

CHAPTER I

STATING THE PROBLEM, PROGRAM OF STUDY AND METHODOLOGY

“To write of the treatment of children’s behavior problems is a hazardous undertaking.” - Carl R. Rogers, The clinical treatment of the problem child.

1. INTRODUCTION

The historical course of pedagogics is characterized by a search for a solution to the multiple problems that a human child encounters on his way to adulthood.

These problems concern an increased complexity through the fast succession of changes in social structure and the physical environment. Where previously a degree of uniformity and even solidarity within particular communities could be observed, these changes have brought about great diversity and even a clashing of prevailing life- and world-views has arisen.

Thanks to the contributions of the modern communication media, boundaries between countries, nations and their cultures today have faded away. The homogeneity of a community has declined and within each group, even the smallest, intimate group such as the family and household group, the obviousness of tradition has been displaced or seriously doubted. In many cases conflicting opinions prevail between parents about the norms relevant to educating their child. Parents no longer can be certain that what they give their children is going to be adequate for the changing circumstances in which they live and are going to live in the future as adults. Industrialization, urbanization, high-density housing, prosperity, longer life expectancy, over-population and pollution are a few additional unsettling factors that a modern person has to deal with. Deviancy and derailment increase alarmingly, even with children. This child deviancy shows a variety of symptoms. That these symptoms are noticed in passing by a variety of institutions that also provide help regarding them on a large scale is generally acknowledged.

From all appearances, however, it seems as if the desired success of the help provided is not always attained, and by some institutions there even are misgivings expressed about its effectiveness.

2. STATING THE PROBLEM

2.1 Introduction

Childhood shows itself to be a complicated matter and realizes itself multi-dimensionally which means that its deviancies can arise in a variety of forms. Together with this possibility there also is the continual increase in population that allows the diversity of problems to increase and also increasingly more “interested ones” “address” child problems by extending a helping hand.

On the basis of the large number of children with problems it also is a relatively general practice that each and everyone who feels inclined provides help to troubled children in an attempt to get the better of the problem. Nowadays these children are treated by physicians, psychologists, social workers, occupational therapists, speech therapists, remedial teachers, art and drama instructors, etc. It even happens that a child receives help from more than one such therapist simultaneously. There is an eclectic use of techniques derived from one or another specialized trend such as, e.g., psychotherapeutic techniques that were designed to deal with the neuroses of adults, or learning theoretical practices based on animal experiments. Especially when there is multidisciplinary work done in providing help, often overlaps, conflicts, gaps and deficiencies arise in the help because of the inadequate child [philosophical] anthropological foundation of these practices.

A child is seen as being “deviant” in one or another respect and the help provided is directed to eliminating or centralizing it. Thus, a closer reflection on “deviancy” and the help related to it is called for.

2.2 The “deviant” child

2.2.1 Introduction

With a closer exploration of the currently confusing situation particular insistent questions arise that need answers in order to promote a greater degree of orderliness.

In the first place, clarity must be obtained about what is meant by “deviancy” with respect to a child on his way to adulthood. For example, there can be reference to deviancy regarding a child’s given personal potentialities that, as such, ask for special intervention to then help a child reach their best possible actualization. In addition, a “deviancy” can be related to a child’s behaviors and personal actualization, as such. Consequently, it appears that there is one or another norm on the basis of which one can talk about a deviancy.

Hence, it is necessary to determine the basis on which a child can be identified as being in need of help since in large measure this will determine the nature of the help provided. Further, it is important to determine what has given rise to the deviancy. Clarity must also be acquired about how it is possible that some children develop “differently” and also about what constitutes the difference.

A child in need of help is not only dependent on help from an adult but indeed is entitled to it.

2.2.2 Reasons for deviancy

That deviancy appears is fairly generally accepted. What gives rise to a particular deviancy or in what its cause lies remains a difficult question with which each provider of help continually is confronted.

Before a therapist can interfere in the life of a fellow person he must be clear about the question of why deviancies occur and, although all persons make mistakes, why do some deviate in such a way that they do not recuperate spontaneously.

With this suddenly we are confronted in our midst with the old dispute of whether a human being essentially is good or bad.

According to the insights of Jean-Jacques Rousseau, as discussed in his widely known work “Emile”, a human being is good by nature

and will develop to the good if he is allowed to learn from his own experiences at his own tempo, in his own way. It is as a consequence of interfering with his natural impulses and propensities that he derails. According to this view, everything is good as it comes from the hand of the Creator, but deteriorates in human hands (Huijts, 1922). This view of the perfection of the inviolate natural person finds its consequences in the missionary acts of theologians such as Reed and Van der Kemp during the early history of our country.

The view of the goodness or positive inclination of a human being is still not yet outdated and appears in the views of contemporary psychotherapists such as Carl Rogers and Janov. They hold the view that an individual has a personal core that directs him positively and that consequently he is able to solve his problems himself. The only contribution a therapist needs to provide is to offer maximal opportunities for development. If a child is allowed to really feel his pain and appropriate it (Janov, 1973) and on his own responsibility at his own tempo to experiment with the reality (Rogers, 1965 and Axline, 1977) he necessarily will restore himself.

In essence this is an evolutionistic view, i.e., a person continually develops and grows in a positive direction. Any intervention disturbs this positive inclination and leads to derailment.

The logical consequence of such a view is that a therapist must work non-directively. No direction showing, guidance, teaching or steering is necessary to bring about recovery; on the contrary, such intervention is entirely superfluous, meaningless and obstructive. A derailed child does not need this. He will recover if given the opportunity. In the non-directive idiom, therapy amounts to an opportunity for a child to help himself irrespective of his age, potentialities or the nature of his situation.

For a Christian the view of the human being as good is unacceptable. Accordingly, a person, and thus also a child, is not self-sufficient and able to overcome any stumbling block without the help of God and fellow persons.

However, there also are differences between the opinions of Roman Catholics and Reformed Protestants in this regard. The Roman Catholic accepts that, in spite of the fall of man, with each person there is an extension of God present. This implies that a person is in a position to be good in spite of his tendency towards evil (L. Berkhof, 1971). The implication of this for therapy is that the therapist can find links with the existing goodness but that steering and direction are needed so that a person can develop positively.

The Reformed Protestant believes that although God has created the human being as good, as what the story of creation in Genesis 1 and 2 explains to us, after the fall of man his nature became so depraved that by nature he is inclined to hate God and his neighbors (Summary of the catechism question and answer 7) and he is not able to do good unless he is reborn with Gods mercy. Thus, there only is hope for love of God and the neighbors for those who are born again.

This matter of giving love has particular implications for the practice of helping children. Perquin (1966) declares frankly that love is a pedagogical category. Love in this regard has nothing to do with awakening sympathy. For someone to have love also means for him to seek the good (H. Berkhof, 1969). Erich Fromm (1950) believes that breaking the most important few rules of living, e.g., to love thy neighbor as thyself, is the origin of spiritual deviancy. Love must be shared to continue to exist. Thus, the implication for a therapist is by a purposeful intervention to bring a child to give love and not only be the receiver. According to Fromm, whatever changes occur outside of this central insight are superficial and of short duration.

Acceptance of the fall of man as a fact of being commits a theapist to a directive approach. Frankl's (1969) logotherapy is an example of such a non-authoritarian, directive practice of giving help that rests on the insight that a person can not necessarily change for the better by himself (Ungersma, 1961). Thus it is necessary that one who is troubled be confronted with particular facts of being which he would not necessarily have come to on his own. Because of the "common grace" of the Creator recovery and progress are possible

because He let His sun rise on evil and good and sendeth rain on the just and on the unjust (Matthew 5 verse 45).

2.3 Some current theories of the origin of deviancy

2.3.1 Introduction

Irrespective of the overarching question about good and bad, a number of researchers have tried to disclose more immediate, particular reasons for deviancy.

In a comprehensive study project by the personnel and senior students of the “Institute for the study of mental retardation and related disabilities” of the University of Michigan in Ann Arbor, U.S.A., a survey was made of the existing theories of child deviancy. In his foreword to the first part of the report, Rhodes (1977, p. 13) mentions that currently a rapid increase has occurred in knowledge about human behavior. The fact that these insights are unstructured and often unorganized give rise to confusion rather than clarity.

This indeed is true. Almost each individual researcher has appeared with a contributing causal factor for childlike deviancy. Indeed a total image is overdue. The pronouncements indeed are not without merit but unfortunately they do not contribute to the clarification of and greater insight into the problem. Rather the problem is muddled and further concealed.

However, the team of researches has succeeded in organizing the multiplicity of data regarding the origins of childlike deviancy into five models. According to them all theories belong to a specific model must have the following in common:

- a shared methodology (e.g., clinical laboratory testing or statistical analyses).
- agreement with respect to explaining behavior (e.g., a sociological basis).
- a shared acceptance of the impetus at the foundation

of childlike behaving (e.g., conditioning or biogenesis).

- a shared technique for intervening (e.g., behavior modification) and
- a general agreement with other theories in the model irrespective of differences in particulars.

It is found that the prevailing views about childlike deviancy can be grouped together into the following five models:

the behavior theoretical
the psychodynamic
the biophysical
the sociological and
the ecological models.

A sixth grouping, i.e., the so-called “anti-theoretical”[or contra-theoretical] is added because it is found that a few of the modern views of educating do not belong in one of the other groups. However, they differ from each other such that it is not justified to unite them in one model.

2.3.2 Applying the models

Epistemologically speaking a model is the figuring forth of a specific slice of reality that is designed with a specific aim. A general function is to serve as a reminder of what is already known. An additional function is to use the model in place of the original to make new discoveries. A third function is for explicating. According to Bullock and Stallybras (1977) as well as Broadbeck (1968) in interdisciplinary [research] a model has an additional use, i.e., as an ideal type. Here a model is applied as an analog. Processes and events that are well known in one field of study are used to explore another.

2.3.3 The behavior theoretical model

Proponents of this direction of thought state that deviant behavior is the consequence of faulty learning. Everything that is learned can

be unlearned. Thus, any negative behaving can be unlearned. Some theoreticians equate learning with conditioning. These theorists do not begin with unobservable psychic processes that follow a stimulus response sequence, according to Russ (1977). They only study outwardly observable responses. According to this view emotional disturbances are maladaptive behavior.

Pavlov is the father of this line of thinking. Watson Skinner, Thorndike and Wolpe, however, all have made contributions. Today there are many variations of the original theory and this direction of thought finds great approval with child therapists, especially where they have to struggle with large numbers of children. Relatively quick results are obtained, especially with behavior modification.

The great contribution made by behavioral psychologists to childlike deviancy is the insight that it is not possible to study [directly] the “psychic life” of a child. A person (also a child) manifests his psychic life in his behaviors. From the various ways that he behaves with respect to the surrounding life reality it can be read that he has actualized his psychic life, that he has learned and that now he is different.

In an attempt to study behavior in its essences it is isolated and analyzed to its basic constituents, i.e., reflexes and reactions to stimuli. With this, human behaving is by oversimplification attenuated to responses similar to other species.

If it were true that all deviations are the result of defective learning, and that what is learned can be unlearned, a child would be delivered to his teachers who can change his behavior at his discretion by teaching him the desired behavior.

However, this leaves out of consideration the matter of a child’s will and his freedom to choose. Each adult who was ever involved with a child in a learning situation knows that a child will not learn if he doesn’t want to. If it is not meaningful for him to actualize his learning potentialities, no adult can make him learn.

That conditioning and habit forming are facets of human behaving that can be changed by behavioral therapy is not doubted. However, to equate learning with conditioning is to oversimplify and gloss over reality.

Although the behavior theoretical model pertinently indicates how [some] deviancies arise, no specific indications are given of what counts as a deviancy.

2.3.4 The psychodynamic model

Often the terms psychoanalytic and psychodynamic are used interchangeably. The former explains and studies intra-psychic functions while the latter interprets the intra-psychic functions more broadly and takes into account the concept of experience.

Sigmund Freud was the founder of this theory and Erik Erikson, Adler and Jung built on it.

According to this line of thought human behavior is the result of the workings of unconscious impulses that are the consequence of heredity and the experiences of the first five or six years of life. The part of Freud's theory that is relevant to childlike deviancy deals with psychosexual development.

It falls outside of the scope of the present study to give a rendering of the Freudian theory of child sexuality. However, it is mentioned briefly that he divides child development into stages and that childlike emotional problems are ascribed directly to disturbances of psychosexual development. The differences among the various stages are in the physical locality of the satisfaction of pleasure. If a child passes through all of these stages undisturbed, he will reach full-fledged adulthood. The phases are:

- the oral phase, that is subdivided into oral-dependent and oral-sadistic phases,
- the anal phase,
- the phallic phase,
- the latent phase and
- the genital phase.

Derailment occurs as a result of excessive satisfaction of desires at a specific stage, denial of satisfaction at a specific stage, or a quick transition from one phase to the following. Derailment also can result from constitutional factors (Rezmierski and Kotre, 1977).

Fixation in the oral-dependent phase results in a person being passive, over-dependent, gullible and easily frustrated. Fixation in the oral-aggressive phase results in a person being sarcastic, argumentative and pessimistic. Such a person fails to elicit love and attention from others.

Problems arising from the anal phase are perfectionist neatness or on the other hand filthiness, stubbornness, stinginess, cruelty, wild outbursts and the loss of spontaneity.

Derailment during the phallic phase results in boasting, aggression and self-satisfaction with boys. In girls the result is “shrewdness” or a tendency to degrade people (Wolman, 1960).

Erikson has expanded on Freud’s developmental phases and has included the entire lifespan in his phaseology. He believes a person moves from one phase to another as a result of a crisis.

According to him a crisis is a turning point, a decision between progression or regression (Rezmierski and Kotre, 1977). If then a child makes a faulty choice, deviancy arises. Thus, a person must choose between:

- trust and mistrust (up to one year of age),
- autonomy and shame (toddler to four years),
- initiative and guilt (four to six years),
- industry and inferiority (primary school years),
- identity and confusion (puberty),
- intimacy and isolation (adolescence) and
- generativity and stagnation (adulthood).

Rezmierski and Kotre (1977) come to the justified conclusion that becoming adult in no sense is a uniform matter.

From this concise rendering of the nature and origin of childlike deviancy, seen from a psychodynamic frame of reference, there is a direct connection between the phase in which a child derails and the nature of the problem. Indeed, Erikson describes the nature of the deviancy less rigidly and allows greater room for interpretation, e.g., of the concepts “stagnation” or “inferiority”. A great variety of deviant behaviors thus can be brought home under these umbrella terms. Nevertheless he takes the standpoint that specific deviancies appear only at specific times in life, e.g., if between his fourth and sixth year a child deviates from the assumed pattern of development, he shows guilt instead of initiative. According to this narrow view, guilt cannot first appear during a later phase of life.

A classical psychoanalyst such as Melanie Klein, who has done pioneering work in exploring small children via child play, believes that even at 18 months a little child can show guilt (Klein, 1963, pp. 23-25).

If such a young child feels guilty, it must be about something that following his insight he ought to have known differently. The presence of feelings of guilt and a troubled conscience presume an awareness of norms. Being aware of prevailing norms of the community (even the intimate family home), understanding their implications and striving to live up to them are matters that become fully developed with approaching adulthood. In the everyday lifeworld no toddler shows these insights. It indeed is possible that a four to six year old momentarily might feel guilty if he has overstepped particular rules, but problematic feelings of guilt that check further personal development tally more with puberty and the ensuing years. Thus it seems that the narrow and rigid division of the phenomena of deviancy according to chronological phases of life is highly debatable.

According to the psychodynamic model, childlike psychological development progresses lawfully and as such is predicted to be the same for all children. No room is allowed for the uniqueness of the person. With certainty and against a predictable tempo, he is steered from one crisis to the next. A child himself has no role in his personal realization; he is delivered to the intrapsychic conflict of the phase of life he is dealing with. According to Erikson he has

an extremely limited choice between progressing and regressing. This is merely a very interesting theoretical opinion inconsistent with reality.

This model allows no room for the influence of educating in a child's course of becoming. According to the proponents of this line of thinking, the nature, extent and quality of the educative relationships have no influence on a child. The aim an educator has in view in intervening with a child is irrelevant, the course that educating takes, even serious offenses against a child have no consequences, in any case not after the sixth year of life when a child is already weaned and toilet trained.

Parental input is limited to maintaining the delicate balanced between over-gratification and frustration by denying pleasure at the various questionable psychosexual stages.

The avoidance of deviance appears to be almost impossible and according to the psychoanalytic view, in truth each child is predisposed to deviance if he does not get psychoanalytic help. Klein (1963, p. 31) says, "Analysis does much to strengthen the child's as yet feeble ego and help it to develop by lessening the excessive weight of the super-ego, which presses on it far more severely than it does on full-grown persons". Thus, she believes that childlike conscience presses so heavily that feelings of guilt arise - there is an innate imbalance and a child is pushed toward deviancy. Childlike conscience is a heavy burden and plays no role in awakening responsibility with a view to the future.

Proponents of the psychodynamic model, in exploring childlike deviancy, ignore the fact that a child always is situated, that he always is in a relationship and that of these, the educative relationship is of cardinal importance for a child becoming a full-fledged adult. Interesting is the fact that Erikson has a readiness to see that child educating is an essential of adulthood but he does not realize that educating is essential for a child.

An additional merit of Erikson's theory is the insight that childlike becoming adult only occurs when there is a breaking away from homeostasis, a lack of tension and a lack of exertion. He believes

progression is attainable only through crises. This view might be debatable but the underlying thoughts, i.e., that a move away from acquiring pleasure and satisfying impulses are necessary for attaining full-fledged adulthood, no doubt have merit.

2.3.5 The biophysical model

In reaction against the established standpoint of some psychologists that psycho-sociological factors are predictive of deviancy, the proponents of the biophysical model believe that organic factors are of considerable importance (Sagor, 1977).

This direction of thought has really gained momentum in opposition to the slogan “there are no problem children, only problem parents”.

Following the opinions of proponents of the biophysical theories, a child can be predisposed to deviancy because of hereditary factors, deviant pre- and post birth development, poor birth circumstances, malnutrition, extreme absence of post-birth sensory stimulation, illness and trauma. Thus this has to do with an illness image that manifests itself in behavioral deviations. For example, anxiety is explained in terms of a child’s inability to perceive reality because of perceptual problems that in their turn are attributed to neurological problems. Autism is ascribed to a defect in development rather than a faulty development of certain brain centers; childlike psychoses are ascribed to the fact that a child’s biological equipment provides inadequate protection against external stimuli (Sagor, 1977).

Bender, Gesell, Ornitz, Karlson and Rimland are among the better known proponents of this line of thinking.

The view that a child is born as a “tabula rasa” on which parents at will can “write”, i.e., all childlike weaknesses, defects and problems can be ascribed exclusively to parents is so one-sided and in conflict with everyday life reality that it has given rise to a backlash from the other extreme. Proponents of the biophysical model believe that parental influence and other interpersonal relationships have no influence on childlike behavior.

Not only is a child thought of apart from his interpersonal situatedness, but a total chasm is crated between the child and his world. Matters such as his self-understanding, relationship to concrete and abstract things in the surrounding physical reality and his relationship to God and his concept of time in which his future perspective is embedded, are left out of consideration.

According to this view, a child is totally delivered to his body.

It is an extremely deterministic view that leaves no room for childlike intentionality, the possibility of choice, initiative and attributing meaning. It is accepted, e.g., that hormonal changes related to sexual maturation necessarily will have noticeable behavioral expressions as a result. All children in their physical puberty who are exposed to the same stimuli will then behave in a corresponding way. This is extremely questionable.

The reality of life teaches that each child is a unique individual who signifies his situation and therewith also his bodiliness in unique, personal ways. His living (experiencing) his changed body on an affective level, his cognitive signifying of it and his normative taking a position toward it are directed from his own unique personal potentialities and also his unique possessed experiences. Regarding his lived experiencing, his willfulness, his experiencing and possessed knowledge he is unique and different from any other child, and this directs him to give a unique response to the situation.

The experience of the child is that the form his possessed knowledge has become is based on his own intentional standing open for reality, on the one hand, but also on the extent to which reality has been unlocked for him by his educators. The didactic interference his parents must make with him while educating him is directly connected with the extent to which the child orients himself to reality. The degree of guidance that he received regarding his own puberty will have an influence on the position he takes toward this matter and which then can be read from his behaviors.

Not only the didactic interference of the parents but also the example they present in emulating a norm give their child an indication of what is expected from him as proper behavior irrespective of the bodily stimuli. The quality of the educative relationship, the course and aim-directedness of the parental acts of educating result in the state of his person- and norm-identification. The fact that he gladly will obey those with whom he identifies and also wants to live up to the norm he accepts as valid, result in the child being able to behave in different ways than is expected because of his physical state.

That serious disturbances in the delicate physical balance of bodily behaving can be influenced leaves no doubt. However, that this is the only or even most important causative factor of childlike deviancy is doubted most strongly.

2.3.6 The sociological model

According to this way of seeing, deviancy is the consequence of the violation of the rules that hold in the community. Particular attention is focused on which factors promote or hinder conforming as well as the relationship between rule enforcers and rule breakers.

According to Emile Durkheim, human needs are inclined continually to increase to a point where practically speaking they are insatiable and frustration is awakened. This frustration gives rise to deviant behavior. Behavioral codes, rules and norms that are established by a society restrain the uncontrolled increase and thus avoid frustration. A community that puts a high premium on marital chastity, e.g., discourages sexual promiscuity. With quick changes in the social order, the inhibitory results of community norms slacken or decline and the individual's level of aspiration continually increases. Societal change often appears so quickly that the community cannot succeed in establishing substitute norms and this gives rise to various forms of deviancy such as, e.g., "mental illness" (Des Jarlais, 1977).

At the beginning of the twentieth century various theoreticians such as Thomas, Zaniecki, Burgess, Faris and Dunham studied the social decline in cities and conclude that social disorganization reigned

supreme in specific areas of the city. Where such phenomena arise, there is a dismantling of the orderly generally accepted ways of interhuman contact. The community no longer “carries” its members, it no longer offers the usual ways of meeting the needs of fellow humans. The opportunity to develop and maintain a healthy psychic life of the inhabitants, young and old, is taken away. Decline and deviancy are the result. As can be expected social pathological phenomena such as crime, family disintegration, begging, child neglect, prostitution, etc. prevail, but also there is a high percentage of mental illnesses in the inhabitants.

Not only does social disorganization bring about deviancy, but disorganized areas attract deviancy to other areas. Persons who find it difficult to conform to what holds as proper in a specific community, move out and find refuge in the disorganized areas of the city.

It is obvious that the proponents of this direction of thinking devote little attention to childlike deviancy with the exception of juvenile delinquency. Often “juvenile” means adolescents – that age group that is not yet adult but no longer considered to be children (Beets, 1965, Jappan, 1949). Where attention is given to the specific needs of the child this concerns the matter of physical care. By “child neglect” mainly is meant physically holding back food supplies (Nel, 1966). In Child Law (No. 33 of 1960) of the R.S.A. there is an actual distinction made between neglect and being in need of care. The latter is an attempt to cover the non-physical neglect of a child. The description this Child Law provides is a reference to a bodily—social-psychological condition. There is a need for a clearer understanding of neglect from a pedagogical perspective (Nel, 1966).

It is clear that all attempts to describe childlike deviancy from the sociological model greatly emphasize labeling or creating types. It has to do with the role a child plays in the community, in the degree to which he holds himself to the rules regarding his role and the predictability of his symptoms (Des Jarlais, 1977).

Advocates of this model find that deviancy of a child cannot be viewed as a detached entity. In contrast to the psychodynamic

theoreticians and the proponents of the biophysical models, they do not believe the reasons for childlike deviancy are inherent in the child himself but arises from defective interpersonal relationships. It must be viewed as a breakthrough that they have arrived at the insight that a child nowhere on earth appears isolated and cannot arrive at adulthood without the input of fellow persons. Only in interhuman connections can he exist and survive. When deviancy arises it does so in connection other human beings.

However, a child is involved in a multiplicity of interpersonal relationships. He is enmeshed in small, intimate groups, larger groups, communities, society and even a nation. Not all of these relationships have equal amounts of influence on deviancy. However, the model remains deficient in differentiating and illuminating what is essential to the various relationships in terms of childlike becoming adult and also becoming deviant.

It is with great merit that the sociological theorists have recognized that humans live normatively, they establish and then follow rules. They also bring up their children according to specific rules and norms and expect them to conform. Also, there is the insight that a particular relationship arises between the enforcer and the follower of rules and then specifically the violators of rules. However, a closer description and illumination of these specific relationships in terms of a child are not made. It is obvious that the relationship between father and son as rule enforcer vs rule follower is, e.g., distinguishable from the relationship between municipal authorities and school children. Indeed there are essential differences and the sociological model remains lacking in illuminating these differences.

Durkheim's theory links up with the psychodynamic view, i.e., that deviancy is inherent to the person. He indeed is a slave to his needs and only strives to satisfy them. In this striving he unavoidably directs himself to failure, frustration and deviancy if the rules that his fellow persons exemplify to him do not bring him to change. This implies that a person himself is not capable of greater moderation and can only live in harmony with his fellow persons as a result of the ordering rules of society.

This view of human deviancy is related to the view of a Reformed Protestant, i.e., that a person is not able on his own to be good and is inclined to everything evil. Only from the Law of God does he learn to know his deviancy. Were it not for God's general mercy, all persons would smash themselves to a pulp for time and level headedness. The category of general mercy, then, also explains why non-Christian ordered communities can survive and their children can be brought up to adulthood.

There is no doubt that socially poor conditions in disorganized areas of the city make it almost impossible for parents to adequately bring up their children. Especially Perquin (1966) provides commentary from a pedagogical perspective on the fact that society has a place in creating an environment within which it is possible for parents to bring up their children. Thus, a child only can become a full-fledged adult if his environment is bearable.

Child deviancy also arises in well-organized areas of cities and rural districts. Consequently, it seems that socially bad conditions are not an essential causal factor of childlike deviancy. That aggravating circumstances can create or bring to a head even latent or potential childlike deviancies is readily admitted. Hence, the sociological model remains deficient in disclosing the essential nature of childlike deviancy and the real essentials of its cause.

The greatest defect of this model is its inclination to group and label children into types such as the juvenile delinquent, the indigent child and the vandalistic child. In this way, the uniqueness of the child, his individual, unrepeatable potentialities and needs as well as the uniqueness of his situation are left out of consideration.

2.3.7 The ecological model

This approach to explaining childlike deviancy makes use of the ecological theories such as those established by biologists. From insights regarding the interaction between an individual organism and his natural, physical environment, it is attempted to study a person's place in and interaction with his environment. The assumption then is that a disturbance in the relationship between

an individual and his environment upsets the order and system of nature.

Each species, including humans, has through evolution developed a state of adjustment to a specific environment or ecosystem. Thus he fits into the food chain maintained in that ecosystem. Not only are all of his needs satisfied, in his turn, he is an indispensable chain for the survival of others. If this delicate balance is disturbed, disharmony arises that leads to deviancy and decline. Because of the close entwinement and interdependence of all lives within the particular ecological system, a chain reaction occurs and the total system is affected.

The proponents of this line of thinking stress the necessity of studying an individual in his natural surroundings. As soon as he is removed from his ecosystem, other influences, relations and coherencies arise that lead to acquiring a changed image or impression of him. Thus, whoever wants to study a person or child must do this there where he is to be found, i.e., in his lifeworld. As soon as one removes him to an organization, laboratory or other test local, one breaks his ecological situatedness and one destroys the object of study.

There is a close affinity between the ecological and the sociological model for studying childlike deviancy. Viewed ecologically, the social system of a city or district is an integrated part of the ecosystem of that area. Matters such as forming groups, communicating and acculturating are of ecological importance.

Different from proponents of the sociological model, ecologists and especially medical ecologists direct a lot of attention to a child in the ecosystem. Faris and Dunham, whose work *Mental disorders in urban areas* appeared in 1939, distinguish the following preconditions for childlike mental health and cultural integration (Feagans, 1977):

- intimacy among the child and members of his primary group,
- reasonable consistency in influencing the child, and
- reasonable harmony between home influence and

that of institutions outside the home.

After an overview of research results from biologists, anthropologists and sociologists of children in the ecosystem, Feagans (1977) finds that there are designatable innate personal characteristics that are going to determine in which degree and whether a child is going to harmoniously mesh with his ecosystem. Once again, this amounts to the well-known convergence theory that behavior is determined by an interaction between heredity and environment (Stagner and Karowski, 1952).

This model begins from a naturalistic view of being human. A person is reduced to an extension of the animal. The same lawfulness and ordering principles applicable to studying animal behavior are made applicable to a human being.

That human beings have particular characteristics in common with animals is a generally accepted fact. However, that he enters into communication with his surrounding reality in the same way is not acceptable. In the ways a person, as a totality in function, goes to and enters into communication with his surrounding world (Umwelt), he differentiates himself from all other known beings. Ungersma (1961, p. 23) cites Viktor Frankl's nice example of an airplane that is parked at a hanger. It possesses the same electrical wiring, metal sheets, etc. as what another mechanical apparatus shows. However, it is only when it is in flight that all of these subparts function together in order to transport passengers through the air to a destination that it really acquires the sense and meaning of an airplane.

As a crown of creation, a human being takes his place in the wonderful order of the earth. He does not stand apart from nature and the other living beings that are part of his physical surroundings. However, there is little reason to assume that the unique way of being human is to be studied following the same model as studying the other species that dwell on earth with him. Interdependence does not presume equivalence.

In order to try to place an individual person's surrounding world into an ecosystem, all environmental factors, i.e., all factors external

to a person, must be subsumed under the concept of system. The term then is so broadly interpreted that it is meaningless.

It is admirable that the proponents of this model have arrived at the insight that a person always is situated and that any attempt to isolate him and study him in other circumstances, introduces such change that the phenomenon is destroyed. A deviant child thus must be studied there where he presents himself in the reality of life.

But no attempt is made to show the mutual coherencies among the constituents of a child's ecosystem. Hence, one cannot say with certainty what causative factors lead to deviancy, other than merely indicating a disturbance in balance. Also, this indication is stated so broadly and widely that it is of little value to practicing child psychologists who want to ascertain the nature of child deviancy and its causative factors.

2.3.8 The anti-theories

Rhodes and Tracy (1977) bring under this heading all of those variegated theories that have to do with the presumption that childlike deviancy is the result of institutions in the modern technological culture such as schools, churches, industries, capitalism and war. All of these lead to alienating a person from his true feelings, his conscience, his bodily sensations, his fellow persons and even God. Goodman (1980, p. 12), in his work *Growing up absurd*, states the matter as follows, "... our abundant society is at present simply deficient in many of the most elementary objective opportunities and worthwhile goals that could make growing up possible".

According to this view, all children who grow up with these cultural "genes" are predisposed to deviancy. Only those who break away from social institutions (the "establishment") have any hope of overcoming deviancy. The rest simply are "useless and cynical bipeds" according to Goodman (1960, p. 14).

These theories have appeared between the early 1950's and the late 1960's. The children who are referred to hereafter as being

“degenerate, useless, dehumanized youth” thus are the generation born after World War II. They had become the hippie cult, the flower children who were disillusioned with the hypocritical, decadent society that they had inherited from their parents and who had tried to live in “love and peace”.

As Rhodes and Tracy (1977) indicate directly, the pronouncements of these theorists regarding the origin and nature of deviancy are so diverse that that they cannot be strung together into a model. However, what is conspicuous is the uninterrupted note of embitterment such as what Bron (1977, p. 457) illustrates by the following striking stanza:

Crushed
Schematized by you
I am no longer me becoming
only you
Caught in a cage.

Because of the diversity of these theories it is not possible to evaluate them as a unity. The interconnecting factor, however, is the denial of any personal role in the state of matters. The world and human society apparently is in such a perilous state because of the assistance of others. According to these theoreticians, the deviant children who have arisen in these communities did not have a role in or co-responsibility for their deviancy. Indeed, it is accepted that they could have become different if they were allowed to be so. From themselves, their physical constitution or innate potentialities there is no reason why each could not develop optimally. It is a one-sided view and an oversimplifying of the problem regarding the fact of deviancy.

Experiments with new structures of social organization, unconventional school instruction, loose family groupings, etc. are not unknown. Indeed, not one of these experiments to date has arrived at an acceptable alternative that disengages childlike deviancy.

Janov (1971 and 1973) and his co-workers have relieved a large number of parents and children of their “pain” via his “primal

therapy” and tried to lump them together in groups in an attempt to form the core of a new community. However, still no proof exists that a “painless” existence protects children from future derailment. His view that pain (in the broadest sense of the word) causes deviancy, including that pain caused by the parents, even during birth, is shown to be adequate.

Viewed pedagogically, this exemption from all blame or co-responsibility of a child does not speak well. Frankl (1976) indicates that a person can grasp the meaning of his life when he arrives at the insight that in life, he is the one questioned. According to him, the primary question to which an answer must be found is not what life owes a person but what a person is indebted to in order to be able to lead a meaningful life. Unwillingness to accept the inevitable plunges a person into an existential crisis. Also, a child cannot escape this.

Despite the diversity of these anti-theories there still is no long-term evidence of their merits.

2.4 The pedagogical explanation of deviancy

2.4.1 Introduction

Besides the six models for exploring childlike deviancy, that especially are used in America, Britain and Europe, all, with the possible exception of the ecological view, also are found in the South African practice. In addition, in our country, deviancy in children also is explicated from a pedagogical perspective.

Especially in the Transvaal and Cape Provinces, thanks to the influence of the University of Pretoria, the Rand Afrikaans University, the Pedagogical Services of the Transvaal Department of Education as well as the Universities of Stellenbosch and Port Elizabeth, this view of child deviancy is in vogue. The pedagogical view concerning child deviancy is less known at some institution that intervene with child problems, mainly because the literature and documentation in this regard is relatively recent and the fact that almost all existing publications on modern pedagogical thinking in the R.S.A. have appeared in Afrikaans.

The pedagogical model that embodies the structures of adequate educating and the related adequate becoming of a child are applied in exploring problematic educating and childlike restraints in becoming. The latter is the field of study of orthopedagogics. This also explains why orthopedagogics does not disclose and apply its own categories in its theorizing but avails itself of all existing categories that have been disclosed by the various pedagogical part-disciplines (Van Niekerk, 1978). Deviancy is recognized in terms of what is adequate [the disclosed categories]. In other words, it is from knowledge of the proper or the desired that the “problem” is evaluated. The acceptable, proper or desired furnish the aims and focuses for any intervention to eliminate the deviancy. The pedagogical throws the orthopedagogical in relief. From the pedagogical, the orthopedagogical is knowable. The pedagogic serves as a model for the orthopedagogic.

2.4.2 Deviancy as inadequately becoming adult

That a child becomes different daily, for the good or the bad, is a fact of being that shows itself to anyone who has had the opportunity to observe a child there where he appears. In the current literature this becoming different is denoted by a variety of terms such as growth, development and maturation.

All of these concepts are applied to a human child, as well as little animals and even plants very assuredly. However, it fails the essentials of the event by referring to and verbalizing a *human child* with these terms. A careful researcher who wants to study the change that occurs with a child thus is obligated to use terminology that verbalizes what is essential of the phenomenon. In this case there is an attempt to turn to a term the verbalizes the uniqueness of a child, what distinguishes him from the young of other species. The use of the term *becoming* to indicate this essential human event has already found acceptance with child psychologists who proceed from a phenomenological approach.

At the Faculty of Education of the University of Pretoria, thanks to the pioneering work of Sonnekus (1973) and his co-workers, the essences of becoming have been disclosed (Van Niekerk, 1978).

Now it can accurately be indicated what occurs when a child gradually becomes different, that he who was born a helpless baby becomes until eventually he has become an independent adult. This change from dependence to independence, from ignorance to knowing, from non-responsible to responsible, from unformed to formed, from child to adult is called *becoming*.

The concept becoming embraces and presumes physical growth and development and all of the bodily changes that are related to maturation. However, it also includes the fact that a child as person has particular, essential personal potentialities at his disposal. Other than in the case of his physical attributes that develop involuntarily or that can be elicited by stimuli into responses, these personal potentialities are realized by the intentional directedness of a child himself. What he possesses as potential must be transformed into reality by the input of the child himself. He must realize or actualize his personal potentialities. This realizing confirms a psychic life. A child unfolds as a person when he actualizes his psychic life. The adequate actualization of his psychic life is a precondition for adequately becoming.

Because a child is not yet independent and responsible, he cannot arrive at adulthood alone without help, guidance, support and direction from a responsible adult. He thus is committed to being educated or brought up. Only from the safety of an educative situation can he, with security, intentionally direct himself to actualize his psychic life so that he will become a person in life and not merely exist as a member of his species. Educating is essential for becoming (Nel, 1968).

When educating progresses inadequately, becoming is damaged. By inadequate educating is meant that the essences of educating, parts of the event that cannot be thought away (Landman, 1977), are present in disturbed or attenuated ways. This can be a qualitative or quantitative deficiency. Because educating is a precondition for the adequate unfolding (becoming) of personal potentialities, it follows that defective educating will have the consequence of impeding becoming. The course or event of becoming is restrained such that its tempo decreases. A child on his way to adulthood is delayed. Thus, as a result of the impediment, he only is late in

becoming adult, or if the problematic is not eliminated, this can result in his being retarded such that he only becomes partially adult. In serious cases a child, indeed, does not reach adulthood.

When a child is born as a helpless being, he immediately is in an educative relationship with his parents. This is the first and most primary relationship in a child's life. However, there is nothing he can do to insure that his parents will accept, embrace and educate him in love. However, what is given with being a child is primordial trust and openness that entails that a child, without any contributing or causal reasons, accepts that his parents mean well by him, that they will support him to overcome his helplessness until he becomes adult. Koster, (1972, p. 9) says "If a child receives his trust, he ventures to genuinely obey". Obedience for a child is a great risk because it is a step into the dark in complete trust that the person to whom he gives unconditional obedience means well by him. This primordial openness for, directedness to and trust in his parents make educating possible. A child lends himself to this.

If there is this trust and willingness to be recognized and directed by his parents in love and responsibility, from his relationship with them, which is carried by understanding, trust and authority (Landman, 1971), a child can in safety and security venture to unfold his personal potentialities (Sonnekus, 1976). As a person, a child has at his disposal psychic life potentialities that will not necessarily unfold in specific phases of life. The precondition for making an effort at personal unfolding is an adequate situation of educating.

If such an educative situation is lacking in some respect, a child as a not yet morally independent, not yet responsible, not yet knowing, not yet experienced being is exposed to failure. Each such failure results in his possessed experiences being unfavorable after giving meaning to himself and his Umwelt. A child does not yet have an established life- and world-view and in his judgment of himself, his fellow persons and the things around him he is dependent on those adults he knows and trusts and with whom he identifies. Moustakas (1959) says that parents often are ignorant of leaving the impression that a child is someone with less human dignity. A child's view of himself and the meaning he gives to his own

existence is the consequence of his experiences of his inter-human relationships. When parents offend him in his human dignity, he inherits a possessed experience of feelings of guilt. He becomes anxious. He no longer can differentiate between perceptual and cognitive order as a result of his labile emotions that continually overwhelm him. Actualizing his psychic life suffers.

Parents who attest that they have love for their child but nevertheless would be glad if he were different, force him to conform to their wishes and desires. This child does not gain an insight into his own unique, meaningful existence. Self-knowledge and -understanding is an essence of adulthood and, as such, it also is an aim of educating (Landman, 1970). Indeed, this child does not succeed in discovering his own identity. "It is this loss of self which is his basic suffering" (Moustakas, 1959, p. 25). This is view confirmed by Janov (1973, p. 147) and Koster (1972, p. 13).

A child ought to become adult. To be a child is not improper but to remain one is unacceptable in all human communities (Landman, 1971). Irrespective of which particular content is given to the normative image of adulthood, an adult expects that his child will become an adult. The expected, desired or acceptable particulars of matters is that there will not be a stagnation or regression but an increase in the direction of adulthood as what this holds in the community of concern. A child must *become*.

Sonnekus (1973) and his co-workers have found that a child becomes by exploring, differentiating, distancing, objectifying and emancipating. He does this when he experiences, wills, lived experiences and by knowing. The latter are ways in which he actualizes his psychic life. That the psychic life has been actualized and that becoming has progressed are manifested in childlike behaving. In the changed ways in which a child behaves, it is disclosed that he no longer is what he was previously. He has learned something that has modified his attribution of meaning to reality. Because he has learned and now gives meaning more adequately (Sonnekus and Ferreira, 1979), he communicates on a higher level of becoming. According to Van der Stoep (1972), following Klafki's line of thinking, a child learns only when he unlocks himself for reality. He directs himself intentionally in

openness to reality through active willful effort, by attending, by actualizing his affective, cognitive and normative personal potentialities.

Unlocking himself for reality, however, is not sufficient. A double unlocking must occur. Reality must be unlocked for the child and made accessible by someone who already commands it and who has an understanding of the child's state of becoming and deficiencies in knowing. In order to insure that the knowledge acquisition of the child occurs within a safe relationship, he needs to be accompanied by someone who is ready to support and accept responsibility for him. Such a person must be an adult who already is morally independent and has a grasp of the slice of reality under consideration.

This pedagogical view thus is in conflict with the views of particular "anti-theorists" and also psychodynamic theorists who, in their intervention with a child, will work in non-directive ways. It denies the presumption that a child will himself arrive at relevant insight if only he is allowed to interact with reality at his own tempo and for his own satisfaction. According to the pedagogical view, adequate learning that will have becoming as its consequence is realized only from an educative situation.

Bondesio (1977) points out that the fact that a child has learned and has become is read from his behaving. In his behaving he shows that now he gives different meaning to reality. From the ways he behaves it appears that he wills, experiences, lived experiences and knows. If a child shows in his behaving that he controls life content on a higher level, he has come closer to adulthood and also he has learned. Thus, learning also is a way in which the psychic life potentialities are actualized. Learning is paired with becoming; the one is a precondition for the other. A child who adequately explores, emancipates, distances, differentiates and objectifies will be able to sense, perceive, observe, imagine, fantasize, think and attend. There is a harmony between the course of learning and becoming (Van Niekerk, 1976). This mutual connection is well known to child psychologists. Carl R. Rogers in 1969, with the appearance of his insightful *Freedom to learn*, made a plea that teachers must notice and accommodate the becoming child in their

classroom. However, he does not mention *becoming* as such but particularly emphasizes the fact that the psychic life is actualized on three levels, i.e., the emotional, the knowing and the normative (Cyril Burt, 1925).

As admirable as this insight might be, it is “doubtful if the complexity of human behavior as it appears as a gestalt can be understood at all if it is not first studied as separate components and then are placed again in the gestalt complex”, according to Villiers (1975, pp. 24-25). The exposure of the essences of learning and becoming and then subsequently indicating their mutual coherencies and connections is accomplished by Sonnekus (1975) in his work *Onderwyser, les en kind (The teacher, the lesson and the child)*.

Since a child on his own initiative, at his own tempo and on his own responsibility cannot arrive at a harmonious grasp of the reality of life surrounding him, and thus not be able to master the cultural heritage of his community, the help guidance, provision of help and direction of an adult are needed, and this input is educating a child (Landman and Gous, 1969).

Traditionally in English “opvoeding” is translated as “education” that, however, gradually began to be connected with the narrow sense of a school dealing with formal curriculum-bound contents. Nowadays, there are indications that there is a coming to the insight, even in the Anglo-American sphere of influence, that educating has a much broader meaning. Skuy (1975, p. 86) agrees with Gunzburg when he asserts that “everything we do to develop and stimulate the child’s competence is educative”. Van der Stoep (1968 and 1969) and his co-workers have contributed greatly to illuminating the coherencies between teaching and educating.

Finally it can be said that a child ought to become, from within an adequate educative situation, to that level of adulthood that is allotted to him as an individual. For this mutual input is required from the child as well as his educators. If the educating is problematic in nature, a child’s becoming and learning progress disharmoniously. Restraints in becoming, learning problems and

even gaps in becoming arise. The child has derailed and deviated from the path of becoming.

2.5 The current practice of providing help

Since the 1950's the provision of specialized help as educative help to children with behavior- and learning-problems has enjoyed attention, also in the R.S.A. Thanks to the flourishing of pedagogical thinking in the Netherlands and Germany, quick progress in the study of pedagogics occurred, and in the R.S.A. as well. Especially in the Transvaal and in S.W.A. the local education authorities had proceeded to appoint educationists in their ancillary services. There was a definite growing awareness of the educative distress of these children and an attempt was made to provide them with educative help. Pedagogics figured prominently in this practice of providing help but there seemed to be a disharmonious emphasis on insights from one or at most two of the part-perspectives. There was little mention of therapy as an orthopedagogical practice that attests to an integration of insights from all of the part-disciplines each of which throws a separate perspective on the global phenomenon of educating.

At the University of Pretoria deep insights were arrived at regarding the connection between inadequate educating and personal degeneration. Thus, it had become necessary to search for a theoretical structure from a convergence of knowledge from all of the various part-disciplines of pedagogics that can serve as a foundation for establishing an accountable pedotherapy in behalf of a child impeded in becoming adult.

A pedagogically founded practice of providing help makes possible a clearly outlined aim regarding the personal manifestation of a particular child with problems and also offers guidelines for effective action. Even by a superficial reflection of some practices, especially the so-called child psychotherapeutic, it seems that little attention is given to this and other important aspects.

A deviant child has become different from what he ought to have become. Usually this has occurred over a long period of time. Eliminating the deviance also implies that the child must become

“different” once again, but now as he ought to be. This is in anticipation that such a change cannot be accomplished within the space of a few hours.

A general drawback that resounds from the practice of providing help to a child is that psychotherapy with children is particularly time consuming. Especially in the case of child psychoanalysis, one hundred sessions is not seen as excessive. Even then a therapist succeeds only in bringing a fraction of pressing psychic contents to a re-lived experiencing and the therapy should still be continued. Researchers such as Rosenthal and Levine (1971) indicate that for other forms of psychotherapy the average duration is 39.9 weeks when a child has one session per week. It is clear that such a lengthy provision of help not only steals time but also has economic implications for the parents, the therapist and the state.

This lengthy duration can be attributed to a lack of clearly delimited aims of relevance to a specific child. Frequently in therapy a child is confronted with exploratory questions until the parents, teachers and therapist observe a general improvement. There are no restrictions placed on the availability of the therapist and no clear aims are stated in advance. The conclusion or suspension of help then is an additional difficult situation. Because there is not a final aim stated in the prognosis, no one is sure when the therapy is finalized. The conclusion of therapeutic contact is a knotty question asked in practice by many providers of help to children.

Arising from this deficiency in delimiting and precisely formulating aims is the matter of evaluation. If a therapist has no clear aim in sight, he also cannot determine if he has succeeded in reaching it. Thus, there is a lack of clear criteria or yardsticks in terms of which the success of the therapeutic results can be gauged. Attempts at quantifying and finding exact quantitative yardsticks have enjoyed much attention, especially from psychometricians. The results of this comprehensive research has continually seemed to be useless for a practicing therapist for the simple reason that each person and each troubled child and his therapist is unique. Also each human and problem situation is unique. A child and his problems do not lend themselves to being standardized or quantified.

The inadequateness of psychometric and statistical evaluating is not unique to the therapeutic practice. Every teacher who is involved with a child in a learning situation is confronted with the same knotty question, i.e., where is the evidence that this child who was ignorant and unskilled about specific learning content is now knowledgeable and skillful, such that he has a grasp of the content, can in proper and acceptable ways manage and apply it in everyday life situations?

Didactic pedagogics explicitly involves itself with searching for an answer to this question. Particular meaningful guidelines already have been established for the practice of teaching with an eye to the effective course of a lesson. During the course of a lesson a child becomes different in terms of new content in the sense that he is supported to effectively integrate new meanings into his experiential world.

The therapeutic intervention with a deviant child aims to support him in attributing new meaning and it is obvious that:

In order to become, and thus to become different, a child must actualize his psychic life potentialities. Psychopedagogics is that pedagogical part-perspective that specifically concerns itself with the actualization of a child's psychic life [in an educative relation]. Children who enter any kind of therapy show gaps and deficiencies in actualizing their psychic life. A therapist who wants to be of help to a child thus must acquire knowledge of the findings of psychopedagogues. However, merely acquiring this knowledge is not sufficient. The handling or practice in behalf of the child must be a reflection of such insight. Clarity must be acquired about what is involved in the actualization of the psychic life of a specific deviant child because he also remains a child who is *learning* and *becoming adult*.

That a therapeutic event in its essence is an educative event is accepted in the current literature beyond any doubt. The slogan that a therapeutic event is a learning event resounds widely. However, when it is a child who learns in a specific relationship to an adult, indeed it is a teaching, i.e., educative event. In his work

Voortgang en nieuw begin in de opvoeding [Progress and new beginning in education] (1971) Lubbers discusses this matter in detail. What educating is in its essence is the area of study of fundamental pedagogics. Any practice of providing help to a child that aims at his progress and change in the direction of additional becoming and thus in the direction of adulthood must evidence a grounding in the essences of educating.

The current practice of providing help to a deviant child shows a conspicuous resemblance between the procedures that are in vogue with adults and with children. This involuntarily allows the question to arise of whether a practice designed for adults, as it is, can serve as an effective practice for children. Because [philosophical] anthropology already has shown clearly that a child is not merely a miniature adult, this not only raises the question of differences among them but also compels the question of whether a child in therapy must be approached in a different way than an adult. To acquire an answer to these questions, the researcher is compelled to also acquire thorough knowledge of the relevant [philosophical] anthropological findings. In designing a *pedotherapy*, i.e., a child therapy that is useable and applicable exclusively in behalf of a child, the investigator must himself ascertain *who* this child is, in what ways is he to be distinguished from an adult and what his specific needs and distress are.

The above clearly reflects that a deviant child and the help he needs must be examined from different points of view. However, practice requires a point of departure from a theory that is the result of an integration of relevant knowledge of a particular deviant child. This confronts the investigator with the question of whether indeed there is such a theory.

2.6 The orthopedagogical

From the above it is inferred that there already is a broad knowledge structure of a child as a person and as educatively situated that includes his becoming adult and the fact that there also are problems that can be manifested in this context. The pedagogical perspective that concerns itself with problematic educating is known as orthopedagogics. By taking note of the

different findings about a becoming child-in-education, integrating them and interpreting the relevance they have for problematic educating, the establishment of an accountable theory has its start. Thus the investigator is faced with the task of clearly showing what this theory building, as such, entails and along with that show how one can arrive at the design of a practice.

Because the orthopedagogical can be qualified as a practice-directed science, it is clear that the theory established also must have relevance for practice. A theory that does not have relevance for practice merely is a thought-construction that is cut loose from the reality he is trying to verbalize.

As far as the present study is concerned, the aim of all theorizing is to delimit, , order and illuminate the pedotherapeutic event as such as the slice of reality of concern such that it will help a practicing pedotherapist in his search for answers to questions such as the following:

- How is a therapeutic aim determined for a unique child?
- Can the therapist prepare himself for a session and present particular content?
- How is content selected?
- What methods or techniques can be used to confront a child with the content?
- What criteria are applied to evaluate a child's progress?
- How is it determined if the therapy has succeeded in reaching it aim and thus is completed?

The need of a child therapist is well summarized in the words of De Villiers (1975. P. 24) "... the treated problem must be formulated *specifically*, the aims to be therapeutically attained must be spelled out *specifically*, the therapeutic procedures to be followed must by indicated *specifically*". There will be an attempt to provide such answers so a pedotherapist can be of help to a child with greater purposefulness, with less time wasted and with greater professional self-confidence.

3. PROGRAM OF STUDY

In a search of possible answers to the problems that have arisen in the previous sections of this chapter, the following program of study is followed:

With the aim of exploring and evaluating the current practice of providing help to a deviant child, in Chapter II there is a review of what has been done in this regard in the R.S.A. and particular criteria are laid out for evaluating the accountability and effectiveness of this help.

In light of the already established orthopedagogical foundation of providing help to a child with problems with his becoming adult, in Chapter III there is a brief discussion of orthopedagogical theory building. Because pedotherapy essentially is educating, clarity must also be acquired about what this phenomenon essentially includes, and in what regard the insights established by fundamental pedagogics and psychopedagogics will be embraced. Didactic pedagogics already has clearly answered questions about the professional intervention with a child during his acquisition of new contents and meanings. In particular, the implications this has for the specialized intervention with a deviant child also will be ascertained.

In order to determine what the difference is between a child as a person and an adult as a person there also is a linking up with accountable [philosophical] child anthropological findings in a search for clarity in this regard, and especially with an eye to laying out the implications this has for designing a pedotherapeutical practice.

In light of the fact that helping a deviant child includes an educative task, in particular an orthopedagogical task, it also will be shown how the orthopedagogical, via integrating the implications of this educative task for a deviant child, will influence the design of a pedotherapeutic practice. This information appears in Chapter IV.

In Chapter V it is shown in terms of a practical exemplar how the therapeutic structure becomes embodied in practice.

In Chapter VI, the study is ended with a summary and illumination of the most important findings from which possible recommendations are made with an eye to the possible improvement of practice; also additional research is suggested.

4. DISCUSSION OF METHOD

An exploration of the available literature on the topic will be done in order to select the most relevant works so that a clear image can be attained of the main overseas currents of the practice of providing help to children. This is limited to this approach because the European and Anglo-American situations are comprehensively documented in contrast to the R.S.A. where literature in this connection is relatively meager.

This exploration will be followed by a literature study during which the various main currents in this practice of helping children will be critically evaluated in terms of pedagogical criteria with the aim of providing reliable findings about reasons for success as well as to show possible deficiencies.

As a result of the mentioned literature study, a questionnaire will be compiled to serve as a guideline for a research interview that will be conducted with heads of child guidance institutes attached to universities and where therapists are prepared.

The research interview is limited to university institutes because these organizations have a research as well as a training task. The theory as well as the practice thus is available to the researcher. An additional motivation for choosing institutes is the fact that the plural nature of the composition of the population in the R.S.A. as well as the urban or rural surroundings of the universities can be taken into account by the researcher.

At the completion of this research an attempt will be made to account for the gaps observed by means of a theoretical study of the phenomenon by means of a phenomenological penetration of its essences. A phenomenological approach will be used to attempt to disclose the phenomenon itself. The investigator is obligated to use this approach because of the unique nature of the problem

considered and the firm conviction that this is the only method that allows the “human” of a child in distress to correctly appear. A more complete description of this concept will be provided in the section dealing with the child [philosophical] anthropological foundation of pedotherapy.

Because of the gaps and deficiencies of controlled experiments that behaviorists often use, this is seen as an inadequate method because of the comprehensiveness of variables that must be controlled. In a pedotherapeutic event it almost is impossible to control all of the environmental and human factors that arise. The findings resulting from such a study at best can be indicated vaguely, and do not justify the cost and stake involved. This opinion is confirmed by researchers such as Bergin and Strupp (1972) and Skuy (1975).

Also the use of statistical methods, however sophisticated, do not succeed in illuminating what is an essential of the phenomenon. The changes that occur regarding a child’s being a person, the actualization of his psychic life potentialities, his unique attribution of sense and meaning to the world are matters that are not quantifiable. Indeed, a pedotherapeutic event is not quantifiable. It is a human event that occurs between persons in the everyday lifeworld. All attempts to transform the event into a test situation where its course is controlled and measured suddenly destroys the object of study, i.e., the changing of a child as a subject as a consequence of the interpersonal event between him and a fellow person, i.e., the therapist who also is involved in the event as a subject.

Strupp says directly “New techniques in psychotherapy, unlike new drugs, are not developed in the laboratory, tested, and then applied, but typically they are ‘invented’ and applied long before they are tested” (Bergin and Strupp, 1972, p. 435). A new approach or method in providing help to children who are bogged down and derailed in their becoming cannot be established by using methods that are borrowed from the natural sciences without modification.

Thus it is the task of the scientist who wants to investigate the psychic life to penetrate it with understanding and then clearly describe it. This approach is only fruitful when a researcher is

ready to be involved in the phenomenon as a subject there where it is as it is. When he brings to bear all of his human potentialities in encountering a fellow person in distress and subsequently can distance himself to think without prejudice, he can theorize by verbalizing what is true and genuine of the phenomenon.

5. FINALLY

The optimal utilization of human resources in the R.S.A. at this juncture in time has become a greater imperative than ever before. The challenge that speaks from the knotty situation in which we are involved directs an appeal to each educator and child to utilize his potentialities in such a way that he can make his full contribution. With this study an attempt was made to provide some basic contributions in striving for the ideal of a people with able-bodied children.