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EDUCARE:
A NEGLECTED DIMENSION OF EDUCATIONAL THOUGHT

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INTRODUCTION AND OVERVIEW

There are three main parts to the present paper. In the first part I suggest that the almost exclusive focus on schooling (and teaching-learning nested within schooling) in the literature on education has led to the forgetfulness of *educare* (guiding and assisting a child to adulthood), and the problem with this forgetfulness is that an "educational" perspective only seems possible if it rests on categories that describe the essential structures of *educare*.

In the second part of the paper, I describe some fundamental categories of *educare* which have been disclosed by Landman and refined by him and his students over the past twenty years (Landman, 1988). Access to descriptions of these categories in English is limited and somewhat sketchy (Kilian & Viljoen, 1974); Landman et al., 1982; Viljoen & Pienaar, 1971). This part of the paper, then, is based mainly on my interpretation and synthesis of what is available in English along with my translations of the relevant parts of Landman & Roos (1973) and particularly Landman (1977).

In the third part of the paper, I use some of the above categories as criteria to constitute an educational perspective rooted in *educare*. I then use this educational perspective to judge and evaluate a psychological technique for modifying a child's behaviour and a type of learning both of which are promoted by authors of contemporary educational psychology textbooks as of direct relevance to educational practice.

EDUCARE AS THE SOURCE OF AN EDUCATIONAL PERSPECTIVE

Educare refers to the every day occurrence of an adult bringing up, rearing, educating a child to independent adulthood. That is, *educare* points to the everyday observation that no human being is born an adult, that a child needs considerable support and guidance to become an independent, responsible person, and that an adult, usually the parent first, must enter into a relationship with the child to help her become an adult. This adult-child relationship constitutes an educational situation within which the phenomenon *educare* occurs.

This means that *educare* is at the root of all upbringing or educating, which includes the schooling of children. That is, *educare* is the most fundamental, radical (radix = root) meaning of "education" etymologically and existentially. The existential sense of *educare* is expressed above. Etymologically, "education" is derived from the Latin *educare* which means to bring up or rear a child. It is not derived from the Latin *educere* which means to lead out; *educere* is the root of, e.g., "educer". In this context Peters (1967) claims that

"adherents of the 'child-centered' ideology often make the conceptual point that 'education' is connected with *educere* = 'to lead out' rather than with *educare* = 'to bring up' or 'rear', thus molding the concept towards the development of what is within rather than imposition from without" (p. 11).

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However, as a metaphor for bringing out or cultivating latent potentialities, *educare* is not quite appropriate because it actually refers to leading (a baby) out of the birth canal or assisting with birth. More importantly, a phenomenological disclosure of *educare* reveals that it is neither an "adult-centered" nor a "child-centered" but rather a "norm-centered" event in that it revolves around the adult representing norms and values to the child (Landman et al., 1982).

To properly understand schooling in its most fundamental sense, one needs to consider the phenomenon of which schooling is a formalized, derived version; that phenomenon is *educare* (Van der Stoep & Louw, 1984; Griessel, Louw, & Swart, 1988). If schooling is not understood as rooted in *educare* it easily can become irrelevant to the world of the child.

From the above, it can be said that *educare* is the fundamental meaning of education and schooling. This claim has profound implications for the content and scope of the so-called "foundational courses" for teacher education, a topic of another paper.

Not only is *educare* the phenomenon underlying all upbringing, it is given with human existence. Thus, Langeveld (1968) refers to a child as an animal *educandum* or an *educand*; Schmidt (1973), following Langeveld, says this implies that a child not only can be but must be educated (in the sense of *educare*).

Schooling, teaching, and learning are the pervasive and overriding themes constituting the literature on education. These themes are important and legitimate but they are not the phenomenon of *educare* itself. Unfortunately, the almost total domination of these themes has contributed to a forgetfulness of the fact that *educare* is the phenomenon foundational to these themes in their educative sense.

The neglect of *educare* as a root phenomenon is serious and points to a possible crisis in educational thought because it is only the study of *educare* that is fundamental enough to give rise to a comprehensive educational perspective.

What does an "educational" perspective provide that is so essential? In turning to the phenomenon and situation of *educare* with the phenomenological method, the purpose is to disclose, describe, and comprehend the essential structures of education as *educare*. The results of such a study provide one with educational categories that can be used as criteria for evaluating any occurrence of education in light of the essential nature of *educare*; also, these same categories/criteria put one in a position to judge the relevance of psychological facts and principles for educational practice as well as the educational accountability of classroom practices and management techniques.

It is precisely these categories that constitute and sustain an educational perspective. Thus, if it is acknowledged that all knowing is anchored in some perspective, it is evident that one's perspective must be rooted in the phenomenon of interest and not in a related but essentially different phenomenon such as the psychological. Otherwise educational categories will become distorted and obscured. That is, the fact that all knowing occurs within some perspective means that it occurs from within a viewpoint that highlights some possibilities and meanings while it obscures others. As Giorgi (1970) says,

"To say that all knowledge is in perspective essentially means that every stance that we take up with respect to the world opens up some possibilities and closes off others. The possibilities that are closed off become limits for what we can say about the phenomenon that we want to describe, and they indirectly impose presuppositions

on what we want to say, in the sense that we can only speak about what is directly revealed and its horizon of given possibilities. The establishment of the fact of perspectivity thus rules out the possibility of an absolute stance - and this applies to a phenomenological perspective as well" (p. 162).

If all knowing is rooted in some perspective so is all evaluating. Each perspective carries its own inherent values and anyone operating from within it must use certain categories, ask certain questions, and look for certain things. In other words, every perspective has a value/normative dimension based on the nature of the phenomenon in which it is rooted. This means that if there truly is an educational perspective through which one can evaluate, e.g., the quality of an educational relationship between a parent (teacher) and a child (pupil), this is because there is in education itself an essential relationship structure; this implies that there is a range of possibilities as well as of limitations which, if exceeded, will distort or destroy the occurrence of education (see, e.g., Landman, Sonnekus & Van Wyk, 1978).

The systematic, primarily phenomenological study of education is called pedagogics (from the Greek *paio* - child; *paido* - boy + *agein* - to guide, accompany), and it has a literature extending over some forty years beginning approximately in 1944 with the publication of Langeveld's (1968) *Beknopte Theoretische Pedagogiek* (Concise Theory of Education).

Once the phenomenon education is encountered as something worth studying, questions arise such as: why is education necessary; what are the beginning and end points of this event; what is the essential structure of the educative relationship; what is the aim of education; how must an adult support and guide the child to adequately actualize and cultivate her potentialities in light of the aim of education? These and other questions reflect the scope and complexity of the phenomenon education, and they indicate that it must be studied from several angles or sub-perspectives of pedagogics.

Since the present paper is written only from one sub-perspective of pedagogics (i.e., fundamental pedagogics), it is appropriate to mention what the other perspectives are that constitute the totality of pedagogics as the systematic study of education.

The different sub-perspectives required to delimit and make education manageable for study are, among others, fundamental pedagogics (philosophy of education), psychopedagogics (educational psychology), didactic pedagogics (curriculum and instruction) and sociopedagogics (sociology of education). For an account of how these sub-perspectives form an integrated, unitary whole, see Nel (1974). For theoretical reasons, the above terminology in parentheses is not preferred. To simply equate the terminology in parentheses with the corresponding terms not parenthesized would be to gloss over the fact that the sub-perspectives of pedagogics are unified by having education as their common point of departure; this is not the case with respect to the perspectives in parentheses. For the most part, they have schooling as their focus, and schooling has not and perhaps can not give rise to or sustain a comprehensive, coherent educational perspective. Indeed, some of the well-known philosophers of education who have sought unified educational concepts (categories) by focusing on schooling are Dewey (1929), Hirst (1966), Peters (1963, 1967), and Scheffler (1963). None found such concepts or at least not enough of them to sustain a coherent "educational" perspective.

In the next section some of the fundamental pedagogic categories constituting a partial but truly educational perspective, will be described.

FUNDAMENTAL PEDAGOGIC CATEGORIES CONSTITUTING A PARTIAL, BUT TRULY EDUCATIONAL PERSPECTIVE ON EDUCATION

The philosophical anthropology on which pedagogics is based views the child as intentionality, as existence. This implies that a child is always in some situation. For the child, as *animal educandum*, the most primordial and fundamental situation is the educational situation as education (Langeveld, 1968).

What is an educational situation? This question can be answered best by describing what such a situation is in its essential structures. The categories resulting from this description then can be used to formulate criteria to evaluate the quality of a concrete educational situation as well as, e.g., to evaluate psychological and child development research to decide whether it should be applied to a pedagogic situation directly, with modification, or perhaps not at all.

Fortunately, a good deal of pedagogical research has focused on what an educational situation is. The primary sources on which I rely are Landman (e.g., Landman et al., 1982) and his students (e.g., Viljoen & Pienaar, 1971; Kilian & Viljoen, 1974) who have studied education from a fundamental pedagogic perspective or what in the U.S.A. we call educational philosophy.

What categories (essences of education) are disclosed by this sub-perspective?

FUNDAMENTAL PEDAGOGICAL CATEGORIES OR ESSENTIAL STRUCTURES OF AN EDUCATIONAL SITUATION

In studying an educational situation from a fundamental pedagogic perspective, four structures become apparent: the adult-child relationship; the sequence of educative occurrences, the activities mutually engaged in by adult and child; and the aim which provides the direction of and meaning for the entire event of education. That is, education only occurs within an adult-child relationship; it is a dynamic moving occurrence; it requires the participation of both the child and the adult in activities designed to help and guide the child to become a morally responsible, independent adult (the aim).

RELATIONSHIP STRUCTURE

The relationship within which the adult guides and assists the child to become an adult is foundational to the sequence, activity, and aim structures. If the quality of this relationship is not positive, it is unlikely that education will progress as it should. Thus, an adequate relationship is a precondition for education to take an effective course. The essential aspects (categories) of this relationship are trust, understanding, and authority. Although distinguishable, they always occur as an inseparable unity.

1. Trust

Without a sense of mutual trust by which the adult and child accept each other as persons, it is not likely that an adequate educative relationship can be established. In addition, for a child to become an adult, she must be willing to explore her open world. But without a feeling of confidence and security a child will tend not to explore and venture into the unknown. This needed confidence and security are cultivated within a relationship of trust where the adult provides the child with a secure, caring space, and makes her feel welcome, at home, and close to the adult. The issue here is emotional security which prepares the child to be willing and ready to participate in her own education. Trust also prepares for intentional education where the adult occasionally must intervene in an accepting or correcting manner.

An essential aspect of trust is **acceptance**. This means that the adult must accept the child as she is and trust that she will become what she can and ought to be. The adult should lovingly accept the child as a fellow human being. That is, an intimate bonding should be formed in which the child is related to and treated as a person and is accorded the dignity that being a person commands. But this also means that the child trusts and accepts the adult. If the child does, then she is accepting the adult as an image or model of her own future, and this acceptance is a precondition for her identifying with and wanting to be like (emulate) the adult; this acceptance and identification are at the very core of incidental (spontaneous) education.

Mutual acceptance is the basis of the relationship of trust and it is within the resulting emotionally secure sphere of the adult and child being together as "we" that educative actions take place. Even so, acceptance is but one side of the issue; mutual commitment also is required. For the adult, this commitment means, e.g., to act in behalf of the best interests of the child, to help the child live a life worthy of a human being, to assist the child to become an adult. But the child must also commit herself to the educator, and this is close to what has already been called identification. In a sense, the child must temporarily commit her future to the trusted adult.

The above descriptions, as well as those that follow, can be changed to criteria by putting them in the interrogative form. For example, what is the quality of acceptance, of commitment, of feelings of security, of the child's willingness to explore?

2. Understanding

An educational relationship also requires mutual understanding. This means that the adult (educator) understands the child as a totality in his situatedness and as someone on his way to adulthood. It also means that the child has a notion that the adult is someone who can and will assist him to explore reality and thus help him learn about it.

At first the child does not have much of an understanding of himself and of the situations (reality) he is in. Therefore, the adult must take the responsibility to clarify and explain these as yet unknown life contents (reality) to the child. This clarification requires that the child participate by giving meaning to these situations so that he understands them and his position in them. By actively giving meaning to these situations via learning, the child makes them his own. Adult assistance is required to the extent that the child is not in a position to learn to adequately know these life contents on his own. It is precisely for this reason that teaching is an essential aspect of education. Eventually, the at first concealed reality becomes the known, familiar life world in which the child and others move and live.

Adult assistance is required in this matter of clarification because it is the adult who already knows this life world. But this clarification is not just a cognitive but also is an affective (feeling) and normative (moral) matter. Indeed, the cognitive, the affective, and the normative are distinguishable but never separable (e.g., see Pretorius, 1972; Sommekus, 1985). If a child were able to assume responsibility for guiding and supporting himself (or someone else) intellectually, emotionally, and morally, that child would be no child but rather an adult (irrespective of chronological age). That is, to offer such guidance and support requires the maturity of an adult, especially with respect to the moral/ethical or normative aspect of education (see Landman et al., 1982). Education is not focused only on forming the child's intellect, but in fact it is primarily a matter of forming a child's conscience (see, e.g., Gunter, 1974; Nel, 1974).

3. Authority

The relationship of authority implies that the adult has something to "tell" the child and since what is told is for the child's benefit, she should listen. But this telling and listening should take the form of a dialogue because the child is a full participant in her education, and is a person in her own right, no matter how dependent on the adult she may be.

To claim that one has something to tell someone implies that one understands that person and her need to know what is to be told. For one to be willing to listen, she must trust the teller. In other words, trust and understanding permeate pedagogic authority. Without understanding and trust, the exercise of authority becomes authoritarian and, thus, pedagogically unacceptable.

What does the adult have to tell the child? The valued and particularly the values and norms for acting derived therefrom are what the adult tells the child about and shows her; this holds even when the main focus of the content is cognitive because all knowing and understanding implicate us in values (e.g. Greene, 1986).

It is critically important that the adult show the child that she accepts and lives in accordance with the authority of the same norms and values she is helping the child experience and interpret. In other words, the adult is a mediator or bridge between the norms and values, on the one hand, and the child, on the other hand.

At first, in selecting and representing norms to the child, the child cannot see past the adult to the norms *per se*. Rather, she responds to the presence and to the word of the adult in a *doctus* way. The norms and values have not yet been internalized and in the adult's absence, the child will not necessarily follow the norms. Docility occurs when the child mis-takes the adult as the authority. Gradually, however, the child sees that the adult also is guided by the same norms and values she is addressing to the child. When the child's submission to authority no longer is docility in the presence of the adult but is an answer to the values-represented by and through the educator's example (words and deeds), there is mention of independent or true obedience; the values then have become internalized by the child, and she now obeys the image of human dignity which the educator has presented to her (see Langeveld 1968; Nel, 1974).

Trust, understanding, and authority are distinguishable but inseparable essences of an educational situation. Since these essences have been disclosed from the sub-perspective known as **fundamental pedagogics**, they are called **fundamental pedagogical categories**. As already noted, they are the source of pedagogical criteria or guidelines for informing one's own practice of education and for evaluating and even reinterpreting the potential contributions of e.g., psychology and sociology to that practice (Landman, et al., 1982). These and the following fundamental pedagogical categories put one in a position to take an educational perspective.

SEQUENCE STRUCTURE

In addition to the adult-child relationship structure just described, the dynamic, moving, or rhythmic aspect of the educative event within the educational situation needs to be described. As an essential requirement for adequate education, the educative sequence structure has six aspects: association, encounter, engagement, intervention (which includes approval and corrective action), return to association, and periodic breaking away from association (Landman et al., 1982).

1. **Association (as being-by each other)**

Pedagogic association is characterized by the adult and child being by each other. They are aware of each other's presence at a shared time and place. Association is the beginning of the educative event in that the mere presence of the adult has a directing influence on the child. In addition, during association, indications of the necessity for intervention may arise. Also, the adult is setting an example, supervising, and indicating what is acceptable. Gradually, this relationship becomes more intimate and intensifies into an encounter.

2. **Encounter (as being-with each other)**

Pedagogic encounter is characterized by the adult and child being with each other. Here the educator enters the world of the child, but this will not happen unless the child trusts the educator and welcomes him into his world (see Nel, 1974). In the encounter, the child experiences a feelings of belonging, nearness, intimacy, and accessibility with respect to the adult. An encounter is successful when the child feels protected and knows that the educator is willing to be with and to care for him.

3. **Engagement (as being-for each other)**

The mode of adult-child togetherness here is characterized as being for each other. That is, in engagement there is a mutual commitment to actualize the educative event in a responsible way. **Coreponsibility** is an essential part of engagement. The adult takes responsibility for intervening with the child when necessary and the child assumes responsibility for her share of the involvement.

4. **Pedagogic intervention (as acting with each other)**

Intervention refers to the educative act by which the adult exercises pedagogic authority with the aim of assisting the child in his becoming an adult. Ordinarily, if authority (intervention) is exercised within an ongoing relationship characterized by a good quality of trust and understanding, the child will participate in a cooperative and inconspicuous manner.

Pedagogic Intervention takes two forms:

- a. **approval (usually by not interfering)**. The explicit or implicit acceptance of the child's actions conveys to the child that his behaviour is acceptable and that he is progressing to "proper" adulthood. Here the adult supports the child in his doing what is proper. This occurs when the adult praises the child for **having already** chosen to act in an acceptable way (The praise or reward should not be held out to the child as something he will receive if a particular valued action is engaged in), when the adult informs the child that he must continue such proper behaviour in the future. The effects of all of this is an increase in the clarity of the child's understanding of right and wrong (See Gunter, 1974, and Landman et al., 1982, for a discussion of the pedagogically accountable use of rewards and punishments);

- b. **corrective action**. Here the adult acts to prevent the child from straying from the path to "proper" adulthood. Corrective action or intervention requires that the adult indicate what is not acceptable and why, that he reject the unacceptable behaviours of the child and, in turn, that the child accept the adult's opposition to what is improper. Also, it is necessary that the adult offers a feasible and acceptable alternative to the improper and

that the adult helps the child move from the improper to that which is deemed proper. If this intervention succeeds, the child will see more clearly what is acceptable and proper behaviour will be promoted.

5. **Return to association (as being-by each other again)**

After intervention has run its course, there should be a return to association as soon as possible. In returning to association, the child can independently think about the intervention and decide whether she agrees with it (and thus either appropriates or rejects the content in terms of which the intervention occurred); the child finds an opportunity, apart from direct intervention, to be herself by taking a stand independent of the adult (who is present) and by concentrating on her self-actualization; the child experiences freedom to think and to act but in close connection with the adult; this experienced freedom is a freedom within limits because although the adult does not intervene directly with the child, her presence in fact is a form of unintentional intervention in that it exercises a controlling influence; the child is now depending on herself to acquire a better self understanding because of what has happened during the preceding phases and within this one.

6. **Periodic breaking away from association (as being-away from each other)**

It is the aim of the adult to become unneeded as an educator since that occurs when the child has attained adulthood. Periodic breaking away from association is necessary for attaining this aim because it provides the child with the needed opportunity to act independently. That is, the child must be given the opportunity to appropriate, in the physical absence of the adult, that which has occurred in the sequence of educative events.

An important point is that the child's acting and choosing while in the presence of the adult cannot be judged unambiguously as docility or independent obedience (i.e., is the child choosing and responding in a particular way because the adult is present or is the child responding to the authority of the norms and values irrespective of the adult?). This can be decided only in the sequence called periodic breaking away. That is, periodic breaking away not only provides the child with the opportunity to practice being independent but, from an evaluative perspective, the degree to which the child is becoming independent (truly obedient rather than merely docile) can be judged. This is the true test of **educare** because the important issue is how the child acts and chooses independently and not how he acts and chooses in the presence of the adult.

ACTIVITY STRUCTURE (as the mutual involvement of adult and child in educare)

To this point the educational situation has been described in terms of the aspects of the adult-child relationship (i.e., trust, understanding, authority) and in terms of the rhythm or variation of that relationship during the course of an educative event (e.g., association, encounter). But the pedagogic relationship and sequence occur only because the adult and child are mutually involved in educative activities. Educare requires the mutual participation of both adult and child. The educator and educand work together with the aim of helping the educand (child) gradually engage in certain activities with the attitude and competence of an adult. In other words, these activities lead to normative adulthood, the aim of educare. Descriptions of the twelve pedagogic activities disclosed by Landman & Roos (1973) are:

1. **Giving meaning with increasing responsibility**

A necessary task of the educator is to help the child gradually give meaning to

the world and to regard and deal with life in ways in which a responsible, independent adult would. For this to happen, the child must deepen and broaden her knowledge and change many views, beliefs, and ideas in light of what the adult has conveyed to her through example and instruction. The child also must be helped to accept increasing responsibility for the meanings she attributes to her world. Under the guidance of the adult, the child must give meanings to persons, things, and events. Then, she must determine, at first still under the guidance of an adult, if these attributed meanings are appropriate. In addition, the child must be helped to make these meanings a functional part of her own way of living.

2. Gradually breaking away from lack of exertion

The adult must assist the child to break away from a virtually carefree way of living and increasingly to exert the effort to explore reality. The child must be helped and encouraged to do his best at what he engages in. The educator must move away from what he *is* to what he *ought* to be, as determined by the values and norms accepted by his educators as part of their philosophy of life. The child must exert the effort to explore reality and in doing so he gradually emancipates himself from the trusted, safe sphere of the home; through this exploring and venturing, the child eventually is able to find his place in the adult world. A feeling of security is a precondition for this exploring and venturing, and the child's inherent wanting to be independent is the motivation for this.

3. Exemplifying and emulating norms

The adult must try to make the child aware of human life as a normed life, and this is what pedagogic intervention is primarily about. That which the adult exemplifies (by action and not merely by words) as worth emulating must be shown to the child as something meaningfully present in the adult's own life. The fact that the child is expected to emulate the norms in accordance with which the adult lives her life is what gives educative intervention its power and significance. Ultimately, the child herself must choose to (or choose not to) follow these norms.

4. Venturing (risking) with each other pedagogically

Educare is not a process that leads to precisely predictable results. What the child will become and how the educator is going to act cannot be guaranteed beforehand. Owing to this uncertainty, the educator and the educand must venture together into the future.

5. Being grateful for pedagogic security

As has already been noted, a feeling of security is a precondition for effective educative intervention. A feeling of security stems from an atmosphere of loving care and warmth as well as from acceptance by the adult. It is important that the child feels she is an accepted member of the family (or group) and that she feels safe because the adult shows a concern for her.

It is also important that the adult makes the child aware, by word and by deed, that she ought to be grateful (thankful) for this feeling of security. If the child is not expected to show gratitude or appreciation, she may not understand the appropriateness of acknowledging help and support from others or of being responsible for oneself to others. Then the child may come to believe that others owe her whatever is wanted or needed.

6. Being responsible for educational relationships

At first the adult is entirely responsible for the pedagogic relationship with the young child. However, as the child becomes and is brought up properly by his educators, he becomes more independent and increasingly is able to act and choose on his own initiative in terms of the values and norms presented by the adult as worthy of being followed.

7. Wanting to attain future adulthood

To the child the world of the adult is her future and because a human being is oriented to the actualization of her own future, the child wants to become an adult. Early on, the child is oriented to doing what older children and adults can do. But this orientation and motivation are not enough. The adult must appeal to the child to actualize her potentialities (futura) through self-initiative and personal effort. In addition, the child needs the assistance and support of the adult to be able to do this.

8. Actualizing potentialities for adulthood

The adult must make the child aware of his positive human potentialities and assist him in actualizing and cultivating them. A precondition for this is a good quality of understanding between the adult and child; it is an understanding (and knowing) educator who can most effectively help the child actualize his potentialities (e.g., by not demanding too much or expecting too little).

9. Gradually achieving adulthood

With respect to educare, the adult's primary concern is to assist the child to reach or achieve her own adulthood. Thus, gradually and progressively the child must live the image of adulthood represented to her by the educators. Of course, the adult must provide the required support and guidance for this to succeed.

10. Increasing respect for human dignity

The adult must assist the child to respect his own dignity and that of other persons. Each person differs from all others and is absolutely unique, and the child experiences this. However, these differences are not a matter of worthiness and, hence, the essential lesson for the child is that each person must be able to command and receive respect for his human dignity. The child must be brought up to respect his own dignity and that of other persons - irrespective of different talents, disabilities, etc. (Nel, 1974). Of course, respect for human dignity does not negate a preference for a particular person. As individuals one person can be preferred over another; as persons we are all of equal dignity (value).

11. Achieving adulthood through increased self-understanding

Self-understanding means an understanding of who one is, of what one can become, and of the demands of propriety (norms and values) which give direction to being human. To increase her self-understanding, the child must be open to (i.e., trust) the adult because it is the adult who is in a position to inform the child about herself, especially regarding her progress toward becoming an adult.

12. Conquering or responsible freedom

The responsible exercise of freedom means to know and to obey the authority of the norms and values emanating from one's philosophy of life. The child-in-educare is expected to show signs of increasingly living as a free and responsible

adult. In setting an example of the responsible exercise of freedom, the adult must freely choose and act according to the demands of propriety, which are consistent with his outlook on or philosophy of life. Consequently, in the educational situation, as *educare*, the adult, representing independent freedom, encounters the child, as becoming-freedom. The adult's task is to assist the child to conquer or win his freedom.

PEDAGOGIC AIM STRUCTURE (Normative adulthood as the aim of *educare*)

The relationship, sequence, and activity structures are the conditions which must be fulfilled for effective formative education to occur. That is, *educare* requires a special adult-child relationship, it has an identifiable rhythm, and it revolves around a variety of mutual activities engaged in by adult and child. But all of this is for a purpose. That purpose is to assist and guide the child to her own adulthood; adulthood is the ultimate aim of *educare*. Of course, in the moment to moment and day to day endeavors of educating the child, her adulthood ordinarily is not in the educator's immediate focus. Here and now, the child needs to be taught something or helped to solve a particular moral dilemma. She needs to learn to spell this word, multiply these numbers. However, these immediate aims or goals do not stand by themselves but open onto intermediate aims. For example, an intermediate aim might be for the child to become verbally and numerically literate and articulate. But why? Because in our culture it is to the adult person's advantage to be literate and articulate (since these allow her to live a fuller and richer life than would be possible otherwise). The important point is that the educational meaning (as *educare*) of immediate and intermediate aims is derived from the image that the educator holds regarding what, who, how an adult is. That is, immediate and intermediate aims must contribute to and be steps on the way to the child's becoming and being an independent, morally responsible adult, to be judged as accountable.

At this point, a question which naturally arises is what is an adult, or better, what is being-an-adult? Before trying to answer this question, it is important to keep in mind that being an adult, as the aim of *educare*, is not defined by age, and it is not a "state" of being. On the contrary, adulthood is a mode or way of being human. It is too dynamic to be described accurately as a "state." That is, as a mode or way of being, it needs to be continually sustained and reaffirmed by choices and actions.

Now, what is adulthood? What are some of the categories (essences) descriptive of this way of being? Of course, there are many aspects of adulthood that could serve as the point of focus (e.g., the aesthetic, the social, the physical, the intellectual), but Landman et al. (1982) discuss six normative categories which indicate some of the specific aspects or contents of the aim of *educare* as the forming of conscience (also see Nel, 1974). A morally independent, responsible person (adult) ought to live her life in terms of the following categories:

1. Meaningful existence

An adult is involved with a life world full of meaning. He understands that he must answer meaningfully to the questions (demands) that life puts to him. The level on which a person actualizes meaning indicates the extent to which he has become an adult.

2. Self-judgement and self-understanding

An adult is able to exercise self-judgement. She can judge choices and actions in terms of the demands of propriety; this means that an adult is able to use criteria or norms to do this. An adult is someone who can make moral/ethical judgements

about her own choices, actions, and aims in life.

3. Respect for human dignity

An adult is aware that a human being is in a special position with respect to other living beings and that he should aim to promote all that is authentically human. Among other things, this means that an adult should respect the equal dignity (value) of others. Thus, an aim of *educare* is to help the not-yet adult cultivate his own worthiness in light of norms and values expressive of a philosophy of life and to respect the dignity of other persons.

4. Morally independent choosing and responsible acting

An adult can not only make morally founded choices but can also stick to her decisions and accept responsibility for these choices and actions. An adult's choices and actions are consistent with the demands of propriety expressing a specific hierarchy of preferred values; to accept responsibility for one's obligations and to live up to one's decisions is a mark of a responsible adult.

5. Norm identification

An adult is not someone who chooses and acts according to norms and values because someone expects this (docility) but rather because of the inherent value of those choices and actions. That is, the adult has an understanding of and follows the authority of particular norms and values because he has identified with these norms and has internalized them so they are an integral part of his life. An adult must give evidence, in the way he lives, of an identification with norms based on an independent, responsible understanding of what ought to be.

6. Outlook on life (philosophy of life)

An adult's choices and actions are a reflection of her commitment (but not envelopment) to a hierarchy of values. This hierarchy is experienced as the demands of propriety required by a philosophy of life. This hierarchy of values expresses the adult's outlook on life, that which she holds as being of highest value for her life of choices and actions. An adult is able to show an outlook on life and to live by the demands of propriety flowing from it. One's philosophy of life "fills out" and gives concrete content to the normative categories of being an adult described above.

THE EVALUATIVE USE OF FUNDAMENTAL PEDAGOGIC CATEGORIES (Criteria)

As already mentioned, the practical value of pedagogical categories is that by changing them to evaluative questions or criteria one is in a position to evaluate the adequacy of any particular educational occurrence and to determine whether that event meets or falls short of the criteria derived from these categories. For a brief discussion of the connection between category and criterion see Viljoen & Pienaar (1971). Such an evaluation from the perspective of *educare* provides the basis for developing and implementing, if necessary, practical (orthopedagogic) plans of action to remedy a dysfunctional situation (e.g., see Crous, 1979; Van Niekerk, 1982).

An important point to keep in mind is that these categories and criteria are not merely a checklist but in fact constitute and support a comprehensive and coherent educational perspective; however, since the categories described in this paper are only those disclosed by the sub-discipline of pedagogics called fundamental pedagogics, the resulting perspective on *educare* is a fundamental pedagogic one. To take a psychopedagogic or didactic perspective on *educare*

requires the use of categories of these sub-disciplines; a description of such categories is beyond the scope of this paper.

In addition to a particular educational occurrence, these fundamental pedagogic categories and criteria can be used to understand and evaluate the educational relevance and appropriateness of psychological theories and techniques, and even to decide whether an educational perspective is present in a particular book, study, or essay.

Regarding this latter point, the fundamental pedagogic perspective constituted by these categories allows us clearly to see the validity of LANGEVELD'S (1958) comments on DEWEY'S (1965) *Democracy and Education*. LANGEVELD says,

"It is with good conscience that we go back again to his *Democracy and Education* as it is supposed to be an educational classic... I open this book again to discover what education is and to my astonishment, I find that the child, the home, the family, the parents hardly appear anywhere in the book" (p. 53).

This comment by LANGEVELD is not a criticism of what is said in this important and influential book so much as it is an indication that education as *educare* is a theme neglected by DEWEY. What is more, the neglect of *educare* as a serious and explicit theme of thought still is widespread in the literature on education.

In the remainder of this paper I will use a few of the above categories of *educare* as the basis for an educational critique of a psychological technique for modifying students' behaviours called the Premack principle. Then I will view in much less detail social or observational learning (Bandura, 1977) from the perspective of *educare*. An educational evaluation of these two psychological principles ought to illustrate that an educational perspective is not founded on but rather is on the same conceptual level as a psychological one.

Whether the Premack principle is widely used in classrooms is beside the point. The immediate issue is that almost all of the authors of current educational psychology textbooks promote the educational value of this principle from a psychological perspective. How does it fare when viewed educationally? After a brief introduction of the general model of the Premack principle, I will evaluate it in terms of a few of the fundamental pedagogic categories presented above.

To keep this evaluation manageable, I will limit myself to the category of *pedagogic authority* from the relationship structure, to the category of *pedagogic intervention* from the sequence structure, to the category of *norm exemplification* and *emulation* from the activity structure, and to the category of *norm identification* from the aim structure of *educare*.

WHAT IS THE PREMACK PRINCIPLE?

The principle, as formulated by Premack (1965), is that a more preferred (probable) response or activity (e.g., playing) can reinforce a less preferred activity (e.g., making one's bed).

The Premack principle is a straight-forward psychological principle which has been confirmed by research as well as by generations of parents who have used this idea spontaneously and intuitively. Thus, when a parent says to a child, "make your bed and then you can go out and play", she is implementing the Premack principle.

A FUNDAMENTAL PEDAGOGIC EVALUATION OF THE PREMACK PRINCIPLE

By deriving a few questions or criteria from the fundamental pedagogic categories mentioned above, it becomes possible to use these criteria to evaluate the Premack principle from an educational perspective. Of course, these few criteria are those that I have generated out of a much broader range of possibilities. The closely related and somewhat overlapping questions/criteria to be used are the following:

Pedagogic authority (relationship)

- Is there dialogue between adult and child within which the adult represents a valued behaviour to the child?
- Does the adult indicate to the child (by example) that he behaves in accordance with the norms and values (behaviours) he is asking the child to follow?
- Is a transition from docile obedience to independent obedience being promoted?

Pedagogic intervention (sequence)

- Is the child's acceptable behaviour approved by the adult?
- In his approval does the adult praise the child for having already independently chosen the acceptable?
- Is unacceptable behaviour rejected by the adult?
- Does he offer feasible, acceptable alternatives to the child?

Norm exemplification and emulation (activity)

- Does the adult exemplify to the child the valued behaviour?
- Does the child emulate the adult's example (does the child want to be like the adult)?

Norm identification (aim)

- Is the child's internalization of and identification with the valued being promoted?
- Is independent, responsible understanding of and choice of what ought to be being fostered?

In terms of the adult-child relationship of *pedagogic authority*, the Premack principle is not centred on a dialogue between adult and child concerning the norms and values or acceptable behaviour at issue. Although it can not be pursued here, this lack of dialogue has negative implications for the development of mutual trust and understanding. Certainly, there is some dialogue in negotiating what activity will serve as the reinforcer for the child engaging in the behaviour desired by the adult. From an *educare* perspective, however, this dialogue should revolve around the valued behaviour being promoted by the educator. The Premack principle does not provide for this dialogue.

The adult's example to the child should convey that she freely chooses to engage in the acceptable behaviour being promoted, and this is irrelevant to the Premack

technique. This is an added indication that the Premack principle is not rooted in an educational perspective.

Owing to the very structure of the Premack technique, docility is promoted at the expense of the independent obedience to the authority of the valued behaviour. This is partly because the technique encourages the child to do what the adult values in order that the child then can do what she values. This undermines the intrinsic value of the behaviour the adult wants to promote, and it encourages the child to be dependent on extrinsic rewards for her choices. The independent, responsible choosing of that which the child ought to choose is discouraged or rewarded by this technique. This is so even though Gage and Berliner (1988) insist that children can learn to reinforce themselves and thus be "weaned away from dependence on reinforcers of any given kind (for example, approval by the teacher) by having reinforcers of some other kind (approval by their peers) substituted" (underline is mine) (p. 356). The educational point is that extrinsic reinforcements undermine the pedagogic authority of that which ought to be valued as such and not because it leads to something else.

Gage and Berliner (1988) also address the issue of the use of positive extrinsic reinforcers as a form of bribery. Their comments, made from an ethical perspective, miss the point made from a perspective rooted in education. They say that when "positive extrinsic reinforcement is used to promote honest and wanted behaviour, with the student's awareness and cooperation, it cannot be considered bribery" (p. 255). Whether or not bribery is said to occur only when a person is influenced to do something dishonest or unfair is beside the issue here. That is, from an educational perspective (which essentially includes moral, ethical aspects), the issue is that the use of reinforcement undermines the pedagogic authority of that which ought to be valued as such (Also, see Morgan, 1984).

With respect to the sequence phase called pedagogic intervention, in using the Premack principle, the child's acceptable behaviour is approved by the adult but only indirectly through the reinforcement. The way in which this approval is given is not accountable from an educational perspective. That is, in order to promote the independent and responsible choice of what is valued, the approval should not be held out as a promise to the child contingent on certain choices but rather it should be given after the child independently has chosen that which is valued (Gunter, 1974, and Landman et al., 1982).

Unacceptable behaviour is indirectly rejected in that the adult does not reinforce it, but the offering of feasible, acceptable alternatives only are brought forward through a renegotiation of the "contract" in the form of "if you now do X, instead of W, you can do Y."

Applying the criteria derived from the activity called norm exemplification and emulation, again, it is noted that if the adult exemplifies the valued to the child, it is done outside of the purview of this technique. Still, the probability that the child will engage in the behaviour valued by the educator will be increased by the use of the Premack principle, but emulation of the adult's example hardly is what is occurring. Once again, docility is encouraged and this is contrary to the child's internalizing the valued for its own sake.

Finally, viewing the general model in terms of criteria related to the aspect of the aim called norm identification, for reasons already noted, it is clear that this technique does not promote the child's identification with the valued behaviour, and this identification is a precondition for the independent and responsible choosing of what ought to be.

From an educational perspective and in terms of the pedagogic criteria employed to evaluate it, the Premack principle is not an accountable educational procedure even though from a psychological perspective it is a "useful" technique for modifying the behaviour of children - even in the direction of the behaviours valued by the educator. It should be stressed that the practical value (the usefulness and success) claimed for this technique is tied to a psychological perspective and its own derived criteria. In recommending the Premack principle to the classroom teacher, authors such as Gage and Berliner (1988) show clearly that they are operating within a psychological and not an educational perspective.

WHAT IS SOCIAL OR OBSERVATIONAL LEARNING?

Essentially this amounts to learning by observing a model do something. There is no question that such learning is pervasive and natural. The fact that a child spontaneously learns by imitating what she observes motivates the adult to exemplify what she hopes the child will learn. Indeed, teaching through example that results in learning through imitation is fundamental to human existence and, according to Van der Stoep & Louw (1984), for this reason it is one of the four ground-forms of teaching called "example" (the three other ground-forms are "play", assignment", and "conversation"). Any formal or informal lesson necessarily rests on one or a combination of these ground-forms. To pursue these ideas requires the taking of a didactic pedagogic perspective and exceeds the scope of this paper.

For the purpose of this paper, it is not necessary to go into the details of Bandura's (1977) psychological, theoretical account of observational learning and the variables and conditions that influence its occurrence. Rather, my purpose is to evaluate the basic phenomenon of observational learning in terms of the same criteria used above to evaluate the Premack principle.

A FUNDAMENTAL PEDAGOGIC EVALUATION OF OBSERVATIONAL LEARNING

In terms of the three criteria derived from the adult-child relationship of authority, dialogue is not an inherent aspect of observational learning because it can occur vicariously, that is without the learner being directly involved with the model. As to the second criterion, the adult (model) does indicate by personal example the norms and values (behaviour) the child is expected to follow.

Thirdly, a transition to independent obedience is encouraged to the extent that it is the child who chooses to imitate the example of the adult. But this progress from docility to independent obedience can be undermined if the adult merely uses his example to elicit a change in the child's behaviour that then is maintained by some schedule of reinforcement rather than by the further example of the adult. Although dialogue does not have to occur, it is not excluded from the adult's modelling of the desired behaviour; consequently, observational learning can meet all three of the criteria derived from the pedagogic relationship of authority.

With respect to the four criteria derived from the pedagogic sequence of intervention, only one is remotely related to observational learning per se. That is, the adult's example can indicate to the child a feasible, acceptable alternative to unacceptable behaviour. Thus, observational learning is not centrally relevant to the criteria derived from pedagogic intervention.

Concerning the two criteria derived from the activity structure called norm exemplification and emulation, it can be seen that this structure precisely is the essence of observational learning. That is, observational learning is a form of teaching/learning that expresses the core of this pedagogic activity.

Finally, regarding the aspect of the aim structure called norm identification, observational learning does allow for the possibility of internalizing and identifying with the imitated behaviour because it is the child who decides whether to emulate the modeled behaviour. As for fostering independent, responsible understanding and choice, observational learning especially promotes choice but less clearly understanding.

In general, teaching through example that leads to learning through imitation is neutral with respect to pedagogic norms and values. That is, since it can be used to promote unacceptable (aggressive) or acceptable behaviour (non-aggressive), above I have assumed that the adult is modeling to the child what ought to be as defined by his hierarchy of values or philosophy of life. In conclusion, except for the criteria derived from pedagogic intervention, with some minor qualifications observational learning meets the criteria derived from the categories of pedagogic authority, norm exemplification and emulation, and norm identification. Indeed, viewed from an educational perspective, observational learning essentially embodies the pedagogic activity structure of emulating and exemplifying norms and values. This evaluation also makes it clear that educatee cannot be reduced to observational learning and that observational learning cannot be reduced to educatee. They are slightly overlapping but essentially different phenomena.

SOME IMPLICATIONS OF THE PRECEDING EVALUATIONS

The relatively positive evaluation of observational learning in contrast to the inherent pedagogic problems with the Premack principle is instructive. Both approaches are and remain psychological in nature even though one is educationally acceptable and the other not. This illustrates that there is no inherent antagonism between an educational and a psychological perspective. What has been shown is that when a psychological theory or technique is judged, e.g., to be educationally problematic or unacceptable, that judgement should be rooted in the essential nature of education as educatee and not in a rejection of the psychological as such.

Although not elaborated on above, neither the Premack principle nor observational learning contain within their essential structure any notion of what ought to be. This is why I claim that both are "neutral" with respect to pedagogic norms and values. That is, because these approaches, and psychology in general are not normative in nature, they can serve any purpose whatever and still remain what they are. This is not so with educatee which is situated in the tension between what is and what ought to be. Thus, educatee cannot be neutral with respect to the norms and values expressing what ought to be.

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