

## CHAPTER 2

# THE INFLUENCE OF AFFECTIVE EDUCATION ON THE CHILD'S PERSONAL ACTUALIZATION

### 1. INTRODUCTION

#### 1.1 The educative phenomenon

As stated in chapter 1 (section 1.2), from birth, the child is dependent on his/her parents for his/her survival. However, this dependency is not merely physical but because, while he/she is a child, he/she has adulthood as his/her destination (Van Niekerk), it also is the parents' task to help their child reach this destination by means of **educating**.

Thus, the educative situation is the primary, the first, or fundamental situation in a human's life. "It is in the pedagogical situation where the educative phenomenon manifests itself as an event of educating, within which there is an encounter between a morally independent (adult person) and a morally not-yet independent person ... with the aim that the adult will assist the child to become an adult" (37, 28). Thus, the educative situation is the "place where the educative phenomenon shows itself as the event within which the child is supported in unfolding his **personal being**" (17, 1-2) (my emphasis). This means that he/she "must be guided and helped to reach a phase in his life where he can make choices and decisions independently and responsibly, on his own initiative, as well as decide between right and wrong, and good and bad" (40, 3).

It is possible for the parent to help his/her child to become an adult, because the child **can** and **will** become someone (16, 13). From the beginning, the child also has personal **potentialities** at his/her disposal and, through **educating** by the parent, and the **child's participation** in the educative event, these potentialities are transformed into personal **actualities**.

Regarding the event of becoming adult, three ways of educating or accompanying are distinguished, i.e., the affective, cognitive, and moral-normative (Sonnekus). The child responds to these three ways by self-actualizing his/her potentialities on affective, cognitive, and normative levels. And, it is especially the emotional life of the child (and, thus, also affective guidance), which plays a very important role in his/her total personal actualization (see below). Through education and self-actualization, he/she must be made ready to "affectively participate in the world" (38, 5). Through the adequate participation of both the parent and child in the educative event, ultimately, the child reaches his/her destination of adulthood.

The above is a brief description of the educative phenomenon as it commonly occurs between parent and child. Since this phenomenon is a facet of life reality, it also can be scientifically studied and explicated.

## **1.2 The science of education**

The event described above is known as educating. Pedagogics is the science which studies and explicates this educative practice to improve it. Or, as Landman (17,1) says: "Practice is what the theory (i.e., pedagogics--G.Y.) studies, and the theory has practical consequences".

The area of study for pedagogics is the educative event as it appears in situations of educating. "However, this slice of life reality is so comprehensive and complex that it requires the view of part-perspectives. The delimitation of part-perspectives, then, promotes greater clarity" (30, 13). Although each part-perspective delimits and studies its own terrain within the phenomenon of educating, each is an integral part of pedagogics, as a larger whole. Van der Stoep (39, xiii) says: "There is only one education, one educational reality and, therefore, only one educational science".

Since educating involves the child's becoming adult, psychopedagogics, as a part-discipline, is appealed to for attaining an image of how this/her personal becoming is actualized.

## **1.3 A psychopedagogical perspective on the educative phenomenon**

The child has potentialities at his/her disposal and, through their actualization, eventually reaches adulthood. However, no child can arrive at adulthood alone. To become a proper adult, he/she needs the guidance and support of adults. He/she has the potentiality to become adult, but this can only be realized through the event of educating. However, "no adult can bring about this event of becoming and unfolding. He can only create a favorable precondition for it. The initiative to become rests **ultimately with the child**" (30, 20) (my emphasis). Thus, he/she is actively involved in his/her education. "Educating always includes the active participation of the child, that is, **self-education**" (17, 66) [I would prefer self-actualization to self-education--G.Y.]. Consequently, the unfolding to adulthood is a matter of guidance by the adults, and especially of the child's self-actualizing his/her potentialities (41, 30).

### 1.3.1 The child as person

Since the concern here is with the **child** becoming adult, or his/her personal unfolding, it is now indicated who the child is. In response to this question "fundamental findings of phenomenology show that a child is a **person**"

(52, 25). Phenomenology sees the person in his/her world and describes him/her as such. As indicated in chapter 1, the child is always educatively **situated**, and to be able to answer the question of who he/she is, he/she must be studied and described as a **child-in-education**.

According to Sonnekus (41, 5), phenomenology describes a person as **openness**, or being-open-for and also as **intentionality**, or being-directed-to. Because of his/her intentionality, he/she is directed to the world but, at the same time, there is an **appeal** from the world to which he/she must **answer**. A person and, thus, a child, is always **potentiality, incomplete, unfinished, and unpredictable**. He/she is someone who acts, who orients him/herself, and who exists. He/she is **body-ness**, or corporeality, and besides **consciousness**, is also **self-consciousness**. Also, a person is always a **subject** and not an object. and he/she actualizes him/herself as an **initiator of relationships**. A person is always in **relationship** to the world within which he/she finds him/herself and, more particularly, he/she is in relationship with things, with other people, and with his/her God.

Hence, his/her becoming adult is an event which is actualized on his/her own initiative, and with the help of the adults' guidance or accompaniment. He/she is involved in his/her becoming adult, as a **totality**, since he/she is continually in communication with his/her world as a total person. Through adult guidance and self-actualization, he/she is busy engaging in this communication on ever higher levels, which indicates a "change in the direction of adulthood" (18, 102).

### 1.3.2 The constituents of the psychic life of the child-in-education

The following exposition regarding the psychopedagogic perspective on the educative phenomenon deals mainly with personal unfolding, as a matter of self-actualization. But, as repeatedly emphasized, this does not mean that the child becomes adult on his/her own--"development is not a natural, but a cultural process" [in Dutch] (20, 9). Personal unfolding **always** occurs within the framework of educating, and this must be kept in mind in its further exposition below.

It is especially psychopedagogics, as an independent part-perspective within the frame of the autonomous science of pedagogics, which addresses **how** a child's personal actualization occurs. The task of psychopedagogics is "a systematic and radical reflection, and description of the essential connections of the psychic life of the child in the educative reality" (53, 15). Sonnekus (41, 11) describes the domain of psychopedagogics as the psychic life of the child, as it manifests itself in the pedagogical situation.

The concept "psychic life" must be understood as being-a-person in his/her complete totality, and not merely the psychic, as one of the constituents of being-a-person. The psychic life is viewed as the **whole of personal potentialities**. Or, as Van Niekerk [in Afrikaans] (52, 83) states it: "The constituents of the psychic life are the totality of personal potentialities by which the child enters the world", and by actualizing them, personal actualization, as becoming adult, takes place.

Now, an explication is given from a psychopedagogical perspective of what is at the basis of personal actualization, as a becoming different in the direction of adulthood. Because a child is Dasein [being-there], from the first moment of his/her existence, he/she is

involved in and takes an active part in occurrences in the world. Because of his/her being open for and directed to the world, from the beginning, he/she is actively **actualizing** his/her given **potentialities**, which implies that he/she is busy **changing** (42, 33). This change is directed to proper adulthood and is described by the concept becoming. Becoming is a change which especially occurs by **educating**. However, the question remains how this event occurs. According to Ferreira (42, 33), it is evident "that a child can only change (become) because of something which makes this change possible. This 'something' is **learning**". From this, becoming and learning are **personal potentialities** at the child's disposal, in terms of which his/her personal actualization occurs.

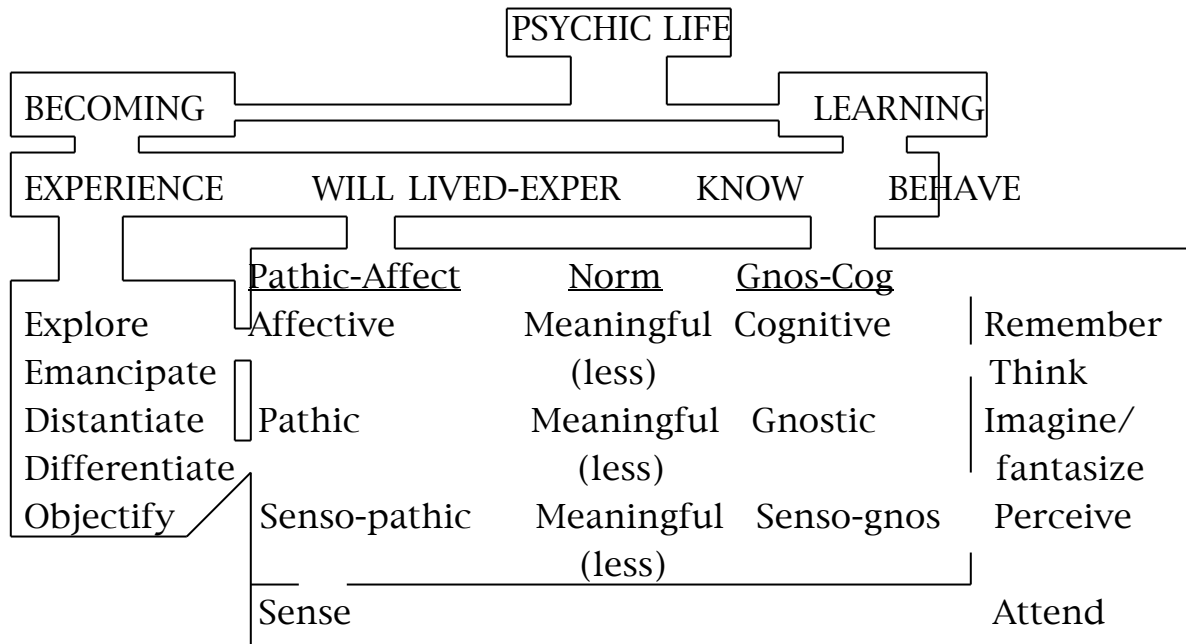
Becoming and learning constitute a **unitary event**, by which an elevation in the child's level (of becoming adult) occurs. The mutual relationship between these two **modes of personal actualization** is such that they are distinguished, only for the sake of greater clarification, but they cannot be separated because one always implies the other, and the one is a precondition for the other. "The one cannot precede the other, and any discussion of either learning or becoming necessarily implies the other" (30, 14).

At the basis of becoming and learning are modes of **actualizing becoming and learning** (see 42), which represent the child's total personal potentialities for becoming and learning. Through their actualization, personal actualization occurs and, thus, they are viewed as **essentials of the psychic life of the child-in-education**.

According to Ferreira (42, 42), the becoming-learning event is made possible by the fact "that a child **experiences** and, in a **willed** way, attributes sense and meaning (to what is experienced), i.e., he **lived experiences** it. In this way, he acquires **knowledge**, masters certain skills, etc., which make it possible for him to increasingly **behave** as an adult".

The above five modes of actualization (experiencing, willing, lived experiencing, knowing, and behaving) make possible the actualization of the different modes of becoming (exploring, emancipating, distantiating, differentiating, and objectifying) and modes of learning (sensing, attending, perceiving, thinking, imagining and fantasizing, and remembering) (see 39; 41; 42). Although this actualization of the psychic life is a complex event,

the following scheme is a simplified representation of it. For a detailed schematic representation, see Van Niekerk (52, 113).



The following is a brief discussion of the different modes of actualization. The aim here is not to give a complete synopsis, but such a discussion is necessary to show the reciprocal connections among the mentioned constituents of the child's psychic life, as matters of personal actualization. Also, it is mentioned that the modes of actualization function as a totality, and distinctions are made merely for the sake of greater clarity.

### 1.3.2.1 Experiencing

Following Strasser (43, 203), Ferreira (8, 32) describes experiencing as an original, continuous act of turning (moving) to and reaching reality (involved with, remain in living contact with, be in contact with), which leads to knowing. It is the necessary beginning of becoming aware of reality; conceptual and categorical thought (gnostic/cognitive) are viewed as the continuation of the same primary turning to, but on an essentially higher level. According to him, experiencing assures a first orientation of the knowing subject (person) to his/her surrounding world and, on a higher level, it forms the foundation for understanding that world.

Since experiencing is a movement toward, and a reaching of reality, the entire psychic life of the child is set into motion by it (41, 109). "Thus, to experience implies being actively involved with contents of reality, to deal with, to handle, to view, to plan, to choose, etc." (52, 87). Experiencing is the way a child is linked with his/her world. Hannah (10, 15) says, in this connection, "Experience is a necessity for each person, because no one can constitute a world apart from it. Because he is a person, he must go to meet the world, attribute meaning to things (and matters), be involved with things (and matters) in meaningful and responsible ways and, thus, go out to the world. He must go to meet reality, as he does other persons endure and, as it were, undergo reality". Through this moving to, involvement in, and "enduring" reality, a person comes to know it. "Experiencing assumes knowledge, in the sense that it makes available to consciousness acquired and ordered knowledge, so consciousness can form an opinion" (48, 96). Thus, it seems that there is not only a connection between experiencing and the different modes of learning, but that experiencing includes them, since they are the ways knowledge is acquired.

Although it appears that experiencing implies learning, these two activities cannot be equated. "By implication (however), this means that, in the course of his becoming adult, he only experiences when he learns, and learns when he experiences. Experiencing not only is the ground for all learning, but the child's learning activity leads to being more experienced ... That which a person experiences changes him, his behaviors, his activities. Experiencing results in the child's additional becoming, an elevation in his becoming" (42, 47). Thus, experiencing not only puts the psychic life in motion, but it actualizes becoming and learning, and this implies that experiencing is necessary for personal actualization.

### 1.3.2.2 Willing

From the first moment of life, a child has the task of becoming adult. This task, which also is one for the parents, can be carried out because the child makes him/herself known as someone who **will** become adult. "From an early age, there is a **desire, eagerness, or longing** on the part of the child to be like an adult. This, child initiative to become adult resides in his willing ..." (42, 50). From this, it appears that willing fulfills a role, especially in the sense that it directs him/her to his/her destination of adulthood.

According to Garbers (26, 413), willing shows a three-fold structure of moments of striving, choice, and decision. He stresses the direction-giving, and goal-setting character of willing, and describes it as "the active striving to realize a goal" (26, 413). With reference to the work of Van der Merwe (47), Sonnekus (39, 10) says the following regarding the phenomenon of child willing: "Willing is basically a mode of manifestation of intentionality and, as such, is an initiative to action and, thus, to learning and becoming. This initiative is focused on attaining a goal and, therefore, is direction-giving in nature and, therefore, points to the future. Further, it implies a voluntary, personal decision, whose origin contains an emotional readiness for taking initiative and participating which, in its actualization, is characterized by a quality of knowing, which results in an accord as a willed assent and, therefore, as a normative decision".

Although the initiative for the child's becoming adult resides in his/her willing itself, it cannot be actualized outside education. Thus, it is especially through **affective** educating that the child is supported to a **willing** readiness to experience his/her world and, in doing so, to come to know it. Without now showing connections already made, it still is mentioned that the direction and goal of the psychic life, initiated by experiencing, is directed by the child's willing. From this it seems that willing is at the basis of the child's learning activity, and that it also determines the direction of his/her becoming. Becoming and learning and, thus, personal actualization are not to be realized if they are not initiated and guided by the child's willing.

### 1.3.2.3 Lived experiencing

As indicated, experiencing is the activity by which a person becomes involved with reality and, as it were, lives it. The experiencing of reality, as that which universally appears to him/her, also is simultaneously lived experienced. This implies that sense and meaning are given to that which is experienced and, in this way, it acquires a personal color. What the child experience is equi-primordially lived experience, and **childlike lived experiencing is essentially congealed experiencing**, according to Van der Stoep (8, 44). Through lived experiencing, an experience is preserved (42, 52) because lived experiencing congeals the experience, and it is



added to the child's possessed experience. Thus, lived experiencing is viewed as a way of giving meaning to the world (38, 22).

There is a relationship between experiencing and lived experiencing to be indicated and, thus, it is necessary to attend in greater detail to the **structure of lived experiencing** as such. In this connection, the view of Sonnekus (38, 23) is relied on, where he describes lived experiencing as the intentionally determined, subjective, personal (pathic-normative) position taken by a person as totality-in-function in his communication with reality.

Lived experience is actualized by the child as a continuous stream (34, 38) ,within which distinguishable moments of pathic-affective or emotional lived experiences, gnostic-cognitive or knowing lived experience, and normative or meaning-giving lived experiences arise. Although presented separately, it must be kept in mind "that these moments of lived experiencing are actualized as an inseparable unity in the psychic life of the child, and continually intersect and influence each other" (42, 54).

Regarding **affective lived experiencing**, there is a distinction among **senso-pathic**, **pathic**, and **affective** lived experiencing, as different emotional levels on the way to adulthood. Each of these emotional levels is "subject to three structural qualities, i.e., stability, lability, and impulsivity" (41, 21), and this is mainly determined **by the quality of educating**. Through these lived experiences, the child gives **sense and meaning** to reality on an emotional level.

Especially the younger child is predominantly emotionally directed to his/her world. "Although the lived experiences of the young child are more pathic-affective laden than those of the older child ..., the state of pathic-affective lived experiencing plays a very important role in **any** child" (53, 29) (my emphasis). Or, as Kuypers [in Dutch] (15, 79) says: "Feelings appear generally, and always accompany inner events". Indeed, the child's total going out to and involvement in the world is carried and qualified by his/her affective state. Sonnekus (38, 11) views the emotions or affect as the "child's confident readiness to participate in the world". He emphasizes further that "if for particular reasons, there is something lacking with the affective, the existential-normative constitution of the world also will suffer". Strydom (44, 41) says: "The affect is the prism through which a person views his world, it is the way in which he lived experiences his world, it is the entryway

through which he steps out of himself to meet persons and things". According to him, the person's lived experiencing of and his total going out to the world is "confused if he is restrained in his affective life". The child's emotional lived experiencing is of extreme importance for establishing his world, since "the child-world relationship, in the first place, is an affective one" (52, 89). "A child who is imprisoned in his affect ... cannot constitute a world ..." (24, 51).

Although the emotional lived experiences are actualized as a unity along with the other modes of lived experiencing, as well as along with the other constituents of the psychic life, still it seems from the above **that, indeed, the emotional is the basic form for personal actualization.**

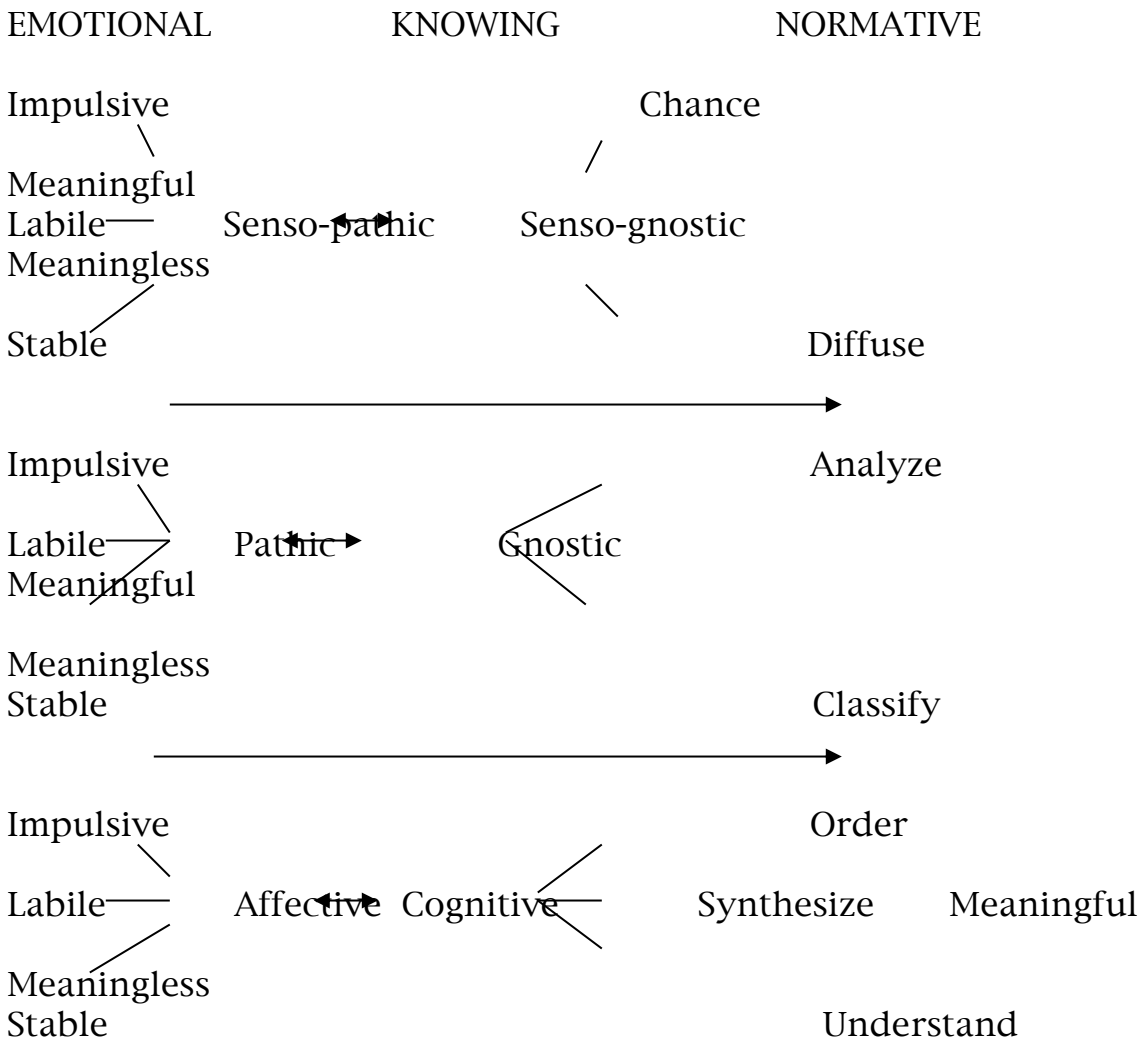
As to **knowing lived experiences** (see 41, 22-24), three levels also are distinguished as indications of becoming, i.e., **sensognostic, gnostic, and cognitive**. Elevation in level is paired with an increasing **ordering** of the knowing lived experiences (see scheme on the following page). These lived experiences are directed to **learning to know** reality as it essentially is. "Both emotional and knowing lived experiencing are in direct interaction with each other, in the sense that a stable emotional lived experiencing is the basis on which the child's knowing lived experiencing rests, while knowing lived experiencing, in its turn, brings order and control again to the emotional life" (42, 56).

As for normative lived experiences, Pretorius (34, 44) indicates that "all attribution of sense and meaning, lived experiencing of sense, taking a position and, changing (to a world-for-me) occur in terms of norms and values". As a child anthropological fact, it is stated that the child is someone "who, in his world constitution, as a valuing being, is attuned to giving meaning to and receiving meaning from his world" (41, 27). From the beginning, he is in search of sense in life, and this sense lies in the fact that gradually he must increasingly live the norm-image of adulthood. Thus, normative lived experiencing goes hand-in-hand with the possibility of differentiating between right and wrong, proper and improper.

Normative lived experiencing is closely integrated with emotional and knowing lived experiences. The attribution of meaning (meaningful or meaningless) is determined by the **nature** of emotional and knowing lived experiencing. That is, if the child's

affective lived experiencing is **stable** and his cognitive lived experiencing is **ordered**, then this will give rise to a lived experience of **meaningfulness**.

The relationships among the three modes of lived experiencing are schematically represented as follows:



Although the above attempt does not provide a complete exposition, still lived experiencing, and especially emotional lived experiencing, has an exceptional influence on the actualization of the child's psychic life.

### 1.3.2.4 Knowing

Through educating and self-actualizing, the child is busy changing in the direction of adulthood. This change is possible because he/she is busy **learning to know** reality through his/her experiencing, willing, and lived experiencing. When his/her knowledge of reality is so comprehensive that he/she can control it without the help of the adult, it is said that he/she is an adult.

According to Ferreira (42, 57), knowing is an **activity or action** which leads to knowledge, insight, and understanding. As an activity by which knowledge is acquired, knowing also is inseparably entwined with the different modes of learning. However, it is not merely a gnostic-cognitive matter. Sonnekus (See 41, 130-134) distinguishes five levels of knowing which range from "**intuitive knowing**" as the most affectively laden and attuned form, to "**clarifying, questioning, structuring, and conceptual knowing**". From this, knowing makes a special contribution to all facets of the child's personal actualization.

### 1.3.2.5 Behaving

Bondesio (4, 53) indicates that behaving is closely connected with and is qualified by the person's possibilities of choice. In addition, he distinguishes reflexive, voluntary, and expressive behaviors as ways in which a child's behavior appears (4, 63-86). As a matter of becoming adult, behaving should be viewed in connection with the educative aim, because that aim is reflected in the fact that the child is educated to increasingly behave as an adult. Educating is directed "to seeing that the child continually refines and changes his **behaviors** in accordance with the norm-image of adulthood" (42, 64) (my emphasis). Thus, behavior is closely related to the normative.

By behaving, the child directs him/herself, on the one hand, to the world and thereby learns to command it and, on the other hand, his/her behaviors are manifestations of the level of becoming he/she has already attained. Botha (41, 172) says: "Childlike behaviors can be viewed as figuring forth from the dialogue carried on in his communication with reality, but it also can be viewed as those moments in his psychic life that offer manifest possibilities to the other psychopedagogic ways of actualizing becoming such as knowing, willing, lived experiencing, and experiencing. **Moments of behaving reflect the educative effect as actualizing knowing,**

**willing, lived experiencing, and experiencing"**. Actualizing the total psychic life of the child becomes manifest in his/her behaviors "because all that really is perceptible is his behavior" (53, 31). Behavior is co-determined by the modes of actualization and, therefore, it is said "that the child's actualization of her psychic life finds its crowning in the act of behaving" (42, 65).

### 1.3.2.6 Modes of becoming and modes of learning

The modes of becoming and learning are not actualized apart from the above modes. They form an integral part of the psychic life of the child-in-education, and are continually intersecting and fulfilling each other, and the actualization of one is a co-determinant of the actualization of the other.

The aim here is not to give a full explanation of the modes of becoming and learning and, therefore, the reader is referred to the existing literature on this matter (see 39, 41-48; 41, 34-39 and 76-87; 42, 109-129). The following is an example showing that the constituents of the psychic life are continually present in personal actualization: When a child **perceives** an object, he/she, indeed, is busy **exploring** his/her world to **experience** it, and to **learn to know** it and, in doing this, he/she actualizes his/her psychic life.

This coherence of the modes of becoming, learning, and actualization are kept in mind in the following discussion of the connections among the modes of actualizing the psychic life.

### 1.3.3 Personal actualization as a unitary event

In the above explanation, the different constituents of the psychic life are distinguished for the sake of greater clarity and understanding. These constituents are essentials of the psychic life of the child-in-education, and they show harmonious aspects (39, 13). The reason for this is that the psychic life "functions as a unity and, as such, shows unitary aspects" (21, 54). Thus, to understand personal actualization as a unitary event, and because the essentials of the psychic life "find their sense and meaning in the larger whole" (42, 68), in the following we proceed to a brief discussion of the relationships among these essentials. To this end, the work of Sonnekus, in this connection (39, 13-16), is closely followed.

#### 1.3.3.1 Lived experiencing and willing

Lived experiencing and willing are both acts of intentionality, and "because willing is also an emotional activity, there is a close connection with emotional lived experiencing. The quality of emotional lived experiencing ... largely determines the quality of willing" (47, 79). As noted, there are inseparable connections among emotional, knowing, and normative lived experiencing, and it follows logically from this that the quality of willing, as determined by emotional lived experiencing, is a co-determinant of knowing and normative lived experiencing (39, 14). According to Van der Merwe (41, 154-155), emotional lived experiencing does not directly influence the actualization of cognitive lived experiencing. "Willing is the link. Emotional lived experiencing forms the background that determines the nature or quality of the act of willing. This act of willing, as a dynamic moment (i) **initiates** or brings into motion knowing lived experiencing; (ii) greatly determines, via the emotional, the **nature** of intellectual lived experiencing... and (iii) determines the **direction** of cognitive lived experiencing ...".

In summary, emotional lived experiencing guides and determines the quality and strength of one's will-power and, in this way, gives direction to the knowing lived experiencing of what is experienced.

### 1.3.3.2 Willing and experiencing

Ferreira (8, 37) views experiencing as a "willed movement to things". From this, the extremely close relationship between willing and experiencing is made very clear. Willing is goal setting, direction giving, and decisive in nature, and this qualifies experiencing "in its **quality** and, in particular, in its **goal directness**, as well as in its **decisiveness**. Thus, experiencing, in its component of willing, is willed-experiencing, goal setting, direction given, and decisive experiencing" (39, 14). "Willed experiencing, thus, means the **initiation** of the psychic life. The **direction** of this movement is determined by willing" (41, 156). Thus, willing guides experiencing, and gives it direction regarding the goal to be achieved. Van der Merwe (see 47, 83) indicates that weakly actualized willing leads to misdirected experiencing.

### 1.3.3.3 Experiencing and lived experiencing

Since experiencing is the activity by which knowledge is acquired, there is a special relationship between experiencing and cognitive lived experiences. Lived experiencing, however, also is a matter of giving meaning to the world (38, 22), and what the child experiences is lived experienced at the same time. The **implicit meaning** of what is experienced must be made **explicit** through lived experiencing (8, 43). Through lived experiencing, what is experienced becomes "spiritualized or preserved" (42, 52), in the sense that the experience "congeals" (Van der Stoep) and, in this way, is added to the child's possessed experience, as possessed knowledge. This intertwining of experiencing and lived experiencing is clear in the following statement by Kotze (14, 34): "Without the intellect we, cannot know, but we do not know until we have affectively lived experienced it".

Thus, lived experiencing must be viewed as the "meaningful completion, refinement, and deepened understanding ..." (8, 44) of the experience. Through lived experiencing meaning, it also is the "crowning of experience" (39, 16) since, in this way, what is experienced is added to possessed experience.

#### **1.3.3.4 Experiencing, willing, lived experiencing, knowing, and behaving as a meaningful coherence**

By way of summary, it is now said that emotional lived experiencing guides and determines the strength of willing and, in doing so, forms the precondition for the knowing lived experiencing of what is experienced. Once again, willing guides and determines the quality and direction of experiencing.

To the degree that the child willingly experiences reality, and invests it with personal meaning, he/she learns to know it (42, 70). The interactions among experiencing, willing, and lived experiencing, thus, are viewed as the **activity of learning to know**, by which the child acquires knowledge, and gains control of reality. Through this event, experiencing congeals and leads to possessed experience, as possessed knowledge.

The relationships among experiencing, willing, lived experiencing, and knowing, as matters of personal actualization, flow into and are observable in the child's **behaving**. If his/her experience congeals in lived experiencing, he/she changes. This change is viewed as a change in the direction of adulthood (thus, becoming), and is

observable in his/her behaviors. Hence, behaving reflects the actualization of experiencing, willing, lived experiencing, and knowing, as matters of the total actualization of the person.

## **2. THE PLACE OF THE EMOTIONAL LIFE IN AND THE INFLUENCE OF EMOTIONAL EDUCATING ON THE PERSONAL ACTUALIZATION OF THE CHILD**

### **2.1 Introduction**

The child has a variety of personal potentialities at his/her disposal, and through the coherence and interactions among them, personal actualization occurs as a unitary event. From the above discussion, despite this coherence, the emotional life forms the basis for personal actualization. However, it is stated very clearly that the emotional cannot exist isolated from the other personal constituents. Even so, it cannot be denied that it has a special place in the child's becoming adult and, therefore, it deserves special attention.

From the existing literature, it is not always clear what should be understood by the concept "emotion", or also "affect". Nel (23, 12) uses the concepts "affects" or "affective life", and "feelings" and "emotional life" synonymously and, thus, includes both. He says affect or emotion are understood "as a lived experienced state of the person (the child)..." (22, 95) and the word affect means a "human phenomenon which, as a disposition, attunement, or an impetus, points to the occurrence of an event" (22, 81). Linschoten, as cited by Kotze (14, 16), says "Emotion is understood as an active being-with, as contact by which a person opens or 'exposes' himself, such that his unique personal 'core' can be actualized". According to Garbers (9, 340), the word "emotion" is used in a variety of ways and, each time, there is mention of a "specific way in which a person lived experiences his situation, this is represented by the lived experiencing of a very specific feeling (emotion)". For this study, there is full agreement with Sonnekus' (38, 11) view that the affective refers to the "child's trusting readiness to participate in the world".

As seen from the discussion of the different constituents of a person, lived experiencing and, in this case, emotional lived experiencing, is actualized on different levels, i.e., the senso-pathic, pathic, and affective. Each of these indicates a level of becoming



and, from this, the truly interwoven nature of the emotional life with personal development is inferred. This matter clearly expresses the following view, i.e., that the core of a person arises "through spontaneously or purposefully participating **affectively** in a great variety of situations" (14, 14). Kotze says: "The affective becoming of a child is closely integrated into his general development, which also involves a structural change in the direction of adulthood" (14, 19-20). In addition, Nel (22, 84-85) views the affective as the foundation of a person's becoming, and he says: "Without the affective, a person's becoming stagnates ...". According to Kapp (12, 66), Perquin emphasizes not only the necessity of a purposeful affective education, but he also shows that if a child is not adequately supported emotionally, the success of such a child's entire becoming a person is threatened.

The importance and role of the affective in a child's becoming is clearly expressed in the moments of becoming put forward by Langeveld (19, 42-44). According to him, a child enters the world as a **biological** phenomenon, and he considers this to be the first moment of becoming. From this biological phenomenon, the child's **helplessness** is clearly expressed ("more helpless than any other being"), and Langeveld calls helplessness the second principle of becoming. This helplessness directs a strong appeal to the parents who, through loving care, create a safe space for their child by which their child experiences **feelings** of safety and security. This lived experience of **safety** and **security** is the third principle of becoming, and lays the foundation of the child's basic security, by which he/she actualizes his/her becoming adult. Now, the child will be ready to **explore** (fourth principle), and through **emancipation** (fifth principle), to become someone him/herself.

Pretorius (34, 25) indicates that the first three of these principles are "clearly **pathically** lived experienced by the child". The biological moment and the concomitant loving care are lived experienced on a vital-pathic level. Also, the **feelings** of helplessness and security are, for the most part, emotional or affective lived experiences. If the affective needs of these three moments are satisfied, then the child is ready to "**cognitively** explore, go out intellectually to and **venture** into his/her world (38, 79), i.e., to take a more cognitive attitude toward the world.

Although the child actualizes his/her personal becoming affectively, cognitively, and normatively, this remains an "affectively

constituted lived experience available to the child for personal actualization, which will take a level elevating course, if he adequately actualizes his potentialities" (28, 69).

Although the affective plays a leading role in the child's self-actualization of his/her potentialities, it must only be viewed as one pole of the total event of becoming adult, because "**becoming a person** and, thus, **personal becoming**, are inseparably bound to education" (25, 5). From this, affective educating is also a task for the parents. Essentially, affective educating amounts to the creation of space in which the child is affectively stabilized, and is made ready to participate in his/her world. The educative relationship always begins as a strong affectively close connection, and Post (32, 8) even asserts that educating is essentially forming the child's emotional life.

Even though here, the place of the affective life, and affective educating in personal actualization are especially indicated, they should always be seen in interaction with the child's potentialities, and within the total framework of educating.

## 2.2 A longitudinal view

That the affective has an influence on the child's personal actualization is now asserted without any fear of contradiction. It is shown that the affective is actualized on different levels, by which it is concluded that becoming also occurs in the emotional life; in addition, it is evident that the emotional life of the younger child looks "different" from that of the older child and, therefore, plays a different role in his/her becoming adult. For these reasons, a longitudinal view is taken of the course of becoming to indicate the differing place and role of the affective.

For the sake of systematic and greater clarity there is reference to different periods of life to reach this aim. However, these must not be viewed as absolute phases or periods within which all children manifest precisely the same "characteristics". Beets [in Dutch] (2, 40) indicates that such a period of life is not "a rigidly defined, self-contained life phase, obedient to its own inner laws that always and everywhere are followed in the same fixed ways". Also, Rayner [in English] (36, 26) refers to feelings and ideas which appear during the different phases of children's lives, but then indicates that "this does not imply that everyone going through each particular phase

must have them". The unique role of the child, as well as of education, are very important in each period. "The 'circumstances', education, and the unique resourcefulness of the individual are responsible for the forms youth and adulthood take to a greater degree than any kind of lawful biological mechanism" [in Dutch] (19, 41). However, it also is true that persons of approximately the same age must struggle with common problems and experiences and, therefore, in each period of life, there is "homogeneity in heterogeneity" (53, 50).

Because of the uniqueness of each child, and since there are so many individual differences in each period of life, it is extremely difficult to divide children into different phases. Hence, there are not only a few classifications, but nearly every author has his/her own, and each presents his/her own ages which designate the boundaries of the different phases or periods. Sonnekus (40, 37-38) says, in this connection: "age boundaries ... are merely approximations to differentiate among the various periods" and, therefore, should "in no sense be viewed as absolute".

Without going into the merits of different classifications, it is sufficient for the aim of this study to consider in broad strokes the classification given by Wiechers (53, 4), which is analogous to the above-mentioned work of Sonnekus: From birth until the child can walk (until approximately one year), he/she is called a **baby** or suckling. From one year to approximately three, he/she is known as a **toddler**, and from three until primary school entry, as a **preschooler**. The phase of the **primary school child** is subdivided into two groups, i.e., a **junior** group, which extends from grade one to and including grade four, and a **senior** group, which extends from grade five to and including grade seven. The **high school** child, then, is between twelve and eighteen. This period also is known as adolescence. It includes puberty and extends to adulthood.

For the aim of this discussion, reference is only made to the most prominent characteristics of each period, since the main concern here is the role and place of the affective in a child's personal actualization.

### 2.2.1 The baby or suckling

In the language of Langeveld, a child enters the world as a biological phenomenon, and during the first year of life, "psychic-spiritual development is conspicuous with respect to the sensory and movement, thus, regarding the sensory motor" (27, 172). Rapid development, and the differentiation of potentialities is also characteristic of this period of life. However, this does not involve only physical development, because development occurs over the whole range of being-a-person. From very early, a child is busy discovering his/her own body, and **learning to know** it (i.e., knowing lived experiencing). Although this learning to know occurs in **haphazard** ways, as he/she "plays" with his/her own body, it is of extreme importance for his/her becoming adult. Of special importance in this first play, which is known as **senso-pathic** play, is that the child "expresses his **feelings**" (my emphasis) (40, 39). Also, the baby's smile is a way of making **emotional** contact with others, and Nel (24, 173) says this should be viewed as an "inseparable part of his affective-social life ...".

Certainly, the most outstanding characteristic of the little baby is his/her **helplessness**. He/she is completely and entirely dependent on his/her parents, and especially his/her mother for his/her physical feeding and care. The first few weeks of life center mainly on establishing satisfactory patterns of eating and sleeping. [Charlotte Buhler (6, 14) has indicated that a new-born baby is in a sleeping or slumbering state for an average of 88.7 percent of the day]. In the course of time, this pattern changes, and during the first year, most babies **learn** to sit and crawl, and even to walk, and say a few words. This changes his/her going out to the world, and he/she no longer is directed only to being fed and to sleeping.

Although the baby's physical care is very important, for his/her becoming adult, he/she is dependent on much more than merely "nourishment and protection" (19, 41). Equally important as his/her need for nourishment is his/her **need for security**, a matter which differentiates him/her from all other beings. "If an animal is technically well cared for, it grows and blossoms; a human child needs to be lovingly cared for ... otherwise, he remains stuck in the vital sphere, and no humanizing or becoming will occur" (24, 153). "The mother's presence, her soft voice, the shelter of her arms, the warmth of her body--for the baby, these are equally as important as nourishment. A child who is not given these things **feels** (my emphasis) rejected from the very beginning" (49, 25). Rayner [in English] (36, 44) says this is evidence that "babies who are deprived

of cuddling tend to become inert, prone to illness, are lethargic, and even wither away and die". Also, Kuypers [in Dutch] (15, 115) emphasizes the importance of loving care, when he says, "Away from the loving presence of the caring mother, he feels like a young bird who has fallen out of the nest".

Thus, from the beginning, the concern with the child is not merely nourishing [voeding] but, indeed, **educating** [opvoeding]. However, by providing for his/her physical needs, the child's primary need for **security** is also satisfied. In addition, establishing daily routines, i.e., fixed times for feeding, sleeping, give the child a **feeling of security**. Through loving care, a "mutual relationship of acceptance and trust arise between educator (parent) and child, thus, an indissoluble affective bond" (22, 97). This affective bond arises from the child's trust that his/her needs will be provided for, and this forms the foundation for his/her entire personal development. Newman [in English] (27, 38) says, "The atmosphere of trust and confidence that exists in the family will support the child's efforts to accomplish the developmental tasks of this stage".

From the above, it is understandable why Sonnekus (40, 40) says that "educating a baby, by its nature, means emotional education". Although the emotional cannot be thought of as separate from the cognitive and normative, in the first phase of life, the emotional foundation is, or is not laid for adequate personal actualization.

### 2.2.2 The toddler

This is a period in the child's life which is often described as the "terrible two's" (1, 95) because, as the name indicates, he/she leaves **nothing** alone--"a toddler is into and onto everything" [in English] (36, 77). The most outstanding characteristic of this period, which also is known as the "period of learning to walk and talk" (24, 176), is **activity**.

His/her motor and fine-motor coordination undergo tremendous change and, since he/she then can grasp and walk better, to an increasing degree, he/she directs him/herself to his/her surrounding world. Consequently, this is also clearly a period of **exploration**, and of learning to know the things around him/her. Since his/her attention shifts from him/herself to his/her surrounding world, he/she is ready to "autonomously explore many

aspects of the environment: people, objects, situations, and relationships" [in English].

Increasingly, language acquisition comes to the fore, by which the child's becoming receives a tremendous push forward, since now he/she can name things and, thereby, can communicate with others (parents, etc.). Over and above this important significance of language, it also is a means for the child "to be able to express his **feelings**" (40, 44) (My emphasis). Along with language come the well know **child questions**, which often drive the parents "crazy". However, this is a very important milestone in his/her becoming and should be viewed as a "tendency by him to want to know and discover more, and to want to learn" (40, 45). Therefore, these questions should be answered as meaningfully and correctly as possible. Since he/she is directed to knowing, **cognitive educating** settles in to a great extent in this period. Also, the child learns to know the difference between right and wrong and, with this, the **normative** and, thus, **normative educating** enters the foreground.

An additional important phenomenon which comes to the fore during this period is that the child increasingly becomes aware of his/her own **identity** (27, 59). This is expressed in the fact that he/she wants to do everything for him/herself. Although, in truth, this matter is the driving force for his/her personal development, since it is the only way in which he/she can learn an activity, nevertheless, it often serves as a source of frustration for the parents. In addition to the fact that, in this way, he/she masters activities, he/she also acquires self-confidence. This **stabilizes** him/her **emotionally** and, to an increasing degree, makes him/her ready to explore his/her world.

Thus, during this period, the child is cognitively directed to reality. Even so, Sonnekus (40, 46) stresses that "the undertone of educating in the toddler phase always remains affective. The fact is, this child is still small, and is always directed to acquiring increasingly more security". Indeed, he/she is constantly insisting on security. Examples of this are that, even the slightest injury requires mom's attention, and that the same story has to be repeated night after night, at bedtime. He/she wants to investigate everything and do everything him/herself, but always in the protective presence of his/her parents. Rayner [in English] (36, 78) describes this phenomenon as follows: "The child himself usually demands his mother's continual presence. He wants to wander everywhere at will

but expects her to follow in case he gets too anxious". Without protection (i.e., emotional guidance), the child is entirely unprepared to venture into the new. "The parent serves as an island of safety and reassurance from which he can explore. He moves out into the environment and returns to his mother. The next time he may wander a bit farther ... Once the child is confident of the bond between himself and his parents, they can use this confidence to encourage an open, exploring attitude toward the unfamiliar" [in English] (27, 52). Although the toddler increasingly turns to the world in a cognitive way, this must be backed up by affective educating.

### 2.2.3 The preschool child

This period of life is generally viewed as a time for preparing and readying the child for school entry. Although school readiness reaches a high point in the preschool period, it is a matter which has its beginning at birth, and extends through the child's entire school career.

The early preschool period is characterized by selfishness, obstinacy, and being headstrong. These phenomena can be attributed to the fact that he/she **will** have his/her own way, and will demonstrate his/her own **individuality**. Gradually, and especially by his/her parents' educative intervention, a change in this egocentricity occurs, and he/she begins to move out to others and becomes involved in group activities.

The above phenomena should not be seen only in a negative light. In this connection, Sonnekus (40, 50) says: "Symptoms of obstinacy are symptoms of doubt, of indecision, but especially of a progression to the free acceptance of his normative educating by his parents" and, therefore, should be viewed as an important milestone in making him/her ready for school. Since obstinacy is a symptom of doubt and indecision, this especially indicates a need for **affective support and guidance**. For this reason, Nel (24, 182) states that "the less loving care a child has received, and the more he feels unsafe, the longer an attitude of resistance will last".

During this period, the child's play assumes an important role, and he/she plays with serious abandon. For him/her, "play is not games" (50, 253). Through play, he/she learns to know his/her own possibilities, as well as those of his/her world. In addition, this is a

way in which he/she can express him/herself and, thus, his/her emotions. Now, his/her language also develops to a higher level than is the case with the toddler and, with this, his/her questions rise to a seemingly incessant stream. In this period, the parents can contribute importantly to his/her becoming by providing the correct toys, books, and answers to his/her questions. However, now, the question about the nature of educating during this period is justified.

The child's passion for knowing, as it appears in his/her many questions, makes cognitive guiding, or educating a necessity. Cognitive or knowing guidance, however, embraces much more than merely answering questions. This also becomes evident in guiding language (correcting naming and pronouncing words), learning independence, regularity, orderliness, physical care, etc. Also, normative educating has an important role in his/her becoming and, thus, also in making him/her ready for school. Before school entry, he/she must be guided to accept authority and discipline, show the necessary responsibility and obedience, and have respect for other persons and their property. Without this cognitive and normative guidance, he/she will hardly attain school readiness, and there will already be a **restraint** in his/her personal actualization.

Despite the importance of cognitive and normative educating, affective educating is still of great significance with the preschool child. Or, as Sonnekus (40, 57) expresses it, "All normative and all cognitive educating, however, continually must be directly supported by affective educating which, viewed from the child's situation, is still of primary importance". To support the preschooler in his/her becoming and, thus, to make him/her ready and prepared for school, it is the parents' responsibility to provide him/her with **emotional support**. Olivier (30, 83) indicates that the preschooler has not yet attained the level of becoming such "that he can distance himself, and that his relationship with his parents implies an affectively distanced level". According to her, a stable possessed experience regarding his/her relationship to him/herself is "one of the most precious assets with which a preschooler can begin his school career".

Although during this period, affective educating is always the fulcrum for the child's total personal development, it must be kept in mind that its nature gradually changes. Where it formerly had centered around physical care and contact (pampering), now the



parent gradually begins to distance him/herself. The emotional pampering, however, remains important, but now it involves more than his/her parents being physically present and available, as a place of **security** to which he/she can always return after an exploratory journey.

#### 2.2.4 The primary school child

In this period, educating acquires a new dimension, in the sense that now the child is no longer only dependent on the primary educative situation (the home), but that he/she enters the more formal second order educative situation (the school). As indicated in the previous section, school readiness is a precondition for school entry. This implies that physically, as well as the psychic-spiritually as a totality, the child must be school ready.

Although it is a matter, which for many years, was much overemphasized, physical readiness cannot serve as the only criterion for school readiness. However, its importance should not be misunderstood, and if his/her physical development has progressed adequately, by school entry, he/she is physically ready "to try practically anything he or she sees others doing" [in English] (31, 208). In addition to the physical skills which he/she must have at his/her disposal, he/she also must be physically healthy since this is necessary for him/her to be able to purposefully direct him/herself to his/her schoolwork. In this connection, Lazarsfeld, as cited by Nel (24, 189), found a high correlation between school achievement and the physical condition of children during the first three years at school. Not only during school entry, but through the child's entire school career, his/her physical condition is a co-determinant of his/her readiness and preparedness for school.

As is evident from the discussion of the preschool period, a child becomes ready for school because he/she **is educated** to be and, thus, school readiness refers to a **level of becoming**, rather than merely to a physical "maturity". It also refers to the fact that there is a change in the child's attunement; a change in his/her being directed to the world, thus, sets in. Where the preschool child is primarily directed at play, also as a means for learning to know his/her world, the school beginner is attuned to **knowing**, or **understanding**, or **learning** by which formal instruction then is made possible. School entry requires that daily, the parental home, or primary educative situation be periodically left, and this entails

that the child's relationship to his/her parents become more businesslike. The formal school situation, the instruction there, and the child's own orientation to knowing give rise to a more cognitive involvement with the world. Learning to read, write, and compute, as well as the familiarity with the division of reality into school subjects, and their orderly presentation, direct a very strong **gnostic-cognitive** appeal to him/her, and then the teachers' intervention also is directed to a cognitive level.

In considering the above, it is necessary that attention be given to the nature of educating, as well as to the nature of the child's habitual lived experiencing during the primary or junior primary school year. It appears as if the gnostic-cognitive attains the greatest emphasis and, because of this, equal attention must be given to the role and place (if any) of the affective, in this respect.

In this connection, Sonnekus (40, 62-63) indicates that the psychic life of the school beginner shows "that he is still primarily dependent on affective educating". In addition, he says: "The greatest need of these little school children is emotional pampering, and especially a secure learning space". That the emotional always remains central is evident in the following statement by Smith (37, 62): "During school entry, there is an encounter between the school beginner and his new school lifeworld, which predominantly is lived experienced in a strongly **pathic** way" (my emphasis). Although learning to read, write, and compute especially require of the child a cognitive attunement, the affective educating he/she receives at home and in school, forms the **basis** for successfully mastering these activities. This means that, in this period of life, the learning event is "largely carried by a pathic attunement, i.e., the course of learning, in which all the modes of learning appear, is primarily supported (sustained) and directed by the junior primary school child's readiness to want to actualize his learning initiative ... The junior primary child's learning, in general, is affective, precognitive, strongly subjectively colored, and when this proceeds to gnostic learning ... it remains largely bound to the concrete-perceptual" (42, 242-243).

Since becoming has occurred from the preschool to the primary school phase, a change in the child's emotional lived experiences also appears. Now, he/she primarily shows a habitual pathic (in contrast to a senso-pathic) lived experiencing, which implies that he/she "also can distance himself from himself as body-subject" (40,

20). This also clarifies why he/she now is ready to direct him/herself to the learning material.

The senior primary period of life, which extends from the ninth to approximately the twelfth or thirteenth year, is characterized by a strong realistic attunement, as well as by a linking up with groups. Pikunas [in English] (31, 222) summarizes this period as follows: "The years of late childhood are marked by an increase in critical thinking, by theoretical questioning about causes and effects, by resistance to adult opinions, and by emotional identification with peers of the same sex".

Also, there is an intensification in his/her orientation to knowing, and his/her becoming is more gnostically attuned, **backed up by the pathic**; but in comparison with the junior primary child, who is more pathic-gnostic in nature, now the emphasis is more on the gnostic (42, 267). From this, it is once again evident that the emotions are the necessary basis for the child actualizing his/her learning potentialities.

As mentioned, the formation of groups plays an important role during this period of the child's becoming adult, and especially in forming social relationships. He/she is happiest among his/her peers, while his/her relationships with his/her parents, and other adults, are very sober. He/she lives primarily out of doors, forms gangs with their own rules, and codes and tolerates no meddling from his parents. Yet the security offered by the parental home plays an extremely important role. For the exploration of human relationships, as with any other exploration, a high degree of safety and security are required. Especially when the child is seriously "injured", such as when he/she is ostracized by the group, the security of the parental home offers him/her the opportunity to regain his/her self-confidence. "The normal emotional and social development of the preadolescent, on the one hand, depends on the possibility of leaving home temporarily, and of establishing intensive social extra familial relations with peers; on the other hand, **the availability of the parental home remains as a guarantee of shelter and emotional security**", according to Kohen Raz [in English] (13, 104) (My emphasis).

Although, as personal actualization occurs, the child increasingly directs him/herself in gnostic-cognitive ways to the world, and

becomes ever less dependent, it is evident that affective educating continues to be the cornerstone for his/her becoming adult.

### 2.2.5 The secondary school child

Regarding this period, which can be viewed as a transition period from child to adult, different authors have different meanings, especially regarding the concepts "puberty" and "adolescence". Without in any sense going into the merits of any of these pronouncements, for this study, the view of Hurlock (11, 3) suffices. According to her, adolescence is a comprehensive concept which includes puberty, and extends over the entire range of this transition from childhood to adulthood. She says: "Puberty, when sexual maturing occurs, is a part of adolescence, but is not synonymous with it because adolescence includes **all** phases of maturing, not sexual maturing alone ... " [in English]. Also, Pikunas [in English] (31, 240) sees puberty as "an early phase of adolescence, when the process of intensified growth and maturation sets in".

As noted, it is not possible to construct firm age limits which define each period of life. For the adolescent period, this is even more difficult, because here many individual differences arise. Even so, it extends from approximately twelve to eighteen, and even twenty years of age.

This period is initiated by puberty and, following Rumke, Sonnekus (42, 270) distinguishes **physical** and **psychic** puberty. The first is understood as the **sexual maturation** of the child brought about by biological growth and hormonal secretions, by which secondary sex characteristics appear. Psychic puberty has to do with an **erotic awakening**, which amounts to a psychic admiration for the opposite gender. This erotic development is very strongly **emotionally** colored and is described as amorousness.

Initially, all problems appearing during this period were attributed merely to the hormonal secretions and physiological changes which occur. However, later researchers are of the opinion that many of the problems experienced by young persons are due to societal and, thus, also to educative factors. In this connection, Wiechers (53, 55) correctly notes that "a stormy, anti-authority, and rebellious adolescence is actually nothing more than a **symptom of failed**

**educating**, not only in the adolescent years, but possibly also from his early childhood years".

Characteristic of the adolescent is the **acquisition of a unique identity**. This is a matter which originated in an earlier period of life with his/her "wanting to do things himself", but which reaches its highpoint in the adolescent period. The fact that he/she wants to assert him/herself often gives rise to conflict with his/her parents. During this time, he/she is also very **strongly directed to reality**, and especially in the sense that he/she questions it. He/she no longer merely accepts everything, but looks for evidence, and with this comes an extremely **critical attitude** towards everything and everyone, and especially parental norms are examined. Although this attitude often leads to confrontation with his/her parents, and is usually seen in a negative light, it really indicates a "search for and discovery of his own norms, i.e., the norms which ultimately will become norms for his adulthood" (40, 85).

Despite his/her own critical attitude, the adolescent is extremely **sensitive to criticism**, especially about matters concerning his/her changing body. In this period, he/she not only acquires a "new" body and a stronger cognitive grasp of reality, but also his/her affective lived experiences enter a new dimension. It is evident that the **intensity of affective lived experiencing** is heightened. Also, its nature is different from what it was during the previous phase. Where previously it was more concrete, now it centers on the ethical, moral, religious, esthetic, social, etc. Although the adolescent functions predominantly on the highest emotional level, often because of self-consciousness about his/her body, uncertainty about his/her own identity, high demands from society, etc., his/her emotional life is not as stable and level as in the primary school. These are matters which can give rise to affective **lability**, and even **impulsivity**. Also, according to Boshoff (15, 28), his/her emotions now are considerably more complex, and since they often are not identifiable to him/herself, this contributes to affective lability.

Affective lability resulting from the above-mentioned matters can flood the child's gnostic-cognitive functioning to such a degree that his/her entire personal becoming is adversely influenced by it. Nel (24, 201) also indicates that "conflict and behavioral difficulties" reach a high point between fourteen and sixteen years (thus, during adolescence). "However, these feelings begin to stabilize and flow more calmly, to the degree that the child's experiences increase. To

the extent that his experiences congeal, initially as less meaningful possessed experience, and they then co-determine his future experiences (at first unfavorably), over time, things begin to fall into a pattern for him. He becomes less upset by these lived experiences, later he can slightly distance himself from them, and his lived experiences begin to become more affectively stable, cognitively ordered, and normatively meaningful. When there is more certainty and tranquility in his lived experience, and in his own future perspective, a person already has reached a reasonable degree of adulthood" (53, 71).

From the above although the adolescent stands on the threshold of adulthood, he/she still places high demands on educating, and especially on affective educating. Since he/she is now probably faced with greater problems than was the case in any other period of life thus far, the parental home now has a large role to play in his/her affective stabilization. The events by which affective stability is brought about cannot first start during adolescence but must already have their beginning with the child's birth. Wiechers (53, 74) emphasizes that the child in puberty and adolescence has need of a reserve of strength to fall back on because he/she is physically and socially in a stressful time of changing and increasing demands. Thus, it is clearly a time when he/she needs affectively stabilizing lived experiences in his/her relationships. If the pedagogical historicity of the child falls short, adolescence is one of the most critical times in a person's life when his/her psychic life is actualized **disharmoniously**, as are his/her relationships and behaviors.

The influence of faulty affective guidance in this period of life is reflected in the following words of Boshoff (5, 27): "A child who lives in an emotionally poor, oppressive and stifling environment will have and create problems with the beginning of puberty and adolescence because emotionally he not only has greater needs, but also his constricted emotional repertoire will be enlarged further".

### 2.2.6 Summary

As seen from the above, the child manifests him/herself as continually becoming a different being. This change gives rise to different attunements to reality and, therefore, continually presents his/her educators with different tasks.

Without education, the child cannot adequately actualize his/her potentialities to become adult. Although he/she gradually becomes less dependent, still it is evident that the highest demands are placed on educating just when he/she is at the threshold of adulthood. As his/her becoming is actualized, gradually he/she moves from a habitual emotional to a knowing and normative lived experiencing. And although this shift in emphasis is seen in his/her education, it is evident from the foregoing that affective educating remains the cornerstone on which his/her becoming adult is built.

### 3. DISHARMONIOUS AFFECTIVE EDUCATING

Although in the just completed discussion, the concern is especially with the role and place of the affective, once again, it must be emphasized that personal actualization is a matter where **all** the child's potentialities must be actualized within the framework of educating as a totality. The under actualization of any of these potentialities, either from inadequate self-actualization, inadequate guidance, or both give rise to inadequate personal actualization. Then such a child finds him/herself in a **problematic educative situation**, which restrains him/her in his/her becoming adult. As explained in chapter 1 (section 1.3), it is evident that the inadequate participation in the educative event by any of the parties involved results in **labilizing the child's affective life**. Because of the important role of the affective in his/her becoming adult, it rightly is asked how personal actualization appears when the affective does not occupy its rightful place in the educative event.

As mentioned, the educative relationship between parent and child is primarily an emotional being bonded (see 35, 24), and if any of the moments of educating (affective, cognitive, or normative) are inadequately implemented, the child's emotional life becomes seriously disrupted. Where educative guidance is defective, it lacks the support for the child to overcome his/her lived experience of helplessness (see Langeveld) and, thus, "his helplessness gives rise to **anxiety**" (29, 58) (My emphasis). Pretorius (33, 53) indicates that if educating does not offer him/her a secure space, **life anxiety** and doubt unfold, which do not provide the necessary foundation for his/her becoming. Also, Du Toit (7, 42) says the following regarding this: "All problems for which the help of a therapist is enlisted are paired with anxiety, as the origin and result of the problems". From the above statements, it is now said that an

**inadequately actualized educative event always culminates in the child being tense, uncertain, insecure, helpless, lonely, etc.--i.e., in being anxious.** Thus, irrespective of the nature of the educative faults (affective, cognitive, or normative), they always result in **affective lability, which influences the entire scope of the child's personal actualization.**

Where the necessary affective stability is lacking, the child has difficulty assuming a venturing attitude, and this detrimentally influences his/her entire going out to the world. Actualizing the modes of learning remain defective because lability has led to problems of attending and, thus, learning problems. Then, he/she cannot adequately distance him/herself to a gnostic-cognitive level, and to an ordering of reality. Also, normative lived experiences are unfavorably influenced by the lived experience of anxiety. Thus, he/she has difficulty in lived experiencing meaningfulness, and then his/her possessed experience is mainly devoid of meaning.

The emotions are the cornerstone for his/her total personal actualization and, thus, lability in emotional lived experiencing influences personal actualization on all levels. Emotional lived experience accompanies the will and determine its quality. Emotional lability, thus, makes willing qualitatively weak, i.e., there is a lack of willpower, the child is aimless, and his/her going out to the world fluctuates. Ferreira (42, 69) says that if his/her emotional life is characterized by tension, insecurity, unrest, etc., his/her willing is weakened, and this leads to serious complications for his/her becoming and learning. Since, in its turn, his/her willing accompanies experiencing, and determines its quality and direction, a weakly actualized will results in "a qualitatively **sluggish**, as well as a qualitatively **weak, or skewed** experiencing ... " (47, 82-83). Indeed, he/she is hardly ready to go out to the world and experience it. As mentioned, also the modes of learning, which prominently come to the fore here, are adversely influenced, and he/she cannot properly learn to know the world and become. In this way, experiencing congeals into meaningless possessed experience, which often becomes evident in various **behavior problems.**

Although it is child anxiety which lays the foundation for learning and behavior problems and, therefore, results in restraining his/her becoming adult, still it appears that its origin is traced to the educative situation. Hence, to determine what in educating is



restraining him/her, an analysis must be made of what gives rise to his/her affective lability. With this, the terrain of orthopedagogics is entered, since it is the only discipline of pedagogics which can make such an analysis and, from its findings, to provide help to the child. The orthopedagogue can make such an analysis because the findings of all the other part-disciplines of pedagogics **converge and** are used as a lens to fathom problematic educating.

From such an orthopedagogic analysis, it is evident that restrained becoming adult can be attributed to inadequately actualized fundamental pedagogical structures, by which the child is neglected affectively, cognitively, and normatively to such a degree that he/she is handicapped in his/her becoming. This claim, however, holds only **macrostructurally\*** with respect to problematic educating in general. To help a specific child who is restrained in becoming, a **micro-analysis\*** of his/her specific situation must be made to acquire an image of the **microstructure\*** which has given rise to his/her restrained becoming. For these reasons, some of the aspects or moments which can contribute to the inadequate actualization of the fundamental pedagogic structures is considered briefly.

Each educative situation is unique and, therefore, the aspects giving rise to problematic educating are specific only to a unique educative situation. The following are examples of a few such educative errors: lack of security, faulty future perspective, affective neglect, inadequate physical care, pampering, non-acceptance, rejection, indifference, overprotection, unfavorable comparisons, ignoring, overtaxing, intervening too much, underestimating, mishandling, defective exercise of authority, inconsistency, broken communication, mistrust, absence of love, misunderstanding. (See 35, 17; 40, 124-129; 45, 6; 46, 78-99; 51, 14-19). However, it should be kept in mind that each of these errors manifests itself "differently" in each problematic educative situation. Thus, a matter which is qualified as **rejection** (macrostructure), can appear in the following ways in different situations: very excessive punishment, parents always criticize what the child does, the child

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\* See Van der Stoep, F: Wie is die kind met leerprobleme? [Who is the child with learning problems?] in: Van Niekerk, P. A.: **Hulpverlening aan kinders met leerprobleme** [Helping children with learning problems] Publication of the University of Pretoria, Nuwe Reeks, Nr. 123, 1977.

is ignored, no interest in the child's school and other achievements, no provision for the child's physical needs, etc. Thus, these should be viewed as **microstructures** which give rise to the macrostructure of rejection. All these aspects strike the child emotionally, and to be able to help him/her, that which is at the foundation of his/her lability must be eliminated.

From the above, the task for the orthopedagogue, once again, announces itself very clearly. After acquiring an image of the educative activities which give rise to the emotional lability, the parents must be informed and advised how to eliminate these educative errors and, thus, also the affective lability. As far as assisting the child is concerned, it is patently clear that the pedotherapeutic intervention must be exclusively directed to a **stabilization of his/her emotions**. This matter is returned to in detail in chapter 4. Regarding intervening with the child restrained in his/her becoming, Olivier (29, 62) says that it must be emphasized "that the orthopedagogue's **intervention clearly is an affective intervention**".

#### 4. SUMMARY

Since the orthopedagogue must thoroughly know the child, in this chapter, particular attention is given to how a child's personal actualization occurs. Especially emphasized and explicated is the place and role of **emotional lived experiencing** in this event. Because here the concern is with a becoming child, there also is an attempt to show the changing role played by the affective in each period of life, since it permeates the event of becoming adult, and always remains the cornerstone on which the child's total personal actualization is built.

Since the emotions play a leading part in this event, it also is not strange that **all disharmonious educating** especially disrupts the child emotionally and, in doing so, restrains his/her personal actualization. The obvious task which springs from this is that assisting this child clearly amounts to affective stabilization. However, now the question is whether the orthopedagogue has at his/her disposal the necessary means for designing a practice, and for planning his/her giving assistance so that he/she can support the child to affective stability.

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