [i.e., the school]

When a child enters a pre-school or primary school he has already completed a considerable part of his journey to adulthood. He does not arrive in a class as a *tabula rasa* but he already has particular possessed experiences that more or less are affectively stabilized and cognitively ordered. The younger a child, the more diffuse his possessed experiences. A child's social milieu, his given potentialities, the quality of educating he receives at home, but also the realization of his own intentional being-directed, are co-influencing factors. To be able at all to accompany a child further in his becoming, a pre-school leader/teacher must acquire insight into and knowledge of the qualitative and quantitative scope of his possessed experiences.

Now a child is placed with a group of age mates in an appropriate higher (school) or lower (pre-school) group for support from a pre-school leader or classroom teacher.

The importance of a secure, calm, accepting learning space cannot be emphasized enough. A pre-school child becoming a school child now is confronted with the task of establishing relationships within a strange environment among unfamiliar things with an unknown

adult and children and without the support of his parents—no small task! Indeed the child is experiencing momentary distress in his becoming and cries for affective support. Here his pre-school leader or teacher must encounter him [pedagogically]. The [new] experiential residues from his first school entry that he continues to add to his possessed experiences exercise a direct influence on a child's actualizing his willingness regarding additional experiences. In other words, the nature of his emotional lived experiencing at school entry will be a co-influencer of his additional willingness to go to school, *learn* and *want to become* [grown up]!

Once again, there primarily are three ways in which a teacher and pre-school leader can encounter and support a child, i.e., via his bodily-being-in-the-world, his play and his language.

3.3.1 *Bodily-being-in-the-world*

In chapter III it is shown that a pre-school child becoming a school child mainly gives emotional meaning to his world and specifically, to a large extent, senso-pathically: "Because bodiliness takes such an important place in actualizing the psychic life, it is of essential importance that a child continually experience and lived experience that he is adequately cared for physically, that his biological needs are met", according to Van Niekerk in reference to Langeveld.⁽¹⁸⁾ This also holds in a second-order or school educative situation. Giving affective support via caring for the body also is a task of a pre-school leader and teacher.

"In order to avoid affective neglect (thus also pedagogical neglect) it is necessary that the loving care of the educand occur in pedagogically accountable ways."⁽¹⁹⁾ From this it is concluded that there must be a healthy balance. "In the level of affective relations a lack as well as an excess is harmful for a child [In het vlak van de affektieve relaties is zowel een tekort als overdaad schadelijk voor het kind]."⁽²⁰⁾ Thus it is necessary that a teacher and pre-school leader step up and meet a child in his exploring his world physically. During his pre-school years and beginning school year a child needs physical contact with the secondary teacher as evidence of devotion and acceptance. This need can only be provided for individually and thus it is the task of a pre-school leader and

teacher to take care that in addition to group activities there also is opportunity for individual attention and contact.

In order for the school and classroom to be signified a safe “space-for-us” a young child must experience that his biological needs are looked after. A classroom’s furnishings, lighting, air conditioning, the placing and format of little stools, tables and other equipment all must be focused on satisfying the child’s physical needs. In order that a child can signify the school’s physical activities on an affective level as meaningful, the demands that are placed on his physical potentialities must be in correspondence with his level of becoming. This involves the teacher in compiling her class schedule and planning activities must take into account factors such as eye-strain, muscle fatigue, climatic circumstances, etc.

If the physical skills demanded are in line with a child’s potentialities, this puts him in a position to succeed and achieve in his attempts. Success awakens a positive disposition and affective attunement with a child. In this light it is possible for him to establish positive relationships with things (whether abstract and/or concrete), with others and with himself. Demands that are too high deliver a child to failure with the possibility of labilizing affect and building up inadequate experiential residues. Demands that are too low awaken feels of undervaluing his level of becoming and lead to signifying relationships in emotionally inadequate ways.

Attacking the body, e.g., with corporal punishment, means attacking a child as a person. A pre-school child becoming a school child cannot yet distance to such an extent that he can differentiate and respond to the transgression on an objective level.⁽²¹⁾ He equates the corporal punishment with the related unpleasant senso-pathic lived experiencing of his rejection and unacceptability as a person. The labilizing of affect that is going to be paired with this makes it extremely difficult if not entirely impossible for a child to be able to distance himself to a gnostic attitude. A negative attribution of meaning to relationships with himself, others and things results in his possessed experiences remaining affectively labile and cognitively disordered for a longer time. If the unpleasant experience is often repeated, this inadequate affective meaning

becomes stabilized (“congealed”) and eventually delivers a child to the gnostic attribution of meaning of this experience as being “meaningless-for-me”.

If through purposeful instruction a child is led to acquiring greater physical skills, he obtains a better grasp of the lifeworld and he participates in a greater slice of it with his fellow persons as “our-world”. The more things *are known* as familiar, the less he *lived experiences* the unknown as threatening and he *will* explore and further *experience* that he *behaves* adequately. Emotional stability makes it possible for a child to actualize his psychic life potentiabilities adequately so that he will *learn* and *become*.

Providing affective support is a primary task of a pre-school leader and teacher. This lays the foundation on which a child’s future cognitive disposition can rest and that largely will give direction to his further school career.

3.3.2 *Play*

Van der Stoep and Louw indicate that a person, and thus also a child, is involved with reality in a particular way by following a specific form. One such fundamental form is play.⁽²²⁾ For a child, play is a serious situation. A teacher/pre-school leader must also approach play in this light when applying it as a medium for providing emotional support for accompanying a child to affective self-actualization.

The acceleration in becoming that is realized toward the end of the pre-school years and the beginning of school attendance manifests itself clearly in a child’s play. As shown, play is the most obvious way a secure child is involved with his world: “For a child his play is life fulfilling in itself”.⁽²³⁾ As such play is a sensitive yardstick or criterion of childlike becoming and learning and a child’s position toward his world can be read from it.

His secondary educators, whether they are pre-school leader or teacher of beginners, must be aware of the ways in which a pre-school child becoming a school child announces himself in his play so that they can identify his level of readiness and support him emotionally to a higher level of becoming and to an intensification

of his stepping up to and experiencing the lifeworld. Van der Stoep and Louw state this as follows: “It is important for a didactician to take note that there is a change in a child’s play; i.e., the original unity noticeable in his play becomes differentiated in the sense that a playing child now purposefully allows something to happen. This purposefulness indicates that a wider or broader involvement with surrounding reality is implicated”.⁽²⁴⁾

A pre-school leader/teacher thus must take care that there is enough time, space and play materials available so that a child maximally can utilize this change to a more matter of fact attitude toward his play. The experience of emancipating, also in his play, confirms to a child the knowledge that indeed he is someone who is involved in becoming someone himself. The experiencing of approval and encouragement for his attempts in his play of experiencing in new ways helps him form a favorable attunement to his own becoming. Adequate possessed experiences in this regard will give direction to establishing additional relationships with reality.

Charlotte Buhler^(17; ii) especially gives great value to this changed attunement and views it as one of the indications of school readiness. Now a child predominantly engages in transitive play (where he acquires the feeling that he can exceed the immediate [situation]). He purposefully allows things to happen. The end product is just as important as the activity itself. Constructive play is a good example of this.

A pre-school leader/teacher participates in a child’s play and for the child this is an indication that she enjoys being with him and respects his dignity as a person. She creates the opportunity for him to establish relationships with other children via playing with them, she satisfies a child’s need for affective bonding with other children. It is the hearts desire of each school beginner to have a “best” friend. No remark is a more important sign of rejection of himself as a person than when a beloved friend refuses to play with him. The friendships that he enters during his first school year, however, are extremely changeable and fleeting. Especially in this respect, he is committed to the pedagogical intervention (whether

disapproval or approval) of his teachers. Supervision on the playground is imperative.

A certain degree of group instruction is necessary in the secondary [school] pedagogical situation. However, this is alien to a child who in the past has explored his world and established relationships as an individual at his own tempo. The use of play in a teaching situation provides a pre-school child becoming a school child the opportunity to arrive at expressions and/or projections and to give new sense and meaning to himself, things and others at his own tempo, in an affectively secure space.

Care must be taken, however, that the fundamental form of play is not violated because a child is forced to play. Then it takes the form of an assignment and this changes the affective climate, the spontaneity, the child's own initiative and the duration of the activity.

Genuine childlike play has limited usefulness in a formal teaching situation but in the hands of a proficient teacher it can be invaluable in teaching subjects such as physical education, art, arts and crafts, music, preparatory arithmetic and perception programs: "It offers both teachers and children space for spontaneous initiative".⁽²⁵⁾

In a pre-school genuine childlike play can be done justice to a greater degree. It provides a golden opportunity to establish richly varied possessed experiences that each child brings about in individual ways, at his own tempo and according to his own needs: "Experience shows that no area of knowledge exists where one cannot learn to know through playing".⁽²⁶⁾ The cognitive actualizing that this makes possible is obvious. The possession of greater knowledge (the result of experiencing) results in the surrounding reality becoming less strange and threatening and thus that a child *feels* more at home and secure,; thus, he finds more elbow-room in his affective or emotional life.

3.3.3 *Language*

"We live in a century in which particular emphasis is placed on a life of knowing, especially on the intellectual, with the consequence

that teaching in this country and elsewhere puts intellectual or cognitive forming at the head of the list, and this is so in spite of the fact that *educating* a child is continually stressed and this indicates that teaching also includes educating.”⁽²⁷⁾ Nel regards the affective self-actualization of personal potentialities (thus also the psychic life) to be so important that he states frankly: “Without the affective, personal becoming stagnates and that is why pedagogical help and support also and especially must be affective help and support”.⁽²⁸⁾

The connection between language and affect has already been described in detail by various authors.⁽²⁹⁾ The emotional life of a person is tightly interwoven with his language. Stander states this as follows: “Childlike directedness to the world primarily is a directedness from his emotional life; a directedness that acquires form through language and is carried by discourse in language in order to constitute an important foundation for intellectual directedness”.⁽³⁰⁾

It is obvious that a pre-school leader/teacher will attend to her language in order to:

- a) support a child emotionally to a stable, positive habitual attunement;
- b) support a child to differentiate, distance and objectify his own affect; and
- c) bring home to a child a greater control of language so he will be able to express himself more adequately verbally and acquire a more adequate (affective) grasp of reality.

* *The use of language to stabilize the affect*

The first address to a child on entry into a pre- or primary school that stimulates him more than anything else is to know that he is welcome.⁽³¹⁾ It is this first *sensing*, paired with acoustic *perceiving*, that will determine how a child, via *lived experiencing*, gives *meaning* to the event. If the event is invested with positive meaning, a child *will want* to have a part in the school’s events that he *experiences*.

Landman points to an educator who addresses an educand as “my child” and thereby acknowledges that he assumes responsibility for the care of this unique child as who he is.⁽³²⁾ Via this affective-bonding verbal expression a safe “our space” is called into being within which a child can experience that he is accepted for what he is.

Where the event of schooling is attuned to a child becoming a full-fledged adult, through the affective support given to a child, a teacher or pre-school leader creates the opportunity for him to become someone himself in his emotional life.

When a pre-school child becoming a school child enters a pre-school or primary school class, because of his youthfulness he draws from attenuated possessed experiences, and thus he is confronted with a strange environment, alien assignments, unfamiliar children and an unknown adult who is in a relationship of authority with him. He also is denied the immediate support and sympathy of his parents. This child is under temporary distress. Clearly, it is the calm, tranquility that his pre-school leader/teacher manifests via language that supports him in bridging this temporary emotional lability and arriving at emotional stability, to the extent that he has built up favorably stable affective and ordered cognitive possessed experiences.

** The use of language to support exploring, differentiating, objectifying, distancing and emancipating as forms of actualizing affective life potentialities*

A pre-school child becoming a school child primarily signifies his world emotionally. However, his attribution of emotional sense and meaning is still largely diffuse. He has difficulty distinguishing (differentiating) among his various emotional lived experiences.

His pre-school leader, and especially his teacher of beginners can support him in this. By using language she can help him to distinguish, analyze, order and even structure what he experiences emotionally in a second-order pedagogical situation. Because a child distances to such an extent that he can verbalize the lived experience, he objectifies and thus emancipates. Now he is able to

enter his world on a higher, more adequate level and explore it further.

* *A teacher's use of language for promoting a child's increased language acquisition*

In her verbal communication with a child, a pre-school leader/teacher supports a child to broaden his own vocabulary and develop a greater skill in correct grammatical usage. In this way a he acquires a greater degree of suppleness and flexibility in his verbal expressions and he also can more effectively verbalize his affective expressions in communicating with his peers.

The greater a child's own linguistic potentialities, the more accessible and receptive he is to communicating with his peers. Deeper, richer more satisfying emotional relationships can arise. An example of this is the child question. Often a child does not desire factual information so much as confirmation that the adult makes himself available, open for and shows affectionate interest in him.

The value of child narrative for promoting language acquisition and as an affective means of educating is such that it not only has an important place in a pre-school but also in a beginning class.

Certainly one of the most significant experiences a school beginner undergoes during the course of his first school year is that he becomes "literate" – in other words, he acquires written language. This opens a number of new possibilities for exploration, also in the affective sphere. Because he *himself* learns to read and write, acquires greater knowledge and insight and thus lived experiences greater security, his own emancipation is continually confirmed for him. His first reader is a symbolic and tangible indication that indeed he is someone who wants to be someone himself and to become [an adult].

4. COGNITIVE ACCOMPANIMENT TO COGNITIVE SELF-ACTUALIZATION

4.1 Introduction

Where the previous section had to do with affective accompaniment to affective or emotional self-actualization, this section considers the cognitive support of an educator for realizing cognitive or knowing intellectual potentialities. Thus it is clear that the emphasis will fall on *learning* but its coherencies with *becoming* must always be kept in mind.

A child is born with given intellectual potentialities. Their scope is not measurable or determinable but the extent to which they are put to use is. This implementation of intellectual personal potentialities does not merely occur adequately—it is a matter of educating. That is, a child must be supported and accompanied to a maximum actualization of his cognitive potentialities.

This matter is extremely important for the phase of transition from pre-school to primary school. As has been indicated, a young child primarily gives emotional meaning to his experience of establishing a relationship with his world. However, this does not mean that a cognitive way of giving meaning to this is excluded. On the contrary, an educator must take care that this aspect of a child's becoming and learning is not prevented from appearing in order to ensure a successful beginning and course to his school career.

From the beginning, a child learns; this is given with being a person. From this it is concluded that it is a matter of both the primary (home) and secondary (school) educative event.

When a society becomes so complicated that parents cannot adequately fulfill their task of educating alone, secondary educative institutions are established. In this country the tendency is that almost all children go to a pre-school before entering primary school. However, it is optional during the pre-school phase for the parents to allow their child to receive secondary help. With the beginning of the year in which their children become seven years of age, school attendance is compulsory by law.

The primary and secondary pedagogical situations, however, are complementary or supplementary to each other. The one does not replace the other. Providing cognitive support is part of the

educative task of both the parents and the teachers or pre-school leaders.

For the sake of clarity, in the following a distinction is drawn between the primary (home) and the secondary (school) educative situation. It must be continually kept in mind that there is no essential difference between these two situations. In both cases, the aim is for a child to reach full-fledged adulthood.

4.2 The primary educative situation

A young child's curiosity, i.e., a *will-to-know*, clearly manifests itself in his experiencing via bodiliness, play and language. An affectively secure and safe child will explore and reconnoiter his world with all of the relationships in which he is involved.

It is the task and obligation of each parent to take note of this desire of his child for knowing and create opportunities for him to explore in a safe and secure learning space. A child must not merely be exposed to reality without taking into account his level of becoming. Since he can unintentionally harm himself, it is the obligation of a parent to select, anticipate and venture with his child in trust.

The fact that a child's path of learning and becoming is full of potholes may not serve as an excuse for him to hold back in his exploring. He only can learn when there is adequate opportunity to sense, perceive, think, fantasize, imagine, remember and observe: "In a home where discovery is discouraged, children often learn how not to learn, a tragic outcome, to say the least".⁽³³⁾

As shown in chapter III, physical change in a pre-school child becoming a school child occurs such that he can and will explore the world of things on a higher level. Because of this a parent must encourage and support him and, above all, grant him opportunities to explore.

Setting limits and boundaries, also in a child's exploring the world by cognitively experiencing it, is urgently necessary in order to protect a child from confusion and to be able to accompany him to ordering and systematizing the knowledge he acquires. Thus, it is the task of a parent to accompany his child in terms of his possessed

experiences to establish more adequate relationships with himself, with others, with things and also with God. The quality of a child's possessed experiences (in terms of affective stability and cognitive ordering) largely will be co-influenced by the quality of his education. Whether a child learns adequately from what he experiences will be co-influenced by the quality of realizing the various modes of learning by the child himself, but also by the quality of the accompaniment (teaching) of his educator.

Parents indeed are teachers; teaching is not only the task of a pre-school leader or teacher. Teaching at home, however, is more informal and less subject to time limits than is school teaching. A parent teaches his child by playing with him, by sometimes exemplifying (modeling—"playing before him"). Through playing a parent helps his child establish more adequate relationships with things, others and himself. His child acquires the opportunity to give sense and meaning on continually higher levels and thus build up his dialogue with the world. By doing things together (sometimes demonstrating) and communicating with his child via language, a parent also creates the opportunity for cognitive accompaniment. It is worth mentioning that the emphasis is on *communicating* and not merely a one-sided telling or a verbal bombardment of a child. The latter would be tantamount to constant pedagogical intervention [objection] with the absence of pedagogical assent. Intervention awakens a situation of tension and for it to be fruitful, i.e., for a child to retain adequate experiential residues from this, it must not last long or be used too often.

That pedagogical intervention is indispensable for cognitive accompaniment speaks for itself: "In addition, with motor skills comes a desire for independence which may and frequently does lend to friction with his parents, who are unwilling to give him as much freedom and independence as he desires".⁽³⁴⁾ A child who through his bodiliness, play and language is surrendered to unlimited possibilities or receives the freedom he desires not only gains defective, unordered cognitive possessed experiences but as a result of this, he runs the risk of his relationship to himself, others, things and God being clothed in negative sense and meaning and also being affectively flooded.

Depending on the quality of normative accompaniment, a young child already is aware that there are definite limits in establishing his own relationships and the extent to which he in his becoming distances and objectifies, he applies a higher level of language as an exploratory medium and he more adequately actualizes imagining and fantasizing as cognitive modes of learning.

4.3 The secondary educative situation

Parents educate intuitively. One cannot expect specific pedagogical knowledge and insight from them. In contrast, teachers and pre-school leaders ought to be schooled in pedagogics. They ought to have knowledge of pedagogical essences, structures and criteria in terms of which the secondary or school situation of educating can be established, practiced and evaluated.

Because of the formal, secondary and complementary nature of the event of schooling, there is a tendency to emphasize *learning* and *letting learn*. This matter makes a strong appeal to a teacher's possibility to accompany a child cognitively to eliciting the self-actualization of his cognitive potentialities. There is the danger, however, that the coherencies with affective and normative accompaniment can be overlooked and that *learning* is emphasized at the expense of *becoming*. It is beyond the scope of the present study to consider the consequences of this or the coherencies between affective and cognitive lived experiencing as well as between becoming and learning. In this regard, the reader is referred to the works of Pretorius⁽³⁵⁾ and Sonnekus.⁽³⁶⁾

Because a child is *not* a psycho-physical organism who is in a closed world of lawful learning, the successful course of the event of learning (and in this context, the self-actualization of specific cognitive potentialities) cannot be guaranteed. A teacher cannot be certain that a child will learn, but by unlocking reality for him, and by directing an appeal to unlock himself for this, a teacher can make learning *possible*. He is able to do this on the basis of a child's primordially given openness and intentional directedness. In order to make emancipation and becoming possible results of learning, a teacher or pre-school leader in intervening with a pre-school child becoming a school child, both in the pre-school and the beginning class of a primary school, must attend to the following aspects:

1. Making room for richly varied experiential opportunities for a child in accordance with the current state of his possessed experiences. This has particular implications for the choice of learning content as well as teaching and learning aids.
2. Ordering the learning material in such a way that it is accessible to a child on his particular level of becoming.
3. Choosing a lesson form with reference to the *level of readiness* of the pupils and the nature of the learning material.⁽³⁷⁾ Knowledge of readiness level assumes knowledge of possessed experiences, level of becoming and state of readiness to actualize his learning intention. (In other words, the state of actualizing the potentialities of his psychic life).
4. Supporting a child in an ordered way with the learning content, learning aids (i.e., things) that his classmates and teachers (i.e., others) are involved with. In this context, Sonnekus refers to the following: “But accompanying also means ordering, ordering the will ...”.⁽³⁸⁾ A teacher must support a child to make willful decisions.
5. Knowing and anticipating the modes of learning. A teacher/pre-school leader directs an appeal to a child and offers him an opportunity to explore on a cognitive level and actualize the more cognitive modes of learning.
6. Supporting a child to ordering, systematizing, structuring gnostic-cognitive lived experiences in order to make possible the establishment of cognitively ordered possessed experiences.
7. Knowing the various learning relationships a child establishes in a secondary pedagogical situation and support in signifying them on continually higher levels of becoming.

In summary, the function of a teacher/pre-school leader’s cognitive accompaniment must have the aim of creating opportunities for and help in a child acquiring qualitatively adequate possessed experiences through cognitively ordering, synthesizing and uniting experiences into a meaningful whole of possessed experiences.

In this respect a pre-school leader has a particular task. Since a pre-school child becoming a school child primarily explores his world emotionally (meets it in experience) and teaching the children

occurs informally, there is the danger that cognitive accompaniment either can be dropped or brought to the fore in a formal way. That cognitive accompaniment must occur thoroughly is certain, especially in light of the fact that a teacher of beginners in presenting a lesson (which is curriculum- and time-bound) makes an appeal to a child's cognitive possessed experiences. That cognitive accompaniment to cognitive self-actualization can occur in a pre-school by means of play is a well-known fact that has been confirmed by various researchers.⁽³⁹⁾

The cognitive accompaniment task of a teacher of beginners is no less important. As with a pre-school child, a school beginner is in the world in a primarily emotional way. Within a particular course of time he must add specific knowledge to his possessed experiences on a cognitive level in order to have a fruitful role in further schooling.

Care must be taken that the coherencies between providing cognitive and affective support are not violated. An over-emphasis of the cognitive, e.g., by exposing a child too soon to formal lesson instruction, the acquisition of cognitively ordered possessed experience can be undermined and a possible labilizing of affect can be promoted.

5. NORMATIVE ACCOMPANIMENT TO NORMATIVE SELF-ACTUALIATION

5.1 Introduction

As with affective and cognitive accompaniment, normative accompaniment to normative self-actualization offers itself in the primary and secondary pedagogical situations. In each situation, the educating by an adult has only one aim in view, i.e., the child's attainment of proper adulthood. To reach this aim requires a sustained mutual contribution from both educator and educand.

What counts as "proper" will depend on which norms and values are held at a particular time within a particular cultural context. The extreme importance of the normative in educating is obvious. Normative accompaniment embraces both the affective and cognitive ways of educating, while the meaning of affective and

cognitive accompaniment culminates in the normative. There are normative moments in all affective and cognitive accompaniment and normative accompaniment can occur in both affective and cognitive ways. This mutual coherency and connectedness are such that each is a precondition for the other.

5.2 The primary situation of educating

The success of the normative support a parent provides to his child largely is influenced by the related lived experience of sense by the child, whether on an emotional or knowing level. In order that he be willing to accept the norm and gradually identify himself with it, it is necessary that he signify his experience of the confrontation with the norm as meaningful-for-me. In doing so, he makes it his own possession and it then forms an integral part of his experiential world.

A parent accompanies his child to normative self-actualization in a variety of ways, among which are:

- a. by pedagogically approving. When his child's willful decision and choice agrees with what is acceptable to his parents, he shows his approval by acknowledging this.
- b. by pedagogically intervening. When his child makes a willful decision or choice that according to the insights of his parent is wrong, he acknowledges his displeasure and shows him an alternative.
- c. by exemplifying norms. As an adult, a parent identifies himself with particular norms. His acceptance of these norms is evident in his behaviors. Thus, in his daily activities and conduct he presents the child with an example. In addition, this implies that there also are educative moments even hidden in a pedagogical association and encounter. In parent and child playing and doing things together (via experienced bodiliness) and verbal communication (via language), a parent continually has the opportunity to exemplify his norm identification to his child.

The quality of parental normative accompaniment is partly influenced by the degree of consistency:

- a. among pedagogical approval, intervention and exemplification within each parent.
- b. among pedagogical approval, intervention and exemplification between both parents jointly.
- c. during the course of time, i.e., parental pronouncements and examples must not continually be changing.

In educating their child the parents must take care that the norms and values that they exemplify to their child also are relevant in situations outside of the family circle. His child must acquire the notion that he will hold these norms not just for the present but also for his future. The content of the norm also should be such that it can serve as a beacon and anchor for a child in changing circumstances of time and place.

The extreme importance of this remains clear when it is kept in mind that even during the pre-school child becoming a school child phase, a child periodically leaves his primary educators. A child evaluates new situations and changed relationships with which he is involved in terms of acquired norms in the form of possessed experiences.

The content of a norm must be so flexible, and yet clearly defined, that a child will not be confused by the conflicting norms with which he is confronted in situations outside of the home.

Especially in times of great change in the life circumstances of a child (e.g., entering a pre- or primary-school), it is necessary that a child knows and understands precisely what is expected of him. A pre-school child becoming a school child with affectively stable and cognitively ordered possessed experiences regarding norms, can borrow from his experiences with greater self-confidence and security to establish new and changed relationships to himself, to others, to things and to God.

An example of this is the degree of readiness for meaningful exertion by a child, i.e., his attunement to work, his readiness to accept tasks and to break away from a lack of exertion. For an additional, more complete discussion, see the works of Landman.⁽⁴⁰⁾

The security experienced because of simplified possibilities of choice by a child with adequate possessed experiences of norms makes possible a favorable venturing attitude regarding cognitive tasks.

Because a pre-school child becoming a school child primarily attributes meaning to his world emotionally, it can be expected that he will hold the same attunement in giving meaning on a normative level. Indeed, a strong appeal to his cognitive potentialities in this regard cannot yet be made. The intrinsic merits of a norm do not address him as strongly as the emotional climate between him and the adult who presents it to him. Thus, this child acquires a norm via personal identification. If there is a favorable, close emotional bond between him and his parent, he shows his gratitude for security by being obedient and by trying to meet the demands of his educator. He actualizes his primordial trust in his educator by accepting in trust that he means well for him and that obeying the norm will serve him well and will win the approval of his educator.

However, from this it must not be concluded that it is superfluous to analyze and clarify the merits of the matter for a little child via providing cognitive support. Rather it serves to emphasize the value of giving affective support in assisting this child in acquiring a norm. If a child is supported on a cognitive level to give cognitive meaning to a norm, it becomes possible for him to add such an experiential residue as an integrated part of his already possessed experiences. The knowledge that his parent holds him as a person in such high regard that he is ready to intervene with him in this way, awakens in a child respect for his own human dignity, an assurance that he is involved in being and becoming someone himself. Each moment of lived experiencing meaning, then, has both affective and cognitive aspects.

In his exploring, often a child is confronted with problem situations where he must make choices and decisions without receiving immediate support from his parent. This holds to a greater degree with entry into a pre- or primary-school. Here a child is exposed to more opportunities for choice. Because of the relatively limited scope of his possessed experiences and the somewhat more distanced relationship with his pre-school leader/teacher, sometimes a child experiences problems with normative

significance. He does not always succeed in integrating a new possessed experience with those already existing. It is clearly the obligation of a parent to see to it that there is sufficient opportunity for pedagogical association and encounter so that a child has the opportunity to show his need for support. Mainly via language a parent then can support his child to a more adequate attribution of meaning or a reinterpretation of the meaning a child already has given. If a child has difficulty verbalizing a lived experience (especially during the pre-school phase), his need for help and support can be read from his other behaviors (indeed also from his play). In his normative accompaniment of his child, a parent continually has an aftercare function. The adequate exercise of this function requires a sustained, intimate sympathizing between parent and child that is carried by mutual understanding and respect for human dignity.

The extent to which the parents intervene with the normative self-actualization of their child depends on their own interpretation of their educative task, the premium they place on a normed way of living and the nature of the educating they provide their child. In normatively educating their child, the parents will continually move between the following poles:

protect	—	expose
accompany	—	withdraw
associate	—	leave
encounter	—	distance
intervene	—	withdraw ⁽⁴¹⁾

Where they are going to place the emphasis depends on which way of educating they maintain within the family. Botha gives the following division of family types with an explanation of the role of the father, mother and child in each.⁽⁴²⁾

1. The authoritarian family
 - a. The defensive-authoritarian family
 - b. The aggressive-authoritarian family
2. The permissive family
3. The democratic family

The latter is considered to be the most acceptable. Gesell and Ilg confirm this view.⁽⁴³⁾ Gerhard Bott expresses himself so strongly about non-authoritarian or permissive educating that he calls it educating to disobedience.⁽⁴⁴⁾ Whatever degree of authority a parent maintains he does in terms of those norms and values that he eagerly wants to convey to his child.

A parent's normative accompaniment of his child to normative self-actualization is inseparably connected with his affective and cognitive accompaniment of his child to affective and cognitive self-actualization. Indeed, these three modes of accompaniment progress as a unitary event.

5.3 The secondary pedagogical situation

It is not possible to educate without teaching. Equally, it is meaningless to teach in situations where children are involved without the teaching being aimed at bringing their adulthood to a more valued form.⁽⁴⁵⁾ From this it is concluded that the event of schooling in essence is educating; that the aim of this educative intervention is that a child attain adulthood; that values play a central role. The norms in terms of which a person evaluates the degree of meaningfulness (or meaninglessness) of an event is dependent on the values or meanings attributed to the situation or event of concern. If something is signified as meaningful-for-me, correspondingly it also is valuable-for-me. A norm that serves for evaluating the future establishment of a relationship with that thing arises from this.

Normative accompaniment of a child by a pre-school leader/teacher to normative to his normative self-actualization occurs via their discussions in terms of content. In the case of a beginning school class this content is included in the curriculum.

In the more informal situation of a pre-school, where there is no strict curriculum, in his continually coming forward to meet his world via experiencing, a child continually confronts limits and discovers that an underlying norm arises. His pre-school leader shows that she expects him to conform to the customs, usages and procedures held as generally acceptable. In her playing, doing and conversing with a child, she indicates what holds as orderly, proper

and worthy ways of establishing relationships with things (e.g., toys and books), others (e.g., pre-school leader, classmates), himself (e.g., by making an effort to actualize his own talents and potentialities) and God (e.g., with help in giving meaning to the concept “truth”). In this connection it is compellingly necessary that a pre-school leader be well informed about a pre-school child’s tendency to confuse fantasy and reality and that his “lies” must be judged with extreme caution before denouncing them. Nevertheless, in her normative accompaniment of a child it is the pre-school leader’s task to support him to distinguish and discriminate and bring about knowledge of (via cognitive accompaniment) and an appreciation for (via affective accompaniment) truth.⁽⁴⁶⁾

As in the case of the primary situation of educating, norm identification occurs with a young child via identification with the person who presents them to him. Adequate possessed experiences that evidence affective stability and cognitive order with respect to the relationship between the toddler and the pre-school leader make it possible for a child to respond to the appeal that she directs to him.

With respect to the normative accompaniment of a school beginner by his teachers, the same hold true, even though this situation is more formal. Also, she must support a child to normative self-actualization on a continually higher level of becoming. Possibly a school beginner has more extensive possessed experiences and can distinguish more adequately between the real and the unreal in establishing his relationships, but if he is confronted, he continually will try “to rescue himself by lying [door liegen zich er uit te redden]”.⁽⁴⁷⁾ Also, here it is the obligation of the teachers to present the acceptable norm in a sympathetic way. However, Waterink cautions that she “must not treat the [six-seven year old] as if he now is a twelve year old who consciously is going to lie [mogen behandelen, alsof hij nu al een twaalfjarige jongen is die bewust en met oorlog gaat liegen]” (questionable Dutch translation).⁽⁴⁸⁾ However, her obligation to intervene pedagogically remains. With an increased support through a close emotional bond between her and the child, she then can accompany him with cognitive support and accompany him to insight, and by her own example of a normed life, she can direct an appeal to the child to self-actualize

normatively. There must be continual vigilance against a verbal bombardment of the child – this does not promote normative actualizing but stirs up the emotional climate and blocks giving meaning on a cognitive level.

The mutual coherencies among affective, cognitive and normative accompaniment by an adult to self-actualizing by a child on an affective, cognitive and normative level has been continually indicated. In a pre-school the emphasis falls particularly on the emotional support that a pre-school leader must provide in order to make it possible for a child to sufficiently emancipate on a normative level to become school ready during his seventh year. In order to get through the beginning year of school successfully, it is necessary that a pre-school child acquire certain norms and values. Undoubtedly of the most important are a matter-of-fact attitude toward work and an acceptance of time limits with respect to activities. Jersild, as cited by Hurlock, indicates that one of the biggest reasons for a child's wild-outbursts is interfering with attending and interrupting activities.⁽⁴⁹⁾ Creating with his wonders speaks to a child and he lingers with that which his wondering awakens. The present, the here-and-now have great value for him. He cannot yet distance himself from his own wondering to such an extent that he can arrive at an objective view of the matter. Also it is not yet possible for him to relate the present moment of time to the rest of the day or week: "The attitude of a pre-school child is still too little or not at all critical ... He cannot evaluate a thing matter-of-factly or critically, he cannot yet take a point of view [De instelling van de kleuter is nog weinig of niet kritisch ... Hy kan de dingend nie zakelijk en kritisch waarden, hij kan nog geen positie kiezen]".⁽⁵⁰⁾ When attending compels him to explore and actualize his potentialities for becoming and learning, it annoys him if an adult interrupts with his demand for cooperation because of the time factor. With an eye to a pre-school child's approaching school entry, it also is the obligation of a pre-school leader to support him in resisting this tendency and possibly overcoming it.

When a pre-school child now is a school child, he must order (organize) his school day following fixed limits. He dare not play when he must read or draw when it is the period for writing. At a given moment he must complete his work and put his book away

irrespective of what the assignment is asking of him. This requires that a child have cognitive insight into and understanding of an ordered way of associating with things, and a degree of affective stability that enables him to emotionally differentiate and distance himself and identify with the underlying norms. A teacher of beginners must have knowledge and understanding of the scope of the task and the level of becoming and ways of learning of a pre-school child who has barely become a school child. This implies that in her normative accompaniment she will set demands that are in accord with a child's potentialities.

Setting demands and presenting norms that a child cannot fulfill because of his state of becoming not only result in restraining his affective, cognitive and normative self-actualization but create the danger that he can become derailed to such an extent that he needs specialized orthopedagogical help. A pre-school leader/teacher must take this into consideration. Particular care must be taken not merely to present complex religious concepts to a child and force upon him the related norms when his level of becoming does not justify it. This gives rise to an oversimplification and distortion of the new that can be integrated into his existing possessed experiences. Thus, the author offers how on many mornings a grade I class offered in unison: "... and deliver us from all eagles"! (Was the concept "evil" really within the life horizon of six-seven year olds?). With respect to this matter, Van Gelder says: "Exaggerated sighs of explanation, arising from little knowledge, are equally as incorrect as the mysterious handling of words that are outside of the sphere of a child's experiences [Overdreven verklaringszucht, voortkommend uit te weinig kennis, is even onjuis als het mysterieus hantering van woorden, die buiten de belevingsfeer van het kind liggen]".⁽⁵¹⁾

The same holds for exposure to formal instruction before a child is ready. Readiness includes affective, cognitive and physical components but mainly it is a normative matter. On the one hand, it is the task of a pre-school leader to evaluate a child's level of school readiness, also normatively, before sending him on to a primary school. On the other hand, teachers of beginners have the task of evaluating the level of normative actualization before presenting a child the norms that arise in formal instruction.

A child's exploration, also on a normative level, must not be impeded. Indeed, this happens " ... during the critical period when he is maximally susceptible to it, in terms of actualizing potential capacities or developing in new directions, it is quite conceivable that some degree of retardation will result".⁽⁵²⁾ In order to offer maximal opportunity for exploring, a "warm", safe emotional climate between educator and child is necessary. An additional encouragement to explore on a normative level would be possessed experiences that are evidence of an educator's readiness to answer questions (thus giving cognitive support) and exemplify norms (thus providing normative support). From within such a favorable pedagogical situation it will be possible for a child to ask questions about matters of death, life, birth and God as well as the demands these topics address to him. During the pre-school years, children already ask questions about these matters, provided the pedagogical climate is favorable.⁽⁵³⁾

In her normative accompaniment to normative self-actualization, a teacher/pre-school leader supports a child to give more adequate meaning to himself, others (also the new community called a "class"), things and God.⁽⁵⁴⁾

Consequently, it is the task of the secondary educators to support a child in acquiring his own view of life.⁽⁵⁵⁾ They must continually take care that the values and norms they present to a child currently have relevance within a particular cultural context. In terms of these norms, a child must increasingly make a place for himself in the surround social and societal reality in order to be a full-fledged adult as well as a full-fledged member of a cultural community.

Finally, secondary educators must, however problematic this is, in their normative accompaniment of a child, guard against emphasizing too much and giving too much content to the norms in accordance with his own views: "An educator must be vigilant against wanting to form a child in *his* image and in *his* likeness [De opvoeder moet er zich wel voor wachten de kinderen te willen vormen naar *sijn* beeld en naar *zijn* gelijkenis]".⁽⁵⁶⁾ From this warning of Waterink, the requirement is that a pre-school

leader/teacher who will accompany a child normatively to normative self-actualization must herself be a full-fledged adult who respects her own human dignity and that of others.

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