

CHAPTER I

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

1. INTRODUCTORY ORIENTATION

1.1 Person, world and science

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

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

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

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

The “primitive fact” or moment of fundamental intelligibility⁽⁸⁾ of existential phenomenology is the idea of intentionality by which the

person-world relationship is described as dialogue, encounter, participation (Marcel), presence (Merleau-Ponty).⁽⁹⁾

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

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

1.2 The phenomenological method

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

Indeed, it was stated that ontology (the ontological understanding of the reality of educating) is only possible as phenomenology (Heidegger), while a phenomenological unlocking of reality can only be realized as a (thinking) presence to a present reality as original experiencing.⁽¹⁴⁾ The following quotation can serve to put this *one-sidedness of the phenomenological method* in perspective : "There remain with both Husserlian and existential versions of phenomenology an unique emphasis upon the concrete experience of the subject and an epistemology closely linked to a philosophy of perception. Husserl's demand that the philosopher turn 'to the things themselves' because in substance the elaboration of a theory

of evidence which weights perception over abstract theory construction. Later, Merleau-Ponty's 'primacy' of perception elaborated a phenomenological theory of perception as the basis for the whole range of human activity. In this sense both Husserlian and existential phenomenologies are 'perceptionist' philosophies" (Ihde).⁽¹⁵⁾ Husserl⁽¹⁶⁾ himself warns against the "seduction" of language: "Het is makkelijk te bemerken dat in het menselijk leven het oorspronkelijk aanschouwelijke kennen en denken en het aanschouwingsgebonden uitzeggen, dat zijn oorspronkelijk evidente vormen scheidt in activiteiten op grond van de zintuiglijke ervaring, zeer snel, en in toenemende mate aan de verleiding der taal ten offer valt, aan die verleiding van een ten dele met 'gesedimenteerde' betekenissen werkend, ten dele door associaties bepaald spreken en lezen".

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

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

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

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

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

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

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

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

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

1.4 The possible methodological significance of a hermeneutic phenomenology for pedagogics

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

case, Heidegger speaks of the danger of “Zweideutigkeit” [ambiguity].⁽³³⁾

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

2. THEMATIC ANALYSIS AND STATEMENT OF THE PROBLEM

2.1 Orthopedagogical evaluation

2.1.1 Orthopedagogics as pedagogics

According to Van Niekerk⁽³⁶⁾ the aim of orthopedagogics as pedagogics is the study of the *phenomenon of educating*, i.e., the exposure of moments of restraint in the educative dialogue. The cardinal question asked is in what respect does the child, the adult, or both, participate inadequately in the event of educating. Thus, the question is about the possibility of the inadequate, disturbed or attenuated appearance of the essences of educating, a question that

cannot possibly be answered from one particular pedagogical part perspective but that requires a convergence of perspectives or an integration of all relevant moments of the pedagogical [part] disciplines with the aim of decisively replying: “In a hermeneutic way the orthopedagogue must determine the relevance of the various pedagogical categories for the problematic educative event and to explicate and elucidate their elimination.”⁽³⁷⁾

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

Viewed historically, however, it was especially out of the traditional intervention with the *deviant child* that orthopedagogics gradually developed as a practice and theory. Van Niekerk⁽³⁹⁾ indicates that it is the conspicuousness of the child who does not comply with the expected norms that “invites” society to help him out of his “distress”. Initially the assistance was mainly directed to the institutional care of the handicapped while there was a theoretical search for acceptable and useable explanatory models for the deviant behavior. Orthopedagogical intervention with the deviant child, however, had brought to light that this child is really primarily in need of help because he (owing to aggravating circumstances of his being different by which his educative situatedness can become problematized) in one way or another is *restrained in his becoming adult*. Today, the share of both the child and the adult in a problematic educative event is recognized as well as the share of this event in personal degeneration. Even so, it must be said that this historical background, in our opinion, still carries weight in delimiting the problem field of orthopedagogics. On the

one hand, the emphasis still falls strongly on the *deviation from the norm*, while the norm, per se (e.g., as represented by the school), is still subjected to too little critical evaluation; on the other hand, it falls on the *child* as the “carrier” of problems, whether *learning or behavioral problems*. Here, there is agreement with Van Niekerk who advocates the concept *disharmonious dynamic of educating* because with this conception the mentioned one-sidedness should gradually disappear and with this the field of work of orthopedagogics should become enlarged to include really *everything* related to impediments in learning and becoming adult.

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

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

The implication of this is that the event of educating in school must primarily be evaluated in terms of pedagogical criteria. The educative work done in the school thus must be judged in terms of scientific criteria (i.e., are pedagogical essences actualized?)⁽⁴²⁾ That is, there must first be an enquiry about the *quality of how the essences of educating figure or are actualized in educative practice*. In other words, there must be an investigation of the possible incidence of impeded moments of personal unfolding in the current teaching and curriculum practice. In the same way, moreover, it is necessary to evaluate the learning that occurs in the school in terms of the quality of realizing the essences of becoming adult. This

indeed is a matter of the everyday experience that a child can also thoroughly learn meaningless and even harmful contents so that the learning effect cannot merely be compared to an “educative effect” even though this occurs under the lead of a teacher who merely carries out his assigned duty. The implication is obvious: if the educative serviceability of the teaching with respect to form and content cannot be guaranteed, the child who is superficially seen as *fulfilling the demands posed by the school* and thus as *free of learning problems*, perhaps as a consequence of this is the victim of a problematic educative event and accordingly is *restrained in becoming adult*. The overarching question of any evaluation of school practice always in the first place must be to what degree the school supports and accompanies the child pedagogically to the optimal actualization of his personal potentialities or not. Thus, *the realization of educative aims by means of the essences of teaching* must be evaluated.

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

It was already stated that the act of learning is only really meaningful if the meanings learned are added to the child’s possessed experiences and contribute to the progressive and level elevated figuring forth of the norm image of adulthood by the child. Hence, when a child learns inadequately in the sense that there is a gap between the level of learning he has attained and the one on which pedagogically he ought to learn in accordance with his potentialities, it also obviously is undeniable that such a child is restrained in his progress to adulthood within the framework of the demands of school and society. This child cannot possibly be qualified as someone who adequately or optimally actualizes his personal potentialities on the way to his adulthood and in light of the most recent views regarding the *disharmonious dynamic of teaching*, the question that must immediately be asked is about the share of the teacher and school in this. When the share of the school in the pedagogically proper personal unfolding of the child is evaluated, the second question that must be asked is to what extent the *teaching* that the child happens to receive possibly *can be co-responsible for a learning disability as a particular form of disability in becoming adult*. More particularly, and on a micro-structural level, there must be questions asked about the quality of actualizing the essences of the lesson structure in connection with the essences of learning since disturbed essences of teaching obviously might be

moments that lead to learning problems. The possible connection between disturbed, or attenuated or inadequately realized essences of the lesson structure thus must be judge in terms of real lesson situations.

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

2.2 Inadequate personal unfolding of a child in school

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

Because with the accompaniment to self-actualizing the potentialities of learning and becoming, as psychic life potentialities, there is always mention of particular contents, this accompaniment must continually be realized by teaching (Van der Stoep) and in the second-order (school) pedagogical-didactical situation this occurs in a formalized, purposefully planned and systematic way when the child is involved in a series of lesson situations. Thus, in light of this, the aim of this study must be to investigate the *possibility of a disharmony in accompanying a child to self-actualize (Sonnekus) his psychic life in the lesson situation. The teacher's activities in giving a lesson must then be considered as ways of pathically-affectively, gnostically-cognitively and normatively accompanying him to self-actualization* and of necessity must be guided by an integration of fundamental-, didactical- and

psycho-pedagogical insights. Langeveld⁽⁴³⁾ has already stated the requirement that “op school behoort onderwijs en kennis opdoen een geheel te zijn”. Also the categorical forming ideal (Klafki) requires the unlocking of reality for a child and the simultaneous self-unlocking of the child for reality. However, the question now must be asked about the possibility of a discontinuity or disharmony in this event because of an inadequate unlocking of reality, on the one hand, and a resulting inadequate turning to reality and appropriating contents, or even a turning away or closing off by the child, on the other hand, as matters of a disharmonious dynamic in the lesson situation.

In the following the three facets of the problematic that fall under the above heading will be looked at more closely in order to explicate any matter related to them, i.e., the lesson situation, inadequate accompanying to self-actualization and the potentialities of the child’s psychic life.

2.2.1 The lesson situation

The necessity for viewing the child restrained in learning and becoming adult in a lesson situation was proposed by Sonnekus⁽⁴⁴⁾ where he refers to the logical result of teaching and learning problems in content or lesson problems. The teacher’s activities of giving a lesson in the classroom are the axis around which the entire practice of teaching turns and therefore also is the place where the totality of fundamental pedagogical and didactic pedagogical theory and planning in designing a lesson must find its results. It is here where the necessary, formal and even set interactions between teaching and the learning-becoming adult are observable⁽⁴⁵⁾ as the most direct accompaniment by the teacher of the child’s actualization of his psychic life via his childlike giving meaning to particular contents, continually on a higher level. As such, the lesson situation also constitutes the *point of convergence as a particularized, formal place for implementing almost the entire theoretical structure of pedagogics, in so far as it has practical implications.*

The lesson situation, as it emerges in the school as a pedagogical-didactical situation, primarily is an *existential situation* in which the participating persons, because of their subjective openness as co-existents who are dependent on each other, step-out-of themselves to encounter each other in order to realize a common future. This

situation that is interlaced with meaning, as a formative and orienting situation, is characterized by the normative, by the demands of achievement, authority, communication, dynamic, activity, joint design of potentialities, and lived experiencing and fulfilling meaningful aims.⁽⁴⁶⁾ Hence, what will be emphasized here is that when it is said that the lesson situation is characterized by the teacher accompanying the child to self-actualize his childlike becoming adult, and indeed in terms of particular meanings or contents as a means of conversing, this also means the *total personal (existential) involvement of the participants with each other and with the contents taken up as world under the overarching imperative of the educative aim*. In other words, the lesson structure is constituted by the whole of experiential possibilities by which the teacher and child are involved in the classroom and about which action must be taken.⁽⁴⁷⁾

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

Sonnekus⁽⁴⁸⁾ indicates that where the phenomenon of learning primarily manifests itself as an initiative that is a primordially given intention to learn on the basis of a child's wanting-to-be-someone-himself, thus as a childlike mode of Dasein and as a way of actualizing his intentionality, the didactic situation in which the adult appears as a companion for the child in his learning situation also can be characterized as a primordial situation. The teacher-didactician is in the school as a formalized didactic situation by which the child must proceed on his way to adulthood, indeed, facing a pedagogical task in his helping and supporting the child. "Briefly: Learning incorporates for the child a meaningful actualization of his psychic life within the context of: teacher, content, child."⁽⁴⁹⁾

Moreover, Sonnekus⁽⁵⁰⁾ now answers the question of how the teacher's accompaniment of the child in the lesson practice must appear in order to enable the child to effectively learn and become by saying that the teacher has the responsibility, via his didactical-pedagogical knowledge, subject didactic insights and skills, to accompany the child affectively, cognitively and normatively so that he gradually and progressively will elevate the level of his adulthood. With respect to the possibility of *inadequate affective or emotional accompaniment*⁽⁵¹⁾ it is stated that this can labilize the child affectively by which the effective actualization of the psychic

life is thwarted by feelings of anxiety, tension, insecurity, aggression, unwillingness, rebelliousness, etc. Non-pedagogical actions possibly will restrain or even thwart effective learning and becoming.

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

On the question of the *way of self-actualizing* the childlike psychic life⁽⁵⁴⁾ under the three ways a accompaniment by the teacher in the lesson situation, it is stated that in learning the child changes in the direction of adulthood because he makes himself present in that situation as an experiencing, willing, lived experiencing, knowing and behaving child. Learning as a totality event is realized in particular by means of particular modes of learning that follow a particular course. Stable sensing is the precondition for attending by which an ordered, attentive self-actualizing of the gnostic-cognitive modes of learning (perceiving, thinking, imagining, fantasizing and remembering) are pre-formed, initiated, accompanied and can be maintained. The impact of the learned contents as meaning imbued possessed experiences is that they co-determine the positive or negative quality and direction of the child's future learning activities consequently influence his future ways of experiencing, willing, lived experiencing, knowing and behaving in their mutual relatedness.

The profound intermeshing of becoming adult and learning is emphasized in the following statement by Sonnekus:⁽⁵⁵⁾ "Possessed experience, as the result of the child's learning activity, is reflected in his becoming and is expressed in the fact that he increasingly *behaves as an adult.*" This implies that inadequately accompanying the child to self-actualize his psychic life in a lesson situation will also mean that in terms of his given psychic life potentialities he will inadequately explore, emancipate, distance, objectify and

differentiate with which there also is mention of the impediment of learning and retardation of becoming which, in their turn immediately increase the possibility of inadequate teaching. In the following sections the distinguishable ways of accompanying the child to self-actualize the childlike potentialities of his psychic life in the lesson situation are discussed separately, although it must be kept in mind that in reality they never are realized separately and they must always be viewed as a *total act*.

a) Pathic-affective accompaniment in the lesson situation

It is known that a child's readiness to "voyage" into a foreign, enticing, but sometimes perilous, world in order to learn to know it rests on the fact that he wants to learn but his readiness to do so is co-determined by the quality of the pathic-affective or emotional accompaniment provided by the adult (Sonnekus). Thus, the question that must be asked with respect to each lesson situation is whether the teacher, by means of adequately realizing his educative functions and creating a trusting, secure lesson climate or mood, succeeds in accompanying the child to an elevation in level of his desired experience-as-learner from an impulsive or labile pathic level to a more distanced and stable affective level that forms the precondition for the point of departure to all further distanced gnostic-cognitive experiences and thus to the questioning attitude (Sonnekus) that results in the self-actualization of the differentiated attentive modes of learning. From the perspective of experiencing, the importance of this is clear if one remembers that the actualization of the child's willing, which is a determinant of the quality of experiencing as exploration and the gnostic-cognitive effort to overcome resistance to learn, to a large degree is determined by the accompanying emotional lived experiences (Van der Merwe). This concerns the question of the quality of the child's teacher's stabilizing, pathic-affective accompaniment to the adequate self-actualization of his gnostic-cognitive ways of lived experiencing by which the learning content is invested with meaning and in ordered ways is integrated into the child's possessed experiences or not. Since this states the first and absolute precondition for the adequate actualization of personal potentialities, the question must be asked if the teacher's series of lesson designs can be accountable if in his formulation of learning aims he doesn't always make explicit provision for this emotional accompaniment.

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

When it is asserted that the primary function of the school is to make available the most important general (collective) knowledge necessary for the proper participation in a particular cultural community, ⁽⁵⁶⁾ this is *still not the half of it.* The educative aim that will be actualized by teaching a selection from the symbolized cultural order is not limited to the cognitively manipulable and functionalizable knowledge that the child must have but that his *ways of dealing with this will also give evidence of a particular affective involvement and formedness.* In language and literature instruction the intention never is to make the child a little linguist or litterateur (school teaching with reference to its strictly scientific study is mainly propaedeutic)⁽⁵⁷⁾ but that he, as full-fledged member of a culture, among other things must have a love for his language and a sensitive appreciation of the wealth and nuances of its literature. It is a deplorable state of affairs and an indictment against the quality of school teaching when so many children manifest an expressed dislike and aversion in stead of a love and interest perhaps just because of the ways they were acquainted with the literary arts. Also compare Foshay's⁽⁵⁸⁾ charge: "We pedagogues have brought up a whole population that does not know the difference between grammar and composition, because we taught the one in the name of the other. Similarly we have taught prosody in the name of poetry, thus killing poetry in our culture." Thus, there can be agreement with Bloom and Krathwohl⁽⁵⁹⁾ who assert that: "it is quite possible that many literature courses at the high school and college levels instill knowledge of the history of literature and knowledge of the details of particular works of literature, while at the same time producing an aversion to, or at least a lower level of interest in, literary works. Clearly there is need for conclusive experimentation and research on the relations between the two domains". That these children also must miss the unquestionable *emotional refinement and elevation* that can result from a nuanced involvement with a literary work of art, is, *in addition to the deficient learning effect* that is predisposed by such a negative attitude, the unfortunate dividend of inadequate pathic-affective accompaniment that will influence cognitive lived

experiences and meanings. Although equally explicit affective aims are not indicated for all subjects, still it is correctly asserted that no subject teaching at school offered merely from the point of view of intellectual forming is (pedagogically) accountable.

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

b) Gnostic-cognitive accompaniment in the lesson situation

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

(i) Categorical forming as gnostic-cognitive

accompaniment

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

(ii) Exemplary teaching as gnostic-cognitive accompaniment

With further reference to Louw, Greyling⁽⁶⁸⁾ asserts that the overburdened school curricula have already long surpassed the pupils' ability to comprehend them because of the continuous accumulation of scientific knowledge and the ever higher demands posed by the vocational world and educational institutions regarding subject schooling and specialization. In a journal article, Bodemer⁽⁶⁹⁾ relates the upsetting increase in the occurrence of suicide and the serious psychosomatic symptoms of anxiety, depression and hysteria in young children to this *increasing cultural pressure*. For a solution to the problem of the deluge of content, the Tübingen Congress in Germany offered the exemplary principle⁽⁷⁰⁾ by which there can be a movement away from the mere meaningless memorization of bodies of "knowledge" to a broadening and deepening of insight into the real essentials and relations of the

subject contents. Van der Stoep⁽⁷¹⁾ says that in the present era of knowledge explosion, the thorough study of particular fundamental and representative contents outside of the exemplary method simply is no longer possible.

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

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

Van der Stoep⁽⁷²⁾ states emphatically that the exemplary practice cannot be thought of or planned outside of the theory of the elementals and fundamentals: "The criteria (for exemplary teaching), the selection and ordering of content and the evaluation of the pupil's achievement (for a particular lesson or in general) can not be concentrated anywhere but within the frame of reference of the theory of the elementals." The elementals offer the possibility of access (keys) to commanding the content while the fundamentals are a matter of mastering and functionalizing content as a performance category or *fundamentalia* for the future intercourse with essentially similar contents (Klafki)⁽⁷³⁾. In light of the fact that the concept "fundamental" indicates the expected dividend that must result from the teaching⁽⁷⁴⁾, the question now must be raised whether the teacher's unlocking qualifies as authentic accompanying to the child's self-actualization of his *experience of the meaningful and factual connections as the spirit or ethos of the contents in relation with life itself*⁽⁷⁵⁾. "The school fails unless it sets the perennial against the contingent. *It teaches science and literature and through them about the world of nature and humanity*" (Uich).⁽⁷⁶⁾ The question also is whether these contents are represented in such a way in the lesson situation that the child lived experiences them as meaningful and evocative with reference to his own life, and further whether the elementals are offered so that they awaken a sense of wonder in him on the basis of which his questioning attitude of knowing and thus the modes of learning are initiated on a distanced cognitive level.

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

c) Normative-meaning giving accompaniment in the lesson situation

Sonnekus⁽⁷⁹⁾ has already shown how the structure and level elevation of the modes of lived experiencing of the pathic-gnostic and affective-cognitive aspects show a parallel and mutual interaction under the accompaniment of the adult educator. Since the totality of teaching, moreover, is attuned to and only is meaningful through the gradual and progressive realization of the educative aim as a normative matter, it also is clear that this inseparable event of accompaniment in the lesson situation is aimed at and is meaningful through normative-meaning giving accompaniment to attaining meaning and the meaningful self-actualization of the child as a learner becoming adult. The child is never occupied in the course of teaching exclusively for the sake of emotional forming and an intellectual command of reality, but with the aim that he both emotionally and cognitively is as capable as possible within the framework of his personal potentialities and limitations, so that he will give his unique form to living a meaningful existence, to judging and understanding himself, to morally-independently choosing and acting, to respecting human dignity, to being responsible, to identifying with norms and a unique philosophy of life,⁽⁸⁰⁾ *each of which is supported by the actualization of affective, knowing and axiological moments*.

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

2.2.3 The child's potentialities for personal unfolding

The "discovery" of the human being as a person by the existential phenomenological stream of thought unfortunately, even to this day, has not negated the misconception that a human being, and thus a child, is a compilation of psychometrically determinable abilities, interests, characteristics and other psycho-physical structures. The human being as Dasein (Heidegger) is continually openness, but also an intentional meaning-giving directedness to the world. Thus, a human being is not viewed as a "thing" with characteristics or abilities but as a dialogue with, as an initiative of relationships to a world that he chooses and by which he is chosen. *Continually, he actively goes out to the world because he wants to give sense and meaning to it.* Moreover, Van Niekerk⁽⁸²⁾ states that a human being is a dialogue-executing response "... to the appeal that the contents of reality direct to him, and indeed in terms of the relationships he establishes with things, fellow persons and with God...". "As an existential being, a human being dwells intentionally

in the world, as intentionalizing and orienting via a variety of ways of being or existentialia,” ... “and in his dwelling he changes the world into an intentionalized world on the basis of what has meaning for him ...”. “The entirety of a person’s experienced meanings constitute his lifeworld as the ever expanding, farther shifting horizon of meanings, as possessed experiences of the contents of reality of a unique person” ... “Thus, he is someone who continually becomes different and who himself also contributes to this becoming *on the basis of his self-actualizing his psychic life*”

In the case of a human *child*, the structure of the psychic life at his disposal, as equi-primordial potentialities for learning and becoming, is not actualized automatically or autonomously but the *pedagogically proper realization* of these modes of actualizing intentionality are co-dependent on the help and support, or *accompaniment [of the child] to self-actualization by the adult educator*. *The totality of the child’s psychic life potentialities*, including each of the differentiated modes of learning and becoming, viewed as (ontologically-anthropologically founded) pedagogical ways of being, thus form his *personal potentialities for unfolding*, by which the scope and depth of the task of accompaniment is clearly delimited for each child whose self-discovering of his expanding world of meaning will be intervened with by teaching. However, given that, in school, a child’s personal potentialities obviously can very easily be equated with his *intellectual potential*, in particular as expressed in an I.Q. score, and since in each classroom there are relatively clear differences in the ability structure in general of the children, and because the teacher’s task of accompaniment must continually show a differing relief and nuancing, this matter is briefly discussed.

a) Intelligence as potentiality for personal unfolding

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

are imbued with feelings, enticing imitation, etc. and, on the other hand, they predispose one to genuine discoveries.

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

It is extremely illuminating that an empirical study of Stead (1976)⁽⁸⁵⁾ suggests that the teacher’s judgment of the child’s level of intelligence is a strongly determinative factor in the child’s actual learning achievements, independent of his “real” intelligence. It is found that children whose intelligence is over-estimated by the teacher achieve better in school than the more intelligent but under-estimated child, by which the unmistakable importance of didactical and pedagogical factors is stressed. Thus, what will be emphasized here is intelligence, as a given potentiality that is at the disposal of the child as a person, is continually subject to actualization, i.e., to self-actualization and accompaniment to self-actualization and that the child who, by means of learning problems, gives evidence that he does not optimally realize his intellectual potentialities, allows the question to arise whether such a child perhaps is estranged from these potentialities via inadequate accompaniment and is deprived of the opportunity of a full personal intellectual unfolding.

b) Ability structure and potentialities of personal unfolding

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

Vedder⁽⁸⁶⁾ gives the following definition of weak ability: “... a gradual limitation of potentialities for self-unfolding manifested by

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

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

A great danger to which a child with weak ability is exposed is that he *can lived experience himself as of lesser worth (dignity) and as inadequate*, that can not only produce a paralysis in his learning but also various forms of behavioral difficulties. Because the content is always beyond his ability he can no longer be engrossed with it, he easily loses all interest and possibly takes refuge in compensatory forms of behavior in order to validate himself and draw attention to himself. Because of his slower learning tempo, impeded potentialities for analyzing and synthesizing, lack of potentialities for over-viewing, ordering and abstracting, in comparison with the child of “normal ability”, he constitutes a particular appeal for accompaniment.

It is especially those children who suffer on account of classes that are too large because they also are greatly dependent on a personal bond with the teacher.⁽⁸⁸⁾ The teacher who wants to ensure himself that he also adequately accompanies these children to adequately actualize their psychic life on the way to adulthood will continually be mindful that “Every person has a right to work in accordance with his capacities by which he can experience the fruits of labor and happiness [Ieder mens heft recht op arbeid, de in

overeenstemming is met zijn capaciteiten waardoor hij arbeidsvreugde en levensgeluk kan ervaren].”⁽⁸⁹⁾ In this connection, Featherstone⁽⁹⁰⁾ says: “Abraham Lincoln once remarked that the Lord must have loved the common people because He made so many of them. The same might well be said for the slow learners in our schools. It is a good thing, too, that the Lord loves them, for they are, alas, not always the object of their fellow man’s affection ... They are nevertheless not too slow of wit to know that they are not especially welcome in many a school, not too dull of feeling to sense that a grudging welcome warrants a grudging response to the school’s demands.”

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

Giftedness is no guarantee against problems of becoming adult and of learning; indeed, such problems often arise in the intellectually superior pupil. Precisely his giftedness can be problematic for him. Few teachers have a genuine understanding or appreciation of the very precocious ideas and creativity of a truly gifted child because he so easily disturbs the order, the sober and systematic nature of the lesson situation. Perquin⁽⁹¹⁾ indicates that the structure of giftedness, moreover, often is “ill-fitting” and gives rise to uneven achievement. A multiply gifted child can, however, also fall into mediocrity (sometimes “successfully”) because he has become so accustomed to easy successes that he can hardly believe in the fruitfulness of effort and is not deeply engrossed or involved in anything. The great emotional responsiveness that is an essential characteristic of being highly gifted often lays the foundation for a neurotic disposition that can be paired with introversion. In connection with good fantasy potentialities, this can easily lead to disturbed contact, narcissism, etc. The unusually gifted child thus is extremely vulnerable to problems of learning and becoming and also lays claim to a tactful and understanding accompaniment to the optimal self-actualization of his psychic life potentialities in the lesson situation. *Hyper-giftedness then also is sometimes viewed as a “disturbance” in ability.*⁽⁹²⁾

Vedder⁽⁹³⁾ directly points out that *teaching is attuned to the average pupil*, that its tempo is thus often slower than desired for the gifted child and consequently he is exposed to boredom and effortlessness in a lesson situation that can hold little appeal for him. The danger of “playing” learning is that the learning, indeed, remains too much

play and never becomes a serious matter with the result that the knowledge [learned] is superficial and fleeting.

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

(iii) Particular disturbances of abilities

Disturbances that have a bearing on a more limited area of intellectual functioning have given rise to the concept "partial defect". By this is meant especially impediments that concern learning to read and write and, to a lesser extent, learning to compute. Vedder⁽⁹⁵⁾ views reading and writing disturbances to be of a secondary or symptomatic nature if they arise on the basis of other disturbances such as poor hearing, brain damage, poor vision, illness, character deviations and inappropriate introductory reading instruction. The primary reading and writing disturbances that appear in the *absence of a general intellectual deficiency* can be based on visual problems, among which are disturbances in perceptual and visual representations, auditory disturbances and disturbances in motor or reproduction abilities. The correct identification of the "weak link" in the chain of psychic life potentialities also requires a careful orthopedagogical-orthodidactical investigation for which the help of other experts such as neurologists, audiologists, ophthalmologists, etc. will obviously seem to be necessary. The so-called poor reader can be a big problem for the teacher and it is doubtful if these children can be optimally helped within the scope of an ordinary lesson situation.⁽⁹⁶⁾ However, in practice the responsibility rests largely on the shoulders of the teacher of the child because any of the mentioned factors is dependent on one or another form of the intensive investigation and extra-ordinary help to *identify* and to initiate the correct procedures for realizing them. If in this regard he fails, undoubtedly he is guilty of *inadequate accompaniment on the basis of inadequate understanding* and possibly can contribute to the accumulation of learning problems by which the child is

going to be progressively burdened and his learning handicap necessarily increased.

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

2.3 Particular learning problems as inadequate personal unfolding

According to Van der Stoep⁽⁹⁸⁾ learning difficulties are one of the most general phenomena of a didactic situation since there is no one in school who has not experienced a learning problem at one time or another: “Each time a child does not understand a piece of content there is a learning problem”. When such a problem is not serious in degree or scope it often is only of a *temporary or incidental nature* and it is easy to again get caught up in the stream of teaching. However, when for one reason or another the child increasingly falls short regarding the learning task, for him this can become a *life-crisis situation that can be detrimental to his entire existence*⁽⁹⁹⁾ as a matter of obscuring his intentionality and attenuating his future. For the aim of the present study the following pronouncement by Van der Stoep⁽¹⁰⁰⁾ can serve as a preliminary point of departure: “A learning problem manifests itself as the combined effect of all factors that decrease a person’s level of achievement in the lesson situation to a level lower than what he is capable”. The pedagogical criterion for identifying learning problems can also be formulated as follows: A learning problem, as a matter of being restrained in becoming adult, implies a gap between the achieved level of actualizing his learning initiative and the level achievable, as determined by the given learning potentialities as potentialities for becoming adult.⁽¹⁰¹⁾ Thus, in order to say that learning problems are observable in the gap between intelligence and learning (Dumont),⁽¹⁰²⁾ an attenuated understanding of the concerned problematic should be involved. From the above description it seems clear that learning problems

also undeniably imply problems of becoming since this involves an *inhibition of the child's total personal potentialities as potentialities for actualizing his psychic life*, equi-primordially manifested via becoming and learning (Sonnekus). From a psychopedagogical perspective this means that learning problems imply the inadequate- or under-actualization of childlike experiencing, willing, lived experiencing, knowing and behaving as ways of actualizing the psychic life and of the particularized modes of actualization of learning and becoming under the accompaniment of an adult.

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

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

3.1 Possible inadequate realization of the educative function in the lesson situation in connection with the contemporary societal problematic of alienation

The question must be asked whether in the event of educating there is a genuine regard always shown for the human dignity and potentialities of the child and if there also is success in realizing the lesson structure essences, also *allowing the structures and essences of educating to flourish*. Because of the necessarily formalized character of the school as an institution for large groups of children, on the one hand, and the imperative of "accelerated" teaching under which the teacher stands, on the other hand, it then is not surprising that the educative function often fades away into merely maintaining discipline as training and regimentation in the service of a feverish "cramming" of learning content. *Since, as a social institution, the school is inextricably embedded in the political-*

economic and socio-cultural matrix, the question arises whether this tendency in the school is not related to broader societal tendencies. Various authors have indicated that the neglect of the educative function in the school is related to the contemporary “societal malady” that is referred to in the literature as *alienation* in all of its known forms, a concept that might have particular orthopedagogical relevance. In addition to the number of positive benefits of both the form and content of living, from science, technology and industry *en masse* during this space-age, contemporary society also is increasingly characterized by *alienation, dehumanization and depersonalization*, all concepts that are expressive of the *under-actualization or even the loss of genuinely human potentialities and an attenuation of a way of existence worthy of human beings* that we would gladly pass on to our children. Given its connotations of “dehumanizing” and “depersonalizing”, “alienating” represents the opposite pole or *contradiction of what is aimed at in educating*, i.e., the full “humanization” or personal flourishing of the human child, and at the same time gives in to the idea of a *separation between person and world* (things and others), and gives expression to the essential attenuating, obscuring and even negating of being human (Dasein). Thus, it must be envisioned that if the teacher in a lesson situation does not accompany the child to a free, conscious and active turning to and authentically experiencing himself, the world of nature, culture and science, his fellow persons, the normative and the Transcendent, he possibly is guilty of working on the child’s alienation from his genuine human way of existing and destiny [adulthood], a question that must be considered more deeply later in the present study.

3.1.1 Defective teaching tact in a lesson situation

With respect to this genuinely human way of being [i.e., teaching] by which the *totality of the personal capabilities of the teacher* are revealed, the question must be asked about how many teachers have an intuitive attunement to the situatedness of the children entrusted to them; this is a precondition for realizing a healthy lesson climate within which the pupils can also participate in the lesson event in an active-independent instead of a receptive-dependent way. Perquin⁽¹⁰⁴⁾ points out that an attitude that eliminates freedom can also be friendly and loving. A one-sided *subject- or form-directed* approach as well as a sentimental child-directedness must also be rejected as pedagogically unaccountable.

Teaching style, connected with the teacher's theoretical formedness, beliefs and philosophy of life, are additional factor that are determinative for *the degree of success by which pedagogical aims in the lesson situation can be realized*.

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

3.2.1 Defective general knowledge and skills

Sadly enough, it is a fact that a teacher is not always in a position to bring the learning material that he offers *into relationship with the general demands of the life situation and world of work* [of the child]. Perquin⁽¹⁰⁵⁾ mentions the teacher who lives in his own little world. For example, he is a scientist and nothing more. In such a case it is not possible for the teacher to offer genuine life examples or challenging functional possibilities, and consequently the *subject contents* cannot be lived experienced by the child as *meaningful life contents* and added to his genuine possessed experiences.

3.2.2 Defective specific subject knowledge and skills

The consequences and seriousness of this is so obvious that here it is sufficient to note that the teacher who does not have full mobility in his subject area (a number of examples stemming from various reasons can be shown in practice) can have virtually no ability to *allow the elementals of the subject to appear on the horizon of the child's experiential world* so that the implicit sense and their coherencies become accessible for the child—with all of the implications that this might bring about for the child as a person becoming adult.

3.2.3 Defective professional knowledge and skills

Landman⁽¹⁰⁶⁾ states that only that teacher who is an expert educator *may make the claim of professional status and this implies that he must have at his disposal a true-to-reality integration of subject matter knowledge, knowledge of the reality of educating and knowledge of a philosophy of life*. Genuine knowledge of the reality of educating implies a meaningful integration of knowledge of all of the pedagogical disciplines. In light of this, questions must be asked about the quality, content and standard of *teacher preparation* in general and especially what is realized at some of the training

institutes in our country. In this connection, Abraham⁽¹⁰⁷⁾ says: “A profession demands respect not by pleading for it but by setting its sights and standards on a level where this most important occupation of all should have them – way up high!” Under the above heading, the following two very important aspects are mentioned:

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

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

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

The teacher’s decision regarding his own role in the lesson form determines the selection of specific components of its form that are grounded in the choice of ground form(s) coupled with a particular methodological principle(s). The planning of how a lesson is going to function however also requires the schematizing of a *modality structure*.⁽¹⁰⁸⁾ That this facet of the lesson planning involves psychopedagogical insights is confirmed in that here it seems that the main concern is planning the *nature and intensity of the accompaniment of the child to self-actualize his learning*. Indeed, it then is in the explication of the modality scheme where the genuine art of teaching shows itself in the *harmony between the course of teaching and the course of learning*. In this connection it must be asked if the teacher is sufficiently aware of the consequences of the *position* he assumes in the lesson with respect to the pupil and the learning material, content with regard to the lived experience of security or anxiety, uncertainty and tension by the child, especially during the critical phases of the lesson of actualizing foreknowledge

and stating the problem. If the teacher is continually along side of or even behind the content instead of in front of or along side of the pupil without enough flexibility and suppleness to intercept the child's lived experience of helplessness and impotence in confronting the unknown learning material by changing position, the real danger arises that the child can become "affectively flooded, cognitively overburdened or overcharged motorically."⁽¹⁰⁹⁾

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

Van Dyk⁽¹¹⁰⁾ emphasizes that his attunement to the situation in which the teacher is involved, the actualization of intentionality by the child, as far as its quality and directedness are concerned, co-determine its foundation, and moreover the person of the teacher, his comportment, bearing and example, have a definite influence on the attunement/mood/atmosphere that reigns in the classroom. Hill⁽¹¹¹⁾ stresses that the teacher, himself, is also "content" in the way he represents, explains and interprets the content, while Gunter⁽¹¹²⁾ indicates that *the teacher educates "... by what he knows and the teaching he gives as well as by the person he is and the example he sets"*. Wiechers⁽¹¹³⁾ states this as follows: "The teacher as person, as representative of adulthood, as establisher of relationships with the child and as leader and accompanier of the class, his lifestyle and teaching style are extremely important for the forming and self-forming of the child". In light of Wiecher's statement the question must now be asked if the teacher as a person lends himself as a pedagogical identification figure (also sex-role identification figure), if by exemplifying an accountable work-attitude and by initiating genuine dialogue and communication (including non-verbal communication), *he succeeds in creating an attunement in the lesson situation that can serve as a preformed field for the appearance of the essences of educating in connection with the essences of teaching*. Van Niekerk⁽¹¹⁴⁾ emphasizes the importance of the atmosphere or climate between educator and child: "Where (the atmosphere of trust) is lacking, the educator helps build a 'wall' between the child's learning potential and his learning effect". That a long-lasting, unfavorable pedagogical-didactical attunement need not remain limited to the lesson situation per se, but can have much deeper and more permanent consequences regarding the child's habitual attunement to learning- and later work- and other life-tasks no longer needs to be debated: "*Bad teaching wastes a great deal of*

effort, and spoils many lives which might have been full of energy and happiness” (Hight).⁽¹¹⁵⁾

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

4. AIM OF THE STUDY

The aim of the present study is *an orthopedagogical evaluation of the possible contribution of the school in the inadequate realization of the unfolding of personal potentialities in the child.* Beginning with a macrostructural exploration of the problematic around the alienation of the child from the self-actualization of the totality of his given personal potentialities because of inadequate pedagogical-didactical accompaniment in general, there also is a more particular inquiry into the possible ways in which the child is exposed to *specific learning restraining moments in the lesson situation because of a disharmonious teaching dynamic.* Such a systematized explication of the ways in which the educating and teaching functions in the school are susceptible to disharmonious dynamisms possibly can offer the starting point for an “error analysis” with respect to teaching practice that ought to serve as a matter of planning and performance that can be evaluated and remedied.

5. PROGRAM OF STUDY

In chapter two the problematic of *accompanying the child to self-actualize his childlike personal potentialities as a pedagogical-didactical task* is discussed. The concept *educative dynamic* is clarified, first by a look at personal becoming as an anthropological-pedagogical way of being and second by means of an analysis of the

connection between learning and becoming as companions of an elevation in meaning and level on the way to adulthood. The *teaching dynamic* in its meaningfully coherent connection with the educative dynamic refer jointly to the norm-image of adulthood that, as an educative and ultimate teaching aim asks for a psychopedagogical particularization and interpretation. *The possibility of a disharmonious educative and teaching dynamic* necessitates an orthopedagogical evaluation of the importance of and the relationships among “educative problems”, “teaching problems”, “learning problems” and “problems in becoming adult”. Many of the findings of the HSRC investigation of teaching in the R.S.A. are pertinent with respect to the problems considered on which the chapter is grounded.

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

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

importance of adequately guiding the accompanying modes of learning.

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

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

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