

## CHAPTER IV

### THE RESULTS OF PERSONAL ACTUALIZATION

#### 1. INTRODUCTION

That self-actualization by means of actualizing the psychic life and learning is at the center of a child's participation in his/her educating is no longer unfamiliar. However, as important as self-actualization is, it is itself not a goal but, along with educating, or adult accompaniment, it is responsible for **personal actualization**. It is a means to that end. Therefore, the ways this end is reached must be looked at. According to Sonnekus (1984, p 25), there must be an inquiry into the result or outcome of actualizing the total psychic life and learning. In this connection, the question is: What happens to the contents a child has experienced, has willingly decided to practice, which he/she has learned to know, and lived experience, i.e., to which he/she has attributed sense and meaning?

The answer is that by attributing meaning to them, the contents congeal, in the form of **possessed experience**. This possessed experience is all a child's **possessed knowledge**, and it is where his/her **self-concept** is formed. What occurs and is formed in possessed experience gradually becomes observable in a child's **behaviors** (now viewed as the outcome of actualizing his/hrt psychic life), and from this, his/her level of **becoming** which has occurred is inferred.

#### 2. THE OUTCOME OR EMBODIMENT OF A CHILD'S SELF-ACTUALIZATION

##### 2.1 Building up possessed experience

Everything a child contacts and experience, he/she also lived experiences by giving them sense and meaning. As mentioned in Chapter III, all contents are not lived experienced as equally meaningful. A child continually determines what the **value** of the relevant contents is for him/herself and, accordingly, he/she lived experiences them as more or less **meaningful**, or even as **meaningless**.

What occurs now that he/she has given sense and meaning to the contents? By lived experiencing, the experienced content is "**congealed**" (Van der Stoep) and is integrated with his/her **possessed experience** (See Sonnekus, 1984, p 25). By giving sense and meaning to the contents of reality, he/she constructs or builds up for him/herself **personal possessed experience** which gradually increases in **depth** and **breadth**. Such possessed experience is particularly important for future experiencing, and is codetermined by the level on which he/she attributes sense and meaning to reality (Sonnekus and Ferreira, 1987, p 70). Thus, possessed experience is two-dimensional: On the one hand, it is the result of actualizing the psychic life and, on the other hand, it influences this actualization **now** and in the **future** (Sonnekus and Ferreira, 1987, p 72).

The way possessed experience is formed shows no correspondence with filling an empty vessel with water (See Van der Stoep, 1973, p 105). It occurs in unique and personal ways and no two persons have the same possessed experience. A child's possessed experience is formed and built up because the contents to which he/she has attributed sense and meaning become integrated with and ordered in his/her already possessed experience in the form of a **hierarchy** of contents invested with meaning (Sonnekus, 1984, p 25). This integration is an activity which relates the new content to existing knowledge. Thus, existing possessed experience is continually expanded, i.e., there is a quantitative increase as well as a qualitative deepening of it (Sonnekus and Ferreira, 1987, p 129). Thus, possessed experience is furnished with meanings of a higher as well as a lower quality. That is, it is **not** merely contents lived experienced as meaningful which become part of one's possessed experience but all contents which have been given (meaningful or meaningless) sense. The hierarchy of contents in possessed experience, thus, is built up by the preference or rejection of these particular contents in terms of values which the child attributes to them (See Sonnekus and Ferreira, 1987, p 191). All contents with greater or higher meaning are integrated with each other, while those with less, lower, or even "**negative**" meaning related with each other (See Sonnekus, 1984, p 26).

In terms of content, possessed experience is a complex nuance of knowing, knowledge, particular capacities to act and judge, as well as to give sense and meaning to reality in unique ways. Thus, it is the totality of all a child encounters and to which he/she gives meaning, i.e., learns to know. Possessed experience embraces all

his/her **possessed knowledge**. So viewed, it is the "**storage place**" of his/her **knowledge**. However, it does not only have a knowing or cognitive flavor, but because of its personal nature, it is emotionally and normatively colored (Sonnekus and Ferreira, 1987, p 73). Thus, integration does not occur merely regarding the level of values (meaningful or meaningless) attributed to the content, but also regarding the **nature** of lived experiencing (i.e., emotional, knowing, or normative).

The contents to which a child gives meaning and to which he/she attributes **value** eventually become **norms** for him/her, with which he/she **identifies**, and in terms of which he/she organizes his/her own life. At first, he/she identifies strongly with the person who presents and exemplifies the contents, but gradually there is more focus on the contents as such. This implies that now he/she no longer follows the adult simply because that is expected or required of him/her, but because he/she has appropriated the norms for him/herself and has identified with them. Thus, there is a movement from personal identification (with the adult) to norm identification (See Pretorius, 1982, p 15). In doing so, all the contents invested with sense and meaning gradually become norms for him/her in terms of which he/she lives. In this light, a child is **always in education**, since the norms in possessed experience are **representative** of the adult or educator. In this way, the **learning contents**, as derived from reality, become **life contents**, and he/she increasingly lives the norm-image of adulthood.

In summary, possessed experience is the **ordered** totality of a child's lived experiences of meaning. From a psychopedagogical perspective, this is the result of educating, as well as what he/she has given sense and meaning to. As such, it is the product of his/her actualizing his/her total psychic life in relationship with the adults (Sonnekus, 1984, p 26). How his/her possessed experience appears is ultimately manifested in his/her behavior. Thus, without the continual broadening and deepening of his/her possessed experience, he/she cannot become a proper adult.

## 2.2 Acquiring a self-concept

Hence, a child's possessed experience plays an important role in his/her becoming an adult. As mentioned, it is formed by his/her contact with and giving sense and meaning to the contents of reality. Therefore, it is also his/her possessed experience which

allows him/her to find his/her way more independently and autonomously without the help and support of adults or educators.

However, he/she is not only involved in building up his/her possessed experience of the world **around** him/her but also with respect to **him/herself**. The "**success**" or adequacy of his/her becoming adult thus is not only determined by his/her possessed experience of the world, but also by his/her possessed experience of him/herself. In this connection, Jacobs (Jacobs and Vrey, 1982, p 7) observes that some people succeed at all tasks they engage in. In contrast, there are others who always fail. This "**ability**" or "**inability**", however apparent, is not directly related to a person's real potentialities. This can happen if one person expects to succeed even before he/she engages in something, while another expects to fail.

Between these limits are a wide variety of persons who regularly succeed at some tasks and fail at others with the consequence that later they avoid engaging in what they expect to fail or, at best, give a half-hearted attempt (Jacobs and Vrey, 1982, p 7). Thus, each person carries with him/herself an idea or concept regarding his/her "**successfulness**". This idea or notion of him/herself is his/her **self-concept**. It is formed from his/her beliefs about him/herself. Most of these beliefs are formed from previous experiences by which he/she has given meaning to his/her own manner, and from this his/her self-concept is formed (Jacobs and Vrey, 1982, p 7).

The question which now arises is: How is his/her self-concept formed, and what is its significance for his/her personal actualization?

Initially, a very young child makes no distinction between him/herself and the surrounding world. However, gradually he/she becomes more aware of his/her body, and begins to discover him/herself, and learn to know him/herself as a person. From relatively early, he/she is aware of a unique **self** (Engelbrecht et al., 1982, p 27) and, as he/she becomes older, he/she begins to differentiate him/herself from the world around him/her. When this stage is reached, he/she begins to be aware of his/her own **identity** and, thus, he/she forms a **self-identity** (Jacobs and Vrey, 1982, p 18). Although a young child becomes aware of him/herself and his/her own identity from an early age, it is still vague and

unstructured; one's identity is first established during puberty, or even later (Engelbrecht et al., 1982, p 27). To want to be someone (Langeveld), or to form a self-identity is given with being-a-child and, thus, he/she continually seeks an answer to the question: **Who am I?** (Vrey, 1979, p 48; also see Pretorius, 1982, p 11; Jacobs and Vrey, 1982, p 18 and Engelbrecht et al.,1982, p 100).

According to Pretorius (1982, p 14), a child's identity acquisition is a **pedagogical-social** matter because it is acquired in communication with fellow persons and especially with his/her parents, and it is determined by the degree to which he/she feels him/herself acknowledged **by others**. The concept "**identity**" only has significance for him/her as long as he/she is among others because the question, "**Who am I?**" is, "**Who am I in the eyes of the other?**" Thus, one's own identity is unknowable without fellow humanity--it is nourished by interactions with fellow persons. In this connection, Vrey (1979, p 51) says that it is not just in the words, behavior, and eye of the other that a child learns to know him/herself. He/she anticipates the judgments of his/her activity by other persons he/she regards highly and, in this way, his/her **subjective standards** arise by which he/she evaluates his/her activities as well as his/her total identity.

**Communication and identification** (See Senekal, 1978, pp 40 and 46) play an extremely important role in acquiring an identity. It is only in communicating with fellow persons that a child's potentialities can be actualized, and a unique identity can be acquired. A young person who is acquiring an identity shows an intense need and seeking for intimate communication with his/her educators. Gradually, he/she identifies him/herself with the adult or educator with whom he/she has adequate educative communication (See Pretorius, 1982, p 15). He/she can only acquire his/her own identity by such identification. He/she requires **examples** to which he/she can direct his/her becoming adult; he/she is in search of **norms** which are meaningful for him/her. He/she **will** identify him/herself with an adult and, on his/her own initiative, choose an educator with whom he/she can associate, with whose image of adulthood he/she can **feel** at **one** (Pretorius, 1982, p 15).

This identification occurs on three levels (Engelbrecht, 1982, pp 100-101):

- \* Examples from the immediate environment (nearby ideals);
- \* Famous ideals (distant ideals); and
- \* Self-created ideal images (abstract ideals).

As with the parent, his/her abstract ideals increase. Initially, he/she identifies him/herself with his/her parents, but gradually he/she encounters new possibilities of identification. Also, he/she must make a transition from personal identification (with his/her parents) to norm identification. For him/her, the person and matter at hand (norm) are a unity but, during puberty, he/she distances him/herself from his/her parents, and he/she differentiates between person and norm (Pretorius, 1982, p 15). The ideal which is lived experienced is detached from the person, and a young person becomes aware of the norms represented by the person identified with. Now he/she no longer identifies with the person as such, but with the norms and values he/she makes his/her own in the future (Engelbrecht et al., 1982, p 101).

In searching for his/her own identity, he/she tries to reach who he/she **will** be. Therefore, he/she investigates and experiments with different roles which he/she views as possibilities. He/she identifies with a variety of other persons, and copies and experiments with their ways of behaving (Vrey, 1979, p 49). In this role-playing, he/she tries on ready-made identities to see how they fit. Some roles are based on persons he/she knows, and others on imaginary characters he/she has gotten to know from television or stories. Sometimes it is a role which is geared to an occupation, e.g., a future teacher. In this way, he/she tests different roles to determine which identity best fits him/her. During late adolescence, these roles which he/she "**plays**" begin to gradually become his/her own identity (Engelbrecht et al., 1982, p 103-104).

Jacobs and Vrey (1982, p 19) emphasize that identity is not a simple concept, but is many faceted, e.g., there is sex-role identity, gender identity, self-identity, and bodily identity. Also acquired are a personal, a group, and a cultural identity (Engelbrecht et al., 1982, pp 210-211). In another publication, they refer to these facets as "**elements of identity**," which refer, e.g., to my knowledge of myself as a man, as a rugby player, as a teacher, as a father, as a student, as an automobile driver. Thus, acquiring one's own identity is paired with **activity and action**. Each identity to be developed requires personal involvement and activity. "**I need to engage in studying, or playing, or parenting in such a way that I identify with the**

**activity"** (Vrey and Jacobs, 1982, p 100). By identifying with a specific activity or action, a particular role is accepted and integrated into one's own identity.

Along with acquiring a personal identity, a child is involved in forming an **image** of who he/she now is. This means that he/she can have different self-images corresponding to his/her different identities. Thus, he/she forms a **self-image** of him/herself as a son, as a pupil, etc. A person's **self-image** is a **representation** of his/her identity within a specific context (Vrey and Jacobs, 1982, p 99-100).

Thus, a person's self-image or representation is largely determined by his/her association with other people. Because of the ways another objects to him/her, his/her disapproving attitude, and his/her response to his/her behavior, allows his/her own "**subjective standards**" to arise, by which he/she judges and evaluates him/herself. The implication is that the self-image formed is evaluated against his/her own subjective standards which are formed in relationships with others. (Vrey, 1979, p 51). It is not sufficient for a person to know **who** he/she is, but it is in comparison with others that he/she evaluates him/herself as good or bad. By this self-evaluation, he/she takes a **stand** in the face of **him/herself**, and he/she also gives **sense** and **meaning** to him/herself. This **evaluated self-image** is the **self-concept**, which is **a complex and dynamic system of conceptions he/she holds regarding the truth about him/herself** (Pretorius, 1982, p 63), and **it is based on the sense and meaning he/she attributes to him/herself.**

The above is a broad stroked and synoptic exposition of the ways a person's self-concept is formed. However, from a psychopedagogical perspective, a more definitive explanation is given about **how** this occurs. From the previous chapter, forming a self-concept is closely related to **educative accompaniment** and **self-actualization.**

### 2.2.1 Educating and acquiring a self-concept

It is indicated that identity acquisition is a pedagogical-social matter because a child's identity is acquired in communicating with fellow persons, and especially with his/her parents. Thus, **educating** has a role in his/her acquiring a self-concept.

Without unnecessary repeating, a child is affectively, cognitively, and normatively educated or accompanied (See Chapter II, section 2). This occurs in terms of the **contents** of reality, and by giving them meaning, he/she gains knowledge of them. It is no different in his/her acquiring a self-concept, where he/she also must be accompanied affectively, cognitively, and normatively. However, the difference is that the contents here do not come so much from his/her surrounding world (Umwelt), but **he/she him/herself is the content** to which he/she must attribute sense and meaning to acquire a self-concept.

Affective accompaniment is the ground and framework within which the educative event and personal actualization occur. In the firm emotional relationship between parent and child, the parent is extremely important to him/her. Because he/she cares for and looks after him/her regarding all his/her needs, he/she highly values his/her parents. The opinions they have of him/her are, therefore, very important to him/her. When, in their educating, they establish a warm, intimate, and trusting emotional climate, he/she lived experiences that they care for him/her, that he/she is important to them, and that they value him/her highly. A **lived experiencing of his/her own worth** arises from this, and he/she also values him/herself highly, and thus builds up a positive self-concept. Affective educating implies that his/her parents lovingly accept, respect, and trust him/her. Only then can he/she learn to esteem and respect him/herself. In this way, he/she accepts him/herself, increases his/her self-confidence, and views him/herself in a positive light.

Cognitive accompaniment is primarily characterized by a purposeful striving by both the adult and the child to learn to know each other better (Prinsloo, 1984, p 55). The adult should know the child, and his/her destination (adulthood), and the child must increasingly learn to know what the educating stands for (Landman, 1974, p 24). Second, cognitive accompaniment is directed to actualizing his/her **learning potential** (Sonnekus and Ferreira, 1987, p 295). With respect to acquiring a self-concept, this means that he/she also must be guided to learn to know **him/herself**.

The adults should guide a child so that he/she can learn to know his/her potentialities and optimally actualize his/her learning. Thorough self-knowledge means that he/she can set realistic and attainable goals for him/herself. If adults do not know him/her and



his/her potentialities well, they cannot accompany him/her to adequate self-knowledge, and this can result in him/her entertaining unrealistic expectations. Demands which are too high lead to him/her continually failing, and this will result in low self-regard. Where the demands are too few or too low, he/she will not optimally actualize his/her potentialities and his/her low level of becoming leads to a low self-regard and a negative self-concept.

Normative (meaning giving) accompaniment implies that the adults should present and exemplify educative norms in such a way that he/she can and will identify with them. The extremely important role of identification in acquiring one's own identity is indicated. A child must be guided not only to identify with the person of the adult, but especially with the norms he/she represents. A child sets for him/herself the ideal image of what he/she one day will be as an adult. By appropriating and living up to the norms, he/she gradually reaches who he/she will be, and this leads to high self-regard and a positive self-concept.

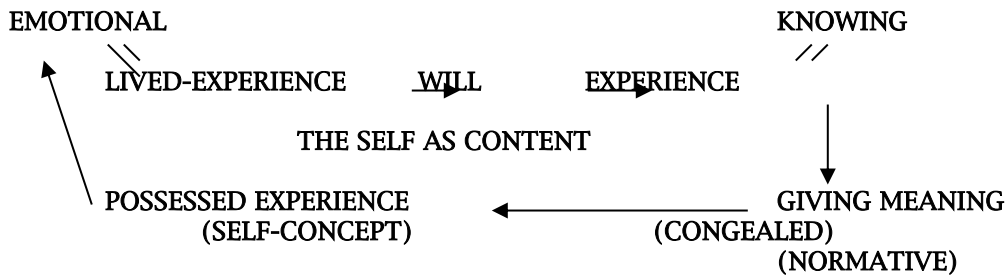
Thus, the adult's accompaniment plays an important role in a child's acquisition of a self-concept. However, what is of decisive importance is not the accompaniment as such, but the child's own **giving meaning** to it and to him/herself. Hence, in the last instance, a child's self-concept is formed by him/herself giving meaning to him/herself in his/her intercourse and communication with his/her world.

### **2.2.2 Actualizing the psychic life and acquiring a self-concept**

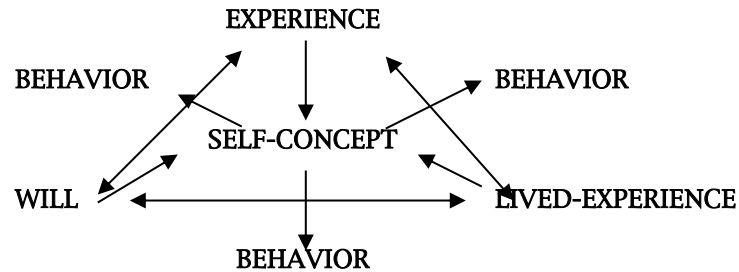
A child is involved in and participates as much in forming his/her own self-concept as he/she does in the educative event, and in his/her own personal actualization. His/her role in becoming adult and personal actualization is to give meaning to the contents of reality by actualizing his/her psychic life. The content taken up in acquiring a self-concept is mainly the child him/herself. The implication is that his/her self-concept is formed because he/she evaluates him/herself and gives affective, cognitive, and normative meaning to him/herself.

From this, a child lived experiences him/herself emotionally, which can stabilize or destabilize him/her. His/her will to be and become someone, and the strength of his/her willpower guide and co-determine how he/she experiences him/herself. In this way, he/she

attributes meaning to him/herself, and he/she builds up a possessed experience of him/herself, i.e., he/she builds up a hierarchy of meanings with respect to him/herself. Thus, his/her self-concept is formed in his/her **possessed experience**, and is based on the sense and meaning he/she attributes to him/herself. This is schematically represented as follows:



Analogous to Jacobs and Vrey (1982, p 31), the above discussion also is represented as follows:



Forming a self-concept is closely interwoven with personal forming, and actualization. Because a self-concept is born from the question, "Who am I?", the answer to it is related to the deepest meaning of the I. One's self-concept is one's own figuring forth of one's I, or spiritual personal core, i.e., it is the actualized and evaluated I. As with any other potentiality, the self-concept must be formed daily by giving meaning via actualizing the psychic life. The adequacy of

this actualization determines whether his self-concept is positive or negative.

Actualizing the psychic life is a co-determinant of forming the self-concept. The reverse also is true. How a person views and evaluates him/herself contributes to his/her emotional state, and this determines his/her "will power", which gives direction to experiencing, and influences its quality. If he/she has a positive self-concept, this contributes to a more adequate actualization of his/her psychic life. From this, it is evident why one person, in accepting a task, is attuned to success while another expects failure from the beginning.

Although the self-concept gradually forms part of a child's possessed experience, it doesn't remain concealed there, but is expressed in his/her behavior. Thus, a child with a positive self-concept shows a good venturesome attitude, while one with a poor self-concept might appear hesitant and uncertain.

In summary, a child's self-concept is formed by his/her giving meaning to him/herself and, in its turn, the self-concept co-defines how he/she attributes meaning. That is, a child with a positive self-concept more readily lived experiences something as meaningful than a child with a negative self-concept.

### 2.3 Behavior as result of self-actualization

In Chapter III ((section 2.4), it is indicated that, within a psychopedagogical context, the concept **behavior** has a two-fold meaning. **Behavior, as a mode of actualizing** the psychic life, is already handled, and attention next is given to **behavior as a result** of that actualization.

According to Botha (Sonnekus, 1973, p 159), the concept **behavior** often is paired with the results of educating. From an early age, behavior is associated with **demands of propriety**, and their obedience. With an expression such as, "**You must behave yourself!**", behavior is brought into line with the demands of propriety, or norms of a particular society.

Educating to propriety is observable in a child's behaviors and, therefore, the effect of educating is evaluated in terms of his/her behaviors (See Sonnekus, 1973, p 159). Behavior, as a matter of

becoming adult, should be viewed in terms of the **aim of educating**. This is reflected by the fact that a child is educated to increasingly behave as an adult. Educating is directed to a child continually refining and changing his/her behaviors according to the norm-image of adulthood (Sonnekus and Ferreira, 1987, p 64).

Bondesio (1977, p 53) indicates that the concept of behavior is closely coupled with and is defined by the **normative** as well as the fact that a person is **choice-possibility**, i.e., someone who makes choices among possible behaviors. These choices are guided by norms which determine the choice of behaviors. Hence, human behavior resulting from actualizing the psychic life is **a response to a real situation**, and this is determined by a person's **own choice** in terms of norms.

A distinction is made among **reflexive, voluntary and expressive behavior** (Bondesio, 1977, p 63-86). As for **reflexive behavior**, the **moment of willing** is absent, and it is not purposeful. Examples are the pupil-, plantar- and patellar-reflexes. Although reflexive behavior is not purposive, it is appropriate and derives its meaning not from itself but from a person's total involvement with the world (Sonnekus and Ferreira, 1987, p 62). Bondesio also distinguishes the following characteristics of reflexive behavior (1977, p 69-72):

- \* It is innate and not acquired;
- \* occurs rapidly;
- \* shows the same form each time;
- \* is repeatable;
- \* takes place consciously as well as pre-consciously;
- \* is the result of a stimulus.

Although reflexive behavior is a vital part of human existence, it is not itself meaningful but is meaningful because of a person's total behavioral involvement in the world (See Sonnekus and Ferreira, 1987, p 63).

With respect to **voluntary behaviors** (Bondesio, 1977, pp 72-83) simple, complex, and habitual behaviors are distinguished, and each is characterized by the presence of a moment of choice. Voluntary behaviors also are called **actions** in contrast to reflexive behavior, which is labeled as **movements** (Bondesio, 1977, p 72).

As far as **complex voluntary behaviors** are concerned, a **moment of willing**, as well as a **choice** among different reasons (motives) enter the foreground (See Sonnekus and Ferreira, 1987, p 63).

**Simple voluntary behaviors** differ from complex ones only because different motives are absent. There is only one motive present, which is difficult to fathom, so the person does not purposefully choose among reasons but makes a choice among different possibilities (Bondesio, 1977, p 80).

In its outward form, **habitual behavior** is seemingly like reflexive behaviors. The similarity, however, extends no farther than this, and habitual behavior shows the following characteristics (Bondesio, 1977, pp 80-83):

- \* It rests on experience and thus is acquired;
- \* is less conscious and "**apparently**" runs its course automatically (driving a car, playing the piano, writing, reading, adding and playing a sport are examples);
- \* is simplified and consequently more accurate in reaching a particular goal;
- \* is meaningfully attuned to a particular goal;
- \* reasons (motives) "**seemingly**" are absent.

However, reasons are present but become absorbed through practice and refinement, and the complex and simple voluntary behaviors now seemingly run their course automatically.

All voluntary behaviors (complex, simple and habitual) involve moments of willing and choosing and, thus, are actualized according to norms.

Kwant (1968, p 10) indicates that all human activities have an **expressive** character. In this light, Bondesio (1977, p 84) states that all behaviors, including habitual and reflexive behaviors, are expressive. A person's total existence is revealed in his/her **expressive behaviors**. During the discussion of behavior, as a mode of actualizing the psychic life (chapter III, section 2.4), it is indicated that there is a very close connection between behavior and **body-ness**. The essentials of body-ness, i.e., **movement** and **attitude**, also are human **modes of behaving** which are both **instrumental** and **expressive**. With respect to behaving, as a **mode of actualizing** the

psychic life, it is indicated that body-ness, especially in terms of its **instrumental** nature, is closely connected with behavior. However, here, where behavior is considered as resulting from actualizing the psychic life, the relationship is mainly in the **expressive** character of body-ness. That is, actualizing the psychic life is revealed, via body-ness, in expressive behaviors.

In summary, on the one hand, actualizing the child's psychic life becomes knowable through his/her expressive behaviors and, on the other hand, behavior is an essential without which actualizing the psychic life is unthinkable.

## 2.4 Becoming adult as a result of a child's self-actualization

As mentioned in Chapter I, the **educative phenomenon** or **educative reality** is the area of study of pedagogics and its part-perspectives. All societies where there are children, and, thus, education, have the proper adulthood of the child as the aim of educating. In other words, proper adulthood is the final educative result of the child's actualizing his/her psychic life while participating in his/her educative event. Since psychopedagogics especially is interested in the **ways**, or **how** he/she becomes an adult, it is necessary to reflect on this matter.

For the sake of clarity, attention is given only to the difference between **adulthood** and **becoming adult**. Landman (1974, pp 84-87) states that the following are aims of educating, and they can also be viewed as the essentials of becoming adult:

- \* Meaningful existence
- \* Self-judgment [and self-understanding]
- \* Respect for human dignity
- \* Moral and independent choosing and acting
- \* Norm identification
- \* Outlook on life [Philosophy of life]

The implication is that when a person shows the above essentials in his/her life, he/she has reached [normative] adulthood (as the aim of education). Adulthood is a "**state**" reached where a person gives evidence through his/her behaviors that he/she no longer is a child but an adult. However, this is not a static state but **changing** and **forming** continually occur (a person is never completed or

finished). However, now there no longer is educating and becoming adult. Thus, adulthood is THE aim of educating.

**Becoming adult**, on the contrary, is very **dynamic** and refers to the way adulthood is achieved. Essentially, becoming (adult) is a continual **changing** and **moving**. However, all change and movement are not "becoming", but only those which are directly related to the aim of educating as stated above. Thus, only change and movement which bring the child closer to adulthood are qualified as becoming. In pedagogical and particularly psychopedagogical terms, becoming is not separable from the norm-image of adulthood (Bondesio, 1977, p 113). Hence, becoming has a very strong **normative** character. Change which does not have the aim of educating in view can lead to **degeneration**. From this, becoming adult is a **precondition** for adulthood. Actualizing becoming involves a child **continually changing** in the direction of bettering or elevating the level of life in which he/she takes part, under the accompaniment of an adult, after which he/she finds him/herself at a particular stage (Sonnekus and Ferreira, 1987, p 135). Since becoming is an ascending change in the direction of adulthood, it is described as an **elevation in the level** (Landman) of a child's **dialoging** with and **giving sense** and **meaning** to reality. Thus, elevation in level implies an **elevation in dialogue**, or also an **elevation in meaning** in the child's becoming adult. According to Landman et al. (1978, p 35), the course of a child's becoming is characterized by an elevation in dialogue, an acceptance of co-responsibility for the educative event, the attribution of meaning and making choices.

#### 2.4.1 The relationship between becoming adult and development

For the sake of completeness, it is noted that a child changes even when neither he/she nor the adult initiate it. Here, reference is to biological growth and development, which also is an unfolding of human potential. In this connection, Bondesio (1977, pp 115-116) indicates that biological growth and development, as a factual event, mostly falls outside the range of the child's initiative, as someone who will become someone, and outside pedagogic intervention. Yet, this biological event which seems to occur automatically and results in change, also must be considered in educating a child. Without biological or physical development, educating becomes restrained and even forced to a standstill. Thus, the meaning of this development should not be sought itself, but in its relationship to a

child in his/her total situatedness as a person (see Bondesio, 1977, p 116).

From the above, becoming and development are not synonymous. However, within an educative context, they should not be considered apart from each other. Development is largely determined by **hereditary** and **environmental factors** (see Sonnekus, 1976, p 18), while becoming is the result of **educating** and **self-actualizing**. Thus, the influence of these developmental factors is not denied. However, it is important to note that a child is not surrendered to these factors, but that he/she has a role in actualizing his/her inherited potentialities, and he/she even gives meaning to the environmental factors which influence him/her.

Also, theorists have divided a child's course of development into several **phases**. These divisions are based mainly on physical and **psychological characteristics** which a child shows. According to this approach, the characteristics shown are products of hereditary and environmental factors. Specific objections are made to this approach when the important roles of (adult) accompaniment and (child) self-actualization are overlooked in these different phases. In this connection, Sonnekus (1976, pp 20-21) says there is no basic objection to phase-divisions, providing they are not viewed as absolute stages within which all children will show precisely the same characteristics. The unique role of a child in each of these phases is decisive. Because of his/her own willing, each child is free to make decisions during each phase, and his/her unique role in his/her own development should not be underestimated. Thus, he/she is not surrendered to a series of characteristics which are the product of heredity and environment. In each of these phases, he/she also is subjected to the educative influences of his/her parents. How he/she acts in a phase, thus, is codetermined by the educating he/she has received before and during that phase, and still receives (see Sonnekus, 1976, pp 20-21). In Chapter VII, the different periods of life are discussed from a pedagogical perspective, and adult accompaniment and self-actualization are thoroughly considered.

Thus, becoming does not exclude development. On the contrary, becoming is not possible without development.

#### **2.4.2 The relationship between becoming adult and learning**



In the above discussion, **what** is understood by the concept becoming or becoming adult is briefly discussed. Becoming is a general theme of pedagogics, and is addressed by its part-perspectives. In psychopedagogics, the concern is not so much with the **fact** of becoming as with **how** it is **actualized** by a child. In other words, what is the basis of, or what makes his/her becoming adult possible? Thus, in psychopedagogics, there is a search for the **modes of actualizing** becoming. On the one hand, this concerns the modes which reflect a child's role in the event of becoming and, on the other hand, the possible ways in which the adult's role arises (Bondesio, 1977, p 116). Thus, with respect to becoming, **self-** and **guided (accompanied)**-actualization are inseparable aspects.

In the words of Ferreira (Sonnekus and Ferreira, 1987, pp 32-34), this close connection between self- and guided-actualization is described as follows: From his/her first moments of existence in the world, a child announces him/herself as someone who participates in life reality. Because of his/her openness and directedness to the world, from the beginning, he/she is actively **actualizing** his/her given **potentialities**, which implies that he/she is **changing**. The fact that he/she changes is discernible in his/her actions, activities, and behaviors, i.e., in his/her **becoming**. From a psychopedagogical perspective, the question is **how** this becoming occurs, or what is its basis. Because of the structure of his/her psychic life (see Chapter III), a child has the potentiality to become adult and is able to take an active role in his/her becoming. However, without educating, he/she cannot become a **proper** adult and, therefore, educating is the necessary opposite side of his/her own role in becoming adult.

When becoming is described as changing, the question of how this occurs remains. An analysis of this event shows that a child can change only if something makes it possible. According to Ferreira (Sonnekus and Ferreira, 1987, p 33), this "**something**" is **learning** (which is briefly considered in Chapter III, and is discussed more fully in Chapter V). A child's learning is the basis for his/her becoming and changing. As an essential of becoming, it cannot be actualized if he/she does not learn.

He/she has the potentialities to change, but their proper actualization is preeminently a matter of educating. Thus, he/she does not learn because he/she is educated, but he/she is educated because he/she learns. The educative relationship between adult

and child is carried by the adult's educative teaching and by a child's readiness to learn.

The adult has the responsibility to guide a child so that he/she gradually lives like an adult. Through **teaching**, he/she must be given the opportunity to **learn** to make the norms, values, dispositions, and proficiencies of the adult lifeworld his/her own. Then he/she becomes equipped to take growing responsibility, increasingly to choose and decide and, thus, to show that he/she continually moves toward proper adulthood (Sonnekus and Ferreira, 1987, p 34). Learning continually elevates the level on which a child **carries on a dialogue with reality, accepts responsibility, makes choices, actualizes values and attributes meaning** (Van Niekerk, 1978, p 6).

Thus, becoming and learning are two distinguishable but inseparable moments of a child's becoming adult. Within an educative context, learning is the necessary and inevitable precondition without which changing to adulthood is not realizable. As far as his/her **becoming adult** is concerned, **educating** (teaching), **becoming**, and **learning** are particularly related (Sonnekus and Ferreira, 1987, p 34).

#### 2.4.3 The relationship between becoming adult and actualizing the psychic life

The question here continues to be how a child's becoming adult is actualized. More particularly, what is a child's own role in becoming adult. He/she always participates in his/her own educating by **learning**. In Chapter III, attention is called to the relationship between actualizing the psychic life and learning. Now the question is about the relationship between actualizing the psychic life and becoming adult. The answer is that there is a strong relationship and the child's share in becoming adult is that he/she must continually actualize his/her psychic life in adequate ways. Thus, actualizing his/her psychic life is how he/she participates in becoming adult (Sonnekus, 1984, p 29). Considering this strong relationship, becoming starts when h/she first becomes aware of and goes out to reality. Also, the origin of becoming is constituted in the beginning moments of experiencing. **Experiencing**, as a continuous activity, and the concomitant **lived**

**experiencing** of and attributing meaning to experience implies that there is movement and, thus, continual **change** toward adulthood, which is the essential meaning of becoming.

However, it is in forming **possessed experience** that becoming settles in. As mentioned, a child's possessed experience is formed to the extent that he/she actualizes his/her psychic life and especially by giving meaning to contents of reality. Since actualizing the psychic life and attributing meaning continue to occur, his/her possessed experience also continually **changes**. This change is not merely a matter of **contents**, but it also is **structural**. As far as the structure of possessed experience is concerned, it is indicated that the contents invested with meaning are arranged as a **hierarchy** or **rank order**. In this connection, Sonnekus (1984 p 30) says that integrating or ordering contents in possessed experience assumes the form of a stratified ranking which amounts to the child's becoming.

As a child builds up his/her experiences in his/her possessed experience, his/her becoming adult is actualized in terms of these contents to which values and meanings are attributed. Thus, he/she becomes adult in terms of learned contents (see Sonnekus, 1984, p 30).

Becoming, as it takes place in possessed experience, is not directly discernible there, but the degree to which a child has **become** is revealed in his/her **behaviors** (see Bondesio, p 117). Considering the above, **actualizing becoming**, since it begins when a child first becomes aware of reality, represents the total **act or activity character** of his/her psychic life (see Bondesio, 1977, p 118). **Becoming**, as embodied in the changes which have occurred in the child, however, is viewed because of actualizing the psychic life and learning, and it is manifested in his/her **behaviors**.

## 2.5 Criteria or yardsticks for evaluating becoming adult

A child is continually **changing** and this change is not only physical, but from a pedagogical point of view, it is especially a change in the **direction of adulthood**. As mentioned, this is a result both of his/her own role in becoming adult and of the adult's accompaniment to that end. Thus, a child's behaviors are a manifestation of the degree to which he/she has become adult. However, this cannot be the only yardstick or criterion for

evaluating a child's becoming adult because manifested behaviors and "**characteristics**" are not necessarily telling of each child. For this reason, there is a search for criteria which are valid for each child. The following five yardsticks (also known as forms of actualizing becoming) are used to determine the extent to which a child's personal actualization has already occurred (see Sonnekus, 1984, pp 45-47).

### 2.5.1 Exploration

Exploration appears throughout the entire course of a child's becoming. How this is actualized differs from age to age, and from child to child. Exploring is a child's initiative to go out to the world, to **explore**, set foot on and **discover** it (Prinsloo, 1979, pp 63-64). In this way, he/she learns to know the world and increasingly can maintain him/herself within it.

At first, exploration is **bodily**, in that a child explores his/her world through his/her body as well as initially exploring his/her own body and, in doing so, learns to know something of both. Further, he/she explores his/her world **emotionally**, and especially **cognitively**, to give meaning to it. The quality of, as well as the way(s) in which this exploration occurs depends on his/her level of becoming, in that a young little child, by preference, explores his/her world bodily by touching, smelling, tasting, seeing, etc., while an older child, who already has this experiential knowledge at his/her disposal, explores his/her world more by thinking, comparing, analyzing, and interpreting (see Sonnekus and Ferreira, 1987, p 38).

A lived experience of **security** is a primary precondition for a readiness to explore. Thus, if a child does not explore, this is an indication of insecurity and uncertainty, and that his/her becoming adult isn't progressing as it should. A very small child's exploration is first directed to his/her own body and to his/her immediate surroundings. A toddler explores his/her world through play and the questions he/she directs to his/her parents, while an adolescent, e.g., explores the relationship between the two genders, explores an interest in science, or explores possible vocational choices.

By attending to the nature and ways a child explores, adults have a criterion for determining the level of a child's becoming adult.

### 2.5.2 Emancipation

When a child explores, he/she already shows signs of **emancipation** or, better, his/her initiative to **be** and to **become** more **independent (self-reliant)** (Sonnekus). It is also the aim of all educating to support a child in his/her exploration so his/her emancipation increases. Also, to the degree he/she progresses toward adulthood, increased emancipation appears to a point in time when the adult's educative intervention becomes superfluous (Sonnekus and Ferreira, 1987, p 38).

Through exploration, a child not only discovers his/her world, he/she also discovers him/herself as **someone with potentialities**. Therefore, from early childhood on, he/she strives to expand his/her potentialities and **become someone him/herself**. Thus, emancipation points to a child's propensity to want to be someone him/herself, i.e., to **strive for self-actualization**. In this regard, Van der Merwe (1975, p 147) says: "Emancipation includes an increase in becoming free, as an increased acquisition of norms, responsibility, as an increased proclaiming of a unique identity". Thus, emancipation is closely related to acquiring a unique identity.

Emancipation begins to emerge very early in a child's life, and especially when he/she takes his/her own **initiative**, evidences **independence** and a unique **identity**. With a young child, this takes the form of wanting to feed him/herself, wanting to dress him/herself, etc. It usually reaches a highpoint during puberty and adolescence with a child's critical attitude, moodiness, and obstinacy, which are little more than an indication of his/her search for his/her own insights and norms.

If the adult wants to evaluate a child's becoming adult, he/she must also pay attention to the degree of emancipation which has occurred.

### 2.5.3 Distancing

A child's entire becoming adult is largely built upon distancing and, in a certain sense, distancing is the aim of educating. A child must be educated so that he/she progressively distances him/herself from the adults (parents). Indeed, the entire educative event is characterized by this distancing. At birth, a newborn is distanced from his/her mother with the cutting of the umbilical cord, and this continues until he/she leaves home as an adult.

Distancing does not occur solely because of the educators' urgings. A child also yearns to gradually loosen him/herself from his/her parents and to be more independent. This yearning should be welcomed, and parents should not stand in their child's way.

In addition, distancing implies that he/she loosens him/herself from his/her own bodily boundedness and creates a distance between him/herself and reality and, thus, acquire, from this distance, a proper perspective on reality. This indicates that distancing includes an **independent attitude** toward the world around him/her. Because clear judgment is required for him/her to acquire this perspective, he/she must move from an emotional to a more cognitive attitude and, therefore, emotional stability must be lived experienced (see Prinsloo, 1979, p 64).

For Sonnekus (Sonnekus and Ferreira, 1987, p 182), distancing is a child's initiative to loosen him/herself gradually from the influence of his/her parents and other adults, and stand on his/her own feet. This implies that, in distancing, he/she is being autonomous, and he/she is giving an indication of being more independent.

Also, in the case of distancing, **security** is an important precondition. A child who feels insecure will not be ready to distance him/herself from his/her parents and go to meet the future on his/her own. The idea is not that the parents push their child away, but that he/she is given the opportunity to practice independence under parental supervision.

Thus, the degree of distancing which has occurred also is an indication of the level of adulthood the child has attained.

#### 2.5.4 Differentiation

Differentiation points to a child's initiative to progressively, and willingly differentiate among various matters. The distance between a child and his/her relationship to reality is correlated with his/her **differentiation** of a variety of possibilities for doing so. As he/she becomes older, attains more flexibility, and especially acquires language, differentiation becomes more conspicuous, and he/she shows him/herself as someone who can analyze more keenly, make finer differentiations, and maintain a personal standpoint toward reality (Sonnekus and Ferreira, 1987, p 39). This potentiality to

differentiate appears on all levels of the psychic life and, therefore, it is more cognitive, but he/she also shows progressive and increased differentiation in his/her emotional life (see Sonnekus and Ferreira, 1987, p 182).

Through differentiation, a child is continually involved in a new and larger field of exploration and, therefore, he/she broadens the level on which he/she moves "**horizontally**" and this again enables him/her to "**vertically**" actualize his/her becoming adult on a higher level (see Sonnekus, 1973, pp 37-38).

### **2.5.5 Objectification**

To be able to proceed to objectification, the previous modes or forms of becoming must be adequately actualized. Objectification refers to the possibility which unfolds in a child's involvement with reality where he/she is able to distance him/herself from it and take an objective attitude by trying not to be too subjectively involved. This is his/her potentiality to distance him/herself from a matter, but also to loosen him/herself from him/herself to be able to judge a matter in its objective givenness as it is. In other words, objectification is a more matter-of-fact attunement to life without his/her own subjective opinions always being the decisive factor (Sonnekus and Ferreira, 1987, p 183). A young child is emotionally involved in his/her world and, as he/she becomes adult, he/she must gradually distance him/herself until he/she can step outside him/herself and view him/herself objectively.

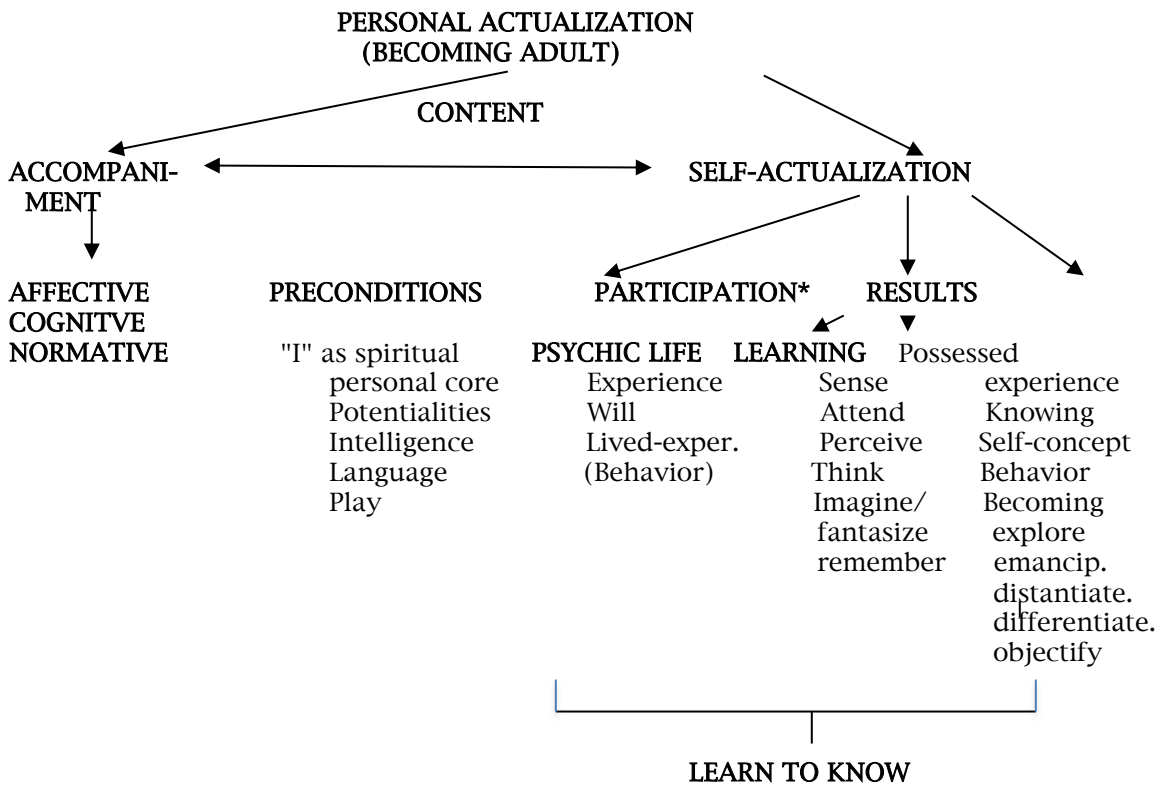
Objectivity is a precondition for an unbiased judgment of facets of reality which he/she necessarily encounters each day (Sonnekus and Ferreira, 1987, p 39). Objectification is a high level of becoming, and it requires cognitive becoming and, therefore, it is very appropriate as a criterion for evaluating his/her becoming adult.

## **3. SYNTHESIS: A POSSIBLE BASIC PSYCHOPEDAGOGICAL STRUCTURE**

In the previous three chapters, the domain of psychopedagogics, as it appears today, is covered extensively. Personal actualization and the ways it occurs are overarching themes for psychopedagogics. In Chapter II, the preconditions for personal actualization are discussed. Chapter III is devoted to a child's own participation in personal actualization by means of actualizing his/her psychic life

and learning. Chapter IV is mainly devoted to the results of this self-actualization.

These preceding discussions are now schematically represented as follows, and this serves as a possible basic psychopedagogical structure:



\*By giving meaning to contents

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