

CHAPTER IV

ACCOMPANYING A PRESCHOOL CHILD BECOMING A SCHOOL CHILD: A PSYCHOPEDAGOGICAL PERSPECTIVE

1. INTRODUCTION

Each child continually is a child-in-education. Also, a preschool child becoming a school child in his/her being-on-the-way to adulthood is committed to the support and intervention or accompaniment of a responsible adult to realize his/her favorable becoming. 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 with a particular aim in view that gives a particular progression and direction to the event.

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

In this chapter, the emphasis is on the role of an adult in the event of educating so that a child can adequately actualize his/her psychic life potentialities.

That educating is realized is a given. *What* educating involves in its essences is the area of study of fundamental pedagogics. *How* it 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/her given psychic life potentialities on a continually higher level of becoming. He/she must be supported to more adequately lived experience, will and behave so that the *quality* and *scope* of his/her *experiencing* also shows an increase in level. Then, it is possible for

a child to have a more comprehensive dialogue with his/her world such that, via sensing, perceiving, thinking, fantasizing, imagining and remembering, he/she arrives 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 these fundamental pedagogical structures and their essences, see the works of Landman and his co-workers.⁽¹⁾ For an illumination of these structures from a psychopedagogical perspective, there is reference to the work of Nel.⁽²⁾

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

When the role of an adult, i.e., his/her accompanying/guiding, is mentioned, it is stated frankly that such accompaniment, however excellent, is no guarantee for successful child 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 stimuli from his/her educators. He/she is no plaything in the hands of an educator. Whether he/she accepts or rejects this accompaniment is and remains his/her 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/her way to becoming adult, the more discriminating and critical he/she is in his/her choice regarding educative authority and accompaniment. The opposite also is true, i.e., the younger a child, the more he/she merely uncritically accepts an adult’s accompaniment. That a child lends him/herself at all to educating occurs because of his/her *primordial trust in* and *primordial being bonded with* his/her natural educators.⁽⁴⁾ From the beginning, a child shows his/her need for loving interest. Even with a possessed experience that lacks evidence of a lived experiencing of such meanings, a child anticipates that an educator will care for, protect and guide him/her to adulthood.

It is the task of an educator, parent or schoolteacher, to responsibly “exploit” this openness and primordial trust of a child, and not misuse it, so that he/she can become what he/she ought to be.

Where a preschool-child-in-becoming a school child is still relatively at the beginning of his/her journey to becoming [adult], and is at the very beginning of his/her school career, it is the privilege of his/her educators to compassionately call on his/her trust that a child so readily bestows with the lived experience of acceptance.

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

- A. Pathic-affective accompaniment.
- B. Gnostic-cognitive accompaniment.
- C. Normative meaning-giving 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 separation and that the affective is equally forceful in the cognitive and visa-versa, and that both pave the way to meaningful [normative] self-actualization”.⁽⁶⁾

3. ACCOMPANYING AFFECTIVELY TO AFFECTIVE SELF-ACTUALIZATION

3.1 Introduction

Affective or emotional educating 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 arises in a variety of ways, but above all it creates an emotional climate within which a child can thrive and his/her becoming is realized.

Langeveld’s four moments of becoming serve to illustrate this: A child is born as a completely helpless being. When he/she is

lovingly cared for and cuddled physically, this stabilizes his/her senso-pathic [emotional] lived experiences such that he/she is able to surmount the **biological** moment (bodily-being-in-the-world) and by this he/she is able to overcome his/her **helplessness** (which he/she primarily lived experiences as a need for interest and loving care) and he/she feels **safe and secure**. From this emotional security and awareness of safety, he/she can explore and, as a result, **emancipate**.

When a child comes forward to meet his/her 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/she 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 emotional lived experiencing gives rise to building an experiential residue such that it will positively direct his/her willing with respect to further experiencing the world.

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

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

Conversely, labile pathic lived experiencing can prevent a child from arriving at a gnostic-cognitive attunement. Thus, in the language of Sonnekus, he/she 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, thus, a possessed experience of inadequate quality. From such shaky, disordered possessed experience, child 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.

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 home pedagogical situation

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 educating. To support a preschool child becoming a school child in reaching what he/she ought to be, it is primarily the responsibility of his/her parents to educate him/her affectively.

Since a child makes the actualized potentialities of his/her psychic life knowable in his/her bodily-being-in-the-world, in his/her play and in his/her language, this also means these are the 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 preschool child becoming a school child. He/she has not yet attained a level of becoming where he/she can distance him/herself and signify his/her relationship to his/her parents on an affectively distanced level. In his/her senso-pathic and pathic signifying of his/her world, he/she is dependent on bodily coddling and care for establishing a favorable self-image. He/she must first lived experience in a stable senso-pathic way that he/she is acceptable to his/her parents as a person in totality, thus also bodily, before

he/she can emancipate to a more distanced lived experience of his/her own adequacy.

A favorable self-image, i.e., a stable experiential residue regarding his/her relationship to self, is one of the most valuable assets with which a preschool child can begin his/her 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/she 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 clear awareness arises in a child that he/she does not need to win or earn parental love – it is there because he/she 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 him/her but, via the modes of learning of sensing, perceiving, thinking, imagining and fantasizing as well as remembering, he/she arrives at a cognitive attitude toward his/her experiencing of parental acceptance and understanding. He/she sees, hears, feels, etc. that there is a place and time for him/her in parental life.

Adequately actualizing the pedagogical sequence structures is equally of cardinal importance in providing affective 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 helps him/her establish a self-confident attitude toward others and with things in his/her 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/she must not exceed certain limits because the loving parent will not allow him/her to do anything to hurt him/herself. Parental authority rests on understanding and trust. Where a young child in his/her 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 him/her from being harmed.

A mother's physical presence and being accessible in a time of distress is, for a child, evidence of her concern for and interest in him/her. 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/her 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, the importance of being physically present, accessible and with each other is clear because they are preconditions for affective accompaniment to affectively self-actualizing a child's potentialities of his/her 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 preschool child who is becoming a school child, play is such an obvious way of establishing relationships, he/she also has the need to establish an emotional bond with his/her parents in this way. It is a prudent parent who encounters his/her child in his/her

world of play, and because of the pleasant emotional value of this joint experience, a child is emotionally supported to affectively actualize his/her personal potentialities. This is only possible when a parent plays with his/her child and does not make a “toy” of him/her. 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 him/herself, others and things. In the unbiased, unconditional openness of parent and child for each other (for which playing offers excellent opportunities), favorable experience is established that later can serve as support in establishing a relationship between the Holy Father and child.

It is a task of the parents to ensure 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/her child as a present, he/she accepts it as a symbol of the parent’s goodwill. (In this light, he/she responds [similarly] to a little colored star that later a teacher is going to paste in his/her book). Thus, the intentions of a parent must be clear, and that the use of gestures should be done with caution. 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 him/herself with his/her child in a play situation now has an opportunity to help his/her child with giving emotional meaning. Thus, a child can arrive at a cognitive attunement [to his/her emotions] and normative experiences also occur. In a fantasy 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.

To encourage a child to explore, a parent must take care that his/her 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/her playing does not necessarily mean approval. When a parent's playing with his/her child progresses from an association [being-by] to an encounter [being-with] and, further, the relationship is allowed to progress to engagement [being-for-each-other], 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 actualizes his/her psychic potentialities, he/she 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 his/her provision of affective support.

A preschool child becoming a school child pleases him/herself with the little pet names his/her parents give to him/her. That he/she is addressed in this specific way confirms for him/her the understanding that he/she has a special place and part in his/her parents' 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/her child emotionally is by the demands he/she directs linguistically to him/her. The fact that he/she directs any demands at all confirms for a child the feeling and knowing of his/her own “being someone”. Verbal agreement by a parent in his/her child fulfilling a demand creates a favorable disposition toward his/her

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

own potentialities. However, if a parent fails to pay positive attention to his/her attempts, or if the demands are too high so a child is doomed to failure, his/her emotional life becomes labilized.

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

In anticipation of his/her child entering school, it is a parent's obligation to support him/her 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 knows with the birth of his/her child that he/she is destined to compulsory schooling. A child must be emotionally prepared for this. A balanced self-confidence that emerges from a richly varied possessed experience is one of the most valuable attributes with which any school beginner can undertake his/her 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/her affective potentialities. This especially is knowable in a home educative situation.

A child now is critical, he/she questions assignments and makes choices with difficulty because he/she 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 so he/she can "be someone him/herself" (thus, to emancipate). A child's possessed experience now is so richly varied that he/she is aware of alternatives. However, he/she has not yet arrived at an adequate affective stability and cognitive ordering of his/her possessed experience. Consequently, this results in an obscuring of his/her willing, and no clear direction is given to his/her subsequent experiencing.

A parent's task is to notice his/her child's needs in becoming and, in his/her affective (as well as cognitive and normative) provision of support. In the first place, he/she must take care that his/her child

is not delivered to choices whose implications he/she does not understand on a cognitive or normative level, or whose consequences he/she cannot bear emotionally.

However, a child will distance, differentiate and objectify, and this offers parents a golden opportunity to help clarify a matter for him/her 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/her experiencing. By asking too much or too little of a child cognitively, his/her emotions are labilized and he/she becomes restrained in his/her becoming and learning.

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

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

3.3 The school pedagogical situation

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

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

The importance of a secure, calm, accepting learning space cannot be emphasized enough. A preschool 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/her parents—no small task! Indeed, a child is experiencing momentary distress in his/her becoming and cries for affective support. Here his/her preschool teacher must encounter him/her [pedagogically]. The [new] experiential residues from his/her first school entry that he/she continues to add to his/her possessed experience exercise a direct influence on a child's actualizing his/her willingness regarding additional experiences. In other words, the nature of his/her emotional lived experiencing at school entry will be a co-influencer of his/her additional willingness to go to school, *learn* and *want to become* [grown up]!

Once again, there are three ways in which a preschool must encounter and support a child, i.e., via his/her bodily-being-in-the-world, his/her play and his/her language.

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

In chapter III it is shown that a preschool child becoming a school child mainly gives emotional meaning to his/her world, and specifically, to a large extent, senso-pathically: "Because bodiliness has 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 school educative situation. Giving affective support via caring for the body also is a task of a preschool 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 preschool and schoolteacher step up and meet a child in his/her exploring his/her

world physically. During his/her preschool years and beginning school year, a child needs physical contact with his/her teacher as evidence of devotion and acceptance. This need can only be provided individually and, thus, it is the task of a preschool and schoolteacher to take care that, in addition to group activities, there also is opportunity for individual attention and contact.

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

If the physical skills demanded are in line with a child’s potentialities, this enables him/her to succeed and achieve in his/her attempts. Success awakens a positive disposition and affective attunement in a child. In this light, it is possible for him/her to establish positive relationships with things (whether abstract or concrete), with others and with him/herself. 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 feelings of undervaluing his/her 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 preschool child becoming a school child cannot yet distance to such an extent that he/she can differentiate and respond to the transgression on an objective level.⁽²¹⁾ He/she equates the corporal punishment with the related unpleasant senso-pathic lived experiencing of his/her 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 him/herself to a gnostic attitude. A negative attribution of meaning to relationships with him/herself, others and things results in his/her possessed experience 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/she obtains a better grasp of the lifeworld and he/she participates in a greater slice of it with his/her fellow persons as “our-world”. The more things *are known* as familiar, the less he/she *lived experiences* the unknown as threatening and he/she *will* explore and further *experience* that he/she *behaves* adequately. Emotional stability makes it possible for a child to actualize his/her psychic life potentialities adequately so that he/she will *learn* and *become*.

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

3.3.2 *Play*

Van der Stoep and Louw indicate that a person, and thus 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 activity. A teacher also must 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 preschool years and the beginning of school attendance manifests itself clearly in a child’s play. As shown, play is the most conspicuous way a secure child is involved with his/her world: “For a child, his play is life fulfilling in itself”.⁽²³⁾ As such, play is a sensitive yardstick or criterion of child becoming and learning, and a child’s position toward his/her world can be read from it.

His/her teachers, whether they teach preschoolers or of school beginners, must be aware of the ways in which a preschool child becoming a school child announces him/herself in his/her play so that they can identify his/her level of readiness and support him/her emotionally to a higher level of becoming and to an intensification of his/her 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 preschool 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/her play. The experience of emancipating, also in his/her play, confirms to a child the knowledge that he/she is someone who is involved in becoming someone him/herself. The experiencing of approval and encouragement for his/her attempts in his/her play or experiencing in new ways helps him/her form a favorable attunement to his/her own becoming. Adequate possessed experience in this regard will give direction to establishing additional relationships with reality.

Charlotte Buhler^(17; ii) 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/she acquires the feeling that he/she can exceed the immediate [situation]). He/she 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 preschool and schoolteacher participates in a child’s play, and for a child this is an indication that he/she enjoys being with him/her and respects his/her dignity as a person. He/she creates an opportunity for him/her to establish relationships with other children via playing with them, he/she satisfies a child’s need for affective bonding with other children. It is the desire of each school

beginner to have a “best” friend. No remark is a more important sign of rejection of him/herself as a person than when a beloved friend refuses to play with him/her. The friendships that he/she enters during his/her first school year, however, are extremely changeable and fleeting. Especially in this respect, he/she is committed to the pedagogical intervention (whether for disapproval or approval) of his/her teachers. Supervision on the playground is imperative.

A certain degree of group instruction is necessary in a school pedagogical situation. However, this is alien to a child who in the past has explored his/her world and established relationships as an individual at his/her own tempo. The use of play in a teaching situation provides a preschool child becoming a school child an opportunity to arrive at expressions and/or projections and to give new sense and meaning to him/herself, things and others at his/her 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 child 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 preschool, genuine child play can be done justice to a greater degree. It provides a golden opportunity to establish a richly varied possessed experience that each child brings about in individual ways, at his/her own tempo and according to his/her 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 a child *feels*

more at home and secure; thus, he/she finds more elbow-room in his/her 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 is described in detail by various authors.⁽²⁹⁾ The emotional life of a person is tightly interwoven with his/her 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⁾

A preschool teacher will attend to his/her language to:

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

* *The use of language to stabilize the affect*

The first greeting of a child on entering a pre- or primary school that stimulates him/her more than anything else is one that allows him/her to know that he/she is welcome.⁽³¹⁾ It is this first *sensing*, paired with acoustic *perceiving*, that will determine how a child, via

lived experiencing, gives *meaning* to this event. If the event is invested with positive meaning, a child *will want* to have a part in a school's events that he/she *experiences*.

Landman points to an educator who addresses an educand [a child] as "my child" and thereby acknowledges that he/she assumes responsibility for the care of this unique child as who he/she is.⁽³²⁾ Via this verbal expression of affective-bonding, a safe "our space" is created within which a child can experience that he/she is accepted for what he/she is.

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

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

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

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

His/her preschool teacher, and especially teacher of beginners, can support him/her in this. By using language he/she can help him/her to distinguish, analyze, order and even structure what he/she experiences emotionally in a school pedagogical situation. Because a child distances to such an extent that he/she can verbalize the lived experience, he/she objectifies and thus emancipates. Now he/she can enter his/her 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 his/her verbal communication with a child, a preschool teacher supports a child to broaden his/her own vocabulary and develop a greater skill in correct grammatical usage. In this way, he/she acquires a greater degree of suppleness and flexibility in his/her verbal expressions and he/she also can more effectively verbalize his/her affective expressions in communicating with his/her peers.

The greater a child's own linguistic potentialities, the more accessible and receptive he/she is in communicating with his/her 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 but rather confirmation that the adult makes him/herself available, open for and shows affectionate interest in him/her.

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 preschool but also in a beginning class.

Certainly, one of the most significant experiences a school beginner undergoes during his/her first school year is that he/she becomes "literate" – in other words, he/she acquires written language. This opens many new possibilities for exploration, also in the affective sphere. Because he/she *him/herself* learns to read and write, acquires greater knowledge and insight, and thus lived experiences greater security, his/her own emancipation is continually confirmed for him/her. His/her first reader is a symbolic and tangible

indication that he/she is someone who wants to be someone him/herself and to become [an adult].

4. COGNITIVE ACCOMPANIMENT TO COGNITIVE SELF-ACTUALIZATION

4.1 Introduction

Where the previous section deals with affective accompaniment to affective or emotional self-actualization, this section considers the cognitive support of an educator for actualizing cognitive or knowing intellectual potentialities. Thus, now the emphasis is on *learning*, but its coherence 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 used 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/her cognitive potentialities.

This matter is extremely important for the phase of transition from preschool to primary school. As has been indicated, a young child primarily gives emotional meaning to his/her experience of establishing a relationship with his/her 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 cognitive aspect of a child's becoming, and learning is not prevented from appearing, since it contributes to a successful beginning and course to his/her 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 home and school educative event.

When a society becomes so complicated that parents cannot adequately fulfill their task of educating alone, school educative institutions are established. In this country the tendency is that almost all children go to a preschool before entering primary school. However, it is optional during the preschool phase for

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 home and school 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.

For the sake of clarity, in the following a distinction is drawn between a home and a school educative situation. 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 home educative situation

A young child's curiosity, i.e., *will-to-know*, is shown in his/her experiencing via bodiliness, play and language. An affectively secure and safe child will explore and reconnoiter his/her world with the relationships in which he/she is involved.

It is the task and obligation of each parent to take note of this desire of his/her child for knowing and create opportunities for him/her to explore in a safe and secure learning space. A child must not merely be exposed to reality without considering his/her level of becoming. Since he/she can unintentionally harm him/herself, it is the obligation of a parent to select, anticipate and venture with his/her 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/her to hold back in his/her exploring. He/she 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 preschool child becoming a school child occurs such that he/she can and will explore the world of things on a higher level. Because of this, a parent must encourage and support him/her and, above all, grant him/her opportunities to explore.

Setting limits and boundaries, also in a child's exploring the world by cognitively experiencing it, is urgently necessary to protect him/her from confusion and to be able to accompany him/her to ordering and systematizing the knowledge he/she acquires. Thus, it is the task of a parent to accompany his/her child in terms of his/her possessed experience to establish more adequate relationships with him/herself, with others, with things and with God. The quality of a child's possessed experience (in terms of affective stability and cognitive order) largely will be co-influenced by the quality of his/her educating. Whether a child learns adequately from what he/she experiences will be co-influenced by the quality of realizing the various modes of learning by a child him/herself, but also by the quality of the accompaniment (teaching) of his/her educators [parents and teachers].

Parents indeed are teachers; teaching is not only the task of a preschool or schoolteacher. Teaching at home, however, is more informal and less subject to time limits than is school teaching. A parent teaches his/her child by playing with him/her, by sometimes exemplifying (modeling—"playing before him"). Through playing, a parent helps his/her child establish more adequate relationships with things, others and him/herself. His/her child acquires an opportunity to give sense and meaning on continually higher levels, and thus build up his/her dialogue with the world. By doing things together (sometimes demonstrating) and communicating with his/her child via language, a parent also creates an 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 is tantamount to constant pedagogical intervention [objection] with the absence of pedagogical assent or agreement. 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 lead 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/her bodiliness, play and language, is surrendered to unlimited possibilities or is given the freedom he/she desires not only gains defective, unordered cognitive possessed experience, but as a result of this, he/she runs the risk of his/her relationship to him/herself, 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/her own relationships and the extent to which he/she, in his/her becoming, distances and objectifies, he/she applies a higher level of language as an exploratory medium and he/she more adequately actualizes imagining and fantasizing as cognitive modes of learning.

4.3 The school educative situation

Parents educate intuitively. One cannot expect specific pedagogical knowledge and insight from them. In contrast, preschool and schoolteachers ought to be schooled in pedagogics. They ought to have knowledge of pedagogical essences, structures and criteria in terms of which a school situation of educating can be established, practiced and evaluated.

Because of the formal, 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/her cognitive potentialities. There is the danger, however, that the coherence 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 coherence of affective and cognitive lived experiencing, as well as the coherence of 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/her, and by directing an appeal to unlock him/herself for this, a teacher can make learning *possible*. He/she can do this because of a child's primordially given openness and intentional directedness. To make emancipation and becoming possible results of learning, a preschool or schoolteacher, in intervening with a preschool child becoming a school child, both in the preschool and the beginning class of a primary school, must attend to the following:

1. Making room for richly varied experiential opportunities for a child in accordance with the current state of his/her possessed experience. This has 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/her unique 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 the level of readiness assumes knowledge of possessed experience, level of becoming and state of readiness to actualize his/her learning intention. (In other words, the state of actualizing the potentialities of his/her psychic life).
4. Supporting a child in an ordered way with the learning content, learning aids (i.e., things) that his/her 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 preschool or schoolteacher

directs an appeal to a child and offers him/her an opportunity to explore on a cognitive level and actualize the cognitive modes of learning.

6. Supporting a child to ordering, systematizing, structuring gnostic-cognitive lived experiences to make possible the establishment of a cognitively ordered possessed experience.
7. Knowing the various learning relationships a child establishes in a school pedagogical situation and support in signifying them on continually higher levels of becoming.

In summary, the function of a preschool or schoolteacher to cognitive accompaniment must have the aim of creating opportunities for and help in a child acquiring a qualitatively adequate possessed experience through cognitively ordering, synthesizing and uniting experiences into a meaningful whole of possessed experience.

In this respect, a preschool teacher has a particular task. Since a preschool child becoming a school child primarily explores his/her world emotionally (meets it in experience) and teaching the children occurs informally, there is a 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 since a teacher of beginners in presenting a lesson (which is curriculum- and time-bound) makes an appeal to a child's cognitive possessed experience. That cognitive accompaniment to cognitive self-actualization can occur in a preschool 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 preschool child, a school beginner is in the world in a primarily emotional way. Within a specified course of time, he/she must add specific knowledge to his/her possessed

experience on a cognitive level to have a fruitful role in further schooling.

Care must be taken that the coherence of providing cognitive and affective support is 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 a home and a school pedagogical situation. In each situation, the educating by an adult has only one aim in view, i.e., a child's attainment of proper adulthood. To reach this aim requires a sustained mutual contribution from both educator and educand [child].

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 culminate 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 coherence and connectedness are such that each is a precondition for the other.

5.2 The home situation of educating

The success of the normative support a parent provides to his/her child largely is influenced by the related lived experience of sense by a child, whether on an emotional or knowing level. For him/her to be willing to accept the norm and gradually identify him/herself with it, it is necessary that he/she signify his/her experience of the confrontation with the norm as meaningful-for-me. In doing so,

he/she makes it his/her own possession and it then forms an integral part of his/her experiential world.

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

- a. by pedagogically approving. When his/her child's willful choice and decision agree with what is acceptable, he/she shows this approval by acknowledging this.
- b. by pedagogically intervening. When his/her child makes a willful choice or decision that he/she considers to be unacceptable, he/she acknowledges his/her displeasure and shows him/her an alternative.
- c. by exemplifying norms. As an adult, a parent identifies him/herself with specific norms. His/her acceptance of these norms is evident in his/her behaviors. Thus, in his/her daily activities and conduct, he/she presents his/her child with an example. In addition, this implies that there are educative moments even hidden in a pedagogical association and encounter. In a parent and child playing and doing things together (via experienced bodiliness) and verbal communication (via language), a parent continually has an opportunity to exemplify his/her norm identification to his/her 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. Over time, i.e., parental pronouncements and examples must not continually be changing.

In educating their child, 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/her child must acquire the notion that he/she will hold these norms not just for the present but also for his/her 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 preschool child becoming a school child phase, a child periodically leaves his/her primary educators [parents]. A child evaluates new situations and changed relationships with which he/she is involved in terms of acquired norms in the form of possessed experience.

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/she 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/her. A preschool child becoming a school child with an affectively stable and cognitively ordered possessed experience regarding norms, can borrow from his/her experiences with greater self-confidence and security to establish new and changed relationships to him/herself, 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/her attunement to work, his/her 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 an adequate possessed experience of norms makes possible a favorable venturing attitude regarding cognitive tasks.

Because a preschool child becoming a school child primarily attributes meaning to his/her world emotionally, it can be expected that he/she will hold the same attunement in giving meaning on a normative level. Indeed, a strong appeal to his/her cognitive potentialities in this regard cannot yet be made. The intrinsic merits of a norm do not address him/her as strongly as the emotional climate between him/her and the adult who presents it to him/her. Thus, this child acquires a norm via personal

identification. If there is a favorable, close emotional bond between him/her and his/her parent, he/she shows his/her gratitude for security by being obedient and by trying to meet the demands of his/her educator. He/she actualizes his/her primordial trust in his/her educator by accepting in trust that he/she means well by him/her and that obeying the norm will serve him/her well and will win the approval of his/her educators.

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/her to add such an experiential residue as an integrated part of his/her already possessed experience. The knowledge that his/her parents hold in such high regard, he/she is ready to intervene with him/her in this way, and this awakens in a child respect for his/her own human dignity, an assurance that he/she is involved in being and becoming someone him/herself. Each moment of lived experiencing meaning, then, has both affective and cognitive aspects.

In his/her exploring, often a child is confronted with problem situations where he/she must make choices and decisions without receiving immediate support from his/her parents. 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/her possessed experience and the somewhat more distanced relationship with his/her preschool teacher, sometimes a child experiences problems with normative significance. He/she 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 an opportunity to show his/her need for support. Mainly via language, a parent then can support his/her 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 preschool phase), his/her need for help and

support can be read from his/her other behaviors (indeed also from his play). In his/her normative accompaniment of his/her 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 them educating to disobedience.⁽⁴⁴⁾ Whatever degree of authority a parent maintains, he/she does so in terms of those norms and values that he/she eagerly wants to convey to his/her child.

A parent's normative accompaniment of his/her child to normative self-actualization is inseparably connected with his/her affective

and cognitive accompaniment of his/her child to affective and cognitive self-actualization. Indeed, these three modes of accompaniment progress as a unitary event.

5.3 The school 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 preschool or schoolteacher to his/her 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 preschool, where there is no strict curriculum, in his/her continually coming forward to meet his/her world via experiencing, a child continually confronts limits and discovers that an underlying norm arises. His/her preschool teacher shows that he/she expects him/her to conform to the customs, usages and procedures held as generally acceptable. In his/her playing, doing and conversing with a child, he/she indicates what counts as orderly, proper and worthy ways of establishing relationships with things (e.g., toys and books), others (e.g., preschool teacher, classmates), him/herself (e.g., by making an effort to actualize his/her 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 preschool or schoolteacher is well informed about a preschool child's tendency to confuse fantasy and reality and that his/her "lies" must be judged with extreme caution before denouncing them. Nevertheless, in

his/her normative accompaniment of a child, it is a preschool teacher's task to support him/her to distinguish, discriminate and bring about knowledge of (via cognitive accompaniment) and an appreciation for (via affective accompaniment) truth.⁽⁴⁶⁾

As in the case of a home situation of educating, norm identification [identifying with a norm] occurs with a young child via his/her identification with the person who presents the norm to him/her. Adequate possessed experience which shows affective stability and cognitive order with respect to the relationship between a child and a preschool teacher makes it possible for a child to respond to the appeal that he/she directs to him/her.

With respect to the normative accompaniment of a school beginner by his/her teachers, the same holds true, even though this situation is more formal. Also, a teacher must support a child to normative self-actualization on a continually higher level of becoming. Possibly a school beginner has more extensive possessed experience and can distinguish more adequately between the real and the unreal in establishing his/her relationships, but if he/she is confronted, he/she continually will try "to rescue him/herself by lying [door liegen zich er uit te redden]".⁽⁴⁷⁾ Also, here it is the obligation of a teacher to present the acceptable norm in a sympathetic way. However, Waterink cautions that he/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 oorleg gaat liegen]" (questionable Dutch translation).⁽⁴⁸⁾ However, a teacher's obligation to intervene pedagogically remains. With an increased support through a close emotional bond between him/her and a child, he/she then can accompany him/her with cognitive support and accompany him/her to insight, and by his/her own example of a normed life, he/she can direct an appeal to a child to self-actualize normatively. There must be continual vigilance against a verbal bombardment of a child – this does not promote normative actualizing but stirs up the emotional climate and blocks giving meaning on a cognitive level.

The mutual coherence of 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 preschool, the emphasis falls particularly on the emotional support that a preschool teacher must provide to make it possible for a child to sufficiently emancipate on a normative level to become school ready during his/her seventh year. To get through the beginning year of school successfully, it is necessary that a preschool child acquire certain norms and values. Undoubtedly of most importance 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/her wonders speaks to a child and he/she lingers with [attends to] that which his/her wondering awakens. The present, the here-and-now have great value for him/her. He/she cannot yet distance him/herself from his/her own wondering to such an extent that he/she can arrive at an objective view of the matter. Also, it is not yet possible for him/her to relate the present moment of time to the rest of the day or week: "The attitude of a preschool 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/her to explore and actualize his/her potentialities for becoming and learning, it annoys him/her if an adult interrupts with his/her demand for cooperation because of the time factor. As for a preschool child's approaching school entry, it also is the obligation of a preschool teacher to support him/her in resisting this tendency and possibly overcoming it.

When a preschool child now is a school child, he/she must order (organize) his/her school day following fixed limits. He/she dare not play when he/she must read or draw when it is the period for writing. At a given moment, he/she must complete his/her work and put his/her book away irrespective of what the assignment is asking of him/her. 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/her to emotionally differentiate and distance him/herself 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 preschool child who has barely become a school child. This implies that in his/her normative accompaniment, he/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/her state of becoming not only result in restraining his/her affective, cognitive and normative self-actualization but create a danger that he/she can become derailed to such an extent that he/she needs specialized orthopedagogical help. A preschool teacher must take this into consideration. Special care must be taken not merely to present complex religious concepts to a child, and force upon him/her the related norms when his/her level of becoming does not justify it. This gives rise to an oversimplification and distortion of the new that can be integrated into his/her existing possessed experience. 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 or 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 verklaringzucht, 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 preschool teacher to evaluate a child's level of school readiness, also normatively, before sending him/her on to a primary school. On the other hand, teachers of beginners have the task of evaluating the level of normative actualization before presenting to 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⁾ 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 a possessed experience that is 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 is 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/her. During the preschool years, children already ask questions about these matters, provided the pedagogical climate is favorable.⁽⁵³⁾

In his/her normative accompaniment to normative self-actualization, a preschool or schoolteacher supports a child to give more adequate meaning to him/herself, others (also the new community called a “class”), things and God.⁽⁵⁴⁾

Consequently, it is the task of the school educators to support a child in acquiring his/her 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 him/herself in the surround social and societal reality to be a full-fledged adult as well as a full-fledged member of a cultural community.

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

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