

CHAPTER II

ACCOMPANYING CHILDLIKE POTENTIALITIES OF PERSONAL UNFOLDING TO SELF-ACTUALIZATION AS A PEDAGOGICAL-DIDACTICAL TASK AND THE POSSIBILITY OF DISHARMONY

1. EDUCATIVE DYNAMIC

1.1 Introductory orientation

When educating, as a dynamic event, is viewed in relation with personal unfolding by a child, suddenly the idea of child developmental psychology is thwarted. Before proceeding to an exposition of an anthropologically-pedagogically accountable view of how a child's becoming adult, via learning under the accompaniment of his/her educators, is actualized, it is meaningful to take a close look at the phenomenon of personal unfolding, since (adequate) "personal unfolding" holds a central position for the aim of the present study.

1.1.1 Personal unfolding as an anthropological- pedagogical way of being

a) A structuralist perspective on "development"

The existential phenomenological view of being human puts into radical doubt the contemporary structuralist stream of thought. Although thinkers such as Levi-Strauss, Foucault, Lacan, Althusser, and Piaget must be agreed with, that the subject exists by the grace of a relatively careful determination of place,⁽¹⁾ the entire denial, and decentering of the free subject in favor of the structures within which he/she finds him/herself, and which speak through him/her, and as formulated here by Levi-Strauss,⁽²⁾ must be rejected: "... what am I, other than a plaything in a war between another society, consisting of several million nerve cells hidden under my skull and body, that serves society as a robot?" [wat ben ik ... anders dan de speelbal is de strijd tusschen een andere sameleving, bestaande uit

enkele miljarden zenuwcellen, verscholen onder mijn schedel en mijn lichaam dat die sameleving tot robot dient?”].

Also, although Piaget’s⁽³⁾ unmistakable contributions to “developmental psychology” will not be underestimated, [the validity of] making a specific structure absolute, at the expense of a free, active, and unique subject, as appears in the following citation from his later work, must be doubted: “If then, to account for the constructions we have described, we must appeal to the subject’s acts, the subject here meant can only be the epistemic subject, that is, the mechanisms common to all subjects at a certain level, those of the ‘average’ subject. So average, in fact, that one of the most instructive methods of analyzing its actions is to construct, by means of machines, or equations, models ... for which a cybernetic theory can then furnish the necessary, and sufficient conditions.”

According to Piaget,⁽⁴⁾ the cognitive structures show the characteristic of “self-government or self-regulation” and, indeed, in mechanistic-lawful ways. In addition, he asks: “If structures exist and each is regulated from within, what role is left for the subject?” ... “--- the subject becomes the mere stage on which the various autonomous structures act out their predetermined role.”⁽⁵⁾ “If cognitive structures were static, the subject would indeed be a superfluous entity. But if it should turn out that structures tend to become connected in some way ... then the subject regains the role of mediator.” Thus, it is the (cognitive) structures as such, which function autonomously, while the *subject is viewed as merely the “center of functional activity”⁽⁶⁾ with respect to the (psychic) structures, which develop in him/her according to a naturally lawful dynamic, and unbreakable sequence.*

b) Existential-phenomenological perspective on personal unfolding

Mikel Dufrene⁽⁷⁾ incisively expresses himself against the neo-positivism, formalism, and anti-humanism of the structuralist anthropology, and even rejects Heidegger’s ontology where Dasein is subordinated to “anonymous Being”. *“It is not the ‘it’ that speaks in a human being, but a human being speaks.”* [“Niet het ‘het’ spreekt in de mens, maar de mens spreekt.”] Viewed, historically, however,

it was the existential philosopher Sartre⁽⁸⁾ who brought human consciousness and freedom under the same category by stating that human being is what he/she has made of him/herself, and will become what, in his/her freedom, he/she chooses to be, and wishes to bring about. And he also carries on a conversation with the structuralist thinking by recognizing the existence of structures, and the need to study their mechanism, but adds that a human being is a product of a blind structure in so far as he/she exceeds it.

According to Paul Tornier,⁽⁹⁾ the greatest merit of Freud is that he had designed a dynamic psychology in which *the living movement of past, present, and future, the continual change in persons*, was rediscovered. This also had the consequence that being a child no longer could be viewed as miniature adulthood but is disclosed as a phase with its own “psychology”. Phenomenological psychology discloses a person in his/her situation and describes him/her as he/she turns him/herself to his/her world, projects him/herself in his/her work and play, enters relationships with fellow persons, and how he/she integrates these things into his/her own being: “Thus, the current of life has been rediscovered, the element of perpetual becoming in all of its infinite complexity. Man is a history, a personal history.”⁽¹⁰⁾ Human unfolding in time, is a continual changing: “This changing is made up of seasons, stages in their lives, each of which has its own characteristics and peculiar laws.” However, never is a person viewed as developing according to biological-natural laws because, *given his/her being human, as openness, and freedom, his/her self-becoming is characterized by a continual, effortful, going beyond him/herself*: “Each new situation demands, especially of the child, but also throughout the whole of life, a ‘going beyond’ himself and his habits ... If he succeeds in this, he grows by this victory.”

Also, for Strasser⁽¹¹⁾ the course of human becoming carries the stamp of the possibility of transcendence. *Transcendental Being constitutes the ultimate potentiality which must be actualized* as the crown on human becoming, and the ultimate destination of human being-on-the-way. However, a human being pays for his/her freedom with the tragic possibility of making a mistake or failing. Unrealized human potentialities *are an expression of his/her metaphysical vulnerability and must be viewed in connection with*

his/her spiritual experiencing of failures, as an attack on, or threat to the meaningfulness of his/her existence. As fallible, a human being, who does not correspond fully to his/her essences, is always on a point of balance between being and non-being, affirming or negating, and it is from this point that all ethical systems begin. In his/her course of becoming between birth and death, a human is the only being who fails. What he/she inherits, he/she must first acquire before he/she is able to possess it (Langeveld).⁽¹²⁾

c) Pedagogical perspective: accompanying a child to self-actualize his/her personal potentialities for unfolding

This potentiality, which unfailingly propels, however much of it might also be lost, is the reality of a *child*: this phenomenon of uniqueness, which is much more than an awakening, and birth, this reprieve of a never-ending beginning What greater care can we foster, or discuss than not to squander this grace as before, as the power for ever-newness which might be saved for renewal? (Buber).

⁽¹³⁾ *Human openness and freedom, in addition to his/her never-completed potentialities of becoming, are the actualities from which the act of educating takes its point of departure.*

Against this same background Sonnekus⁽¹⁴⁾ emphasizes that the realization of child becoming on the way to adulthood must not be viewed as a deterministic, or “a pre-formed or mechanistic or automatic” event. A child is continually an initiative of relationships (Buytendijk), and is always intentionality. The actualization of the psychic life of a child refers to his/her intentionality, as a way of being which is primarily activated from a person’s total existence, as being-there [Da-sein], and as being-in the world to which he/she directs him/herself, and for which he/she stands open. However, Sonnekus⁽¹⁵⁾ also points to the possibility of “degenerating, relapsing, or even regressing (Freud) in the course of becoming”, and further: *“Becoming adult, as actualizing the psychic life in terms of an elevation in level and meaning can, thus, occur in inadequate ways, and lead to degeneration.”* The possibility of inadequately realizing personal potentialities obviously must fall into a two-faceted problematic, i.e., the possibility of the inadequate self-actualization of personal potentialities by a child, on the one hand, and the *possibility of inadequate accompaniment* by an

educator, on the other hand, the latter of which is viewed more particularly from a didactic-pedagogical perspective and, indeed, is attuned to a lesson practice by which a child must be viewed by a teacher, as accompanier, in his/her involvement on the way through school to adulthood.

Although child becoming adult, via learning, as a matter of purposeful future-design, and the acquisition of an emancipating identity, is always subject to a child's willed choice to take co-responsibility for the unfolding of his/her personal potentialities, *the actualization of his/her total personal potentialities, as becoming adult* continually announces itself, as an unavoidable pedagogical task: "Future history is not inscribed already by the pen of a causal law on a roll which merely awaits unrolling. Its characters are stamped by the unforeseeable decisions of future generations. The part to be played in this by everyone alive today, by every adolescent, and child, is immeasurable, and immeasurable is our part as educators. The deeds of the generations now approaching can illumine the gray face of the human world or plunge it in darkness. So, then, with education: if it at last rises up and exists indeed ..." (Buber).⁽¹⁶⁾

In the following section, the *relationship between the phenomenon of learning, and the meaningful becoming adult*, a dialectically coupled, and dynamic interdependent unitary event, which evolves temporally, is examined, since it simultaneously *represents the juncture between what normally is viewed as "educating" and "teaching"*. *The precise nature of the relationship between learning and personal unfolding must always be put in clear perspective to be able to gauge the genuine nature and scope of a school's task, and responsibility in the life of a child.*

1.2 The coherence of learning and personal unfolding as accompanied elevation in meaning and level on the way to adulthood

The psychic life of a child in the reality of educating is no static entity, but a phenomenon which must be actively realized since a child is at the beginning of his/her life path. This dynamic is rooted in the universal-human situatedness in time. That is, Dasein is

continually unfolding in time (temporality), which can and must be related to the phenomenon of the “*élan vital*”: “The ‘*élan vital*’ creates the future before us, and it is the only thing that does it. In life everything that has a direction in time has ‘*élan*’, and pushes forward, progresses toward a future” And this fact of ‘being pushed’ has nothing passive about it”. “... it means that I tend spontaneously with all my power, with all my being, toward a future, thus, achieving all the fullness of life of which I am usually capable from this aspect” (Minkowski).⁽¹⁷⁾ Thus, the psychic life of a person is a way of being which points to a dynamic, moving, and a meaning seeking, meaning giving unfolding to the future, and the question now has to do with the *way this actualization* of the psychic life of a child in his/her being-on-the-way to adulthood occurs in time.

In response to this question, Sonnekus⁽¹⁸⁾ states that actualizing the psychic life of a child manifests itself in the unfolding of *two inseparable, essentially related, and equiprimordial structures, i.e., learning and becoming*, which also constitute the meaning of this actualization. Since a child’s way of being implies being in a pedagogical situation, the core question now is how this structure is realized as self-actualizing by a child, as well as by *an educator accompanying him/her to this self-actualization*. Langeveld’s child anthropological fundamental axiom is that a child is someone who wants to be someone him/herself, who will learn, and grow up, but that he/she also essentially is “outside himself [van zich uit]”: he “is an ‘animal’ educandum, he is educable”.⁽¹⁹⁾

Educating can be viewed as the help which one who is already-adult offers a not-yet-adult to *accompany the latter (child) to an elevation in level of meanings which he/she dialogically brings forth in his/her relationship to him/herself, to things, to others, and to God*, until these meanings answer to the criteria of the norm-structure of adulthood, as particularized in a specific cultural-historical context. Simcoe in educating, there always are contents which must be mastered, and which, thereby, teaching is necessarily proclaimed to be the way of actualizing educating, is axiomatic in contemporary pedagogical thinking. Conversely, teaching *children* cannot be meaningful without being related to educating. The undeniable, and logical consequence of this is that neither the dynamic of

educating, nor the dynamic of teaching, to the extent that children and teachers are involved, can be isolated from, or described apart from each other. Thus, with this, a view of a teaching event is held out in prospect which allows *no room for the artificial distinction between, and the unaccountable separation of becoming and learning, as well as educating and teaching*, a view which is expanded on, and clarified in the following section.

2. TEACHING DYNAMIC

2.1 The coherence of the dynamic of educating and of teaching

Because, in accompanying a child to self-actualize his/her potentialities of learning and becoming, as psychic life potentialities, there are always *contents*, this accompaniment must continually be realized by *teaching* (Van der Stoep) and, in a second order pedagogical-didactic situation (i.e., the school), this occurs in a formalized, purposefully planned, and systematic way when a child is involved in a series of lesson situations. The systematic, and purposeful conveyance of knowledge is an almost universal human phenomenon, but it is uniquely characterized by, and necessitates the co-involvement of adults and children in a highly complex and “scientized” lifeworld. By “condensing” possessed culture, and knowledge which humanity has disclosed, compiled, ordered, and refined by centuries of laborious search and thought, and sometimes by happy chance, by simplifying them via example, demonstration, and experiment, they are made accessible to a child. Although a child is someone who him/herself learns, and independently turns him/herself in an exploring, and sense-seeking way to reality, no child discovers by him/herself, anew, what the centuries before him/her have disclosed in times and circumstances in which the disclosed no longer exist. “A child discovers language in a speaking milieu, composing in a writing situation, and calculating in a counting environment.” [“Het kind ontdekt de taal in een sprekend, her schrift in een schrijvend, het getal in een tellend en rekenend milieu”].⁽²⁰⁾ Since no possibility exists for child learning to be actualized in the direction of a “natural genesis”, i.e., to let it progress without direct intervention, or accompaniment, there is *a systematizing, choosing, and ordering* of the whole of

available cultural material by an adult. This means that there is *valuing and anticipating with respect to the genuine unfolding of a human child*: “Choice, and value judgment, and anticipation inextricably belong together, and immediately intervene in the person- and worldview of persons, and constitute the entire matter of educating.” [“Keuse en waardeoordeel, ordening en anticipatie horen onverbrekelijk bijeen en zij grijpen onmiddellijk in de mens- en wereldbeschouwing in, welke het geheel van het beleid der opvoeding uitmaken”] (Langeveld).⁽²¹⁾

With this, the essential difference between didactics in general, and didactic pedagogics is indicated and, at the same time, so is the inherent entwinement of teaching with educating in the life of a child. Langeveld⁽²²⁾ emphasizes that one who speaks about general didactics without a well thought out foundation in pedagogics “does not know what he/she is talking about” [praat over zaken welke zij niet kent]. Zij werkt met een ‘leerling’, die geen kind, een ‘leraar’ die geen mens is en met een ‘leerstof’, die geen deel uitmaakt van een geestelijk kultuurgeheel. Een kind is er essentieel op aangewezen, opvoeding en worden. Zodat: wie de leerling niet nauwkeurig ziet in het licht van het kind en het kind niet doordacht heft als en op opvoeding aangewezen wezen, in ijle lucht construeert”.

Thus, what is emphasized by this is that the point of departure for curriculum development in school can be nothing more than the generally valid pedagogical aim structures (linked up with the specific philosophy of life contents of these structures).⁽²³⁾ That the *pedagogical continually manifests itself as a phenomenon of educating, as a didactic matter* (Van der Stoep), moreover, means, inversely, that the fundamental pedagogical structures, and essences have necessary, and unavoidable validity in a (school’s) teaching situation.⁽²⁴⁾ Thus, it is a teacher’s pedagogical knowledge which makes him/her an expert educator,⁽²⁵⁾ and this holds true, in that he/she must know the significance of trust, understanding, and authority, and all the other fundamental pedagogical structures, and essences in their (dialectic-hermeneutic) coherent connectedness, and can explain, and present them to a child, and be able to realize them on behalf of a child. This implies that *teaching outside an anchoring in the pedagogical becomes attenuated to a mere series of*

artificial didactic tricks, and a child is surrendered to unworthy, and devalued techniques, and methods. Teaching, as a matter of practice and dynamic, with respect to educating (educating comes into motion, and is realized via teaching), thus can only be justified, and grounded by dialectic-hermeneutic thinking, as an authentic synthesis of knowledge of teaching, and educating. The fundamental pedagogical categories, thus, necessary have validity in a lesson situation, as a pedagogical-didactic situation,⁽²⁶⁾ while the didactic-pedagogical categories figure as ontological integrals within the phenomenon of educating, as unbreakable entwinements.⁽²⁷⁾

2.2 Accompaniment to self-actualizing a child's psychic life potentialities via teaching

The role of an adult and of a child during teaching is viewed from a psychopedagogical perspective as a matter of accompanying [a child] to self-actualization. This formulation by Sonnekus is grounded in the anthropological existentialia of being-someone-oneself, and of being-with,⁽²⁸⁾ as well as including the well-known Langeveldian axioms of child anthropology. The question of *the way of realizing* a child's self-becoming, under the accompaniment of an adult delimits (within the pedagogical) the psychopedagogical field of study, and immediately brings the total structure of the psychic life of a child-in-educating into the field of light.

In other words, this means that *the joint participation of teacher and child during teaching must be understood as the purposeful, systematic, planned, and formal accompaniment [of a child] to self-actualize his/her psychic life as a totality-in-function*. A learning event can never be viewed or understood as an isolated phenomenon, since it undeniably is the result of the total involvement of a child's internationalities in the world, as a person. Langeveld⁽²⁹⁾ has convincingly shown that research in which an attempt is made to isolate, or fractionate the act of learning cannot penetrate to its essence. A child/s potentiality for learning, i.e., is no impersonal power; it is always the person, the "I" who learns. The learning involvement of a child in any context is only meaningful, and essentially understandable as a personal act. This means that a teacher accompanies a child, in a lesson situation, to self-actualize his/her learning, and equiprimordial becoming

potentialities, as realized via a child's potentialities for experiencing, willing, lived experiencing, knowing and, behaving, and especially via specific modes of learning, i.e., sensing, attending, perceiving, thinking, imagining, fantasizing and remembering, and modes of becoming, i.e., exploring, differentiating, distancing, objectifying, and emancipating. The way in which this accompaniment is realized, also cannot be limited only to the gnostic-cognitive but, as a totality-task, it must include pathic-affective, and normative, meaning-giving accompaniment to self-actualization (Sonnekus). These matters are considered in greater detail later, when the possible consequences of the inadequate accompaniment in a lesson situation (which extends over the entire range of a child's potentialities) of these three moments [of self-actualization] are examined more closely.

The fact is that becoming adult and learning, the two equi-primordial structures of the psychic life of a child-in-educating are realized inseparably, and in parallel in a child's being on his/her way to adulthood and, at the same time, they *jointly are the preconditions for, and constitute the sense of the activities of educating and teaching*; there is a dialectic-hermeneutic relationship between them which, in didactic theory building, falls directly under the heading of *forming*, and, more particularly, under the idea of categorical forming (Van der Stoep). The intimate, unbreakable intertwining of the learning-teaching event with the unfolding of the totality of a child's psychic life potentialities needs no further argument, except to indicate that, in fact, this matter has long enjoyed implicit recognition by all fundamental thinkers of the idea of forming in teaching. Thus, for example Wilhelm von Humboldt⁽³⁰⁾ had verbalized in the 19th Century, following Kant, Hegel and Herder: "... Bildung (is) the attitude of mind which, from the knowledge and the feeling of the total intellectual, and moral endeavors, flows harmoniously into sensibility, and character". Hereby, a *harmoniously accompanied personal becoming is characterized, via learning as a totality event, by the inclusion of cognitive and affective, as well as normative moments of forming*. From modern hermeneutic philosophy, Hans-Georg Gadamer⁽³¹⁾ further develops the idea of "Bildung", and speaks of a "wirkungsgeschichtliches Bewusstsein". This attunement means that "correct" factual knowledge is only important where it is

propaedeutic to finding new, and more meaningful ways by which a person can carry on a dialogue with reality to be able to maintain him/herself in it. With this, the gain in knowledge, once again, is placed in a perspective within the framework of the continually becoming person's total meaning-giving and meaning-seeking involvement in reality; a matter of a qualitative realization of intentionality, and planned interference in the elevation in level of Dasein-expansion in the life of a child.

3. THE SIGNIFICANCE AND NECESSITY OF A PSYCHOPEDAGOGICAL INTERPRETATION OF THE NORM- IMAGE OF ADULTHOOD WITH RESPECT TO AN ACCOUNTABLE TEACHING PRACTICE AND EVALUATION

Behaving by an existential person-as-an-aim-directed-being (Landman), is purposive, hence, *an adult with his/her teaching intervention, on behalf of a child, always has an aim in view*, i.e., a child's eventually becoming adult. In an absolute sense, the precondition for realizing this aim is the learning participation of a child, as his/her response to the appeal or invitation of an adult to constitute his/her own world by means of the accompanied disclosure of reality. The way to cultural adulthood, and moral independence, however, is long and tedious, and allows itself to be characterized by a progressive, and effortful elevation in level of the dialectic of converting potentialities into actualities, which continually allows new potentialities to appear on the horizon, as obligations. An adult selects those contents which a child, in his/her becoming, must gradually learn to master, and offers them piecemeal in accordance with his/her intellectual potentialities, and already attained level of adulthood. In the second order [i.e., school] didactical-pedagogical situation, this crystallizes into a more formal, ordered way than in the original [i.e., home] educative situation in constituting a sequential series of lesson situations during which pieces of subject matter are systematically offered in an increasing line of complexity, and degree of difficulty.

Since a professional educator must never involve him/herself with a child in haphazard, casual, or unplanned ways, he/she must not only be able to justify him/herself regarding his/her eventual aim with a child, but *he/she also must be able to give an account of*

what he/she has in view with each separate lesson, in view of the overarching aim. Also, the phenomenon of child learning refers hermeneutically to a being grounded in the aim of educating, since learning, as a primary precondition for educating, at the same time, only acquires meaning as a way of becoming a proper adult. Hence, if in a lesson situation there are relationships, activities, and a sequence with an eye to an aim, this must primarily be qualified as the actualization of the pedagogical relationship, activity, sequence, and aim structures. This implies that a child with learning and teaching problems in a lesson situation, first, must be understood as a child with “educative problems”, since the fundamental pedagogical essences do not adequately figure forth in such a child’s life, by which he/she undeniably is delayed, or even stagnates in his/her being-on-the-way-to-adulthood. The total fundamental pedagogical categorical structure must always figure explicitly, as well as implicitly, as basic ground, and final criteria in any view of, or reflection on the event of educating.

However, what is emphasized here is that each lesson is protected from a purposeless, and haphazard character by the (explicit or implicit) presence of both a lesson, and a learning aim. A lesson, and a learning aim, jointly form a teaching *aim* which, according to Landman,⁽³²⁾ in its turn, is *carried and grounded by the pedagogical aim structures, as verbalizations of the universally valid structural norm-image of adulthood*, i.e.: Meaningful existence; Self-judgment and self-understanding; Respect for human dignity; Morally independent choosing and responsible acting; Norm identification; Philosophy of life. Moreover, Landman demonstrates effectively, and convincingly how these essences of the image of adulthood, which are aimed at and striven for, *are interwoven in a lesson event in terms of the essences of the lesson structure, via specific subject matter contents*, or rather, ought to be. Therefore, there must be agreement with Stellwagen⁽³³⁾ regarding the far-reaching implications of the “conception of a person, or person-image” held, by “each pedagogical system”, and also regarding the practical consequences of such a theoretical view, which eventually must result in the finest details, and nuances of a teaching, and lesson practice, which must be filtered through these views. Thus, the question which asks for continuous, and deeper reflection is how the aim of adulthood, to which a child, and educator jointly direct

themselves, must appear if there is to be an accountable and balanced image of an adult regarding the demands of the present, and for an unknown future.

If now it is accepted that the joint participation of teacher and child in an educative event must also be further understood as the purposeful, systematic, planned, and formal accompaniment to the self-actualization of a child's psychic life, as a totality-in-function, it seems not only meaningful, but necessary, to ask about *to where* this accompaniment must occur in terms of the psychic life. Thus, the question must be asked about the structural essences of a *norm-image of an adult psychic life* or, indeed, a psychopedagogical interpretation of the image of adulthood, which is the target, and original ground of our interference with a child in school. The question should now be formulated more specifically as: What does the norm-image of adulthood, in our culture, imply *in terms of the affective, cognitive, and normative moments of the psychic life*? It appears to be evident that an orthopedagogic evaluation of the adequateness (or not) of a school's contribution to a child's personal unfolding to adulthood would not be possible if we couldn't give a particularized account of our aim of this personal unfolding, a matter which, to date, unhappily has not been considered enough by psychopedagogics. Since the terrain of (adult) psychology is closely related to this, possibly it is permissible, and at this stage unavoidable, to appeal to it for help, with the necessary scientific, and philosophy of life reservations. The following section, then, presents a tentative attempt of a psychopedagogical interpretation of psychological findings regarding the ideal-image of adult psychic life, provided that such findings can be accommodated within the framework of what is methodologically, philosophical-anthropologically, and pedagogically permissible, and accountable.

4. SELF-ACCOMPANIED UNFOLDING OF PERSONAL POTENTIALITIES AS EDUCATIVE AIM FROM A PSYCHOPEDAGOGICAL PERSPECTIVE

The educative aim (adulthood) has a psychological side which must be expressed psychopedagogically, and although the immediate aim will continually be interpreted differently in this light in, accordance with the potentialities, and tasks of becoming and

learning of each child on the level on which he/she finds him/herself, it discloses different tasks for him/herself, and an adult accompanier, here there is an attempt to describe the psychic life of adulthood, as a psychopedagogical aim which, for the purpose of this study, can be applied as category-illuminating for evaluating the teaching and lesson situation events in a school.

To the question of Epictetus, Socrates answered that one man finds happiness in improving his possessions, another in his horses; his own happiness lies in seeing himself daily becoming a better man.⁽³⁴⁾ For Aristotle, the “good” man is he who is guided by reason, who is actively involved in realizing his specific human potentialities.⁽³⁵⁾ Maslow’s⁽³⁶⁾ research on the appearance of psychological health offers this concise image of the autonomous, self-actualizing person, which is a reflection of a *gradual self-accompanied realization of level elevation, and integration of the affective, cognitive, and normative potentialities of the psychic life*: “Such people become self-sufficient, and self-contained. The determinants which govern them are ... primarily inner ones, rather than social or environmental. They are the laws of their own inner nature, their potentialities and capacities, their talents, their latent resources, their creative impulses, their needs to know themselves and to become more and more integrated and unified, more and more aware of what they really are, of what they really want, of what their call or vocation, or fate is to be.”

Only the integrated, self-actualizing person in his/her interpersonal relationships can love as an adult, viewed as an unselfish, creative, caring directedness to the other, as a unique, intrinsically valuable person, by which the other is also helped on his/her way to actualizing his/her self-becoming. This is only possible because of a genuine integration of the affective, cognitive (note: it is the non-love which makes one “blind”), volitional, and normative moments. Thus, here love is viewed as a way of being in relation to the other, and is the precondition for genuine educating, as accompaniment of a child to actualize his/her personal potentialities. With respect to the high incidence of family problems, and divorce, it appears as if marriage, and the participants in it apparently make higher demands of psychic-spiritual adulthood than the level to which our society is educated.

Self-actualization, as an adult cognitive way of being in relationship to reality, moreover, at the same time, involves giving evidence of accurate, objective perceiving of what *is*; wondering, and curiosity about the unknown; attraction for the problematic; ability to order synoptically; to abstract; to disclose the new; to differentiate what is true and real; etc.⁽³⁷⁾ by which the connections among the level of actualization of the affective [moment of the] psychic life, and the level and quality of the knowing and learning ways of being, are emphasized once again. Moreover, Maslow⁽³⁸⁾ indicates that self-actualization, the integrated adult's level and quality of affective and cognitive self-actualization, forms the obvious basis for the quality and level of his/her independent, accountable realization of values with respect to personal, social, intellectual, esthetic, ethical, spiritual, and religious values.

Fromm⁽³⁹⁾ talks of a “productive character” in his formulation of the aim of personal unfolding, *as a fundamental relationship, or way of relatedness in all spheres of human experience*, including the mental (cognitive), normative, and emotional, as well as sensorial moments with respect to *others, things, and the self*. This means having the ability and freedom to self-actualize personal potentialities, and this implies that he/she must be aware of his/her potentialities and know how to realize them. *In a society characterized by depersonalization, and automation, a precondition for this is that a person him/herself must feel at one with his/her potentialities, as powers at his/her disposal ... “that they are not masked, and alienated from him”*.⁽⁴⁰⁾ Thus, the never completed human personal unfolding requires of the person, from birth to death, that he/she him/herself must actively work on elevating the level on which his/her emotional, intellectual, and spiritual potentialities are actualized as a progressive self-integration.

At first glance, it is clear from the foregoing that a person who succeeds to a high degree in realizing the psychic life of adulthood, as a qualitative way of being, indeed, gives form to the fundamental pedagogical aim structures (see section 3 above). It also seems clear that the psychic life of an adult person not only has reached *a level and quality of “having become”, and of “having learned”*, but that this having become adult, and this learnedness of an adult, also

mean that the personal *continued and independent self-becoming and learning* (in and out of a vocational context) are accepted as his/her own task and responsibility. In addition to the obvious affective and normative sides of becoming adult, and an optimally unfolding psychic life, Maslow's research also has clearly emphasized that the continual elevation in the self-actualization of all the cognitive modes of learning in the broad areas of life, also figure as criteria in this context. An additional implication is that emancipating, exploring, objectifying, differentiating, and distancing must also be added as ways of being, and criteria for an adult psychic life, and must also be *integrated* into it as important ways of becoming on the way to adulthood.

In light of Strasser's⁽⁴¹⁾ phenomenological analysis of feeling ("the heart"), finally, it is important to indicate that the existential "being happy", or *the possibility of being happy, as an anthropological way of being, which is closely related to the ever-advancing, future-anticipating, unfolding self-actualization of a person's integrated affective, cognitive, and normative experiential potentialities, as a dialectic event of becoming.* "Freedom and blessedness consist in man's understanding of himself and in his effort to become that which he potentially is, to approach nearer and nearer to the model of human nature" (Spinoza).^{§2)} Van der Kerken⁽⁴³⁾ asks the question: What can happiness be other than the complete realization of all the essential potentialities of an existing person? Happiness, as a potentiality, is closely interwoven with the *meaningfulness of a person's existence*: "Man wishes to be happy and only exists to be happy" (Pascal).⁽⁴⁴⁾ In this light, inadequate accompaniment which alienates a child from his/her personal self-actualizing potentialities, is not only viewed as a matter of "problems in becoming" ("developmental problems") but as existential problems which threaten the happy, meaningful existence of a child, by which the scope of the pedagogical responsibility of an educator acquires clear relief. However, the question which must be answered now is what the relevance of is the above is to a teacher's responsibility in a lesson situation.

5. ACCOMPANYING TO ACTUALIZING PERSONAL POTENTIALITY AS A PEDAGOGICAL-DIDACTIC TASK "IN CONTRAST TO" ACCOMPANYING TO ACTUALIZING

LEARNING

With this, an extremely complex and highly contentious problematic is broached, i.e., the question of the relationship between “educating” or ‘person forming’, or ‘character forming’, on the one hand, and “teaching”, or ‘giving a lesson’, on the other hand, by which the most appropriate relationship between educating, at home, and the educative task of a school also arises. Here, a few orienting remarks are sufficient. First and foremost, it is emphasized that a person (and, thus, a child) continually shows him/herself as a person, thus, as a totality-in-function in his/her communication with reality and that, therefore, he/she also presents him/herself in any situation with all his/her potentialities and, thus, also as a psychic life actualizing child in a lesson situation. Thus, a child is not exclusively present and involved as a ‘learning potentiality’, or a ‘knowing potentiality’ in a lesson event, but as a *total personal potentiality* who is dependent for his/her adequate actualization on the purposeful accompaniment to self-actualization by a teacher, as a demander of propriety, which is part of an educator’s accepted responsibility for a child to reach his/her destination (adulthood).

That a child’s realization of his/her total personal potentialities cannot be separated from the actualization of his/her learning, on the one hand, and from the activity of educating, as a totality and, thus, from the *accompanying task of a teacher*, and, consequently, must also thrive in a lesson situation, is emphasized from a pedagogical perspective by many authors. Sonnekus⁽⁴⁵⁾ states this as follows: “the adult’s educative influence, including that of the parent, as well as the teacher ... has a direct impact and role in the way becoming is realized”. That the interference of a teacher with a child, for the purpose of his/her learning to become adult by means of exploring, emancipating, objectifying, differentiating, and distancing, as way of level elevation, on continually more stable affective, ordered cognitive, and meaningful normative levels of realization, as a distinguishable but essentially inseparable act of affective and cognitive accompaniment, as a way to normative accompaniment, must be viewed in terms of some pronouncements by contemporary pedagogical thinkers (see Sonnekus,⁽⁴⁶⁾ whose

ideas re already seen as axiomatic with respect to the lesson activities of a teacher.

However, Beets' ⁽⁴⁷⁾ view, on the other hand, is representative of the generally accepted and current view, i.e., that the *adequate teaching of children is already person forming*, a claim which can be agreed to with some reservations. Beets' view implies that teaching and, thus, giving an effective lesson, alone can qualify as adequate personal accompaniment: "Jonge mensen aan het werk zetten, hem aan het denken zetten, hem voor opgaven stellen en verwachten dat zij hun werk afmaken is meer dan intellectueel vormen. Het is een bijdrage leveren tot de karaktervorming". However, the following argument is focused on showing that such a *conclusion is premature and not completely accountable pedagogically*. The same author's warning that, if "person forming", or "character forming" are too purposefully at the center of the teaching intervention at school, it must continually be kept in mind that just this aim can be allowed to fail. He refers to the idea of Pestalozzi that, in practice, results in a tendency toward "mothering" in a modern school, and more particularly, in Montessori teaching in the Netherlands, where a new one-sidedness then entails that "a student may come to believe that intellectual development, and learning exert an influence, but of little significance." ["de leerlingen zouden kunnen gaan menen dat de intellectuele ontwikkeling en het leren zich inspannen eigenlijk maar van weinig betekenis zijn".]⁴⁸⁾ Beets believes that, in practice, this approach, which places the person of a child, with his/her various "developmental potentialities" at its center, really makes superhuman demands of both a pupil and a teacher. Besides this, there can be an excessive emphasis on affective, and social moments, at the expense of cognitive, and normative accompaniment to accountable, and effortful learning via unordered and narrow gnostic, as well as too little normative experiencing of meaning; if so, a child becomes so emotionally labilized that there can be no mention of pedagogically accountable, distanced educative accompaniment, by which the entire becoming (via learning) of a child is restrained, instead of promoted.

In contrast to this, it is said that, when there is mention of a teacher's role in a child's realization of his/her personal potentialities, this does not mean that a teacher in a lesson situation

must *take the place of the family*, as the primary educative situation and, even less, with this, *the emphasis is placed on emotional educating, at the expense of teaching*. Although the emphasis with respect to the relative importance and way of affective, cognitive, and normative accompaniment continually appear differently, according to the level of becoming on which a child finds him/herself (e.g., the preschooler, primary school child, and the adolescent), the position held here is that effective teaching, which results in effective learning, implies a totality act which includes affective, cognitive, and normative moments, and that only such accompaniment will result in the optimal realization of a child's total potentialities of becoming.

The precondition for this is that a teacher, as a professional educator, must be able, from a genuine synthesis of his/her pedagogical knowledge, psychopedagogical insights into learning, as well as his/her didactic pedagogical, and subject matter knowledge, involve a child in a lesson situation, which, in a general sense, also will be a situation for actualizing personal potentialities. In summary, a *lesson situation qualifies as a genuinely educative one* which has the aim of “emancipating education ... as a specific way of help with learning activities, which allow the occurrence of an elevation in the level of world-relationships (and skillfulness) via selected contents” (Landman).⁽⁴⁹⁾

The core of this problematic is best summarized as follows: If we accept that educating, i.e., an educative aim, together with its psychopedagogical moment, is realized via teaching specific contents (educating is always help with meanings), the logical consequence of this is two-fold: First, help in personal unfolding should never, and it also cannot be seen as theoretically (or practically, as is evidenced by the Montessori schools) *alongside*, or *in opposition to* the learning help in a teaching event. Accompaniment to the self-actualization of a child's total potentialities for personal unfolding must occur in a school—just as at home in the primary educative situation—via teaching (selected) contents. Both the way *of presenting* the contents, as well as their specific *nature* as such, will be of utmost importance for the quality of realizing the essences of educating during teaching. Conversely, it is equally evident that what a child learns, the circumstances, and

atmosphere within which he/she learns, and what he/she doesn't learn, undoubtedly will influence the direction, nature, quality, relief, and level of his/her total personal becoming, and an image of adulthood to which he/she will give form in his/her life. This fact immediately is grasped in advance of the second consequence, i.e., that *educating need not necessarily be adequately realized in the teaching*. The implication is that despite an (apparently) adequate realization of a teaching event as such, as gauged by its own standards, an evaluation of the quality of the actualized pedagogical essences might bring to light that these essences are disturbed, or attenuated, or are inadequately actualized (Van Niekerk).⁽⁵⁰⁾ Finally, perhaps the most important implication is if he/she now can justify to anyone who teaches contents to children systematically, and on a large scale, and who expect that they will learn these contents, *who, indeed, are involved in accompanying these children to personal unfolding*. The question is merely *to where* this personal unfolding eventually leads, i.e., to what extent this accompaniment can qualify as genuine educating, by which the following headings are considered:

6. THE DISHARMONIOUS DYNAMIC OF EDUCATING AND OF TEACHING

6.1 The possibility that the inadequate accompaniment to unfolding the personal potentialities of a child in school requires a critical evaluation

The following quotation from Brezinka⁽⁵¹⁾ serves to partially answer the question: "What we call 'education' is, without exception, a series of *attempts* to change certain things in other people. Under favourable conditions, these attempts have a certain chance at success; they can, however, also lead to results that are much different from those one wanted in the first place *In addition to useful education, there is also an enormous amount of useless or bad education*. The greater part of educational activity nevertheless probably belongs to that group about which it is impossible to say whether it is useful, useless, or harmful Education can only be understood a way to achieve an end. Education does not have a value in itself; it is not a commodity, and it is not an end itself. The value of education depends on whether it is actually able to produce

desired qualities in the person being educated. If education does not do this, then it is useless; if education hinders the development or continuation of desirable personality traits, then it is harmful, and if the desired effects result without education through spontaneous learning processes, imitation, or through orientation on the examples of others, then it is superfluous Many means, for example compulsory school attendance, as well as much of that taking place in our schools, can act as a barrier to the happiness that education has promised to bring about. For that reason, it is a *moral duty in our 'education-oriented society' to unsparingly test demands for more education, promises made by education, and above all education as it is practiced, to see if they benefit or harm the persons they affect.*"

School critics, such as John Holt⁽⁵²⁾ state that genuine education is not necessarily the product of formal knowledge, or of contemporary academic institutions: "It is basically the outgrowth of ... a capacity to be psychologically present to the world", with which there is the possibility of failure in attaining the educative and formative aims in the school context as the necessary psychological (psychopedagogical) criterion for determining this also reaffirms. In other words, this means that if a teacher's intervention with a child cannot be qualified as accompanying help to the optimal self-actualization of his/her total psychic life potentialities to the highest level which is achievable, by which it becomes possible for him/her to be present to the world as a person (i.e., affectively, cognitively, and normatively) in genuinely human (adult) ways, then such teaching can qualify neither as formative help nor as help in becoming adult.

6.2 The connections among "teaching problems", "learning problems" and "problems in becoming adult": An orthopedagogic evaluation

A few orienting remarks regarding the connection of "teaching and learning problems" to "problems in becoming adult" in a lesson situation first seem to be necessary and, in my opinion, it must continually be kept in mind that the first two mentioned are not problems as such, but must be viewed as problems only in a pedagogical context, *since, and to the extent* that a child, as a total

person becoming adult, can be retrained by them, i.e., because the actualization of the potentialities for becoming adult can be so restrained by them that his/her pedagogically attained level of adulthood does not correspond to the level attainable. A child's psychic life always is realized as learning and becoming and, since in a pedagogical connection, it is axiomatic that this is only meaningful as exploring, emancipating, objectifying, differentiating, and distancing *to adulthood*, it appears necessary to also view the question of learning problems from the perspective of becoming (adult) and, more particularly, to evaluate in terms of psychopedagogical criteria of becoming adult, the ways in which, and the contents in terms of which a child in the lesson practice is expected to learn. Consequently, it seems meaningful, in terms of an accountable psychopedagogical aim of personal unfolding, to look at a lesson situation event, and by such a fundamental critical reflection, to try to show that, *in addition to, and overarching "learning problems" in a lesson situation, there also can be "problems of becoming adult" if there is inadequate accompaniment to self-accompanied personal actualization*, a problem which, in considering a child's total situatedness, constitutes a greater existentially, and pedagogically distressful situation than the learning and computing problems, which are at the center of interest, and concern in the context of a competitive, materialistic-capitalistic society, now inspired by the call to increased economic productivity, more purposeful utilization of manpower, better technical-vocational oriented training, etc.

Learning problems, moreover, in practice, always manifest themselves as a conspicuously measureable, and evaluable deficiency, or poor achievement with respect to the formal contents of a lesson situation and, although various investigators have already related this to a more general retardation in becoming, it appears as if there are problems in becoming adult because of the lack of clearly formulated aims, and criteria, and the fact that personal unfolding is actualized neither by easy curriculum contents, nor via easily testable "achievements" of becoming adult, and still is infrequently viewed as stemming from lesson situation problems. A hermeneutic-phenomenological viewing, from a psychopedagogical, and didactic-pedagogical perspective on critical findings regarding the essence of contemporary school practice, as

an inevitable passageway on a child's way to adulthood, brings to the fore the undeniable consequence that, besides the overarching to the often indicated failure of formal teaching, and learning, the more serious, implicit accusation which a lesson situation repeatedly does not qualify as a situation of becoming adult, but rather appears as a situation of personal restraint on a child's life-way. Paul Goodman⁽⁵³⁾ asks, e.g., in his radical and stimulating critical look at teaching, as "Compulsory Mis-Education" that "... since schooling undertakes to be compulsory, must it not continually review its claim to be useful?"

With the concept "teaching problems", thus, it is also emphasized that the quality of teaching, as well as a child's learning and becoming adult are open for impeding and restraining moments with respect to each phase, where it is presumed that formal content will show a harmonious articulation with a child's spontaneous turning to reality and appropriating meaning. This implies that the event of teaching can be the preamble to inadequate learning and, conversely, that a child who, for whatever reasons, already experiences a learning problem, becomes involved in a "teaching problem", in the sense that special care must be taken to also ensure that this child's course of learning is in harmony with a teacher's planned course of a lesson,⁽⁵⁴⁾ which is a problematic which is discussed more fully in chapter IV.

6.2.1 The possible reverberation of a problematic family educative event in a disharmonious teaching dynamic

Differently from animals, the parents of a human child let him/her explore an open world. However, the precondition is that the parents continually and steadily respond to their child's expectation of complementing his/her biological deficits (with sleep, food, etc.); that, in doing so, they continue to follow and form regularities, and habits, and that, because of the pampering and emotional warmth with which this is done, a child continually feels safe and secure. In accordance with the way in which, and the degree to which these guarantees are realized, a child can undertake his/her exploration in an open world, and in a self-actualizing way, give form to his/her own identity. However, it is especially in the intimacy of being

bonded with his/her parents that habitual feelings, relationships, and atmosphere stamp a lasting impression on his/her emotional relationship to the world.

A child's primary pedagogical situatedness in the family, thus, has a decisive influence on the way he/she will explore and learn in a lesson situation, or will not, and cannot learn.⁽⁵⁶⁾ A child's success in school can be restrained by a deficiency in experienced security in a family milieu, which can be connected to factors such as family disharmony, family incompleteness, the inability of parents in a bewildered society to offer their child affective and spiritual security, or inadequate normative accompaniment, or the imprisonment of the parents in their own interest because of psychic immaturity, etc. Van Niekerk⁽⁵⁷⁾ points to various errors in educating which harm the bondedness between child and educator, as a being jointly directed to adulthood, among which are a defective future perspective, a lack of security, affective neglect, rejection of a child, overprotection, unfavorable comparisons, defective exercise of authority, and ignoring a child as a unique person. Elsewhere, he says that affective, cognitive, and normative neglect essentially mean that an adult contributes to the origin of the "non-learnedness" of a child, because of a dismantling of his/her preparedness, and readiness to learn.⁽⁵⁸⁾

Discontinuity between a family educating, and a school can also be obstructive,⁽⁵⁹⁾ a factor which is not limited to success or failure in elementary education, since a difference in cultural background can give rise to conflict throughout the school career, which can lead to opposition to either the family or the school. In the literature on learning problems, there is often reference to the child with a cultural handicap, economic-community restraint, the milieu-impeded child, etc. Such a cultural short-circuiting obviously will also often coincide with a discontinuity in the pedagogical view between family and school sphere, by which the image and expectations of the parents regarding the school also arise. Also related to this is the situation of the family as such, within a society which is increasingly characterized by dynamic change, alienation, confusion of values, and anomie. According to Perquin,⁽⁶⁰⁾ a teacher is often unaware of a schoolchild's struggle for a clear image of life, and his/her desperate search for the understandable, for ordering,

and a firm norm structure. Empirical research (Stead, 1976) ⁽⁶¹⁾ suggests a correlation between a teacher's view of a child's economic and socio-cultural family background, and a child's learning achievement, independent of the real social situatedness of the child.

Sonnekus⁽⁶²⁾ indicates that an inadequate, or disharmonious realization of the activity of educating at home can be directly responsible a child having learning problems, and he/she distinguishes between defective affective educating, which results in a blockage, or a flooding in pathic lived experiencing, as an inadequate basis for [venturing with the learning task] on a distanced gnostic level. [On the other hand,] a weak moral-normative educating will allow a child to fail at learning because of inadequate responsibility, and giving defective meaning to the learning task, work, study, school, and even life. The importance of the possibility of a problematic primary (i.e., home) educative event, especially lies in the fact that a teacher, to be able to accompany a child in a lesson situation with understanding, must be aware of this, otherwise by untactful behavior he/she can easily contribute greatly to a child's existential and learning distress. It is then also largely the responsibility of each teacher, as guardian teacher, to make use of his/her favorable observation position to identify a child who struggles with problems and, where necessary, to provide care for "intensified" educative intervention with such a child, whether by him/herself or, in more serious cases, by referring him/her, via the appropriate channels. ⁽⁸³⁾

However, it is not only the parents who can contribute to restraining a child's becoming adult, and learning, since it is also a matter of everyday experience that teachers are guilty of the same charge, a question which is considered in greater detail.

6.2.2 The possible coherence of disharmonious educative relationships in a lesson situation and problems of learning and becoming adult

- a) Disharmony in the relationship of trust between
teacher and child**

The relationship between teacher and child is closely connected with a teacher's acceptance of his/her occupational situation, and role. The percentage of those who identify themselves with their role as a contribution of the whole person is very low,⁽⁶⁴⁾ but the inescapable truth is that, in a lesson situation, each stands before a child, as a pupil "... and not the pupil as a 'thing', a non-being who learns, or doesn't learn, and then must merely go". A child does not learn only with his/her intellect, but with his/her total being (Vedder).⁽⁶⁵⁾ Whether a child is positively attuned to the learning material depends, among other things, on whether he/she *feels* safe and secure when communicating in class. When this is lacking, a child does not dare proceed to explore the world, things, and others as represented in the lesson content. The guarantee of a child's lived experience of safety and security must be provided by a teacher creating a favorable lesson climate, by allowing a child to experience and lived experience that he/she accepts him/her, is positively attuned to him/her, and likes him/her, otherwise a child's becoming and learning achievements will be unfavorably influenced. "The more a teacher strives to create a milieu in which safety and security prevail, the more the pupils can concentrate on their work" (Perquin).⁽⁶⁶⁾ In contrast, when a child does not lived experience security in a classroom, as an anthropological (pedagogical) space, an antagonistic attitude is taken toward both the teacher and the learning content, and he/she no longer wants to, or can learn adequately.⁽⁶⁷⁾

Often enough, misery occurs such that the life of a classroom becomes shallower and shallower for both teacher and child; views and perspectives become obscured, and routine plans take the place of lived experiencing and contact.⁽⁶⁸⁾

Unfortunately, it also is so that many teachers feel that a child with learning handicaps is a millstone, and a hindrance in the classroom situation who must be "cured" by some form of outside expert help, instead of making a place for him/her where he/she can feel at home.⁽⁶⁹⁾

Studies such as Silberman (1969), as well as Good and Brophy (1972)⁽⁷⁰⁾, however, have brought to light that children whose participation in a lesson event is problematic often are treated with

indifference, with criticism, and even are rejected by teachers, while limiting their acceptance and encouragement to those children who learn and conform as expected. Hence, an under achieving child often does not receive the same quality of accompaniment as one who achieves well and, ironically enough, when the latter begins to make an error, or experience a problem, he/she often receives more attention and understanding from a teacher than an under achiever.

b) Disharmony in the relationship of understanding between teacher and child

Children often are viewed as “lazy”, “careless”, “scattered”, “slow”, “uninterested”, etc. without understanding that these forms of behaving are not causes, but rather symptoms of disturbed learning relationships. For example, laziness refers to a defect in activity because of a restraint in learning, and a teacher who is not able to understand this underlying tendency will cause more damage than good. This kind of crippling or “impasse” of learning can spring from an oppositional tendency or protest attitude, as well as wanting to escape, or dejection. The loss of hope and courage is especially dangerous, by which there is exposure to failure in an accompaniment without tact and understanding. ⁽⁷²⁾

Also, Vedder⁽⁷³⁾ mentions that sometimes a teacher has so little understanding of a child, and often allows him/herself to be guided solely by points, or achievement, while he/she is unaware of the compulsiveness, anxiety, apparent conformity, or neurotic attunement to which this is related. Children with learning difficulties are then also often the “sweetest” children in the class.⁽⁷⁴⁾ It is instructive that teachers usually view problems such as disobedience, revolt against authority, dishonesty, and such as the most serious, while pedagogically trained persons would probably be more disturbed by a shunned, restrained, over-sensitive child, the loner in a class, a dreamer, and an anxious child.⁽⁷⁵⁾ The more a teacher considers the individuality of a child, the more he/she will feel ready to fulfill his/her learning task, and the reverse. Accountable learning accompaniment is only possible to the degree that a teacher is acquainted with the individual thoughts and feelings of a child as a person.⁽⁷⁶⁾ A teacher must understand a pupil’s behaviors, he/she must have an attunement to the distress

hidden behind them, which might never be captured by judgments of laziness, lack of interest, or poor concentration. In an achievement- and point-obsessed teaching practice, a teacher can easily proceed with a child without educative aims, when he/she overlooks his/her educative distress by, e.g., a one-sided appeal to his/her intellectual potentialities during a lesson situation and, in this way, he/she contributes further to a child's inadequate learning.⁽⁷⁷⁾

From diverse research data, Leach and Raybould⁽⁷⁸⁾ conclude that one of the greatest stumbling blocks in the way of eliminating learning problems is a teacher's attunement being defined by his/her interpretation of the origin, or basis of the problem. In many cases, teachers are still inclined to refer to a psychoanalytic, or neurological model, and quickly conclude that there is something "wrong" with the psyche, or sensorimotor brain functions of a learning handicapped child, instead of the possibility that something could be "wrong" with the way he/she is taught, the class or school organization, the teacher's own relationship with the child, or the relationship between child and parents, or peers. In doing this, a teacher abdicates his/her responsibility, and accountability, and the child is referred to the "experts" to eliminate the "problem".

c) Disharmony in the relationship of authority between teacher and child

As a normative situation, a lesson is characterized by a field of tension among values with which the meaningfulness of the learning contents is closely connected, and inadequate, or irresponsible participation by any of the participants can lead to a disintegration, and failure.⁽⁷⁹⁾ A teacher who is not continually aware that his/her authority is only a "derived" authority, in obedience to the demands of propriety, and as representative of the parent and, moreover, is closely related to his/her authority as a subject matter expert, cannot answer a child's need for sympathetic, authoritative guidance. Discipline always implies, as does authority, [at least] two participants in the relationship, and is a precondition for the orderly progression of a didactic event. The behaviors of both child and teacher must give evidence of order, and discipline; otherwise,

there will be chaos rather than orderly, and meaningful learning. Disciplinary measures, punishment, and corporal punishment are sometimes necessary, but must only be used with the greatest discretion and, thus, in pedagogically accountable ways, and take into consideration a child's level of becoming, unique nature, and needs, otherwise both a teacher's position of authority and a child's security in a lesson situation will be damaged. The aim must always be to create a secure space of authority within which a child can carry out his/her learning discoveries. If a teacher does not also allow his/her initial authoritative leading of a young child to progress increasingly to an authoritative accompanying, he/she will impede a child's emancipation, rather than supporting him/her to responsible adulthood. Degrading, destructive punishment can give rise to serious problems for a child. ⁽⁸⁰⁾

Perquin⁽⁸¹⁾ indicates that the changed relationship between the generations today must result in a more supple, more understanding structure of authority, and giving direction, but it also can bring about a lack of clarity, which is unfavorable for giving direction to a task and, thus, results in restraining the way learning figures in a lesson situation. On the other hand, restraints can also appear where a teacher has forced his/her will, where no discussion, or deliberation is allowed, and everything must be flatly accepted merely because he/she says so. Then a child will either protest or fulfill the demands in an even more slavish way to avoid difficulties, while the real content becomes uninteresting: "He does not learn in order to know more, to acquire better insight, to master skills, he learns because he can't get out of it "Hij leert niet om meer te weten, beter inzicht te krijgen, vaardigheden te verwerven, hij leert omdat hij er niet onder uit kan]." With this, a child becomes alienated from his/her real task, and there can be little real learning. Stellwag⁽⁸²⁾ also mentions the emotional lability of a child resulting from the inconsistent exercise of authority because of a teacher's insecurity, wavering authority, and drowsy outlook. The attitude that a child can derive from his/her freedom in a lesson situation can also be friendly, and loving but, at the same time, in stereotypic, uniform ways, a teacher's attitudes, views, and schemes of thinking forced on a child, often because of years of being stuck in the same rut, are foreign to reality. A child who feels his/her

freedom threatened by this, protests the whole subject, and even the school in general.

The above is not at all an attempt at completeness, but is only an attempt to show, via examples, how the actualization of a child's personal potentialities in a lesson situation can be co-defined by the quality of realizing pedagogical structures in a classroom. Finally, it is important to keep in mind that the course of the mutual educative activities of parent and teacher, separately or mutually, and including affective, cognitive, and moral-normative moments, can be responsible for a child's learning problems, and restraint in becoming adult (Sonnekus).⁽⁸³⁾ Also, Van Niekerk⁽⁸⁴⁾ emphasizes the pluriform nature of the learning-, becoming adult-, educating-, and teaching-event, as well as the complex nature of a child's psychic life (emotional, intellectual, volitional, etc.), which can give rise to phenomena of tension, among which are a variety of forms of behavioral and learning problems.

7. THE NECESSITY FOR A CRITICAL PERSPECTIVE ON A LIFEWORLD ALIENATING SUBJECT-CENTERED CURRICULUM AND TEACHING PRACTICE FROM THE PERSPECTIVE OF BECOMING ADULT

In considering the radical critiques converging of schooling from all regions of the Western world, some fundamental questions compel serious consideration: What ought to be the primary and overarching aim of school teaching—to prepare children to pursue and study subject sciences, or disciplines of knowledge; alternatively, to prepare them for humanly worthwhile, and meaningful adult ways of living. Must specific subject content, which is culturally-historically, and scientifically-economically defined, and selected, be mastered, or must children be helped with figuring forth on a level elevating, and meaningful way their “conversation” with those aspects of reality which are directly important regarding the central problems of being human? What ought the point of departure be for curriculum development? What subdivisions of subject matter must be taught at the school level, or what must a child know and do to be considered someone who has become adult? How can subject scientific contents be selected, ordered, and simplified for each subject matter of primary, and

secondary school teaching: or, what aspects of reality, as lifeworld content, must be unlocked for a child on each level of his/her becoming on the way to adulthood? It is obvious that, with these questions absolute-oppositional alternatives are not necessarily meant in terms of the essential structure which is characteristic of the culturally-historically formed Western world-image, in which the subject sciences, as ways of categorizing, also have played their part.

However, what is considered here is the primary aim, and point of departure of teaching children educatively which, in my opinion, cannot merely be the subject sciences. It must be kept in mind that contemporary subject disciplines (because of super-specialization of terrain, and methodology, necessitated by the unceasing explosion of knowledge, owing to technologizing, and/or theorizing, and professionalizing) are often arrived at in ways which are little connected with the original questions of a child. In this case, there is little to be recognized of a person's original meaning-seeking dialogue with, and about the aspects of those realities which his/her wondering and admiring have awakened, and which was the first impetus to the development of "science" as such, as well as thematizing reality into distinguishable subject sciences, particularly. Even metasciences arose as reflections, and investigations of problems which were generated by the practice of science itself. Tillich⁽⁸⁵⁾ points out that, in a society where today cultural contents are made available through mass media, and school teaching, to more people than ever before in history, these cultural contents have become "cultural commodities", "...sold and bought after they have been deprived of the ultimate concern they represented when originally created ... They become matters of learning, weapons of competition or social prestige, and lose, in this way, the power of mediating a spiritual center to the person".

In contrast to this, it cannot be ignored that both a child and a school are situated in a specific way with respect to a demand placing contemporary adult lifeworld, as materialistic, capitalistic, technocratic, highly competitive, consumer-societal, and occupational world. However, to contend that either the (technical or theoretical) scientific, and the occupational preparation functions of the school, in the light of the contemporary degree and level of specialization, and the continually increasing tempo of change

regarding these two (coupled) areas, or the optimally meaningful unfolding of a child's potentialities, as becoming an adult, can best be served by the system of formal classroom subject instruction would be extremely naïve. To offer the objection that fundamental renewal, and reform of a culturally-historically formed, societally-economically determined, and institutionally legally established institution, such as the school, with its curriculum, is extremely difficult to accomplish.⁽⁸⁶⁾ The fact that this problematic is connected with extremely difficult views of being human, and the world, as well as with practical, economic, and social questions within a heterogeneous society, and which attempts and experiments to better realize the total becoming of a child which, in practice, too often have shown themselves to be unsuccessful, and even catastrophic (e.g., the Montessori schools in the Netherlands) should excuse neither the pedagogical thinker, as disinterested scientist, nor the society as a whole, exempt from scientific necessity and pedagogical accountability to reflect on this matter in a penetrating way.

8. APPENDIX; PERTINENT FINDINGS OF THE HUMAN SCIENCES RESEARCH COUNCIL (HSRC) INVESTIGATION OF THE PROVISION OF EDUCATION IN THE R.S.A.⁽⁸⁷⁾

A few pronouncements, principles, findings, and recommendations included in the mentioned report of the Main Committee of the HSRC study of education, seen in the light of the purpose of the previously concluded argument, and is noted here only summarily. In the first place, it is of greatest importance that, what the principle guideline clearly recognizes is, the imperative of supporting a person to the self-fulfillment, and realization of his/her given potentialities, within the framework of the Nation's demands for economic growth, and manpower.⁽⁸⁸⁾ However, it is a pity that, in the final formulation of the principle which has relevance to this, i.e., "Principle 4", the balance appears somewhat skewed at the cost of the actualization of a child's given potentialities: "The provision of education shall be directed in educatively accountable ways to the needs of the individual as well as to those of the society and economic development, and also will take into account the manpower needs of the Nation."⁽⁸⁹⁾

With respect to important problem areas of the contemporary provision of education, it is indicated that education too easily is viewed as the obvious way to development, economic advancement, elevating standards of living, establishing a cultural identity, etc., but that, more often than not, because of a disharmony between education and societal needs, practice results in problems of unemployment, and a hopelessly unrealistic run to universities.⁽⁹⁰⁾ The latter obviously is connected to what is called the “academic” value-system of South African education, notwithstanding the fact that a very large percentage of pupils never continue with academic education: “This resulted in a large part of the White population entering the world of work without adequate occupational qualifications, skills or appropriate values. In the case of other population groups, the percentage not continuing to tertiary education not only is much greater, but a high percent leave school before they, in any sense, have acquired adequate qualifications, skills, or useable value systems.”⁽⁹¹⁾ The way to mastering technology is viewed as mastering the various scientific disciplines with the result that handiwork, and handiness are looked down on, and little justice is done to actual preparatory occupational training. To this, it is added that it is not unlikely “... that a too abstract approach to a study of the natural sciences is partly responsible for the limited interest and inadequate success in studying the applied sciences”.⁽⁹²⁾

The following finding is closely connected with this and, in all probability, it is not exclusively applicable to children from a “more traditional culture” but, with slightly different nuances, is similarly applicable to the city child, the apartment dweller, a child of working parents, etc., all children who, in one or another respect, are going to be weighed down by a background of a “limited field of experience”: A large percent of children in all populations grow up in circumstances where they do not have enough concrete experience of science, technology, and management. which must serve as a basis, e.g., for mastering mathematics and science, if they are offered in abstract, academic ways. This partly explains the defects in trained manpower in technical-scientific areas, including teachers of these areas. An academic-theoretical method of teaching scares students away from these subjects. The “academic” system of teaching also is inclined to place a high premium on the acquisition

of knowledge. Because this knowledge often isn't brought into relation with the experiential field of a child, from a more traditional culture, this leads more often to memorizing than to developing insight. Despite the spectacular expansion of the teaching system, this "academic" teaching does not result in attaining the developmental aim, i.e., supplying trained manpower with the necessary value system, insight, and skills to contribute to the development of the Nation. Should such a situation endure for a long time, later it would be extremely difficult, if not almost impossible, to make changes against the large vested interests in it, which have built up."⁽⁹³⁾ The most important question flowing from this is, moreover, if there are any other circumstances which can be mentioned of the optimal realization of these children's total personal potentialities for unfolding, or becoming a proper adult within a cultural-economic context.

With respect to problems of teaching the natural sciences and mathematics, there is reference to syllabus deficiencies, defects of any sort in adequately trained, or qualified teachers, in teacher preparation, and teaching methods, etc. all of which are factors which are considered more thoroughly in a later chapter. That the quality of teaching in need of evaluative enquiry is not limited to the mentioned areas, is evidenced by the finding that after leaving school, pupils show an inability to communicate even, in their first language, while also the writing formulation skills of a great many students too often are left to chance.⁽⁹⁴⁾ It then also is illuminating that it can be stated bluntly that the incidence of scholastically restrained children is related directly to the quality of teaching they are offered: "It seems from the research that there are great gaps in the degree to which teachers can identify these children, can evaluate, and provide help to them, with respect to professional personnel who can investigate these children, help them, and accompany their teachers, etc."⁽⁹⁵⁾

The reverse of this problem is the indifferent neglect of the special educative need of optimally realizing the potentialities of the highly gifted, and talented child.⁽⁹⁶⁾

When the quality of a school's contribution to a child's personal unfolding is quarried, the question of curriculum development, and

the problems related to it are an obvious focus of the enquiry. Thus, the report also emphasizes the importance of a coordinate, and purposeful curriculum service to provide an answer to the question regarding "... differentiated learning material that is meaningful and relevant and that can be offered in an educationally accountable way so pupils can be educated as responsible members of society".⁽⁹⁷⁾ With respect to the existing curriculum practice in the R.S.A., it is found that there is a lack of curriculum specialists, which means that persons who must make curricular decisions are not at all prepared, or equipped to do so, while there is not sufficient opportunity for teacher participation in curriculum development on a meso- or macro-level. Recommendations, in this respect, seldom rest on research and, more often, on personal preferences and experiences. A lack of oversight caused by the variety of persons, authorities, and departments involved with this, has the additional consequence that important curricular areas are neglected.

The historical influence of university admission, as a dominant norm for all teaching in the R.S.A., moreover, means that even courses not focused on university admission often are "watered down", but continue to bear the stamp of university admission courses. Fitting in with this is the finding that teachers, even when they differ from this, are exceedingly bound to slavishly following the syllabus, and textbooks, which sometimes deviate from the original aims of the curriculum developers, the defective dealing with curriculum problems in teacher preparation courses, and the skeptical attitude towards and limitations of research, experimenting, etc., and, thus, the scope and seriousness of the problem becomes somewhat clearer. Finally, it is mentioned that, from the research, it has seemed clear that contemporary practice curriculum development is carried out from a variety of different aims, philosophies of life, and views of science and being human, and not according to principles proposed for the entire country.

Additional problems of urgent concern are the unsatisfactory state of school, and vocational counseling where, in practice, little is done justice,⁽⁹⁸⁾ as well as the lack of integrating teaching technology, as support function which only now is beginning to be adopted, despite the extremely valuable role which can be filled in this way, if it can be implemented in an accountable way.⁽⁹⁹⁾ Considering the large increase in the school population as a whole, as well as the lack of teachers in certain subjects, teaching technology, by means of distance teaching, and other methods,

should be able to make the desired contributions to enriching the quality of teaching in the classroom, in the beginning preparation of teachers, etc.

It is stated that, “The standard for employment in teaching mainly is defined by two matters, i.e., the quality of the person prepared, and the quality of preparation for effective task performance he experiences.”⁽¹⁰⁰⁾ Thus, the critical defects of professionally qualified teachers must be viewed as one of the most pressing problems brought forth in the report, a problem which has the greatest effect on both the quality and quantity [of teaching] in schools for Blacks and Coloreds. The recruiting of adequately qualified teachers, however, was hampered by factors such as the following: non-competitive salaries; excessive bureaucratic control of the profession; the status, and image of teaching; lack of professional mobility in teaching; etc. Naturally, the professional status and quality of teacher preparation are interdependent, and which are impeded by various factors, among which are the low status of teacher training colleges, questionable professional, and academic standards, and the fact that the organized profession does not have shared authority for preparing teachers.

Now, add to this the gaps in the provision of health services, school plan standards, educational finance, and management systems, the linkage between school and community, and so many other areas, and it ought to be very clear that there are many questions hanging over nearly all the facets of the schools’s education-realizing functions within our society, some of which are looked at more closely in this study.

9. SYNTHESIS

Human openness and freedom regarding a never completed personal unfolding is the actuality from which the task of educating takes its point of departure. Although child learning, as becoming adult, as a matter of the purposeful design of a future, and an emancipative acquisition of an identity are always subject to a child’s willed choice to accept co-responsibility for the unfolding of his/her potentialities, the actualization of his/her total psychic life, as becoming adult, continually announces itself as an unavoidable pedagogical task. The coherence of the phenomena of learning and becoming adult represents the junction between what simply and artificially is viewed separately as “educating” and “teaching”. In contrast to this, the dynamic of educating, and the dynamic of teaching, to the extent that children and adults are mutually involved in them, cannot and must not be described as separate entities. A school always and only represents, but a formalized, purposefully planned and systematically refined extension of level-elevating help

regarding meanings, which are offered by adults to children so that the latter gradually will embody the norm image of adulthood.

Thus, a teacher is nothing more than a professional educator and, from a psychopedagogical perspective, this implies that his/her classroom task and responsibility amount to the fact that, in purposeful, systematic, planned, and formal ways, he/she offers accompaniment to a [child's] self-actualization of [his/her] psychic life, as a totality-in-function. The learning access to contents is only meaningful, and essentially understandable as a personal act of a child-in-educating. Since a professional educator must never involve him/herself with a child in haphazard, cursory, or unplanned ways, thus in educatively aimless ways, he/she must not only hold him/herself answerable for his/her eventual aims for a child, but he/she also must be able to account for what he/she aims for in each separate lesson, in view of the overarching aim, as verbalized in the fundamental pedagogical aim structures. The psychic moments of adulthood, however, also are psychopedagogically verbalizable, and such a psychopedagogical interpretation of the norm-image of adulthood is necessary for an orthopedagogical evaluation of the contribution of a school in a child's personal unfolding. One can agree with this by viewing the psychologically optimal unfolding of an adult as an independent, self-actualizing person, as an exemplar of a progressive, self-accompanied, level-elevating integration of affective, cognitive, and normative psychic life potentialities. Both the existential being-happy, and the meaningfulness of a person's existence are closely related to the ever-advancing, future-anticipating, personal unfolding event of self-actualizing within which the exclusive human ability to transcend also is embedded.

Accompanying a child to self-actualize his/her potentialities for personal unfolding in school—just as at home—can only occur by teaching content. Thus, help with personal unfolding must not be viewed as next to, or even over against help in learning in a teaching event. Although there sometimes is a shift in emphasis, in the sense that a teacher, at times, is more purposefully involved with “emotional forming”, or “educative work” (usually on the playing field!), it is an error which leads to countless malpractices in teaching, and lesson practice to mean that one who teaches is not, at the same time, involved in accompanying personal unfolding. The question is where must this personal unfolding eventually lead, and

serve; i.e., to what degree is the quality of the pedagogical essences realized adequately in a classroom by means of teaching, thus, by means of the essences of the lesson structure. This means that, if a teacher's intervention with a child cannot be qualified as accompanying help in the optimal self-actualization of his/her psychic life potentialities to the highest level attainable for each child as a person (thus, affectively, cognitively, and normatively) so that he/she is authentically present to the world in a human way, such teaching can be qualified neither as forming, nor as help in becoming adult.

Thus, the total current curriculum and teaching practice must be critically evaluated with urgency from the perspective of [a child's] becoming adult, especially considering the subject matter centered and, thus, lifeworld alienating character, which increasingly characterizes the school. The necessity for this evaluation is underlined by the finding of the HSRC Study of Teaching that, in fact, the school is not successful in either its academic or occupational preparation functions, and indeed, it fails in its task to give young persons to society, based on an accountable curriculum design, and who are equipped with the needed value system, relevant knowledge, and appropriate skills to be able to maintain themselves in an adult lifeworld and, in doing so, to realize their own potentialities to the best benefit of our country. In the following chapter, there is a more specific consideration of the possible ways of inadequate accompaniment, by which a child in school can become alienated from his/her given potentialities to optimally unfold personally.

10. RECOMMENDATIONS

From the above, the question of adequateness in an event of teaching implies much more than the demand of harmony between form and content. There are many more potential levels of disharmony in the total dynamically interconnected event which come forth, and are demonstrable in a school classroom event, e.g., between the educating and teaching aim; school achievement, and societal demands; the curriculum, and the adult lifeworld; contents, and a child's experiential world; contents, and a child's potentialities for personal unfolding; and much more. An

orthopedagogic evaluation of the adequacy of a school's contribution to a child's optimal unfolding, thus, should consider all these facets, as well as those factors connected with the content (curriculum) as such, and the ways the contents are presented (didactic as well as fundamental pedagogical and psychopedagogical considerations included), factors regarding the role of the person of a teacher, and factors and demands determined by the limitations, and potentialities of a child as a person.

Finally, attention is given to the quality of the pedagogical essences in the current curriculum, and teaching practice as a macrostructural evaluation, as well as to a lesson practice as such, from a closer view, to try to determine if, and to what degree, there is success in the lesson structure in unlocking curriculum contents for a child with an eye to a genuine learning effect, of which there is a closer look on a microstructural level.

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