

CHAPTER I

METHODOLOGICAL JUSTIFICATION, STATEMENT OF THE PROBLEM, AIM AND PROGRAM OF STUDY

1. INTRODUCTORY ORIENTATION

1.1 Person, world, and science

A human being can be described as a questioning being, and it is out of this characteristically human deep unrest, stemming from his/her original curiosity, and wonder about him/herself, and the world in which he/she dwells, that “a being aware, and a learning to know, informed by science” arise. ⁽¹⁾

The human search for the essences and sense of the world and phenomena, in the historical development of Western thought, have led to the identification of a variety of problems, and sometimes downright contradictory solutions. In agreement with the Kantian formulation of the fundamental philosophical question, it is asserted that the question about the essence of being human underlies all other possible questions. ⁽²⁾

By way of the method of radical doubt, the Cartesian response⁽³⁾ to this question, viewed historically, prepared the fertile soil in which the dual branching⁽⁴⁾ of Western philosophy, and the related scientific thought could take root, and develop into materialistic, and spiritualistic monisms.⁽⁵⁾ The most important philosophical works of the past five decades have had their origin in a reaction against Cartesian dualism.⁽⁶⁾ The far-reaching consequences of this for scientific thinking, in general, and for the human sciences, particularly, also culminated in the ontological-anthropological grounding of an accountable pedagogics, and its part-disciplines.

The metaphysical gap between subject (spirit) and world is bridged by existential philosophy, in connection with the rise of phenomenological thinking, because human subjectivity became understood as existence, or intentionality. A human being is Da-sein, a “natural light” (Heidegger).⁽⁷⁾

The “primitive fact” or moment of fundamental intelligibility⁽⁸⁾ of existential phenomenology is the idea of intentionality, by which the person-world relationship is described as dialogue, encounter, participation (Marcel), presence (Merleau-Ponty).⁽⁹⁾

With this, the imperativeness of a philosophical-anthropological grounding for each science is indicated. Bondesio⁽¹⁰⁾ emphasizes the intellectual, but also the affective necessity for an explicitly formulated point of departure, as a grounding for the development of any science, amidst a progressive subject splintering by the contemporary demands for specialization.

Since a content, as well as a methodic view, shows a reciprocally meaningful relationship between a subject science and philosophy, it then also is meaningful, and necessary that this holds in the relationship between pedagogics and philosophical anthropology.⁽¹¹⁾

1.2 The phenomenological method

The positive connection between pedagogics and philosophy, moreover, is also methodological with the use of the phenomenological method in thinking pedagogically. The demand which philosophical reflection requires, i.e., a return to the original experience, and the original lifeworld, stripped of any scientific-theoretical superstructure, or concealing idea (the phenomenological reduction) is just as valid for a genuine (ontological) understanding of the pedagogical. Heidegger has proclaimed the phenomenological method as the way of accessing the ontological⁽¹²⁾, but Husserl’s call for a “return to the things themselves”, indeed, is not only a mandate against a philosophy alienated from reality, but also meant to search phenomenologically for the ground, or foundation of all positive-scientific pronouncements.⁽¹³⁾

Indeed, it is stated that ontology (the ontological understanding of the reality of educating) is only possible as phenomenology (Heidegger), while a phenomenological unlocking of reality can only be realized as a (thinking) presence to a present reality, as original experiencing.⁽¹⁴⁾ The following quotation serves to put this *one-sidedness of the phenomenological method* in perspective : “There remain, with both Husserlian, and existential versions of phenomenology, a unique emphasis on the concrete experience of a subject, and an epistemology closely linked to a philosophy of

perception. Husserl's demand that a philosopher turn 'to the things, themselves', because, in substance, the elaboration of a theory of evidence, which weights perception over abstract theory construction. Later, Merleau-Ponty's 'primacy' of perception elaborates a phenomenological theory of perception as the basis for the whole range of human activity. In this sense, both Husserlian, and existential phenomenologies are 'perceptionist' philosophies" (Ihde).⁽¹⁵⁾ Husserl⁽¹⁶⁾ himself warns against the "seduction" of language: "It is easy to notice that, in human life, the originally visual knowing, and thinking, and contemplative speaking, which creates its originally evident forms in activities based on sensory experience,, very quickly, and increasingly from the seduction of language, as a sacrifice, falls to the temptation of speaking, and reading, partly determined by 'sedimented' meanings, partly determined by associations." ["Het is makkelijk te bemerken dat in het menselijk leven het oorspronkelijk aanschouwelijke kennen en denken en het aanschouwingsgebonden uitzeggen, dat zijn oorspronkelijk evidente vormen scheidt in activiteiten op grond van de zintuiglijke ervaring, zeer snel, en in toenemende mate aan de verleiding der taal ten offer valt, aan die verleiding van een ten dele met 'gesedimenteerde' betekenissen werkend, ten dele door associaties bepaald spreken en lezen".]

1.3 Hermeneutic phenomenology as a genuine synthesis of the phenomenological and hermeneutical methods

Paul Ricoeur's "hermeneutic phenomenology" might possibly indicate the direction in which there can be a search for a way out of this apparent methodological dilemma. His thorough, and radical account gives evidence of his Husserlian schooling, while his own philosophizing continues to move within the framework of Heidegger's ontology.⁽¹⁷⁾

The significance of Ricoeur's thinking for expanding phenomenology is summarized as follows: "If existential phenomenology broke the bonds of Husserl's transcendental idealism in its application of phenomenological procedures to the problems of the lived body, intersubjectivity, and human freedom, Ricoeur's phenomenology opens the way for a second breaking of the bonds under the sign of hermeneutics. Ricoeur begins the shift from a perceptualist phenomenological model to a linguistic phenomenology".⁽¹⁸⁾

Via the detour of an analysis of structural linguistics, which cannot be elaborated on here, he also freed the hermeneutic of “its romantic, psychological, and historical enslavement, and provided it with a new quality of objectivity, which has possibilities for the practice of the human sciences”, according to De Beer.⁽¹⁹⁾ These possibilities are expressed clearly in the following account by De Beer:⁽²⁰⁾

Each discourse, as a fleeting event of communicating, transcends itself in its enduring sense, or meaning, which is evidence of the intentional character of language, as a noesis-noema relationship. (Language as a mode of intentionality is a system of sense, or meaning, and is founded in Da-sein, as *lumen naturale*, or as the origin of meaning (Heidegger).⁽²¹⁾ As far as a text, as speaking preserved in writing, is concerned, it represents the full realization of this elevation of the time-bound event of communicating to *meaning*. Thus, Ricoeur’s hermeneutics starts from transcending the fleeting event of an episode of communicating, to meaning, as actualized by a movement from speaking to writing. What is preserved in the writing is the said of the saying, or the meaning [expressed] in the event of speaking, which exceeds the psychological, or mental intention and, thus, the limited horizon of the lifeworld of the author. In the same way, the situation (Umwelt) to which the dialogue, in spoken discourse, refers is now also exceeded in the text by referring to all the read, understood, and appropriated texts, which constitute the World. Thus, here there is mention of “references which open the world,” “that really amounts to opening new dimensions of our being-in-the-world”.⁽²²⁾ In the words of Ricoeur,⁽²³⁾ “There is no mystery in language. The most poetic, most ‘sacred’ language operates with the same semiotic variables as the most banal word of the dictionary. But there is a mystery of language. It is that language says, says something, says something of being”.

“When the written becomes independent from its author, and from the narrowness of the dialogic situation, it manifests the destination of the discourse, i.e., to design a world”, according to De Beer.⁽²⁴⁾ Here, Ricoeur agrees with the Heideggerian view of the essence of language as that which says something, refers to something, lets something appear: “What is shown, and handed down by language’s saying is, in the final analysis, the world”.⁽²⁵⁾

To acquire access to the meaning (interpretation), the reader must bring the text to expression through actualizing a *new discourse* which is not a re-actualization, or repetition of the original event. This “new actualization of the meaning” of the textually incomplete reality can be viewed as Ricoeur’s response to Husserl’s⁽²⁶⁾ view that, since graphemes necessarily are understood “in an improper way, i.e., passively”, and that the “original achievement lies in the word and sign”, then it is not an active re-actualization, since its [meaning] is “deposited”, or “sedimented”.

Since the intention of the author is transcended in the meaning, the interpretation moves in a non-psychological, truly semantic space. Therefore, it can be said that the meaning of a text does not lie “behind” its author, but “in front of” him/her on the side of *the world, which thereby becomes opened, or unlocked*. From my situation as a reader, external to the situation of the author, I go forth to possible ways of being-in-the-world which are opened and disclosed for me by the text”, according to De Beer.⁽²⁷⁾ That which the reader now appropriates from the text is nothing more than its “event-transcendent meaning”, and the horizon of the world to which it refers.⁽²⁸⁾ Only meaning which is put in writing (sedimented) includes this universalizing possibility for ever new realizations of meaning.

Finally, in his idea of interpretation, Ricoeur bridges the contrast between “explaining” and “understanding”, as distinguished by Dilthey as the fundamental contrast which differentiates the natural and the human sciences. A hermeneutic interpretation, which is directed to meaning, necessarily includes “certain objectifying procedures”, but this objectifying explanatory phase is exceeded in the understanding recovery of meaning. The contrast explained: understanding becomes elevated in the synthesis: interpretation. “Each procedure that accounts for meaning is a way of explaining with the aim of better understanding”.⁽²⁹⁾ With this, he also opens the way to a reevaluation of the so-called naturalistic, or objectivistic methods in the human sciences, and arrives at the interesting conclusion that “... a good implicit phenomenology is often concealed in the most objectivistic sciences and sometimes comes to the fore through the ‘naturalistic’ concepts of psychology”.⁽³⁰⁾

1.4 The possible methodological significance of a hermeneutic phenomenology for pedagogics

In other words, the possible significance of the above views for pedagogical methodology is that the *categorical structure of a constituted pedagogics, as a congealed idea*, can be viewed as “parole parlee” [spoken word]. The origin of the congealed idea is the original expression of the reality, “parole parlante” [speaking word] expressive of a personal presence with a present reality—experiencing.⁽³¹⁾ If the constituted system of the pedagogical, however, is now merely “read” by the mentioned pedagogician, it results in what Heidegger calls “Gerede” [idle talk].⁽³²⁾ The pedagogical is simply “chatted about”, and a true understanding of the reality of educating is swallowed up by idle chatter. In such a case, Heidegger speaks of the danger of “Zweideutigkeit” [ambiguity].⁽³³⁾

The significance and value of the existing pedagogical literature, as a verbalized experienced reality of the phenomenon of educating is that it provides access to a (phenomenologically unveiled) *verbalized reality of educating*. Since others have preceded us in this way of thinking, it is now possible for us to take a personal view, of which we would be blind without them,⁽³⁴⁾ and by means of a personal, new actualization of the meaning which was preserved in texts by our predecessors. However, the precondition is that we recreate this approach and again awaken the meaning to life, as “parole parlante” [speaking word]. “To the things themselves”, the watchword of phenomenology, also holds for the study, interpretation, understanding appropriation, and further explication of the pedagogic constituted as a system of scientific knowledge, because the pedagogician continually tries, in a *hermeneutic-phenomenological way*, to turn back to reality (lifeworld) as an original experience which is unlocked (meant) in the existing expressions.⁽³⁵⁾ Only then are “idle talk” and “ambiguity” (Heidegger) surmounted. Finally, attention is directed to the general use by pedagogical thinkers of etymological analyses of lifeworld concepts to penetrate to their essential facets, and which also points to a hermeneutic-phenomenological way of thinking. Only in this defensible, and accountable way can a study as comprehensive as this one drawn from the wealth of textual sources about the topic which, strictly speaking, belongs within the scope of the demands which are philosophically-anthropologically, and methodologically delimited by the pedagogical.

2. THEMATIC ANALYSIS AND STATEMENT OF THE PROBLEM

2.1 Orthopedagogical evaluation

2.1.1 Orthopedagogics, as pedagogics

According to Van Niekerk⁽³⁶⁾ the aim of orthopedagogics, as pedagogics, is the study of the *phenomenon of educating*, i.e., the exposure of moments of restraint in an educative dialogue. The cardinal question asked is in what respect does a child, an adult, or both participate inadequately in the event of educating. Thus, the question is about the possibility of the inadequate, disturbed or attenuated appearance of the essences of educating, a question which cannot possibly be answered from any one pedagogical part-perspective, but which requires a convergence of perspective, or an integration of all relevant moments of the pedagogical [part-] perspective, with the aim of decisively replying: “In a hermeneutic way, an orthopedagogue must determine the relevance of the various pedagogical categories for a problematic educative event, and to explicate, and elucidate their elimination.”⁽³⁷⁾

“To be able to disclose the essences of problematic educating in a scientifically accountable way, and initiate their elimination, an orthopedagogue must be able to show where the essences of educating appear as disturbed, or attenuated. To be able to do this, he/she must know what the essences of educating are per se. For such knowledge, he/she especially appeals to fundamental pedagogics. With respect to being able to gauge the possible disharmony in a *situation of teaching*, he/she must seek advice from didactical pedagogics. Particularly, he/she must also be able to determine how a child under actualizes his/her *psychic life* in terms of inadequately becoming adult and learning, matters which can only be illuminated with the help of psychopedagogical categories.”⁽³⁸⁾ Thus, orthopedagogics studies the inadequate realization of becoming adult by a child in a problematic educative situation, and directs a search for everything which possibly belongs to educative, and learning problems.

Viewed historically, however, it was especially out of the traditional intervention with the *deviant child* that orthopedagogics gradually developed as a practice, and theory. Van Niekerk⁽³⁹⁾ indicates that it is the conspicuousness of a child who does not comply with the expected norms, which “invites” society to help him/her out of his/her “distress”. Initially, the assistance was mainly directed to

the institutional care of the handicapped, while there was a theoretical search for acceptable, and useable explanatory models for the deviant behavior. Orthopedagogical intervention with a deviant child, however, had brought to light that this child is really primarily in need of help because hes/her (owing to aggravating circumstances of his/her being different, by which his/her educative situatedness can become problematized), in one way or another, is *restrained in his/her becoming adult*. Today, the share of both a child and an adult in a problematic educative event is recognized, as well as the share of this event in personal degeneration. Even so, it is noted that this historical background, in our opinion, still carries weight in delimiting the problem field of orthopedagogics. On the one hand, the emphasis still falls strongly on the *deviation from the norm*, while the norm, per se (e.g., as represented by the school), is still subjected to too little critical evaluation; on the other hand, it falls on the *child*, as the “carrier” of problems, whether *learning or behavioral problems* exist. Here, there is agreement with Van Niekerk, who advocates the concept *disharmonious dynamic of educating* because, with this conception, the mentioned one-sidedness should gradually disappear and, with this, the field of work of orthopedagogics should become enlarged to include *everything* related to impediments in learning and becoming adult.

2.1.2 Orthopedagogical evaluation of a disharmonious dynamic of educating in school practice

In Europe, before the invention of the printing press in the 15th century, at most 1,000 books appeared each year, while approximately 1,000 new titles appear daily, in contemporary super-industrial, and technocratic societies in the world.⁽⁴⁰⁾ The biochemist, Philip Sinkevich,⁽⁴¹⁾ states that “what has been learned in the last three decades about the nature of living beings dwarfs in extent of knowledge any comparable period of scientific discovery in the history of mankind.” The necessity and importance of a school, as a safe passage and orientation to the continually accelerating accumulation of information, and knowledge in a world which is no longer static, simple, or able to be easily surveyed, does not need further comment here. That a school should appear as a meaningless, and unnecessary obligation in a child’s way of life, if it does not promote his/her further becoming adult, is also obvious. Educating is realized universally by means of teaching, while

teaching (and learning) only acquires the status of meaning imbued human activities with reference to, and a rootedness in educating.

The implication of this is that an event of educating in school must primarily be evaluated in terms of pedagogical criteria. The educative work done in a school, thus, must be judged in terms of scientific criteria (i.e., are pedagogical essences actualized?)⁽⁴²⁾ That is, there must first be an enquiry about the *quality of how the essences of educating figure, or are actualized in educative practice*. In other words, there must be an investigation of the possible incidence of impeded moments of personal unfolding in a current teaching and curriculum practice. In the same way, moreover, it is necessary to evaluate the learning which occurs in a school in terms of the quality of realizing the essences of becoming adult. This, indeed, is a matter of the everyday experiences which a child can also thoroughly learn meaningless and even harmful contents, so that the learning effect cannot merely be compared to an “educative effect”, even though this occurs under the lead of a teacher who merely carries out his/her assigned duty. The implication is obvious: if the educative serviceability of the teaching, with respect to form and content, cannot be guaranteed, a child, who is superficially seen as *fulfilling the demands posed by the school* and, thus, as *free of learning problems*, perhaps, *because of this*, is the victim of a problematic educative event, and accordingly is *restrained in becoming adult*. The overarching question of any evaluation of school practice always, in the first place, must be to what degree the school supports and accompanies a child pedagogically to the optimal actualization of his/her personal potentialities. Thus, *the realization of educative aims, by means of the essences of teaching*, must be evaluated.

2.1.3 Orthopedagogical evaluation of the disharmonious dynamic of teaching in school practice

It is stated that the act of learning is only meaningful if the meanings learned are added to a child's possessed experience and contribute to the progressive and level elevated figuring forth of the norm image of adulthood by a child. Hence, when a child learns inadequately, in the sense that there is a gap between the level of learning he/she has attained, and the one on which pedagogically he/she ought to learn, in accordance with his/her potentialities, it also obviously is undeniable that such a child is restrained in his/her progress to adulthood, within the framework of the

demands of school and society. This child cannot possibly be qualified as someone who adequately, or optimally actualizes his/her personal potentialities on the way to his/her adulthood, and, in the light of the most recent views regarding the *disharmonious dynamic of teaching*, the question which must immediately be asked is about the share of a teacher, and school in this. When the share of a school in a pedagogically proper personal unfolding of a child is evaluated, the second question which must be asked is to what extent the *teaching* which a child happens to receive possibly *can be co-responsible for a learning disability, as a form of disability in becoming adult*. More particularly, and on a microstructural level, there must be questions asked about the quality of actualizing the essences of the lesson structure in connection with the essences of learning, since disturbed essences of teaching obviously might be moments which lead to learning problems. The possible connection between disturbed or attenuated or inadequately realized essences of the lesson structure, thus, must be judge in terms of actual lesson situations.

However, the relationship between teaching and educating is a reciprocal precondition: optimal realization of the essences of the lesson structure is a precondition for the optimal actualization of the essences of educating, and the reverse. The implication of this is that the *quality of the actualization of the essences of educating in relation to the realization of the essences of teaching must be judge* in terms of their joint facilitating, or *restraining character of the pedagogically proper personal flourishing of a child on the way to adulthood*, as defined in the pedagogical aim structures.

2.2 Inadequate personal unfolding of a child in school

The learning initiative must be viewed as a mode of Dasein, or a primordial relation in a child's original involvement with reality. Thus, a child is also an initiative of learning relationships with a world which he/she chooses, and by which he/she is chosen (Buytendijk). Because of human existential openness, the primordially given learning potentialities continually remain possibilities, which are intentionalities, open to actualization. Viewed child-anthropologically, a child is someone who wants to be someone him/herself (Langeveld) and, therefore, will learn and become although, because of his/her child need for support, he/she is equiprimordially committed to the accompanying help of an adult.

Because, with the accompaniment to self-actualizing, the potentialities of learning and becoming, as psychic life potentialities, there is always mention of contents, this accompaniment must continually be realized by teaching (Van der Stoep), and in a second order (school) pedagogical-didactic situation, this occurs in a formalized, purposefully planned, and systematic way when a child is involved in a series of lesson situations. Thus, considering this, the aim of this study is to investigate the *possibility of a disharmony in accompanying a child to self-actualize his/her psychic life (Sonnekus) in a lesson situation. A teacher's activities in giving a lesson must then be considered as ways of pathically-affectively, gnostically-cognitively, and normatively accompanying him/her to self-actualization* and, of necessity, must be guided by an integration of fundamental-, didactical- and psycho-pedagogical insights. Langeveld⁽⁴³⁾ has stated the requirement that “in school, teaching and knowing ought to occur as a unity.” [“op school behoort onderwijs en kennis opdoen een geheel te zijn”]. Also, the categorical forming ideal (Klafki) requires the unlocking reality for a child, and the simultaneous self-unlocking of a child for reality. However, the question now must be asked about the possibility of a discontinuity, or disharmony in this event because of an inadequate unlocking of reality, on the one hand, and a resulting inadequate turning to reality and appropriating contents, or even a turning away or closing off by a child, on the other hand, as matters of a disharmonious dynamic in a lesson situation.

In the following, the three facets of the problematic, which fall under the above heading, are looked at more closely to explicate any matter related to them, i.e., a lesson situation, inadequate accompanying to self-actualization, and the potentialities of a child's psychic life.

2.2.1 A lesson situation

The necessity for viewing a child restrained in learning and becoming adult, in a lesson situation. was proposed by Sonnekus⁽⁴⁴⁾ where he refers to the logical result of teaching and learning problems in content, or lesson problems. A teacher's activities of giving a lesson in a classroom are the axis around which the entire practice of teaching turns and, therefore, also is the place where the totality of fundamental pedagogical, and didactic pedagogical

theory and planning in designing a lesson must find its results. It is here where the necessary, formal, and even set interactions between teaching and the child learning-becoming adult are observable⁽⁴⁵⁾ as the most direct accompaniment by a teacher of a child's actualization of his/her psychic life, via his/her child giving meaning to contents, continually on a higher level. As such, a lesson situation also constitutes the *point of convergence, as a particularized, formal place for implementing almost the entire theoretical structure of pedagogics, in so far as it has practical implications.*

A lesson situation, as it emerges in a school as a pedagogical-didactic situation, primarily is an *existential situation* in which the participating persons, because of their subjective openness as co-existents who are dependent on each other, step-out-of themselves to encounter each other to realize a common future. This situation which is interlaced with meaning, as a formative and orienting situation, is characterized by the normative, by the demands of achievement, authority, communication, dynamic activity, joint design of potentialities, and lived experiencing, and fulfilling meaningful aims.⁽⁴⁶⁾ Hence, what is emphasized here is that, when it is said that a lesson situation is characterized by a teacher accompanying a child to self-actualize his/her becoming adult and, indeed, in terms of meanings or contents, as a means of conversing, this also means the *total personal (existential) involvement of the participants with each other, and with the contents taken up as world, under the overarching imperative of the educative aim.* In other words, the lesson structure is constituted by the whole of experiential possibilities by which a teacher and child are involved in the classroom, and about which action must be taken.⁽⁴⁷⁾

2.2.2 Ways of accompanying to self-actualization in the lesson situation

Sonnekus⁽⁴⁸⁾ indicates that where the phenomenon of learning primarily manifests itself, as an initiative which is a primordially given intention to learn because of a child's wanting-to-be-someone-him/herself, thus, as a child mode of Dasein, and as a way of actualizing his/her intentionality, the didactic situation in which an adult appears as a companion for a child in his/her learning situation, also is characterized as a primordial situation. A teacher-didactician is in a school, as a formalized didactic situation, by which a child must proceed on his/her way to adulthood, indeed,

facing a pedagogical task in his/her helping and supporting a child. “Briefly: Learning incorporates for the child a meaningful actualization of his psychic life within the context of: teacher, content, child.”⁽⁴⁹⁾

Moreover, Sonnekus⁽⁵⁰⁾ now answers the question of how a teacher’s accompaniment of a child in a lesson practice must appear to enable a child to effectively learn, and become by saying that a teacher has the responsibility, via his/her didactic-pedagogical knowledge, subject didactic insights, and skills, to accompany a child affectively, cognitively, and normatively so that he/she gradually and progressively will elevate the level of his/her acting adultlike. With respect to the possibility of *inadequate affective, or emotional accompaniment*⁽⁵¹⁾ it is stated that this can labilize a child affectively, by which the effective actualization of his/her psychic life is thwarted by feelings of anxiety, tension, insecurity, aggression, unwillingness, rebelliousness, etc. Non-pedagogical actions possibly will restrain, or even thwart effective learning, and becoming.

Cognitive, or knowing accompaniment⁽⁵²⁾ rests on the pillar of a stable emotional accompaniment of a child, but if a teacher’s cognitively ordered accompaniment is not in harmony with a child’s cognitive life, the child will also be affectively labilized, and the meaning of the contents will remain concealed, and an ordered cognitive life, as well as adequate and meaningful learning by the child is prevented. Stabilizing affective and ordering cognitive accompaniment are ways to adequate *normative, meaning-giving accompaniment*⁽⁵³⁾ and, from a psychopedagogical perspective, the success or failure of the entire lesson event is carried by this three-fold, mutually interrelated accompaniment.

On the question of the *way of self-actualizing* a child psychic life⁽⁵⁴⁾ under the three ways of accompaniment by a teacher in a lesson situation, it is stated that in learning, a child changes in the direction of adulthood because he/she makes him/herself present in that situation as an experiencing, willing, lived experiencing, knowing, and behaving child. Learning, as a totality event, is realized by modes of learning which follow a course. Stable sensing is the precondition for attending, by which an ordered, attentive self-actualizing of the gnostic-cognitive modes of learning (perceiving, thinking, imagining, fantasizing, and remembering) are pre-formed, initiated, accompanied, and can be maintained. The

impact of the learned contents, as meaning imbued possessed experience, is that they co-determine the positive or negative quality, and direction of a child's future learning activities and, thus, influence his/her future ways of experiencing, willing, lived experiencing, knowing, and behaving in their mutual coherence.

The profound intermeshing of becoming adult and learning is emphasized in the following statement by Sonnekus:⁽⁵⁵⁾ "Possessed experience, as the result of the child's learning activity, is reflected in his becoming, and is expressed in the fact that he increasingly *behaves as an adult.*" This implies that inadequately accompanying a child to self-actualize his/her psychic life in a lesson situation will also mean that, in terms of his/her given psychic life potentialities, he/she will inadequately explore, emancipate, distance, objectify and differentiate with which there also is mention of the impediment of learning, and retardation of becoming which, in their turn, immediately increase the possibility of inadequate teaching. In the following sections, the distinguishable ways of accompanying a child to self-actualize the potentialities of his/her psychic life in the lesson situation are discussed separately, although it must be kept in mind that they never are realized separately, and they must always be viewed as a *total act.*

a) Pathic-affective accompaniment in a lesson situation

It is known that a child's readiness to "voyage" into a foreign, enticing, but sometimes perilous, world to learn to know it rests on the fact that he/she wants to learn, but his/her readiness to do so is co-determined by the quality of the pathic-affective, or emotional accompaniment provided by an adult (Sonnekus). Thus, the question which must be asked with respect to each lesson situation is whether a teacher, by means of adequately realizing his/her educative functions, and creating a trusting, secure lesson climate, or mood, succeeds in accompanying a child to an elevation in level of his desired experience-as-learner from an impulsive or labile pathic level to a more distanced and stable affective level which forms the precondition for the point of departure to all further distanced gnostic-cognitive experiences and, thus, to the questioning attitude (Sonnekus) which results in the self-actualization of the differentiated attentive modes of learning. From the perspective of experiencing, the importance of this is clear if one remembers that the actualization of a child's willing, which is

a determinant of the quality of experiencing as exploration, and the gnostic-cognitive effort to overcome resistance to learn, to a large degree, is determined by the accompanying emotional lived experiences (Van der Merwe). This concerns the question of the quality of a child's teacher's stabilizing, pathic-affective accompaniment to the adequate self-actualization of his/her gnostic-cognitive ways of lived experiencing, by which the learning content is invested with meaning and, in ordered ways, is integrated into a child's possessed experience or not. Since this states the first and absolute precondition for the adequate actualization of personal potentialities, the question must be asked if a teacher's series of lesson designs can be accountable if, in his/her formulation of learning aims, he/she doesn't always make explicit provision for this emotional accompaniment.

However, the explication of an *affective learning aim need not only be a means to an end. Emotional forming is not the exclusive task of a child's parents, and to think that this pedagogic task cannot be realized by means of teaching is a serious mistake which, in practice, leads to a rigid intellectualism.*

When it is asserted that the primary function of a school is to make available the most important general (collective) knowledge necessary for the proper participation in a cultural community,⁽⁵⁶⁾ this is *still not the half of it*. The educative aim, which will be actualized by teaching a selection from the symbolized cultural order, is not limited to the cognitively manipulable, and functionalizable knowledge which a child must have, but that his/her *ways of dealing with this will also give evidence of an affective involvement and formedness*. In language and literature instruction, the purpose is never to make a child a little linguist, or litterateur (school teaching with reference to its strictly scientific study is mainly propaedeutic)⁽⁵⁷⁾, but that he/she, as a full-fledged member of a culture, must have a love for his/her language, and a sensitive appreciation of the wealth, and nuances of its literature. It is a deplorable situation, and an indictment against the quality of school teaching when so many children show an expressed dislike, and aversion in stead of a love, and interest, perhaps just because of the ways they were acquainted with the literary arts. Also, compare Foshay's⁽⁵⁸⁾ charge: "We pedagogues have brought up a whole population that does not know the difference between grammar and composition, because we taught the one in the name of the other. Similarly, we have taught prosody in the name of poetry, thus,

killing poetry in our culture." Thus, there can be agreement with Bloom and Krathwohl⁽⁵⁹⁾, who assert that: "it is quite possible that many literature courses at the high school and college levels instill knowledge of the history of literature and knowledge of the details of particular works of literature while, at the same time, producing an aversion to or, at least, a lower level of interest in literary works. Clearly, there is need for conclusive experimentation and research on the relations between the two domains". That these children also must miss the unquestionable *emotional refinement, and elevation* which can result from a nuanced involvement with a literary work of art, is, *in addition to the deficient learning effect*, which is predisposed by such a negative attitude, the unfortunate dividend of inadequate pathic-affective accompaniment, which will influence cognitive lived experiences and meanings. Although equally explicit affective aims are not indicated for all subjects, still it is correctly asserted that **no** subject teaching at school, offered merely from the point of view of intellectual forming, is (pedagogically) accountable.

Thus, with respect to pathic-affective accompaniment, in a lesson situation, there are two kinds of learning aim, i.e., accompaniment to a stable, willed experiencing, as precondition to a knowing emotional concern for, and an emotional remaining with the learning material on a instantiated gnostic-cognitive level, and pathic-affective accompaniment with the aim of attaining an affective learning aim as such. Attaining an affective learning aim, such as the positive attunement to, or even a love for a subject, will lead to the promotion of more gnostic-cognitive aims, and is illustrative of the true intertwining of learning and becoming, as equiprimordial modes of a child's unfolding intentionality. In connection with the opposite possibility, Bloom⁽⁶⁰⁾ notices that, in teaching circles, the erroneous opinion exists that "if cognitive objectives are developed, there will be corresponding development of appropriate affective behaviors", and he cites research which shows the opposite of this. Moreover, Bloom⁽⁶¹⁾ says: "If affective objectives and goals are to be realized, they must be defined clearly; learning experiences to help the student develop in the desired direction must be provided; and there must be some systematic method for appraising the extent to which students grow in the desired ways."

b) Gnostic-cognitive accompaniment in a lesson situation

The totality of a teacher's didactic planning, preparation, and functionalizing of a lesson, as well as its form and content, are discussed here. To cover all possible facets of this problem, however, is unfeasible, given the aim of this study. Therefore, there is a mere introduction by means of a psychopedagogical exploration of the implications of some fundamental didactical-pedagogical pronouncements. Also, the quality of teaching in a lesson situation is evaluated as a matter of gnostic-cognitive accompaniment to a child's self-actualizing his/her psychic life potentialities, as possibilities for learning and becoming.

(i) Categorical forming as gnostic-cognitive accompaniment

The following pronouncement by Klafki⁽⁶²⁾ is important because it emphasizes the undeniable meaningful relation of categorical forming with accompanying a child's self-actualization of his/her psychic life: "Bildung is catagorical Bildung, in the double sense that persons have 'categorically' opened themselves a reality, as well as— thanks to the self-made 'categories' of insight, experience and lied experience— to the ground of this unlocked rality." ["Bildun ist kategoriale Bildung in dem Doubelsinn, sich dem Menschen eine Wirklichkeit 'kategorial' erschlossen hat und dass eben damit er selbst – dank der selbstvollzogen 'kategorialen' Einsichten, Erfahrungen, Erlebnisse – fur diese Werlichkeit erschlossen werden ist."]. More particularly, the question is whether a teacher's unlocking (of contents) occurs in terms of fundamental concepts ("*Kategorialen Prinzipen*")⁽⁶³⁾ which answer to the imperative that their appropriation will lead a child to ever widening possibilities for making the contents functional⁽⁶⁴⁾. Considering Hill's⁽⁶⁵⁾ pronouncement that "...learning material must be limited to that which gives rise *to fundamental insights into those structures that make a person's life meaningful*", in my opinion, the question must be asked if the replacement of this formative ideal by a "pseudo-formedness", as Louw⁽⁶⁶⁾ calls it, "leads to a dismantling of a person's creative expression", which possibly is *related to the magnitude of societal problems* in the contemporary Western cultural order, such as alienation, and depersonalization. Moreover, Louw⁽⁶⁷⁾ indicates that one of the reasons for this is that "the distorted relation between the body of knowledge, and the child's limited ability to 'absorb", is often overlooked.

(ii) Exemplary teaching as gnostic-cognitive

accompaniment

With further reference to Louw, Greyling⁽⁶⁸⁾ asserts that the overburdened school curricula have long surpassed the pupils' ability to comprehend them, because of the continuous accumulation of scientific knowledge, and the ever higher demands posed by the vocational world, and educational institutions regarding subject schooling, and specialization. In a journal article, Bodemer⁽⁶⁹⁾ relates the upsetting increase in the occurrence of suicide, and the serious psychosomatic symptoms of anxiety, depression, and hysteria in young children to this *increasing cultural pressure*. For a solution to the problem of the deluge of content, the Tübingen Congress in Germany offered the exemplary principle ⁽⁷⁰⁾ by which there can be a movement away from the mere meaningless memorization of bodies of "knowledge" to a broadening, and deepening of insight into the essentials, and relations of the subject contents. Van der Stoep ⁽⁷¹⁾ says that, in the present era of knowledge explosion, the thorough study of specific fundamental, and representative contents outside the exemplary method, simply is no longer possible.

From Van der Stoep's exposition, however, the question arises whether a teacher satisfies the particularly high demands which the fruitful implementation of the exemplary principle places on him/her, as an accompanier to the self-actualization of effective exemplary learning.

(iii) Gnostic-cognitive accompaniment to realize the fundamental by means of unlocking the elemental

Van der Stoep ⁽⁷²⁾ states emphatically that the exemplary practice cannot be thought of, or planned outside the theory of the elementals and fundamentals: "The criteria (for exemplary teaching), the selection and ordering of content, and the evaluation of the pupil's achievement (for a lesson or in general) can not be concentrated anywhere but within the frame of reference of the theory of the elementals." The elementals offer the possibility of access (keys) to commanding the content, while the fundamentals are a matter of mastering, and functionalizing content, as a performance category, or fundamentalia [essences] for the future intercourse with essentially similar contents (Kafka)⁽⁷³⁾. Since the concept "fundamental" indicates the expected dividend which must

result from the teaching⁽⁷⁴⁾, the question now is raised whether a teacher's unlocking qualifies as authentic accompanying to a child's self-actualization of his/her *experiencing the meaningful, and factual connection, as the spirit or ethos of the contents in relation with life itself*⁽⁷⁵⁾. "The school fails, unless it sets the perennial against the contingent. *It teaches science, and literature and, through them, about the world of nature and humanity*" (Ilich).⁽⁷⁶⁾ The question also is whether these contents are represented in such a way in a lesson situation that a child lived experiences them as meaningful, and evocative with reference to his/her own life and, further, whether the elementals are offered so that they awaken a sense of wonder in him/her, by which his/her questioning attitude of knowing and, thus, the modes of learning are initiated on a distanced, cognitive level.

That the fundamentals, above all, are a matter of a "life lived with toil",⁽⁷⁷⁾ thus, of functionalizing, implies that a teacher cannot accountably unlock reality by means of the elementals, if a child's self-actualized learning, and becoming, in accordance with the fundamentals, are not crowned by *behaviors which show an elevation in level*. That is, a child's behaviors must not only indicate that he/she is involved in learning to know reality, but also that he/she him/herself willingly and, thus, by choice, is learning to live "as a person". Finally, the following pronouncement by Van der Stoep⁽⁷⁸⁾ directs our attention to the close connection between gnostic-cognitive accompaniment with the fundamentals, and the question of normative accompaniment in a lesson situation, which is discussed last: "The child's life-style, his relationships with his fellow-persons, his willingness to accept tasks, his sense of duty, and responsibility, within the framework of the reality of educating, represent the terrain of the fundamentals".

c) Normative-meaning giving accompaniment in a lesson situation

Sonnekus⁽⁷⁹⁾ has shown how the structure and level elevation of the modes of lived experiencing of the pathic-gnostic and affective-cognitive aspects show a parallel, and mutual interaction, under the accompaniment of an adult educator. Since the totality of teaching, moreover, is attuned to, and is only meaningful through the gradual and progressive realization of the educative aim, as a normative matter, it also is clear that this inseparable event of accompaniment in a lesson situation is aimed at, and is meaningful through

normative-meaning giving accompaniment to attaining meaning, and the meaningful self-actualization of a child, as a learner becoming adult. A child is never occupied, during teaching, exclusively for the sake of emotional forming, and an intellectual command of reality, but with the aim that he/she, both emotionally and cognitively, is as capable as possible within the framework of his/her personal potentialities. and limitationality, so that he/she will give his unique form to living a meaningful existence, to judging, and understanding him/herself, to morally-independently choosing and acting, to respecting human dignity, to being responsible, to identifying with norms, and a unique philosophy of life,⁽⁸⁰⁾ *each of which is supported by the actualization of affective, knowing, and axiological moments.*

More particularly, in a lesson situation, a child is someone who, in his/her learning, constituting of his/her world, "as a valuing being is intentionally attuned to giving meaning to, and receiving meaning from his world" (Sonnekus).⁽⁸¹⁾ This means that he/she also *is in search of meaning in his/her learning, and that his/her learning, per se, as well as the contents, and a teacher's presentation are not only affective and cognitive-knowing lived experience, but also lived experiences_of giving and receiving meaning*, all of which unquestionably have a wealth of implications for the quality of his/her willingness to learn and become with respect to the adult lifeworld. It also cannot be denied that this announces an accompanying task to a teacher which cannot be left to chance. Considering this, the question must be asked if a teacher might lay claim to effective instruction if, in formulating the learning aim of a lesson, he/she does not also provide for harmony among the *learning effect* aimed for, a child's *personal core*, and his/her *life-values*. The question also must be asked whether the application in school practice of so-called "laws of learning", and learning theories, which have arisen from experiments with the "learning" of series of nonsense materials in a laboratory, or with rats in mazes, higher apes in cages, etc. have led to ignoring a child, as an existential person, thus, as a meaning seeking, and value actualizing being, and have contributed to the fact that for some children, school learning tasks have become mechanistic, foreign to life, and meaningless experiences.

2.2.3 A child's potentialities for personal unfolding

The “discovery” of the human being, as a person, by the existential phenomenological stream of thought, unfortunately, even to this day, has not negated the misconception that a human being, and thus a child, is a compilation of psychometrically determinable abilities, interests, characteristics, and other psycho-physical structures. A human being, as Dasein (Heidegger), is continually openness, but also intentionality, as meaning-giving directedness to the world. Thus, a human being is not viewed as a “thing” with characteristics, or abilities, but as a dialogue with, as an initiative of relationships to a world which he/she chooses, and by which he/she is chosen. *Continually, he/she actively goes out to the world because he/she wants to give sense and meaning to it.* Moreover, Van Niekerk⁽⁸²⁾ states that a human being is a dialogue-executing response “... to the appeal that the contents of reality direct to him and, indeed, in terms of the relationships he establishes with things, fellow persons, and with God...”. “As an existential being, a human being dwells intentionally in the world, as intentionalizing, and orienting, via a variety of ways of being, or existentialia,” ... “and in his dwelling, he changes the world into an intentionalized world, in terms of what has meaning for him ...”. “The entirety of a person’s experienced meanings constitutes his lifeworld, as the ever expanding, further shifting horizon of meanings, as possessed experience of the contents of reality of a unique person” ... “Thus, he is someone who continually becomes different, and who himself also contributes to this becoming *by his self-actualizing his psychic life...*”

In the case of a human *child*, the structure of the psychic life at his/her disposal, as equiprimordial potentialities for learning and becoming, is not actualized automatically, or autonomously, but the *pedagogically proper realization* of these modes of actualizing intentionality are co-dependent on the help and support, or *accompaniment [of a child] to self-actualization by an adult educator.* *The totality of a child’s psychic life potentialities,* including each of the differentiated modes of learning and becoming, viewed as (ontologically-anthropologically founded) pedagogical ways of being, thus, form his/her *personal potentialities for unfolding*, by which the scope and depth of the task of accompaniment is clearly delimited for each child, whose self-discovering of his/her expanding world of meaning will be intervened with by teaching. However, given that, in school, a child’s personal potentialities obviously can very easily be equated with his/her *intellectual potential*, specifically as expressed in an

I.Q. score, and since, in each classroom, there are relatively clear differences in the ability structure, in general, of the children, and because a teacher's task of accompaniment must continually show a differing relief, and nuancing, this matter is discussed.

a) Intelligence as potentiality for personal unfolding

Langeveld⁽⁸³⁾ indicates that intelligence is not a fixed and constant magnitude in the course of life, but is co-determined by a complex interaction among the structure of the given potentialities, and the promoting, or impeding influences of converging milieu factors, in the broadest sense. This [consistency] is also closely related to the unfolding of the total psychic life, as well as the discovery-character of psychic life phenomena, such as language acquisition, which is visible in the interaction between biological givens, and the way in which the milieu functions purely as a calling, or as the opportunity to discover the experiential world presented: on the one hand, they are imbued with feelings, enticing imitation, etc. and, on the other hand, they predispose one to genuine discoveries.

Intelligence is a compound, and highly complex phenomenon, but is mainly manifested in the qualitative behavior in new or unknown situations.⁽⁸⁴⁾ The solution of problems in still unknown lived experienced situations, requires an analysis and understanding of the data, which include moments of both analyzing and synthesizing. Although intelligence is a function of a person-as-a-totality, it must not be confused with (relevant) concepts, such as memory, experience, interest, possessed learning, etc.; it must not be viewed as an "ability", in the sense of a separate, complete, thus, quantifiably measureable psychic function, but rather points to a *qualitative disposition which, just like the totality of given potentialities of the psychic life of a child, is subject to educating and, at the same time, announces a task for teaching.*

It is extremely illuminating that an empirical study by Stead (1976)⁽⁸⁵⁾ suggests that a teacher's judgment of a child's level of intelligence is a strongly determinative factor in a child's actual learning achievements, independent of his/her "real" intelligence. It is found that children whose intelligence is over-estimated by a teacher, achieve better in school than the more intelligent but under-estimated child, by which the unmistakable importance of didactical and pedagogical factors is stressed. Thus, what is emphasized here is intelligence, as a given potentiality which is at

the disposal of a child, as a person, is continually subject to actualization, i.e., to self-actualization, and accompaniment to self-actualization, and that a child who, by means of learning problems, gives evidence that he/she does not optimally realize his/her intellectual potentialities, allows the question to arise whether such a child perhaps is estranged from these potentialities, via inadequate accompaniment, and is deprived of an opportunity for a full personal intellectual unfolding.

b) Ability structure and potentialities of personal unfolding

(i) The potentialities of personal unfolding of a child with weak ability

Vedder⁽⁸⁶⁾ gives the following definition of weak ability: “... a gradual limitation of potentialities for self-unfolding manifested by intellectual development progressing slower than normal, and its ceiling reached later than normal, and the efficiency of intelligence, even after full development, remains below average [een graduele beperking der zelfontplooiingsmogelijkheden, de zich onder meer daarin openbaart, dat de verstandelijke ontwikkeling langzamer verloopt dan normal en later dan normal het plafond bereikt, terwijl het rendement der intelligentie, ook na volledige ontplooiing, beneden het middelmatige blijft]”. Thus, weak ability must not be viewed as an isolated intellectual deficit because it also implicates affective and willing moments, as well as *all a child’s potentialities for self-actualization*.

With a child with weak intellectual ability, conspicuously weak learning arises because of a less differentiated experiential reality, often connected with little accountability, and stability. He/she lacks a wealth of lived experiences, conceptual abilities, ordering potentialities, language-expression potentialities, nuanced perceiving, etc. possessed by a “normal” child.⁽⁸⁷⁾ A truly feebly retarded, or mentally deficient child usually is not found in a “normal” lesson situation—they are mainly retained in special, or exceptional schools, and institutions.

A great danger to which a child with weak ability is exposed is that he/she *can lived experience him/herself as of lesser worth (dignity), and as inadequate*, which can not only produce a paralysis in his/her learning, but also various forms of behavioral difficulties.

Because the content is always beyond his/her ability, he/she can no longer be engrossed with it, he/she easily loses all interest, and possibly takes refuge in compensatory forms of behavior to validate him/herself and draw attention to him/herself. Because of his/her slower learning tempo, impeded potentialities for analyzing and synthesizing, lack of potentialities for overviewing, ordering, and abstracting, in comparison with a child of “normal ability”, he/she constitutes an appeal for accompaniment.

It is especially those children who suffer because of classes which are too large, since they also are greatly dependent on a personal bond with a teacher.⁽⁸⁸⁾ A teacher who wants to ensure him/herself that he/she also adequately accompanies these children to adequately actualize their psychic life on their way to adulthood, will continually be mindful that “Every person has a right to work in accordance with his capacities by which he can experience the fruits of labor, and happiness [Ieder mens heft recht op arbeid, de in overeenstemming is met zijn capaciteiten waardoor hij arbeidsvreugde en levensgeluk kan ervaren].”⁽⁸⁹⁾ In this connection, Featherstone⁽⁹⁰⁾ says: “Abraham Lincoln once remarked that the Lord must have loved the common people because He made so many of them. The same might well be said for the slow learners in our schools. It is a good thing, too, that the Lord loves them, for they are, alas, not always the object of their fellow man’s affection ... They are, nevertheless, not too slow of wit to know that they are not especially welcome in many a school, not too dull of feeling to sense that a grudging welcome warrants a grudging response to the school’s demands.”

(ii) The potentialities of personal unfolding of the unusually gifted child

Giftedness is no guarantee against problems of becoming adult, and of learning; indeed, such problems often arise in the intellectually superior pupil. Precisely his/her giftedness can be problematic for him/her. Few teachers have a genuine understanding, or appreciation of the very precocious ideas and creativity of a truly gifted child, because he/she so easily disturbs the order, the sober, and systematic nature of a lesson situation. Perquin⁽⁹¹⁾ indicates that the structure of giftedness, moreover, often is “ill-fitting”, and gives rise to uneven achievement. A multiply gifted child can, however, also fall into mediocrity (sometimes “successfully”), because he/she has become so accustomed to easy successes that

he/she can hardly believe in the fruitfulness of effort, and is not deeply engrossed, or involved in anything. The great emotional responsiveness, which is an essential characteristic of being highly gifted, often lays the foundation for a neurotic disposition, which can be paired with introversion. In connection with good fantasy potentialities, this can easily lead to disturbed contact, narcissism, etc. The unusually gifted child, thus, is extremely vulnerable to problems of learning, and becoming, and also lays claim to a tactful and understanding accompaniment to the optimal self-actualization of his/her psychic life potentialities in a lesson situation. *Hyper-giftedness, then, also is sometimes viewed as a “disturbance” in ability.*⁽⁹²⁾

Vedder⁽⁹³⁾ directly points out that *teaching is attuned to the average pupil*, that its tempo is, thus, often slower than desired for a gifted child, and, thus, he/she is exposed to boredom, and effortlessness in a lesson situation which can hold little appeal for him/her. The danger of “playing” learning is that the learning, indeed, remains too much play, and never becomes a serious matter, with a result that the knowledge [learned] is superficial, and fleeting.

The pedagogical-didactic problematic considered here is not merely solvable by enhancing the learning material, or by increasing the tempo, or even with special schools, since, as Vedder⁽⁹⁴⁾ says, the hypertrophy of one psychic function can easily lead to immaturity, and atrophy in other personal facets, by which it is clear that the scope of a teacher’s responsibility includes adequately accompanying these children to a harmonious unfolding of the totality of their psychic life potentialities.

(iii) Specific disturbances of abilities

Disturbances which have a bearing on a more limited area of intellectual functioning have given rise to the concept “partial defect”. By this is especially meant impediments which concern learning to read, and write and, to a lesser extent, learning to compute. Vedder⁽⁹⁵⁾ views reading and writing disturbances to be of a secondary, or symptomatic nature, if they arise from other disturbances, such as poor hearing, brain damage, poor vision, illness, character deviations, and inappropriate introductory reading instruction. The primary reading and writing disturbances, which appear in the *absence of a general intellectual deficiency*, can be from visual problems, among which are disturbances in

perceptual and visual representations, auditory disturbances, and disturbances in motor or reproduction abilities. Identifying a “weak link” in the chain of psychic life potentialities, also requires a careful orthopedagogic-orthodidactic investigation, for which the help of other experts, such as neurologists, audiologists, ophthalmologists, etc. will obviously seem to be necessary. The so-called poor reader can be a big problem for a teacher, and it is doubtful if these children can be optimally helped within the scope of an ordinary lesson situation.⁽⁹⁶⁾ However, in practice, the responsibility rests largely on the shoulders of a teacher of a child because any of the mentioned factors is dependent on one or another form of the intensive investigation, and extra-ordinary help to *identify*, and to initiate the correct procedures for realizing them. If, in this regard, he/she fails, undoubtedly he/she is guilty of *inadequate accompaniment because of inadequate understanding*, and possibly can contribute to the accumulation of learning problems, by which a child is going to be progressively burdened, and his/her learning handicap necessarily increased.

Finally, the following quotation from Leach and Raybould⁽⁹⁷⁾ is extremely important: “We do not deny that some children have (gross) deficits of a sensory, physical or organic nature which are the major contributors to their inadequate adaptation and learning in school. But we do stress that children behave and learn in *specific situations* and that, for most children with mild or moderate functional disabilities, the deciding factors as to whether or not they meet performance and behavioral demands within the ordinary school are the resources they themselves possess and those that are made available to them *within that environment*”.

2.3 Specific learning problems as inadequate personal unfolding

According to Van der Stoep,⁽⁹⁸⁾ learning difficulties are one of the most general phenomena of a didactic situation, since there is no one in school who has not experienced a learning problem at one time or another: “Each time a child does not understand a piece of content, there is a learning problem”. When such a problem is not serious, in degree or scope, it often is only of a *temporary, or of incidental nature*, and it is easy to again get caught up in the stream of teaching. However, when, for one reason or another, a child increasingly falls short regarding the learning task, for him/her this can become a *life-crisis situation, which can be detrimental to*

his/her entire existence⁽⁹⁹⁾, as a matter of obscuring his/her intentionality, and attenuating his/her future. For the aim of the present study, the following pronouncement by Van der Stoep⁽¹⁰⁰⁾ serves as a preliminary point of departure: “A learning problem manifests itself as the combined effect of all factors that decrease a person’s level of achievement in the lesson situation to a level lower than what he is capable”. The pedagogical criterion for identifying learning problems can also be formulated as follows: A learning problem, as a matter of being restrained in becoming adult, implies a gap between the achieved level of actualizing his/her learning initiative, and the level achievable, as determined by the given learning potentialities, as potentialities for becoming adult.⁽¹⁰¹⁾ Thus, to say that learning problems are observable in the gap between intelligence and learning (Dumont),⁽¹⁰²⁾ an attenuated understanding of the concerned problematic should be involved. From the above description, learning problems also, undeniably, imply problems of becoming, since this involves an *inhibition of a child’s total personal potentialities, as potentialities for actualizing his/her psychic life*, equiprimordially manifested via becoming and learning (Sonnekus). From a psychopedagogical perspective, this means that learning problems imply the inadequate, or under actualization of experiencing, willing, lived experiencing, knowing, and behaving as ways of actualizing the psychic life, and of the particularized modes of actualizing learning and becoming under the accompaniment of an adult.

3. SUMMARIZED STATEMENT OF THE PROBLEM: THE POSSIBILITY OF THE INADEQUATE REALIZATION OF THE ACCOMPANYING FUNCTIONS OF A TEACHER

The possibility of inadequateness extends over the *entire spectrum of a teaching event* from which the *person of an educator* also cannot be ignored. Since the question of accompaniment is a matter of dynamics, and function, it seems meaningful to have a preliminary discussion of an analysis of the various functions which jointly constitute the task of a teacher in a lesson situation (Van Dyk).⁽¹⁰³⁾ Of greatest importance is that such a functional analysis offers an excellent *starting point for an “error analysis” of teaching*. The manner and quality of realizing these functions by a teacher mark them as matters of both planning and implementation, both of which can be evaluated and, thus, are remediable.

3.1 Possible inadequate realization of the educative

function in a lesson situation in connection with the contemporary societal problematic of alienation

The question asked is whether, in the event of educating, there is a genuine regard always shown for the human dignity and potentialities of a child, and if there also is success in realizing the lesson structure essences, also *allowing the structures and essences of educating to flourish*. Because of the necessarily formalized character of a school as an institution for large groups of children, on the one hand, and the imperative of “accelerated” teaching, under which a teacher stands, on the other hand, it then is not surprising that the educative function often fades away into merely maintaining discipline, as training, and regimentation in the service of a feverish “cramming” of learning content. *Since, as a social institution, a school is inextricably embedded in the political-economic, and socio-cultural matrix, the question arises whether this tendency in a school is not related to broader societal tendencies*. Various authors have indicated that the neglect of the educative function in a school is related to the contemporary “societal malady”, which is referred to in the literature as *alienation*, in all its known forms, a concept which might have orthopedagogic relevance. In addition to the many positive benefits of both the form and content of living, from science, technology, and industry, *en masse*, during this space-age, contemporary society also is increasingly characterized by *alienation, dehumanization, and depersonalization*, all concepts which are expressive of the *under-actualization, or even the loss of genuinely human potentialities, and an attenuation of a way of existence worthy of human beings*, which we would gladly pass on to our children. Given its connotations of “dehumanizing”, and “depersonalizing”, “alienating” represents the opposite pole, or *contradiction of what is aimed at in educating*, i.e., the full “humanization”, or personal flourishing of a human child and, at the same time, gives in to the idea of a *separation between person and world* (things and others), and gives expression to the essential attenuating, obscuring, and even negating of being human (Dasein). Thus, it is envisioned that, if a teacher, in a lesson situation, does not accompany a child to a free, conscious, and active turning to, and authentically experiencing him/herself, the world of nature, culture, and science, his/her fellow persons, the normative, and the Transcendent, he/she is possibly guilty of working on a child’s alienation from his/her genuine human way of existing, and destiny [adulthood], a question which is considered more deeply later in the present study.

3.1.1 Defective teaching tact in a lesson situation

With respect to this genuinely human way of being [i.e., teaching] by which the *totality of the personal capabilities of a teacher* are revealed, the question is asked about how many teachers have an intuitive attunement to the situatedness of the children entrusted to them; this is a precondition for realizing a healthy lesson climate within which the pupils can also participate in a lesson event in an active-independent, instead of a receptive-dependent way.

Perquin⁽¹⁰⁴⁾ points out that an attitude which eliminates freedom, can also be friendly, and loving. A one-sided *subject- or form-directed* approach, as well as a sentimental child-directedness, must also be rejected as pedagogically unaccountable. *Teaching style*, connected with a teacher's theoretical formedness, beliefs, and philosophy of life, are additional factors which are determinative for *the degree of success by which pedagogical aims in a lesson situation can be realized*.

3.2 Possible inadequate realization of the teaching function in a lesson situation

3.2.1 Defective general knowledge and skills

Sadly enough, a teacher is not always able to bring the learning material, which he/she offers, *into relationship with the general demands of the life situation, and world of work* [of a child].

Perquin⁽¹⁰⁵⁾ mentions teachers who live in their own little world. For example, he/she is a scientist, and nothing more. In such a case it is not possible for the teacher to offer genuine life examples, or challenging functional possibilities, and, thus, the *subject contents* cannot be lived experienced by a child as *meaningful life contents*, and added to his/her genuine possessed experience.

3.2.2 Defective specific subject knowledge and skills

The consequences, and seriousness of this is so obvious that, here it is sufficient to note that a teacher who does not have full mobility in his/her subject area (many examples, stemming from various reasons, can be shown in practice) can have virtually no ability to *allow the elementals of the subject to appear on the horizon of a child's experiential world*, so that the implicit sense and coherence

become accessible for a child—with all the implications which this might bring about for a child as a person becoming adult.

3.2.3 Defective professional knowledge and skills

Landman⁽¹⁰⁶⁾ states that only that teacher who is an expert educator *may make the claim of professional status, and this implies that he/she must have at his/her disposal a true-to-reality integration of subject matter knowledge, knowledge of the reality of educating, and knowledge of a philosophy of life.* Genuine knowledge of the reality of educating implies a meaningful integration of knowledge of all the pedagogical disciplines. Considering this, questions are asked about the quality, content, and standard of *teacher preparation*, in general, and especially what is realized at some of the training institutes in our country. In this connection, Abraham⁽¹⁰⁷⁾ says: “A profession demands respect, not by pleading for it, but by setting its sights and standards on a level where this most important occupation of all should have them – way up high!” Under the above heading, the following two very important aspects are mentioned:

(a) **Inadequate realization of the preparatory functions of the content aspect of a lesson**

The first step in preparing a lesson is *delimiting and planning around the learning aim*, by which *reduction, actualizing foreknowledge, stating the problem, the readiness level of a pupil, and the choice of principles for ordering* arise. The important question, in this regard, however, is if a teacher, even if he/she does possess the necessary subject matter, and didactic knowledge, is able to formulate the learning aim, via meaningfully integrating it with psychopedagogical knowledge. That is, the content must be learned by a child, and *the question is whether a teacher knows how a child really learns*, what the preconditions are for optimally realizing the act of learning, and how a specific child learns on a specific level of becoming.

(b) **Inadequate realization of the planning functions in designing the form of a lesson**

A teacher’s decision regarding his/her own role in a lesson form, determines the selection of specific components of its form, which are grounded in the choice of ground-form(s), coupled with a

methodological principle(s). The planning of how a lesson is going to function, however, also requires the schematizing of a *modality structure*.⁽¹⁰⁸⁾ That this facet of a lesson planning involves psychopedagogical insights is confirmed in that here, the main concern is planning the *nature and intensity of the accompaniment of a child to self-actualize his/her learning*. Indeed, it then is in the explication of the modality scheme where the genuine art of teaching shows itself in the *harmony between the course of teaching and the course of learning*. In this connection, it is asked if a teacher is sufficiently aware of the consequences of the *position*, he/she assumes in a lesson with respect to the pupil and the learning material, content with regard to the lived experience of security, or anxiety, uncertainty, and tension by a child, especially during the critical phases of a lesson of actualizing foreknowledge and stating the problem. If a teacher is continually alongside, or even behind the content, instead of in front of, or alongside a pupil without enough flexibility, and suppleness to intercept a child's lived experience of helplessness, and impotence in confronting the unknown learning material, by changing position, the real danger arises that a child can become "affectively flooded, cognitively overburdened, or overcharged motorically."⁽¹⁰⁹⁾

3.3 Synthesis: the possibility of a disharmonious (unfavorable) pedagogical and didactic attunement to optimal personal unfolding in a lesson situation

Van Dyk⁽¹¹⁰⁾ emphasizes that a teacher's attunement to the situation in which he/she is involved, the actualization of intentionality by a child, as far as its quality and directedness are concerned, co-determine its foundation and, moreover, the person of a teacher, his/her comportment, bearing, and example, have a definite influence on the attunement/mood/atmosphere which reigns in a classroom. Hill⁽¹¹¹⁾ stresses that a teacher, him/herself, is also "content" in the way he/she represents, explains, and interprets the content, while Gunter⁽¹¹²⁾ indicates that *a teacher educates "... by what he knows, and the teaching he gives, as well as by the person he is, and the example he sets"*. Wiechers⁽¹¹³⁾ states this as follows: "The teacher, as person, as representative of adulthood, as establisher of relationships with the child, and as leader, and accompanier of the class, his lifestyle and teaching style are extremely important for the forming and self-forming of the child". From Wiecher's statement, the question now asked is if a teacher, as a person, lends him/herself, as a pedagogical identification figure

(also sex-role identification figure), by exemplifying an accountable work-attitude, and by initiating genuine dialogue, and communication (including non-verbal communication), *he/she succeeds in creating an attunement in a lesson situation which can serve as a preformed field for the appearance of the essences of educating, in connection with the essences of teaching.* Van Niekerk⁽¹¹⁴⁾ emphasizes the importance of the atmosphere, or climate between educator and child: “Where (the atmosphere of trust) is lacking, an educator helps build a ‘wall’ between a child’s learning potential, and his learning effect”. That a long-lasting, unfavorable pedagogical-didactic attunement need not remain limited to a lesson situation per se, but can have much deeper, and more permanent consequences regarding a child’s habitual attunement to learning-, and later work- and other life-tasks, no longer needs to be debated: *“Bad teaching wastes a great deal of effort, and spoils many lives which might have been full of energy, and happiness”* (Highe).⁽¹¹⁵⁾

That there still must be much thinking, and especially intensive scientific research focused on the nature and origin of “teaching problems”, is clear from the previous discussion, which merely represents a somewhat systematized preliminary exploration of this terrain, and in no sense claims completeness. The obvious consequences of the mentioned requirements that teachers must fulfill with respect to teacher preparation, and selection, however, must be viewed realistically. In this connection, Abrahams^(11^) suggests: “Which paragon of all that’s wonderful could measure up, and who would be presumptuous enough to say that he is qualified to be a teacher...?” “... such accumulations are so unsmilingly presented, as though it really is possible to find people with all of the qualifications listed. Administrators these days are sometimes glad they can find people!”

4. AIM OF THE STUDY

The aim of the present study is *an orthopedagogic evaluation of the possible contribution of a school in the inadequate realization of the unfolding of personal potentialities in a child.* Beginning with a macrostructural exploration of the problematic around the alienation of a child from the self-actualization of the totality of his/her given personal potentialities because of inadequate pedagogical-didactic accompaniment in general, there also is a more specific enquiry into the possible ways in which a child is exposed to

specific learning restraining moments in a lesson situation because of a disharmonious teaching dynamic. Such a systematized explication of the ways in which the educating, and teaching functions in a school are susceptible to disharmonious dynamisms, possibly can offer a starting point for an “error analysis” with respect to teaching practice, which ought to serve as a matter of planning, and performance which can be evaluated and remedied.

5. PROGRAM OF STUDY

In chapter two, the problematic of *accompanying a child to self-actualize his/her personal potentialities, as a pedagogical-didactic task* is discussed. The concept *educative dynamic* is clarified, first, by a look at personal becoming, as an anthropological-pedagogical way of being and, second, by means of an analysis of the connection between learning and becoming, as accompaniers of an elevation in meaning, and level on the way to adulthood. The *teaching dynamic*, in its meaningfully coherent connection with the educative dynamic refer jointly to the norm-image of adulthood which, as an educative and teaching aim asks for a psychopedagogical particularization, and interpretation. *The possibility of a disharmonious educative and teaching dynamic* necessitates an orthopedagogic evaluation of the importance of, and the relationships among “educative problems”, “teaching problems”, “learning problems”, and “problems in becoming adult”. Many of the findings of the HSRC investigation of teaching in the R.S.A. are pertinent with respect to the problems considered, on which the chapter is grounded.

Then chapter three is devoted to a *macrostructural exploration of inadequate accompaniment in school to the optimal personal unfolding of a child.* To find a more comprehensive linkage with an actual oppressive and omnipresent *contemporary societal problematic*, the disturbed or attenuated appearance of the essences of educating in the teaching practice are related to *alienation*. Alienation of a child’s affective, cognitive, and normative personal potentialities of actualization are connected over a broad spectrum with the *possibilities of inadequate affective, cognitive, and normative accompaniment, as a totality act* in a lesson situation. Continual attention is given to the quality and level of the total *personal self-actualization of a teacher.* The chapter ends with a consideration of the balance between accompaniment, and freedom in a lesson situation.

In chapter four, the *possibility of the inadequate realization of the teaching function in school is viewed as a matter of a disharmonious dynamic of teaching*. How the *quality of actualizing the essences of the lesson structure is related to learning problems* is shown by an analysis of the lesson practice. After the concept “learning problems” is clarified, the possible learning-impeding implications of inadequate planning, and achievement of the *teaching aim* (reduction, stating the problem and ordering) and of the *principles of actualization* (activity, individualization, socialization, and tempo differentiation) are examined. Finally, each of the phases of the lesson are discussed separately to particularize the problematic of a *disharmonious dynamic of the course of the lesson, and learning*, with special reference to the importance of adequately guiding the accompanying modes of learning [i.e., sensing and attending].

Chapter five then deals with the compilation of appropriate questionnaires for presentation to selected groups of high school students to determine, by means of an *empirical investigation of limited scope*, the degree to which an evaluation of the students regarding the personal formative quality of school instruction corresponds with the previous orthopedagogic evaluation. The question answered is the extent to which the students experience, and lived experience that the school, and teaching create the opportunity for the optimal actualization of personal potentialities. Obviously, only a limited criterion-directed evaluation (Hannah) can be done, and, naturally, the aim does not cover the entire spectrum of school functions, particularly, nor is a statistically representative group involved in the investigation.

Chapter six is a summary of the findings, with special emphasis on the conclusions and possible recommendations flowing from the study, with the hope that it might be a positive contribution to the fertilization, and improvement of practice.

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