

CHAPTER FOUR RESPONSIBILITY: IN THE PEDAGOGICAL SITUATION WITH MOTHER

1. INTRODUCTION

A phenomenological study of the pedagogical situation necessarily begins where educative relationships begin, thus with the mother-child relationship. Whoever says *pedagogical* implies a *special relationship* between two persons: one an adult and the other a child, or not-yet-adult. When there is mention of a relationship, this is not a superficial *being-by* of mother *and* child but an existential *being-with-each-other*, i.e., mother-*with*-child *for* the child who must still travel the long road to adulthood. This *for* refers to the mother's adulthood, as responsibility and answerability for her being together with her child on his/her way to his/her own independence. Thus, here there is a purposeful accompaniment. This being-with is not a lifelong remaining-with, but is a becoming being-with, because the mother, as a person, is an adult becoming, and her child, as childlike person in his/her situation of helplessness, is becoming adult. The mother, as openness, as incompleteness, is in a mutually committed primordial bonded relationship with her child. This being-bonded will remain lifelong, but the *pedagogical* relationship, as a primordial bondedness, in its essentiality ends as soon as the child with complete awareness and acceptance of his/her own responsibility, has become a morally independent adult.

Now the question is how is the pedagogical situation seen in its essences with its relationship structures as a primordial bondedness of a motherly mother with her child-in-education? Here, a motherly mother means a mother who experiences herself as a questioning being, and who understands and accepts her task to be an authentic mother for her child as an educand. In other words, she understands that now, as a woman and a mother, she is in a pedagogical relationship with her child. In her associating with

him/her pedagogical, moments necessarily arise because of the appeal of her child, who is in life as inexperienced, a not-yet understanding, and a not-yet responsible seeker of support. Because she is responsible for his/her becoming, and has consciously (or also intuitively and non-consciously) chosen responsibility for *accepting* him/her with his/her birth, as a child who belongs to her, in her living with her child, she wants to learn to *know* him/her. He/she will *trust* her, and if she respects his/her own humanness, and if she has not violated her primordial trust, he/she will unconditionally accept her authority. Thus, the pedagogical relationship structures become visible in the mother-child bondedness. Indeed, the child's bondedness to his/her mother is so solid, so obvious that during the entire first year or two, he/she experiences a unity with her—objectivity and subjectivity are still integrated.¹ For example, he/she will respond emotionally if dad or little brothers or sisters claim that mom also belongs to them, and he/she says, “This is *my* mom!” Later, at approximately three years of age, the I (child), in contrast to the you (mother), begins to take root. For example, he/she will show dissatisfaction if, in his/her own little endeavors, his/her mother's interventions annoy him/her. Then, the “I” and the “not-I” both become accentuated.² Still later, when he/she has acquired a more matter-of-fact, ordered going out to the world, i.e., when he/she is of school age and begins to reach the so-called “period of stubbornness”, and thereafter—preferably called the period of discovering the bi-polarity between mother and self—he/she will seek his/her mother out *more* than usual, e.g., when she takes him/her to bed, he/she wants her to hold him/her for a longer time. He/she wants to be spoiled and caressed and, thus, he/she experiences her *nearness* pathically. He/she will also beg for more than one story, even though he/she is so sleepy that his/her little eyes are already closing. Again, in later periods of life, e.g., in puberty, he/she will long for mother's nearness to him/her.

From the moment of birth on, the *possibility* of educating is a *reality* since the aim of educating is to help the child to progressively become an adult human being. (See Chapter Two, b(i)). It also is asserted that the core of educating is in conscience forming, but the core of conscience forming can be found in the positive affective experiencing of a *normed* world of fellow humans and things. This experiencing is a fundamental disposition, a pathic

attunement to that which he/she finds, encounters, and by which he/she is accosted. In this fundamental disposition, a person gives an account of him/herself, through this fundamental disposition. He/she can unlock and discover the world for him/herself.³ This affective experiencing begins for a child *as a newborn in his/her relationship with his/her mother* who is the first caring and nearby person. The mother accepts her child as newborn in his total situatedness (see Chapter Two) and, in doing so, she constitutes a pedagogically pre-formed field within which educative relationships become possible. The educative relationships are preconditions for the educative event to occur between this twofold-unity of mother-being and child-being.

The educative event extends over the entire duration of the period of child-being, as a not-yet-adult but, from time-to-time, purposeful educative activities become visible. The mother does not withdraw herself from her child each time an educative encounter has “ended”; on the contrary, the educative activities, or the educative moments which are realized are never terminated, but are, in their turn, conditions for additional educative activities that build on previous interventions. Thus, his/her educators increasingly provide support to a child in his/her building up a hierarchy of preferred values. In this way, he/she gradually orients him/herself in the world and continually shifts his/her beacons with a broader perspective on a reality which he/she must explore and appropriate for him/herself so that he/she will not-be-lost-in-the-world, but will progressively become a unique, stable person.

To now arrive at an essence analysis of the educative situation, one can go to the sequence of the educative event and try to describe and illuminate it as it progresses between mother and child. Because the mother is with her little child in an involvement which is already as full as it can be at this stage⁴, this is the most fundamental situation within which the educative event can be fulfilled. The pedagogical relationship structures are called into appearing by the motherly mother for their realization. Through her nearness and turning to, she increasingly *knows* her child. Through her acceptance of him/her she intensifies the pedagogical *relationship of trust*, and he/she unconditionally accepts her and, accordingly, her loving authority. If a child who attends nursery

school or possibly goes to a formal school for the first time, and the nursery- or grade schoolteacher's authority is placed above the mother's at the outset, it is conclusive proof that his/her teacher must accept him/her and he/she the teacher.

The realization of the pedagogical relationship structures occurs progressively during the sequence of the educative event, which can be described in steps such as the following:

- a. Pedagogical association.
- b. Pedagogical encounter. (Educative moments become observable).
- c. Pedagogical engagement
- d. Pedagogical intervention (Approval or disapproval).
- e. Return to pedagogical association.

The explication of this is done mainly in terms of the phenomenological analyses of M. J. Langeveld, N. Perquin, C. K. Oberholzer, B. F. Nel, F. van der Stoep, M. C. H. Sonnekus, W. A. Landman, et. al. and as amplified by the descriptive implementation of pedagogical categories and the evaluative use of pedagogical criteria (Oberholzer, Landman).

It must be kept in mind that the loving mother who has not received schooling in pedagogics intuitively takes actions, most of which are pedagogically correct. However, for the aim of pedagogical study, it is meaningful to describe this primordial situation of pedagogical activity from the perspective of the mother as an example for trying to describe the second order educative situation in the school.

a. Pedagogical association

In the mother-child situation, the pedagogical association begins with the child's birth where the mother now sees her child appearing in his/her body-ness as separate from her, where before birth, he/she was inseparably united with her. She has waited for this moment of bodily association, and she has prepared spiritually for her child's arrival from the moment she knew he/she would come into the world. She has already prepared a spiritual place for him/her in which he/she, as a human being, will find a *home* and

dwelling, and can experience human association. Concrete signs of this are the preparation of his/her room, his/her little cradle, little stroller, and his/her baby clothes.⁵ Normally, it is a joy for an expectant mother to make room for her newborn. There is even “talking” with the unborn; he/she is addressed and usually acquires a name because he/she is already accepted before his/her birth as a human being who is going to come-into-the-world. This appears to be a one-sided dialogue but, however, it is the mother’s response to the appeal of the movements of her unborn child from approximately the third month of conception onward. The reality of his/her future being-there is experienced intensely, and not without fear that something will happen to prevent a bodily encounter with him/her as a newborn (and as fulfilling the first expectation). This pre-educative period, nonetheless, is fundamental for the preparation of the motherly association, by which her task as educator of her child begins to be realized. For one woman, this can be a period of impatient expectation of the fulfillment of a yearning to have someone to care for lovingly. For another, this can be a period of preparing for a new pattern of living where she is obligated to think about another as committed to-her-attending-and-caring. The acceptance of her child, as in need of support can, in this period, either be affirmed or rejected—this will determine whether her child will be welcomed or not.

With the fulfillment of the expectation in the arrival of the newborn, a temporal-spatial-bodily-sensory contact with each other is possible. Mother and child are aware of each other. The mother, as adult, is aware of her child as a not-yet-adult. The child, as one in need of support, is aware of his mother as a provider of food and caring giver of help to such an extent that he/she accepts her as a matter of course. This being-aware of each other is essential for a face-to-face encounter, and can be turned into a pedagogical intervention in the child’s way of living. The ontological-anthropological task of the child’s is to become more human; the pedagogical task of the mother is to support him/her in his/her increasingly becoming more human from the first moment of his/her life. By *accepting him/her as a human being* (see Chapter Two) in his/her body-ness as the way in which he/she ought to dwell in the world, and by which he/she can design his/her world, his/her mother already intervenes pedagogically at the earliest

possible opportunity. As freedom, she can reject her child and then already neglect him/her pedagogically.

By accepting him/her in his/her body-ness his/her mother ventures to also physically care for him/her so that the body which he/she *has* (by which the world can come to him/her through the appeal from the things in it) and the body which he/she *is* (by which he/she can go out to the world and act) will be experienced as an integrated unity. For a mother, who must *accept* her child who is not well-formed, i.e., associate with and encounter him/her, the pedagogical task is infinitely greater than with a well-formed child. Through his/her bodily movements, a child turns him/herself to the world. By moving, he/she makes his/her dwelling inhabitable.⁶ Thus, through a mother's moving *association* with her newborn child, she establishes a pedagogically pre-formed field. The word "association" already implies a dynamic *involvement*, a being *mobile*, a being *active*, an intentional directedness.

By associating with her child, by being involved with him/her, the mother shows her availability for her child, and this means that she will be ready to take responsibility for the proper (evaluated by norms) realization of the pedagogical relationship structures: the relationships of understanding, trust, and authority.

The pedagogical situation of association is the situation to which mother and child must again return after the pedagogical intervention (approval or disapproval) and, indeed, for the following reasons.

(i) The association with the mother, as comprehensive and security offering, creates for the child the opportunity *to be him/herself and to become*. He/she increasingly yearns to be someone him/herself irrespective of his/her dependence on adults.⁷ As a small child, here a preschooler, nevertheless, he/she wants to be someone him/herself, but because of his/her need for support and because his/her world is still primarily limited to his/her own house, the houses of familiar neighbors or friends, the houses of his/her grandparents, and the well-acquainted world in which he/she visits everywhere with his/her mother, his/her mother's association with him/her is of fundamental importance for his/her *self-being* and

his/her *own world constitution*. The yearning to be someone him/herself is essentially a yearning to progressively take up the *task of designing his/her own possibilities*.

(ii) The situation of association creates the atmosphere within which the preschool child gradually and progressively can experience and acquire *freedom*. The association of the little child with his/her meaning-understanding and meaning-experiencing mother is for him/her an association with his/her world through her accessibility. She gives her child continually more opportunities to involve him/herself with the world and things, but as a security offering space, the association between mother and child is for him/her partly freedom and partly boundness (limited). A child experiences his/her freedom as security, i.e., partly freedom and partly boundness. The child who experiences his/her freedom as boundless is a lost, uncertain child.

Later, in puberty, this experiencing comes more clearly to the fore when children complain, e.g., about “not enough freedom”, but still rely on their parent’s views or attitudes regarding decisions which they, as children, must themselves make. A little child who attends the preschool for the first time will explore the school’s terrain if he/she knows that his/her mother sits to one side and observes, or if he/she knows she will accompany him/her. Eliminating or misunderstanding this freedom leads to him/her not becoming independent. He/she must be given the opportunity to assimilate valuations, and value judgments which flow from his/her mother into their association.⁸ His/her mother must give him/her the opportunity to attribute a particular value to his/her own potentialities and to make this a motive in his/her future choices and actions which flow from them. This means that his/her mother will also determine the quality of the association. When the child is involved in a playing association with his/her world, his/her mother’s subtle, distinctive presence is necessary, and she must be able to decide when she will intervene in a game, when she will only be a listener, or when she will participate as a co-player.⁹ Then her child also acquires an opportunity to live his/her dignity because his/her mother respects him/her as a person who is invested with dignity. In this respect, a playing association with other children will differ from playing with his/her mother. In associating with

his/her mother, as appreciative person, he/she has the opportunity to experience that he/she must respond affirmatively to the life which makes demands of him/her. His/her mother places demands on her little child in his/her humanness which he/she must fulfill, e.g., that he/she eat his/her food appropriately, wash his/her hands, and dry them properly; will help put his/her toys away; pray before he/she sleeps; say thank you and please; etc. She should not expose him/her to demands which will overwhelm him/her, but, with respect for his/her own-being-a-person, as childlike human being, she will allow him/her to participate in the reality of being human-as-a-task. A child who does not have obligations in his/her own world is a child bereft of a future.

(iii) The association is a natural milieu within which a child acquires his/her knowledge of people, of social relationships, his/her association with things and human creations; with all of this, he/she acquires his/her first self-understanding.¹⁰ Through encountering other humans, his/her own being human becomes clearer to him/her. (See Chapter Three (d): The Motherly Look). Thus, it is preeminently in the situation of birth, as a pedagogically pre-formed field of association, where a child is accepted as a human being by his/her mother and where he/she, *from the beginning* of his/her association with her as fellow human being, can gradually arrive at self-understanding. It is especially in the situation of pedagogical association where he/she begins to fulfill his/her task-of-self-understanding, which is essentially the task of understanding what his/her own being called on includes, because he/she is not alone but is with someone, with his/her mother as an understanding fellow being and, thus, as a representative of a human image for him/her to live by.

In the situation of association which has been returned to after pedagogical intervention (approval or disapproval), a child gradually understands his/her own situatedness as a normative one. He/she experiences that he/she is not alone in the world, but that he/she is in the world with others, and that there is a certain design or pattern within which he/she must fit with his/her mother and with other humans. Thus, he/she gradually and progressively experiences that he/she has the task of making his/her life of choices and the activities normative, in the sense that they are

carried out in terms of norms. The association provides this normative space to him/her as freedom in boundness—therefore, a child must have rules by which he/she can orient him/herself in a familiar world, as a space of security (see Chapter Three (b) Motherliness as a caring being-in-the-world), from which he/she can continually explore and to which he/she can return if he/she feels that he/she has a need for stability. For a child, a space without norms is a dangerous place, and he/she experiences him/herself as one who is fearfully lost.

In a pedagogical association (situation of association) educating is already present in a positive sense as *possibility*, because the associating contains all the indications which a situation of pedagogical intervention (approval or disapproval) can arise,¹¹ i.e.,

- a. The we-space of mother *with* child.
- b. The mother's respect for the dignity of her child and his/her yearning to be someone him/herself.
- c. Security which mother provides so that he/she can experience his/her freedom as freedom and boundness, especially boundness by norms.
- d. The association with mother and with other humans, which are preconditions for self-knowledge and the flourishing of self-understanding, and an awareness of his/her *task* of understanding him/herself.
- e. The association as experiencing the normative nature of his/her own situatedness; thus, experiencing the demands his/her being human presents him/her with.

These indications are fundamentally a mother's becoming aware, as educator, that pedagogical relationship structures lie ready to be called into appearance for their realization, and that she is responsible for their proper actualization. The pedagogical relationships of understanding, trust, and authority already begin to appear in the situation of association. A mother accepts her newborn and, although she is aware through her bodily encounter with him/her that he/she is different from what she had thought he/she was before birth, she learns to know him/her better each day.

The little child, with his/her primordial trust, in his/her relationship of understanding, is with his/her mother more trusting, to the extent that she accepts and cares for him/her. If he/she trusts his/her mother, he/she will also accept her authority unconditionally. This *initial- making- an-appearance* is a precondition for a meaningful situation of association, and a meaningful association, in its turn, is a precondition for the eventual realization of these pedagogical relationship structures. This occurs when the pedagogical association has become a pedagogical encounter. The pedagogical relationship structures already begin to exist in the situation of association where a mother is involved with and is by her child, and this phenomenon becomes increasingly intense. Eventually it becomes so intense that a pedagogical association of mother *by* her child becomes a pedagogical encounter of mother *with* child, and child with mother, under the educative aim (adulthood) as the reason or motive for the encounter. Now a *genuine realization* of the pedagogical structures is possible. Should a reason for pedagogical intervention present itself, *immediate* action can occur. The existing relationship between mother and child makes this *immediate* action possible and, therefore, superficially, it seems as if the educative event is merely realized between mother and child.

In the situation of association, educative moments (reasons for pedagogical intervention) cannot yet be *genuinely* observed, since such discernment has preconditions: the becoming (changing) of association into a pedagogical encounter, in which there is motherly *responsibility* for the pedagogical relationship structures to be fully and properly realized. That is, a mother, in her loving (seeing, looking) association with her child *becomes aware* that a situation must arise in which her child must act (See Chapter Three (d), The Motherly Look). Because of the appeal which the inexperienced child and his/her task to actualize his/her positive human potentialities directs to her, as a mother, she must decide to stand by her child and guide his/her choice of action such that she supports him/her in his/her becoming. In the pedagogical association, there is already a general controlling and giving direction—thus, educative influencing because everywhere that an adult and a not-yet-adult are in communication with each other, a relationship of authority is involved, and when pedagogical

authority appears, educating¹² also appears, and eventually pedagogical intervention is possible with the aim of strengthening the child's knowledge of what his/her obligations include, thus, his/her moral self-knowledge. So much the more will there be pedagogical authority in this mother-with-child situation when the communication is so intense that there is no bonding as mere communicating, but a *primordial bondness* between a motherly mother and her child. What is more, from the beginning, authority is *loving* authority. In addition to this, it is noted that Perquin does not see the pedagogical association only as a pre-formed field, but as a fundamental component of educating itself.¹³ Langeveld, originator of the term *pre-formed field*, says himself that educating begins in this "irrationality of that first contact".¹⁴

b) Pedagogical encounter

From the previous section, the pedagogical association, the being-by-each-other of mother and child, cannot merely remain a being-by-each-other for pedagogical intervention to become possible. The being-by-each-other must become a being-with-each-other,¹⁵ in which there is a hoping together for a normative futurity to arise. The pedagogical situation of association must become a pedagogical situation of encounter in which there no longer can be a one-sided dialoguing (See Chapter Three, e) and f), Motherly Listening-to and Addressing), but where a situation of mutual turning-to of mother and child is constituted. Through her pedagogical being-with, this pedagogical situation of encounter creates nearness, understanding turning-to, embracing-with-authority, presence-in-trust, accessibility, and the possibility for *educative moments to become visible*.¹⁶ In other words, through the more intensive appearance of the pedagogical relationship structures, it is now possible for the mother to arrive at an authentic observation of the reason or reasons why she ought to intervene pedagogically with her child, and it becomes possible for her child to explore in trust with his/her mother (as educator) what the educative moments have allowed to be observed. This observation intensifies the pedagogical relationships, as relationships of exploring-with-each-other. In the following examples,¹⁷ the above is illuminated more clearly.

The following (fictitious) conversations occurred in a bus. The mother is with her child on her lap.

A. Mother: Hold on tight.

Child: Why?

Mother: Hold on tight!

Child: Why?

Mother: You'll fall.

Child: Why?

Mother: I told you to hold on tight, didn't I?

B. Mother: Hold on tightly, darling.

Child: Why?

Mother: If you don't you will be thrown forward and you'll fall.

Child: Why?

Mother: Now darling, hold on tightly and don't make such a fuss!

In both examples, mother and child are physically by each other. In example A, the mother's nearness is of a lesser quality than in example B because, in the first example, her child's questions are responded to with silencing stereotypical answers. In example B, through her turning to and respecting the dignity of her questioning child, she makes room for openness with her clarifying answers. If her child continues to question, then, with a sympathetic, authoritative answer, she gives notice that it is not important just at this moment to answer that last question, and she provides her child with a solution to the unfamiliar situation he/she finds him/herself in; he/she knows he/she must sit still, hold on tight, and remain silent. Here, there is mention of the three pedagogical relationship structures in two qualitatively different examples. Compare the way the mother in example A understands her child, and the relationship of trust and authority which are expressed in this analysis with the mother in example B. The latter mother remains responsible for the quality of realizing these educative relationships. The quality of the *venturing attitude* of the child in his/her encounter with his/her mother in example B will obviously be better than the venturing attitude of the child in example A. The *aim of educating*, as seen by these two mothers will differ essentially. The mother and child in the pedagogical encounter are profoundly attuned to each other and her child, as

educand, is placed in the presence of the educative aim.¹⁸
Pedagogical intervention (approval or disapproval) then is an event which is realized within a pedagogical encounter.¹⁹

c. Pedagogical engagement [French: *engagement*] (Co-responsibility-for-relationships)

Above it is mentioned that the mother, as educator, ought to intervene pedagogically after an educative moment has been observed. However, at this stage, a mother can also decide not to do this, or to act as if the educative moment(s) has not been seen by her; for example, if she sees her child act wrongly, perhaps she will say something nasty and find this laughably amusing and decide not to point this out directly to her child. Then she acts improperly and unacceptably pedagogically because she has allowed an opportunity to slip by to strengthen her child's hope for the future with her demand-setting intention, and by providing him/her support in the flourishing of his/her increasing freedom to responsibility. It also is possible that a busy mother will be too tired or too socially active to enter an intertwinement with her child in a value-determined and value-determining situation and she then neglects him/her pedagogically by leaving him/her to his/her own resources. Therefore, it is emphasized that there must be an awareness that pedagogical intervention must occur whenever it is necessary.

Consequently, pedagogically being-with-each-other is more than an encounter. It is *engagement* when it is meant that this involves an encounter within which the mother accepts responsibility for him/her and for intervening with him/her because she is involved in an all-embracing, comprehensive acceptance of her child, and also his/her future, as a task, *and* her child accepts responsibility (which he/she shows by his/her obedience to his/her mother's authority, or by happily agreeing to explore further) to accept and to assimilate this intervention. This means that an educative situation is one in which educator and child *share* responsibility. Especially here, a little child is a responsible partner. Although he/she is less responsible for his/her participation than his/her mother, because he/she is not-yet-adult, it is his/her task to respond to her appeal to venture with her. He/she will also

increasingly venture because he/she trusts her. This is a participation in this educative situation in which there is a *venturing with each other*, and in which a child, especially a little one, experiences gratefulness because this participation guarantees security. In other words, a child in need of support initiates the educative relationship by his/her neediness; in addition, he/she asks for security, and by finding him/herself in an intimate space of we-ness with his/her mother, who turns to him/her and on whom he/she is radically and inexorably dependent,²⁰ he/she also experiences this pedagogical engagement as security. The demands which his/her mother makes of him/her confirm for him/her his/her place, as a human being in a normative world, and he/she further confirms his/her own place by his/her positive response to these demands. Through his/her participation, his/her experience of security is also reinforced.

In this shared educative situation, a child also experiences gratitude, because his/her hope-for-the-future, as a normative future, becomes strengthened. By experiencing that he/she can meet the demands of his/her mother's expectations, the sense of his/her positive response becomes enlivened for him/her, and he/she gradually and progressively discovers the sense of a normative future. The mother gives evidence of an awareness of her personal responsibility for her child's becoming adult²¹ by addressing him/her pedagogically, and her child gives evidence of his/her awareness that he/she is a co-worker in his/her becoming adult by his/her response. With a small child, the quality of the engagement is determinative of the gradual appearance of his/her awareness that he/she is a co-worker in his/her becoming adult. The little child's co-workmanship on his/her becoming adult is shown in his/her intense involvement with the enormous, vast co-human world. The child remains actively involved with his/her becoming, he/she freely lives up to his/her parents and other persons, he/she asks questions, he/she gladly shows what he/she can do, he/she wants to be someone him/herself, and he/she will gladly grow up. The utterance "One day when I am big ... like my father or brother ..." are future-opening words, and are evidence that he/she is *aware* that he/she can grow up. It is an additional indication of his/her yearning to become big; thus, it is of fundamental importance for his/her co-workmanship on his/her becoming adult.

Consequently, engagement means an encounter within which both participants in the educative event accept responsibility for what results from the pedagogical encounter and all forms of objectifying, or averaging are rejected as violating respect-for-the-dignity of the participants in the engagement. With this, it is also emphasized that a mother cannot leave her child for a lengthy period with someone who is not able to proceed to an engagement or be entrusted to, e.g., a servant or a child—e.g., a little brother or sister of the small child, and then expect that something positive will occur regarding the child's education. It will not occur; rather, there will be a diminishing—the child will become a lesser human being because then he/she only experiences physical care, and becomes objectified as “simply an annoyance, as somebody who merely has to be looked after”. The co-responsibility for participating in the engagement will determine whether the appeal to pedagogical intervention will speak strongly enough to the educator so that there will be a move to such an intervention. If the active involvement of the child should fall away or disappear, then the intervention will be of no worth; a mother does not interact in a vacuum, but is involved with her child who needs to be intentionally committed.

Without a conscious engagement and a readiness for genuine engagement, the educative aim cannot be attained because engagement is a precondition for a hopeful anticipation of a future within which the norm-image of adulthood can be lived (in an acceptable lifestyle). This is a progressive and ongoing engagement in which her child-in-education is constantly met, and experiences security and care. The mother who participates in engagement accepts the task to pedagogically approve or disapprove, if necessary, and in this regard, she is obligated to be pedagogically at the disposal of her child in education.

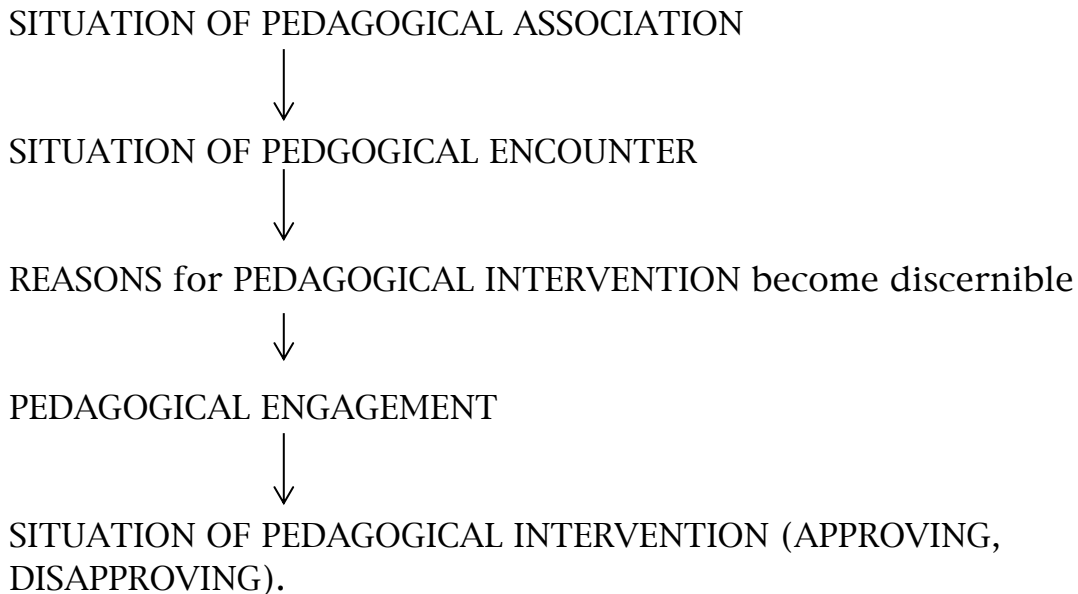
Eventually, the child will show gratitude for the security he/she has experience with his/her mother who is ready-and-willing-for-engagement, i.e., with his/her mother who does not exercise motherhood, but motherliness. Also, on the day that a child stands before his/her own children, as educator, sooner or later, this gratitude comes into his/her life as part of his/her realization of life's meaningfulness.

In conclusion, Oberhozer says,²² “The demands of propriety, especially in the form of what might-not occur-to-and-with those involved, takes hold of the adult involved (here the mother). The educator (mother) has no right whatsoever to refrain from active involvement, or to adopt an attitude toward the educand that he/she can fend-for-him/herself. Duty demands that in such a situation, the occurring event (inadequate educating) be unconditionally and immediately ended. Educational norms demand that the adult should act. However, should the educator refrain from becoming involved in a situation demanding educative intervention, the dignity of that situation is violated. Essentially, an educative situation demands a self-sacrificing of the educator’s own interests to become a driving force who is aware only of the necessity to assist the child-in-education; eventually this loving involvement crystallizes in the child as a sense of appreciation.” (Paraphrased by G. Yonge). The mother who experiences and lives her motherliness, by virtue of her hierarchy of values, will not see her becoming child only as an obligation, but will view him/her as a joy-giving privilege, because her little child responds with a *flourishing* of his/her childlike humanness out of his/her gratitude for her engagement, and her progressive help and support.

d. Pedagogical intervention.

The realization of the pedagogical relationship structures is a precondition for realizing the pedagogical sequence structures. This sequence occurs in authentic ways when the pedagogical association proceeds to a pedagogical encounter, especially when the latter is experienced and practiced by the mother (educator) as an engagement. The becoming visible (appearance) of educative moments and accepting the obligation to intervene pedagogically intensify the presence of the pedagogical relationships for their actualization. A motherly mother, as intuitive educator, for the most part, is unaware of these distinctions in her total dealings with her child. Even so, sometimes she also wonders why her child has not “listened”, or why he/she was then disobedient. Realizing the pedagogical association, encounter, and engagement structures makes pedagogical intervention possible because of an educative moment or moments becoming discernible. All these realizations

are fundamental, meaningful educative activities which make possible a particular educative activity, i.e., pedagogical intervention. In its turn, a pedagogical intervention is performed by a mother who confronts her child as a fellow person, with a definite hope for a future in which corresponding demands of propriety will be handled, and in which respect-for-the-dignity of her child will not be violated. Here, the adulthood of the mother, as an accepting, joyful person, is a precondition for her possibility of being an educator for her child in an educative situation within which the sequence of the educative event is illustrated as follows:



With reference to the situation of pedagogical intervention (disapproval), there now must be further phenomenological reflection. Oberholzer describes this specific event as follows: Disapproval arises in the consciousness of the educator for whatever conflicts with her hierarchy of values. (For this reason, it is required that a mother, as educator, be morally adult.²³) An experiencing of disagreement forces itself into the educator's foreground, and she must give notice that she disapproves.

A new way of dialoguing with the lifeworld, which must be followed, appears along with the question of how one must now proceed to allow the idea to break through that what has occurred must not be repeated. In addition, how must permissible pedagogical action be taken to make this new way of dialoguing permanent, and to affirm

it? In this regard, a decision must be made because there must be action. Merely disapproving of and putting an end to the objectionable act which has occurred cannot be sufficient. Advice of a positive nature must be given; something positive must be suggested. That which occurred and against which an objection was made must be interfered with in its progression but, at the same time, something positive and feasible must be put in its place. The educand must experience that the wrong which he/she has done is a violation of the *authority of the demand of propriety*. The unconditional validity of the authority of norms then becomes clearer and accepted in the focal point of the child's consciousness, and there is a breakthrough of a clearer idea of propriety. Knowledge of good and bad, of the proper and objectionable arise, and connected with this is the idea and the will to choose and act differently. If this happens, the educator will gladly give her *approval*. The declaration of approval and sincere, high praise for what a child does in accordance with the demands of propriety is pedagogically necessary.²⁴ A child will increasingly respond to this pedagogical approval with gratitude. Thus, this is no "response" to a "stimulus to get a reward"; essentially it is giving thanks for security which is experience, because of the valuing of his/her actions which are in accordance with the demands of propriety, by his/her educators, as representatives of these norms, and by their own obedience to these demands of propriety. A mother cannot expect of her child that he/she must behave him/herself in a certain manner if she cannot manage to do this herself, simply because she must exemplify what is proper for her child.

In such a situation of addressing-listening, as pedagogical disapproval (or approval), mother and child encounter each other as human beings and both are under the authority of the demands of propriety. In this fundamental moment, they are partners where the mother, because of her acquired adulthood, is the leader of her child, who still must acquire his/her adulthood. The norm is overarching, the child is in the foreground, and his/her mother is embracing, protecting, direction showing with a firm hope in the future in light of the realization of the general validity of the norm. The motherly addressing of her child will be a normed addressing, and by virtue of his/her humanness, will listen normatively, provided that his/her mother speaks to him/her through her

motherliness, i.e., speaks to him/her as a security seeking, trusting person. With the change in dialogue which follows such a situation, there is then a return to a new situation of pedagogical association within which the assimilation of the educative aim lies much closer than formerly.

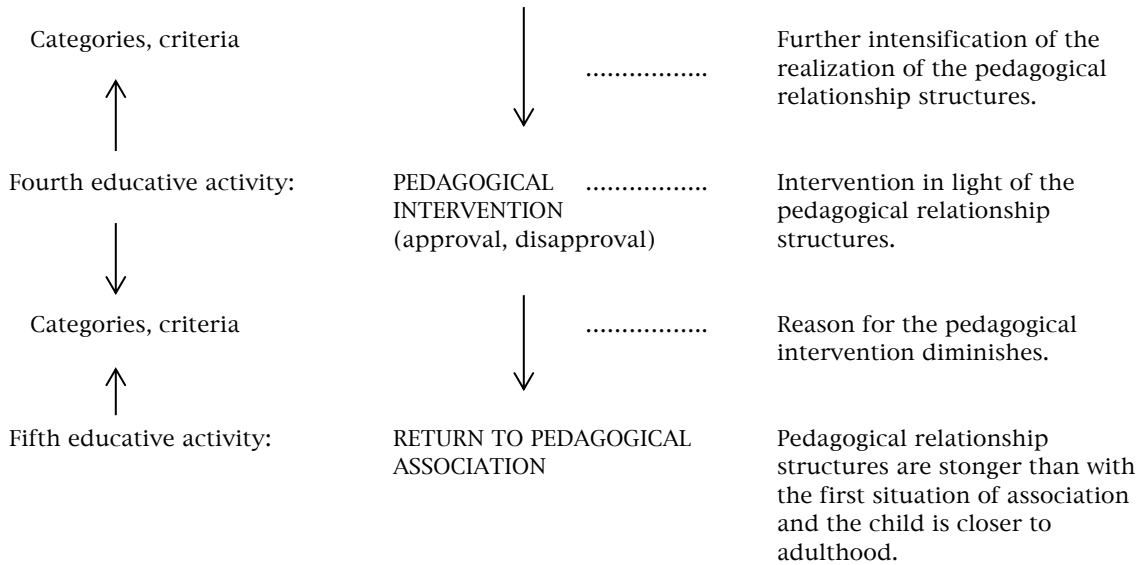
Also, the sequence of the educative event, as a field of tension, is schematically represented to indicate how fundamental the pedagogical situation of association between mother and child is for the eventual fulfillment of her purpose with her child, who has come into the world as committed to her as a motherly person.

Finally, the sequence of the educative event is explicated as a meaningfully coherent event.

2. AN ESSENCE-ANALYSIS OF THE EDUCATIVE SITUATION²⁵

a) Scheme

Educative activities	Sequence of the educative event	The pedagogical relationship structures (trust, understanding, authority).
First educative activity: structures	PEDAGOGICAL ASSOCIATION	Pedagogical relationships appear.
↓ Categories, criteria	↓ Intensified realization of the relationship structures.
↑ Second educative activity:	PEDAGOGICAL ENCOUNTER	Further thriving of the pedagogical relationship structures.
↓ Categories, criteria	↓ EDUCATIVE MOMENTS BECOME DISCERNIBLE	Becoming observable within the within the framework of the relationship structures.
↑	↓ Further intensification of the realization of the pedagogical relationship structures.
Third educative activity: ↓	ENGAGEMENT (responsibility-for-relationships)	



b) Comments about this scheme²⁶

Pedagogical categories describe the real essences of each educative activity, as well as their meaningful interconnections, i.e., all the ontic cconnections among the fundamental pedagogical structures, from which each structure also derives its *significance*.

The significance of the pedagogical ASSOCIATION, as the first pedagogical activity, is found primarily in the:

- (1) appearance of the pedagogical relationship structures,
- (2) beginning of an intensification of these structures,
- (3) mutual relationships among the pedagogical relationship structures are strengthened, and
- (4) meaningful progression to a pedagogical encounter becomes possible, and that which is verbalized by the pedagogical categories begin to be clearly realized.

The significance of the pedagogical ENCOUNTER, as the second pedagogical activity, is found primarily in the:

- (1) meaningful culmination which this offers the pedagogical association,

- (2) further flourishing of the pedagogical relationship structures, which thereby become possible,
- (3) mutual relationships among the pedagogical relationship structures and the pedagogical encounter are strengthened, and the realization of that which the pedagogical categories verbalize flourishes,
- (4) genuine perceptibility of educative moments becomes possible, and
- (5) meaningful progression to pedagogical engagement becomes possible.

The significance of the pedagogical ENGAGEMENT is found primarily in the:

- (1) meaningfulness of the pedagogical engagement becoming clear,
- (2) further intensification of the pedagogical relationship structures becomes possible,
- (3) meaningful mutual relationships among the pedagogical relationship structures and a pedagogical engagement that is genuinely realized becomes stronger, and
- (4) necessary and meaningful progression to a pedagogical intervention, in the light of the pedagogical relationship structures and their meaningful relationships, which speak essentially and unquestionably to the educator, and what is verbalized by the pedagogical categories is realized even further (more intensively).

In the pedagogical situation, the following are realized:

- (1) the pedagogical relationship structures,
- (2) the meaningful relations among the differentiated pedagogical relationship structures (relationships of understanding, trust, authority),
- (3) the pedagogical sequence structures,
- (4) the meaningful relations among the ensuing sequence structures,
- (5) the meaningful relations among the pedagogical relationship- and sequence-structures,
- (6) the pedagogical as verbalized by the pedagogical categories,

- (7) the meaningful relations among the pedagogical relationship and sequence structures and the real pedagogical essences that are verbalized by the pedagogical categories.

Now, when there is mention of *realizing*, there necessarily also is mention of the *possibility of evaluating* the manner and quality of such a realization. For such a realization, categories-for-evaluating are used, thus *pedagogical criteria*.

Finally, the mentioned actualizations occur with an aim in mind, namely the aim of educating (the adulthood of the child).

3. MOTHERLINESS AND THE EDUCATIVE AIM

a) Introduction

Motherliness is a particular directedness to a child in need of support. This directedness does not culminate in the child-as-such, because he/she is a becoming being. What does he/she become? He/she becomes what he/she is and ought to become, i.e., he/she ought to be able to realize his/her own positive human potentialities. Here, there is an emphasis on an ought-to-be. How is the mother directed to her child and his/her human potentialities in this original mother-child relationship, as an educative relationship? The mother is herself a becoming person, but she has already reached independent adulthood during her becoming, in which she, as addressing female being, has become even more human through experiencing her motherhood, and her acceptance of the challenge to show motherliness to her child.

Acceptance of her child, as a support needing, becoming human being in an educative situation, is not an acceptance of the child only for the sake of the child as he/she is, but an acceptance of him/her with an eye to his/her becoming.²⁷ It is a co-being directed to his/her future. This co-being directedness implies that from an early age the child has a share in his/her own education.²⁸ That a child has a future is certain, but what the future is going to hold is never certain or known; therefore, the directedness to the future is a hope-for-the-future. Hence, this future-expecting, as

hopeful expecting, is at the essence of the mother's caring for her little child. Physical care touches the child as a totality because he/she experiences his/her situatedness in the totality of his/her being human. The quality of the experience of being-cared-for goes through the mother's directedness to her child, and his/her future is influenced.

Where physical care of a child by his/her mother is deficient, the relationship of understanding between mother and child suffers damage, especially because the little child's entire going out to his/her world is initially limited to his/her bodily experiencing the world. If this fundamental relationship (understanding) is damaged, the other fundamental relationships (trust and authority) also will not be left untouched; hence, the educative event is touched by this in its totality, and it is questionable whether the mother can ever be able to have an authentic pedagogical encounter with her child.

The mother's directedness also changes, to the extent that her little child is changed by his/her experiences of him/herself and his/her world (including fellow human beings). What is fundamental is that, in this relationship with her child, the mother is the person who knows where and how getting there ought to proceed. Thus, she is the leader because of her longer past. The longer a person's past, the clearer is his/her participation in the future possible.²⁹ The mother knows that her child must still travel a path like what she had traveled because she accepts her child, in his/her childlikeness and as a co-traveler, and because she began as a child herself. However, she sees her child as a child from the perspective of her steadfastness as a responsible adult, and there will always be the so-called "generation gap". However, nearness is not constituted by erasing age but, indeed, by the accessibility of one human being for another; therefore the mother gives herself the aim of being at the disposal of her child because she knows that a child is an accessibility-seeking being. At the same time, the mother sets the aim for herself to learn to know her child better so that she can progressively understand him/her through her turning to him/her. This is a precondition for the child's progressive self-understanding because he/she exists in his/her mother's motherly directedness to him/her as someone accepted.

Self-understanding and self-acceptance are tasks for each human which can only be fulfilled through his/her relationships with others as fellow humans. Thus, the mother's aim with her child, in the first place, is to bring him/her up as a human being.³⁰

What does it mean for the child to be "grown up"? It means that he/she cannot become grown up alone, without the assistance of other human beings. When has the child become grown up, and it is no longer necessary to bring him/her up further? In colloquial speech, the meaning of the word "grown" is so relative that one must search for another word to indicate the end of his/her time of growing up, i.e., adulthood. But adulthood literally means being mature, and this is not at all what the mother is attuned to when she thinks about her child and deals with him/her. The mother knows that her child can be mature and that sometimes she even has reason to ask him/her: "When *will* you grow up one day?" A pedagogical truth lies in these words, i.e., that a child also must *want* to be grown-up (adult). He/she must gradually and progressively appropriate his/her adulthood for him/herself. He/she can do this if he/she is prepared and ready to carry his/her own responsibility. He/she will appropriate his/her adulthood for him/herself if he/she has acquired a standpoint in the normed human world, i.e., a place where he/she will not fall or degenerate, because he/she has acquired rules of conduct by which he/she can direct his/her movements in the world. He/she will be adult if he/she is grown up enough to solely accept responsibility for his/her deeds and their consequences. He/she will be adult if he/she realizes how he/she must live to be considered a human being; when he/she can ask him/herself if he/she is involved in living as he/she ought to live; an honest answer to this can be expected, and his/her ways of living can even be modified, if necessary, to be obedient to the demands of propriety. He/she will be adult if, in this evaluation of his/her way of living, he/she can be consistent in accordance with a hierarchy of values he/she has built up through his/her years of growing up in obedience to the demands of propriety under which he/she stands as a human being. He/she wants to be adult if he/she experiences that he/she is questioned [about] ... showing, in his/her living, the norm-mage of adulthood.³¹ The adult human being is aware that he/she can

respond to the demand placed on him/her to accept his/her gifts as tasks.

From the above introduction, a little child is supported by his/her mother with the aim of him/her *eventually* acquiring his/her own adulthood. She cannot expect from a preschooler that he/she must behave him/herself as an adult if he/she must go to day school, but she can support him/her in his/her preschool years such that he/she is well on the way to adulthood when he/she enters formal school life. Then, he/she has already acquired the first direction-giving world relationships.³² Her task, as a motherly mother, does not yet end here, but now the teachers in the second order educative situation (school) also contribute to educating in the family, as complementing and/or affirming the first educative situation in the home. Although the preschool child is not yet an adult when he/she reaches school age, he/she has changed considerably since he/she came into the world as a helpless newborn. How much nearer to the educative aim he/she has come depends on motherly pedagogical intervention with him/her. With pedagogical support³³ from his/her motherly mother, in the first place, and later by his/her father and formal educators, he/she continually changes in the direction of greater adulthood. This change is an elevation in dialogue, a matter of changing meaning, as its elevation; it also is a matter of choice change, as choice elevation with eventual change in acting, as elevating ways of acting.³⁴ A child will be adult if he/she can change his/her ways of acting him/herself according to particular value preferences and, thus, can increasingly live his/her humanness. In the following section, there is an attempt to describe how a mother can support her preschool child in his/her becoming adult, to realize the pedagogical aim structures, as her goal with him/her.

b) The norm-image of adulthood, as educative aim (aim structures).

As an adult, the mother is already a representative of the norm-image of adulthood for her child.³⁵ Initially, her little child, in his/her experience of unity with his/her mother, will accept the norm-image of adulthood as what his/her mother *is*. Through his/her mother's purposeful activities with her child, she can

introduce him/her to the idea that she expects him/her to act in a particular way. In her association and encounter with him/her, she enters a situation of engagement where he/she will become aware of her purposes with him/her. She will disapprove or approve of his/her dialogue, his/her attributing meaning, his/her choices, or activities because of her adult awareness of the normative. Initially, a little child responds with docility, because he/she completely accepts her, but through her consistent dealing with him/her in a mother-child association, and her dealing with others in his/her presence, he/she becomes aware that she also consistently expects the response from others which she asks of him/her. As a moral being, his/her potentiality to learn to distinguish between good and bad makes further pedagogical actions with him/her possible. In her educative intervention with her child, a motherly mother will not persistently say only “no” or “yes”, as would a despotic ruler but, in good time, motivate him/her in terms of her hierarchy of values, because a human being is also a rational being. Then, her child will be on his/her way to eventually identifying with norms (obedience) instead of identifying with his/her educator (docility).

(i) Meaningfulness of existence, as educative aim.

A mother for whom life is meaningful will introduce her child to the idea of the meaningfulness of life, because she lives together with him/her. Her normed course of life implies an ordered and, thus, meaningful existence. However, as an adult becoming, she is continually a meaning giving human being. Hence, her child also experiences that he/she must remain a meaning giving being.

(ii) Self-judgment and self-understanding, as educative aim.

Because a mother faces her accepted child in loving appreciation but, at the same time, as a person addressed by the demands of propriety (norms), she can judge her child’s activities. In her judging and clarifying of value preferences, she can guide him/her to gradually self-judge his/her activities. A little child will gladly hear that his/her

way of acting has won the approval of his/her mother, but a mother must not omit expressing her disapproval of improper ways of acting; in addition, for the sake of his/her self-understanding (which includes his/her understanding of the world), she must provide something positive so that he/she can reorient him/herself if he/she has acted improperly. Thus, from early on, a mother must support her little child to self-judgment and self-understanding.

(iii) Morally independent choosing and acting.

If a mother appreciatively encounters her child in pedagogical situations, he/she will find increasing self-confidence in his/her self-understanding and self-judgment with which he/she, first under the total protection of motherly security, *will* discover and explore by doing things him/herself. From very early on, he/she will say: "I'll do it myself," and then he/she will discover that he/she can't do it alone and, this, attempt, e.g., to fasten his/her button him/herself, brings him/her closer to an awareness of his/her own possibility, i.e., of his/her own adulthood. For a little child, his/her motor skillfulness, and their successful exercise, is a great step closer to the notion that *I can do what I want*. This gives him/her self-confidence. Only in this way will a child also make choices him/herself. First, a mother chooses for her child, later with him/her, and when he/she is adult, he/she chooses for him/herself, under the guiding principle of the norms which he/she has accepted.³⁶ A little child must also be increasingly given the opportunity to make choices, with the reservation that his/her mother look ahead, and is able to help, if a choice leads to an action which can be detrimental to her child. Otherwise, he/she cannot gradually arrive at morally independent choosing; this is not a possibility which can appear suddenly.

(iv) Responsibility, as educative aim.

A little child cannot be held responsible for the actions which result from his/her little choices because he/she does

not yet have the broad perspective on reality of an adult; even so, he/she must not be denied the opportunity of carrying as much responsibility as he/she can carry him/herself in being a little child. By assigning the preschool child little tasks which only he/she might and musts do, his/her mother can let him/her carry his/her own responsibility. Once again, a mother first helps him/her with the little task, and then he/she must do it him/herself, e.g., fetching the dog's bowl in the evening. Through a mother's exemplification, and her child's emulation, he/she gradually learns what is expected of him/her. [For a believer: Accountability to a Higher Authority also begins to take root in him/her with his/her mother's exemplifying and her child's emulating.]

(v) Human dignity.

A little child is very sensitive about his/her own human dignity, and that of others. If a little child sees that another person is sad, he/she will sympathize with him/her to such an extent that he/she very quickly also feels sorrow. Sometimes a preschooler can also be very insensitive and mean. However, he/she responds to love and respect for his/her dignity with love and respect for the respectful person in his/her own childlike way. A child who feels unloved acts unfriendly. As the closest, most knowing, trustworthy person, and as a person who highly respects the dignity of others, his/her mother has the greatest role here in her child learning that she respects his/her dignity and that it is expected that he/she will not violate the human dignity of others.

(vi) Own philosophy (view) of life.

With a little child in the changing world of a preschooler, there can hardly be mention of one's *own* philosophy of life, in the sense of being directed in accordance with what is seen as highly valuable. Even so, the mother's example is of fundamental importance here. That which she views as highly valuable in life is progressively reflected in the life

of her child. The bondedness between mother and child is so strong here that the philosophy of life of the mother, especially the *mother*, will not leave her child's own eventual philosophy of life untouched. At this early age, the quality of the mother-child relationship will determine the quality of her child's experiences of the world.

4. CONCLUSION

A motherly mother has the right and the privilege of supporting her support-needing child in his/her becoming human. She answers the appeal from her child-in-education by displaying her motherliness which she has accepted, along with her motherhood as a task. Her reward is that, by this, she becomes more human.

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