CHAPTER 3
THE SCHOOL IN SOCIOPEDAGOGICAL PERSPECTIVE

3.1 Introduction

On the one hand, a school is a *societal institution* which is established by society as an "instrument" with the task of methodically providing the generation growing up with the skills, knowledge and insights which they eventually need to acquire to realize an adequate partnership in society as adults. The more complex and "modern" the society is in which a school functions, the higher the demands which are placed on it. Although, in school the emphasis certainly falls on the intellectual forming of the child, it also involves his/her social forming. With this, it also is expected that it presents to its pupils the fundamental values of the society.

On the other hand, a school is a *societal form*, i.e., a place where human living and working together are realized. The sociopedagogical significance of this is that for a child, the school is a necessary social training ground, and that he/she experiences an important socialization in the school situation. Through continuous and intensive personal communicating in school (between teacher and pupil and mutually among pupils), he/she exercises his/her communicating with fellow persons, and his/her communicative potentialities are actualized.

In this context, Van der Stoep[1] says the school is a societal institution which involves persons being together and establishing interpersonal relationships. It is undeniable that the school exercises an important influence on socially forming a child. It is a field of socialization within which group dynamics occur such as forming groups and interpersonally communicating the demands to a child to continually take into consideration his/her membership in the group and his/her obedience to social norms. He/she is admitted to groups and establishes relationships with group members which confront him/her with new tasks in his/her life

development. He/she learns responsibility on a level of solidarity (i.e., on an interpersonal level).

Langeveld[2] offers the following views of the significance the school community has for a child. One may not make the following claims:

- children educate each other
- the group educates itself
- life in the community educates the child.

Even so, these claims refer, in part, to the fact that it is necessary for a child to be together with other children, to be part of a group and a member of a community. These are pedagogically important because they make a child independent, contribute to his/her knowledge of people and allow social feelings to develop which are not limited to the family. To be involved in a school community also means associating with children of different ages and genders, as well as social and religious differences. As a community, a school includes a loss of the immediate "warmth of a nest" for a child, but a gain in independence and knowledge of people, as well as the experience of belonging to a large group which is not yet a "mass". It also means experiencing the community task which the group has of being a humanely *warm* group.[3]

A child is in the school community on the way to a broader community, and it is the school's task to make possible the progression to adulthood via the bridge of social and cultural acquisitions. A school without an active community life, which exists only as the administrative gathering point of several pupils is no school in the proper sense of the word. Each pupil must be able to find a personal place (i.e., his/her own task and recognition) to be able to feel security, because this "security" means the safety of the feeling of self-esteem and the protection which *arises from the community,* according to Langeveld.[4]

To view the school from a sociopedagogical perspective means to see it as a societal form where sociopedagogical essences are realized. This mainly has to do with (i) realizing *educating to society* in the school as a form of living together, and the theme is dealt with in Chapter 1 under the heading of the *socializing task of the school*;

(ii) the realization of *communicating educatively in the classroom.* The other sociopedagogical essences also continually arise.

3.2 The socializing task of the school

Thus, the school has the task of socializing a child, i.e., educating him/her *to* society. Educating and teaching occur against a dynamic and complex background. Ideals of educating rest on:

- a worldview, religious-ethical basis (fixed educational ideal)
- a societal basis (changing knowledge ideal)
- a teaching basis.

There is a continual search for new foundations for educating and teaching, and a striving for educative renewal.[5]

Regarding the question of the structural nature of the society to which a child must be educated, Gurvitch's[(6)] sociological theory of layers of the structure of society is extremely useful for our theoretical sociopedagogical work:

For Gurvitch the structure of society exists on four different layers. Social reality is a complex of layers which has influence within each, and thereby they influence each other in a constructive sense, but also in conflict situations. As a totality, horizontal layers form a vertical complex:

> Layer 1. *The economic-technical layer:* The perceivable material world: cities, towns, roads, railways, rivers (as ways of connecting), means of communication, livelihoods (industries, agriculture, productions). Thus, the world as a product of joint human work.
> Layer 2. *The layer of social organization:* Social organization and human contact. Organizations of workers, employers, social work, recreation, teaching, art, law, politics, church. This is not a visible world, but its presence, workings and influence are experienced in daily experiences.
> Layer 3. *The layer of norms (rules of living):* Living-, clothing-, eating-traditions; social, cultural, moral and religious patterns and prescriptions that determine

behavior in society. Individual and collective prescriptions. Layer 4. *The layer of values (the "deepest" layer):* The interiority of society is governed by higher categories—the true, the beautiful, the good, the holy, by the impulse to clarity of truth, by esthetic experiences and values, by legal opinions, by love between parent and child by: you must love your neighbor as yourself. Thus, by the totality of our moral and religious convictions.

A child must be educated and taught to participate adequately in these four layers or sectors of life. By adequately educating a child *as an individual,* he/she already is prepared as a member of society to realize a constructive partnership in it. He/she must be educated to participate meaningfully in:

Layer 1: the world viewed as a product of joint human work.
Layer 2: the phenomenon of social organization.
Layer 3: the layer of norms (life rules).
Layer 4: the layer of values.

From this, four parallel tasks are presented for the school:

- to arouse an appreciation for work as a phenomenon of personal involvement in the social, and for the product of this labor.
- the pupils learn to organize.
- the pupils learn to work and live together.
- awaken respect for values and a readiness to live by them.

Thus, as an *individual,* a child is accompanied to engage in *society*. In addition, for the child, school means a place for self-discovery and self-actualization, an unfolding as an individual *and* a social being.[7]

The activity which a child continually realizes here is *learning,* and especially (with respect to the theme under consideration) *social learning* so that the socialization task of the school can be differentiated in terms of the above theory of layers as follows:

- transfer of culture and knowledge

- learning to work
- learning to organize
- learning to cooperate and live together
- learning to relax
- learning to respect and to live up to values
- learning to compete
- learning to associate with the opposite gender
- learning to be physically fit
- learning "life".

For Langeveld,[8] being human is "the reasonable person-being of a social being" and, therefore, educating must be directed to "helping a child attain *moral independence* in a moral order (society) which allows ourselves the responsibility". Langeveld adds the interesting idea of the *bridging* function of the school. The school serves as a bridge for a child's progression from the intimate-personal-family-society to a formal-matter of fact social living. [A representation of this bridging function by Pistorius[9] is not presented].

Lichtenstein[10] provides the following task analysis of the school:

- it is a means for transferring norms and life views
- it is a means to free self-unfolding (layers 3 and 4)
- it must consider the real needs of society (layers 1 and 2).

The school ought to lead a child into the culture of contemporary society, stimulate him/her to participate actively in the culture, and strive to enrich the culture with his/her own creative powers. The school is not autonomous in realizing its mandates but is limited internally by the interests and potentialities of the pupils, and externally by the life views of the parents and the vital interests of the state. The school does not replace parental responsibilities for educating, but is a secondary substitution, a partial transfer of responsibility by the state and society. The *state's* interests must not be damaged, the *parents* must not be questioned, either in their religious-ethical or in their political convictions, and the natural unfolding of the *child* must be taken up and served in its many-sidedness—all of this in a sphere of positive benevolence. In addition to the child's natural unfolding, a growth in his/her readiness to accept tasks also is considered. Society (the state) –

school – parents must form a trinity from which there is a mutual and coordinated activity of directing the child to an individual *expansion,* and to his/her *fitting into* society, according to Van Gelder and Van der Velde.[11]

Several important aspects and types of situations regarding the socialization function of the school are the following:

3.2.1 Culture and knowledge transfer:

The concept "culture" can be described in the following two-fold way:

(i) Culture in the broadest sense stands in contrast to nature and includes everything which the human hand and spirit have wrought out of natural material, because it represents to him/her one or another value. Nature is transformed into cultural goods, and a human being cultivates his/her labors and activities in work, play and sport; a human creates a spiritual culture such as art, science, morals and religion. In a particular society, all this forms a cultural whole or pattern.
(ii) Culture in the narrowest sense relates to so-called spiritual and moral life, and includes everything considered to belong to the areas of science and art, of arts and crafts and play, of morality, life- and world-views and religion.[12]

Viewed historically, the transfer of culture and knowledge always has been the basic function of the school. Each of the subsequent generations which educate and teach a child have a role in the maintenance and development of a particular human society and culture. Thus, the school has a transfer function of the cultural assets of a society. Cultural continually changes in content and forms of transfer (e.g., new methodical and technical aids). In school, a child has an opportunity to participate actively in the culture, to establish and assimilate his/her own world. Erasmus (educator of the 16th century) explains that "Good education bestows on society servants who will and can improve it."[13]

In school, the cultural contents of a society must be unlocked systematically for a child so that he/she can acquire them. For this

purpose, cultural contents are selected and then presented in the form of school subjects. By acquiring these cultural contents, a child's own identity is formed (cultural identity), which then also helps him/her to determine his/her own position in a cultural group. The sociopedagogical essences *educating as accompanying to identity acquisition* and *educating as social-societal orientation* (i.e., socio-cultural orientation) must, this, be realized in the school via cultural and knowledge transfer.

"In school the cultural contents of a society and also *a cultural disposition* must be transferred which are selected from the cultural goods as valuable and will change the culture to make it healthier pedagogically. For example, the school, by means of history instruction, flag parades, studying life descriptions of folk heroes, visiting monuments, etc., transfers the value *love of fatherland* to a child," according to Pistorius.[14]

The terrains in which transfer of culture occurs in the school are the following:

(i) *Life-view cultural terrain:* For example, our teaching is Christian and national in nature. In school a child is the recipient of religious and cultural transfer.
(ii) *Economic-technical cultural terrain:* A human's intervention with nature as a physical and chemical reality (see physical science and chemistry), with plants and animals (i.e., biology), and with commerce and industry (compare arithmetic, commerce, economics) in school are transferred to a child as exemplars.
(iii) *Social-societal cultural terrain:* The caring and regard for fellow persons crops up here (see history and geography). Understanding for fellow persons and for other cultural and ethnic groups, e.g., is of extreme importance and in school, a child must be educated to this.
(iv) *"Spiritual" cultural terrain:* Appreciation for the refined cultural expressions of a people must be transferred to a child, e.g., appreciation for the arts (literary arts, music and painting) are transferred in offering literature, school music and art.[15]

3.2.2 Learning to work:

School has the all-important task of teaching a child to *work* and to awaken in him/her an appreciation for working.

Forming a child with respect to work means for him/her a gradual breaking through to the work milieu as a social milieu. A progression from *playing* via *learning* to *working* is one of the most important contributions of the school. [This does not merely involve a child's later vocational work, but also working socially for the sake of the wellbeing of others with whom we live, which is our Christian task.[16]

[As far as a *work ethos* is concerned, work must not be viewed as a curse or a punishment. Already before the Fall and denunciation of man he is ordered by God to *work* and to watch over the garden of Eden (Genesis 2:15). Work is a godly assignment which usually is performed with others (social) and provides a particular opportunity for joy and service]. Unfortunately, personal responsibility, willingness to serve, pride and sense for the unique product of work has largely been lost in our time.[17]

Regarding the *sphere of work,* the school must awaken a positive attunement (appreciation) for work—therefore, a child must perform his/her work in school with pleasure (schoolwork, homework, studies, assignments), he/she must learn to *work.* Teaching is not possible without work. A child must come to have respect for work achievements (learning achievements). As a pupil, he/she must be actively involved in work and follow his/her own objectives. Also, the school must offer him/her an opportunity to be a conversational partner, to act and think independently, to have room in his/her search for knowledge, as well as in his/her contact with fellow pupils and the teacher. Thus, the ideal work situation is a class situation in which the pupils become animated by spontaneous participation.[18]

Through the demands a school sets, a child must be guided to a distanced work attunement, away from the playful, carefree form of existence of a young child to being realistically directed to work, task and result. This is connected with work attitude, experiencing a task, work preparedness, task acceptance, task responsibility, task awareness, calling, positive willful deciding with respect to an

everyday task, self-discipline, learning discipline, the awakening of a learning and a work conscience, discovering the sense of work (work is a way in which one's own life is fulfilled meaningfully)—all of this for the sake of preparing a child to accept his/her own life task.

3.2.3 Learning to organize:

As a social being, a human being is an *organizer* (Banning) and to someday maintain him/herself in the sector of social organizations, in school a child must learn to organize. One day, in his/her vocational life, church life, social life as an adult (on committees of associations, sport clubs, congregations, etc.), political life, home life, a child must be able to organize.

A school's activities are intensely organized, and a child is subjected to these organizational measures. In this way, he/she learns to know the ordered and organized world of the school. Authority and order, fixed routines, formal situations, delimited periods and pauses, firmly established starting times, etc. reign there.

Teaching and working are unthinkable without organization. In the school, an opportunity must be created for a child to *learn to organize* in the classroom as well as outside of it. These opportunities are in the following five areas:

- the organization of one's own work by, e.g., granting the pupils weekly several hours of free work, to work on a self-chosen task
- the organization of group work, e.g., a group discussion, group reading with a group leader
- mutual help where a good student helps a weaker student with the use of methods of solution (organization in a cognitive area)
- collective work in a class context, e.g., work on the classroom, getting ready for a lesson
- collective enjoyment: help preparing for school excursions, school festivals, school journeys.[19]

These views are supplemented as follows by Couwenberg[20]: Also, the self-direction of the pupils—their insertion into the school

organization—can contribute importantly to regenerating the school milieu in the spirit of the personalistic ideal of community. This also is of great value for school discipline. An understanding of order and discipline always can be brought forward best if the pupils themselves learn to create order and discipline because they are involved and carry responsibility as much as possible.

3.2.4 Learning to work and live together:

As a society in miniature, the school is a juncture of social relationships in which a child progresses from intimate family living together to businesslike social-societal relationships. Here a child's social experiences are broadened because he/she continually is placed in new social situations with respect to which he/she must choose and act. In this diversity of situations, children learn to live together and work together.

Learning to work together occurs in a class sphere which is determined by the relationships of teacher – class and pupil – pupil. The teacher must win the trust of the pupils; in creative ways, he/she must create situations of working together; he/she must exercise democratic leadership. By working in groups, a child learns that a goal which is unattainable individually comes within reach through working together. Where working together seeks a bonding with material (layers 1-3-utility), in living together, bonding with fellow persons is sought (layer 4-innerness). Learning to live together implies that a child becomes disciplined socially, and that good social habits will be cultivated.[21]

The school also means for a child a self-discovering, and self-actualizing with respect to the social, e.g., he/she discovers his/her own leadership potentialities when, for the first time, he/she must maintain him/herself among his/her age mates; he/she discovers his/her own social popularity; e.g., he/she realizes leadership, trusted followers, fellowship with other pupils, experiences community, feels solidarity; he/she accepts social responsibility as a leader or member of a club, etc. The school is a child's first situation of intensive independently (outside of the family) choosing social position, social emancipating, social exploring, social evaluating, social experiencing, etc.

Couwenberg[22] points to the danger which overloading a pupil with a "chaotic quantity of learning material" does not allow him/her to give sufficient time to him/herself and to his/her own life experiences and thoughts, and especially to the matter of human relationships at school. The cultivation of a deepened social position implies being educated to have respect for the different being and thinking of fellow persons, and a readiness to judge them objectively (genuine community and concrete neighborly love). Teaching is not interhuman enough. Learning is almost exclusively an individual activity—of individuals who mutually interact with each other. The principle of competition often reigns at the expense of the principle of solidarity. The class must *be* a *work community* with an emphasis on activities such as group work, group discussion, mutual help, working together, etc. for the sake of forming the pupils socially. The school has the task of allowing pupils to experience "community" for them to learn to make decisions as a group, and to perform and develop a matter as a group.

3.2.5 Learning to relax:

Mechanization, automaization and prosperity in society have resulted in a shortening of working time and this has given rise to "a mass man who bathes in a sea of free time" (Polak). The following question has become more urgent than ever: How must the free time gained be spent? Without the meaningful use of free time, a person becomes dehumanized and falls into emptiness, boredom and aimlessness. Where the previous century was devoted to *social* care, the coming century will be devoted to *cultural* care (recreation, culture, arts, etc.) (Polak[23]).

For many, automatization means the use of free time (*homo ludens*), as the contrasting pole to spending time working (*homo faber*). *Ten Have* (sociopedagogue): the significance of work as a factor in human existence has been replaced; free time has gained in significance. Also, the function of the use of free time has changed—it no longer is ancillary, there no longer is a need to strive for recreation, it no longer is the contrasting pole to work. In human existence, it has become an independent category, i.e., a

cultivating activity. It is valuable itself, and leads to cultivating, refining enjoyment and optimal happiness, e.g., in play, music, festivals (also in school).

Gielen (sociopedagogue): The concept "use of free time" has practical significance and includes its relationship to work. He chooses the concept *free time experiencing* and, for him, this involves *educating a child to experience free time meaningfully.*[24]

Thus, free time creates a task for the school. For a child, to *learn to relax*, i.e., to be *educated to experience free time meaningfully* is only possible based on his/her own dispositions and interests. The school's task mainly is to offer free-time possibilities for him/her to try out so that eventually he/she can choose free time activities since his/her own abilities and preferences. Such possibilities are: the school library (e.g., reading as a hobby), school subjects (e.g., the recreational value of history, biology, geography), visits, film and television, anthologies, nature- and expressive-subjects (playing music, singing, acting, painting), physical activities (gymnastics, play, sports), hobbies, festivals, club work, youth organizations, etc.[25]

A particular problem of youths and the use of their free time is that a large percent of them, as shown by research, choose passive, "soft" and detrimental fee time activities which cannot always be seen as *creative* and *meaningful,* e.g., movies, television, radio, comic strips, parties where there is dancing, drinking and smoking—thus, a strong attunement to consumption regarding mopeds, pop music, discotheques, skating rinks, etc. The active, "hard" or more "formative" free time activities are avoided, e.g., folk dances, singing, musical performances, variety concerts, plays, nature life, creative hobbies, etc.

The problem of meaningful free time use, today is extremely real and comprehensive, and it presents a particular sociopedagogical task for reflection and research.

3.2.6 Learning to respect and live up to values:

In school, values must be transferred to a child, and a respect for them must be awakened in him/her. This also is the case with holding social norms and values.

In our contemporary society, the economic-technical (layer 1) and organizations (layer 2) threaten to supplant the life sectors concerned with life rules (layer 3) and values (layer 4) by which norm awareness and directedness to realizing values are weakened. Therefore, the school has the task of emphasizing more strongly learning to live via life norms. Thus, here the emphasis is on the life rules of our democratic society to promote a conflict free society. An adult must have respect for freedom in a child's becoming adult, but also for his/her own freedom about freedom depriving factors (milieu, customs, indolence). A child must learn to obey life rules in the family, school, regarding fellow persons in general, with respect to nature, property, concerning fairness, honesty, cooperation, social reliability, sportsmanship, etc.[26]

Also, a child must be educated to a readiness to live up to the values (obedient to social values). Here the social component of moral life is emphasized strongly. Each person has a part in "the movement of community life" (Kwant, in Dutch), but also must have the courage to stand alone against "the movement of community life" with a calm conscience. The societal demand to conformism regarding norms and values leads to massification. Where values and conscientious decisions hold, a person also must be able to be non-conformist.[27] Thus, here the concern is with awakening a child's *social conscience.* For a child, the lived experiencing of norms and values includes an unfolding toward fellow persons, a learning to take them into account. He/she will gradually and increasingly meld into society if he/she holds and is ready to live by the norms and values of the "movement of community life".

3.2.7 Learning to compete:

In school, a child is involved in becoming acquainted with a competitive milieu. He/she must be prepared for competition and achievement in the society. He/she must learn to maintain him/herself without harming fellow persons—social conscience must also function with respect to competing with others.

A child must learn that his/her achievement, in general, but especially his/her achievement regarding social activities may not occur at the expense of his/her fellow persons. He/she must be addressed by the demands of social-ethical norms. Also, a child must learn to assimilate [some of] the facts of competition in school and in society, e.g., failing, losing a competition, poorer performance in comparison with another.

In school, the predominant emphasis must be on individual achievement and on avoiding the outstripping of each other, because this undermines the idea of solidarity and gives rise early on to awakening an individualistic attitude in a child.[28]

3.2.8 Learning to associate with the opposite gender:

The school opens new horizons for a child regarding respect for fellow persons, especially boy-girl relationships. In the school situation, a child must become socially flexible in his/her relationship to the opposite gender. What is proper in associating with the opposite gender must be brought home by correct pedagogical action. Opportunities for association between the genders in the classroom, on the sports field, at school functions, in everyday associating, etc. serve this purpose.[29]

For illustration, the example can be taken of a boy who has an older and a younger sister. Upon school entry, it is not necessary for him to maintain himself with them because one is older and one is younger than he is. As a pupil in a school or class situation, he encounters girls of his own age and, for the first time, matters arise in his relationship to the opposite gender such as equal competition, maintaining himself, the attractiveness of the opposite gender, politeness, thoughtfulness, “manly” behavior, etc.

Further, with respect to high school students, it is explained that the awakening of sexuality opens a new dimension to their relationship to the opposite gender. Thus, the school must provide an opportunity for a child and youth to “exercise” and to develop his/her relationships with the opposite gender.

3.2.9 Learning to be prepared:

Because factors from society such as unfamiliar ideologies (an attack on one's own philosophy of life) and bad social and societal conditions exercise education impeding influences which make a child and youth unprepared and make it even more difficult for them to form their own identities and to become full-fledged adults, the school has the task of *making* pupils *prepared.* In school a child must be helped to acquire a philosophy of life (values and norms) as the basis of which he/she can offer resistance against the influences of contemporary society which are detrimental to his/her identity acquisition and becoming adult.

The school must offer a youth preparedness program or educative guidance program to serve as an educative program which supplements educating in the home.

The following are facets of a school program to make youth prepared:

- the guardian task of the teacher
- [Chrisitian philosophy of life]
- making spiritually prepared
- making physically prepared
- making socially prepared
- making prepared for vocational choice
- using music
- philosophy of life preparedness
- cultural preparedness
- financial preparedness
- identity acquisition as making prepeared.[30]

3.2.10 Learning "life":

If a child must learn "life" in society, in the meaningful and adequate sense of the word, the school has an additional two-fold task, i.e.

(i) to offer *near-to-life* instead of *alien-to-life* teaching
(ii) to realize *future-oriented* teaching.

As far as the matters of *near-to-life* and *alien-to-life* teaching are concerned:

The contemporary school must satisfy the sociopedagogical demand of offering near-to-life teaching. As far as youths acquiring cultural content and becoming social-societally more flexible are concerned, the question is whether teaching in school is adequately near to life. The alternative is that it would be alien to life and not keep pace with the dynamic changes in society. Learning material (i.e., learning content) can be foreign to life in the sense that it is disconnected from concrete contemporary social reality and, thus, pupils experience it as meaningless and question its actuality and life necessity because it does not provide an answer to his/her pressing life questions.[31]

Often, a teacher is so possessed by the question of whether a pupil understands the learning material and achieves well on an examination that he/she does not consider the question of whether the pupil experiences the learning material as meaningful and near to life, and if its acquisition helps answer questions of his/her life, his/her society and his/her future.

Du Plessis[32] explains this matter as follows [in Afrikaans]:

"Via communication media, (pupils) become aware of problems in society which must be solved. They no longer confront the "approved" learning material and its monologue presentation without criticism. The learning material must be meaningful for their eventual joining society, but their future perspective becomes obscured by the learning content, and its assimilation. They search for the sense of their youthful existence; they are future sensitive .... A puber who thinks critically has enough to think about but does not find it in the learning material.... Learning material content and society are foreign to each other.... Pupils want to know why there is so much injustice, double standards applied.... The education system has arrived at an impass.... It moves pupils to drop out of school, misbehavior, daydreaming, passivity, receptiveness. They search for authentic answers by conversing about essential life questions."

"Greeting his pupils, the master asked:

What would you learn of me?
And the reply came:
How shall we care for our bodies? (physical care)
How shall we rear our children? (learn to educate)
How shall we work together? (learn to work together)
How shall we live with
fellow persons? (learn to live together)
How shall we play? (learn to relax)
For what ends shall we live? (what is the sense of my life?)

And the teacher pondered these words,
And sorrow was in his heart,
for his own learning touched
not these things."[33]

In the above poem the teacher feels that he has failed with his teaching since it was alien to life and had not answered the life questions of the pupils. That is, the youth want to know more about *living together* and *working together* to search for meaningful aims for their own lives.

The following three references serve as further illumination of this matter:

Gresse[34][in Afrikaans]: "The school of our time must think of ways of being *less life alienating* in its *formative task.* As a social being who always is involved with his/her fellow persons, a person finds it strange that just this interhuman involvement (fellow pupils) in a school context so often is negated. In real life, learning from and mutually helping each other are at the core of social life."

Couwenberg[35]: "It is high time for *renewal* – that more time and opportunity be given for spontaneous self-discovery and for *quiet reflection* by young people about *themselves* and about *essential values for life* which are necessary for realizing an ordered and selective sense of values."

Toffler[36] [in English]: “Anyone who thinks the present curriculum *makes sense* is invited to explain to an intelligent fourteen-year-old why algebra or French or any other subject is essential for him. Adult answers are almost always evasive. The reason is simple: the present curriculum is a *mindless holdover from the past* ... Why, for example, must teaching be organized around such fixed disciplines as English, economics, mathematics or biology? Why not around stages of the human life cycle: a course on birth, childhood, adolescence, marriage, career, retirement, death. Or around *contemporary social problems.* Or around *significant technologies* of the past and future? Or around countless other imaginable alternatives?” (My italics—JWMP).

As far as *future oriented* and *future orienting* teaching are concerned:

“With respect to a quickly changing society by which a person becomes overwhelmed and the danger of the *future shock* to which he is subjected” (see 4.3.18), according to Toffler[37] this calls for a “dramatic new education” or “education in the future tense”. His view is that today educating functions very inadequately because our schools are directed to the past instead of to the future, to the rising super-industrial society. A Super-industrial educational system must be created and a search for educative renewal, educative aims and methods must be directed to the future and not the past. This educating must involve educating to assimilating quick change (“educating for change”), preparing a person for the future, educating to future-awareness, educating to a meaningful partnership in a future super-industrial society.

A new educational revolution is needed so a child can be prepared for the technological situations of the future where machines will perform the routine work and people the intellectual and creative tasks. Therefore, in the future, persons are needed who can make important decisions, can adjust easily to continual change, who can deal with new situations and milieus and who quickly can understand new coherencies in a quickly changing reality. For this, a future-oriented and future-creating task force is needed in teaching:

- The organizational structure of our educational systems must be changed.
- A revolution in curriculum must be brought about: "As for curriculum ... : nothing should be included in a required curriculum unless it can be strongly justified in terms of the future. This is not intended as an 'anti-cultural' statement or a plea for total destruction of the past. Nor does it suggest that we can ignore such basics as reading, writing and math. What it does mean is that tens of millions of children today are forced by law to spend precious hours of their lives grinding away at material whose future utility is highly questionable" according to Toffler[38] [in English].
- Future directed orientation in education must be emphasized.

Further, pupils must be able to exercise a wider choice of learning material, e.g., by following a wider variety of short-term courses before making long-term choices. More choices of subjects with future value must provide more individualized and less uniformly trained persons for the future while *all* pupils must acquire social skills which are necessary for interpersonal communication and social engagement. Three skills for the future that a school must provide are:

- *Learning:* Pupils must *learn to learn.* Because knowledge, information, facts, data, etc. change and expand so quickly (knowledge explosion) pupils can engage in this by learning to *learn,* to *unlearn,* and to *relearn* to be able to classify and reclassify information.
- *Communicating:* It has become even more difficult to build up lasting interpersonal relationships. The complaint is that people cannot communicate, not only because of a generation gap but also among mutual youths. It must be realized that it is the transitory in society which leads to alienation. Because of the quick "turnover" of interpersonal relationships there is no time for a trusting relationship and true friendship to develop. "Education must help people to accept the absence of deep friendships,

to accept loneliness and mistrust – or it must find new ways to accelerate friendship formation .... Education will have to *teach us to relate*"[39][in English].

- *Choosing:* A child must be educated to make adequate choices in a society with excessive and abundant possibilities of choice ("overchoice"). He/she must be equipped with a stable value system and life goals. Just as courses in history exist, also courses in futurology must be offered in which possibilities of the future are explored systematically. "When millions share this passion about the future, we shall have a society far better equipped to meet the impact of change. To create such curiosity and awareness is a cardinal task of education. To create an education that will create this curiosity is the third, and perhaps central, mission of the super-industrial revolution in the schools ... education must shift into the future tense" according to Toffler[40][in English].

Pistorius[41] agrees with these views when he explains: "As a social institution the school is closely concerned with changes in society. Education can be used purposefully to bring about change by cultivating skills, knowledge and dispositions in youth, but in general the future-forming function of the school usually is neglected. In most cases the school does not *lead* changes but *follows* them, and mostly long afterwards and under pressure. Here is a gap in education that ought to be complementing the improvement of society. If a clear future aim is given to education, teaching would not only form a meaningful whole but also be purposeful and inspiring" [in Afrikaans].

3.3 The realization of educative communication in the classroom situation

"I cannot exist in everyday life without continually interacting and communicating with others"[42][in English].

Also, in the everyday classroom situation, educating and teaching are realized as an (evolving) communication and interaction between teacher and pupils, and mutually among pupils. Teacher and pupils share the social reality of the classroom and form an

inner circle within which those involved continually and intensively are in communication with each other.

It is the task of the teachers to "give lessons". There is more to understand of this than an activity carried out by a teacher. A mutual involvement with each other, of teacher and class is a first condition for an adequate lesson practice. Thus, the lesson situation is an *interactive event*. Various factors (operative forces) within and outside of the school influence the field of forces of teacher and class. Within the school, the teacher–class interaction is influenced by the school management (head, school organization), colleagues and other classes. External school influences are the parents, government authorities, educational authorities, school board, church, university (retrospectively and prospectively) and the community. These influences occur via regulations, statues, evaluations, attitudes, opinions, expectations, making demands and imposing obligations. The teacher-class interaction must be viewed in the framework of this complex of influences since teacher and class are bound to several invisible co-players. Although teacher and pupils participate as total persons in the interact in the lesson situation, two facets of this interaction are distinguished:

- *a didactic interaction:* the lesson has a didactic content—interchange of ideas, concepts, information, etc.
- *a social interaction:* because the teacher and class also are in communication with each other as persons in a lesson situation, simultaneously an interpersonal exchange of feelings, attitudes and dispositions occurs.

The interchange in a didactic area constitutes the course of the lesson as a didactic event. The interpersonal interaction constitutes the tone, the sphere, the psychic-spiritual climate of the class. In each class there is an *ensemble* of these two facets, and they are not to be separated from each other. The quality and realization of this ensemble is determined by the group, with the teacher as "conductor".[43]

In a daily class event, the problem of *communication* clearly emerges, also, didactically speaking, the teacher must communicate the learning material in a form which links up with the pupils'

experiential world. Thus, *giving a lesson* is an event of *interaction and communication.*

The following factors influence the realization of educative communication in the classroom:

- external factors
- teacher factors
- pupil factors
- group dynamics factors
- classroom discipline factors.

3.3.1 External factors

This has to do with influencing factors which affect teacher-pupil relationships and their group dynamics from outside the classroom and, in this respect, there is a distinction between factors from the *outer circle* of the school (community, education authorities, universities*, churches, inspectors, school committees, etc.) and the following factors within the *inner circle* of the school:

- *the head* influences the social interaction in the classroom by
- his/her own teaching policies interwoven into the classroom
- the demands and expectations he/she sets
- the psychic-spiritual and disciplinary climate he/she creates in the school
- the guidance he/she gives the teachers, and his/her relationship with them
- his/her personal pedagogical influencing of the pupils.

- *the colleagues* of the teacher are in a relationship of working with or conflicting with him/her, and they influence the degree of feelings of respectability and happiness he/she experiences at school, and this can determine how he/she communicates with his/her pupils. He/she must reconcile with the prevailing feelings and

* Retrospective: the preparation of teachers is influenced by university study.
Prospective: the teacher prepares the pupils for the demands of university study.

opinions of his/her colleagues and the status each is invested with, based on experience, skiills and expertise. Thus, he/she is not free in his/her communicating with the class. Teachers as a group place demands and expectations on each other, e.g., the expectation that pupils will be treated and judged in a particular way. A school where strong discipline prevails will disapprove of a permissive educative attitude of a teacher. Also, colleagues will be displeased if a teacher assigns so much homework in his/her subject that pupils find it necessary to treat the other subjects shabbily.

- *the parents* exercise, especially via the pupils, a subtle influence on the educative communication in a classroom. For example, a child will inform his/her parents about an event in the classroom, and on this basis, they will evaluate the teacher's behavior. Their commentary contributes to forming their child's opinion about the teacher and, in this way, they indirectly influence the classroom event. There is pressure exerted on the teacher to be sympathetic towards the pupils regarding giving homework, the question of whether the pupils understand the learning material and the judgment of the pupils and their achievements. Also, in educating his/her child, a parent influences class interaction because the pupil is viewed as from the home of a "good" or "weak" pupil. Also, a child can transfer his/her conflicts with father or mother to the teacher and, thus, create strained communication in the class. Excessive parental intervening and meddling in their child's school life can make the relationship between child and teacher strained.

- *the other class groups* can influence the communication between the teacher and a class group, e.g., by what he/she has experienced in other class groups, or his/her comparison of the class group with another. A class group of a very unpopular teacher can frustrate, upset and strain a pupil so much that his/her educative communication in other class groups is impeded seriously.[44]

3.3.2 Teacher factors

"THE" teacher does not exist because each is a unique individual (old/young, married/unmarried, male/female), and because each differs in preparation (university/college, degree/diploma), in personal characteristics and character (impulsive, restrained), in interests (subjects), opinions about lesson methods, about associating with the class and the role of the teacher. (The question is if there is a teacher stereotype or typology). Also, the physical appearance of the teacher, and the fact that with years he/she changes as a person, are factors which influence educative communication.[45] The following are teacher characteristics which work as factors:

- *The personality* evokes "reactions" from the class which only can be explained by his/her personal psychic attunement. There are, in the career of each teacher, particular difficulties and conflicts which arise exclusively from his/her character and idiosyncrasies. There are conflicts in the life of each person which reflect inner conflicts he/she is not yet able to assimilate.

- *The age* of the teacher is an additional factor (which can vary from 21 to 65 years), as well as his/her life history, life phase, experience, etc. A young teacher, e.g., contacts the pupils more easily, but possibly has more didactic and disciplinary problems. He/she works in a more flexible and exploratory manner. An older teacher can handle lesson methods and social problems more easily—with more certainty, order and routine. A pupil appreciates knowing where he/she stands with such a teacher. The older teacher's methodological grasp is fixed and his/her view of pupils is more stereotypical.

- *The gender* of a teacher is a fundamental differentiation since at the deepest level of his/her being, a person is determined by gender. Thus, e.g., a young female teacher can be popular with the boys in her class group, while a

young male teacher quickly wins the sympathy of the girls. Also, compare here the interesting situation of a school for girls and one for boys. A man approaches reality differently from a woman, and this influences the contact with the pupils. Opinions about task, role, the pupils, demands and their own gender also differ. Possibilities are gender overcompensation or narcissism, e.g., a teacher experiences, for one reason or another, a strong resentment towards the opposite gender, and has a strained communication with them. Life problems (marriage, career, financial, biological, life phases) which a teacher has realized, directly influence his/her attitude towards the class. With this is the matter of *identification–interaction*.

- A teacher also has a particular *status.* He/she is married/unmarried, temporary/permanent – and the school youth have a particular focus about this. A teenager gives much importance to gender relationships—it is his/her "special problem". Interest in the personal life of a teacher dwindles as pupils approach the secondary school age. Also, an unmarried woman teacher can experience social stigma, problems with social engagement, or social frustration, *or* she can find her life fulfillment in teaching. A married woman teacher can experience tension because of her double responsibilities and conflicting obligations. An unmarried teacher has money for trips, participating in culture, buying clothes, etc. A married teacher has less, but his/her life is socially filled and rich with pedagogical experiences. There is an enriching influence of intimately living together with wife/husband and children on his/her personal forming—he/she is closer to the pupils because he/she has children him/herself and knows learning-, educative- and homework-difficulties so that he/she readily can communicate sympathetically with the pupils about these matters.

- The *preparation* of teachers differs: academic/practical, different subjects, authorized/non-authorized. University study now has more social prestige than ever. The opinion

is that a teacher in social subjects has greater interest in personal relationships in school.

- *Difference in opinion about a teacher's role:*

In a lesson situation, a teacher is involved with pupils and learning material. He/she can emphasize a particular aspect of his/her task and, in this way, a particular teaching typology arises *in abstracto.* A *pedotype* sees his/her task as the personal forming of a pupil and is directed to interpersonal communication with the pupil; a *logotype* concentrates on the transfer of knowledge of the subject area and seeks a more businesslike relationship to the learning material. The former views learning as a social matter and, thus, a favorable social climate is deemed to be a favorable didactic climate. An adequate association with the pupils is based on personal appreciation and sympathy, and his/her pedagogical guiding characterizes his/her teaching. The person and circumstances of the pupil interest him/her more than his/her progression. The emotional moment predominates the businesslike moment (extremely suitable for elementary school classes). The *logotype* sees his/her task as dealing with the intellectual and scientific forming of the pupil, the awakening of interest and a positive disposition and preparation for university study. He/she obtains the good cognitive attitude and appreciation of his/her pupil by means of interesting material, methodical discipline and the businesslike judgment of a pupil's achievement (suitable for higher classes). A teacher must develop elasticity: *pedotypes,* in their association with lower classes, and *logotypes* in association with higher classes.

In addition, a teacher can see his/her role as that of an animal tamer, sergeant, policeman, judge, chairman, conductor, professor, expert, etc.! In his/her contact with the class, he/she can behave mostly defensively, or humorously, sarcastically, by domineering, as a disciplinarian, authoritarian, democratically, etc.

* *The vocational awareness of the teacher*

How does a teacher experience his/her vocation? He/she feels

that he/she is primarily a subject matter person, and secondarily a pedagogue. *Types*: self-conscious type, idealistic youth leader, pastoral type, realistic technician; *Motive:* social promotion, economic motive, aware of calling (vocational ethos)—compare the status of one called to teach. Often, the pedagogical responsibility of the teacher does not reach beyond the final examination. Continually associating with children can make deep contact with adults difficult. "A man among children, a child among men." The positive or negative disposition of a teacher influences the class, e.g.: indifferent, nonchalant, unhappy, cynical *or* (despite routine) idealistic.

* *The social background of the teacher*

There are differences in social background, cultural level and general development. Personal characteristics get expressed in a lesson situation. Refined (pronunciation and word choice) , friendly and courteous forms of association in communicating with the pupils are immediately conspicuous to them. Possibilities here are that a teacher can find him/herself on a high cultural level—and the pupils on a lower level or the reverse; and these are factors which can lead to negative or denied communication in educating.[46]

The following twelve personal characteristics of a teacher are the most valued by pupils:

- a cooperative, democratic disposition
- friendliness and consideration for the pupil
- patience
- broad interests
- congenial forms of associating and outward appearance
- honesty and impartiality
- sense of humor
- even temper and firmness
- interest in the pupils' problems
- flexibility
- readiness to encourage and rearward pupils
- a capacity to deal with a specific topic clearly.

(The research of Witty, U.S.A.[47]).

The following are the most important demands placed on a teacher (according to Macomber[48]):

- he/she must be able to orient youth regarding the most important life problems
- he/she must be able to resist the large and small vicissitudes of life
- he/she must be able to understand people and possess social intelligence
- he/she must be well prepared in his/her subject, and have an understanding of the pupils and the learning situation
- he/she must show an understanding of the needs of the pupils and for their social development
- he/she must possess knowledge of the teaching and learning event and a philosophy of education
- he/she must have the attitude and ability to apply these principles.

Educating is self-becoming-different. Each problem with a pupil compels us to self-repentance and a serious search for a solution offers a double reward: a deepened insight into human relationships and into our own relationships to others, and the perspective on our educative work expands.[49]

3.3.3 Pupil factors:[50]

The total child is in communication with the total teacher in a total class situation. Particular conditions and personal characteristics of pupils function as factors which influence pedagogical communication in the classroom. A teacher always communicates differently with a boy than a girl, differently with a clever than a slow pupil and differently with an 8th grader than a matriculation student. Thus, pupil factors which influence the teacher-pupil contact are the following:

- *The level of becoming adult* of the pupil: it has been indicated that educating is an unfolding (level elevating) communication between educator and educand (sociopedagogical category – see 1.6.3), and that a teacher

continually communicates on a different level with a toddler, primary school child, youth in puberty, etc. This also holds for level of becoming or "maturity level" of the pupil in the class. Here, one thinks further of phase-problems which a pupil might experience, e.g., the psychic disturbance and conflict during puberty which are expressed in personal weaknesses such as impulsivity, a weak willing, lack in persevering, lack of responsibility and feelings of inferiority. It is undeniable that many of these pupils will make contact in strained ways because of the strong, drastic bodily changes which they experience, the inner and outer conflicts, and the emotional lability which makes it difficult for them to deal with conflict situations. Another problem is that teachers can place expectations on a pupil based on his/her outward appearance, instead of his/her real age and psychic-spiritual level of becoming. For example, he/she will have higher expectations for a physically large pupil than for one of small bodily stature, who still appears childlike. A physically early maturing pupil, e.g., is expected to act like an adult because this seems to be the case outside of the school situation. The difference in maturation tempo between pupils can act as a further complicating factor in educative communication.

- The *gender* of the pupil: The tone and expectations of a teacher are different for a girl than a boy. Girls are very interested in amorousness, love and the private life of the teacher. In the higher classes, it often is the sexually mature and sexually interested girls who can fall in love with a male teacher. With boys, the situation is different; they will not so easily feel attracted to a female teacher.

- The *intelligence level* of the pupil: A teacher communicates on a higher level with intelligent pupils, and also communicates higher demands and expectations to them. Also, he/she often has more sympathy for an intelligent pupil and for a good achiever because these pupils let him/her feel that he/she is successful with his/her teaching task; it is gratifying when pupils learn easily and quickly understand. With respect to learning failures, a teacher can

exercise self-criticism or put the blame on the pupil ("He/she is dumb"; "He/she is lazy"). It is possible that a teacher realizes negative, denying, or meaningless communication with a less gifted pupil or underachiever.

- The *emancipation* of the pupil: A puber can direct his/her struggle for emancipation against the teacher or lash out against him/her, especially if his/her parents at home are not understanding and patient. A teacher represents authority, and this awakens conflict with a puber. If tension at home is suppressed by authoritarian parents, a puber can unload this on a teacher. On the other hand, he/she also seeks intense positive contact with adults which, with boys is expressed in hero-worshipping and, by girls in infatuation. Via adequate communication, a pupil can identify strongly with a teacher who represents his/her ideal. Thus, opposition and infatuation can alternate with an impulsive puber. This asks for the understanding, attention and sympathy of the teacher.

- The *socio-economic milieu* of the pupil: Possible differences in this regard were mentioned above, and emphasizing these differences can give rise to strained educative communication.

- The *attitude* of the pupil: Negative attitudes, antipathies and resistance against the demands of a teacher can lead to serious education impeding miscommunication.

- *Communication problems* of a pupil: Each communication between persons has the possibility of miscommunication. The intentions of a teacher can be partly or incorrectly understood by a pupil. Alongside of the logical, clear expression of a teacher, tangential thoughts and meaningless associations of the pupils can play a role. A teacher must link up with the language, thinking and experiential world of the pupils to communicate adequately.[51]

3.3.4 Group dynamic factors:

(Group dynamics = the scientific study of small groups). Group dynamics, or small group or class group factors influence the encounter between educator and educand in the class. A class is a small group with an awareness of unity or feeling of solidarity and with communal aims; the members are in direct communication with each other; dispositions and individuality are formed in the group because, in the personal contact with others, a group member discovers and realizes his/her own potentialities. A group can be put together formally based on age and achievement, or it can be developed in informal ways, e.g., smaller, intimate groupings within a class group—based on one's own choice of partners. A class is a unity with its own character, "face" or class image, and with its own place and status in the school, e.g.: a class is viewed as intelligent/dumb, nice/naughty, fifth grade/tenth grade, boys/girls, large/small, academic/practical, etc.

In a class situation the teacher is the *leader* of the group, and his/her leadership function has an instrumental facet (subject expertise and organizational abilities) as well as an expressive facet: the social leadership of the teacher has a bearing on behaviors the class group allows to function, and which promotes the personal engagement of the individual in the group. This includes much more than merely order. A good leader does justice to both facets. Leadership phenomena are realized in close connection with group phenomena. A grouping is a dynamic (flowing) structure: the group can develop, become skewed or fall apart. Five preconditions for a class as a group: group awareness, acceptance, readiness to help, group ordering (by rules and needs), freedom to be oneself. The opposite of a group is a mass or band – the degenerate form of the class as a group. Behaviors: emotional, aggressive, rebelling, obstructive, destructive (instead of constructive).

The following important facets of the influence of the dynamics of a group on the class event are considered:

* *The complex character of the group event:*
The group event indeed is an interaction, e.g.: a pupil does not pay attention, the teacher notices this and loses concentration and shows this with a changed attitude, look or voice, and the

interruption of his/her explication. The other pupils then lose concentration – there is a reciprocal influence between each other and an emotional involvement.

* *Individuality and intellect as well as group and affect:*
With each individual intellectual achievement, it is not only personal and intellectual factors which play a role, but also emotional moments and group influences—the affective-social moments.

* *Sympathies and antipathies:*
With the help of sociometric techniques, the pattern of relationships in the class can be diagramed (sociogram), e.g., a particular pupil's choice of a friend or his/her choice of the pupil he/she most wants to work with. There also is the possibility of mutuality of choice (groups of friends), and of subgroups and isolates within the class group. Sympathies and antipathies between pupils in a class are not always a purely personal matter but are influenced by the teaching and teacher—thus, with the course of matters in the group. For example: antipathy against the smart pupil who always is presented as an example. For example: an attempt at acceptance merely can lead to isolation. Thus, a school class exists in a *structure* (pattern of interpersonal relationships)—there are team players, coopetitors and antagonists.[52]

* *Group norms and group pressure:*[53]
In *all* groups a uniformity in behavior appears. Youth will accept their age-mates with respect to clothing, language usage, behavior, etc. Uncertainty about behavior and the avoidance of anxiety from the group promotes the rise and maintenance of group influence. In a new social situation, persons always orient themselves to each other. For example, a pupil will shudder to admit that he/she alone does not understand the work because he/she doesn't want the lesson to become unnecessarily prolonged for the others. Also, there is group pressure on the teacher for giving or delaying an assignment. In a new group situation, pupils continually exercise a sort of social trial-and-error. Each class has a different image (way of behaving, achieving, being-on-task). For example: class A is noisy with teacher X but focused with teacher Y. Or: teacher X has a good association with class A and is tense with class B. The "face" of a

class also can change—say, during a term. Thus, the *sphere* or *attitude* of a class cannot be judge apart from the teacher. In addition, a particular school has a certain climate, mentality, and group norms. This mentality arises under the influence of socio-cultural factors. No group is isolated from or uninfluenced by the prevailing social milieu. In a school and class, e.g., there are norms and group pressure regarding fairness, giving homework, order, etc.

* *Changing group norms:*
Individual pupils and the group resist change. Indeed, interactive events mean that group norms do not remain static. If a behavior is accepted by the class, and even is encouraged, punishing it will have little effect. Difficulties with individual pupils can be symptomatic of a disturbed relationship to the class. The moral support of the group has great significance. On the other hand, correcting a pupil's behavior is easier if the desired behavior agrees with the group norm. Also, the strength of a group norm is greater when the group shows a strong connectedness (as if one person). Also, compare the role of group competition. Resistance to change is easier to overcome if the group is actively involved in the development of new practices, e.g., through discussions or a group decision.[54]

* *Self-fulfilling prophecy:*
In a group situation, stated expectations can become a "self-fulfilling prophecy", i.e., the stated expectation gives rise to behavior and achievement by which the expectation or prophecy is realized by a pupil. As an example, if a child is told that he/she is dumb or lazy, this expectation creates a real underachievement by the child. If a teacher would say to a class "You certainly are going to be a difficult class again this year", then the class group fulfills this prophecy in their behavior—giving rise to the class really behaving in "difficult" ways and, in doing so, educative communication becomes impeded.

* *Class atmosphere:*
The concept *class atmosphere* or *class climate* refers to the socio-psychic relationships which exist within the group in a class situation. It mainly is a teacher who determines these relationships. The class climate thoroughly influences the educative communication in the class and, thus, also the pupil in realizing

his/her learning potentialities. Thus, then a class group is a factor which can promote or impede learning achievement. If a teacher understands something of group dynamics, he/she can: promote interpersonal relationships and, in doing so, improve attitudes towards school and the learning event; recognize and deal with interpersonal tension and conflict in the class; create a class atmosphere which promotes learning.

* *Pressure from age-mates:*
The class group works together and communicates to attain a particular learning aim. Individual age-mates influence the group as members of it through their own values and attitudes. In the development of interpersonal relationships and patterns of communication, informal groups and age-mates influence the class norm which often is accepted by the class group; then, it is expected of the group that they behave accordingly. This pressure can be so degenerate, e.g., that a pupil must endure the strong rejection of his/her age-mates because he/she violated the class norm by studying hard for a test. Compare: "why are you doing the work? This is a meaningless assignment! Are you trying to be the teacher's favorite pet?" If a pupil feels accepted by and popular with his/her age-mates (whose social attractions and repulsions often are based on extreme incidents), this allows him/her to feel adequate about his/her own self-worth and, based on this self-confidence, he/she can achieve well. "Students do better in academic work when they feel accepted" (Yelon and Weinstein, in English).

The following two citations illustrate how necessary adequate social interaction is in a classroom:

Lundgren[55]: "... a classroom group that finds it has good communication with its teacher and among its members will enjoy being together. It will find working, learning and playing together a rewarding and satisfying experience" (in English).

Du Plessis[56]: "The pupils mutually also can contribute to the school achievement of a child. If a child experiences belongingness within his/her peer-group and, thus, also within the classroom, this promotes his schoolwork. ... A relaxed atmosphere (relaxed

communication—JWMP) within a classroom situation will contribute to the successful learning of a child" (in Afrikaans).

In addition, the following possible (typical!?) statements of educators serve as illustrations of the different forms which inadequate communication can take in a classroom:

Negative communication: " I like nothing about this sad case!"
Autocratic communication: "I am master in this class, and you have nothing to say about it!"
Denying communication: "I could care less about the complaint that
I cover the work too quickly, and that you don't understand!"
Understanding-less communication: "Don't come to me and say the work is too much and too difficult for you!"
One-sided communication: "I do not allow questions, comments, discussions or criticisms."
Objectifying communication: "I don't care if you fail, providing I receive my salary!"
Meaningless communication: Any *curse word* a teacher might use in the classroom!
Unyielding communication: "I have spoken clearly! I will not change my assignment because you experience problems."

A caring educator who wants to educate and teach adequately must continually ask patients of his/her classroom: how can I realize adequate, education promoting communication with my pupils? Am I perhaps communication-less in my comportment with the pupils?

3.3.5 Class discipline factors:
Order and discipline in a class are conditions for adequate teaching, and the way a teacher tries to keep order thoroughly influences his/her communicating with the pupils.

Order and lack of order are rooted in the *total group event.* A beginning teacher is preoccupied with the problem of order. (If I have more order and the rest will follow as it should). Factors which play a role:

(i) He/she feels uncertain about keeping order.

(ii) He/she is skeptical of the learning-directedness of the pupils; he/she tries to awaken this via order; he/she has his/her own memories of the "tests" of the teacher.

(iii) There is a taboo about discussing order and association with the class. A teacher has order or doesn't. His/her success is measured by order. He/she is anxious and tense about: do I have order or not?

An open approach to the question of order:

(i) it is only one facet of the classroom climate. Emphasize adequate associating rather than avoiding disorder.

(ii) learn and try.

(iii) Associating with the class and giving a lesson interact with each other, and the one is not a condition for the other.

Guideline: Quickly learn the name of each pupil.[57]
Keeping order is a group dynamics event: *I have order* and *The class is orderly* can turn into *I no longer have order* or *The class is in disorder.* The teacher must continually acquire his/her order in the class and corroborate it. Colleagues' advice that he/she must have more self-confidence and must make better contact with the pupils will not help if the teacher is a person who has difficulty contacting fellow persons. To be able to keep order in a class is to be able to *handle a social situation.*

An additional question which arises is whether a teacher must communicate *autocratically* or *democratically* with a class:

autocratic	*democratic*
strong	considerate supple spontaneous
directive	non-directive
teacher-centered	pupil- or group-centered (initiative from the pupils)[58]
inflexible	flexible
domineering	guiding, understanding

A more democratic contact with the pupils appears to be pedagogically more balanced and this also creates a favorable climate for adequate educative communication. Other factors such

as the following, however, can contribute to determining a teacher's attitude: the pupils' attitudes, behavior and achievement, class size, age of the pupils, their needs, the educative ideal of the teacher. (A *permissive* communication is not considered here at all since it is extremely undesirable pedagogically).
Teacher guidelines for the sake of keeping adequate order are the following:

- make level-headed, calm decisions because a child has a need for stability
- be considerate (empathize and sympathize)
- the external appearance of the teacher must be careful and tasteful (he/she is always a conveyor of culture)
- don't threaten if you cannot or will not follow through
- avoid the notorious last warning
- don't abuse or degrade
- don't lose oneself and lash out in anger (and then push and shove)
- irony and sarcasm mean rejection, and it is an interruption of communicating.[59]

An additional guideline regarding the teacher's communication with the pupils, in general, and, specifically, regarding maintaining order, is that a teacher must never allow a pupil or a class to become too familiar with him/her. This means the pupil becomes too friendly and too "close" to the teacher in his/her contact with him/her—this becomes communicating without distance.

Faulty ways of keeping order can seriously impede educative communication in the class. In this regard, Perquin[60] presents the following guideline: What does a teacher do when disorder prevails because a previous teacher sowed it or because of unforeseen circumstances? To obtain order at such a time, the teacher must not create a storm because then he/she increases it, and the pupils ask still more intensely to be heard by others. He/she must wait calmly and in control, which ought to make a favorable impression on the pupils. If he/she calls for order in a calm and relaxed way, very likely the pupils will become quiet to hear what he/she says. A pupil quickly forgets what it was he/she was so pained about. The quietness acquired in this way lasts long enough for the lesson to be

able to begin. A sermon or scolding here can allow the unrest to rise again. It is better to approach the work. It also is a mistake to address the entire class and evoke the resistance of all the pupils. When, during a lesson, a teacher notices unrest, e.g., it is better to say: "Jan! Marie! Piet!" or "There are a few boys and girls who are quite annoying. This disturbs the order." An outburst often provokes the laughter of the class, while a courteous word humiliates the troublemakers.

Finally, a few observations by Medinnus and Johnson (in English):[61] "Teachers who establish *positive social climates* in the classroom are concerned about mental-health concepts and personality dynamics. They feel responsible for the *personality growth* and *development* of their pupils as well as their *academic learning.* Such teachers are alert to their pupils' anxieties, self-concepts, peer-group relations, and attitudes toward school" (My italics—JWMP).

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