

**ENHANCING REALISTIC ACADEMIC SELF-ACTUALISATION:
A PSYCHO-ANDRAGOGICAL PERSPECTIVE**

by

INGRID PHYLLIS SONNEKUS

submitted in accordance with the requirements
for the degree of

DOCTOR OF EDUCATION

in the subject

PSYCHOLOGY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROFESSOR C S ENGELBRECHT
NOVEMBER 1996

I declare that ENHANCING REALISTIC ACADEMIC SELF-ACTUALISATION: A PSYCHO-
ANDRAGOGICAL PERSPECTIVE is my own work and that all the sources that I have used
or quoted have been indicated and acknowledged by means of complete references.

.....
i Sonnekus 96.11.05

INGRID PHYLLIS SONNEKUS

This study is dedicated to

THE UNKNOWN STUDENT

that he may know himself
and his circumstances better
so that he may succeed in life;

and to

LIESEL, ERIKA, RENATE and FRANCOIS

who in their unique way inspired me

and to

MY MOTHER

who is a very special lady.

ACKNOWLEDGEMENTS

Primarily this study is due to

- the insight given to me by Our Heavenly Father
- the way in which He sent me people to "carry" me through difficult times

May it be used in the expansion of His Kingdom.

Thank you, to Prof Engelbrecht, whose enthusiasm was most inspiring.

Thank you, to family and friends, who still love me in spite of my D!

Thank you, to my colleagues, who patiently listened and encouraged me right to the bitter end.



INGE

PRETORIA, NOVEMBER 1996

ENHANCING REALISTIC ACADEMIC SELF-ACTUALISATION: A PSYCHO-ANDRAGOGICAL PERSPECTIVE

BY: Ingrid Phyllis Sonnekus
DEGREE: Doctor Educationis
DEPARTMENT: Psychology of Education
UNIVERSITY: University of South Africa
PROMOTER: Professor C S Engelbrecht

SUMMARY

This research was triggered by the need to assist first year students in a way which had not been addressed by the people involved with the upliftment of disadvantaged students. The aspect which was addressed was the personal growth of the adult learner within the academic situation with consideration of his own personal circumstances and ideals. This means that a micro level approach was generated by creating the Academic Enhancement Programme (AEP). The purpose of the programme is to give adult learners the opportunity to understand themselves and their own value systems better on a micro, meso and macro level, to experience personal growth or self-actualisation and to see how these factors influence the adult learners' interaction with the tertiary academic situation.

Eight possible value systems were discussed and introduced to the adult learners who participated in the Academic Enhancement Programme. The adult learners were given the opportunity to measure themselves against the value systems and to evaluate how these influenced their realistic academic self-actualisation. The psycho-andragogical categories were utilised during the application of the programme as criteria to evaluate the effectiveness of the programme.

The following recommendations were made

- the creation of a faculty specific induction programme
- linking study packages directly to the context of adult learners
- organising personal academic contact
- giving personal academic support
- making the evaluation procedures transparent
- creating and supporting informal study groups

Although the study has certain limitations, it should be of great value to the university system during the transformation phase that it is experiencing at present. The main aim of the study is, however, the contribution to the academic growth of the adult learner in the tertiary situation.

KEY TERMS

SELF-ACTUALISATION

PERSONAL GROWTH

ADULT LEARNER

ENHANCEMENT PROGRAMME

GROUP WORK

PSYCHO-ANDRAGOGICAL CRITERIA

REALISTIC ACADEMIC SELF-CONCEPT

VALUE SYSTEMS

SYSTEMS THEORY

LEARNER SUPPORT

BEVORDERING VAN REALISTIESE AKADEMIESE SELFAKTUALISERING: 'N PSIGO-ANDRAGOGIESE PERSPEKTIEF

DEUR: Ingrid Phyllis Sonnekus
GRAAD: Doctor Educationis
DEPARTEMENT: Sielkundige Opvoedkunde
UNIVERSITEIT: Universiteit van Suid-Afrika
PROMOTOR: Professor C S Engelbrecht

OPSOMMING

Hierdie navorsing het ontstaan vanuit die behoefte om eerstejaarstudente op 'n bepaalde wyse te ondersteun. Hierdie wyse is nog nie aangespreek deur mense wat met benadeelde studente gewerk het nie. Die aspek wat ondersoek is, is die persoonlike groei wat volwasse leerders ervaar binne die akademiese situasie met inagneming van hulle eie persoonlike omstandighede en ideale. Dit het beteken dat daar deur middel van 'n mikrobenadering 'n Akademiese Verrykingsprogram geskep moes word. Die doel van die program is drievoudig: Dit moet aan volwasse leerders die geleentheid bied om hulself en hulle waardesisteme beter te verstaan in 'n mikro-, meso- en makroverband; om persoonlike groei / selfaktualisering te ervaar en om tot die besef te kom dat hierdie aangeleenthede hulle interaksie met die tersiêre akademiese situasie beïnvloed.

Agt verskillende waardesisteme is bespreek en aan die volwasse leerders wat aan die Akademiese Verrykingsprogram deelgeneem het, voorgehou. Die volwasse leerders het die geleentheid gekry om hulself aan hierdie waardesisteme te meet. Hulle kon ook in die loop van die program vasstel hoe dit hulle realistiese akademiese selfaktualisering beïnvloed. Die psigo-andragogiese kategorieë is tydens die toepassing van die program as kriteria gebruik om die effektiwiteit van die program te bepaal.

Die volgende aanbevelings is gemaak:

- dat 'n fakulteit-spesifieke induksieprogram geskep moet word,
- dat studiepakkette direk aan die volwasse leerder se verwysingsraamwerk gekoppel moet word,
- dat persoonlike akademiese ondersteuning gebied moet word,
- dat persoonlike kontak op akademiese gebied bewerkstellig moet word,

- dat evalueringsprosedures deursigtig gemaak moet word,
- dat informele studiegroepe tot stand gebring en onderhou moet word.

Alhoewel die studie aan verskeie beperkings onderhewig is, behoort dit vir die universiteitswese tydens die huidige transformasiegebeure van groot waarde te wees. Die belangrikste doel van die navorsing is egter die bydrae wat dit kan lewer tot die akademiese groei van die volwasse leerder in die tersiêre situasie.

SLEUTELBEGRIPPE

SEFAKTUALISERING
PERSOONLIKE GROEI
VOLWASSE LEERDER
VERRYKINGSPROGRAM
GROEPWERK
PSIGO-ANDRAGOGIESE KRITERIA
REALISTIESE AKADEMIESE SELFKONSEP
WAARDESISTEME
SISTEEMTEORIE
LEERDERONDERSTEUNING

*Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.*

*'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!*

*Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.*

*And when we've been there ten thousand years,
Bright shining as the sun,
We'll have no less days to sing God's praise
Than when we first begun.*

'Amazing Grace', by John Newton (1725-1807)

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTORY ORIENTATION, PROBLEM ANALYSIS, STATEMENT OF THE PROBLEM, AIM, CONCEPT DEFINITION, METHOD AND PROGRAMME OF INVESTIGATION

1.1	Introductory orientation	1
1.2	Awareness of the problem	2
1.2.1	Preliminary literature study	3
1.2.2	Personal experience	4
1.2.3	Discussions with knowledgeable persons	5
1.2.4	Lectures attended	5
1.2.5	Personal conclusion regarding the role of a person's value systems in realistic academic self-actualisation	7
1.3	Analysis of the problem	8
1.3.1	Exploration of the problem	8
1.3.1.1	The students	9
1.3.1.2	The lecturers	10
1.3.1.3	The interaction between the lecturer and the students	11
1.3.1.4	The role of students' personal values in realistic academic self- actualisation	12
1.3.2	Concluding the exploration of the problem	14
1.4	Statement of the research problem	15

1.5	The aim of the investigation	15
1.5.1	The immediate aim	15
1.5.2	Secondary aims	16
1.6	An explanation of concepts	16
1.6.1	Enhance	16
1.6.2	Realistic academic self-actualisation	17
1.6.3	An andragogical perspective	18
1.7	Method of research	18
1.7.1	Literature study	18
1.7.2	An own empirical study	18
1.8	Programme of research	19

CHAPTER 2

THE INTERACTION BETWEEN PERSONAL VALUE SYSTEMS AND REALISTIC ACADEMIC SELF-ACTUALISATION

2.1	Introduction	21
2.2	Values	21
2.2.1	Clarification of the concept of "values"	23
2.2.2	Values clarification	27
2.2.3	Uses of values	28
2.2.4	Universal and specific values	29
2.2.5	Internalisation of values	30
2.2.6	Conclusion	30
2.3	Value systems	30
2.3.1	Clarification of the concept of "value system"	30
2.3.2	Level of conscious use of value systems	31
2.3.3	Theories which group values into systems	33
2.3.4	Culmination of value systems into a philosophy of life	35
2.3.5	Progression through various value systems	35
2.4	The value systems theory	37
2.4.1	Background	38
2.4.2	The Value Systems Theory in detail	39
2.4.2.1	The horizontal existential developmental levels	40
2.4.2.2	The vertical existential developmental levels	43

2.4.3	Research done using the Value Systems Theory	43
2.4.4	The advantages and disadvantages of using the Value Systems Theory in the field of education	44
2.4.5	The connection between the Value Systems Theory and self-actualisation	46
2.5	Self-actualisation	46
2.5.1	Various approaches to self-actualisation	47
2.5.1.1	Psychoanalytically based theories	47
2.5.1.2	Behaviouristic theories	48
2.5.1.3	Humanistic-existential psychological theories	48
2.5.1.4	Recent approaches	50
2.5.1.5	A psycho-andragogical approach	51
2.5.2	Various definitions of self-actualisation	52
2.5.2.1	Realistic self-actualisation	54
2.5.2.2	Academic self-actualisation	56
2.5.2.3	Summary and explicit definition	57
2.5.3	A description of self-actualisation seen from the perspective of the Value Systems Theory	60
2.5.4	The progression from one level of self-actualisation to the next	61
2.5.4.1	Scheler	61
2.5.4.2	Maslow	62
2.5.4.3	Perry	63
2.5.4.4	Vaughan	63
2.5.4.5	The Value Systems Theory	64

2.5.5	The attainment of realistic academic self-actualisation in an adult	66
2.6	The Interaction between personal value systems and realistic academic self-actualisation	68
2.7	Conclusion	70

CHAPTER 3

THE PROCESS BY WHICH THE REALISTIC ACADEMIC SELF-ACTUALISATION OF THE ADULT LEARNER CAN BE ENHANCED

3.1	Introduction	71
3.2	Andragogics	72
3.2.1	Orientation	72
3.2.2	Definition	73
3.2.3	Differentiation of concepts	73
3.2.4	Background and modern trends	75
3.2.5	Stages of adulthood	76
3.2.5.1	Charlotte Bühler	76
3.2.5.2	Erik Erikson	77
3.2.5.3	Bernice Neugarten	77
3.2.5.4	Daniel Levinson, Roger Gould and Gail Sheehy	78
3.2.5.5	Margaret Lowenthal	78
3.2.5.6	Jane Loevinger	79
3.2.5.7	Summary	79
3.2.6	Participants who are studied in andragogics	82
3.2.6.1	The adult as learner	83
3.2.6.2	The adult as educator	87
3.2.6.3	Conclusion	89
3.2.7	Other important facets in the andragogical situation	91

3.2.7.1	The learner-educator relationship	91
3.2.7.2	The subject content	97
3.2.7.3	The academic ecosystem	101
3.2.7.4	Conclusion	104
3.2.8	The psycho-andragogical perspective	106
3.2.8.1	Meaning attribution	106
3.2.8.2	Involvement	108
3.2.8.3	Experience	109
3.2.8.4	Self-concept	110
3.2.8.5	Self-actualisation	111
3.2.8.6	Conclusion	112
3.2.9	Summary	113
3.3	The systems theory	114
3.3.1	Orientation	114
3.3.2	Patterns	115
3.3.3	Processes	117
3.3.4	Perceptions	117
3.4	The enhancement process	118
3.4.1	Micro level - the intra psychic growth process	119
3.4.1.1	Awareness	119
3.4.1.2	Exploration	120
3.4.1.3	Personalisation	121

3.4.2	Meso level - the relationship between the adult learner and the adult educator	121
3.4.2.1	Self-knowledge	122
3.4.2.2	Educational climate	122
3.4.2.3	Skills	123
3.4.2.4	Accompaniment	124
3.4.3	Macro level - the relationship between the adult learner and his circumstances	125
3.4.4	Summary	127
3.5	Addressing various value systems to enhance the realistic academic self-actualisation of the adult learner	127
3.5.1	AN - Reactive	128
3.5.2	BO - The supernatural / Tribalistic	128
3.5.3	CP - Patronising / Egocentric	129
3.5.4	DQ - Saintly / Absolutist	129
3.5.5	ER - Businesswise / Materialist	130
3.5.6	FS - Facilitating / Sociocentric	130
3.5.7	GT - Informative / Cognitive	131
3.5.8	HU - Concern for the world / Experientialistic	131
3.5.9	Summary	132
3.6	Conclusion	132

CHAPTER 4

EMPIRICAL RESEARCH DESIGN

4.1	Introduction	134
4.2	Delimitation of the problem	135
4.3	Specific aims of the empirical research	135
4.3.1	The immediate aim	135
4.3.2	Secondary aims	136
4.4	Qualitative research method	137
4.4.1	Descriptive research	138
4.4.1.1	Focus group interviews	138
4.4.1.2	Case studies	141
4.4.2	Ecosystemic research	142
4.4.3	Participant observation	143
4.4.3.1	Videotaped observation	147
4.4.3.2	Member checking	147
4.4.4	Group work	147
4.5	The course of the empirical study	148
4.5.1	Compilation and testing of the Academic Enhancement Programme ..	148
4.5.2	Presentation of the Academic Enhancement Programme	149

4.5.3	Evaluation of the Academic Enhancement Programme	150
4.5.3.1	Evaluation by the adult learners themselves	150
4.5.3.2	Evaluation by the researcher	151
4.5.4	The practical application of the Academic Enhancement Programme	151
4.5.4.1	Advertisement	151
4.5.4.2	Time schedule	151
4.5.4.3	Registration	152
4.5.4.4	Introduction and "icebreaker"	152
4.6	The complete academic enhancement programme	152
4.6.1	The character, rationale and purpose of the Academic Enhancement Programme	152
4.6.2	Ascertaining values	153
4.6.2.1	Personal values	154
4.6.2.2	Conscious use of values	155
4.6.3	Identifying value systems	155
4.6.4	Conscious use of value systems in the academic situation	157
4.6.5	Self-actualisation in the academic situation	158
4.6.5.1	Realistic self-actualisation	158
4.6.5.2	Academic self-actualisation	160
4.6.5.3	Various self-actualisation possibilities	160
4.6.5.4	The progression from one level to another	161
4.6.5.5	Understanding self-actualisation	163
4.6.5.6	The explicit definition of self-actualisation	164

4.6.6	The adult as learner and as educator	165
4.6.7	Patterns, processes and perceptions	167
4.6.7.1	Identifying patterns	168
4.6.7.2	Identifying processes	168
4.6.7.3	Identifying perceptions	168
4.6.8	Applying the psycho-andragogical categories	169
4.6.8.1	The use of the category meaning attribution	169
4.6.8.2	The use of the category involvement	169
4.6.8.3	The use of the category experience	170
4.6.8.4	The use of the category self-concept	170
4.6.8.5	The use of the category self-actualisation	170
4.6.9	Summary	171
4.7	The enhancement process	171
4.7.1	The micro level of the Academic Enhancement Programme	171
4.7.2	The meso level of the Academic Enhancement Programme	172
4.7.3	The macro level of the Academic Enhancement Programme	173
4.8	Analysis of the data	173
4.9	Interpretation of the data	173
4.10	Synthesis	174

CHAPTER 5

EMPIRICAL RESEARCH REPORT

5.1	Introduction	175
5.2	Purpose of the research	175
5.2.1	Immediate aim	175
5.2.2	Secondary aims	176
5.2.3	Benefits	177
5.3	Analysis of the academic enhancement programme from a qualitative research perspective	178
5.3.1	Natural setting	179
5.3.2	Descriptive research	179
5.3.3	Focus group interviews	179
5.3.4	Case studies	184
5.3.5	Ecosystemic research	185
5.3.6	Participant observation	187
5.3.6.1	Enhancing the reliability of the observation through videotaping	189
5.3.6.2	Enhancing reliability of the observation through member checking	190
5.3.7	Group work	190
5.4	Analysis of the application of the academic enhancement programme ..	191
5.5	Analysis of the academic enhancement programme by the evaluation of the adeptness of the presenter in the presentation skills	195

5.5.1	Creation of the learner-educator relationship	197
5.5.2	Creating an educational climate	203
5.5.3	Fulfilment of psycho-andragogical criteria	206
5.6	Analysis of the enhancement process of the academic enhancement programme from a psycho-andragogical perspective	207
5.6.1	Involvement	210
5.6.2	Experience	212
5.6.3	Meaning attribution	215
5.6.4	Self-concept	219
5.6.5	Self-actualisation	220
5.6.6	Micro level - the intra-psychic process	222
5.6.6.1	Awareness	222
5.6.6.2	Exploration	223
5.6.6.3	Personalisation	224
5.6.7	Meso level - the relationship between the learner and the educator	225
5.6.7.1	Self-knowledge	225
5.6.7.2	Educational climate	226
5.6.7.3	Skills	226
5.6.7.4	Accompaniment	227
5.6.8	Macro level - the relationship between the learner and his circumstances	228
5.7	Analysis of the content dimension of the academic enhancement programme	231
5.7.1	Ascertaining values (Activity 1, Activity 2)	232

5.7.2	Conscious use of values (Activity 3)	234
5.7.3	Conscious use of value systems (Lecture/Activity 4)	234
5.7.4	Raising the conscious level of value systems in the academic situation (Activity 5)	235
5.7.5	Realistic self-actualisation and academic self-actualisation (Activity 6)	237
5.7.6	Progression from one level to another (Activity 7)	240
5.7.7	Understanding and definition of self-actualisation (Activity 8)	240
5.7.8	The adult learner and adult educator in the andragogical situation (Activity 9)	244
5.7.9	Evaluation of the Academic Enhancement Programme by the participants (Activity 10)	250
5.7.9.1	Patterns	251
5.7.9.2	Processes	252
5.7.9.3	Perceptions	252
5.8	By-products of the academic enhancement programme	254
5.9	Summary	257
5.10	Conclusion	259

CHAPTER 6

SUMMARY, INTEGRATION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1	Introduction	260
6.2	The awareness of the problem	260
6.3	The analysis of the problem	261
6.3.1	The students	261
6.3.2	The lecturers	261
6.3.3	The interaction between the lecturer and the students	261
6.3.4	The role of values in realistic academic self-actualisation	262
6.3.5	Concluding the exploration of the problem	262
6.4	The statement of the problem	262
6.5	The aim of the investigation	263
6.6	Conclusions based on the findings of the research	263
6.6.1	Literature study	263
6.6.2	Empirical research	269
6.6.2.1	Immediate aim	269
6.6.2.2	Secondary aims	269
6.6.2.3	Qualitative research	273
6.6.2.4	Application of the AEP	273
6.6.2.5	Evaluation of presentation skills	274
6.6.2.6	The enhancement process seen from a psycho-andragogical perspective	274

6.6.2.7	The byproducts	275
6.7	Hypotheses derived from the conclusions of the research	275
6.8	Recommendations for further research	277
6.8.1	The creation of a faculty specific induction programme	278
6.8.2	Study packages must be directly linked to the adult learners' contexts	278
6.8.3	Personal academic support	278
6.8.4	Organise personal academic contact	279
6.8.5	Transparency of evaluation procedures	279
6.8.6	Creating and supporting informal study groups	280
6.9	Limitations of the study	280
6.10	Final word	280
ANNEXURE A	.....	282
ANNEXURE B	.....	345
ANNEXURE C	.....	347
ANNEXURE D	.....	350
ANNEXURE E	.....	352
ANNEXURE F	.....	355
LIST OF REFERENCES	.....	369

LIST OF FIGURES

FIGURE 1.1 Basic theoretical model for educational values	13
FIGURE 2.1 The interrelatedness of knowledge, application and skills	22
FIGURE 2.2 The developmental nature of the Value Systems Theory	40
FIGURE 2.3 The psycho-educational categories	51
FIGURE 2.4 The focus of self-actualising theories	53
FIGURE 2.5 Visual representation of self-actualisation	59
FIGURE 2.6 Maslow's hierarchy of needs	62
FIGURE 2.7 Typical progression of self-actualisation from one level to another ..	65
FIGURE 3.1 Possible value systems of adult learners and adult educators	90
FIGURE 3.2 The adult learner-educator relationship	96
FIGURE 3.3 The subject content as vehicle towards self-actualisation	99
FIGURE 3.4 The academic ecosystem and andragogical participants	103
FIGURE 3.5 The andragogical totality	105
FIGURE 4.1 Overt participant observation	146
FIGURE 5.1 Varying emphases on meaning attribution, experience and involvement	209

LIST OF TABLES

TABLE 3.1	Milestones of ego development according to Loevinger	80
TABLE 3.2	A comparison between some andragogical developmental theories . .	81
TABLE 3.3	Two possible sets of goals for adult learners	86
TABLE 3.4	Summary of the requirements of andragogics	113
TABLE 4.1	The themes of the Academic Enhancement Programme as seen in the stages of the enhancement programme	172
TABLE 5.1	Participants' personal details	193

CHAPTER 1

INTRODUCTORY ORIENTATION, PROBLEM ANALYSIS, STATEMENT OF THE PROBLEM, AIM, CONCEPT DEFINITION, METHOD AND PROGRAMME OF INVESTIGATION

1.1 INTRODUCTORY ORIENTATION

In this chapter a general orientation regarding the growth of the awareness of the problem is given against the relevant background: the researcher was namely worried that none of the solutions which had been applied to combat the problem of the poor pass rate of first year students at tertiary education level seemed to really succeed. These solutions seemed to focus on external factors like study methods, reading ability and examination techniques, to mention a few. The researcher, however, seemed to be having some success with personal motivation and positive comments, which focus more on intrapsychic factors.

Moving away from a vague feeling that the problem of the poor pass rate needs to be investigated, an analysis of the problem is done in this thesis to ascertain its extent. For this purpose a limited literature study is done so that the validity of the problem can be substantiated. This analysis leads to clear demarcation: the researcher knows that the focus of this research should be the adult learner's intrapsychic state in an academic situation.

The problem is stated in operational terms so that it can be researched. This research project has an aim, namely to establish why adults venture into a potentially threatening situation such as the academic situation. As adult learners do venture into the academic situation, it needs to be established how they can be helped or supported in such a difficult situation. In the process of reaching the set goal of this study, adult learners will hopefully benefit, as will the tertiary level academic staff. The focus is on this primary aim, but it is hoped that certain secondary aims which are also identified may be realised in subsequent studies.

Chapter one also clarifies concepts and gives a brief indication of the method used in the research. The programme of investigation which is followed is spelled out chapter by chapter so that the research may be duplicated, if needed.

1.2 AWARENESS OF THE PROBLEM

Due to the economic and political climate at tertiary education institutions during the nineteen eighties much attention has been devoted to the poor pass rate of first year university students. Various reasons for the failure rate have been given and have also been investigated, and several far reaching measures have been introduced to combat this drainage of human resources and to alleviate the financial burden, and yet no truly satisfactory solution has been found. This study does not want to repeat research which has already been completed. The researcher namely presumes that there must be other factors also present which have not yet been directly focused upon in previous research and she wishes to investigate some of these. Personal factors related to struggling first year university students need to be explored, and these constitute the main focus of this research. It is obvious that other influences such as economic, political, social and other non-academic factors cannot be ignored. The combination of all these factors, however, cannot be remedied by a single study (Jantjies 1989:97) and in this research they are only mentioned as additional factors which influence academic achievement, besides personal factors.

Personal involvement in the academic world, frequent requests to improve teaching, to maintain standards, to do research and to develop each student to his or her maximum potential, as summarised by "The aims of the University of South Africa" (1990), led the researcher to feel called upon to cast about for solutions to these problems. This study hopes to make a contribution towards these goals. It is, however, not possible to make a worthwhile contribution to a topic if the relevant background to the topic has not been investigated. Repetition of research and symptomatic treatment of the problem are to be avoided. To get to the causes of the problem in question is any researcher's dream and with this in mind the initial awareness of the present problem was put on hold and the researcher tried to establish whether other inconspicuous causes could also be important contributory factors.

To obtain a more complete insight into the problem, a four-pronged approach was taken. This included a preliminary literature study, drawing on personal experience, discussions with knowledgeable persons and attending lectures.

1.2.1 Preliminary literature study

Hofmeyr and Spence (1989:37-47) give a concise summary of the problem faced by educators in South Africa: White as well as black education is in a crisis. Educational support programmes, a term which encompasses "academic support", according to Hunter (1989:68), which offer either support by enriching students, or fulfil a bridging function by preparing students for the higher level, still face many problems. This summary of the **status quo** that is typical at universities "open" to all race groups prior to 1994, pinpoints the need for further development of faculty-based support programmes which have been thoroughly researched, seeing that educational support programmes have not been a resounding success (Moulder 1991:5-10). Removing disadvantaged students from the mainstream for additional remediation does not guarantee them to fare better than those who are not removed (Adey 1988:14).

Rebel (1989a:143) takes this idea a step further: he states that a model should be designed which transforms "relevante Forschungsergebnisse in erfahrungsorientierter Weise". This suggests that research which is relevant to the field of study in which the student wishes to become proficient, should be offered to him in a manner which incorporates a "hands-on" approach. It could also mean that the student should become personally involved with the study material and make it his own rather than merely understanding it. Clearly this approach implies the student's personal growth (Wiechers 1990:58). Further, Rebel (1989a:143) suggests that the student should simultaneously be given insight into scientific research methods including the possibilities and the limitations of their applicability. This implies that the student should gain a familiarity with the field which is researched, an insight into the **modus operandi** of the researcher, and a knowledge of the boundaries which encompass researcher and terrain alike. A distinct measure of reality is, therefore, brought into the model envisaged by Rebel. And all this is supposed to be eventually transferred to the groups of students with whom the lecturer is working. Taking into account the heterogeneous composition of these groups, this is quite a tall order!

Jantjies (1989:97) suggests the use of higher mental process teaching and learning by using subject content "as methods of inquiry into the nature of science, mathematics, the arts, and the social sciences ... as much for the ways of thinking they represent as for their

traditional content." Once again, an insight into the method used by researchers and a focusing on thinking about thinking is brought to the fore. A large component of meta-cognition seems to be present.

The importance of the idea of a "hands-on" approach (which could be likened to coming into contact with reality), as well as the idea of thinking about what is happening (a "meta" approach), lies in the fact that the subjects are studied not only for their content, but also for the practical and personal skills which can be derived from academic involvement. It seems as if both Rebel and Jantjies are propagating the idea that studying is more than just using one's brain-power. The information gained by studying a course is essential, but it is not an aim in itself. There lie further challenges in the application of the knowledge to one's own life-world and thereby achieving personal growth (Dyer 1980: Cassette 7).

1.2.2 Personal experience

Experience with the proportionately small number of students with whom the present researcher deals in her day to day work, led to the realisation that the students reacted well to positive personal comments and contact regarding the standard of their assignments. The researcher's treatment of her students, according to her belief that poor work is usually a product of too little time, too little academic experience or too little personal dedication rather than too little ability, seemed to pay off.

Students' initial reaction to the failure of an assignment was often one of anger. Constructive comments written on assignments elucidating the student's errors or telephonic contact with the lecturer and, when necessary, personal visits, however, helped to cushion the blow of having to resubmit such an assignment. Personal notes of thanks, conversations during group discussions and the answers to a questionnaire obtained back from post graduate Higher Education Diploma students revealed that there was much appreciation for the personal contact with and availability of the lecturer. This observation is supported by research done by Wiechers (1990:63).

These reactions of students lead the researcher to come to the conclusion that the content of the subject should not be the only focal point of a course. It became evident to her that the feeling of satisfaction and self-worth generated after expending enough effort to do an assignment satisfactorily did not only gratify a student's quest for knowledge, but it was also linked to the **didactic style** of the lecturer and to the resulting **academic self-actualisation**

experienced by such a student. Jantjies (1989:91) states that "the problem of predictability and variation in student achievement ... also determines the students' academic self-concept, their interests and aspirations for further education, as well as their emotional well-being"; a finding that corroborates the previous statement.

1.2.3 Discussions with knowledgeable persons

Knowledgeable persons were approached concerning the research problem. Knowingly or unknowingly they exuded an enthusiasm for the topic which indicated that there was a need for this research and that it would receive official support. They encouraged the pursuit of the topic and gave much valuable insight into the state of affairs across the spectrum of South African universities and at Unisa in particular (Adey 1989b; Gous 1989 & 1992c; Harley 1990; Greyling 1990).

The state of affairs, as spotlighted by them, coincides in many ways with an article by Hofmeyr and Spence (1989:37-48) regarding factors that influence academic success. Other factors such as language competence, study methods and the application of a timetable were invariably mentioned by these knowledgeable experts, but these factors are being dealt with at various levels: Heese (1989) designed a language competency course which has a measure of success and the Student Services Bureau at Unisa regularly addresses various problems such as the multiple choice programme; memory strategies; preparing for the examination; examination skills; the effects of examination on a student; and planning for the year, to mention but a few of their functions. These problems are addressed in the **Unisa News** at regular intervals. The present study does not deal directly with those aspects of the problem which have already received attention elsewhere.

1.2.4 Lectures attended

As the initial awareness of the research problem deals with the concrete evidence that many students are failing, especially at first year university level, any researcher may be tempted to jump to the conclusion that the problem must lie in the difference between school teaching and university lecturing. The influences of strange study material and the sudden independence from the more formalised education situation also seem to be possible causes for the problem of failure.

A lecture given by Jane Hofmeyr (1989) at Unisa clarifies much of this. According to her, bridging courses and academic support activities for students have taken the above-mentioned factors seriously into consideration, including many other aspects such as the various levels of cognitive skills required for certain activities and the involvement of mentors. These bridging courses and support programmes, according to Hofmeyr, were attended by students who were sponsored by private firms amounting to an average of R14, 500 per student per year. All these measures, however, could not ensure that the students benefited from these exercises the following year and as such there is no real proof that these methods have lasting success.

Prof Karlheinz Rebel (1989c) of the German Institute for Distance Education Studies (DIFF.) gave several lectures at Unisa. He mentioned several factors which are imperative to successful studying but which are not only applicable to distance education. These factors include a cyclic spiral which represents successful learning for all adults: the basis of it being that each cycle begins and ends with the life world of the student before moving on to new material. This can more or less be likened to what Piaget designates a "process of self-regulation" and which has been duly described by Mellon and Sass (Adey 1988:13) in terms of the processes of assimilation and accommodation. The crucial point here, according to Rebel (1989b:47-57), is that it is essential that new information is assimilated into the student's own life world and that he should actually use it on a daily basis in his daily task.

The Bureau for University Teaching at Unisa presented several lectures to staff aspiring to better their presentation (Heese 1990), lecturing, communication and management skills. Once again there seems to be an emphasis on the conscious utilisation of various cognitive skills, which indicates that the need to work with students on the cognitive level still exists in the Bureau, but often staff members would contribute personal experiences of successes with students which seemed to have a more personal flavour. These contributions were enhanced by lectures that explored the lecturer's communication style. This, as well as the management style of academics (Smit 1990) should reflect the importance of personal and mutual recognition between lecturer and student and should generate a feeling of self-worth in both.

Another interesting lecture attended was the one given by Beck (1989) for senior management staff of a banking concern. He brought to the fore how people could be reached as clients through the value systems which the client endorsed. It seemed to the

present researcher that this idea could have a parallel in the academic situation. Possibly the value systems that a person subscribes to can have an influence on the level of academic self-actualisation which is achieved. To the present researcher this idea seemed to be particularly worthy of investigation.

1.2.5 Personal conclusion regarding the role of a person's value systems in realistic academic self-actualisation

It seems as if there is a possibility that a person's value systems play a role in his striving towards academic self-actualisation. Factors which indicate satisfaction in an academic situation (Wiechers 1990:57-64) should be considered. These factors have been identified by tertiary level lecturers as aspects which give rise to a feeling of job satisfaction. In other words, it can be stated that the adults in the academic situation experience self-actualisation to the extent that either they feel that they have achieved what they had set out to do, or that they are doing what they ought to do and what they are capable of doing. The researcher reasoned that academic self-actualisation from the students' point of view would probably have similar criteria and that these criteria could possibly be connected to a student's personal value system. Adey (1988:12) aptly states that tertiary education "does not take into account the spiritual and community needs that university study often helps individuals to satisfy."

Another aspect which should be considered in the study of students' self-actualisation is the way in which they as adult learners are treated (Abrams 1990:s.p.). Questions which can be asked are:

- How would they like to be dealt with?
- What do they expect from a course?
- What are they willing to give?

These questions all deal with the enhancement process. The present researcher deems the enhancement process to be essential when dealing with adult learners. The structuring of the process and the implementation of it need to be clarified.

1.3 ANALYSIS OF THE PROBLEM

Once the initial awareness of the problem had moved beyond a vague feeling of discomfort, and had meandered past bridging courses, academic support programmes and the variety of lectures as mentioned in sections 1.2.1 to 1.2.4, the problem which now seemed to underlie the initial awareness needed to be analysed. This problem is the fact that students seem not to become personally involved with their studies, keeping the acquired knowledge as it were "in a little box", separate from the rest of their lives. The problem area needs to be demarcated and systematically stated, seeing that it is not possible to deal with all the aspects which could possibly have an influence on the realistic academic self-actualisation of the adult learner and university student. Throughout the study other relevant factors, however, are mentioned when applicable and necessary, because the role of the adult as a learner cannot be seen separately from the other adult roles that he has to fulfil, such as being a parent, breadwinner, husband or wife, to mention but a few.

In her day by day work the researcher deals with relatively small numbers of students and in courses which utilize clearly established selection criteria. This fact makes the "personalised" teaching style as explained in section 1.2.2 possible, but it also requires the success mentioned to be queried. It is indeed impossible for lecturers involved in courses dealing with thousands of students to follow the same modus operandi: they can impossibly allow hundreds of students to resubmit assignments or have detailed telephone conversations enlightening each student personally. Marking and assessing individual tape recordings and the transcriptions thereof as part of assignments and giving each student individual feedback is also impossible to do with large numbers, as is the writing of lengthy comments on assignments. The researcher cast about for alternative techniques which could be used with large numbers of students and which would still allow individual students to feel "special" and which would enhance the students' realistic academic self-actualisation.

1.3.1 Exploration of the problem

The **macro aspects** (Hunter 1989:68) of the problematic situations which give rise to the fact that first year university students do not seem to actualise their realistic academic potential is beyond the scope of this study: the researcher has no intention to change the structure of university courses, entrance requirements, standards, frequency or types of evaluation methods, number of students permitted to enroll or any other factors which are

not directly related to the self-actualisation which a person has to strive for to be academically successful. The influence of all these factors is not denied by the present researcher, but the mechanism to alter them is often artificial or mostly beyond the scope of academic staff.

The present researcher prefers to work with the situation as it is: with the student, the lecturer, the tutorial matter and the interaction between these three components. It is especially the influence of the student's value system on this interaction that is being studied. Thus, the focus falls on the **micro level** of the stated problem. Distance education as such is not of primary importance in this research, although the samples of students involved in the empirical investigation are distance education university students. It is trusted that the information gleaned from this study is as applicable to education at residential universities as it is to distance education.

1.3.1.1 The students

As mentioned, the sample was taken from university students who volunteered to participate in the programme which was designed during the course of the research. The students form a heterogeneous group: they vary in regards to background, culture, race, socioeconomic status and sex. They especially showed a "heterogeneity in respect of developed academic skills" as Hunter (1989:68) once described another sample of students. Turning this seemingly unalterable deficit into an advantage was seen as a challenge. Bloom (1981) cited by Jantjies (1989:92) holds the view "that all children can learn well if provided with favourable and appropriate learning opportunities." This statement is endorsed by the present researcher, but with the prerequisite that the level of expected academic achievement should be realistic so that a realistic academic self-actualisation may be reached.

As with students in general, the students in this investigation can be made to feel valuable and can be trained to be able if they are considered to be "unprepared" rather than "handicapped" (Hofmeyr & Spence 1989:42). This implies "a movement from the deficit concept of education to one based on cultural diversity" (Adey 1988:9). Several points need to be briefly mentioned regarding university students in general and which are obviously also true for the students in this study:

- the student is often at the mercy of the system, although he enrolled voluntarily (cf Mazmanian (1980) as quoted by Adey 1988:12)
- the student often seems to challenge the lecturer to explain material in more detail, as he is not used to thinking for himself
- the student easily feels isolated (Van Wyk & Steyn 1994:121, Holdstock 1987:108) and is often lonely (Wiechers 1990:57) in his endeavour to grasp unfamiliar work and often feels that he is the "odd" one out. Moulder (1989:62) states that "those who have passed the Standard 10 examinations have serious gaps in their general knowledge of the subjects which they have passed" and it may be said that these gaps often hamper a student in his further studies
- the student often feels frustrated as he does not know exactly what is expected of him or what he can do to fulfil these expectations
- this frustration is often coupled with a fear of failure in these unfamiliar circumstances (Wiechers 1990:58-59)

1.3.1.2 The lecturers

Regarding the university lecturer certain matters need to be mentioned:

- the lecturer is in the position where he needs to be an expert regarding his academic knowledge, yet he also needs to be a master in the process of transferring this knowledge
- the university system at present does not evaluate lecturing staff according to exceptional teaching abilities (Greyling 1988: 102-104) and although the government grant to a university is directly related to the student pass rate, the standard of the institution might become suspect if direct reward were given to teaching staff for teaching results
- the lecturer is involved in necessary administrative work which limits his time

- the lecturer also experiences isolation and loneliness (Wiechers 1990:60)
- research is of such prime importance that any spare academic time that a lecturer has is given to "measurable" output (Adey 1988:5) which in return gives some satisfaction (Wiechers 1990:64)
- the lecturer experiences himself as successful in an academic situation mainly when he gets recognition from the students, has personal contact with them and sees their successes (Wiechers 1990:64)

Given the above-mentioned matters, it may be postulated that most lecturers do not have the necessary time:

- to study their target population well
- to dissect their knowledge into digestible segments
- to study transfer techniques which would enable them to put across to the students what they want them to know
- to help the student realise the importance of the subject as related to the student's academic self-actualisation

To quote Adey (1988:15): "The message is I think, clear: we need to change from mere information dispensers (walking textbooks, as it were) to managers of learning experiences". This gives rise to the fact that the lecturer seems to be a multifaceted person: researcher, teacher, administrator and facilitator. Due to this, the lecturer is given the role of the "academic expert" in this study, and while the person whose role it is to enhance the student's realistic academic self-actualisation is seen as somebody separately. The lecturer can be introduced to the skills of the latter person to enhance students' realistic academic self-actualisation. But this would have to be in a separate course which can be constructed after this present research has been completed.

1.3.1.3 The interaction between the lecturer and the students

The interaction between the lecturer and the adult learner is of great importance in this study. Through this interaction a relationship is established, which makes it possible for the lecturer to play a part in the growth of the student's realistic academic self-actualisation.

The present researcher is of the opinion that the load of the lecturer is probably heavy enough not to be enlarged by giving him still more to do with his students. This creates the possibility that this interaction is taken over by somebody trusted by the lecturer and by the students - somebody called an enhancer. On the other hand a lecturer could probably enlarge his repertoire of abilities by training himself to also be an enhancer, should he feel the need.

This means that the interaction between the enhancer and the students is not primarily based on the person's academic knowledge, but rather on his ability to work with students on a personal level.

For the purpose of this study the positions of lecturer and enhancer are seen to be separate. This research refers to the enhancer as the person working with the students or adult learners in the academic enhancement programme by helping them to understand themselves and their situation better. This should lead to personal growth in the academic situation.

1.3.1.4 The role of students' personal values in realistic academic self-actualisation

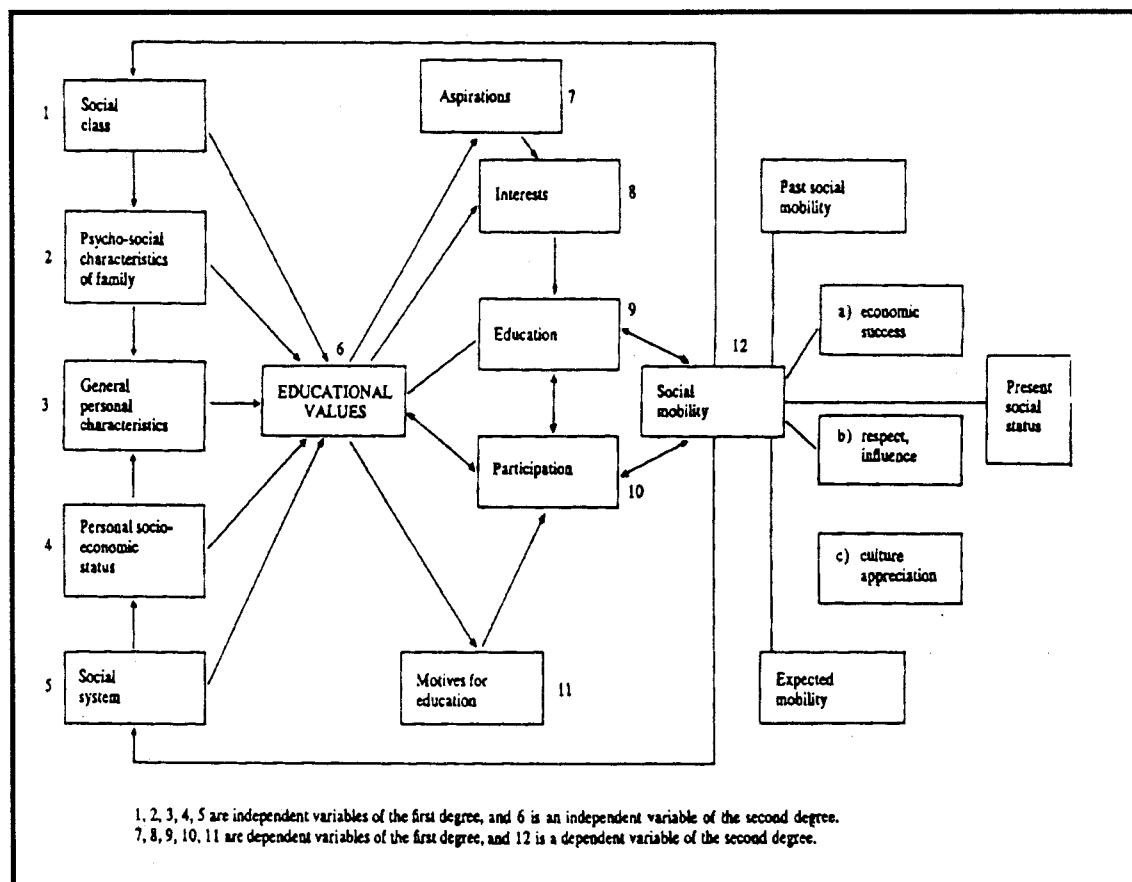
Each person has a set of values which he consciously or unconsciously adheres to. These values "programme" his behaviour and influence the goals that he sets for himself. The role that values play when a person evaluates himself and his achievement of his own set goals is vast.

Krajnc (1973:1) says "I was struck by the fact that many people of great ability achieve only limited success in educational terms, despite the availability of good opportunities for educational advancement. ... Being of high intelligence seems to have little predictive value". She ascertained that some people, on the contrary, battled against almost insurmountable odds to become educated. This lead her to the conclusion that situational factors and mental ability often were not sound predictors of educational success.

As a result Krajnc focused her research on another factor, which, according to her, plays an important role in the desire of adults to learn, namely "educational values". These "determine what an individual's general attitude will be toward the contribution that education can make either in his own life or in somebody else's, to the role he must play in society, and to his perceptions of his own individual independence of those roles" (Krajnc

1973:2). Krajnc researched educational values regarding their symbolic and functional value and their influence on social mobility. She even identified individual personal characteristics which could represent educational values, but she did not create a precise description of the essence of educational values. Their existence was, however, established and reflected in the following basic theoretical model for educational values.

FIGURE 1.1 BASIC THEORETICAL MODEL FOR EDUCATIONAL VALUES



(Reproduced from Krajnc 1973:20)

It can be seen that Krajnc includes a wide spectrum of aspects which could influence educational values. The macro aspects range from psycho-social characteristics of the family (2) and personal socioeconomic status (4) to social class (1) and social system (5). As stated in section 1.3.1 of this study the researcher maintains that these are **macro** aspects and, therefore, are beyond the bounds of this study, although they might be important influences. The only **micro** aspect which Krajnc mentions, and which falls within the present study, is the aspect of general personal characteristics (3). All five the factors mentioned above lead to the formation of educational values, according to Krajnc. The

present researcher is of the opinion that it is possible that understanding one's own personal value system may further influence the growth of one's academic self-actualisation. This needs to be investigated in this study, especially seeing that Cantril (1966:360-361) found that the incorporation of academic truths into the daily life of the student depends on whether these truths or facts are in line with the value system which such a student holds dear or not.

1.3.2 Concluding the exploration of the problem

This research is concerned with the personal growth and self-actualisation that a student derives from his studies. It needs to be established whether understanding his own value system helps the student to grow as a person during his studies. Growth, other than physical growth, is measured in the educational psychology field in terms of self-actualisation. Seeing that self-actualisation can occur on other terrains as well, for instance on the sports field or in the field of the performing arts, it was decided to limit the scope of this study and to look specifically at the realistic academic self-actualisation of the adult learner.

Another important aspect which needs to be stated is that the impossible should not be expected of the student. This is why self-actualisation needs to be stated in realistic terms: in terms of what is possible for the student. As it has been emphatically stated that the focus of this study is not on the cognitive abilities of the student, the researcher was left with the uneasy feeling that it would be impossible to establish a student's "realistic" level of self-actualisation. Part of this problem can possibly be resolved by establishing a student's value systems and by trying to find out exactly how important it is to him to study. The present researcher presumes that heightening the person's consciousness level of his value systems, might help him to actualise himself in his academic situation.

There seems to be a difference in the actual process of dealing with adult learners from the process of dealing with children. The interaction between the learner and the educator needs to be different between adults: it seems that enhancement rather than teaching needs to be done. As this enhancement process influences both the adult educator and the adult learner, it is necessary for the study to be undertaken from a psycho-andragogical perspective.

The psycho-andragogical perspective is represented by the use of the psycho-andragogical criteria (see Chapter 3) in the evaluation of the enhancement process of the student's realistic academic self-actualisation.

1.4 STATEMENT OF THE RESEARCH PROBLEM

This research concentrates on the possibilities of creating a programme for the enhancement of realistic academic self-actualisation by utilising the adult learners' personal value systems. The components which are addressed are:

- the personal values of the adult learner which influence his level of realistic academic self-actualisation
- the interaction between the adult educator and the adult learner which allows the psycho-andragogical categories to be realised
- the andragogical perspective related to the adult learner and the adult educator for whom the enhancement programme is created and
- the psycho-andragogical categories which are essential to the process of realistic academic self-actualisation

1.5 THE AIM OF THE INVESTIGATION

1.5.1 The immediate aim

The immediate aim of this research (and its intrinsic value) is the creation of an enhancement programme which will help the adult learner to gain insight into his own personal academic self-actualisation during his first year at university. The element of realism must be strongly presented. The structure of this enhancement programme should be such that the adult learner will learn more about his personal values and how they realistically influence him in the academic situation.

1.5.2 Secondary aims

It is hoped that the exposure which the adult learners get from hearing each other speaking during the enhancement programme, will allow them to understand their own uniqueness better and to realise that they are not alone with their problems. Additionally these people might decide to form a support group for each other by networking with each other once the programme has been completed.

1.6 AN EXPLANATION OF CONCEPTS

1.6.1 Enhance

The Shorter Oxford English Dictionary on Historical Principles (Little, Fowler & Coulson 1964:612) describes the concept "enhance" as: "to raise in degree, heighten, intensify; ... to raise or increase in price, value, importance, attractiveness". This leads to the noun "enhancement" which is the action, process, or result of enhancing and the person who acts is the enhancer.

In this study the lecturer is not regarded as the enhancer. The researcher intends separating these roles for the purpose of this study. A detailed explanation of the role of the enhancer is given in Chapter 3. This allows the researcher the freedom to create and define the role of the enhancer in an experimental fashion without endangering the "normal academical input" to the students. The enhancement programme is an additional input for those students who feel the need to know themselves better in their own academical situation.

The process of enhancement cannot take place sufficiently if certain psycho-andragogical categories are not addressed. This means that the following criteria must be used to evaluate the enhancement programme:

- meaning attribution
- involvement
- experience
- self-actualisation and
- self-concept

The importance of these categories to this research is discussed in Chapter 3. Their presence will enhance the process of the enhancement programme.

Personal growth cannot take place in a vacuum: there needs to be a climate of love, knowledge, care, respect, trust and honesty (Jacobs & Vrey 1982:15-16, Knowles 1985:14-17) in which this growth or self-actualisation can occur. As this research does not primarily deal with a therapeutic procedure, the enhancement programme needs to allow for the realisation of the psycho-andragogical categories. The enhancement of realistic academic self-actualisation cannot succeed without the realisation of the psycho-andragogical categories.

1.6.2 Realistic academic self-actualisation

The importance of realism in the evaluation of intra-psychical aspects of people is stressed by Raath (1985) in her study pertaining to the self-concept. This can, however, be true of self-actualisation too, as it would be unfair to expect the impossible from a student. Realism should not be seen as a limiting factor, as sometimes it seems that successes are due to the fact that the impossible is achieved. Realism should be seen as "facing up to reality" and learning to cope with one's own limitations and one's own situation.

Academic self-actualisation, as seen in this study, differs from other forms of self-actualisation in that the focus is on the relevant academic information a student gains through contact with an academic course for which he has enrolled at a tertiary institution. It does not mean that the student is the best student in the course or even achieves high marks, but rather that he learns to utilise the academic information to his own benefit in his specific circumstances.

The self-actualisation of a person can roughly be defined as such a person achieving that which he

- is capable of becoming
- wants to become and
- ought to become (Vrey 1979:43)

These essences imply a deliberate effort to realise all latent potentials. A realism component is built into these essences because it is stated that a person can only self-actualise that which he is capable of becoming. Further it is not possible to separate self-actualisation from the psycho-andragogical categories which were briefly mentioned in section 1.6.1. Self-actualisation is interdependent with the other essences and cannot be separated from them although it can be distinguished from them.

1.6.3 An andragogical perspective

The term andragogy was originally formulated and used in 1833 by a German teacher, Alexander Kapp, to describe the educational theory of the Greek philosopher, Plato. It fell into disuse and reappeared in 1921 when Eugen Rosenback delivered a report in which he stressed "that adult education required special teachers, methods and philosophy" (Allman & Mackie 1981:v).

The concept is used often today and refers to the science of adult education. The participants are the adult who functions as an adult learner in a specific situation and the adult educator who is helping him to study.

1.7 METHOD OF RESEARCH

1.7.1 Literature study

Available literature is studied to ascertain the essences of the key concepts. The aim is to grasp realistic academic self-actualisation as it functions in the life of the adult learner. Further, the process of enhancement must be understood in detail so that it can be implemented in this study.

1.7.2 An own empirical study

This component of the research concentrates on applying the programme which has been created from information gained in the literature study.

Idiographic case studies are undertaken by the researcher with adult learners. The aim is to ascertain whether:

- the enhancement programme reflects the psycho-andragogical categories
- the enhancement programme succeeds in bringing an adult learner to an awareness of his own value systems
- an awareness and understanding of his own value systems influences the realistic academic self-actualisation of the adult learner

1.8 PROGRAMME OF RESEARCH

Chapter 1 serves as an introductory orientation, it deals with the growth of the awareness of the problem and then explores the problem to ascertain whether it is a valid problem to research. Thereafter the problem is analysed, a statement of the problem is given, the aim of the investigation is explained, concepts are defined and a brief indication is given of the research method to be used.

Chapter 2 analyses realistic academic self-actualisation, the role of personal value systems and the interaction of these two components.

Chapter 3 uses the psycho-andragogical perspective to examine the process by which the adult learner's realistic academic self-actualisation can be enhanced. This support is correlated to the various personal value systems which can be present in the academic situation. The psycho-andragogical categories are analysed in relation to the enhancement process and the personal values which a tertiary student might have. The relationship between the presenter, as the enhancer and the adult learner is investigated.

In Chapter 4 the empirical research design is shown. A record is given of the creation of the Academic Enhancement Programme (which can be seen in Annexure A). The work done before the creation of the programme, during the creation of the programme and the planning involved for the application of the programme is explained. The criteria to be used for the evaluation of the programme are given.

Chapter 5 encompasses the report of the empirical research. This reflects the utilisation of the Academic Enhancement Programme as applied to a suitable group of first year students.

Finally, in **Chapter 6** the Academic Enhancement Programme is evaluated. A summary of the research is made, findings are given, conclusions are made and recommendations are formulated.

CHAPTER 2

THE INTERACTION BETWEEN PERSONAL VALUE SYSTEMS AND REALISTIC ACADEMIC SELF-ACTUALISATION

2.1 INTRODUCTION

In this chapter the interaction between personal value systems and realistic academic self-actualisation is discussed. Once the nature of value systems has been established as far as it is possible, it follows that the nature of realistic academic self-actualisation has to be investigated. Finally the interaction between these two components is clarified in this chapter.

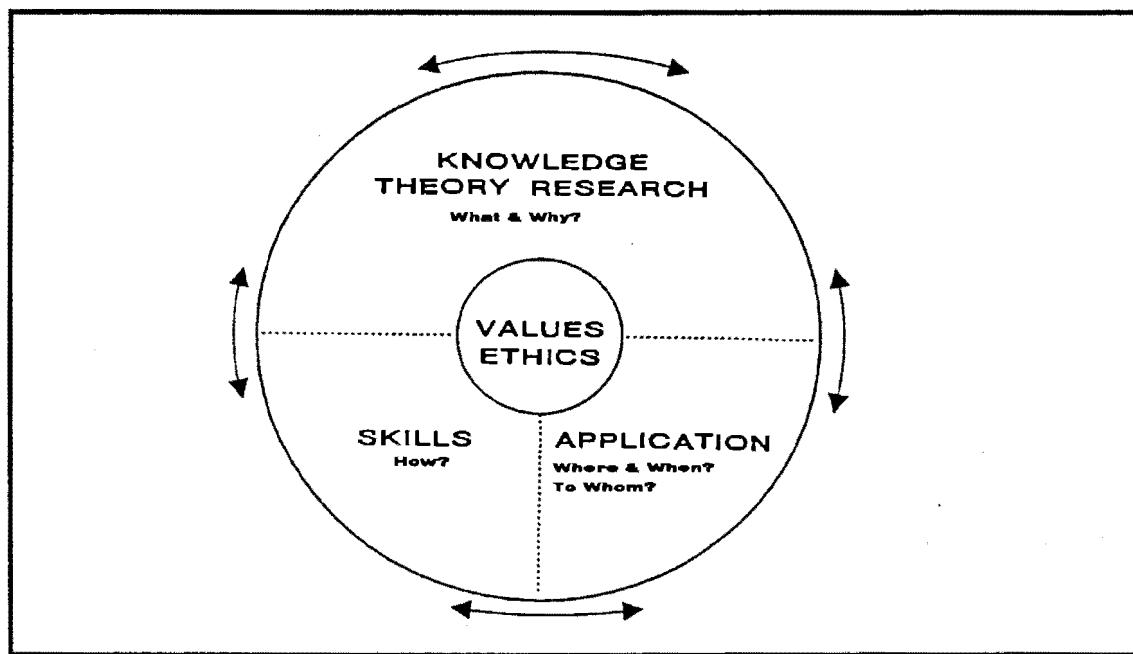
2.2 VALUES

The concept of values is a widely used term even in everyday language. It denotes worth (Tacionis 1974:27-29), for example in instances pertaining to extremely concrete commodities, such as the value of money or an estate. It is used to indicate desirability, such as the value of fresh water. It also refers to utility, such as the value of penicillin or regular exercise. Yet the concept is also used in describing ethical situations such as the value given to friendship or to something worth striving for, such as the value of promptness or accuracy. Studies have, for instance, been made of values so as to ascertain the best way of preventing people from abusing drugs (Quest International 1985), in the choice of vocations (Super 1988; Langley 1988) and in other fields of the humanities. Education as an activity, for example, *inter alia*, implies "the inducing of a sense of values" in the educand (Van Rensburg & Landman 1986:470). The purpose of using the concept of values in various therapeutic programmes, is that it is believed that a person who has clarified his values (Lifestyle 1988; Raths, Harmin & Simon 1978) is more resilient against the onslaught which modern society is said to be making against him. This view coincides with Van Rensburg and Landman's statement that the adult (as opposed to the child) is to a certain extent closed in his judgement of values and is not easily susceptible to influence (1986:469). It, therefore, seems that once a person has identified and clarified his values

it is not easy and, possibly, also not wise to try to change his set of values. Yet this point of view clashes with research on the subject of value formation as is seen in section 2.3.5 further on.

Gerdes (1992:39) has created an interesting figure in which the interrelationship between knowledge, skills, their application and values or ethics is clarified (see figure 2.1.)

FIGURE 2.1 THE INTERRELATEDNESS OF KNOWLEDGE, APPLICATION AND SKILLS WITH VALUES OR ETHICS



(Taken from Gerdes 1992:39)

From the above figure the central position of values and ethics in this interrelationship is clear. This idea of the centrality of values and ethics could be transposed to the present research: knowledge about the adult learner (WHAT is known about him and WHY further research is necessary), skills which he has to acquire which are used in this field (HOW?) and the eventual application of the attained knowledge and skills (WHERE and WHEN?) should all be evaluated in the light of the importance of values and ethics to such an adult learner (TO WHOM?). According to Holdstock (1987:35) the widely acclaimed proposals of the 1981 de Lange Commission cannot succeed, seeing that "intrinsically human and interpersonal values are hardly touched upon" in these proposals. From the above it is apparent that questions should be asked about the importance of value systems in adult education and the ethics involved in such situations.

Some problems are encountered, however, pertaining to the judgemental character that is immanent in the concept of values. Van den Aardweg and Van den Aardweg (1988:237), for example, state that the concept "value" implies a judgement of good or bad, while Van Rensburg and Landman (1986:470) point out that youthfulness might be responsible for a young person's lack of certain values because such a person might not yet have reached maturity. An effort to understand the concept of values is made in the next section.

2.2.1 Clarification of the concept of "values"

Nicolai Hartmann (1882-1950) is generally accepted to be the father of the philosophy of values, as these appear in his exposition of ethics. In the three volumes which he wrote about ethics Hartmann (1932) focuses on

- moral phenomena (Volume 1)
- moral values (Volume 2) and
- moral freedom (Volume 3)

The abstract of these three volumes states that, amongst others, Hartmann found that all values constitute an objective, absolute realm of essences which form a complex and imperfectly known system. A condition for achieving or actualising the higher moral values is the attainment of the fundamental or elementary moral values. The good, the noble, richness of experience and purity (Hartmann 1932:167-221) are examples of the rudimentary moral values which need to be fulfilled before attaining the higher moral values as represented by justice, wisdom, courage, self-control, Aristotelian virtues, brotherly love, truthfulness and uprightness, trustworthiness and fidelity, trust and faith, modesty, humility, aloofness and values of social intercourse, personality and personal love (Hartmann 1932:225-378). The importance of the aforementioned values for this study lies not as much within the actual content of the values themselves, but rather within the realisation or insight that a certain group of values needs to be fulfilled before others can be actualized. This view is discussed in greater detail in section 2.3.5 further on.

Hartmann also states that in all instances the requirement of any moral disposition always is a specific synthesis of various and often conflicting virtues or values. He maintains that "to make any one of these values perceptible there is need of a complex survey of the axiological situation as a whole" (Hartmann 1932:469). This insight is of great importance

to this research as the researcher deems it inevitable that there is not a single person to be found in this research who embodies only one single value, but rather that many inexplicable conflicts and typical value combinations are present in each person's value system, dependant on each individual person's life world.

Hartmann (1932) deals with values in far more detail than is relevant to this present study. However, he speaks of stratification on a "vertical" and "horizontal" level (Hartmann 1932:396) which can be transposed to the present study (see sections 2.4.2.1 and 2.4.2.2). He explains the oppositional relations of values which "place before man the necessity of choosing" (Hartmann 1932:422) and which necessitates a "valuational consciousness" (Hartmann 1932:428) which is also addressed in the present study (see section 2.3.2). Thus Hartman (1932:443) maintains that "man's life moves from moment to moment in reaction, in reciprocity and within interpersonal situations". These statements are used in the research which is done by Graves, Beck and Cowan (see section 2.4). The basic view that man is co-responsible for his self-actualisation and that his values lead or draw him towards a certain type of self-actualisation is a very important cornerstone for the present research project. This statement reminds one of Frankl's conviction that it is the "transcendence" of the seemingly insurmountable which leads a person to self-actualisation (Frankl 1964:113) and links to the concept of *tranzendieren* as used by Scheler (1928:56).

The concept of "values" is an emotionally laden concept, as each person tends to defend the "correctness" of his or her set of values forcefully. A high degree of emotional belief in the importance of values is present in every society, group or person (cf Hattingh 1991:96). The definition of values given by Van den Aardweg and Van den Aardweg (1988:238) explains that "a value is that to which a society, cultural group or individual attach worth, value or significance". In a further elaboration on the concept, they maintain that values can be goals and objectives which can be collectively aimed at by a group of people. Similarly Gagné (1985: 226) cites Ringness (1975) in his discussion of values, pointing out that "value is a name given to a social attitude that enjoys widespread societal acceptance".

Although the aforementioned clarifications seem to be explicit, values have an elusive quality, albeit in spite of their importance in every person's life. Joubert (1986:2) puts it as follows: "Wat algemeen geglo en verdedig word, is dat waardes die belangrikste en uiteindelike beginsels is van sosiale normativiteit, ordelikheid en wenslikheid" (the belief is commonly held and defended that values are the crucial and final principles of social normativity, order and desirability). A value is that which people find important about, amongst others, such phenomena as time, work, spirituality and change (Rensburg 1991:20).

A word of warning regarding the use of the word "values" is given by the sociologist Touraine (1981) as quoted by Joubert (1986:74). Touraine maintains that "the word [value] is dangerous because it designates a hodgepodge of cultural orientations, social rules, and ideology." It seems as if the above definitions focus on the influence that values have on societies more than on the influence they have on an individual person.

One definition of "value", according to Little, Fowler and Coulson (1988:2449), which is suitable for use in this study is titled "*Ethics*", and denotes "That which is worthy of esteem for its own sake, that which has intrinsic worth". Van Rensburg and Landman (1986:469) discuss value(s) by focusing on the word "worth" and "worthwhile", as do Little *et al.* Additionally they state that "it is that feature of present reality which summonses the person to action (striving)" towards something which is desirable or has significance for him. This means that man's values are reflected in his relation towards an object in question or in his attitude to a given matter. This aspect of van Rensburg and Landman's definition ties in strongly with the researcher's belief that varying situations can elicit different values at different times or in different situations from the same person.

Seen more from a personal point of view, regarding the importance of values for the individual person, Rokeach (1969:124) states, "I consider a value to be a type of belief, centrally located within one's total belief system, about how one ought to or ought not to behave, or about some end-state of existence worth or not worth attaining". From this statement follows the fact that action towards a goal is of great importance.

In this regard it is interesting to take note of Spranger's (Van Zyl 1973:104) belief that different people are driven by what each one considers to be the highest value. For the **theoretical** man intellectual values take precedence; for the **economic** man material values in business are decisive; the **aesthetic** man lives for or by enjoying and creating art; for the **social** man society is the highest norm; the **power-crazy** man is driven by the urge to rule; and for the **religious** man religion is the overriding field of value.

In her article on personal values, Kohlmann (1962:819) emphasises the fact that the term values "has a different meaning for different people ... that they are part of the inner life of the individual and ... are determined by his personal experiences and environment."

Similarly McEniry (1982:42) has identified six components of a value, namely:

- freedom
- choice
- alternatives
- action
- integration and
- development

These components refer to the fact that "a value is the object of a choice between two or more alternatives, which is acted upon and integrated into the decision maker's set of values and finally into one's human development" (McEniry 1982:42). This approach is most suitable for the process of value clarification.

Joubert (1986:59) gives a sound summary regarding values, in which he considers the points of view proposed by various disciplines of study that use the concept of value:

- Values are imperative and decisive in the lives of the individual, society and nation.
- No clarity has yet been reached on how values influence behaviour.
- It has not yet been proved that values are a prerequisite for the order of society.
- Values are used as ideological arguments to justify the interest of social class.
- Value studies are only meaningful if they consider presently accepted values critically.
- In many situations in life people do not have a choice. In such cases it is irrelevant what their values actually are.

Sonnekus (1992:8-9) specifically looks at personal values and summarizes the essences of values as follows:

- the **worth and significance** of the value
- the **striving towards realising** the value or the goal it represents

- the strong emotional component which is present
- the present reality which is taken into account, and
- the specific relationship that a person has with his values

These essences imply that the concept "value" reflects more than one facet of reality and that it has a direct bearing on self-actualisation, as it comprises the act of "striving towards realising".

2.2.2 Values clarification

Some well-recognised work (Raths *et al.* 1978:47) is being done in the field of values clarification. In the research concerned, people are asked to list the things which are important to them. Once these things have been written down, they have to go through a sequence of steps to establish which aspect is more important than the other. In such a way people will for instance come to the insight that "money" or "religion" is the most important value in their life and that they tend to set their goals accordingly. Woodbridge (1991:131) summarizes value(s) clarification as follows: "[It] ... assist(s) students in becoming aware of their own value positions, so that they can create their own value systems". This statement is a reflection of the work done by McEniry (1982:41-50).

Another function of values clarification which is mentioned by Atwater (1983:259) is that change in moral development is caused by values clarification. This is done by involving a person in an active discussion of problem-solving situations and helping him to arrange his values in a hierarchy of importance.

The above discussion of values clarification refers to the choice of personal values, but Loewenberg and Dolgoff (1988:113-114) also refer to clarifying societal values, a topic which is relevant to this study as the student is to be considered as a totality in his personal environment.

Values clarification can, according to Gous (1992c:8), also be one of the factors which represent "the so-called affective curriculum" in which this and "other growth activities contribute to the process of human development." However, according to Farmer (1984:162), values clarification strategies are but one of the forms in which humanism has permeated the school curriculum, and Aspin (1994:s.p.) is of the opinion that values clarification is nothing but the ranking of values.

2.2.3 Uses of values

Values are indirectly used in **goalsetting**. In fact, Kohlmann (1962:820) states that "personal values are regarded both as means of achieving goals and ends in themselves". Only an objective which is worthwhile striving for is followed with complete conviction. In this way values can be deduced from the goals people set themselves and knowing one's own personal values can in return help one to set ones own goals (Unisa News 1992:14). Further it may be reasoned that establishing the values which a student has might make it possible to understand why he has decided to study and what he hopes to achieve through his studies. In this regard Smit (1989b:73) states that "knowledge" which is made available to students at a university must not be turned "into a holy cow, but must help students to achieve quality of life and the art of living on a foundation of understanding, tolerance and respect, grace, morality and faith and virtue, justice, responsibility, and integrity". From this statement it can be derived that Smit has set these values as specific goals for students at a university. The content of these goals may be considered in the light of the Value Systems Theory which is discussed in section 2.4 hereafter.

The values clarification technique is used by people who want to **teach children correct values** in life. Raths et al. (1978:272 -274) give an example of conducting research in the classroom to find out what the values of the pupils are. This type of method is often applied by people in spiritual positions or by parents and teachers in an education process. (This approach correlates with the DQ level of the Value Systems Theory which is discussed in section 2.4.3.1.)

A further use of values is highlighted by Gagné (1985:228) who refers to the work done by Hogan (1973) regarding the **development of moral character**. A person whose moral character is optimally developed, is somebody whose values have been internalised to such an extent (see section 2.2.5) that he now possesses a moral character. The dimensions which are identified by Hogan are:

- **socialization** that reflects behaviour which conforms to the established moral code of the society
- **empathy** that entails an understanding of other people's behaviour and feelings
- **autonomy**, where choices are made which are consistent with an individual's integrity as person
- **ethics** regarding personal conscience and personal responsibility (Gagné 1985:228)

The uses of values in this research are clarified in relationship to the value systems and self-actualisation of the adult learner (see section 2.5.3). Cross (1981:123) bridges the gap between values and the educational systems when she refers to a study done by Miller (1967) in which he bases his analysis "on the comparability of the values of the various social classes with the values of the educational system." Louw (1983:110) also states that criticism should be levelled against universities, as they are often unsensitive towards human values. This indicates to the researcher that personal values should be considered actively in adult teaching.

2.2.4 Universal and specific values

Research has been done which has identified some values as "universal" values (Raths *et al.* 1978:26), which are acceptable to all people on earth (Loubser 1973:20-21). These are values in respect of

- the organism in relation to its environment
- human personality
- human society
- human culture

These values all regard the basic principle of the desirability of optimal conditions for human development and the realization of human potential (Joubert 1986:90); which means that their importance for self-actualisation has been recognized. These universal values were incorporated in American school textbooks before the New Age Movement successfully helped to eradicate them (Vitz (1986) in Woodbridge 1991:130; Dobson & Bauer 1993:21-23, 36-39, 45-46). Similarly Vrey (1979:121, 181) speaks of commonly accepted values such as honesty, respect for other's possessions, good language, manners and non-aggression. It remains to be seen (in section 2.4) whether these are truly universal values and not just the representation of a specific value system's values as "people believe - incorrectly - that the specific patterns of behaviour desired in their cultures (even subcultures) are really universally valued" (Rensburg 1991:21).

On the other hand specific values are culture-bound values. According to Haralambos and Holbom (1990:6), the Sioux Indians, for instance, placed a high value on generosity, which is very much in contrast with the acquisitive individual of Western society. A culture will

assess what is good or bad, acceptable and unacceptable and the outcome will be called a cultural value (Rensburg 1991:20). This prevents the application of specific values to all people (Woodbridge 1991:130) and one could refer to "society's scheme of values" which represents "the structure of the continuity itself" (Stanage 1986:124). Joubert (1986:73) warns that ascertaining the content and exact functioning of values is extremely difficult. In this research the Value Systems Theory (section 2.3) is used to ascertain the content and function of values on a personal level as this theory has attempted to clothe the values with content and typical functions.

2.2.5 Internalisation of values

Gagné (1985:227) discusses the internalisation of values. He maintains that values which are lightly held have not been internalised well, whereas those values which are strongly resistant to change are the values which have been internalised thoroughly.

According to Joubert (1986:73) values are internalised into a personality during the process of socialization. An overemphasis of the internalization process can be seen to be one-sided and unrealistic. (The culmination of the internalisation process is discussed in section 2.3.4.)

2.2.6 Conclusion

From the above discussion regarding the concept of values, the influence which values have on goal setting, the techniques used to clarify values and the use of values in the education process to guide people towards specific goals, it can be seen that values which have been internalised deeply are influential and important in a person's life.

2.3 VALUE SYSTEMS

2.3.1 Clarification of the concept of "value system"

Values do not exist or occur in isolation of each other and one will find a person adhering to a number of different, yet related, values simultaneously; thus forming a value system. A value system is to be understood as a cluster of related values which has been

generated by a specific person to cope with his specific circumstances. Joubert (1986:75) states that "the system of values is nothing other than a more or less coherent ideology, always bound up with social categories possessing a certain power, which is to say the capability of defining the activities and gratifications of society's members as a whole in terms of their own objectives and representations."

According to McEniry (1982:41) the awareness of consistent sameness, which characterises an awareness of identity, "functions as a core around which values and value behaviours can be organized into a value system within an integrated person." Krathwohl *et al.* (1964) quoted by Gagné (1985:227) further clarify the connection between values and value systems. They state that the attitudes representing a person's values are reflected in the affective domain of the learner. These attitudes fall into three categories, namely:

- **receiving**, which represents lightly held values
- **organisation**, which indicates a greater degree of internalisation and
- **valuing**, which represents a value system in which some values are more dominant than others

The influence of values on a person's aspirations and his self-actualisation is important to note and is discussed further in section 2.5.

2.3.2 Level of conscious use of value systems

Value systems are mostly unconscious codes which a person uses to steer his life. These value systems which represent the person's values (see section 2.3.1) are also present in the culture of organisational life and need to be specifically addressed as they constitute part of the "soul" of the organisation (Mbhele 1992:49). Similarly, research indicates that not only must the typical student activities be addressed in the academic situation, but the non-typical components (such as his personal value systems) should also be addressed deliberately.

Gagné (1985:227) states that "during the course of individual development, different kinds of values, perhaps exhibiting differing degrees of 'internalization,' may become evident from the individuals' choice of personal actions". The present researcher believes that

internalisation has to occur before a value or set of values can be used at either a conscious or an unconscious level.

The personal actions, which Gagné refers to, reflect that personal values differ from person to person. In this research these personal actions are seen as representative of personal value systems. It should be noted that Gagné (1985:227) is referring to an individual person's development. Although not explicitly stated, his reference to Kohlberg's (1966) six stages of moral development indicates that the moral development of a person is comparable to the internalisation process which is discussed in section 2.2.5. Kohlberg's stages of moral development are discussed in section 2.3.5.

As the value systems seem often to be unconsciously adhered to, the present researcher reasons that heightening the level of consciousness in students, might facilitate the use of value systems to improve the personal growth of students in the academic situation. Moulder (1990: 106) quotes the Main Committee of the Human Sciences Research Council's investigation into the provision of education which states that many white students enter "the world of work without vocational qualifications, skills or appropriate value systems." That "conscious commitment to a set of values, is excellent preparation for almost any vocation" is the opinion of Dressel (1971) (quoted by Roelofse 1991:13).

The importance of the "'hidden curriculum' of values, attitudes and conventions [which] is as important as the formal curriculum" is stressed by Hofmeyr and Spence in their article on academic support programmes (1989:42). This reinforces the researcher's opinion that value systems play an important part in any academic situation.

These statements imply that unless the tertiary education system makes the student consciously aware of his value system, it does not help him optimally to grow to the maturity which is required for his working life and survival in the academic situation. The use of value systems in a conscious fashion, might make it possible for the student to realise what value academic self-actualisation has for him in his personal growth instead of seeing his academic involvement purely as the attainment of an academic qualification.

Raising the consciousness level of adults has been addressed by various educational researchers in various contexts. Morgan (1991:1) underlines the fact that in research dealing with student-learning it is important "to acknowledge the conscious control of

learners over what they do and how they do it." A similar statement has been made by Biggs (1985:205) regarding the study skills used by students. He maintains that study courses should "produce a level of self-awareness such that students can perceive what they want and how to get it, and (if) they want it sufficiently, then it is likely that the students concerned could indeed become better learners." When Cross (1981:231) deals with the importance of helping the adult learner understand himself, she refers to the work of Mezirov (1978) which is called consciousness-raising and also to the work of Freire (1970) in which the latter refers to conscientization. Empowerment and confirmation are often also the results of raising the consciousness level of persons. These concepts are closely related to what Brown and Hawkins (1988:195) call seeking growth opportunities in every situation, so that personal power and increasing personal congruence might be given and obtained (Gross 1985:140-141).

The above references point to the fact that meta-activities (Sonnekus 1989b:28-31) are important for adult learning. This implies a process of the deliberate consideration of facets of the inner self which should be followed. In the realm of the present study it is presumed that a heightening of the consciousness level of adult learners regarding their value systems could be as important for their learning success as heightening their awareness of their study methods, study skills, personal potential and power.

As discussed in section 2.2.3, values tend to prescribe to a person what is important to that person and what not. This means that heightening the consciousness level of a person's value systems goes hand in hand with heightening the consciousness level of his aspirations or goals. No change of goals is necessarily needed for more success, but an understanding of the (until hereto unconscious) goals could influence the intensity with which these goals are aspired to and worked for. Worthless goals which are not reflected in the person's value systems are not appreciated when they are reached.

2.3.3 Theories which group values into systems

Some theorists have organised values into value systems by looking at the spontaneous arrangement of preferences and prioritising importance (Rokeach 1973:5-8). Such value systems are highly personal and individual and can influence a person's objectivity and rationality (Hattinigh 1991:101). This has led to research being done into motivation, needs and goal setting with adults in their own personal context. Seeing that these three

concepts are interrelated and inseparable from values, they are discussed (albeit briefly) from the perspective of their influence on value systems.

The concept of **motivation** has been written about since 1880, and has changed from being described as a voluntary act to being a concept which is concerned with

- the direction of a person's behaviour
- the amplitude or strength of the response to such behaviour
- the persistence of the behaviour (Francis & Milbourne 1980:144-145).

According to Murray (1964) as quoted by Francis and Milbourne (1980:145) the past experiences of a person, his physical capabilities and the environmental situation in which he finds himself could influence his motivation. This idea is followed up in Chapter 4.

Super (1988) developed an "onion model" in which he integrates the role of **needs**, values, personality and ability with the circumstances in which a person finds himself. This totality approach focuses on the interaction between the environment and the person.

Husserl talks about the "Umwelt", the "Mitwelt" and the "Eigenwelt" of a person (Möller 1979:23). This indicates that the person's own interpretation of the world around him and the relationship he has with that world, is of utmost importance to the **goals** he **sets** himself and that this can differ from time to time, depending on the context of the person. Some research has been done in the USA (Chickering 1981) regarding the reasons why students enrol for courses at university and what they hope to achieve by doing this. The different groups, which he identifies, indicate that there are different value systems present which dictate the goals that students set themselves. No theory regarding the reason for these groupings is given, however, by Chickering.

According to work done by researchers such as Graves (1970, 1974, 1981), Beck (1982, 1987, 1989), Beck and Cowan (s.a., 1989a, 1989b, 1990), Beck and Van Heerden (1987) and Beck and Linscott (1991) values can be grouped into eight distinct groups. As this grouping fits the present researcher's own philosophy of life and can indeed be seen in empirical reality, the work of the abovementioned people is discussed in detail in section 2.4.

2.3.4 Culmination of value systems into a philosophy of life

As discussed in section 2.2.5, a value and its accrued value system can be said to have been internalised when a person's actions and attitudes reflect his values. Seen from an outsider's perspective, this could mean that a person's characteristic ways can actually be known. These characteristic ways could also be called his philosophy of life. Gagné (1985:227) illustrates the point: "At the peak of the internalization process a generalised set and a characterisation of values is attained that is reflected in the development of conscience, codes of behaviour, and a philosophy of life."

A philosophy of life is never complete as the not-yet-adult is continually confronted with values and norms inherent in the philosophy which his educators must obey (Van Rensburg & Landman 1986:416-417). In this context each and every person is a "not-yet-adult" regarding his philosophy of life. Taking the fact into consideration that it seems as if an adult's philosophy of life can change during his lifetime, it seems as if there is merit in the belief that a person progresses through various value systems during his lifetime. This thought is discussed in the next section.

2.3.5 Progression through various value systems

The reason why a person tends not to stay at one level of a value system or at one level of a type of self-actualisation (see section 2.5.4) can be found in what Landman, Roos and Liebenberg (1971:39) term as the ontic-anthropological category of "beweging-as-wegbreek-van-inspanningsloosheid" (movement-as-breaking-away-from-exertionlessness). This means that man is continually exerting himself to be reckoned as man (Landman *et al.* 1971:39). Similarly Kohlmann (1962:821) refers to Dewey (1939) who believed that values do and should change as human needs and the human environment change. Aspin (1994:s.p.) states that "value is not a matter of right or wrong, but a matter of acceptance, understanding, determination and redeployment" - probably at a different level of being.

Morgan (1991:2) states that "students will change and develop over time", but does not specify why this happens. A possible answer can be found in Atwater (1983:255) who states that "the progressive change in moral reasoning that normally accompanies cognitive development in adolescence may precipitate conflicts and changes in values". In the present research it can be reasoned that this progressive change in the individual will lead

to a change in the value systems held by the individual. This can be seen as a change due to internal growth.

Atwater (1983:255) also refers to Hoffman (1980) who discusses the tension caused by changing external factors. This tension causes the need for the person to adapt to his environment in order to "survive" and cope. As Geldard (1963:53) puts it, "We 'live and learn' or we do not live long; the sheer struggle for survival demands much adjustment." In other words, whether the change is due to the person's own inner change and growth or whether it is due to the person's changing circumstances, he needs to react in some way. This could be a positive reaction (by coping with the change) or it could be a negative reaction (by having a nervous breakdown or becoming ill, or even by withdrawing from a situation which is too threatening). To illustrate this, Cross (1981:119-120) describes Boshier's congruence model in which he states that "if an individual feels uncomfortable with herself, her teachers, her fellow students, or the educational environment, she has high potential for dropping out."

Kohlberg (1966) identified six stages of moral development covering the ages from early childhood to adulthood. Although he does not specifically relate this development to the internalisation of values and the formation of a value system, there are many similarities between the stages which he distinguishes and the Value Systems Theory which is discussed in section 2.4. Atwater (1983:242) cites Kohlberg (1975) when he suggests the use of cognitive dissonance within the person to cause a change in the person's moral development. By resolving the moral conflict presented to them, people learn to think about other people's point of view. This is one of the ideals of the Value Systems Theory - an appreciation of differences.

According to Atwater (1983:242) Kohlberg also states that "growth in moral judgement largely depends on the interaction between [people] and their social environment." The importance of the social environment is also stressed by the Value Systems Theory (see section 2.4).

The six Kohlbergian stages of moral development are:

Preconventional level (not yet considering conventions of behaviour laid down by society)
Stage 1 is characterised by the "punishment and obedience orientation". Actions chosen depend on the physical consequences.

Stage 2 refers to "the instrumental relativist orientation", meaning that the child tries to satisfy his own needs through his choices.

Conventional level (taking others' feelings into account)

Stage 3 reflects the importance of "interpersonal concordance". This is achieved through pleasing or helping others to gain their approval.

Stage 4 is the "law and order" orientation during which fixed rules are obeyed and authority is respected.

Postconventional, autonomous, or principled level (stemming from the individual's own moral principles)

Stage 5 represents the "social-contract, legalistic orientation, generally with utilitarian overtones". General individual rights are considered and societal standards are accepted.

Stage 6 is the "universal ethical principle orientation". This means that actions are chosen in accordance with the conscience (self-selected ethical principles) (cf. Gagné 1985:227).

Students have to be helped along the path of maturity whilst studying. The present researcher feels that tertiary level students should develop a better understanding of themselves and thereby discover their potential for all aspects of growth - intellectual, physical, social, spiritual and psychological. It seems likely that value systems will play an important part in this self-discovery.

A lifetime of thought was ploughed into research regarding value systems by Graves (1974), although he was not a prolific writer (Beck & Linscott 1991:30-31). His work indicates eight specifically different value systems which form a spiral through which an individual or even a nation develops. As this is a value systems theory which the present researcher finds to be suitable for application in the academic context, it is discussed in detail in the next section.

2.4 THE VALUE SYSTEMS THEORY

In this section the researcher endeavours to

- explain the background to the creation of the Value Systems Theory
- give the Value Systems Theory in some detail

- report on research projects done which used the Value Systems Theory
- give the advantages and disadvantages of utilizing the Value Systems Theory and
- explain the possible connection of the Value Systems Theory to self-actualisation

2.4.1 Background

Graves was a lecturer at an American university teaching Psychology. He found that at the end of a year the students would often come to him asking his opinion about the "correct or best" psychological theory among those which he had taught them during the year. As he had covered the syllabus and introduced them to all the psychological schools of thought he found it impossible to answer them without having to choose one theory above the other. If he did this, it would amount to telling the students that one (or more) of the theories was wrong. He wrestled with this problem for many years and suddenly realised that he was not faced with the problem of choosing the correct theory, but rather that he was faced with the problem of uniting a specific school of thought with a specific type of person. The difficulty was to match the right psychological school with the right person.

This insight was preceded by years of research with his students. All he asked them to do was to write a short essay about "a mature personality". They had to describe what an ideal adult looked like. He then took the data and tried to fit the characteristics of an ideal adult into one of the psychological theories. Each time he had completed this task he had data left over which did not "fit" into the theory he was using. Not one of the theories could accommodate all the characteristic which the group of students had specified as the ideal adult. Graves reasoned that this meant that the theories did not accommodate the views of all the people and that the conclusion had to be drawn that the theories had been generated to accommodate specific people in specific situations (Beck & Linscott 1991:30-32).

The Graves Technology emerged as an alternative to the various schools of thought and it used the schools of thought as tools or media when dealing with various types of people. As a result of this insight, he created his Biopsychosocial Spiral (Beck & Linscott 1991:31) which took into consideration all the main characteristics of the theories as they had come to the fore during various periods in history. His Biopsychosocial Spiral made it possible to use all the data generated by his students.

Man is faced with problems, challenges and conditions of existence in his milieu and he reacts to his specific situation with a specific coping system which is influenced by various world views, value systems and actions from other individuals, organizations and cultures. Illustrated concretely, this means that looking superficially at the issue, man's beliefs, behaviours and attitudes, certain racial and ethnic categories and a class distinction between the "have's" and "have not's" seem to be important, but looking more profoundly, Graves found that there are deeper and more abiding value systems, value structures, operating systems and world views which are of cardinal importance to man's being (Beck & Linscott 1991:29-30).

Perhaps it can be said that Graves' reasoning preceded that of Mandelbrot, who pioneered the concept of fractal geometry. Greyling (1992:1) refers to News Week (26 March, 1990) in which Mandelbrot says: "I always looked to find order in messiness" and this lead him to the discovery of repeated patterns in messy shapes. Similarly, Graves continued until he found a pattern in the messy shape of personality development theories and he called it the Biopsychosocial Spiral. Cowan (1989b:2), a proponent of the Value Systems Theory, states that "there is an elegant order along the chaotic trail of human development and a process that puts the quantum changes now occurring into perspective". This statement can be applied to various facets of human life as rapid changes are taking place in the political, economical, social and educational arenas.

Although the Value Systems Theory has been used to classify nations in the world, the present research is focused purely on the individual adult learner to see whether he is conscious of his personal value systems, and whether raising his consciousness level of his own value systems will help him understand how he can personally grow in an academic situation.

2.4.2 The Value Systems Theory in detail

The developmental trail described by Cowan (1989b:2) explains the differences observed in people as being "types in people" and not as being "types of people" (Beck's lecture: 1989). The Gravesian model is developmental and maintains that, in the main, all people pass through the successive phases described. In some cases some phases might be underaccentuated, some might even seem to be skipped, while others might even be overemphasised, but this happens to the detriment of the person. Many people pass

through the first phases relatively quickly until they reach the phase where their problems of existence activate special coping skills within themselves which allow them to deal with the problems (Cowan 1989b:2).

The choice of the name "Value Systems" can be attributed to the fact that Graves stresses the fact that one value is never apparent in isolation (as Hartmann found in years gone by) and that one value is not "better" than another one, at best only more appropriate for the circumstances. It, therefore, seems to be correct to speak of clusters of values which seem to be commonly present in different groups of people. Within these clusters a specific value or a universal value such as "honesty" (which was mentioned in section 2.2.4) might be present. In the various value systems this specific value or the universal value presents itself in different guises due to the different interpretations given to this value by people in different circumstances. These interpretations can be representative of the bio-psychosocial circumstances of the person who holds the value. Furthermore one person has essential residues within himself of the phases which he has negotiated successfully at earlier stages as he in fact adds on another value system and does not trade in one for the other (Beck & Cowan 1990:s.p.). Thus one person not only has one predominant complex value system within him, but also has various other value systems within him to which he can turn depending on the circumstances.

2.4.2.1 The horizontal existential developmental levels

The following figure shows the developmental nature of the Value Systems Theory.

FIGURE 2.2 THE DEVELOPMENTAL NATURE OF THE VALUE SYSTEMS THEORY

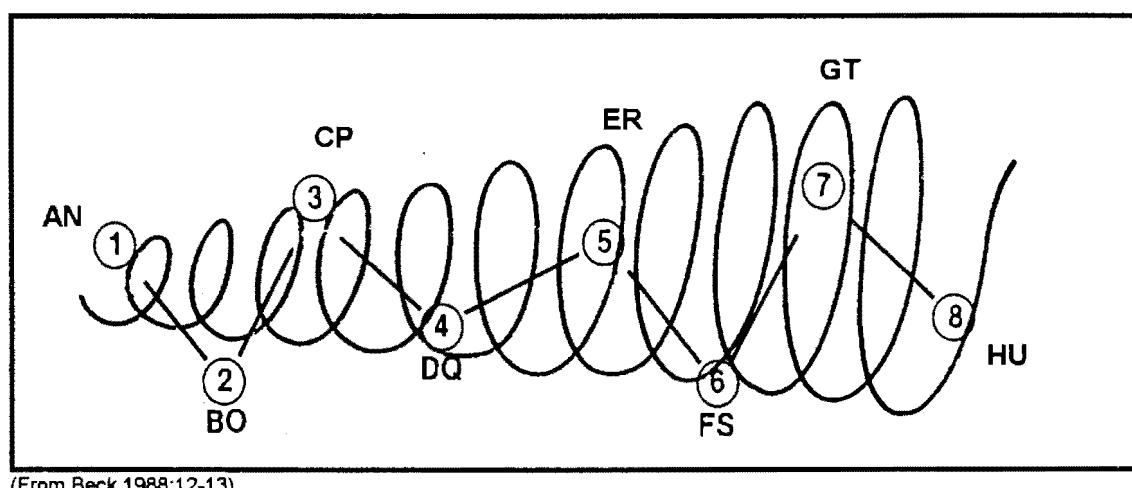


Figure 2.2 is explained in the following paragraphs. The eight value systems are briefly described here in accordance with the description by Graves (1974:73-75), Beck (1987: 87-91), Cowan (1989:1-9) and Beck and Linscott (1991:54-59). The different existential levels are referred to by using a two-letter combination. They do not represent an abbreviation, but were chosen for their utility. The first level of existence uses the first letter of the alphabet (A) in combination with the middle letter of the alphabet (N), the second level of existence uses the next two respective letters, namely B and O. The only meaning which can be attached to the use of the two letters, which are used to represent one level, is that the first one indicates the individual himself (A, B, C, D, E, F, G and H) and the second letter indicates the environment with the same qualities in which he functions (N, O, P, Q, R, S, T and U).

a) The AN level (Survival / Instinctive)

When life begins a biological survival mode is entered. Should the person in his adult life still be fighting for survival then he will not be literate and will definitely not be at university. This fact excludes this level of existence from the present study.

b) The BO level (Animistic / Tribalistic)

A person at this level of the value system is very aware of danger, magical forces, defence of his group and the maintenance of sacred ancestral ways. According to research done, major portions of some powerful cultures like Korea and Japan, as well as the major part of the Third World are anchored at this station.

This means that coming to grips with this level of the value system is of vital importance to the present study (Cowan 1989:3-4).

c) THE CP level (Egocentric / Exploitive)

A person at this level of the value system is geared towards hedonism and sensory satisfaction. The world is divided between "have's" and "have-not's" in which those who have do not feel guilty about those who do not have. Much of the daring involved in the CP value system is carefully covered by "civilization", but people in this value system need challenges and personal power in order to operate successfully.

d) The DQ level (Absolutistic / Saintly)

In this value system the world is seen in terms of "the" good versus "the" bad as there is only one right way to be for people(s) in this value system. Long-range consequences influence actions. Causes and crusades are supported and obedience to authority is based on guilt. Things are classified, categorized and ranked to make life tidy and to ensure the future.

e) THE ER level (Materialistic / Achiever)

Here there are options, possibilities and an upsurge of individualism. Man, here, is success-driven and goal-oriented. There is a focus on economic competition and materialistic things. There is a separation between people here, seeing that the winners in this system need losers for comparison.

f) THE FS level (Relativistic / Sociocentric)

In this system the focus on the self recedes, while people and the family feature strongly. Introspection is good in this system and the meaning of life needs to be discovered. Co-operation and consensus nurture social causes and its egalitarian and humanitarian approach sees all people as being equal. There is tolerance and the acceptance of differences. The health and well-being of every citizen is important to people(s) in this system.

g) The GT level (Systemic / Integrative)

An acceptance grows of the fact that there is not necessarily a solution for every problem, but that one must still function as effectively as possible in spite of one's circumstances. Fear disappears as the natural flow of life is accepted and compulsiveness is negated. As Cowan (1989:6) puts it: "The viewpoint is systemic, and chaos is the natural order of things." The realities of human limitations are accepted but the possibility of change is taken into account.

h) The HU level (Globalist / Experiential)

The eighth value system features planetary concerns above those of a group or an individual. The earth is seen to be a living organism which needs to be maintained. The sense in which this value system represents the experience of being is globalist and

renewalist. Seeing that this phase of development is not well-documented yet and only few people seem to have come to this point it is not included in the present research.

2.4.2.2 The vertical existential developmental levels

The value systems in Graves' Value Systems Theory can be grouped together in two large sections which focus on common characteristics in the two sets of the value systems. These common characteristics are found regardless of the phase represented by any value system in question and are an additional quality added to the value systems. They are superimposed on the other horizontal existential developmental levels.

The first group represents the **expressive** systems because the common factor is the inner-directedness of the people in these systems. Here the first, third, fifth and seventh systems are resident. The people in the expressive group know their own needs and set out to make them known and to fulfil them.

The second group of value systems is the **sacrificial** group because the people are aware of the needs of others. People in the second, fourth, sixth and eighth value systems are thus outward-directed and try to satisfy the collective needs of people instead of their own (Beck & Cowan 1990:s.p.). There are similarities between this group and the "unself" concept which is proposed by Strong (1974:9).

The vertical separation of the different levels into two groups of being can be compared with the idea of inner- and other-directedness that Riesman *et al.* (1950) came up with in their investigations and, as referred to by Joubert (1986: 85-86). Because it is relatively easy and possible to identify whether a person is more concerned with himself or with others, the focus of a person's psychic energy can be used to see him as a person who falls into the inner- or into the outer-directed group.

2.4.3 Research done using the Value Systems Theory

A research project conducted at the University of South Africa established the value systems of a group of Education I students (Sonnekus 1992). This was a nomothetic research project. It established that all the value systems which had been identified by the Value Systems Theory were in fact present in the group of first year Education students at

Unisa which is a multicultural university. The highest presence or frequency was in the DQ value system (Sonnekus 1992:37). The present research wants to establish whether all the value systems can also be identified in an idiographic study, and also to help students heighten the consciousness level of their own personal value systems. This should presumably serve a student to improve his personal growth and self-understanding in the academic situation.

The Value Systems Theory has been used with much success in other areas of study such as economics, politics and personnel management (Beck & Van Heerden 1987; Dorfling 1985, 1986, 1989; Beck & Cowan 1989a, 1989b; Beck & Linscott 1991). These studies have covered many countries of the world and specifically also the Republic of South Africa.

The only research project conducted in the field of education and teaching which could be found by the present researcher and which uses the Value Systems Theory is the one done in America (Underwood 1984). That particular study involved students in textile design and concentrated on the brain dominance patterns of these students and how these were associated with the Value Systems Theory.

It is unfortunate that no other study has been found in the field of educational research, which directly uses the Value Systems Theory. This makes it difficult to validate the findings of the present research. This brings the advantages and the disadvantages of using the Value Systems Theory to mind.

2.4.4 The advantages and disadvantages of using the Value Systems Theory in the field of education

Some of the **advantages** of using the Value Systems Theory in educational work are:

- The Value Systems Theory offers a wide range of experience from which educators can learn. The information which has been gained from research with the Value Systems Theory in some of the fields other than education, such as personnel management, politics and economics can, however, be adapted for use in the field of education.

- The Value Systems Theory offers a guide to the type of "language usage" that a person in a specific level of development would warm to. This means that it might be possible to train staff working with adult learners to speak the type of language that such a person would more readily hear, without changing the content of the subject. This would enhance the level of communication between the lecturer and the student.
- It is possible to use the Value Systems Theory in a one-on-one situation with an individual as well as in a group situation, providing the leader of the situation is at home with the value systems of the people with whom he is dealing (Sonnekus 1992:6).

The **disadvantages** of using the Value Systems Theory are:

- The universal values which are to be expected in most civilised societies and individuals are not defined explicitly. In such a way it might, for example, be possible that the universal value of "love" might be interpreted differently by persons from different value systems. They might think that the other value system does not have or show love, but in actual fact "love" might have a different meaning and way of actualising itself in the various levels of existence.
- The influence of different cultures on values is ignored to a certain extent. Although it is clearly stated that the different levels of value systems represent types IN people and not types OF people, not much attention is paid to how and how much the culture in which a person lives influences his personal value systems. Studies done by Kluckhohn (1956, 1958) which are cited by Joubert (1986: 82) speak of "cultural value emphases and their clusters", indicating that it is possible to focus on the influence of culture on values and value systems.

In the present research a sensitivity must be maintained for cultural differences and the different manifestations of universal values, while the use of language must be seen as an indication of the value system in which the individual functions.

2.4.5 The connection between the Value Systems Theory and self-actualisation

In their research concerning Educational Psychology Van den Aardweg and Van den Aardweg (1988:84) specify that the child or adolescent can be assisted by the educator in self-actualisation by "giving him an ordered system of values in his subculture on which he can base his philosophy of life". This statement pertains to the becoming of young people. It can, however, also be applied to an adult who is developing himself in a new field of interest. The Value Systems Theory is an ordered system of values, and although it does not limit itself to specific subcultures it does offer the individual an aid to personal growth.

Van den Aardweg and Van den Aardweg's explanation of self-actualisation clearly links self-actualisation with value systems. Self-actualisation is defined by Vrey (1979:43) as the deliberate effort of a person to realise "all his latent potential." This topic has been researched by many researchers and it has been called by many different names such as self-realisation, developing potential, psychological health and optimalisation, to mention but a few. This seems to indicate that the focus of researchers can differ when they approach the topic of personal growth.

According to Beck and Cowan (1990:s.p.) Graves reasoned that one person could not prescribe to another how or in what field he should actualise himself. He believed that what was right for one person was not necessarily right for another and that one person did not have the right to judge another person's choice of becoming. According to Graves the eight different levels of the value systems represented eight different ways in which a person could totally self-actualise himself. The details are given in section 2.4.3.1. This means that the way in which a person self-actualises himself depends on his ability to cope with his specific circumstances.

Before describing the self-actualised person on the different Gravesian levels, the present researcher intends looking at the concept of self-actualisation throughout the psychological and educational literature.

2.5 SELF-ACTUALISATION

The concept of self-actualisation comes in various guises and has been addressed by researchers for different purposes. Cangemi (1984:151) sums up the importance that

self-actualisation has for education by stating that it is the **real** purpose of education and he refers to it as "the highest form of psychological health". This view is echoed in the mission statement of the University of South Africa which indirectly requires that its students be guided and assisted "in optimally realizing their potential" (Gous 1992c:3). Some of the most important contributions of researchers in psychology and education are discussed in the following sections.

2.5.1 Various approaches to self-actualisation

The traditional classification of psychological theories is followed in the present discussion of the different points of view regarding self-actualisation, namely psychoanalysis, behaviourism and humanistic-existential psychology.

2.5.1.1 Psychoanalytically based theories

Freud (1856-1939) refers to psychological health as the ability to be productive and to love (Walsh & Shapiro 1983:6), but he tends to disempower man by focussing too strongly on the role of man's base instincts (Nel, Sonnekus & Garbers 1970:65).

Adler (1870-1937) is the father of "individual psychology". He states that a person who has the ability to cope with the problems posed by society, love and work "may confidently expect to be master of his fate, captain of his soul" (Geldard 1963:305). Another important fact to consider is Adler's opinion that the psychological life of a person is not static, but dynamic and goal orientated (Nel *et al.* 1970:65). This fact is highlighted in section 2.5.4 further on.

Their colleague, **Jung** (1975), refers to the development which a person undergoes as "individualisation". During this process the individual gradually becomes "himself", can function independently and homogeneously and fulfills his potentialities in an incomparably unique fashion.

Horney (1937, 1950, 1957) speaks of "self-realization" when referring to the development and expression of potential and talent.

According to Erikson (1950:219-233) a psychologically healthy person goes through eight stages of development during which his ego strength is integrated. This ego is the centre of his personality and allows the person to function productively and to maintain intimate relationships.

2.5.1.2 Behaviouristic theories

Very little is said about self-actualisation in the behaviouristic school of thought. Ellis (Ellis & Harper 1975:37), however, mentions that psychological health can be seen in a person who lives an optimal, self-fulfilling, creative and emotionally satisfying life.

2.5.1.3 Humanistic-existential psychological theories

The humanistic-existential school of thought in psychology directly addresses the problem of helping a person to "grow".

Allport (1951, 1955, 1970) describes the attainment of adulthood as the development of positive personality traits or the maturation of inherent behavioural tendencies.

Productivity is seen as the essence of adulthood by Fromm (1947, 1955, 1957). This value plays a positive role in man's loves, thoughts and happiness.

The innate need towards self-actualisation is the only motivation in mankind, according to Rogers (1973:483-542; 1975; 1980). This means that a person's tendency to self-actualise himself is a lifelong power which is generated by means of social and learning experiences. It allows him to differentiate his "self" and to understand its complex participation in life. Growth and development are stressed. The goal is differentiation, integration, adulthood, independence, change and freedom of expression.

Frankl (1964, 1967, 1969a, 1969b, 1978, 1984, 1990) speaks of the self-actualising person as the "self-transcending" person, as "self-actualisation cannot be attained if it is made an end in itself" (1964:113). The process of transcending entails focusing on a goal beyond the self and crossing any obstacles in the way of realising latent potential. This allows the person to benefit indirectly and in so doing, he finds meaning and a goal in his own life. Finding meaning to life, according to Frankl, is the only motivational factor and this can

generate excitement, challenge and tension. The tension is mainly caused by the discrepancy between what the person is and what he would like to be. This tension (the so-called noö-dynamics) causes him to experience a meaningful life in which he transcends himself (Frankl 1969a:164 -166). Frankl (1959:34-41) identified three different types of values that can give meaning to life (see also Shantall 1985:12):

- creative values - values associated with the completion of a task
- experiential values - values associated with good and beautiful things
- attitude values - values associated with managing the inevitable tragedies of life

Self-actualisation is seen by Perls (1976, 1978) from a Gestalt perspective. He concentrates on the continual process of adaptation rather than on the final end product which self-actualisation might bring. The individual is encouraged to realise his potential in the here-and-now situation.

The holistic approach is introduced by Maslow (1943, 1954:80) as he studies the whole spectrum of man's emotions - from the positive to the negative dimensions. He refers to the positive growth as "self-actualisation" (Maslow 1954:91-92), implying that one should "become everything that one is capable of becoming" (Maslow 1954:200). This self-actualisation is a selfless experience, intensely concentrated and absorbing until the person becomes everything which he is capable of becoming. According to Maslow (1971:89) the need to self-actualise himself is innate, although only one percent of the population achieve it (Farmer 1984:168; Marks 1979:27). Due to this fact, man is simultaneously actuality and potentiality, his future is continually active within him (Maslow, quoted by May 1968:54). A discussion of the progression en route to the self-actualised state is given in section 2.5.4 of this study. Some studies have been done in which self-actualising persons have been identified (Henjum 1983:51-55). Criticism has been levelled at Maslow by many researchers (Daniels 1988:20) for advocating an individualistic, self-seeking approach to life, although this is not what Maslow intended it to be. Another problem that is often mentioned is his insistence "upon retaining the belief that self-actualization involves the realization of an innate, biological core" (Daniels 1988:32). This causes it to be impossible for Maslow to incorporate the notion of values.

The transactional (analysis) approach which was generated by Berne (1961, 1964, 1972) defines three ego states within a person (the Child, the Parent and the Adult) which

need to be balanced, each with its own important function, although, according to Berne, the emancipated Adult ego state should be the autonomous controller.

The above-mentioned theories, although discussed very cursorily, form a platform of departure for the subsequent discussion of more recent approaches to self-actualisation.

2.5.1.4 Recent approaches

Vrey (1979:43) sees self-actualisation as "a person's deliberate effort to realise all his latent potential". More specifically this means that "every form of manual skill, intellectual capacity, emotional experience and moral awareness" is included in this concept. He also points out the importance of the teacher (in the child's life) who guides and accompanies the child (Vrey 1979:31).

The difference in the approach of Daniels (1984) to self-actualisation is that he puts it into perspective with the environment in which the person lives. He does this by stating that not only is the personal development of the individual important, but "the individual's commitment to and involvement with other people" is of great importance to his self-actualisation (Daniels 1984:29). In a later publication he states that "the primary function of a theory of self-actualization is to establish a myth of human development that provides conceptual support for people seeking fulfilment and offers clear normative guidance" (Daniels 1988:7). Self-actualisation, according to Daniels, is "a personal and mythical quest" (Daniels 1988:13) - a view which is diametrically opposed to that of Helm (1987:24-25) who states that self-actualisation actually is attainable.

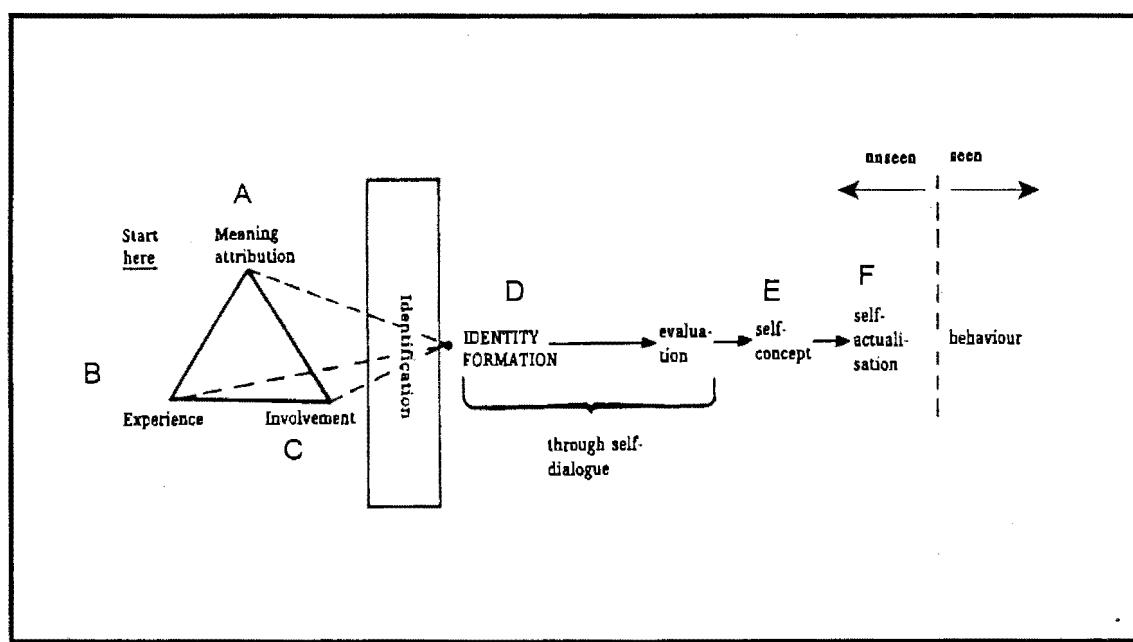
Cilliers (1985:27) uses the phrase "psigologiese optimaliteit" (psychological optimality) to encompass all the theories of self-actualisation. Thus, according to him, self-actualisation refers to a natural, dynamic and creative process of growth in which the individual defines himself and realises all his physical, psychic and spiritual potentials. The result is the development of a unique experience of personal unity while transcending interpersonal relationships and the relationship with God.

Janeke (1989:86) sees self-actualisation as a life style which is applicable to all people who are interested in living their lives meaningfully. Self-actualisation is available to all people - not only the gifted and the rich. It implies that each person has his own way of self-actualisation and that the one cannot be measured against the other.

2.5.1.5 A psycho-andragogical approach

The facets of the psycho-andragogical approach are discussed in greater detail in Chapter 3. These facets are derived from the psycho-educational categories. A cursory introduction is necessary to prepare the reader for the importance of this approach in this study at this stage. The following figure illustrates the interaction of the various psycho-educational categories with each other, as well as their importance for possible self-actualisation to occur.

FIGURE 2.3 THE PSYCHO-EDUCATIONAL CATEGORIES



(Sonnekus 1989b:142)

As can be seen in the above figure there are five psycho-educational categories (A-E) which all have to be met as criteria for the sixth one (F) to realise. This means that the person who is busy self-actualising himself needs to have attributed meaning to his situation, needs to be involved in it and needs to experience certain feelings in connection with the situation. Only then can he identify himself with it so that he can form a self-concept in a specific situation. Once this has occurred, the person can actually set about doing something in his chosen direction, in other words he can start to self-actualise himself (Sonnekus 1988:33-35; 1989a:88-94). The psycho-andragogical categories are discussed in more detail in sections 3.2.8 and 4.6.8.

2.5.2 Various definitions of self-actualisation

After having researched some of the most important theories regarding self-actualisation, a concise definition of the concept is formulated for use in this research. Other existing definitions are given before an attempt is made to formulate a concise definition.

The concept self-actualisation does not appear in the Shorter Oxford English dictionary (1986), but the word "actualize" is defined as "to make actual; to realize in action" (Little et al. 1986:20) and thus it can be concluded that "when possibilities are actualized" there is mention of "actualization" (Little et al. 1986:20).

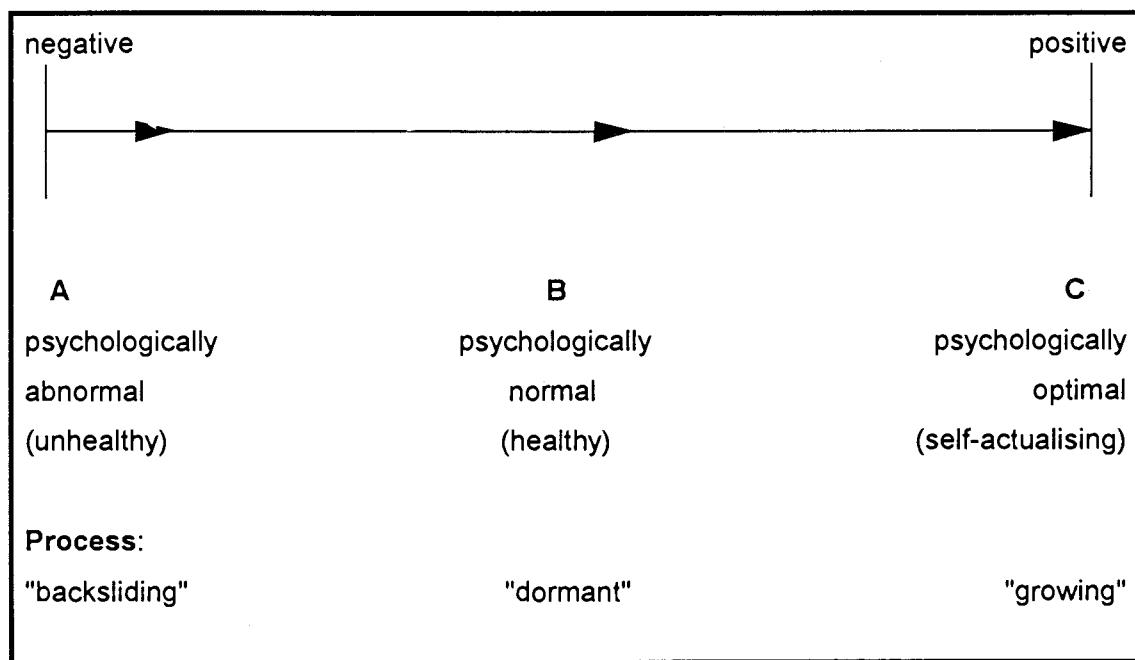
The definition given by Van Rensburg and Landman (1986:452) states that self-actualisation represents "man's highest psychic desires and deliberate attempts at the realization of his possibilities".

Van den Aardweg and Van den Aardweg (1988:84) maintain that "self-actualisation is the attainment of all that a child or adolescent can possibly attain in every aspect of development and learning." Although this statement specifically refers to the young person, it could also be applied to the adult who is developing himself in a new sphere of life such as the academic field.

The present researcher has reservations, however, about Van den Aardweg and Van den Aardweg's use of the word "attainment". It seems as if Prinsloo (1991:84-85) has the same reservation, as she states that a child and an adult have various attainment levels in the process of working through developmental stages. Prinsloo states that a child can "self-actualise" himself several times during his development. This reasoning is in line with growth psychology. Similarly Stone, Cohen and Adler (1979:1) speak of health psychology. In other words self-actualisation is a continuous process in which certain goals might be reached, but self-actualisation, as such, is never attained to the full.

The following figure tries to indicate where the focus of self-actualisation theories lies:

FIGURE 2.4 THE FOCUS OF SELF-ACTUALISATION THEORIES



Adapted from Cilliers (1985:18)

From the above figure it can be derived that the horizontal line is the psyche of the person. On this continuum a person can be on three different positions during the course of his life:

- A the psychologically abnormal person (i.e. the clinical case)
- B the psychologically normal person (i.e. the survivor) and
- C the psychologically optimal person (i.e. the mover).

The ultimate is, however, never attained. That is why the arrows are arranged on a continuum.

It is unhealthy to be at position A and it indicates that the person is sliding backward in his life development. He is not coping with the demands that his environment is making on him. This position can be compared to Marks' Apathetic System of Commitment in which there is "a complete absence of any positive values [which] would create life-destroying apathy" (Marks 1979:32-33).

Position B is a healthy position to be at, as far as it represents the normal "solid citizen" who is satisfied with his lot in life, handles the crises that come his way reasonably effectively (although he might backslide at times for a while into the abnormal region) and is usually dormant regarding changes. Marks (1979:33-34) refers to an Invidious System of Commitments where the individual is either energized for or drained by specific activities.

Position C indicates a person who tends to be moving "forward", challenging life to give him more. He has tasted the heady feeling of success (which gave him a feeling of satisfaction and self-actualisation for a while) and would like to grow enough to have the same experience again. This position may be compared to Marks' Sacralizing System of Commitments (Marks 1979:31-32) in which "a sacralizing culture will tend to maximize its members' aliveness" (cf. also Dyer 1986:231 et seq.).

2.5.2.1 Realistic self-actualisation

The concept realism is deliberately introduced into the present study for two specific reasons:

- the limitations of the person himself must be taken into consideration, and
- the limitations of the environment of the person must be taken into consideration

Gous (1992c:6) refers to Boyer (1990) who voiced his concern regarding the "growing mismatch between the requirements of the undergraduate curriculum and the realities of life." Although the present study does not consider the curriculum, it may use the idea that the academic situation should enhance the student's ability to grow in order to cope with his own reality. According to Van Wyk and Steyn (1994:121) "reality has become a single, dynamic unity" which needs to be considered when dealing with students. The following insights should be kept in mind when dealing with the concept of reality.

Sprondel (sa:36-47) refers to various theorists in his discussion of the development of distance education. Amongst these theorists a difference of focus can be seen, as some tend to emphasize the importance of the personal development and involvement of the student, i.e. his "geistiges Gebilde" (mental growth) (Weber 1894, Geiger 1928/29), whereas Scheler (1928:87-93) concentrates on the "Seinsverbundenheit" (relationship of

being) of the person by looking at the person in relationship to his reality. Scheler proposes the view that all knowledge has a social origin and concludes that "for its active participation in the world, the spirit only has as much power as it has withdrawn from the vital, emotional sources of energy" (Scheler according to Meyerhoff 1962:xxii). This implies that self-actualisation needs reality in which to operate, as "ideas without the support of material conditions make fools of themselves in reality" (Scheler in Meyerhoff 1962:xxii). This point of view is taken up by more recent researchers such as Luckmann and Berger (1966) in their work "The Social Construction of Reality" (Sprondel sa:39).

Sprondel (sa:43) maintains that social progress can only be made by an individual if he has had "eine mehr oder weniger erfolgreich verlaufene Internalisierung primärer Wirklichkeit" (a more or less successful internalization of primary reality). In other words only once he has come to grips with his own reality can he hope to achieve in a "sekundär erworbene Wirklichkeit" (secondarily attained reality), such as the academic situation.

The relationship between values, realism and the resulting self-actualisation is clarified by Scheler (Meyerhoff 1962:xx) in the following manner: he looks at phenomenological realism in which he expounds on the general realm of values. These values correspond to the objects sought out, especially those sought out through religious feelings and acts. In further works after 1921, which reflect the conflict between the naturalistic and phenomenological components in his thinking, he comes to acknowledge that philosophy cannot and must not neglect man's place in nature. Thus he specifies two "material factors" (Realfaktoren) which, in relation to history and culture, influence reality:

- material conditions, such as geography, climate, race, population pressure, economic resources and technology, as well as
- the basic biological drives for self-preservation, power and sex (Scheler in Meyerhoff 1962:xx)

By conceding a crucial and autonomous role to these "Realfaktoren", he incorporates a naturalistic perspective within his own phenomenological thought. These material factors limit the realization of the "ideal factors" (Idealfaktoren). This means that they also limit the self-actualisation of man's spirit and its products. In the present study this limitation must be taken into account seriously, seeing that the student's present day situation is severely affected by Realfaktoren.

Reality addresses a twofold dimension, namely the internal and the external component of the student in his academic situation. As Professor Flip Smit (1992), rector of the University of Pretoria said in his inaugural lecture: universities have the responsibility to help young people of all races to develop their full potential (the internal component) so that South Africa may become a land of opportunity for all people (the external component).

An interesting component to self-actualisation and its reality component is added by Daniels (1988:17) who states that although self-actualisation might be a myth, "to assume that it is possible, and to act accordingly, may be better than to deny it." In an effort to introduce a reality component into the concept, Daniels also emphasises the importance of clarifying the meaning of similar concepts such as potentiality, uniqueness, responsibility and autonomy and putting them into practice in the person's life. In other words bringing them into the reality of the person's life world. He further criticizes Maslow's theory for being too self-centred, as it mainly focuses on the predetermined internal actions and development of people and ignores reality (Daniels 1988:24-26).

The environment can be seen as the external reality of the student. Sandven (1979:15) states that "protection and challenge from the environment are seen as basic conditions for this [self-realization] to occur." This conflict between seeking protection on the one hand and challenging the security of the environment on the other hand, is an essential factor in the growth-tension which is needed so that the action necessary for self-actualisation can occur (see also section 2.5.2.3).

Combs (Farmer 1984:162) is of the opinion that "the goal of education must be self-actualization, the production of persons willing and able to interact with the world in intelligent ways." The world could once again be seen as the external reality of the student and Ernest L Boyer, President Carnegie Foundation for the Advancement of Teaching maintains that: "When all is said and done, students must make a connection between what they learn and how they live - between the courses that they study and the realities of life".

2.5.2.2 Academic self-actualisation

Self-actualisation within the academic field indicates a "growth" within the academic sphere. This growth cannot necessarily be seen in the marks that a student achieves. It is not possible to equate marks obtained in the academic situation with an "amount" of self-

actualisation which the student possesses or has attained. This statement is in line with all the theories which have been discussed so far.

Cangemi (1984:152) refers to the academic situation in his study of "the real purpose of higher education" in which he summarises the process of self-actualisation in twelve statements which the students had to evaluate. In this instance they had to evaluate whether self-actualising behaviour encompassed "to help us grow through the mastery of an academic discipline: (to know as much as possible about one special area of study; to see the pathway of growth through the "mastering" of a subject area; to be devoted to the rigorous accumulation of data in one specific academic discipline.)"

Indirect references to self-actualisation in the academic situation would indicate that the students are not given much opportunity to "find" themselves during the course of their studies, but not much attention seems to have been paid to this aspect.

2.5.2.3 Summary and explicit definition

From the information given in paragraphs 2.5.1 and 2.5.2, and from the personal insights of the present researcher, it seems as if the following elements need to be present for the process towards self-actualisation:

ACTION: This indicates the use of energy by the person involved (Marks 1979:31) and is the best "proof" that a process leading towards self-actualisation is in progress. This action relieves or creates tension in a person, depending on the stage in the process towards achieving a goal.

SELF: One person cannot actualise another person. A person must be motivated to involve himself in a situation which could be taxing.

CHANGE: The status quo of a person is altered. The environmental, personal and / or relational conditions can change, a process which causes imbalance, dissonance and tension. Tension is good, as "tension-free systems ... are unadaptive to changing conditions" (La Gaipa 1981:87). The present status quo of a person, system or process has to be ascertained, otherwise it will not be possible to ascertain whether a change has occurred or not. The change could occur regarding the consciousness of the internal status or it could occur regarding a change from one value system or type of self-actualisation to another.

GOAL: Although it has been said that self-development occurs spontaneously (Rogers 1973; 1975; 1980), it seems that deliberate action can be taken to achieve specific goals. These goals can possibly be seen in role models. The achievement of these self-selected goals can be classified as motivational factors which in turn generate energy through which the person strives towards the goal or goals which he has selected for himself.

VEHICLE through which change is achieved: People select different situations in which they attain great heights. In an academic situation the person has selected academic involvement as the vehicle through which he hopes to improve himself in his quest to self-actualise himself. It is possible that a person does not deliberately choose the vehicle through which change occurs. Should this be the case, it might be a crisis in the person's life which he is forced to cope with in order to survive. A vehicle of change can be chosen spontaneously or it can be forced onto a person due to circumstances.

PROCESS: Self-actualisation goes through various stages, as a person continually sets himself a new goal or goals as soon as he has achieved the previous goal or goals which he set himself. Inherent in this process is a continuous tension which is either being relieved or increased. The tension is highest just before the goal is reached (the dark shaded area of figure 2.5) and the release of tension if associated with the achievement of a goal. The process can be reversed when a person returns to a previous state of self-actualisation, should the next one be too threatening or unobtainable.

VALUE SYSTEMS: As the person moves through life, he is exposed to different values. These he might make his own by internalising them as value systems and they could cause the person to change internally. As with the vehicle of change, the value systems could be inherent in the situation in which the person finds himself, and this could force him to adapt to the new value systems in order to survive.

CONTEXT: Self-actualisation occurs within specific circumstances and within a specific environment of a person. This fact has to be taken into consideration. Wall (1979:367-370) states in this regard that "there has been a change of model (for psychology) from 'clinical-medical' to 'constructive-educational' concerned with environmental change" and as Gous (1992c:12) says the importance of "total student development" forces the issue of human ecological principles. This same principle is referred to by Toseland and Rivas (1984:iv) when they explain their own orientation in social work. According to them it is a "person-in-situation perspective" and is termed an "ecological system". A change within the context

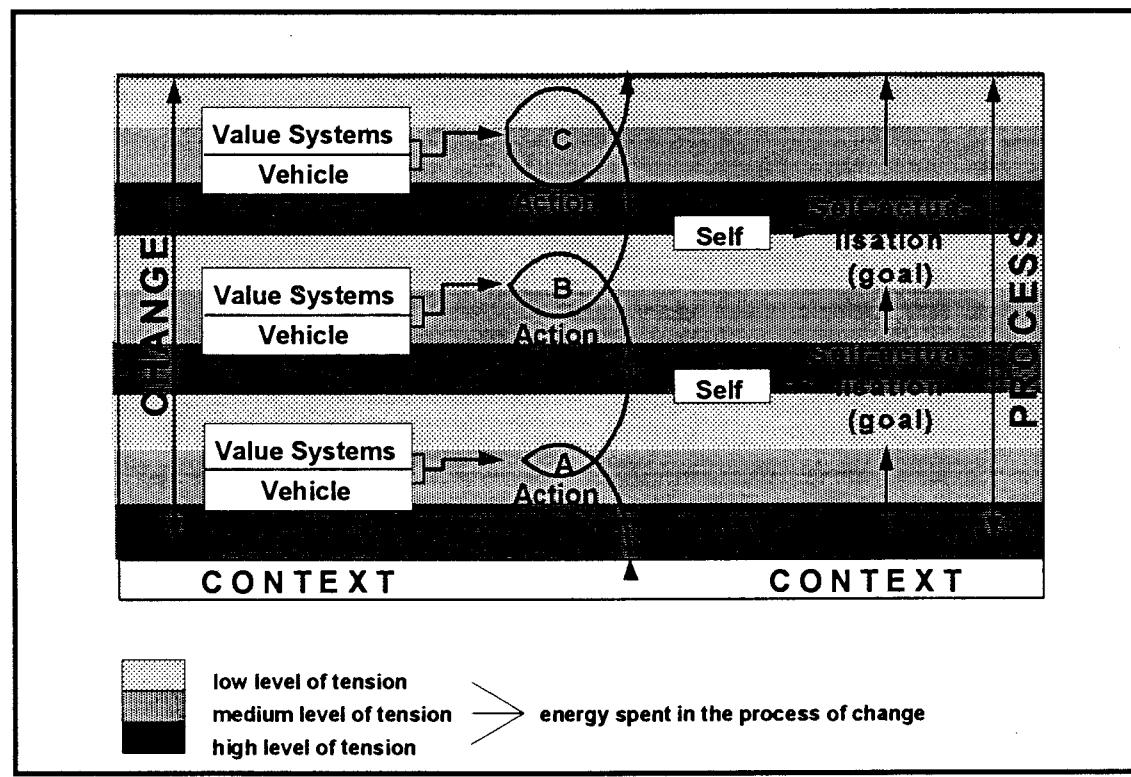
in which a person exists is bound to affect his self-actualisation as Cross (1981:229) also states that the environment helps or hinders a person in his predetermined phases of development. Change can either be one of choice (voluntary) (Dyer 1980: Cassette 4) or it can be forced onto the person due to external occurrences. In either case it is possible that the person may experience a crisis (Abrams 1992:1).

From this summary the following explicit definition of self-actualisation for use in the present research may be formulated:

SELF-ACTUALISATION entails an ACTION in which the SELF CHANGES en route to a GOAL using a chosen VEHICLE and guided by VALUE SYSTEMS in a continual PROCESS within a specific CONTEXT.

The above summary is shown visually in the figure 2.5.

FIGURE 2.5 VISUAL REPRESENTATION OF SELF-ACTUALISATION



(Source: Own composition)

2.5.3 A description of self-actualisation seen from the perspective of the Value Systems Theory

It has been made clear in section 2.5.1 that self-actualisation can be named differently, is approached from different perspectives and entails different techniques and results depending on the paradigm from which the researcher emanates. A definition of self-actualisation has been given by the researcher in section 2.5.2.3 which attempts to combine the insights gained from this study as well as the personal insights of the researcher. The Value Systems Theory illustrates how the concept of self-actualisation could function in reality. As explained in section 2.4.2, due to the fact that it encompasses various schools of thought in psychology, it accommodates the theoretical insights gained in the research.

The Value Systems Theory has eight different types of self-actualisation - one on each of the eight levels which were described in section 2.4.3.1. Thus, Maslow's self-actualisation pyramid is virtually present eight times in the spiral. Each level of development can be seen to be suited for self-actualisation. It all depends on the circumstances of the individual and whether he can cope with them. If he adapts to his circumstances and flourishes in them, it can be said that he is self-actualising himself on that specific level.

The following eight descriptions of self-actualisation within the Value Systems Theory represent the self-actualising adult:

The AN level: The self-realising or self-actualising person at this level has mastered the art of physical survival in his natural circumstances. He does not necessarily need to know how to read and write in books, but he can "read" the signs of nature.

The BO level: The self-actualising person at this level tends to believe in the supernatural and in signs. He is part of a group which has an important leader who cares for the group and helps their tradition to survive.

The CP level: The self-actualising person at this level tends to enjoy controlling other people and wants recognition as a powerful leader. He enjoys sensory gratification and does not consider other people.

The DQ level: Self-actualising people at this level tend to believe that there is only one correct way to do things and to exist. They are motivated by causes and often put their own interests second because they follow unwritten rules.

The ER level: At this level the self-actualising person is success-driven, as he is always searching for the best way to do things. He knows pretty exactly what his goal is and how he intends getting there. Economic welfare is the ultimate in his life, but he tries to achieve it without harming others.

The FS level: There is a belief in the equality of people at this level. Other people are taken into consideration by the self-actualising person, they are given the same opportunities, and their differences are tolerated and accepted.

The GT level: The self-actualising person at this level would like to grow to the maximum of his own potential and at his own speed. He wants to use methods and information of his own choice. He accepts chaos and order as natural occurrences in the world.

The HU level: Only few people attain self-actualisation at this level. At this point a realisation dawns that the world is more important than the individuals or groups which populate it, as there is a threat of planetary extinction. There is a belief that the world has to be reordered to give it a new meaning. A need exists to interact with whole-Earth networks so that diverse ways of being and thinking can be explored.

It can be seen that each level the self-actualising person focuses on distinctly different facets of self-actualisation, and that all these levels represent feasible ways of being.

2.5.4 The progression from one level of self-actualisation to the next

The views of various exponents and theories are subsequently given on how a person progresses from one level of self-actualisation to the next.

2.5.4.1 Scheler

According to Scheler (Meyerhoff 1962:xxvi) the terms "psychic" and "living" are interchangeable. He also believed that they indicated a "being-for-itself" and that man contained all the essential psychic structures which were developed in the process of evolution. Using these assumptions, Scheler describes four evolutionary stages of development of the psyche. Scheler's first stage refers to the evolutionary development of the psyche (*Gefühsdrang*) and is of no consequence to the present study, but the second stage is called "instinctual behaviour" (Meyerhoff 1962:xxviii) and corresponds with the AN level of the Value Systems Theory which is discussed in section 2.4.3.1. In his argument to substantiate this stage, Scheler comes to the conclusion that the mind has an "analytic" function in which it reflects a Gestalt quality.

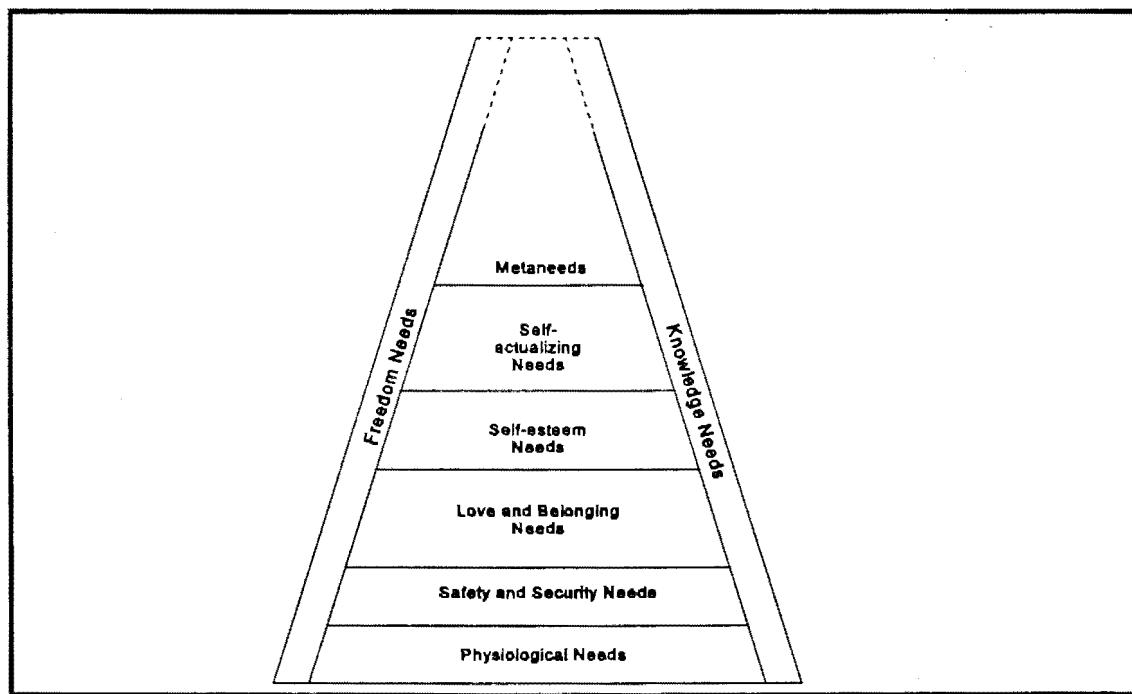
From this stage emerges the third stage, namely the "associative" behaviour of memory which more or less corresponds with the conditioned reflex described in behaviourism. As with the BO level of the Value Systems Theory, this level is a result of a modifiable learning process "on the basis of quantitative reinforcements" (Scheler according to Meyerhoff 1962:xxviii).

The fourth stage is "practical intelligence" which consists of a problem-solving response where the individual responds with new unlearned responses (corresponding with the Aha-response of the Gestaltists). This is similar to the third stage of the Value Systems Theory (CP) where the individual learns in a operant conditioned fashion so that he can influence his environment.

2.5.4.2 Maslow

Similarly to Scheler, Maslow also speaks of a biological core which relates to self-actualisation (Daniels 1988:32) which indicates that Maslow actually believes that self-actualisation is attainable. His well-known hierarchy of needs reflects the process towards self-actualisation and beyond. The following diagram illustrates the progression from one need to the next. This progression to a following need can, however, only occur when the previous need has been met adequately.

FIGURE 2.6 MASLOW'S HIERARCHY OF NEEDS



(Taken from Farmer 1982:84, 1984:164)

As can be seen from the diagram, self-actualisation is not the pinnacle of the pyramid. A self-actualised person aspires to a higher level of being - to fulfill his meta needs, which are the needs for cross-cultural values. According to Maslow these meta needs give rise to meta motivation in which a person searches for BEING VALUES. "The Being Values are: the need for a wholistic sense of understanding, purpose, justice, beauty, aliveness, uniqueness and meaningfulness in life. Metamotivation can lead to transcending one's own ego to experience a oneness with humanity, life and the cosmos. If the metaneeds are not met, psychological problems such as depression, alienation from life and nature and purposelessness can result" (Maslow in Farmer 1982:83). "The individual's commitment and responsibility to other people and to the whole of life" is stressed (Daniels 1988:31).

2.5.4.3 Perry

According to Morgan (1991:4), Perry (1970) describes how students in a liberal arts college in the USA develop their epistemological framework. The progression towards self-actualisation entails moving away from the opinion which they initially held: believing that the teacher knew it all, to a position where they held "a more relativistic conception of knowledge ... [until] ... they developed a personal commitment to a particular relativistic position" (Morgan 1991:4). Change from one opinion to another is clearly reflected in this process.

2.5.4.4 Vaughan

In her discussion of self-actualisation Vaughan (1985) (quoted in Daniels 1988:26) follows the personal development of the "sense of self" through various stages:

- egoic [sic] identity, which is based on the identification with the physical organism and the contents of the verbal mind
- existential identity, which entails that personal integrity and authenticity emerge
- transpersonal identity, through which the person is a witness or observer of experience while experiencing qualities of love, compassion, etc.
- transcendence of a separate self-sense

The final stage identified by Vaughan coincides with the description of self-actualisation given in section 2.5.2.3.

2.5.4.5 The Value Systems Theory

The Value Systems Theory (see section 2.4.3) explains in detail that it is natural for a person to add on one value system to the other. This happens when he becomes replete with satisfaction on a level and literally starts looking for new challenges in life. A second possibility is that his circumstances may change, making it unbearable for him to remain at the prevailing level. To illustrate this, reference is made to a paper read by the Dean of International Programs at Empire State College, State University of New York in which he states that "adults often are stimulated to seek higher education at times of career and / or personal crises" (Abrams 1992:1). When these crises occur the student can regress to his previous level of existence in an effort to establish a new comfort zone for himself, but if he is a healthy individual he might quite soon move from the lower level of existence to which he had regressed to the level above his previous one and start developing new coping mechanisms on the new level which he has reached.

Certain transitional factors can be identified which cause the person to change from one level of existence to another, or, put in another way, to change from one value system to another value system. The change is not necessarily to a more complex system of existence and can mean a return to a value system through which the person has already passed. The changed state of a person depends on the new circumstances which precipitate the change. Six conditions for value systems changes have been identified:

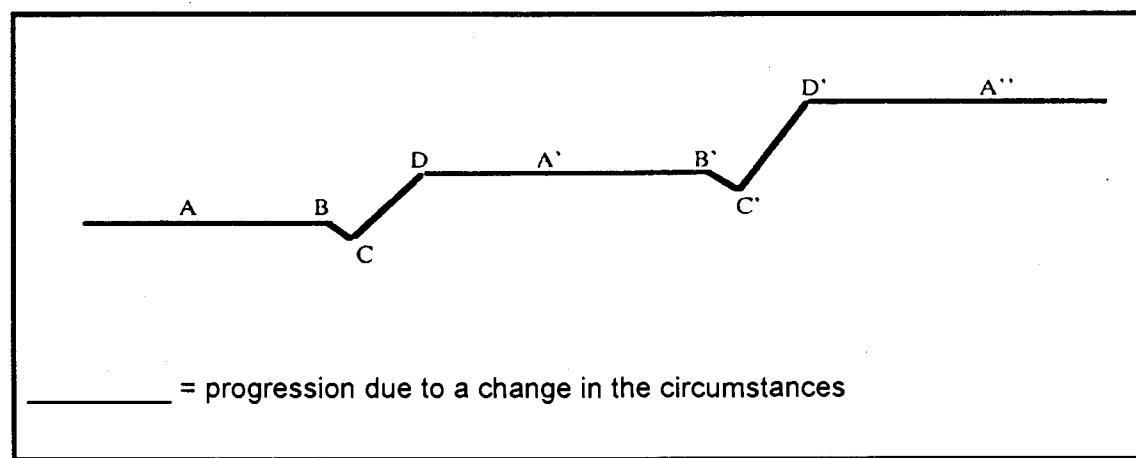
- potential in the brain
- problems solved at the present values level
- dissonance about appropriate coping
- barriers to change, which have been identified
- insight to eliminate or overcome barriers
- consolidation and support at the new level (Beck & Cowan 1990:s.p.)

The actual progression through the various value systems and the reasons why these changes occur are, however, not addressed in the present research. It is suggested that there be a follow-up research done to ascertain how many of the students are in a

transitional state and whether the movement has been towards a more complex system or towards a simpler system. The state of the country at present could influence the result of the research, as many people could at present be experiencing a changed state of being.

The following graph shows the progression which is described in the previous paragraph:

FIGURE 2.7 TYPICAL PROGRESSION OF SELF-ACTUALISATION FROM ONE LEVEL TO ANOTHER



(Taken from Cowan 1989:8)

Explanation of the above figure:

- A = Things are stable
- B = Something is wrong
- C = The problem is identified, but coping mechanisms are inadequate
- D = A step forward to the next value system provides the necessary coping mechanisms
- A'= Things are stable again, but at a higher level than at A
- B'= Something is wrong again
- C'= The problem has been identified again, but even the coping strategies which were developed or identified at C are inadequate
- D'= A step forward to the next value system, even further along the developmental existential ladder, provides the new necessary coping mechanisms
- A'', B'', C'' and D'' = the pattern repeats itself at an even higher level

2.5.5 The attainment of realistic academic self-actualisation in an adult

The logical reasoning which follows the above sections is that it is possible for the adult to attain a measure of self-actualisation more than once in his life. This could be due to the fact that he himself has developed from one level of being to another or a next level of being, or it could be due to the fact that his circumstances have changed and that he learns to cope with his changed circumstances. In either case the adult is faced with new challenges and a new opportunity to self-actualise himself.

Prinsloo (1991:84-85) emphasises the fact that self-actualisation occurs at different levels in childhood and in adulthood. A child's self-actualisation focuses on its development as a person and to do this, it needs a life free of fear and anxiety. An adult's focus moves (according to Prinsloo) away from self-knowledge and personal development to a meaningful expression of his potentials as a contribution to the prosperity of the community. To illustrate this, Prinsloo (1991:85) states that an adult has a more explicitly formulated value system than a child and as a result of this, he is able to self-actualise himself in spite of deprivations of basic needs.

In a paper about the motivation and management of the distance education student, Gous (1992c:3) refers to the variety of skills, life roles, experiences and learning styles which remote students have. He asks "how can distance education therefore reach out to this diversity ...[if it is] ... not fully aware of the learning environment" of the student.

The value of the different levels of self-actualisation lies in the fact that a person has to know enough about his environment or situation to understand what is realistically possible for him to attain and what not. If one's financial situation is limited, and there are no bursaries available, it is unrealistic to maintain that one is going to study at a university that costs much more than one has available. It is also unrealistic to want to study a course which is far beyond one's intellectual level. Finally, it can also be said that even if one has the financial resources and the intelligence, but there are no prospects of using one's qualifications, such a situation can also be seen as being unrealistic. A realistic academic self-actualisation implies that the external circumstances in which a person lives, as well as the inherent abilities of that person are taken into consideration when a choice is made regarding the goal the person sets himself, so that the type of self-actualisation which the person aims at can be attained.

This also means that two people will not handle the identical situation in the same way as no two people have the same value system and / or circumstances. Minuchin and Fishman (1981:209) state, that "the individual, in learning very early in life to apprehend that which is presented to her as objective, develops the filtering lenses that will be with her throughout life", and it seems as if no two people have the same "lenses". The same person might also feel that he is self-actualising himself in one situation but not in another, as one situation might allow more self-actualisation than the other. During the process of learning it is hoped that the participant comes to the insight that it is not necessary to defend his own narrow perception of reality, but that he can look at other realities from which he might learn (Minuchin & Fishman 1981:207). Stated bluntly, the academic situation might not be everybody's forte. When dealing with the empirical research component of the present study, this fact has to be kept in mind.

In summary, then, self-actualisation is the characteristic of a person who understands his own value systems, who has formulated his own life philosophy and lives according to it. He can truly be seen as a mature adult. Cilliers (1985:13-14) ascribes the concept "emosionele volwassenheid" (emotional maturity) to various personal characteristics such as self-knowledge, the ability to adapt to change, a positive self-image, acceptance, motivation and the will to grow and develop at a personal level.

The similarity in the progression between "growth" regarding value systems and that of the process of self-actualisation is clear: the changes a person undergoes while he is developing from one philosophy of life to a next to adapt to his changed self or environment is apparently manifested in the behaviour he shows, the needs he feels and the goals he sets himself to achieve - is short, in the way in which he tries to self-actualise himself.

Translated into the academic situation it would seem as if a self-actualising person (who is emotionally mature) would be a student who knows his strengths and weaknesses regarding his studies, has interpreted objective academic knowledge into the information he needs in his own life world and which fits his own life philosophy.

Summarized in the light of section 2.5.2.3, this means that the student is using energy in the ACTION of studying, is taxing himSELF to do his best in the hopes of CHANGING himself en route to the academic qualification which he has set himself as GOAL. The VEHICLE which he is using is the academic situation and he has allowed himself to be

guided in his choice of goal and subject content by his VALUE SYSTEMS. It is a continual PROCESS and occurs within the CONTEXT in which he lives and breathes.

Yet it is an open question whether all students are capable of this. It may be necessary to understand the adult learner better before expecting this level of academic involvement from them.

2.6 THE INTERACTION BETWEEN PERSONAL VALUE SYSTEMS AND REALISTIC ACADEMIC SELF-ACTUALISATION

In section 2.5.2 the various approaches to self-actualisation are discussed. From this discussion it can be seen that different researchers view self-actualisation as the attainment of different goals. They also refer to self-actualisation by different names such as optimilisation, self-realisation, psychological growth, self-enhancement, maturity, adulthood, self-determination, et cetera, depending on the vantage point from which they approach the topic. The similarity is the fact that there is a change apparent in the person and that this change is for the good of the person.

Attention is paid to the external steps through which the person has to go en route to this changed state. This is mostly seen from the outside, or from the researcher's point of view. Little attention is given to the process through which the person (client) himself goes during the changing of his personal state, although Cilliers (1985) focuses on this from a managerial science perspective.

Seen from the perspective of the Value Systems Theory the following types of realistic academic self-actualisation might be expected in which the student is in line with his personal value system and the environment in which he functions:

The AN level: This group of people is not found in the confines of a typical academic situation seeing that they cannot read or write.

The BO level: Work is repeated often until the student knows it. A tape recorder and sketches are used so that the student can begin to self-actualise himself in the academic situation, but it is a slow process and much time is needed to prepare for the examinations.

The CP level: During the course of studies an inner need to master the subject is satisfied. It is best when the student studies under the guidance of somebody whom he admires and whose authority is never questioned.

The DQ level: The student knows that his reward for studying will be given to him at a later stage. Precise prescriptions are followed and he works in the correct way.

The ER level: During the course of his studies this student benefits from analysing real life situations. This helps him to grasp underlying principles so that he can begin to self-actualise himself.

The FS level: This student benefits most by observing others' actions and by sharing here-and-now experiences which enhance his interpersonal skills.

The GT level: He likes to be an independent student who accesses knowledge and material on his own by using different methods. No threats are ever needed to make him work.

The HU level: Intuitive learning is the best way to enhance the process of self-actualisation within this person.

According to the Value Systems Theory, there is more than one type of self-actualisation to be found. One type is not above the other, but merely more suitable than the other depending on the situation in which the person finds himself.

The process of self-actualisation needs to be analysed from a psycho-andragogical perspective so that the **experience**, the **involvement** and the **meaning attributed** to this change by the student and his lecturer can be grasped by the andragogue. It should also be established how this change affects his **self-concept** and his eventual **self-actualisation**. This is done in Chapter 3.

2.7 CONCLUSION

In this chapter the researcher sets out to investigate the concept of values, how these values bond together in value systems and then focuses on the Value Systems Theory as a culmination of the previous insights.

Once it is established that the Value Systems Theory is indeed a suitable medium through which the personal value systems of students can be established and clarified, a connection is established between the Value Systems Theory and realistic academic self-actualisation.

Self-actualisation is, however, looked at from various angles. Some of these are discussed. Self-actualisation as seen from the Value Systems Theory is considered in detail and following this the interaction of self-actualisation and personal value systems in the academic situation is discussed. The attainment of realistic academic self-actualisation by an adult is addressed in the next chapter.

CHAPTER 3

THE PROCESS BY WHICH THE REALISTIC ACADEMIC SELF-ACTUALISATION OF THE ADULT LEARNER CAN BE ENHANCED

3.1 INTRODUCTION

In order to work with the adult learner it is important to understand in which way the adult learner functions. The science related to research on the adult learner is called andragogics. Much has, however, also been written about the practice of adult education. These two complementary aspects must be clearly distinguished, and their dependence on one another must be understood.

Once this has been done, the present researcher wants to look at the research done by various other researchers regarding the stages of adulthood and see whether it is possible to recognize the various value systems which have been stipulated by the Value Systems Theory in these researchers' work. Similar approaches might enhance the understanding of adult development and/or validate the Value Systems Theory.

The interplay between the adult educator and the adult learner extends this line of thought. Investigating the adult learner's personal value systems with him, clarifying them and helping him to come to an understanding of the role which the value systems that he holds dear, play in his academic life is the aim of the Academic Enhancement Programme (AEP) which is designed in Chapter 4 and which can be seen in Annexure A.

Once the stages of adulthood are addressed in this chapter, it is possible to move on to the participants who are studied in andragogics, namely the adult learner and the adult educator. Other important facets in the andragagogical situation are also studied, so that the total andragagogical situation is understood before the AEP is created in Chapter 4.

The relevance of the psycho-andragogical categories is explained in Chapter 3 (section 3.2.8) as they have to function continuously during the application of the AEP and are applied, in Chapter 5, as criteria to establish whether the programme was successful or not.

The school of thought from which the skills drawn for the AEP is the Systems Theory, which is discussed in section 3.3. It has been chosen due to the fact that many of its elements are similar to those of the Value Systems Theory and the present researcher is not aware of any research that has been done utilising both these theories. These theories are both non-prescriptive, non-judgemental, and rate adaptability highly. Both see the individual as a system (at the micro level) within a system (which can be called the meso level), within a still larger system (namely the macro level). The perception which an individual has about himself and the circumstances in which he exists are of paramount importance to his understanding of his problem or problems. The Systems Theory is used to allow the adult learner's problem to surface, and the Value Systems Theory is used to interpret the problem in such a way that the adult educator, as well as the adult learner, both understand the role of the adult learner's personal value systems in his own academic situation and how these value systems help or hinder the student to attain realistic self-actualisation in the academic situation (see section 3.5).

In the next section the focus is on the "science of adult education" and the accompanying problems.

3.2 ANDRAGOGICS

The adult seems to become, learn and function differently to the child (Tennant 1986:116-118, Adey 1989a:5). As this distinction might be a myth (Tennant 1986:121), the general orientation, understanding and modern trends of andragogics need to be clarified.

3.2.1 Orientation

The previous chapter regarding the value systems and self-actualisation needs to be seen in the light of the adult learner. The way in which value systems manifest themselves in the learning situation and the various types of self-actualisation which an adult learner manifests, have to be interpreted from an andragogical perspective. Allman and Mackie (1981:v) state that the andragogical approach "is aimed at enabling people to become

aware that they should be the originators of their own thinking and feeling". This is in line with the purpose of this study. The question might be asked: does the science of studying the adult learner accommodate the differences that could be present in the self-actualisation of the adult learner according to the various value systems an adult can have?

The following sections attempt to supply an answer to the question by investigating the matter.

3.2.2 Definition

Andragogics is the scientific study of the adult learner in his specific learning situation. Higgs (1984:9, 1994:23) states that andragogics refers to the science of studying the phenomenon to guide or accompany (agein) specifically the adult man (aner). The term andragology is used as a synonym by some authors (McKenzie 1977:226).

3.2.3 Differentiation of concepts

As stated in Chapter 1 the concept andragogics is growing in importance in tertiary education and in the management of the adult person in the working situation. There is some confusion about the concept itself, as "andragogics" has been used quite often and synonymously with "adult education" and "andragogy".

A differentiation has to be made between the terms "andragogy" and "andragogics". In many articles "andragogy" seems to refer to the practical application of the research done in andragogics. This distinction is not, however, done consequently as the following type of definition of andragogy illustrates: "Andragogy is the art and science of helping adults learn" (Knowles 1985:6). From the above discussion it may be deduced that "the art" refers to the practical application of knowledge gained about adult learning - in other words to "andragogy". However, "the science of adult learning" cannot be identified by using the same terminology. This is the reason that the present research utilizes the term "andragogics" when referring to the theoretical scientific study of adult learning. In fact, as early as 1977, McKenzie (1977:226) stated that "andragogy is an illusion which represents more jargon in the lexicon of educationese". Cross (1981:225) furthers the argument by asking whether "andragogy is a learning theory (Knowles 1978), a philosophical position (McKenzie 1977), a political reality (Carlson 1979), or a set of hypotheses subject to

scientific verification (Elias 1979)". She continues by quoting McKenzie who "argues that, until andragogy is subjected to philosophical analysis, the proponents and opponents of andragogy will continue to address the issues as if they were sitting around a cracker barrel" (Cross 1981:225). "Andragogy" is also associated with "empowering" techniques which are aimed at enhancing the quality of the adult's life.

Synonymously to andragogy the concept "**adult education**" is also used. There seems, however, to be a slight change of focus seeing that "adult education" is used frequently to refer to any type of teaching or learning done by an adult in any post school training situation, such as during literacy programmes and in community college settings. Seen in this light, many related forms of adult education exist at different levels. Some of the synonyms found in the literature are:

- lifelong education
- continuing education
- personal growth
- literacy programmes
- recurrent education
- nonformal education
- population education
- lifespan learning
- self-directed learning (Titmus 1989:i)

These various descriptions are due to the fact that not only is the target group described differently, but the purpose of the education can be so important that it is stated in the title of the variant of adult education and thus ensuring that it can be understood without further explanation.

For the purpose of the present study the term "adult education" is not used in a general sense, but it refers specifically to the adult learner in the academic tertiary situation.

In an effort to understand the origin of the term andragogics and its subsequent development, the following section deals with the background and modern trends of andragogics.

3.2.4 Background and modern trends

The science of agogics is "concerned with man's perennial and existential need for human accompaniment in order to experience a meaningful existence" (Higgs 1994:22). One of the branches of the science of agogics is andragogics.

The term andragogics was first used as far back as 1833 by Alexander Kapp (Crous 1990; 1991:4). Subsequently it moved westward and it was Knowles (1985) who popularised this area of research in America.

Several researchers in South Africa such as Oberholzer (1979), Greyling (1979, 1990) and Higgs (1984, 1994) have made contributions to the expansion of the scientific study of mankind in a learning situation. Andragogics is no longer a young science (Crous 1991:16) which is rather suspect, but it is beginning to prove itself as a science of great importance. This can be partially due to the fact that many people nowadays start studying at an older age than in the past. They seem to feel the need to improve themselves or have decided to enter into a new or second career (Abrams 1990:s.p.). Although this seems to refer to andragogy, all work with adults should be based on scientific premises. This means that andragogics has to develop, so that it can supply guidelines for the practitioners in the adult learning environment.

It should be remembered that each researcher has his own particular set of personal values. Although it is the ideal that a researcher should be able to distance himself from his personal, subjective attitude, this cannot be done as thoroughly in practice as it has been suggested in theory (Landman 1993:s.p., Mouton & Marais 1985:17). Due to this fact, it may be stated that certain of the "essences" which have been identified by researchers in andragogics might reflect personal value systems (see table 3.3) and that not all the essences can be applied to each and every adult learner. None the less, the attempts made by every next researcher are extremely valuable and the terrain of andragogics is reliant on such contributions.

Apart from the value differences which might well be present within each researcher, another difference is the field in which each researcher operates. Knowles (1985:7) mentions various fields which all contribute to the development of the field of adult learning: adult educators who have explored the field of adult education; clinical psychologists and

psychiatrists who use behaviour modification; developmental psychologists who have found the value of man's transition from one stage to another regarding readiness to learn; social psychologists who have discovered the influence of environmental conditions on learning; and sociologists who have established the effects of institutional policies and procedures on learning.

Apart from the above mentioned varied fields of application, the various stages of adulthood also need to be investigated, because therein seem to lie some possible clues for the differences that are seen in andragogics.

3.2.5 Stages of adulthood

Chickering and Havighurst (1981:19) claim that "life stages are often defined by society". They refer to the work done by Bühler (1962), Erikson (1950, 1959) Neugarten (1977), Levinson (1978), Gould (1972) and Sheehy (1976). In the following sections a brief outline is given of the work of the abovementioned authors. The purpose is for the reader to realize that different researchers have come to different conclusions, but that all of them accept that change occurs during adulthood.

3.2.5.1 Charlotte Bühler

Bühler (1962) identifies five basic life tendencies, namely:

- need-satisfaction Age: younger than 18
 - adaptive self-limitation Age: 18 - 25
 - creative expansion Age: 25 - 45
 - establishment of inner order, and Age: 45 - 65
 - self-fulfilment Age: Older than 65

(Chickering & Havighurst 1981:17)

These five basic life tendencies mainly seem to refer to a person's focus on himself and his own inner development. The role of the environment or ecosystem in which a person operates can implicitly be seen due to the fact that the first three tendencies need the environment to be able to come into their own right: to satisfy a need something might be gained from the world outside oneself; adaptive self-limitation occurs by adapting oneself to others or the environment; and creative expansion implies that space outside of oneself is encroached upon and even won. Thus it seems as if the first three tendencies are directed towards the outside world and tend to expand outwards, while the last two tendencies seem to focus upon the inner self.

3.2.5.2 Erik Erikson

Erikson thought of growth as a series of eight psychosocial tasks (Erikson 1950, 1959). The first five of these tasks concern the person in his younger years. Only the last three tasks are expected of the adult. These tasks are:

- | | | |
|----------------|------------------------|------------------|
| • Basic trust | versus Mistrust | Infancy |
| • Autonomy | versus Shame and Doubt | Early Childhood |
| • Initiative | versus Guilt | Prepuberty |
| • Industry | versus Inferiority | Puberty |
| • Identity | versus Role Confusion | Adolescence |
| • Intimacy | versus Isolation | Early Adulthood |
| • Generativity | versus Stagnation | Middle Adulthood |
| • Integrity | versus Despair | Later Adulthood |

(Chickering & Havighurst 1981:17)

Erikson deliberately links the "inner" and "outer" worlds of an individual, and by creating two possible poles for each of his psychosocial tasks, he allows for more individual differences among people. Nevertheless, the "psycho" part of the task is strongly focused upon by Erikson, and the influence of different social environments are not accounted for as extensively in Erikson's work.

3.2.5.3 Bernice Neugarten

Neugarten (1977) looks at personality development during the adult years and comes to the conclusion that "the role of functional events and timing in adult development" is crucial (Chickering & Havighurst 1981:18).

This statement focuses on the influence which the external situation or the environment can have on a person's growth and as a result it can be reconciled with the approach of the Value Systems Theory which also stresses the influence of the environment.

3.2.5.4 Daniel Levinson, Roger Gould and Gail Sheehy

Levinson, Gould and Sheehy worked independently (Levinson 1978, Gould 1972, Sheehy 1976), but all three identified four broad major phases in adult development, namely:

- | | |
|------------------------------|-------------------------------|
| ● Provisional adulthood | Late teens to early adulthood |
| ● Settling down | The thirties |
| ● Midlife transition | The forties to the fifties |
| ● Restabilization | Late adulthood |

(Chickering & Havighurst 1981:19-22)

These researchers have addressed the social processes which can be noted in the course of a person's life, but they appear to have not allowed enough for the different values which could colour a person's life. The question is asked by the present researcher whether provisional adulthood, for example, always looks the same in all people and in all cultures, or can it take on different forms? These researchers do not answer such questions. The major phases which they recognize seem to be oriented towards the person and do not take the influence of the environment on both the person and his value systems into consideration.

3.2.5.5 Margaret Lowenthal

Lowenthal (1975) also describes four stages of adult life, namely:

- | | |
|---------------------------|----------------|
| ● High School Senior | Age 16-18 |
| ● Newlyweds | Average age 24 |
| ● Middle-aged | Average age 50 |
| ● Preretirement | Average age 60 |

She differentiates between men and women. She finds sixteen negative attributes in both sexes which tend to decrease as the years go on and three positive attributes which, in contrast, tend to increase as the years go on (Chickering & Havighurst 1981:23-24).

These four stages take the typical pattern or progress of a person's life in the Western world into consideration. Only externally visible criteria are mentioned, although differentiation between men and women is made.

3.2.5.6 Jane Loevinger

Loevinger and her associates (1976) link the insights of several related fields in the humanities to come up with an ego development theory. They consider ego development to be "a master trait second only to intelligence in determining an individual's pattern of responses to situations" (Weathersby 1981:52). Each stage has an inner logic which provides it with its equilibrium and stability, yet there can be a dynamic change to the next discrete stage. There are many similarities between this theory and the Value Systems Theory, seeing that the development of the individual in relation to his environment is taken into consideration in both theories. Yet, the Value Systems Theory differs vastly from the adult developmental stages which are propagated by the previously mentioned researchers. Loevinger and her associates, for example, tend to focus either on the intrapsychic or socially designated development of an individual without clearly stating the interaction between these components. For an outlay of some of the milestones of ego development, according to Loevinger, see Table 3.1(see page 80) which is taken from Weathersby (1981:54).

From the table the following can be seen: the stage, impulse control and character development, interpersonal style, conscious preoccupations and cognitive style as proposed by Loevinger and her associates.

3.2.5.7 Summary

In the following table a comparison is drawn between the views of some of the theorists who look at the changes that occur in adult life and how these fit in with the Value Systems Theory. Those theorists (such as Lowenthal, Levinson, Gould and Sheehy) who mainly focus on the role conferred to people by society, are not included in the table, as the impact of these societal roles is not the main consideration in the present study and these roles are, therefore, beyond the scope of this study. Consideration is given to the theories which allow for the influence of personal growth, as well as the impact of the environment.

It must be remembered that none of the comparisons are exact, and that only the most important similarities are considered for the compilation of table 3.2.

TABLE 3.1 MILESTONES OF EGO DEVELOPMENT ACCORDING TO LOEVINGER

Stage	Impulse Control, Character Development	Interpersonal Style	Conscious Preoccupations	Cognitive style
Impulsive	Impulsiveness, fear of retaliation	Receiving, dependent, exploitative	Bodily feelings, especially sexual and aggressive	
Self-Protective	Fear of being caught, externalization of blame, opportunism	Wary, manipulative, exploitative	Self-protection, trouble, wishes, things, advantage, control	Stereotyping, conceptual confusion
Conformist	Conformity to external rules, shame, guilt for breaking rules	Concerned with belonging, superficially nice	Appearance, social acceptability, banal feelings, behaviour	Conceptual simplicity, stereotypes, clichés
Conscientious-Conformist (Self-Aware)	Differentiation of norms, goals	Aware of self in relation to group, helping	Adjustment, problems, reasons, opportunities (vague)	Multiplicity
Conscientious	Self-evaluated standards, self-criticism, guilt for consequences, long-term goals and labels	Intensive, responsible, mutual, concerned with communication	Differentiated feelings, motives for behaviour, self-respect, achievements, traits, expression	Conceptual complexity, idea of patterning
Individualistic	Add: Respect for individuality	Add: Dependence as an emotional problem	Add: Development, social problems, differentiation of inner life from outer	Add: Distinction of process and outcome
Autonomous	Add: Coping with conflicting inner needs, toleration	Add: Respect for autonomy, interdependence	Vividly conveyed feelings, integration of physiological and psychological causation of behaviour, role conception, self-fulfilment, self in social context	Increased conceptual complexity, complex patterns, toleration for ambiguity, broad scope, objectivity
Integrated	Add: Reconciling of inner conflicts, renunciation of unattainable	Add: Cherishing of individuality	Add: Identity	

Note: "Add" means in addition to the description applying to the previous level.

Source: Adapted from Loevinger 1976, pp. 24-25 by Weathersby (1981:54)

TABLE 3.2 A COMPARISON BETWEEN SOME ANDRAGOGICAL DEVELOPMENTAL THEORIES

VALUE SYSTEMS THEORY	BÜHLER	ERIKSON	LOEVINGER
Survival / Instinctive (AN)	Need-satisfaction	Trust versus Mistrust	Autistic
Animistic / Tribalistic (BO)	Adaptive self limitation	—	Symbiotic
Egocentric / Exploitive (CP)	Creative expansion	Autonomy versus Shame & Doubt	Impulsive / Self-protective
Absolutistic / Saintly (DQ)	Establishment of inner order	Initiative versus Guilt	Conscientious / Conformist
Materialistic / Achiever (ER)	Self-fulfilment	Industry versus Inferiority	Individualistic
Relativistic / Sociocentric (FS)	—	Identity versus Role confusion	—
Systematic / Integrative (GT)	Self-fulfilment	Intimacy versus Isolation	Autonomous / Integrated
Globalist / Experiential (HU)	—	Generativity versus Stagnation	Integrated

(Adapted from Beck & Cowan 1990:s.p.)

From the above brief discussion of the views of some researchers in adult development it can be seen that there are various stages through which adults develop, although each researcher sees the development slightly differently. The adult developmental patterns can

be linked to the development of value systems as explained in Chapter 2. Many similarities can be seen between the Value Systems Theory and the developmental theories which Erikson and Loevinger propose, and this seems to underline the possibility that the adults in the academic situation represent different stages of development. This could be due, not only to the differences in their ages, but also to their different value systems.

A major difference is the fact that many of the above researchers seem to take it for granted that an average person of a specific age will attain a specific developmental level and follow specific socially prescribed patterns or roles. The Value System Theory which is discussed in section 2.4 makes it possible to see an individual become self-actualised within any of the eight identified value systems. There is no expectation that a person need move from one value system to the other. Although a person can move from one value system to another, due to changes in the situation (see section 2.4.3), it does not always happen. According to the Value Systems Theory, much of the "non-adult" behaviour seen in some adults can possibly be clarified as behaviour stemming from one value system, but seen from the perspective of another value system. The difference in perspectives on a person's behaviour can lead to the perception that certain behaviours are immature, childish or simply inexplicable. Once the AEP has been evaluated, it will be possible to establish how well the Value Systems Theory succeeds in coming to grips with the differences found in adult learners.

3.2.6 Participants who are studied in andragogics

Andragogics identifies two participants in the process of andragogy: the "educator" and the "educand or the learner". Both these participants are "adults" as far as andragogics is concerned. To grasp the concept "adult" reference is made to Landman and his associates (1971:36, 1973:11) who see adulthood as a formal goal. They lay down the following criteria for adulthood:

- meaningfulness of being (sinvolheid van bestaan)
- self-judgement and self-understanding (selfbeoordeling en selfbegrip)
- human dignity (menswaardigheid)
- moral independent decision making and action (sedelik-selfstandige besluitvorming en handeling)
- responsibility (verantwoordelijkheid)

- norm identification (normidentifikasie)
- an own philosophy of life ('n eie lewensopvatting)

According to Landman and Roos (1973:11) these structures are universal and valid in all educational situations, although the present researcher wonders how many so-called adults actually achieve this high level of maturity. As such, these criteria apply to the adult learner as well as to the adult educator, consequently more information is given here specifically about these two participants - firstly about the learner as an adult learner and subsequently about the educator as an adult educator.

3.2.6.1 The adult as learner

Much has been written about adult learners (Chickering 1981; Knowles 1972, 1975, 1978, 1985; McKenzie 1977; Tennant 1986). Weathersby (1981:56), however, warns that "the outworn rhetorical dichotomies between intellect and emotion and between personal growth and academic achievement" should be discarded, as these dichotomies embody a thought process which represents a specific level of development. In view of this statement, some characteristics have been identified which are supposed to be typical of the adult learner, but which do not only look at the intellectual component of the adult learner. These characteristics include:

- **the need to self-actualise himself.** As seen in section 2.5.2 self-actualisation has many facets and is sometimes referred to as psychological growth or self-realisation. Knowles (Tennant 1986:114) stresses the concept of self-actualisation by advocating practices which are designed to narrow the gap between the learning processes of adults and their need for psychological growth. Weathersby (1981:51) refers to Loevinger's ego development (see section 3.2.5.6) as an implicit aim of higher education. The stages which she identifies "constitute qualitatively different frames of reference for perceiving and responding to change". These stages can be linked to the various value systems which a person might have during his lifetime (see table 3.2) and they influence his attitude towards the learning process, as they are his "map of growth". She stresses that "personal growth is understood differently at different ego levels" (Weathersby 1981:51).

- **the need to be self-directed.** Self-directedness is seen by Knowles (1978:56) as "the point at which he [an adult] psychologically becomes adult". Knowles (1985:9) also states that "adult educators have been devising strategies for helping adults make the transition from being dependent learners to being self-directed learners". From this it is clear that adult learners are often not psychologically adult (Tennant 1986:114). Although Knowles advocates self-directed learning, he contradicts himself by stating that adults should be helped with structuring the **process** of a course. The question might be asked why an adult learner should accept this type of prescriptive help if he is supposed to be self-directed, especially as research has made it clear that certain forms of prestructured self-assessment could alienate some adult students (Tennant 1986).
- **the value of accumulated experience** that can be a rich resource for learning. It may be doubted, however, whether this holds true only for adults, seeing that children who have a broad experience base also seem to benefit in the learning situation (Tennant 1986:116).
- **a readiness to learn** which adults evidence due to their need to perform social roles (Tennant 1986:117).
- the fact that the **more potent motivators**, according to Knowles, are the internal ones such as self-esteem, the need for recognition, self-confidence and self-actualisation. This, however, seems to contradict the need (which is mentioned in the previous paragraph) which the adult has to learn so as to be able to fulfil social roles (Tennant 1986:118).
- **the focus that falls on the individual.** The adult's dignity of being an individual human being is most important for his learning. Also the autonomy of self-direction, which the adult has as an individual, is stressed by Tennant (1986:120) and finally, also the striving for an ideal state of self-development. As the focus falls on the individual, the group or community is not addressed directly by this characteristic, although the group might benefit from one individual's self-development. This characteristic clashes with the group oriented and sacrificial value systems which are described in section 2.4.3.2. As far as the present researcher can establish, the self-actualisation of a group is not considered in

andragogics. However, Chickering (1981:9) emphasises that "self-centred, narcissistic, glorification of individual needs" should not be promoted at the expense of "the hard realistic requirements for effective social contribution."

- **the need to change.** Morgan (1991:2) states that orientation to learning is not fixed and that "the notion of changing orientations is particularly important with adult students". Another conception of learning, according to Morgan (1991:6-7), has been identified by Beatty, Dall' Alba and Marton (1990) namely that "learning is changing as a person ... this builds on the idea of confidence in that it implies a fundamental change in seeing oneself." Cross (1981:125) maintains that "ultimately, participation in adult learning changes self-perception and attitudes about education". In the present study particular emphasis is placed on the raising of the consciousness level of the learner (see section 2.3.2) regarding his own value system. This can effectively be linked with the changes that can take place as an adult progresses from one value system to the next and, in so doing, possibly self-actualise himself in different ways (see sections 2.3.5, 2.5.3 and 2.5.4.).
- **various goals.** The goal of the adult learner or student could be to develop "in the three key areas of confidence, competence and control in learning" (Morgan 1991:6). Chickering and his associates "list as goals of higher education intellectual competence, moral and ethical development, interpersonal competence, humanitarian concern, and other desirable individual characteristics" (Sanford 1981:xxiv). Weathersby (1981:63) refers to Loevinger's work which establishes that learners who function at different stages of ego development (see section 3.2.5.6) have different abilities to frame educational goals. In the present study some possible differences in the learners' goals are set out in section 2.5.2.3. A comparison of the criteria as set out by Landman and his associates (1971:36; 1973:11) with the Value Systems Theory reveals the following:

TABLE 3.3 TWO POSSIBLE SETS OF GOALS FOR ADULT LEARNERS

LANDMAN AND ASSOCIATES	VALUE SYSTEMS THEORY
Meaningfulness of being	Absolutistic / Saintly (DQ) & Systemic / Integrative (GT)
Self-judgement and self-understanding	Absolutistic / Saintly (DQ)
Human dignity	Relativistic / Sociocentric (FS)
Moral independent decision making and action	Absolutistic / Saintly (DQ)
Responsibility	Absolutistic / Saintly (DQ)
Norm identification	Absolutistic / Saintly (DQ)
Own philosophy of life	This could be represented by any of the value systems

As is the case with the andragogical developmental theories of Bühler, Erikson and Loevinger when compared with the Value Systems Theory (see table 3.2), it is also not possible to equate each criterion which is set out by Landman and his associates to an exact value system as suggested by the Value Systems Theory. Only the main characteristics have been taken into consideration. It should be noted that only three value systems from the Value Systems Theory, namely the Absolutistic / Saintly (DQ), the Relativistic / Sociocentric (FS) and the Systemic / Integrative (GT) levels, can meaningfully be equated to the goals or criteria for adulthood as set out by Landman and his associates. The DQ level seems to be very well represented by these criteria for adulthood. This could mean that the Landmanian goal structure represents one specific philosophy of life or value system quite strongly and that it lends little consideration to the possibility of other existing goals and value systems.

This finding correlates with the results of earlier research by the present researcher in which the value systems of first-year education students were ascertained: the DQ level was represented the best by the students who responded, followed by the FS and GT levels (Sonnekus 1992:37). As the questionnaires in that research were sent back on a voluntary basis, it might be argued that students who function on the DQ level "fitted" the existing system at the tertiary institution best, and in so doing "knew" what was expected of them. The question might be asked whether it is by chance that the largest proportion of the students who volunteered to participate in the above-mentioned project to ascertain the value systems of first-year education students, just happened to reflect the criteria of

adulthood as suggested by Landman and his associates, or whether an education institution which propagates such values draws students who understand the values held forth by the institution. Unfortunately the study did not follow up the success rate of the various groups of students, as this would have given an indication of the "fit" between the institution and the successful and the unsuccessful students.

In summary, it can be said that at least the characteristics of the adult learner (as mentioned in section 3.2.6.1) should be taken into consideration when enhancing his realistic academic self-actualisation. Additionally a new look should be taken at the students who fall into the other value groupings. This might help to counteract the high attrition rate of students experienced by tertiary institutions.

3.2.6.2 The adult as educator

It has been stated that the adult educator has to be a person who has the ability to allow the adult learner to become self-directed (Knowles 1978:56). However, according to Gravett (1994:64) the adult educator should be aware of the fact that an adult learner is not a passive receiver of knowledge, but that he actively constructs his own information by "digesting" (verwerk) new information in the light of existing knowledge. Tennant (1986:114) also questions whether the adult learner actually is capable of self-direction. This is due to the fact that the adult learner may have been exposed to "years of traditional educational socialization" which could reduce his abilities to be self-directed. This means that the adult educator very often has to **help the adult learner find this self-direction**.

Further it can be said that the adult educator has to **inspire confidence** in his own ability to teach by not only being an expert educator but also an expert in the subject he teaches.

The psychological theory which the adult educator holds as his point of departure influences the manner in which he deals with the adult learners whom he teaches. "What is emphasized here depends to a large extent on the particular psychological orientation of the investigator" (La Gaipa 1981:74). Similarly Tennant (1986:118) points out how clearly such psychological theories are reflected in andragogy. As an example he shows that Rogers' conception of the adult educator as a facilitator of learning includes:

- **realness and genuineness** (Rogers 1983:121-122)
- **prizing, acceptance and trust** (Rogers 1983:124)
- **empathic understanding** (Rogers 1983:129)

In the light of the fact that the **value system or paradigm** which the student holds dear might influence his view of the ideal educator, the qualities of the adult educator which are given in the previous paragraph might not be the ones appreciated by any particular adult learner. Certain value systems for example "emphasize practicality, profit, promotion, action, and competitive success" whereas others might esteem "curiosity, inquiry, and the pursuit of truth wherever it may lead" (Zahn 1966:17). These differences make it possible for one educator to work very well with certain types of learners, and not so well with others. The question is whether it is possible for an adult educator to adapt to or change according to the type of student with whom he is working. Fullan (1991), as cited by Walker (1994:49), states that staff development is aimed at change, yet it seems as if this change refers only to course content and that the process of change in the sense of the adult educator's own personal change is rarely addressed.

It is Weathersby (1981:51) who pointed out that the educators' "**own stage of ego development** [researcher's own emphasis] is the frame of reference out of which [they] learn and teach". This statement gives rise to the conception that it is not only the students who come into the learning situation with a specific set of values, making the situation "value-laden" (Walker 1994:50), but so do also the educators (Weathersby 1981:59). Walker (1994:50) maintains that critical reflection could "uncover the discrepancy that may exist between values and action."

From this it can be derived that not only should the learner's insight into his value systems be raised in order to enhance his realistic self-actualisation, but the educator should also be aware of his own **inner map** of the values which he holds dear (Rudduck 1991:93). This could help him to know where he is coming from and where he is likely to connect or clash with the learner.

In this study it is, however, not the adult educator's personal value system which is being investigated, but the different value systems which the adult learner might have, as well as the influence that these value systems might have on the manner in which such an adult learner relates to the academic situation as a whole. It is sufficient if the adult educator's attitude towards the adult learner changes or becomes more **tolerant** when he is aware of the different patterns or **differences** which are present within the learner (Weathersby 1981:72).

3.2.6.3 Conclusion

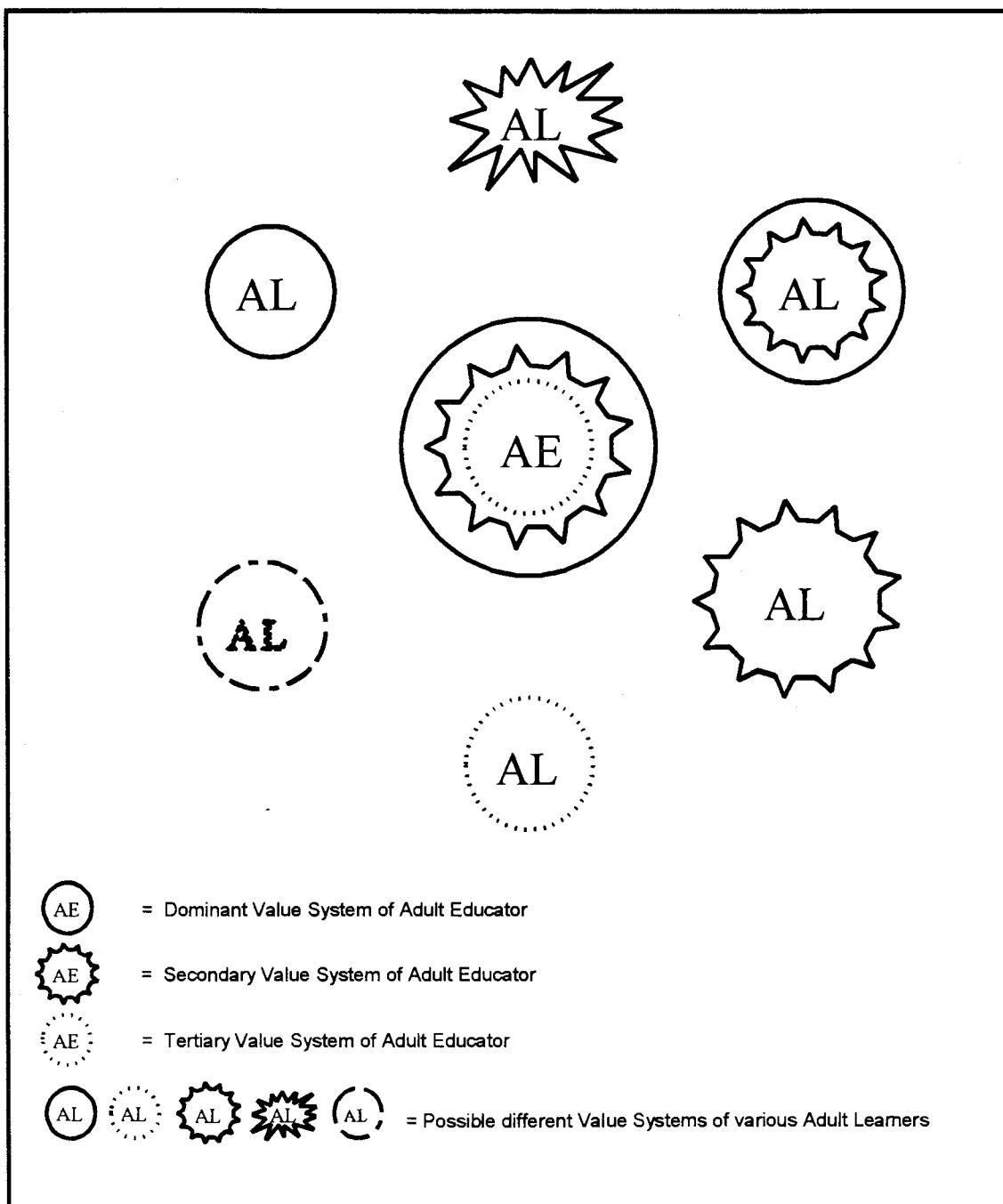
Some important characteristics of the adult learner and the adult educator have been discussed in the previous two sections, seeing that they are the two most important participants in the andragogical situation.

Although these characteristics are of great importance for this study, the values which each person has internalised during his or her life time also play a big role. In figure 3.1 it can be seen how the adult learner and the adult educator can differ regarding their value systems.

From this sketch it can be seen that the particular adult educator has three prominent value systems. Although the different adult learners could also have more than one value system, in the case of five learners only the dominant value system has been indicated for the sake of clarity in the illustration. As far as the sixth learner is concerned, two prominent value systems have been indicated. This has been done for the sake of explanations further on. It can be seen that three of the adult learners have dominant value systems which correspond with the three value systems of the adult educator. Two of the adult learners have value systems which do not correspond with the value systems of the adult educator at all, while the sixth adult learner has two of the value systems which the adult educator also has.

As the adult learners and the adult educators meet each other in the tertiary academic institution where they have either enrolled to study as learners or where they work as teachers, it stands to reason that they cannot function independently of one another. The adult learner and the adult educator have a relationship with one another in a specific context by means of a specific vehicle (see section 2.5.2.3 and figure 2.5). In the next section this statement regarding the andragogical situation is discussed in greater detail.

FIGURE 3.1 POSSIBLE VALUE SYSTEMS OF ADULT LEARNERS AND ADULT EDUCATORS



3.2.7 Other important facets in the andragogical situation

Except for the typical two poles present in the learning situation, namely the one adult as educator and the other adult as learner, it is necessary to elaborate on (1) the learner-educator relationship, (2) the subject content and (3) the academic ecosystem which are all related to the adult learner in the tertiary academic situation. These other components might not be as concretely evident as the two people who are involved, but they are nevertheless essential features of the andragogical process. These three facets are subsequently discussed in some detail.

3.2.7.1 The learner-educator relationship

The act if accompaniment (the *agein*) is a distinctively human deed where two people are involved in an encounter with each other (Higgs 1994:23). As a result of the encounter which occurs during the act of accompanying each other, **relationships** are formed with somebody or something. The opposite poles in the relationship are bound by interdependence (Kelley 1983:31, Higgs 1994:23); by reciprocity (Schaffer 1986:106) and by interaction similar to that between the poles of a magnet (Vrey 1979:22). A measure of selectivity in behaviour (Duck & Sants 1983:33) is present. This is represented by "the establishment of social bonds to certain specific individuals" (Schaffer 1986:115).

When one person is in a relationship with another, it often occurs that the one is more dominant than the other, causing one to be dependent on the other. Although this would seem to be a dependence of the latter person on the former, this is only one side of the coin, as the dominant person "needs" the submissive person just as much. The opposite poles in a relationship are bound by **interdependence** (Kelley 1983:31) and can be seen in the mutual accompaniment of one human by another (Higgs 1994:23). This interdependence needs to be analysed in the learner-educator relationship and can possibly be reflected in Knowles' conception of the adult educator: total acceptance and mutual trust are stressed (Tennant 1986:118-119).

Dejung (1971:44) states that "Erziehung ist ein dialogischer Vorgang, ein Verhältnis zwischen einem Ich und einem Du". This means that the opposite poles of the relationship formed by an adult learner and an adult educator are important, as the **two-way influence** in a relationship can cause the same two individuals to react differently towards different

other relational participants (Jacobs & Vrey 1982:14). The behaviour of one participant can be determined by the personality and the value systems of the other participant (Schaffer 1986:109).

Taking the above into consideration, the statement by Crous (1991:17) that **the universal need for accompaniment** is the crux of the agogical sciences, it becomes clear that relationships are seen in reality through the accompaniment of one person with another. Coupled with this need is the fact that **various characteristics** can be seen in man at the various stages of his interaction with his world. As Higgs (1984:35) succinctly points out, man's interaction with others is due to the fact that he exists not only as "Dasein", but primarily as "In-der-Welt-sein" (Heidegger (1962), as quoted by Higgs 1984:35).

In his study of the **andragogical perennis** Higgs (1984:55-56) identified ten andragogic categories which describe the distinctive nature of man's accompaniment. These essences are:

- a person-in-the-world
- a mutually related person
- a free person
- a normative person
- a changing, yet unchanging person
- a cultural person
- a temporal person
- a person of equal dignity in inequality
- a person in bodily communication
- a religious person

These categories also disclose the nature and requirements of authentic andragogic support and may be considered in conjunction with the essences of the learner-educator relationship which, according to Landman and Roos (1973:39-40), imply that the following anthropological categories need realising:

"Togetherness" (medesyn) is realised through:

- risking-with-each-other (waag-met-mekaar)
- thankfulness-for-security (dankbaarheid-vir-geborgenheid)
- liability-for-relationship (aanspreeklikheid-vir-verhouding)

"Temporality" is realised through:

- hope-for-the-future (hoop-op-die-toekoms)
- designing-of-possibilities (ontwerp-van-moontlikhede)
- fulfilment-of-ordination (vervulling-van-bestemming)

"Being-someone" is realised through:

- respecting-dignity (agtig-vir-digniteit)
- account-to-self-understanding (opgawe-tot-selfbegryping)
- freedom-to-responsibility (vryheid-tot-verantwoordelikheid)

Furthermore the learner-educator relationship should enhance the following categories:

- meaning-to-own-responsibility (betekening-op-eie-verantwoordelikheid)
- movement-as-breaking-away-from-non-tension (beweging-as-wegbreek-van-in-spanningsloosheid)
- normative-bodyliness (genormeerde-lyflikheid) (Landman & Roos 1973:39-40)

Looking at the above categories, it seems as if the adult learner needs to be viewed in **totality**: the fact of his togetherness with the adult educator, along with due consideration for the timeliness (tydelikheid) of the situation and the fact that each individual needs to be regarded as a unique being who experiences himself on all levels of existence, are all of paramount importance when dealing with the adult learner.

Continuing the thought of totality from the above paragraph, Smit (1989a;1989b:68-69) endorses the learner's need for **support**. He states that the learner appeals for this support and he also focuses on the personal connection, the mutual interdependence and togetherness of him as adult learner and the adult educator. Smit continues by mentioning

- the factor of strangeness, and
- the "academic" atmosphere

as two additional support requirements which the adult learner in the tertiary academic situation needs. This idea is followed up in section 3.4.3.

The relationship between a child and his educator is characterised by a dependence of the child on the educator. The educator is more experienced in the ways of life and has more knowledge regarding the subject he is teaching than the child has. It can be stated that there is an **unequal or asymmetrical relationship** between a child and his educator. Considering the corresponding situation between an adult learner and the person teaching him, the conclusion could likewise be reached that the adult learner is also dependant on his educator. Knowles (1978:77) seems to press the inequality of the adult learner-educator relationship by stressing the fact that the adult educator needs to help the adult learner identify "the source of 'life problems' as deficits within the individual" (Tennant 1986:118-119).

However, this inequality seems to be true mainly regarding only the **subject content or knowledge** which the adult learner is attempting to master. He has deliberately put himself into a position of inequality by choosing an academic situation as the vehicle through which to actualise himself (see section 2.5.2.3). As Higgs (1994:24) puts it: "Education is a functionalisation of man's commitment to the authentication of his existence." Thus it is important to remember that as an adult, the student might have a world of knowledge and experience in other fields which his educator does not have (Chickering & Havighurst 1981:40). The fact that he has put himself in a situation to study a subject about which he does not know enough, does not mean that he is ignorant about other things. But for the purpose of an academic situation it may be assumed that the student is dependent upon his educator for information pertaining to the specific subject content which he is studying.

On the other hand the educator and his student could be on an even basis as far as **life experience** is concerned. It may even be true that the student has more grass roots life experiences than his educator. As far as this component is concerned, it is important that the educator treats the student as the student wants to be treated. In other words, there must be an agreement or correspondence between the treatment the student receives and the student's personal value system. To accomplish this, Chickering's optimism can be reflected. He states that the increased knowledge which is available can help "to create environments for learning and personal development that are sufficiently differentiated and rich to be helpful to many different types of students" (Chickering 1981:6).

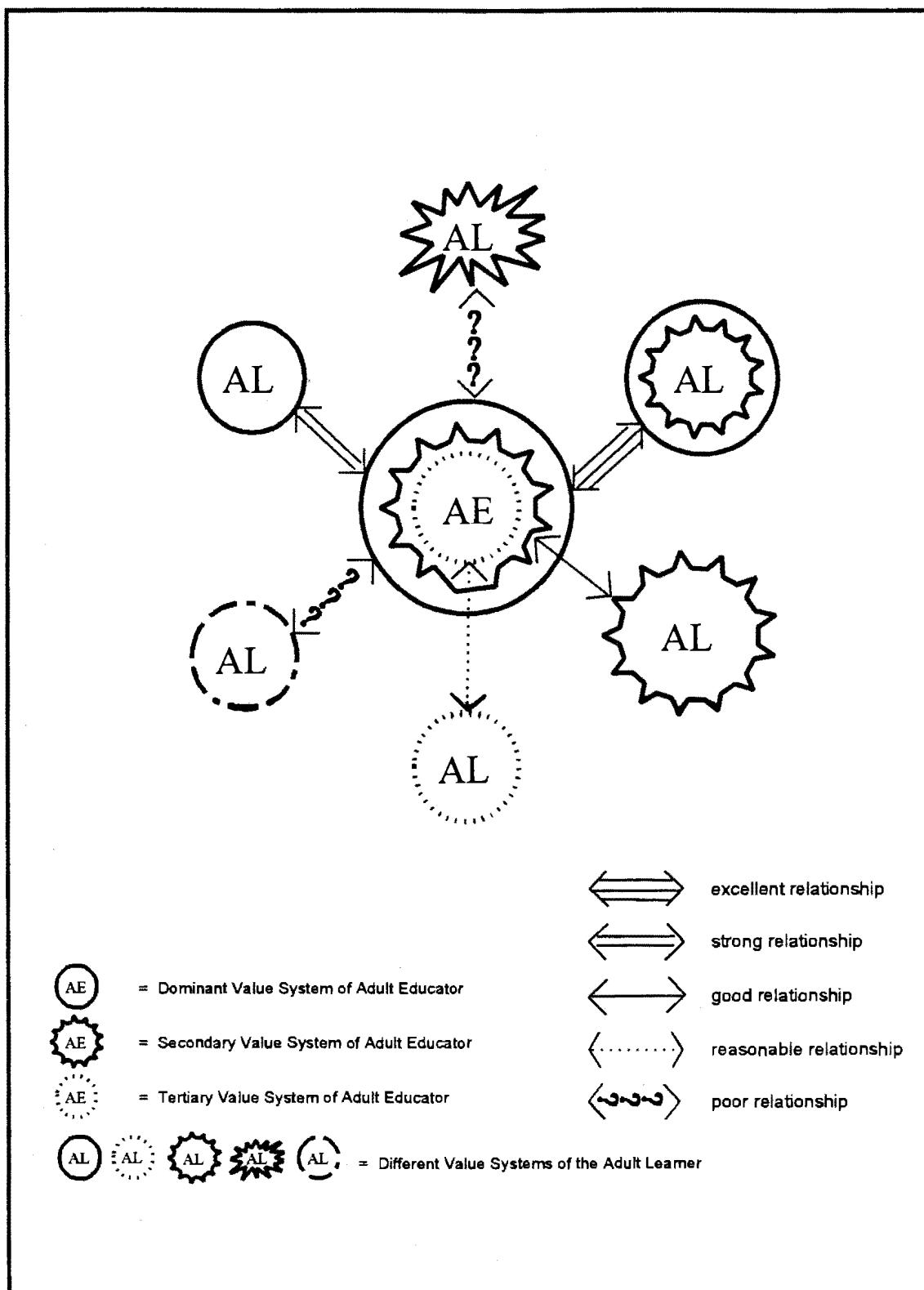
From the above it can be concluded that the relationship between the educator and the adult student is equal as far as human dignity and life experience is concerned, but unequal

as far as the amount of expertise involved regarding the subject content which is being studied. A measure of reciprocity (Schaffer 1986:106) is needed, because the quality of the relationship depends on the adult learner recognising the adult educator's superiority in certain instances, while the adult educator also needs to recognise the adult learner's superiority in other facets of their relationship.

A relationship is characterised (as was stated earlier on) by an interaction similar to that between the poles of a magnet (Vrey 1979:22). The bipolar strength between the two can either be negative or positive (Jacobs & Vrey 1982:14), it could also vary from being very strong to rather weak. In many ways the relationship between the adult educator and the adult learner is "caused" by the adult learner's dependence on the educator to help him with the clarification and acquisition of the subject content. There do not seem to be hard and fast rules on how this dependence intensifies or weakens the bipolar strength: some adult learners for instance tend to avoid the adult educator when they struggle to master the work (as if they are ashamed of the fact that they cannot cope with the work) while others overwhelm the adult educator in an effort to "eradicate" their lack of knowledge. Tennant (1986:119) points out that a certain measure of conflict may stimulate and assist learning and should not be avoided at all cost. Suppressed conflict can even have catastrophic results. "Conflict should [rather] be seen as a natural and desirable outcome of the interaction of two or more enquiring and challenging minds" (Tennant 1986:119). This point of view reflects the GT levels of the Value Systems Theory, where it is accepted that "chaos is the natural order of things" (Cowan 1989:6) (see section 2.4.3.1).

As illustrated in Figure 3.2, the researcher suspects that the quality or the bipolar strength of the adult learner-educator relationship may vary with the personal value systems which the adult educator and the adult learners have. It might well depend on whether the two participants in the relationship have similar personal value systems, complementary value systems or conflicting value systems. Once again the importance of personal value systems in realistic academic self-actualisation is stressed.

FIGURE 3.2 THE ADULT LEARNER-EDUCATOR RELATIONSHIP



3.2.7.2 The subject content

After having discussed the learner-educator relationship in the andragogical situation, the next important facet that needs attention is the subject content. According to Van Wyk and Steyn (1994:121), "content has [hitherto] been characterised as 'information'", but they are of the opinion that the emphasis should rather be on the **significance of the context**, that is "the questions behind the information and how specific content in one field relates to content in another" (Van Wyk & Steyn 1994:121). This view relates to Morgan's view which explicitly states that there should be a connection between the content which learners have to master and their own life world (Morgan 1991:9). This means that the content has to be explored from the students' perspective. This field of study has been termed **phenomenography** by Ference Marton (1981) (Morgan 1991:9).

Landman and Roos (1973:12) point out that the educational goal structures must be given outlook-on-life-applicables (lebensopvatlike inhoud). This is one of the contact points between the theory and practice of education. Once the goal structures have been clothed with content, they no longer are a purely theoretical concept, but have a post-scientific outlook character.

The subject content is the medium through which the educator and the student **communicate with each other**. The subject content represents a way through which the student believes his aspirations will be realised. New subjects can, however, be very strange to him and this can sometimes be interpreted by the student that he is too "stupid" to deal effectively with the material given to him to study. This issue falls within the didactical component of andragogics and no further attention is given to it in the present thesis, although the importance of it cannot be denied.

The component of the subject content which is, however, being focused on, is the **relationship between new information given in a subject and the student's goals** which he has set himself in life. Chickering and Havighurst (1981:37) state that students between the ages of 23-35 are more likely to have an instrumental orientation towards their education, rather than an expressive orientation. This means that such a student is studying because studies are a means towards a goal and not because of an inner need which is being filled. For the student in this age bracket it is especially important to pay attention to the relationship between the subject content and the aspirations or goals which he hopes to realise through his studies. The process of acquiring and using the new knowledge in his daily life should be addressed very specifically. This is where the

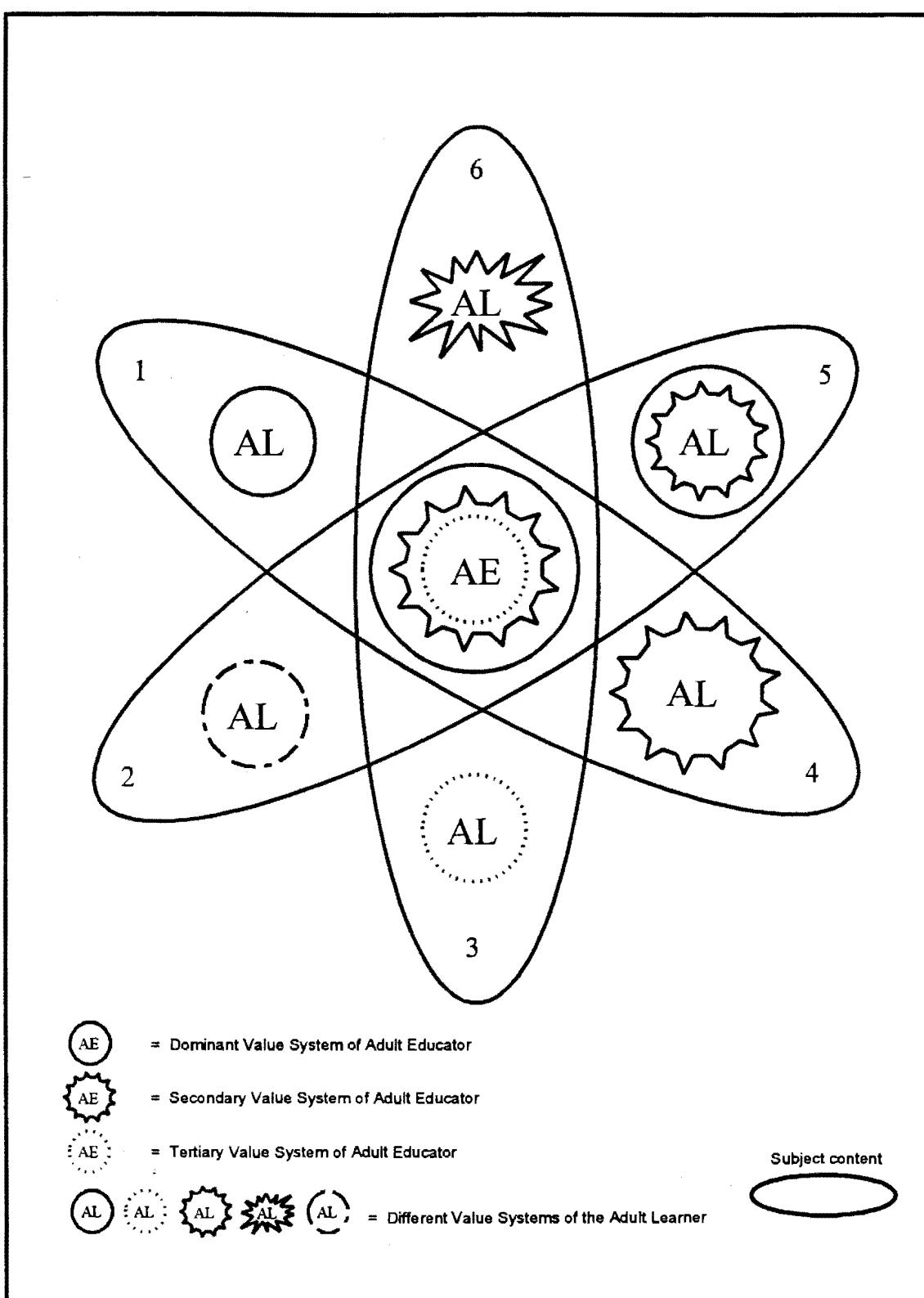
importance of the personal value systems of each student features. By helping the adult learner to identify his personal value systems, it might be possible for him to relate strange or foreign information to a very personal experience, namely to his personal values. This process hopefully will make it easier for him to address his studies. The older student (age 35-45), on the other hand, seems to have a bent towards expressive education and the fulfilment of inner needs. In this case he might benefit from "opportunities for substantial exchange with fellow students and faculty members" (Chickering & Havighurst 1981:40).

As there seems to be a connection between an adult's readiness to learn and his need to perform **social roles**, it is important that "the content of what is learned should be relevant to the learner's needs" (Tennant 1986:117). Recognition of cultural diversity is urgently important. According to Sanford (1981:xxii) this should be done by paying attention to the cultural backgrounds of the relevant participants in the adult education process by "using examples and course content that show awareness of these backgrounds".

Weathersby (1981:66) finds that the most valued outcome of study is described in terms of the content of what the individual values as well as the context in which the individual experiences the impact of the education which causes **personal growth**. It is beyond the scope of this study to make a detailed exploration of the personal context in which an individual experiences his educational change. The influence of his personal context on the formation of his personal values is, however, brought into consideration in the proposed model. This is done by using a technique called the compiling of a genogram (see section 4.6.2.2).

In figure 3.3 an effort is made to illustrate the content-context issue regarding the self-actualisation of the adult learner, by identifying the common denominator between the adult educator, the subject content and each adult learner. This common denominator is the value system which underlies the specific subject or vehicle which an adult learner has chosen to move towards his self-actualisation.

FIGURE 3.3 THE SUBJECT CONTENT AS VEHICLE TOWARDS SELF-ACTUALISATION



In the above sketch, it is presumed for the purpose of this study, that the adult educator is a person who has arrived at a field of study where he

- **has found significance in the context of the subject**, in other words he knows what the importance of his subject is to society
- **can communicate with his students through the subject content**, in other words he can communicate the subject content on a level which is understandable to his students
- **can identify the relationship between the information he gives the different students and their respective goals**, in other words he knows where mastery of the subject leads to
- **performs social roles through medium of the subject content**, in other words he knows where expertise in his subject can be used in society
- knows how the *content* of the subject, as well as the *context* in which the subject is applicable, has influenced his own **personal growth and self-actualisation**

In short, it can be said that the adult educator has qualified himself in a study direction **which agrees with his most dominant value system**. This helps him to feel "at home" in his area of expertise and makes him master of his subject content.

In figure 3.3 the dominant value system of the adult educator also represents the value system of the content and context of the subject as explained in the above paragraph. All six adult learners (AL 1-6) are involved in the same subject. However, it can be seen that there are only three people whose value systems agree (dominantly) with the value system of the subject content, namely

- the adult educator with whom the subject content coincides
- adult learner number 1 (AL 1) and
- adult learner number 5 (AL 5)

Presumably adult learner number 4 (AL 4) also has a "feeling" for the subject, as his value system agrees with the secondary one of the adult educator. Even adult learner number 3 might have a chance to succeed, because his value system agrees with the subject's and the adult educator's third value system. However, adult learners numbers 2 and 6 (AL 2 & 6) have no natural affinity to the subject, as the subject's value systems totally disagree with theirs.

Although it is not the purpose of the study to see who fares best in specific subjects, the researcher presumes that AL 1 and AL 5 will achieve the highest marks and grow most by following this specific academic course.

In the next section, a clear picture must be obtained of the academic ecosystem in which the subject content is presented and in which the relationship between the adult educator and the adult learner takes form.

3.2.7.3 The academic ecosystem

The academic ecosystem is seen as the institution where the adult learner is formally brought into contact with the adult educator. The concept embraces the total exposure of the adult learner to the academic situation. Chickering (1981:8) addresses a critical point in adult education and in the academic ecosystem when he maintains that: "**recognizing and responding to life cycle concerns**, and helping students address developmental needs can be synergistic with achieving more immediate instrumental ends". This indicates that it is possible to promote specific course content while simultaneously also promoting larger developmental values and purposes.

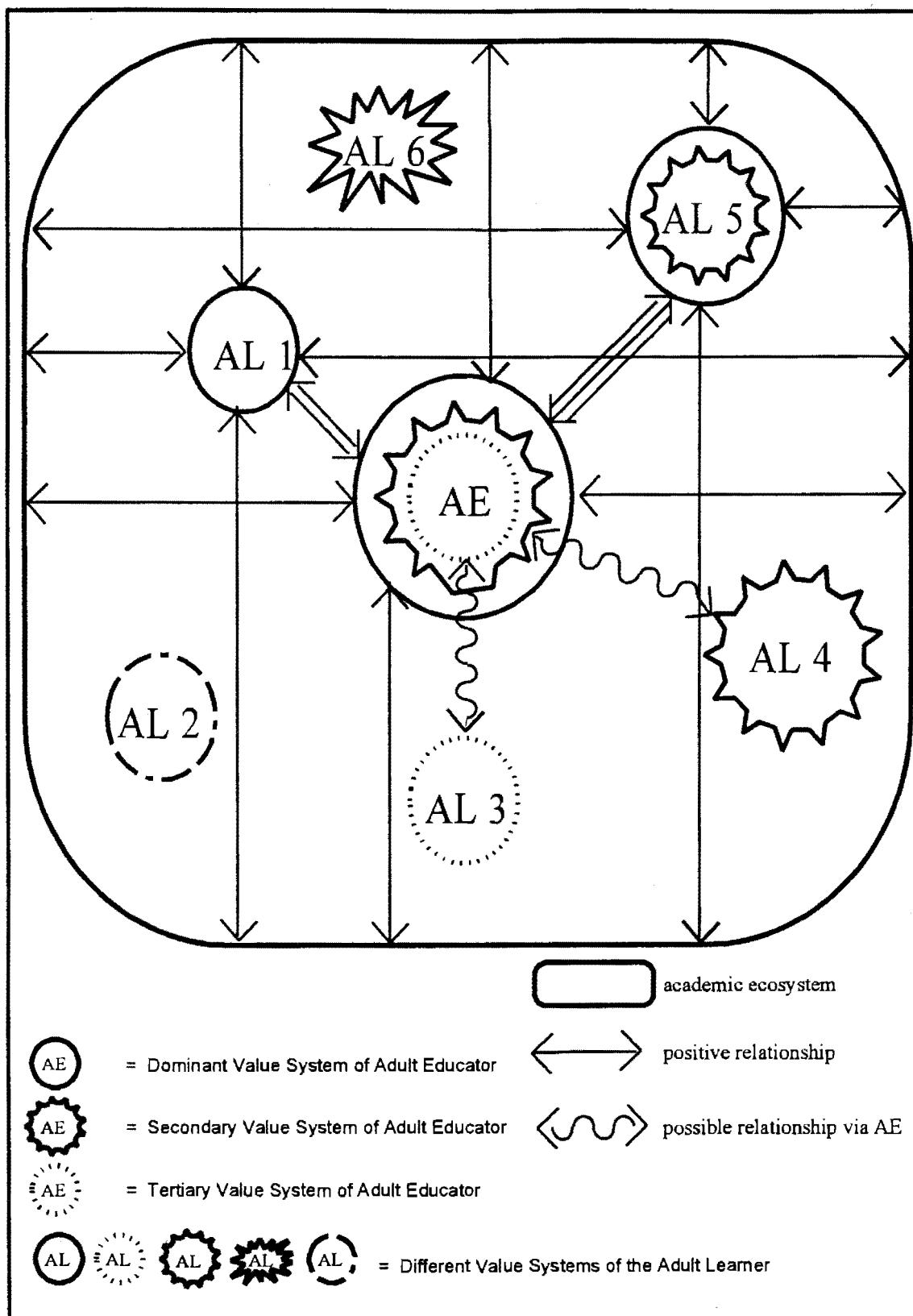
According to Kleynscheldt (1991), as quoted by Du Plessis (1994:58), the cooperative teaching strategy gives the teaching institution or the academic ecosystem a pivotal position. Although all adult learners are not necessarily employed, it is interesting to consider the academic ecosystem as the link between the learner and the employer throughout a person's whole development. In this way, the institution and the employer are responsible for the person's **personal growth** ("voller volwassenheid") with additional emphasis on career adulthood ("beroepsvolwassenheid"). Higgs (1994:24) states that "man's commitment to [t]his existential task of becoming is, however, dependant on the

world in which, and through which he coexist, as well as on the support of his fellowman." In the academic situation "the world" is primarily represented by the academic ecosystem.

The question might be asked: "How can educational accompaniment be achieved without insight into the adult student's value systems?" In order to answer this question, it is necessary to understand what developmental values are important to the student and which values are acceptable to the **ecosystem in which he functions**. This aspect addresses the different value systems which a student holds dear (see section 2.4.3.1) and it also refers to the **macro level** on which a student operates (see section 3.4.3).

As most institutions have a corporate culture which represents "the way in which things are done here" (own quotation), it is understandable that some adult learners who enrol at a particular institution, and even some adult educators who are appointed there because of their academic expertise, might not "fit" the corporate culture of the institution as well as others do. Figure 3.4 is an attempt to illustrate this.

FIGURE 3.4 THE ACADEMIC ECOSYSTEM AND ANDRAGOGICAL PARTICIPANTS

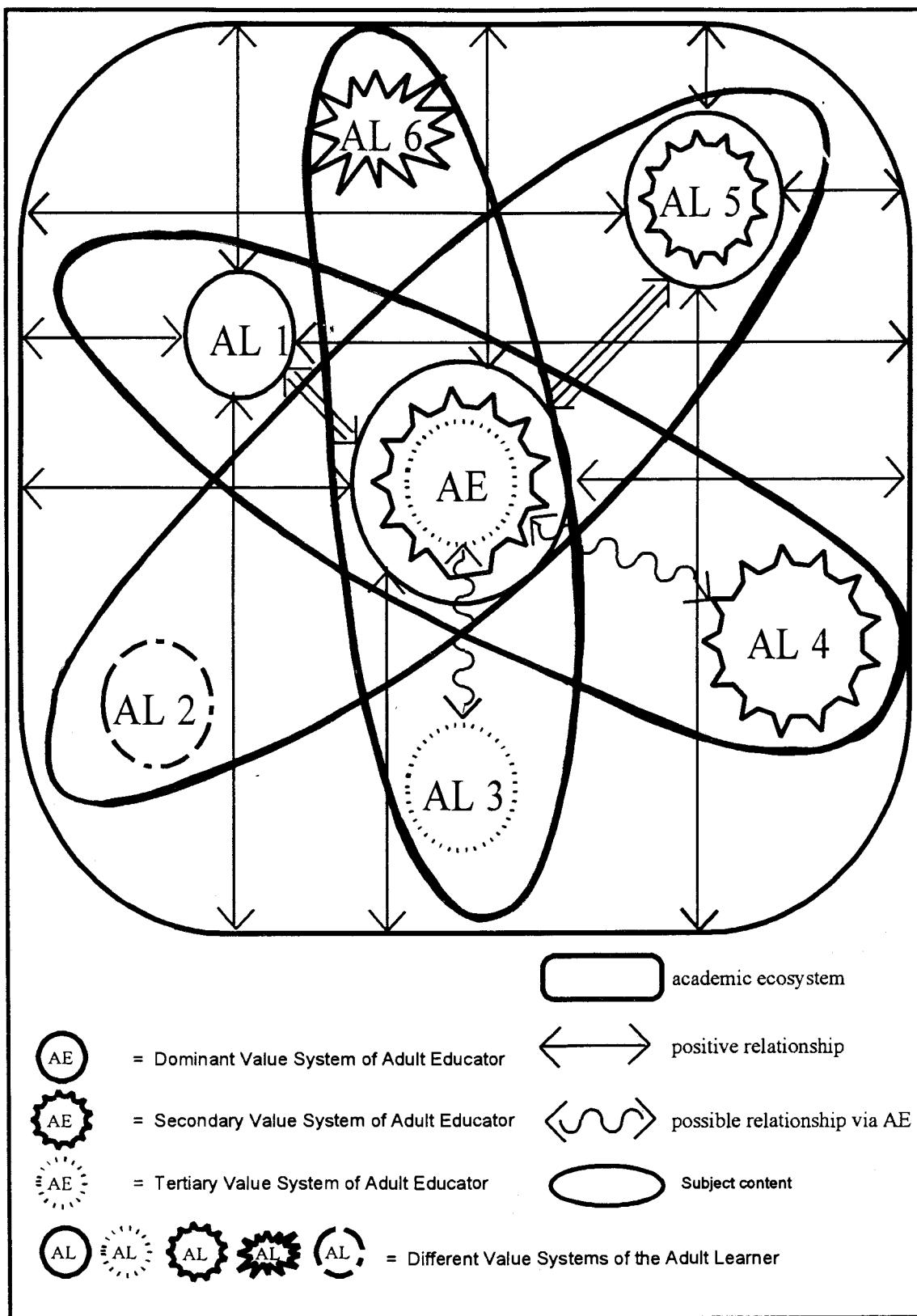


According to this figure, only adult learners 1 and 5 would enjoy **total exposure** to the academic ecosystem and additionally enjoy being able to also successfully contact the academic ecosystem through their adult educator. Adult learners 4 and 3 might be able to contact the academic ecosystem through the adult educator's secondary and tertiary value systems respectively which coincide with theirs, but the link might not be as successful as with adult learners 1 and 5. As can be seen visually on the figure, adult learners 2 and 6 have no direct or indirect link with the academic ecosystem and may be left to drift when needing the support of the academic ecosystem. Their **life cycle concerns** are not fully **recognized or responded to**. They would probably not enjoy **self-actualisation** to the same extent as the other adult learners do, and their **developmental values** are also not being recognised fully by the academic ecosystem.

3.2.7.4 Conclusion

In this research the context of the andragogical situation is seen as the academic ecosystem and the vehicle is the subject content which the adult learner has chosen to study. The value systems which are held by the adult educator and the adult learner seem to play an important part in the establishment of relationships between them as primary partners in the academic situation, but these value systems also seem to influence the 'bonding' between the adult learner and the subject content, as well as between the adult learner and the academic ecosystem. Visually this interaction can be summarised by means of the superimposition of figures 3.1, 3.2, 3.3 and 3.4 into figure 3.5.

FIGURE 3.5 THE ANDRAGOGICAL TOTALITY



From this figure it can be seen how complicated the andragogical totality is. In fact, in reality it is even far more complicated than the representation in figure 3.5, as only one adult educator, presenting only one subject has been considered. The adult learner has only been represented here in the academic ecosystem, whereas he in reality functions in various informal ecosystems where he is also exposed to learning opportunities. Further, it is presumed in this figure that the academic ecosystem only represents a single value system, whereas it is possible that the student might be dealt with in one way on one specific day, and in another way on another day, and this can be very confusing to him.

3.2.8 The psycho-andragogical perspective

As seen in the previous chapter, personal value systems and realistic academic self-actualisation influence one another. For the purpose of this study both are viewed from a psycho-andragogical perspective. The reason for this is that the awareness of the problem (as stated in Chapter 1) came to the fore in the world of adult education and the vantage point of adult education is different from that of child education or pedagogy.

In an effort to really understand the adult learner's progress towards self-actualisation, some insight has to be gained into certain psycho-andragogical categories which can be derived from the psycho-educational categories. These psycho-andragogical categories can then be used as criteria for the assessment of the successful enhancement of realistic academic self-actualisation in the adult learner. The psycho-andragogical categories concerned are: meaning attribution, involvement, experience, self-concept and self-actualisation.

3.2.8.1 Meaning attribution

Personal understanding of a situation or relationship allows one to orientate oneself to one's surroundings (Jacobs 1980:26). The cognitive abilities of a person influence the nature and quality of his relations to his surroundings. "The question of the meaning of actions is a matter of interpersonal communication which has to be solved through a focus on interaction and joint effort rather than through isolated reflection of the other's imposition" (Youniss 1980:5).

The discovered logical significance always implies an experience which leads the person to react within the situation. Emotional overtones can veil the true meaning and this can result in anxiety which then can have a negative influence on relationships.

Greyling (1992:2) contributes to the idea that the study of fractals (sic) might be "what we need to establish a meaningful existence in authentic adulthood."

In her doctoral thesis Prinsloo (1991:92-93) outlines the essences of meaning attribution. According to her meaning attribution encompasses:

- the will to understand
- knowledge of the other person, object or idea
- establishing relationships with other attributed meanings within the cognitive structure
- a logical dimension which makes understanding of common aspects possible
- a psychological aspect which is unique to each person and which is related to his unique understanding from his own perspective
- a cognitive dimension which entails inter alia differentiation, comparison and integration
- an affective dimension which entails inter alia the experiencing of sadness or joy, success or failure
- a normative dimension which entails congruence with objective norms
- the presence of an action component which can be motoric or intellectual
- the creation of a specific relationship with a special referent

The relationship of meaning attribution with the other psycho-andragagogical categories influences the quality of meaning attribution itself. It is, for example, possible to identify components of involvement by looking at the actions which take place during the process of meaning attribution, and elements of experience can be identified by looking at the quality and the affective result of the meaning attribution.

3.2.8.2 Involvement

Being drawn into a relationship implies that the person concerned intends to act within the relationship. He is involved in the relationship - willingly or unwillingly (Sonnekus 1988:34). Psychic vitality is needed within every relationship and this allows for "'n innerlike krag, 'n drang, 'n behoeftie, 'n hunkering na ontwikkeling, ontplooiing en selfaktualisering" (Jacobs 1980:28) (an internal strength, a drive, a need, a yearning for development, unfolding and self-actualisation) to occur in all relationships. Should the relationship be meaningless to him, such a person would endeavour to disentangle himself.

Prinsloo (1991:94-95) identifies the following essences of involvement. These are:

- an action which can be physical or psychic
- goal orientation within the action
- the will to be busy with an action
- an action which is meaningful for the attainment of a specific goal
- interest in the goal and action
- focusing attention on the goal and action
- practise and perseverance in the actions
- a positive expectation regarding the achievement of the goals
- a specific experience such as success, failure, fear, joy
- an intentional, meaningful action which involves the person as a whole
- psychic vitality which serves as staying power

It is also true that participants who are involved with each other can possibly move in opposite directions. Accordingly, they actually could be involved only for a short time, but some contact is still possible, depending on the tempo of movement. Participants do eventually part, but something of the one remains with the other and vice versa. Genuine involvement does not imply that the relational participants do actually have to be present all the time.

Involvement is as dependant upon the meaning that each participant has attributed to the interaction which has taken place between them, as it is upon the quality of the experience which is generated by the interaction between the participants in the relationship.

3.2.8.3 Experience

Experience reflects the unique reaction of an individual towards specific situations. The manner in which an individual understands the situation strongly influences his experience of the situation. Raimy (1975:44) states that "spontaneous affective reactions are certainly influenced by cognition and also have cognitive consequences". Emotional factors come into play when a person has evaluated the circumstances in which he finds himself. Qualitative aspects of a relationship are uniquely personal and play an important role in the continuation or termination of the relationship. Emotions can only be experienced due to interaction between relational participants (Jacobs 1980:29).

The essences which are identified by Prinsloo (1991:96-97) regarding the psycho-andragogical category of experience are:

- becoming aware (sensing) or experiencing which goes hand in hand with emotions
- an emotional quality which allows the situation to be evaluated in varying degrees of pleasantness and unpleasantness
- establishing the quality of all relationships which are formed
- establishing the unique, idiosyncratic nature of all relationships
- establishing the clarity and stability of meaning attribution
- establishing the degree of involvement with each action by which meaning is attributed
- meaningful action by which the person in totality (physically, emotionally and cognitively) is involved
- the metacognitive nature which entails the person knowing *that* he is experiencing, as well as *what* he is experiencing

As with meaning attribution, it can be seen that experience cannot be seen separately from the other psycho-andragogical categories, as each one depends upon the other for its existence.

3.2.8.4 Self-concept

The self-concept of a person is a totality of various self-images which have been evaluated by the person himself. "The self-concept ... organizes and guides behavior" (Raimy 1975:9) and the components which can be recognised when referring to a person's self-concept are identity, action and self-esteem (Vrey 1979:45-48). The criteria which are used to evaluate the self are of great importance, as they can vary from being realistic to being unrealistic. According to the Value Systems Theory, the criteria can differ greatly depending on which value system a person adheres to.

The evaluation of the self by applying specific criteria, results in a dynamic component of the self-concept (Raath 1985) which depends on the situation in which the person evaluates himself. Hamachek (1978:3) defines the self-concept "as the organized cognitive structure derived from experience of our own self."

The following essences are given by Prinsloo (1991:98-99) to elucidate the formation of the self-concept:

- own being or personality
- self-identity which entails all answers to the cognitive question 'who am I?'
- action which establishes who the person is in "the I of I can"
- self-respect or evaluation, which comprises:
 - anticipation of judgement of own actions by self or other respected individuals
 - the development of own subjective standards against which the self-concept is measured
 - dynamic system of views regarding the self

The realisation of the self-concept depends not only on the meaning attributed by the person to his relationships and to himself, but also on the quality of the experience he has within these relationships, and the type of involvement which occurs. The dynamic quality of the self-concept makes it possible for the person to interact with and react to various environments and in so doing he can self-actualise himself in different ways.

3.2.8.5 Self-actualisation

"Self-actualisation implies a person's deliberate efforts to realise all his latent potential" (Vrey 1979:43). The concept self-actualisation is discussed at length in section 2.5.2, but from the perspective of self-actualisation as a psycho-andragogical criterium some essences are highlighted in this section.

Prinsloo (1991:100-101) analyses the category of self-actualisation by describing the following essences:

- the self as:
 - the true self; the centre of the self
 - the self as seen by the self, which entails that the individual recognises the self-observable aspect of the self by means of interaction with other people and with the environment
 - the self as seen by others, which entails that the individual experiences others in the same way in which he thinks they experience him
 - the ideal self, which entails the individual's reflection of that which he as a person would like to be
 - the Gestalt, which is the centre of experience and meaning (see also Jacobs 1981:123)
- actions, which are individual, conscious efforts to develop. These can be explained as follows:
 - the inclination of the individual to act and develop according to his view of himself and his ideal self (Rogers)
 - the inclination of the individual to develop his own intrinsic nature (Maslow)
 - the purposeful effort of the individual, to develop the latent, potential possibilities of the self (Vrey)
- action as meaning and sense, which is related to mankind's search for meaning in life.

For self-actualisation to take place, Prinsloo (1991:102) states that the following requirements have to be met:

- educational assistance or accompaniment, which comprises:
 - affective or emotional accompaniment, so that affective pathic self-actualisation can take place

- cognitive or gnostic-comprehending accompaniment, so that gnostic-cognitive self-actualisation can take place
 - normative-understanding accompaniment, so that meaningful self-actualisation can take place
- human role models within the actual community with whom the individual can identify himself
- creation of ideals for life and establishment of principles, so that sensible choices can be made
- organised value systems on which a philosophy of life can be built
- establishment of relationships with fellow humans

The measure in which these requirements are met, presupposes the measure in which self-actualisation will be successful and will be achieved.

For the purpose of this study it is important to stress that the joint establishment of criteria or norms for the nurturing of a relationship must be considered (Youniss 1980:3) and this is addressed in this study by the creation of the AEP. This means that the total person must be known to himself so that he can set himself realistic goals which he strives to attain by transcending all immediate and even seemingly unsurpassable obstacles. Within the bipolar adult learner-educator relationship it means that both participants should have scope to actualise themselves or else the longevity and success of the relationship cannot be assured (Vrey 1979:30-44; Jacobs & Vrey 1982:11-14; Jacobs 1987:3-5).

3.2.8.6 Conclusion

The different stages through which a person goes during his personal growth must be clarified. These are addressed in section 3.4.1 as a part of intra-psychic growth. It is important to note that the process of self-actualisation does not influence the outcome of the self-actualisation. In other words the person concerned can choose to become anything (compare this to the different levels of self-actualisation as set out in the Value Systems Theory), but it is essential for the andragogue to understand the process by which the changed state is reached so that he can support the adult learner during this process of development and becoming.

3.2.9 Summary

The study of andragogics, as done in this research, deals with the adult learner and the adult educator. It is essential that the programme to enhance the adult learner's realistic academic self-actualisation (which is designed in Chapter 4) be scientifically justifiable, and for this purpose an outlay of the background, modern trends and the participants who are represented in andragogics was given. Attention was also paid to other important facets that are present in the andragogical situation and the process of self-actualisation as seen from a psycho-andragogical perspective was also discussed briefly.

The following table is an effort to summarise the characteristics of the adult as learner, the adult as educator, the learner-educator relationship, the relevant subject content, and the academic ecosystem.

TABLE 3.4 SUMMARY OF THE REQUIREMENTS OF ANDRAGOGICS

THE ADULT AS LEARNER has ...	THE ADULT AS EDUCATOR has ...	THE L-E ^{..} RELATIONSHIP has ...	SUBJECT CONTENT has ...	ACADEMIC ECOSYSTEM ...
<ul style="list-style-type: none"> • the need to self-actualise • the need to be self-directed • accumulated experience • readiness to learn • potent motivators • individual needs • a need to change • various goals 	<ul style="list-style-type: none"> • to help the adult learner find self-direction • to inspire confidence • a paradigm from which he works • his own stage of ego development / inner map • to be tolerant of differences 	<ul style="list-style-type: none"> • dialogue • a two-way influence • the universal need for accompaniment • various characteristics • a totality approach • support to give • an unequal relationship • reciprocity • interaction 	<ul style="list-style-type: none"> • significance for the context • the ability to let people communicate • a relationship with goals • a social role • relationship to personal growth 	<ul style="list-style-type: none"> • brings formal contact between the adult learner and the adult educator • embraces total exposure • recognizes and responds to life cycle concerns • is responsible for personal growth • has its own values

L-E^{..} = learner-educator (Source: Own composition)

3.3 THE SYSTEMS THEORY

3.3.1 Orientation

Without covering the very origins of the Systems Theory and its development since the days of Ludwig von Bertalanffy (1968) for this study, it suffices to point out that in the fields of psychology and education the Systems Theory developed in reaction to individual psychodynamics which looked at "man as a hero, remaining himself in spite of circumstances" (Minuchin 1974:4). In contrast to this line of thought, but not ignoring the fact that man needs to look into his inner being, the Systems Theory approaches man in his social context - a method which was initially seen as a penchant in Minuchin's life (Minuchin 1982:657), and it also "attempts to understand the group as a system of elements that are interacting" (Toseland & Rivas 1984:51). The Systems Theory looks at man in two contexts: the internal system and the external system. This idea is elaborated in section 3.4, when the enhancement process is discussed.

Minuchin (1974:2) states that "man's experience is determined by his interaction with his environment" and that this can influence his base mental status. Continuing this line of thought, the term 'ecosystemic' should be understood as it is explained by the Systems Theory. 'Ecosystemic' refers to the similarities between social systems and ecological systems, as well as their interdependence (De Meillon 1992:32-33).

It is, however, true that a therapist working within the Systems Theory also uses techniques similar to that of the individual psychodynamic school of thought (Boer 1992:1) as he "can zoom in for a closeup ... to study the intrapsychic field, but he can also observe with broad focus" so that a person's interactions within significant life contexts can be observed (Minuchin 1974:3). This summarizes Minuchin's technique very broadly as he believes that man is not himself without his circumstances (1974:5) and that the foundation of the Systems Theory is that "the therapist joins the family with the goal of changing family organization in such a way that the family members experience change" (Minuchin 1974:13). Fishman and Rosman (1986:4) state that the "contextual lens allows the practitioner to see and thus intervene in a previously distinct corner of the universe" as the contextual paradigm can be applied to the areas of personal and social change.

In this study the AEP, the compilation of which is covered in Chapter 4, intends to use the principles of the Systems Theory, however, substituting adult learners and adult educators for family members and looking at the experience which the adult learner has within the academic ecosystem. The academic ecosystem is represented by the tertiary institution at which the adult learner is studying. Questions which might crop up are: What are his interactions with the academic situation? How does he react to it on an intrapsychic level? How can he adapt or change his perception of the reality in which he stands, so that reality affects him differently? By looking into this matter, the present researcher joins the view of Bales (1950) as explained by Toseland and Rivas (1984:52) who state that in group participation the group must solve two general types of problems, namely:

- Instrumental problems (such as the group reaching its goal) which are caused by demands placed on the group from the outside environment, and
- Socio-emotional or expressive problems (such as interpersonal difficulties and member dissatisfaction) which arise from within the group itself.

In this study the Systems Theory is used because it takes the whole person and his surroundings into consideration as recommended by De Lange (Krüger 1990:135). In the following sections some of the crucial contributions of the Systems Theory are highlighted and their relevance to the present study are explained. Reference is made to several contributors within the ever developing field of Systems Theory such as Keeney (1979, 1983), Minuchin (1974, 1981), Fishman and Rosman (1986), Van Leeuwen (1991), De Meillon (1992), Tomm (sa) and Boer (1992). Three facets of the Systems Theory, namely identifying **patterns**, understanding the **process of change** and changing the related **perceptions** are of importance to this study.

3.3.2 Patterns

The concept of "patterns" refers to specific ways in which individual behaviour occurs in specific circumstances. Everybody has specific patterns of behaviour in his life, which can virtually be compared to living on "autopilot". According to Tomm (sa:25) "the patterns of human interaction in which persons are imbedded have a major influence on their mental health". The patterns in a person's life make it possible for him to react in a known, even, predictable manner. As a result of this, there is a certain "fit" between him and his surroundings. If, however, the patterns that an individual maintains, cause problems

between him and those with whom he interacts (Krüger 1990:135), then the patterns need to be investigated, his consciousness of these patterns needs to be heightened (see section 2.3.2), so that he can change or adapt them to allow for a better fit.

According to De Meillon (1992:35), a person working in an ecosystemic manner, does not look for a single rigid pattern in a person's life, but tries to help the people involved to give alternative descriptions of the situations depending on the personal experience of the other members of the system. In the present research it is maintained that the process of identifying typical patterns in each participant's life, and the sharing of possible alternative patterns in similar situations, will hopefully bring about a changed perspective for the adult learner.

During the AEP patterns can be identified in

- the adult learner's present situation
- other situations in the adult learner's life
- past situations in the adult learner's life
- the loyalty that a person has to specific patterns

The fact that an individual might be unaware of a certain pattern, can cause him to perpetuate such behaviour (Tomm sa:26). Similarly Zahn (1966:11) states that "fear of one's own unconscious processes hinders the search for patterns and new configurations". The feedback given from a work session in the AEP should assist a change in the method and functioning pattern of the system. According to Joubert (1987:107-108) Keeney refers to this process of changing patterns as "learning".

It is possible to describe a series of patterns such as is found in the ego development theory of Weathersby (1981) as a matrix or map. Once a specific pattern has been identified within a person, such a matrix can help the researcher to identify the next steps in personal growth and it can "heighten our appreciation for shared patterns or differences among students" (Weathersby 1981:72). The adult educator should be familiar with patterns of ego development or value systems, seeing that this familiarity can create simple and profound differences in his perceptions, attitudes and behaviour towards the adult learner (Weathersby 1981:72). During the course of participating in the AEP, it is hoped that the adult learner will benefit by understanding his own patterns better.

3.3.3 Processes

The process defines the interaction and change which is going on within a specific system. The Systems Theory "deals with the process of feedback between circumstances and the person involved" (Minuchin 1974:13). This means that certain changes are imposed by a person on his circumstances and that he in turn is affected by the feedback from the changed circumstances. The presenter of a group activity should always be concerned about the process and its outcome - this is reflected in the social and emotional needs of the participants and the accomplishment which the group sets out to achieve (Toseland & Rivas 1984:52).

According to Weathersby (1981:56) "the process of education and its intended result, learning, are almost inevitably accompanied by anxiety." This process can be seen along a continuum where "the focus is on dynamics of transition from one stage to the next" (Weathersby 1981:52).

Van Wyk and Steyn (1994:121) stress the fact that process is not simply method, but that it is the exploration of learning styles and the application of learned content to participants' own lives which leads to knowledge of reality. Knowledge of reality is, however, not a concept which allows itself to be easily quantified, as each person has his own unique reality. If knowledge is to be evaluated, the researcher has to use qualitative methods (which are discussed in Chapter 4) in which action and research are combined so that informed development can take place - by doing this "both intended and unintended consequences" can be revealed (Walker 1994:49).

3.3.4 Perceptions

The concept of perception refers to the uniquely personal point of view that a person has of a situation. De Meillon (1992:33) explains the importance of the manner or way in which a person perceives reality. She states that "waarnemings kan ... slegs gesien word as punktuasies van die werklikheid, dit wil sê individuele perspektiewe op die werklikheid" (observations can ... only be seen as punctuations of reality, in other words, as individual perceptions of reality) (De Meillon 1992:33). In the present study the perceptions of the above patterns and processes are to be looked at from the point of view of the

- adult learner
- other important people in his life in the way that he gives their insight as he thinks it is
- adult educator, as seen by the adult learner

Within an academic context it is possible for a learner to assume full responsibility for his perceptions and actions, but the way in which he assumes his responsibility depends on his level of ego development (Weathersby 1981:69) and his dominant value system. However, Minuchin and Fishman (1981:212), state that "the interpretation of transmitted universes, and of deviations, is a matter of perspective. **And perspective can be changed.**" (Researcher's own accentuation.) It is not the purpose of the AEP to change the perspectives of the participants, but if insight occurs during the programme, it is virtually inevitable that a participant's perspective will change to a certain extent.

Seen at different levels, there seem to be systems within systems. Each person knows that he can have a conversation with himself (self-talk). This is comparable to an intra-psychic system. In the same way it is possible for the person to be in interaction with other people in his surroundings. At this level the systems operate at a level open to different people. Finally the person is always embedded within a greater system on which he might not have such a large influence, but which has an influence on him.

The following sections discuss the process which is concerned with heightening and changing or adapting the perceptions with which the student comes into the programme. This process is referred to as the enhancement process.

3.4 THE ENHANCEMENT PROCESS

Working from the suppositions of the ecological systems theory, one can take note of Homans' suggestion that groups have an external system and an internal system (Toseland & Rivas 1984:53). The external system represents the group's handling of adaptive problems resulting from the interaction with the social and physical environment. The internal system consists of "patterns of activities, interactions, and norms occurring within the group as it attempts to function" (Toseland & Rivas 1984:53). Although there is merit in this type of approach, the researcher would like to redefine the concept of the ecological system at the internal or micro level in the following section.

3.4.1 Micro level - the intra psychic growth process

The micro level refers to the level traditionally addressed by the intra psychodynamic aspect of therapy. As stated in section 3.3.1 this is not the main focus point of the Systems Theory, yet it cannot be ignored, as it is a vital part of the enhancement process. A chain of events represents the role played by each individual and it is constituted of his potential contribution to a possible relationship. This chain comprises cognitive elements, where meaning is attributed, conative elements, where the possibility of involvement or disengagement occurs, and affective elements, which reflect positive or negative experience (Kelly 1983:28). Each participant reacts in a specific, typical, idiosyncratic fashion which Carkhuff (1969:130) describes as follows: "Interpersonal processes reflect intra personal dynamics, or, conversely, that which is going on within the individual is manifested in what goes on between individuals".

In an effort to reflect the intra psychic growth process, the AEP tries to introduce a positive change within the adult learner. The interaction between the adult learner and the academic environment, the patterns which have been established by the adult learner in his academic career, the processes which he is aware of and the perceptions which he has of himself as student need to be investigated and brought to the fore so that he can be conscious of them. Once this has been achieved, it is possible (even probable) that he may want to interpret them differently, keeping in mind any possible changes or adaptations that he would like to bring about.

Three phases seem to characterise the intra psychic growth process: the awareness phase, the exploration phase and the personalisation phase.

3.4.1.1 Awareness

A person can have specific characteristics of which he is not aware. It sometimes happens that others know about them, sometimes he and others know about them, yet other times only he knows about them, as is explained in the well-known representation of the Johari window. The awareness of which is spoken in this section, concerns mainly the last group of characteristics, namely those which only the person himself is aware of, or even those which he still has to discover about himself. According to Oosthuizen (Lindhard & Oosthuizen 1985:10), "awareness is the beginning of all cognitive development". In other

words before any understanding of oneself or a situation can occur, the person has to become aware of his environment and of himself within that environment.

Many training and therapy procedures are constituted by presenters who are regarded as the experts and who interpret facts about people and who tell people these facts about themselves. It is, however, important, should the awareness be truly meaningful, for the person to come to his own awareness and that he is not merely made aware of certain characteristics by somebody else (Sonnekus 1989a:90).

Once the participant has become aware of certain facts (see table 4.1), it is necessary for him to explore exactly what the underlying values are.

3.4.1.2 Exploration

During the exploration phase the individual is confronted with all the relevant information regarding the topic concerned (Sonnekus 1989a:90). As far as this study is concerned, the relevant information has a specific bearing on the concepts of values, academic self-actualisation and realistic self-actualisation (see table 4.1). The influence that these concepts have on the person and his environment are used to further the exploration.

This exploration need not only deal with the present situation, but can also look at the influence the past of the person and his history have on his present situation. "The individual's present is his past plus his current circumstances", although the purpose of the AEP "is to modify the present, [and] not to explore and interpret the past" (Minuchin 1974:14). The "Context-O-Gram" (see table 4.1) is particularly suited for this.

The exploration should also deal with the influence that the values of the individual as well as those of his environment have on him. In the AEP the adult learner is given the opportunity to look at his interaction with the academic situation in which he is by completing the activities, "Identifying Academic Problems" and "Past, Present and Future".

It is, however, not enough that the adult learner has cognitive insight into the themes of the AEP. He also needs to be able to measure himself against this cognitive knowledge and become affectively involved with the insights which he has obtained on an emotional level.

This is done when he is given the opportunity to evaluate himself as suggested in the next section.

3.4.1.3 Personalisation

Objective knowledge regarding the topic under discussion might be interesting, but it does not necessarily have personal meaning to the adult learner. He needs to take the information and superimpose his own situation onto the "blueprint" that he has been given. By doing this he evaluates himself and comes to conclusions regarding his own stance regarding the particular subject which has been discussed (Sonnekus 1989a:90-91).

The value of the intra-psychic process is mainly intrinsic, as the adult learner learns more about himself. If the process has not touched his very "soul", then at least he should have more cognitive knowledge about the topic. The sharing which occurs during the AEP is designed to allow the participants to "look" into one another's lives as academics. This makes it easier for the participant to change his perceptions: he might realise that he is not as lonely (see section 1.3.1.1) as he had thought to be. He discovers that other people share the same problems that he has.

In the AEP, the personalisation occurs during the activities, "Conscious values: My own CV", "My Actualisation Plan: MAP" and the workshop evaluation. Table 4.1 clarifies the relationship between the themes of the AEP and the enhancement process.

Once the micro level has been accounted for, the next level which is present in the AEP must be clarified.

3.4.2 Meso level - the relationship between the adult learner and the adult educator

The internal dynamics of the adult learner are dealt with on the micro level, which is discussed in the previous section. Moving towards the outer sphere of the adult learner's life there seem to be two distinguishable levels namely the meso level, which is the interpersonal level of the adult learner, and the macro level, which represents the involvement of the student with organisations and larger socio-economic issues.

In this study, the meso level is represented by the relationship that the adult learner has with the adult educator. The aspects dealt with, overlap with the micro level, but for the purpose of this study they are looked at separately. Each person involved in a relationship brings along with him into the relationship, the knowledge he has of himself as a person. The climate in which this interaction takes place influences the relationship, the skills which each participant has, makes a difference to the establishment of the relationship and the way in which the andragogical accompaniment occurs between the adult learner and the adult educator are components of the meso level relationship between the adult learner and the adult educator.

3.4.2.1 Self-knowledge

Self-knowledge is traditionally seen as getting to know oneself. Holdstock (1987:9) states that it is a part of holistic education where learning to communicate, listen, empathise, acknowledge feeling, becoming congruent and base interaction on person principles are all essential. In Zulu this development may be referred to as the establishment of "ubuntu - a more inclusive humanism" (Holdstock 1987:9) and this "ubuntu" ultimately distinguishes man from animals (Holdstock 1987:228). Some of Holdstock's suggestions for rating a student read as follows: Alternative Knowing; Inner Development; Habits; Moral Development and Creative Development (Holdstock 1987:15). These indicate that, although Holdstock knows these suggestions to be utopian, he feels it is necessary for the student to be evaluated also in other ways than purely on cognitive prowess. For this to be achieved, a measure of self-knowledge has to be attained by the student, as well as knowledge of the student by the educator.

In the AEP a continual effort is made to confront the adult learner with himself, his own background, the way in which he deals with various situations and an insight of how these perspectives influence his view of himself as adult learner.

3.4.2.2 Educational climate

The educational climate facilitates genuine togetherness between the adult learner and the adult educator. It is of the utmost importance in the relationship between the adult learner and the adult educator. Without a positive educational climate it is not possible for the adult

learner to establish a positive, productive relationship with the adult educator or, in time, with the subject content that he has to learn.

The most important components of the educational climate are:

- love
- knowledge
- care
- respect
- responsibility and
- trust (Vrey 1979:94-97; Jacobs & Vrey 1982:15-16; Jacobs 1987:6-7)

These components deal with the safekeeping and nurturing of the adult learner (Möller 1979:15, 19), and to be able to allow the above components of the educational climate to come to fruition, two languages are used to facilitate the educational climate: verbal and nonverbal communication (Duck 1986:35). Creation of the educational climate by the correct use of these communication skills enables the adult educator to establish a positive relationship with the adult learner. Although the adult educator may not be trained to be a therapist, at least the creation of an educational climate will allow him to be "wirklich da" (truly present and available) (Buber quoted by Dejung 1971:77) for the adult learner.

In the AEP the educational climate is constantly created by the presenter or adult educator who, for example, uses his own personal experience and background to illustrate what is expected from the participants. The general approach of the presenter must be positive, kind, respectful of the participants' privacy, careful of the impact that the participants may be feeling from the programme, understanding of the needs of the participants and trusting of the honest endeavours of the adult learners to do their best during the programme.

3.4.2.3 Skills

The skills, which the presenter of the AEP should have, should make it possible for the group to establish their "group membership, group roles, identities and relationships for the optimal psychosocial functioning of all human beings" (Toseland & Rivas 1984:iii). The skills which Toseland and Rivas specifically mention for **facilitating the group process** are:

- attending skills
- expressive skills
- responding skills
- focusing skills
- guiding group interactions and
- involving group members (Toseland & Rivas 1984:95-98)

Furthermore Toseland and Rivas enumerate skills which are needed to **gather data** and **assess** the situation, namely:

- identifying and describing skills
- requesting information, questioning and probing
- summarizing and partializing
- analysing skills (Toseland & Rivas 1984:98-100)

The third group of skills which Toseland and Rivas address are the **action skills** such as:

- directing
- synthesizing
- supporting group members
- reframing and redefining
- resolving conflicts
- advice, suggestions and instructions
- confrontation skills
- providing resources
- modelling, role playing, rehearsing and coaching (Toseland & Rivas 1984:100-106).

During the AEP these skills are to be employed by the presenter as far as is possible, and during the evaluation of the programme it is to be decided which of these skills contribute to the success or failure of the programme.

3.4.2.4 Accompaniment

Accompaniment is the focus of the andragogical sciences. Exactly how the accompaniment is done depends on the needs of the individual (see sections 2.4.3.1, 2.6 and 3.5). The previous sections deal with prerequisites for accompaniment, namely a

measure of self-knowledge which has to be present for the presenter to do a successful job, a conducive educational climate which has to be created and the necessary skills to do this. These three factors go a long way to allow the accompaniment of the adult learner by the adult educator to take place.

Through accompaniment the aim of the programme is achieved, namely to enhance the realistic academic self-actualisation of the adult learner.

3.4.3 Macro level - the relationship between the adult learner and his circumstances

On the macro level external causal connections of the relationship between the adult learner and the adult educator are investigated. This is done along the lines of Graves' reasoning which states that "self-actualisation has to be taken in context" (Payne, Cowan, Cox & Jordan 1994:14). The relationship on the macro level often is not one of choice, but occurs due to the 'route in life' that the people involved have decided to follow: the adult learner wants to obtain further academic schooling and the adult educator wants to follow a career as an andragogue. Within the given situation, both parties are limited by the rules and regulations of the institution, the country's laws and the unwritten social codes which are presently valid.

According to Banning and Kaiser (1974) as quoted by Hurst and McKinley (1988:22), behaviour can be "perceived as an interaction between environmental influences and individual characteristics". Similarly Wall (1979:367-370) states that "there has been a change of model [for psychology] from 'clinical-medical' to 'constructive-educational' concerned with environmental change". Gottlieb (1985:371) maintains that "relationship researchers have been less thoroughly trained to consider ecological and social-structural influences (on dyadic ties) than the sociologist and community psychologist".

The importance of external causal relationships on the macro level cannot be denied. The physical and even the social environment can produce events which can influence the adult learner's manner of establishing relationships and self-actualising himself in the academic situation. This in turn will affect the person on the opposite pole of the relationship and cause him to react (Kelley 1983:40-42).

Hurst and McKinley (1988:229) go as far as proposing the environment as a target of intervention due to:

- lack of information in the environment
- conflict with the environment
- environmental deficit and
- the fact that the environment and the person (if both healthy) should be brought into harmony with each other.

All these factors are addressed by the AEP which is constructed in Chapter 4. It is done indirectly, as it is not possible to physically change any macro level circumstances, but if the participant's perception of the situation changes, he experiences it differently and this change actually brings about a change in the macro level.

The macro level can be used to diagnose the deficit needs of an adult learner. Tennant (1986:119) justly points out that diagnosing a learner's needs from a macro perspective can easily "become yet another mechanism for legitimating existing conceptions of worthwhile education".

According to Chickering and Havighurst (1981:25), the latter (Havighurst 1972) identified developmental tasks which arise from external forces such as generated by the social environment. This could create for example, different campus subcultures from which the student has to choose. In this respect the learner has to "fit in" with the macro level of the academic situation.

Zahn (1966:27-32) spells out various implications for adult education concerning creativity which focus on the importance of the macro level. If "the purpose of adult education is to help people learn more effectively about themselves and their environment, to become increasingly effectively functioning citizens in an open society" (Zahn 1966:27), then the curriculum, the organization, the supervising staff and teachers, and the administrator as a person have to be geared towards encouraging creative values. This statement is underlined by Aspin (1994:s.p.) who, apart from his university obligations, also works for the Organisation of Education and Cultural Development (OECD) in Australia that is building the concept of values into their activities. Toseland and Rivas (1984:242-246) suggest that the environment in which groups function can and should be changed.

Similarly Weathersby (1981:74) propagates that educational institutions should become a support structure and to enhance the intrinsic and practical good of education. There is a danger, however, if they do this. Institutions should be careful that they do not unwittingly put a lid on or a ceiling to the personal development which a learner can attain during his academic endeavours.

The macro level can be seen to be a relatively unwieldy mechanism, deeply embedded in unwritten rules and run by so many unnamed people that is often needs "revolution" to change. A purpose of the present research is to attain change without "revolution".

3.4.4 Summary

It is clear that it is difficult to impact on the macro level itself, but if the work is properly done on the micro and meso levels, then the change in perception, the introduction of new patterns and the new interaction processes (see section 3.3) can allow the adult learner to see the macro level in a new light. His changed approach to and view of the macro level will inevitably empower him to influence the unnamed people who maintain the macro level, thus bringing about a socially acceptable revolution.

3.5 ADDRESSING VARIOUS VALUE SYSTEMS TO ENHANCE THE REALISTIC ACADEMIC SELF-ACTUALISATION OF THE ADULT LEARNER

Having established at what level an adult learner mainly functions, the awareness process can be taken further to an exploration of the way in which he wants to be treated. It culminates in the self-knowledge of the adult learner by him being able to say: "This is the way I am and this is how I would like to be treated". Not only the adult learner, but the adult educator too, comes to insight regarding the way in which the adult learner is guided by his dominant value system, and as a result, how he would like to be treated.

Chickering and Havighurst (1981:26) specify that "developmental tasks may also arise out of personal values and aspirations". They look upon each self that evolves as "a force in its own right". These forces can be likened to talents which guide a person to find fulfilment in different directions. As a person advances in his life cycle, unexpected changes can

occur, "new potentialities may become apparent, and limits may turn out to be largely contextual and personal" (Chickering & Havighurst 1981:26).

It seems as if, during the period of age 35 to 45 it might be possible to enhance a student's personal growth by clarifying values, lifestyle aspirations and existential issues (Chickering & Havighurst 1981:40). This is the main aim of the AEP which is given in Chapter 4.

In the light of the previous sections (and in the light of the information about the value systems which is given in Chapter 2), the following value systems are used as a guide to the different possibilities for realistic academic self-actualisation of the adult learner.

3.5.1 AN - Reactive

As mentioned in section 2.4.3.1, the AN level of existence is not found in the academic situation, as the person concerned is only trying to survive at the biological level.

3.5.2 BO - The supernatural / Tribalistic

It is foreign to the Western Culture to acknowledge forefathers and spirits as guiding factors in modern life. Nevertheless, many people unconsciously follow sophisticated supernatural beliefs by using "folk" medicines, applying specific construction principles and being aware of a harmonious environment (Payne *et al.* 1994:29). In Freudian therapy, the influence of the unconscious and subconscious is emphasised. The question can be asked: what infiltrates the subconscious and the unconscious that cannot be likened to experiences in the past, similar even to the supernatural?

It is as if certain people are more susceptible to certain elements from the supernatural, and these people will consult mediums, spiritualists, witch doctors and wise men in an effort to exhort or appease the spirits. This group of students will for example carry good luck charms with them into stressful situations, or believe that the status of the moon influences their "luck" during examinations or will sometimes try to force an adult educator into compliance by putting spells on them. These are examples, to mention only a few possibilities.

The BO inclined adult learners rely heavily on the past to survive the present. No requests must be made of them which are contrary to their beliefs regarding their superstitions. They tend to flourish in "routine and fairly repetitive" situations (Payne *et al.* 1994:29) and they need immediate feedback. "Learning comes through repetition, imitation and modelling" (Payne *et al.* 1994:30) and in situations in which they have enough opportunity to practise what is expected from them.

3.5.3 CP - Patronising / Egocentric

People coming from third level homes know that "you must fight for everything and that life is full of adversaries" (Payne *et al.* 1994:43). Further according to Payne *et al.*, these people do not respect knowledge for the sake of it, but for the power that it gives them over others. They come across as being exceedingly aggressive, and this can often be seen in their clothes. They flaunt their sexuality and break the social rules of decency in their effort to make a statement. Only if they intend manipulating their opponents into thinking that they are acceptable, do they conform socially. Their emotional overload is given free reign and they tend to believe that they cannot control their behaviour - "it just happens".

When working with them, "a solid base of trust" needs to be established, there must be mutual respect, and they must know that one really has their welfare at heart (Payne *et al.* 1994:48). Generally speaking, the third level adult learner "must be managed in an authoritarian manner" (Payne *et al.* 1994:50) which is moderated by reasonable compassion and sensitivity, but not with weakness. They like action and must be kept busy.

3.5.4 DQ - Saintly / Absolutist

The fourth level of existence is common in the academic world. Rules and the "correct" way of doing things abound at this level. DQ level people conform gladly and expect others to do the same. There is a great measure of obeisance at this level. A containing factor is the belief that there is "a single, absolute truth" (Payne *et al.* 1994:53). Hard work, self-sacrifice, commitment, dutifulness and putting one's shoulder to the wheel reflect the mind set of this level. In family life many traditions are carried forward from one generation to the next, especially the Puritan work ethic. Unfortunately a negative pattern can be

established which can lock families into a welfare cycle, or even a powerful resignation that what must be, must be.

"Learning occurs from respected higher authority figures" (Payne *et al.* 1994:55). For this level there must be rules, regulations, linear sequences and tidily structured outlines of courses. There must be no surprises - only a lockstep method. Fairness is of great importance, rules are prescribed and enforced, but must be tempered with warmth and a philanthropic slant (Payne *et al.* 1994:55-57). Successful learning occurs when the level four thinker knows that what he is learning is practical and applicable (Payne *et al.* 1994:67).

3.5.5 ER - Businesswise / Materialist

People at the fifth level begin to manage their guilt, and want to win. Instead of working harder, they work smarter and they expect immediate rewards. According to them things happen in terms of cause and effect. Each person has to be accountable for what he does and he is evaluated for what he has produced. There is much competition with "the Joneses" and special treatment is a great motivator.

A successful level five operator is often an excellent leader, as he has the ability to think multiplistically and has a great competitive urge. He wants results fast and can manipulate many pieces of information in a surprisingly short period of time. "Selective listening" often occurs at this level (Payne *et al.* 1994:59-66).

Level five operators know that they are good at certain things and do not hesitate to accept compliments - often reacting with "So what else is new?" Learning is done to improve and advance, and they will readily accept information from individuals and not only from recognized authorities. Incentives and rewards are important to them, as well as having the competitive edge and advancing in life (Payne *et al.* 1994:66-68).

3.5.6 FS - Facilitating / Sociocentric

At the FS level the problems of existence revolve around affiliation, love, acceptance and understanding of oneself and of others. For these people especially the emotional component of life is important for a healthy life.

Information is gathered by use of computers on themes such as human rights, social services and the liberation of the oppressed as they would like to make the world a better place for everybody.

Learning takes place the best "through observation and involvement with others - study groups, seminar classes and 'hanging-out'" (Payne *et al.* 1994:74). Level six operators do not like to be told explicitly what to do, yet involvement and participation are important to the learning process of these people. Meetings frustrate them, and they like to be tuned in to other people and to be accepted by them.

3.5.7 GT - Informative / Cognitive

Once a person has passed through level six, he begins to understand that there are things within the self which are apart from others, and an inner peace comes to the fore. Such a person has invariably managed to conquer as he believes that he can survive in virtually any situation.

The contextual impact on occurrences and situations is taken into account by level seven operators, thus enhancing analysis, but never faultfinding. Each moment brings its own particular pleasures and their awareness of unusual things is heightened. This could lead them to comment on seemingly trivial things or ask questions which can be irritating to somebody not operating on the GT level. In the learning process all they need is mutually agreed upon objectives, unconditional support and control of the time in which these objectives must be achieved. They cannot be driven, as their reaction is a matter of choice. This is due to the fact that they have "mastered the art of transcending time and space" (Payne *et al.* 1994:80).

They are difficult to manage. They will not be told how to do things, but coming to setting mutual objectives and giving them freedom on how to achieve these objectives, can be very rewarding to all involved. They can handle inconsistencies, chaos and confusion, as they believe this all leads to growth.

3.5.8 HU - Concern for the world / Experientialistic

At the eighth level things larger than life are seen - existential dichotomies are accepted. Level eight operators "value wonder, awe, reverence, humility, fusion, integration, simplicity, and unity" (Payne *et al.* 1994:85). They feel themselves to be united to "the secret of the

universe" (Payne *et al.* 1994:85). They accept that all learning is there to be shared and that not to share would not only hurt themselves, but also hurt humankind.

In the academic situation such an adult learner would find it difficult to contain himself to the curriculum, a prescribed course composition, or examination question, as all information would be relevant in his thinking. For such a person the greater whole needs to be included in academic discussions, and the practical necessity of limitations and boundaries might be accepted if he wanted to, otherwise he prefers to study on his own and not be enroled in small-minded courses.

3.5.9 Summary

From the above section, it can be seen that there are different motivators for adult students, depending on their level of existence. Utilising the different levels of existence to the advantage of the adult learner depends on the insight the adult learner has in his own functioning and needs and on the adult educator's ability to relate to the various levels.

3.6 CONCLUSION

In conclusion to this chapter, it is meaningful to recapitulate what is addressed in this chapter. A discussion of the concept **andragogics** takes place. The concept is defined as the science of studying the phenomenon to guide or accompany (agogos) specifically the adult man (aner). A differentiation is made between andragogy, adult education and andragogics so that it is clear to the reader that this study deals with the latter concept.

The work of various researchers is discussed briefly by regarding the **stages of adulthood**. The insights gained from this are compared to the Value Systems Theory (see table 3.2). The participants who are studied in andragogics are discussed: the **adult learner** and the **adult educator**. As other facets occur in the andragagogical situation, the most important ones are look at, namely the **learner-educator relationship**, the **subject content** and the **academic ecosystem**. These are all seen from the **psycho-andragogical perspective**, which is clarified for the reader.

The second emphasis in this chapter is on the **system theory** from which the modus operandi for the AEP stems. Here key concepts are clarified (**patterns, processes and perceptions**) and their applicability to the research is explained.

Closely related to this section is the importance of the **enhancement process** which takes place during the AEP. Three levels are discussed: the micro, meso and macro levels. On the **micro** level the intra-psychic growth process is elucidated through which the adult learner moves from awareness of his uniqueness, to an exploration and personalisation thereof. On the **meso** level the relationship learner-educator is focused on, stressing the importance for self-knowledge, a conducive educational climate, suitable skills and correct accompaniment. On the **macro** level the relationship between the learner and his circumstances are investigated as insight into the "fit" between the learner himself and his educational institution can help the adult learner to adapt, and in time perhaps help the educational institution to fulfil the needs of the community.

Weathersby (1981:74) says that "the very process of education unites and enforces developmental change. Acknowledging ego development as a conscious purpose gives us a multidimensional map that unites intellect and emotion helps us interpret students' difficulty with subject matter and self-esteem ... [and takes] students beyond their current ways of constructing useful knowledge." In an effort to address this type of thinking, a sketch is given of the adult learner as he would appear within each value system (see section 3.5). This is done to make it possible to **enhance the realistic academic self-actualisation of the adult learner.**

In Chapter 4 the creation of the AEP is discussed. During the creation of the AEP (see Appendix 1), attention needs to be given to the various value systems that might be present in the group. Each participant is given the opportunity to establish his value system according to the Value Systems Theory, then to explore himself according to his actions and reactions in the academic situation and finally to acknowledge to himself that there is a particular manner in which he would like to be treated. These matters are considered in detail in the next chapter.

CHAPTER 4

EMPIRICAL RESEARCH DESIGN

4.1 INTRODUCTION

The problem which is being researched in this study is stated in Chapter 1, namely that adult learners often find themselves in an academic situation which does not enhance their realistic academic self-actualisation. This can possibly be attributed to the fact that they are not aware of their own value systems and as such present themselves in the academic situation as people who do not know themselves. Not only do they not know themselves, but the institution at which they study also is not familiar with the way in which they want to self-actualise themselves.

In Chapters 2 and 3 the concepts of values, value systems, self-actualisation, andragogics and the enhancement process are investigated and following this it is possible to summarize the research problem in the form of a question:

Is it possible to enhance the adult learner's realistic academic self-actualisation?

The problem is addressed by creating an Academic Enhancement Programme (AEP) which has as a goal the enhancement of the adult learner's academic self-actualisation. As self-actualisation is an ongoing process (see section 2.5.2.3), the programme tries to enhance the adult learner's understanding of himself and of the academic situation in which he finds himself. The programme encompasses most of the elements of values, value systems, self-actualisation and andragogics which are the focus of this research. These elements are taken directly from the literature study as it is reflected in Chapters 2 and 3 and the form in which they manifest themselves in the programme is explained in section 4.7.

A pilot study involving academic experts was done to establish how smoothly and effectively the programme runs. Alterations, in the light of the insights gained from this exercise, were made and the final product can be seen in Annexure A. A work book for the use of the participants of the programme can be seen in Annexure F.

This study uses the **qualitative research method**. Qualitative research indicates that the researcher concentrates mainly on the qualities of human actions and behaviour (Ferreira, Mouton, Puth, Schurink & Schurink 1987:1). This means that it is a *descriptive approach*, as the qualities which have been observed are described in "word pictures". During the *interpretation* of the facts that are gained in this manner, an effort is made to understand "die betekenis en simbole wat alledaagse menslike handelinge onderlê" (the meanings and symbols which underpin all human acts) (Ferreira *et al.* 1987:1).

A specific effort is also made in this thesis to bring the backgrounds and the environment of the adult learners into play. Due to this, this research is also *ecosystemic* in nature. The concepts of qualitative research and ecosystemic research need clarification in this chapter, as they are central to this research (see section 4.4).

Any research can only be done meaningfully and sensibly once the underlying problem has been clearly defined and delimited to a specific area.

4.2 DELIMITATION OF THE PROBLEM

In this study the adult learner in the tertiary academic situation is addressed. It is, however, specifically the adult learner, who seems not to flourish, who is in focus. As many other aspects of the academic situation have been addressed by people wanting to help adult learners (see section 1.2), the present researcher wants to look at the personal growth which a student should experience in the academic situation. To be able to do this, the focus of this study is on the realistic academic self-actualisation of the adult learner in the tertiary academic situation.

4.3 SPECIFIC AIMS OF THE EMPIRICAL RESEARCH

4.3.1 The immediate aim

The immediate aim of the research is the **creation of an enhancement programme** which will help the adult learner to *gain insight into himself* and to enhance his own *realistic academic self-actualisation*. For the purpose of this study, first year university students who have not been able to pass a first year course are involved.

4.3.2 Secondary aims

There are several secondary aims which can only be achieved by the actual practical presentation of the AEP, namely:

- guiding the adult learner to gain understanding of his own personal values
- helping the adult learner to recognize his own personal values as part of a value system
- making it clear to the adult learner that his value systems could influence his academic actions and could even cause some of the problems that he experiences
- guiding the adult learner to create a realistic academic self-actualisation plan
- allowing the adult learner to explore his "study-self" and his "academic-self"
- letting the adult learner get a new perspective on himself and the adult educator involved in his studies
- evaluating the success or failure of the AEP

In total, the secondary aims of this research are: gaining greater self-understanding, as well as a better understanding of the expectations of the adult educators and the institution where the adult learner has enrolled.

The following benefits might be gained additionally from the AEP, as they partially are the impetus for the generation of the AEP (see section 1.3.1):

- It is hoped that once a student has worked through the AEP, that he should be able to come to the realisation that his self-actualisation does not necessarily depend upon following the academic route. Once he has come to this realisation, he should be able to decide to find his own self-actualisation outside of the academic situation, and leave without feeling that he has failed.

- Hopefully, the sharing that occurs during the AEP will help the student to **feel less isolated**. He should come to the understanding that many of his problems are not as unique as he may have felt they were.
- The interaction, which takes place during the AEP, can possibly help adult learners **solve some of their problems**. Although the problem might not necessarily disappear, the perspective which the student has gained on his problem may change due to the discussions, or another student might suggest a novel solution to the problem.
- As the students get to know each other quite well during the course of the AEP, it is possible that they will keep in touch with one another and form a type of **support group** for each other during the rest of their studies.

4.4 QUALITATIVE RESEARCH METHOD

As stated by Ferreira *et al.* (1987:1), qualitative research entails getting to know a few individuals well and gathering detailed information from them and about them in a personal way, regarding the topic of research. McMillan and Schumacher (1993:372) refer to qualitative research as "naturalistic inquiry ... [which] describes and analyzes people's individual and collective social actions, beliefs, thoughts, and perceptions". Further they state that the focus is on a single phenomenon. No generalisations are made, but deductions are made regarding the small target group, and, at best, the hope may be held that with further research, the result or conclusion may be extrapolated to a larger group. In the AEP the focus is on the adult learner in the tertiary academic situation.

Tuckman (1988:388-389) quotes Bogdan and Biklen (1982) who point out that qualitative research has features such as the following:

- a natural setting for the source of data collection is used
- the researcher himself is the key data-collection instrument
- a description of the setting and occurrences is generated
- the process, as much as the outcome of the research, is taken into consideration
- the information obtained is analysed inductively
- the **why** (what things mean) is as important as the **what**

In the literature consulted, some concepts such as qualitative research, descriptive research and case study research are used rather as synonyms. To understand what is meant by qualitative, descriptive and case study research, the present researcher decided to look upon qualitative research (as opposed to quantitative research) as the umbrella concept which utilises specific methods and techniques. These research methods make it possible for the researcher to acquire data in a qualitative way, to use qualitative criteria and to interpret the data in a qualitative manner, whereas quantitative research would not render suitable information for this research.

In the following paragraphs some of the available qualitative research methods and techniques are discussed and their use during this research is explained.

4.4.1 Descriptive research

Ary, Jacobs and Razavieh (1985:26) quote Best (1970), who states that descriptive research "describes and interprets what is. It is concerned with conditions or relationships that exist; practices that prevail; beliefs, points of view, or attitudes that are held; processes that are going on, effects that are being felt; or trends that are developing." As most of these actions are undertaken during the course of this study, there is no doubt that this study utilises descriptive educational research. Further Ary, Jacobs and Razavieh (1985:40), state that descriptive educational research asks questions about the "nature, incidence, or distribution of educational variables", and the questions are designed to "obtain information concerning the current status of phenomena" (Ary *et al.* 1985:322).

One of the most effective qualitative (descriptive) research methods is the use of focus group interviews as discussed in the next section.

4.4.1.1 Focus group interviews

The purpose of using focus group interviews is to explore, describe and explain people's emotions, thoughts and behaviour. However, people's emotions and thoughts cannot be observed directly and overtly and, therefore, need to be verbalised by the people themselves. The research subjects can report on their own thoughts, emotions and behaviour to the extent that the researcher allows them to do so, usually within the parameters of a structured questionnaire (Ferreira *et al.* 1987:162-163).

Typically three stages can be identified during focus group interviews:

- *exploration* - here the researcher develops possibilities by looking around
- *description* - here patterns which were identified during the previous stage are described. This is done in order to develop intersubjective descriptions which can lead to empirical generalisations
- *explanations* - here a theory is generated to explain the empirical generalisations which were identified in the previous stage

(Ferreira *et al.* 1987:164-165)

During the use of this technique, ideally six to ten people form a group which can be lead by the researcher. The ability of the researcher to guide the discussion and to allow the participants' thoughts to lead the others on, emphasises the skill of the researcher in this situation. Group dynamics play an important role. Data gained from the group are transcribed verbatim and can enhance other sources of information (Ferreira *et al.* 1987: 165-166).

Information can be gained regarding matters such as values, which do not lend themselves to typical measuring by instruments. The importance of the technique is that it can establish the meaning which is attributed to matters and concepts by a respondent within his own frame of reference.

The interviewer can be either directive or non-directive. Should he choose to be directive, he stays in control of the discussion by asking specific questions and by only allowing the participants to respond to these questions. On the other side of the spectrum with a non-directive approach, the interviewer sets the ball rolling, only limiting the conversation should the participants stray completely away from the topic. The skill of the interviewer is of utmost importance. His facial expression and interviewing style can for instance encourage the participants or inhibit them (Ferreira *et al.* 1987: 170).

The composition of the group should be such that it reflects a homogenous factor, as well as certain contrasts such as age, social status, intelligence, marital status, children, geographical distribution, etcetera. The place for the meeting should be as "neutral" as possible and should be suitable for recording the procedure. The participants need to know

that the sessions are being recorded, as well as the purpose of the recording (Ferreira *et al.* 1987:172-173).

Normally, three or four interviews should be enough for the researcher to gain sufficient knowledge about the topic, however, the AEP has a total of ten activities. This is due to the fact that the personal growth of the learner is addressed and that this is a complex issue which needs more than four sessions. The purpose of the AEP is not only to get information, but also to be a learning experience for the adult learners who participate in the programme.

Generally it is a sound principle to explain the purpose of the research and to allow the participants to express their opinion regarding the topic. This gives all the participants the opportunity to speak, to introduce themselves and to relate their own experiences.

The interviewer should have a list of possible questions (i.e. a discussion guide or "road map") prepared in order to keep the conversation going. This can eventually also be used as a control list to ensure that the various aspects of the topic have been covered. Three principles should be kept in mind during the focus group interview:

- The principle of *tracking* refers to the ability of the researcher to keep the conversation in line with the topic that is being researched, however, nondirective interviewers prefer to allow the conversation to occur spontaneously.
- The principle of *pacing* refers to the ability of the researcher to allow enough time to cover the whole topic and yet to make sure that every topic is dealt with. Pacing the interview implies that one topic is not discussed at the expense of any other topic.
- The principle of *equal participation* refers to each participant being given a chance to participate as he sees fit. However, the quieter participants are encouraged to participate and to state their case, while the too dominant person is silenced in a manner which he might not even notice (Ferreira *et al.* 1987:174-175).

The report is prepared either by giving the main impressions or by analysing the interviews in detail, depending on the purpose of the report. As the present report on the development

and administration of the AEP is part of a doctoral thesis, the interviews of the AEP are analysed in detail according to researched criteria as identified in Chapters 2 and 3. This requires transcription of the conversations for use during the report. Implied words are added in brackets where the clarity of the meaning is enhanced by doing so. The spirit of the participants' views must, however, be reflected clearly.

The main advantages of focus group interviews are:

- relatively low costs
- that the researcher is in direct contact with his subjects
- that the discussions can give the researcher new insights which can lead to new hypotheses
- that new items can be added to the existing discussion schedule
- the adaptability of the technique
- that the intra group stimulation encourages participants to speak freely
- that the "real person" comes to the fore

Some disadvantages are:

- that the researcher creates his own group
- that the group situation cannot always be controlled and that covert behaviour might not be discussed in the group
- the risk of subjectivity and prejudice during the analysis of the data
- that extracting the data from the whole process can be time consuming and relatively expensive
- that the material might eventually not be suitable for generalisation

4.4.1.2 Case studies

Although the present study does not use a typical case study approach, some characteristics of case studies are incorporated in order to improve the quality of the obtained data. The whole adult, that is the adult in his totality, is taken into consideration. Not only the present, but also the past and the foreseeable future, the environment, emotions, and thoughts of participants are probed in an attempt to grasp why an adult

behaves as he does. Unexpected relationships can surface during such case studies. (Ary et al. 1985:323).

The typical opportunity for subjectivity, which could occur during case studies, is circumvented to a major extent in this present research by prior research. The prior research done is reported in Chapters 2 and 3, and in this way an attempt is made to prevent subjectivity. Further, videotaping is done to heighten the validity of the research (Bailey 1987:245). In section 4.4.3 Keeney's solution to subjectivity during participatory observation is discussed.

For the purpose of this research adult learners are involved in the AEP, so that the researcher has the certainty that the database is generated by a wide variety of persons.

In the same line as focus group interviews and case studies, ecosystemic research also supplies the researcher with qualitative information, but from a slightly different vantage point. A brief discussion of ecosystemic research follows in the next section.

4.4.2 Ecosystemic research

According to De Meillon (1992:126-129) ecosystemic research seems to have many of the qualities which are ascribed to qualitative and descriptive research. Briefly summarized this means that ecosystemic research uses the following guidelines:

- A **holistic approach** is used, as the **context** in which a person functions is taken into account. This is done deliberately in this research: to wit, each participant has to look at his family's values, as well as at his own context.
- Due to the fact that each person has his own frame of reference (including the researcher), it is important for the researcher to maintain a **metaposition** regarding his own methods. This is made possible through the use of videotaping of the AEP sessions, which allows for a more objective analysis (see section 4.4.3.1) of the whole process.
- As the researcher influences the field which he observes (as is discussed in section 4.4.3), **self-referral** needs to be considered during ecosystemic research.

Again, an endeavour is made to account for the influence of the researcher on the AEP through the use of videotaping.

- The search for patterns and relationships during the course of the AEP, brings an **aesthetically creative process** into play, as the information which is gained is described in pictorial holistic terms. During the administration of the AEP the participants are guided to create their own map by which they intend to self-actualise themselves in future.
- **Duality** is identified during ecosystemic research. Opposites are namely not used to label a person, but rather to identify behaviour that is essential to survive specific situations. In the tertiary academic situation, the AEP allows the participants to investigate their own behaviour during the past, present and future.
- Discussion on **change** during the research is used to obtain various perspectives from the members of the group. This is done so that all the members get insight into the different perspectives that the others have. This type of lateral thinking during the course of the AEP, helps participants to generate new solutions to their own problems.
- Throughout the research, **new hypotheses** come to the fore, as new information is continually gleaned from the participants. The purpose of ecosystemic research in the AEP is not to find a *single answer* to the problems which the adult learners experience, but to *use each new hypothesis* as an angle from which to investigate the problems. The hypotheses, which this specific research uses, can be seen as the researcher's view on the value systems, the realistic academic self-actualisation and the enhancement process, as discussed in Chapters 2 and 3.

In the following section the role of the researcher, who is simultaneously the initiator and the observer of the programme, is discussed in more detail.

4.4.3 Participant observation

Generally speaking, **observation** in the social sciences is more difficult than in the natural sciences (Ary *et al.* 1985:20), as subjectivity frequently crops up during the actual

observation and during the interpretation of the observed data. Another problem is that the observer's bias can cause him to make incorrect inferences from observations (Kerlinger 1986:487). Similarly Ary *et al.* (1985:20) state that "values ... are not open to inspection" and that observers' own values and attitudes may influence their observation, assessment and conclusions. According to Kerlinger (1986:490), the amount of inference which is required of an observer distinguishes various observation systems. Systems with a low degree of inference are rare, and systems with a high degree of inference require an observer who is well versed in observation techniques and who knows what constitutes the behaviour he intends observing. In the application of the AEP, the observer (who is also the presenter) is expected to know what behaviour to look for and must be a person who is trained in group processes. Hence, the emphasis is on the personal skills of the presenter (see section 3.4.2) and on his realisation of the fact that he is also his own research subject (Bailey 1987:251).

In this study, observation is done as suggested by Keeney (1983:80): to wit, the question which arises is no longer whether the researcher is "*objective*" or "*subjective*", but it becomes an question of *ethics*. "The necessary connection of the observer with the observed, which leads to examining *how* the observer participates in the observed" is taken into consideration when the data are analysed.

It is trusted that the problem of **observer bias** is partially circumvented by the literature study done in Chapter 2 and 3. The information which is gained there is namely used "to define fairly precisely and unambiguously what is to be observed" (Kerlinger 1986:489). The observer has to know what he is observing in terms of observable behaviour. Gay (1992:238) states that the participant observation which is oriented towards "*hypothesis testing*" is structured and focused more in terms of behaviours to be observed and recorded. This is decidedly the case in the AEP, where, not only the observer looks at the manifestations of the identified essences, but the participants are guided to look at these essences too. In actual fact, it seems as if the participants are participant observers of *themselves* during the programme (Bailey 1987:251). This can be compared to work done towards heightening their own consciousness (see section 2.3.2) of occurrences in their own lives.

In the AEP, the presenter is a **participant observer** (although the process is also captured on video as explained in section 4.4.3.1). Gay (1992:238) states that "in participation observation, the observer actually becomes a part of, a participant in the situation to be observed". By doing this, a view from the inside is obtained. However, the skills and

professional experiences of the presenter are due to influence the outcome of the programme, as they enable the presenter to empathize with the participants. This obviously limits the reliability of the research and makes videotaping essential (McMillan & Schumacher 1993:386).

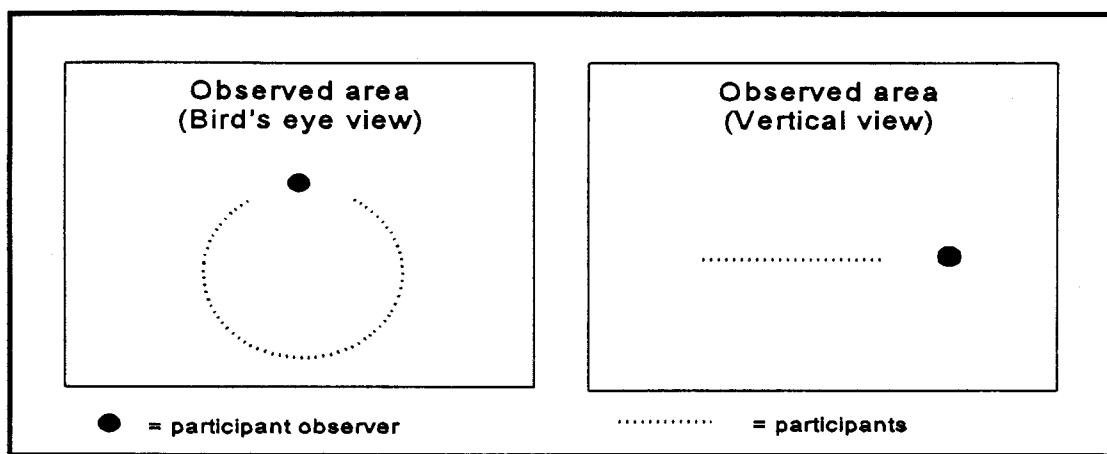
Events which are being studied can, according to Tuckman (1988:389), only be understood if they are perceived and interpreted by the people who participated in them. However, Tuckman (1988:398) also makes it quite clear, that the performance of the participants should in no way be influenced by the observer himself. A way of doing this, according to Tuckman, would be to have no verbal contact between the observer and the people who are being observed. It is not quite clear to the present researcher how Tuckman envisions the participation of the researcher which is, after all, necessary so that he can understand the perceptions and the interpretations given to the event by the persons whom he is observing. To circumvent the above-mentioned problem the following actions, as suggested by Gay (1992:238), are duly taken during this research.

During the course of application of a programme (in this case the AEP), the presenter (who is the researcher) actually participates in the course of the programme, and his impact on the situation which he is observing is explicitly acknowledged. This changes a potentially covert (and possibly unethical) observation situation, to an overt observation situation, seeing that the participants are aware that they are being observed (Gay 1992:238). Thus it seems that there are three types of participant observations, namely

- either being in the same situation as the observed group in a covert fashion
- or being in the same situation as the observed group in an overt fashion, but not participating directly in the events
- or being part of the group, but as the "facilitator" of the actions and occurrences, and thus taking part and initiating the actions which occur

In this research the last option is used: overt participant observation takes place. The next figure was composed to represent the situation visually.

FIGURE 4.1 OVERT PARTICIPANT OBSERVATION



As seen in the figure, during the overt participant observation which is done, an attempt is made to keep all the participants on the same level. The participants are each given a chance to raise their own consciousness regarding the topic under discussion and as such are busy observing themselves as accurately as the presenter does. This makes the presence of the participant observer non-threatening and non-judgemental. However, there is a difference between the presenter and the participants due to the fact that the presenter knows what the whole course entails and guides the participants through the programme. The inequality lies more in the fact that he is the presenter than in the fact that he is a participant observer. To validate the gathered data, the processes (the why), as well as the content (the what) of the AEP are videotaped and analysed after the programme has been completed (see section 4.4.3.1).

Thus, the third type of overt participant observation serves the purpose of the research well. This means that the observer is part of the group, but he enhances the actions and occurrences. He takes part in and initiates the actions which occur (Havens 1983:95).

Finally, **reliability** of the observation is obtained by including strategies which ensure consistency of research. Two of these strategic techniques are employed to corroborate findings for reliability. These are:

- the mechanical method of videotaping the proceedings (McMillan & Schumacher 1993:386, 390), and
- "member checking", that is also done (McMillan & Schumacher 1993:391)

4.4.3.1 Videotaped observation

Videotapes of the presentation of the AEP are made, as this is one mechanism that "can help to achieve very high reliability" (Kerlinger 1986:488). This is necessary, to avoid the data which are collected by the observer, being that which he wants to hear and see, in other words, to avoid that the data might reflect his personal bias.

4.4.3.2 Member checking

Member checking is a technique often used by ethnographers to confirm their own observation and the participants' individual attribution of meaning (McMillan & Schumacher 1993:391). Although this research does not utilize ethnography as such, the utilisation of the member checking technique, enhances the reliability of the research. The participants' meaning attribution, as well as their involvement, their experience, the effect that it has on their self-concept and their self-actualisation as adult learners in a tertiary academic situation (see section 3.2.8) are directly encouraged (Havens 1983:96) and ascertained in the final workshop evaluation, while these essences are also observed by the presenter throughout the presentation of the AEP.

4.4.4 Group work

The fact that the AEP is administered in a group situation enhances the umbrella process running through the whole AEP programme, which entails generating an **awareness** of the concepts which are being discussed, **exploring** the concepts and applying the concepts to oneself in order to **personalise** them. By doing this, the totality of the adult learner in the tertiary academic situation is examined. These three phases (awareness, exploration and personalisation) are passed through more than once during the running of the programme, because the identity that one has, can have more than one facet. All the facets eventually supply answers to the question "Who am I?" (Jacobs & Vrey 1982:18). This aspect is discussed in greater detail in section 4.7.

The group dynamics, which is experienced by the participants, gives them insight into each other's thoughts, perceptions, ways of doing things and generates new ideas about dealing with their own problems.

4.5 THE COURSE OF THE EMPIRICAL STUDY

Having discussed some of the considerations, principles and techniques underlying the presentation of the AEP, it subsequently makes sense to outline the course of the empirical study. There are four steps to be distinguished in this course. First of all the AEP had to be compiled and tested. Then the AEP was presented to four different groups of participants. Thirdly, the presentations were evaluated by the presenter and the participants and lastly, possible guidelines for the practical application of the AEP were drawn up. In the following sections more detail is given regarding these four steps.

4.5.1 Compilation and testing of the Academic Enhancement Programme

The AEP is the tool which is used in this study to help adult learners gain some insight into themselves within the academic situation. The AEP was compiled after a lengthy literature study and reflects insights from various schools of thought. (For an explicit clarification of the compilation of the AEP see section 4.6.)

Throughout the compilation of the AEP, situations were created through which the student was given the opportunity to look at his own value systems. He was also given the opportunity to try to ascertain what value system the institution where he was studying represents. The adult educators with whom he might have experienced problems were brought to mind and he was helped to cope with them.

Another underlying process which was addressed through various activities in the AEP is the deliberate raising of the level of consciousness of the adult learner's values and related systems. This was done by asking the adult learner to look at his academic self-identity. Evaluation of this identity took place through the use of the psycho-andragogic criteria namely involvement, experience and meaning attribution (see section 3.2.8).

Once the AEP had been compiled, it was necessary to do a pilot test on it involving a group of people who, by virtue of their training, could evaluate it. For this purpose a group of academically successful people were involved.

The group with whom the pilot study was done, comprised of

- an associate professor (Psychology of Education)
- a senior lecturer (Psychology of Education)
- a senior counselling psychologist
- a senior research psychologist
- a PhD Psychology student
- a MA Psychology student
- an Honours Psychology student
- a primary school teacher

The group was given the opportunity to experience the workshop and complete the worksheets and activities, but simultaneously they were asked to evaluate and comment on the methods used, as well as the content of the AEP.

The result was that some alterations were made to the AEP. In this way some sections which were not as clear as they could be or which did not appear to function as the researcher had envisaged they would, were adapted.

The final product of the AEP can be seen in Annexure A. This is the programme which was eventually used to work with a group of adult learners who have not been successful in their previous academic year, and who might have doubted whether they were in the right situation to self-actualise themselves or who felt that they could not pinpoint why they had not been successful.

The adult learners who participated in the AEP were people who had not made the grade during their previous academic year. An open invitation to students who failed their first year was posted to all students who had failed Education I and could not be submitted to the supplementary examination in January. They were asked to spend one day working through the AEP so that they could see how they personally could grow in the academic situation.

4.5.2 Presentation of the Academic Enhancement Programme

The AEP was presented during the course of a single day from 8:30 to 16:00. The presenter functioned as an enhancer of each adult learner's progress towards realistic

academic self-actualisation. To be able to do this, it was necessary for the presenter to have the necessary skills (see section 3.4.2.3) to create an educational climate (see section 3.4.2.2) in which each participant would feel **safe**, in which he would be able to trust the enhancer and himself enough so that he could gain **self-knowledge** (see section 3.4.2.1) to participate to the full extent as he appreciated the **accompaniment** he was receiving (see section 3.4.2.4). In summary, it was important that each participant should:

- **experience the AEP positively**
- **be totally involved during the AEP**
- **attribute personal meaning to the AEP**
- **work with his own self-concept during the course of the AEP**
- **investigate his student identity**
- **be able to evaluate his own progress en route to his self-actualisation by completing the AEP**

It stands to reason that there are adult educators who cannot create such an atmosphere in which these psycho-andragogic essences come to fruition. This means that it is advisable that the presenter of the AEP should be somebody who has been trained in working with groups in a "growth" capacity.

4.5.3 Evaluation of the Academic Enhancement Programme

The evaluation took place on two levels: firstly an internal evaluation was done by each person who participated in the AEP (see section 4.6.5.1) and secondly, an analysis of the worksheets and activities was done by the researcher (see section 4.5.6.2).

4.5.3.1 Evaluation by the adult learners themselves

The evaluation form which was completed by the adult learners at the end of the AEP can be seen in Annexure A (Activity 10). It is based on the psycho-andragagogical categories and required each participant to write down his own opinion regarding the impact that the AEP had on him personally.

These evaluation forms were eventually analysed by the researcher in the light of the psycho-andragogical criteria.

4.5.3.2 Evaluation by the researcher

The evaluation by the researcher also utilised the psycho-andragogical criteria, but they were applied to *each* stage of the AEP. This made it possible to establish whether the process of the AEP allows the psycho-andragogical categories to function in their rightful fashion during each stage. This allowed the researcher to establish whether the worksheets and activities are equally effective to enhance the realistic academic self-actualisation of the adult learner.

4.5.4 The practical application of the Academic Enhancement Programme

4.5.4.1 Advertisement

The AEP was made known by placing a notice in the registration hall at the University of South Africa and by sending a letter to all the Education 1 students who had failed the November examination so badly that they did not qualify to sit the supplementary examination in January. The letter can be seen in Annexure B.

4.5.4.2 Time schedule

A strict time schedule had to be followed for the AEP to be completed successfully. The time schedule had to leave enough leeway for free conversation to take place among the participants. For this to occur satisfactorily it was important for the presenter to limit her input as far as possible to the suggested statements which accompany each worksheet, the lecture and the prescribed activities.

An example of the suggested time schedule can be seen in Annexure C.

4.5.4.3 Registration

The AEP was started with a short period for registration of the participants. This was done to accommodate latecomers and to allow the participants to settle down while they were doing something at which everybody can be successful. An example of the registration form can be seen in Annexure D.

4.5.4.4 Introduction and "icebreaker"

Once the registration form had been completed, the presenter of the AEP gave the participants the opportunity to speak to each other so that they could introduce themselves to each other (Reece & Walker 1994:137-138). This was done in a non-threatening manner by pairing them off. The pairing was done by asking them to find someone with whom they have something in common, eg. glasses or a red jersey. Guidelines for dealing with the introductory session of the AEP can be found in Annexure E.

4.6 THE COMPLETE ACADEMIC ENHANCEMENT PROGRAMME

4.6.1 The character, rationale and purpose of the Academic Enhancement Programme

In the previous two chapters an analysis was made of possible personal value systems, realistic academic self-actualisation, the adult learner-educator situation and the enhancement process. The Systems Theory was proposed as a method by means of which a situation might be created in which the adult learner can be given an opportunity to investigate the facets related to his academic involvement.

In preparation of the proposed programme, this section extracts from the literature study done in Chapters 2 and 3, the essences which should be addressed by the enhancement programme. The created enhancement programme reflects as many of these essences as possible, and makes it possible for most of these essences to materialise during the programme.

These essences are used again in Chapter 5 as criteria to evaluate the value of the AEP in the life of each one of the participants. The essences are used again in Chapter 6 to evaluate the worth of the enhancement programme which is created in this study.

The AEP which was created by using the criteria mentioned in the above paragraph, can be seen in Annexure A. The purpose of the enhancement programme is to allow the adult student the opportunity to investigate his own realistic academic self-actualisation. In doing this his own personal value systems, as well his perspective of the value systems of the academic institution in which he is involved have to be addressed. These insights are then combined with the actions he can take to self-actualise himself within the academic situation so that he eventually can define himself as a student or decide to leave the academic situation.

The essences of the concepts, which have been analysed in Chapters 2 and 3, compliment each other and in some cases are repetitive. These essences are amalgamated so that unnecessary repetition is avoided, yet the whole field of essences is covered. Cross-reference is made to essences which are represented in more than one section.

In all the models which were consulted, the most important step "is establishing a group's purpose" (Toseland & Rivas 1984:114). As this programme is a unique creation for the purpose of helping the adult learner to self-actualise himself in the tertiary academic situation, this is seen as the goal of the group.

4.6.2 Ascertaining values

During the first stage of the AEP the literature covered in section 2.2 is dealt with. This means that the students participating in the AEP must first come to terms with their own personal values and where they might come from. For this purpose activity 1 and 2 (see Annexure A) are formulated which deal with the concept of values and other possible influencing factors.

4.6.2.1 Personal values

Personal values represent the core of that which a person holds dear and is willing to defend and wants to pass on to his children. Values influence goal setting and internalised goals are influential in a person's life.

Some essences of values, as found in section 2.2.1, are:

- values have worth and significance
- there is a striving towards realisation of specific values
- values have an emotional component
- values present reality (in this study the academic situation)
- there is a specific relationship that a person has with his values

The above essences can be elaborated upon and extended by considering some related aspects. Questions which could be asked to establish the values in a person's life (irrespective of his academic involvement), are related to the uses of various values in a person's life such as are discussed in section 2.2.3 and section 2.2.4. Some examples of suitable questions are:

- "What do you consider when you make a decision?"
- "What do you try to teach your children?"
- "How do you see a moral character?"
- "What do you see as socialisation?"
- "Towards which people do you have empathy?"
- "Whom do you take into consideration when you make a decision?"
- "What does your internal voice ("self-talk") tell you at night?"
- "What do you think you are capable of achieving?"

The above essences are represented in activities 1 and 2 which can be seen in Annexure A. These essences are used again as criteria in Chapters 5 and 6 to evaluate the worth of the programme for the individual participant and for the group as a whole.

Accompanying each activity is an explanation of the purpose, group size, time required, setting, materials needed and the procedure for the use of each activity.

Throughout activities 1 (**My family's values**) and 2 (**Context-O-Gram**), the participants get the opportunity to establish the origin of their personal values. During this process they are given the opportunity to establish what their own personal values are.

Activity 1 enhances the participants' understanding of the origin of his own values. This is done by giving him a chance to complete activity 1 entitled **My Family's Values**, in which he specifies the characteristics by which members in his family are or were known (McGoldrick & Gerson 1985:1, 9). In this process he also has to do the same for himself, and is urged to define his own outstanding characteristics which reflect his values.

Activity 2, which is entitled **Context-O-Gram**, focuses on other influences (besides his family) which might have come to bear on the participant's life such as school and teachers, church, the community, his peers, the economy, politics, etcetera. In the same way as with the previous activity, he writes down the main characteristics of each institution. Finally in the centre, he writes down those characteristics and values which he recognises in himself.

4.6.2.2 Conscious use of values

The level of consciousness at which values and related value systems function, most probably enhances the personal growth of a person in a specific situation. First it is the aim of the programme to help the student become (more) aware of his own value systems, as conscious commitment to a set of values can help a person in the choice of his goals. It can also be a motivating factor, increase self-awareness and self-understanding, thus enhancing personal growth.

Activity 3 (**Conscious Values: My own "CV"**) is given to guide the participant in the realisation that a conscious use of value systems can help him define himself as a person. The activity deals with the heightening of consciousness regarding the existence of existing values and the systems in which they might be embedded.

4.6.3 Identifying value systems

During the clarification of the concept of value systems, which is done in Chapter 2, it becomes clear that there is a direct link between values and corresponding groupings of

values into systems. The first phase of the AEP in which the personal values of the participants is dealt with, indirectly uses the Value Systems Theory to cover all the possible groupings of values into systems.

During the second stage of the AEP, the grouping of values into systems is spelled out for the participants. In so doing, the differences amongst each other which are seen, heard and experienced by the various participants can be understood. These differences surfaced during the first three activities regarding their **My family's values**, their **Context-O-Gram** and their **Conscious Values: My own "CV"**, and can be investigated in a different light.

The conscious use of value systems encourages the idea of the grouping of values into groups of similar or related values is broached at this stage of the AEP. The coherent ideology, or the core around which values are organised, is discussed.

Questions regarding the value systems which operate in a person's life could be:

- "Name several actions which you have taken lately which all might reflect a similarity."
- "What would you see as a core around which your actions tend to move?"
- "How would somebody who knows you very well describe you?"
- "To what type of person are you drawn?" "Why?"
- "What action have you lately undertaken which you would like to undo?"
- "How consciously do you check out your actions with your inner voice?"

The measure in which these questions add to the conscious use of value systems by the participants, is discussed in Chapters 5 and 6.

During activity 4 (**Lecture on value systems**), the purpose is to give the participants some insight into the Value Systems Theory on which the research is based and to see whether it makes it possible for the participants to recognize the differences in themselves and in others.

A lecture is suitable at this point because it is based on the participants' own identified values which sprout from their family's values and those to which they were exposed in the

various contexts in which they moved. The information given in the lecture can assist them to grasp some of the differences in the ways in which different people would try to make the "alien" feel at home and be successful on earth.

Since this is the fourth activity in the AEP, and since they were writing while completing the previous three activities, it should be acceptable to the participants to sit back and listen to a short lecture.

4.6.4 Conscious use of value systems in the academic situation

The next stage of the AEP raises the conscious use of the various value systems, by asking the participants to consider how deliberately they have acted during their academic involvement.

Raising the conscious level of value systems in the academic situation is a cardinal feature of this research. The value system or value systems which operate(s) in the academic situation must be consciously inspected. This can be done by raising the conscious use of value systems as explained in section 2.3.2. To do this the individual needs to apply the personal value systems which he has identified during the earlier part of the programme, to his academic situation. The identification of actual actions taken in the academic situation, forms the link between the value systems which were identified by the previous activities, and the process of self-actualisation which is to be explored by the next few activities.

The following actions can be taken in the academic situation to identify value systems in the academic situation:

- looking at personal actions which are taken in the academic situation
- deliberately discussing conscious commitment to a set of values
- looking at the "hidden curriculum" of values, attitudes and conventions of the academic institution
- considering personal growth and involvement in the academic situation
- discussing the conscious control a learner has over what he does and thinks. This could, *inter alia*, include self-awareness or understanding himself or empowerment or confirmation

- discussing personal power and personal congruence
- consciously formulating goals which are to be attained in or by means of the academic situation
- discussing participants' life philosophy
- exploring changes in life philosophy which might occur or might have occurred during the person's life (see section 2.3.5)

In Chapter 5 these criteria are applied to evaluate the success of the following activities in each participant's academic situation.

The main purpose of activity 5 (**Academic Action: "AA"**), is to raise the issue of deliberate input into the academic situation, over and above the usual student activities. In other words the question can be asked: "What does the student do to experience personal growth except studying, doing his assignments and attending lectures?"

Closely related to the above activity, the next activity helps the participant establish the differences between his own actions (or the way in which he self-actualises himself) and those of other students.

4.6.5 Self-actualisation in the academic situation

During the next stage of the AEP the various guises in which self-actualisation in the tertiary academic situation can present itself, and the problems associated with it, are discussed.

4.6.5.1 Realistic self-actualisation

The limitations, which are ever present in any person's life, must be brought into play in the AEP. This is done deliberately to avoid that a participant should leave the course without being able to see his own problems realistically - and hopefully that he will be able to deliberately come to terms with some of these limitations and problems or that he at least will be able to adapt to these limitations and problems so that they will no longer catch him unawares.

Some questions that are useful to enhance realistic self-actualisation (section 2.5.2.1) are the following:

- "Are you aware of your own limitations?"
- "What are the limitations in your environment which must be considered?"
- "Does your academic situation enhance your ability to grow in order to cope with your own reality?"
- "Where do you get your psychological energy from for active participation in the world?"
- "What do you think of ideas which do not consider reality?"
- "What part of reality do you carry in yourself?"
- "What role does this internalised reality play in your everyday life?"
- "How strongly are you influenced by material factors in your world?"
- "Do these realities limit the realisation of your ideals?"
- "Have you ever thought about the importance of your potentiality, uniqueness, responsibility and autonomy?"
- "What protection and challenge do you get from your environment?"
- "Do you see a connection between the course you are studying and the reality in which you live?"
- "Are you consciously studying to survive and be powerful?"

The above questions are used inter alia as criteria in sections 5.5.3 and in 6.6.2.6 to evaluate to what extent the AEP succeeds in awakening participants to the importance of a realistic self-actualisation.

During activity 6 (**Identifying academic problems**), the facet of being **realistic** during self-actualisation is addressed. The above questions are indirectly to be answered when the problems which the adult learners stipulate on activity 6 are dealt with.

As realism needs to be brought into the **academic sphere**, activity 6 deals with self-actualisation in the tertiary academic situation. It is presented in detail in section 4.6.5.2.

4.6.5.2 Academic self-actualisation

Self-actualisation within the academic field indicates a "growth" within the academic sphere. This "growth" can be seen as the underlying purpose of higher education, although it is not always deliberately addressed. Some questions regarding academic self-actualisation (see section 2.5.2.2) which can be asked to establish whether a person is "growing" in the academic situation are:

- "Have you grown through the mastery of an academic discipline?"
- "Do you know as much as possible about one special area of study?"
- "In which way have you grown specifically due to the specific subject area?"
- "Are you devoted to the accumulation of data in one specific academic discipline?"
- "Have opportunities been created in your specific study area to find yourself?"

The questions given in sections 4.6.5.1 and 4.6.5.2 are used as criteria for evaluating activity 6. In this activity the participants are given the opportunity to formulate their own problems which they have had in the academic situation.

By completing activity 6 the participants are given the opportunity to judge how they have set about self-actualising themselves in the academic situation. In the process they will also hear what problems other students experience and they will help one another to judge whether it is realistic or not to actually do something about these problems.

4.6.5.3 Various self-actualisation possibilities

As there seem to be different self-actualisation possibilities according to the Value Systems Theory, the next step in the AEP is to illustrate the various possibilities of self-actualisation within the academic context.

Useful questions regarding various self-actualisation possibilities as seen from the perspective of the Value Systems Theory (section 2.5.3) are:

Level 1 (This level is not addressed in the present study, as people on this level cannot read nor write.)

Level 2 "Do you have a group to which you belong in order to help specific traditions to survive?"

Level 3 "Are you the leader of a group which recognises you as being powerful? Do you enjoy speed, loud music and good food?"

Level 4 "Do you believe that there is only one correct way to do things? Will you put your own interests second and follow unwritten rules?"

Level 5 "Does attaining success mean much to you? Do you search for the way to do things most effectively? Do you try to attain economic welfare, but without harming other people?"

Level 6 "Do you believe in the equality of people by taking them into consideration, giving them equal opportunities and tolerating their differences?"

Level 7 "Do you wish to grow to the maximum of your own potential using your timing, methods and information? Do you see confusion as a natural part of life?"

Level 8 "Are you worried about the survival of the world as a whole? Do you feel that diverse ways of thinking need to be explored to give the world new meaning?"

Using the next activity (Self-talk) (section 4.6.5.4), the differences between the way in which each student sees himself are addressed.

4.6.5.4 The progression from one level to another

All adult persons are able to understand that they are not today what they were yesterday, in other words, that change takes place over a period of time. Some of these changes are due to the fact that external circumstances have changed, and other changes are due to the fact that internal changes have taken place (see section 2.5.4.5).

In this study this aspect is not addressed in detail, but the following questions can be used as criteria to evaluate whether the AEP touches on this aspect or not:

- "Have you ever looked for new challenges due to the fact that you have been bored stiff with life?"
- "Have you ever had to change due to the fact that you had to adapt to new circumstances?"

Another aspect which is addressed indirectly by this programme is the question regarding various incidents of self-actualisation which could already have taken place in a person's life in respect of his academic involvement (section 2.5.5). Some questions which can be used as criteria to judge whether this aspect has been dealt with or not, are:

- "Have you done anything in the academic situation that has given you complete satisfaction?"
- "Have you ever been able to achieve a specific academic goal in spite of intense difficulties?"
- "How has your learning environment influenced your academic prowess?"
- "Has anything influenced your studies negatively as seen from your own environment?"
- "If any, what are the aspects in yourself which make it difficult for you to study?"
- "What prospects are there for using the academic qualification which you will obtain? How do you intend using the knowledge which you have obtained through your studies?"
- "Has the academic situation and your personal growth in it lived up to your expectations?"
- "In which other situation do you think you could expand yourself?"
- "Do you know your strengths and weakness in the academic situation?"

Finally the interaction of personal value systems and realistic academic self-actualisation in the life of the student has to be addressed (section 2.6). Some useful questions regarding this component are:

- "In which way have you put your own stamp onto the subject content which you are trying to master?"
- "Do you repeat your work until you know it? Do you ever use a tape recorder and sketches to help you, in spite of it being a time-consuming process?"
- "Do you like studying under the guidance of somebody whom you admire and whose authority in the subject area you do not doubt?"
- "Are you studying for reward at a later stage? Do you like working in the manner that has been prescribed to you?"
- "Do you like studying real life situations?"

- "Do you enjoy observing others' actions and sharing here-and-now experiences to enhance your interpersonal skills?"
- "Do you prefer to be an independent student who accesses knowledge and material on your own?"
- "Do you prefer to learn in an intuitive manner?"

All of the above aspects can be addressed by using the next activity. The success or failure of this activity in the life of each adult learner who participates in the AEP has to be determined by the presenter's ability to observe the nonverbal reactions of the participants.

With activity 7 ("Self-talk") the participants are given the opportunity to "speak" to the student within themselves so that they can get to know the "other" person in their lives. According to Fichtner (1977:317), Vygotski sees the origin of self-talk as a "Prozes der Interiorisierung der Sprache als einen Weg von der 'sozialen Sprache' über die 'egozentrische Sprache' zur 'inneren Sprache'" (A process of internalising talk, a journey from 'social talk' past 'egocentric talk' to 'inner talk'). It is the inner language, known only to the person himself, that the participant in the AEP must listen to during this activity.

4.6.5.5 Understanding self-actualisation

During the next stage of the AEP the various guises in which self-actualisation presents itself are to be clarified with the students. Some of the ways in which students optimally realise their potential are to be investigated. The following questions can be asked in connection with self-actualisation (section 2.5.1):

- "In which fields are you productive?"
- "How do you cope with problems posed by society?"
- "How independently do you function?"
- "How do you express your potential and talent?"
- "Are you aware of any changes which have occurred in your view of life which have strengthened you?"
- "Are you aware of an inner strength which allows you to function productively and to maintain intimate relationships?"
- "Do you feel that you live an optimal, self-fulfilling, creative and emotionally satisfying life?"

- "Do you feel that you have developed positive personality traits?"
- "Do you appreciate differences between yourself and others?"
- "Do you use your freedom of expression?"
- "Do you focus on a goal beyond yourself without letting yourself being limited by immediate obstacles?"
- "How meaningful is your life?"
- "Are you aware of any tension in your life? And does it propel you forward towards your goal?"
- "Have you ever realised that there is a continual process of adaptation in your life?"
- "Are you intensely concentrated on and absorbed by becoming everything you feel you are capable of becoming?"
- "Is your future active within you?"
- "Do you ever feel that you do not have any control over what you become?"
- "Is there an 'Adult' within you which controls you?"
- "Are you developing or realising each one of your capabilities: manual skills, intellectual capacities, emotional experience and moral awareness?"
- "Have you ever personally committed yourself to something or someone and are you involved with other people?"
- "Would you say that self-actualisation is obtainable or do you think it is a myth?"
- "Do you consider yourself to be living optimally at a psychological level?"
- "Do you have a personal unity while transcending interpersonal relationships and the relationship with God?"
- "Can you live your life meaningfully?"
- "Do you feel that it is OK if you are different from other people?"

The above questions might not all be discussed during the course of the programme, but during the analysis of the results of the programme they can be used as criteria to establish the value of the programme.

4.6.5.6 The explicit definition of self-actualisation

The explicit definition of self-actualisation (section 2.5.2.3) is to be used as a summary of the above possible approaches to self-actualisation and the following questions can be asked in this connection:

- "Is there any action that you have taken lately towards the fulfilling of your goals?"
- "Has this action led to the change of the level of tension within you?"
- "Are you motivated to become committed in a situation which could be taxing?"
- "Is there any change that has occurred in your life lately? Specify whether it is or was in the environmental, personal or relational circumstances."
- "Are you deliberately aiming at and taking action to achieve specific goals?"
- "Why did you choose this specific vehicle to obtain personal growth?"
- "Do you set yourself new goals once you have reached the old ones?"
- "What does your tension level feel like once you have reached a goal and how does it change once you have chosen a new goal?"
- "How does the value system of the environment affect you? Can you identify different value systems in different environments?"
- "In which way has the context in which you have been or have studied influenced (helped or hindered) your growth?"

Once again these questions can be considered as criteria when evaluating the programme in Chapters 5 and 6.

To allow adult students easy access to the various elements of self-actualisation as illustrated by the above questions, they are to complete a "map" regarding themselves and their own self-actualisation.

In activity 8 (My Actualisation Plan: "M A P"), the participant is given the opportunity to establish how he goes about achieving his ideals. He is helped to look at the various components of self-actualisation as they come to realisation in his own life. Although he is not forced to share this with other participants, he is duly given the opportunity to share spontaneously.

4.6.6 The adult as learner and as educator

In the study of andragogics two sets of participants have been identified: on the one hand is the adult as learner, and on the other hand is the adult as educator (section 3.2.6). Several characteristics were identified from the literature study and these essences can be addressed by formulating the following questions:

- "As an adult learner or student, can you say that your academic situation is meaningful to you?"
- "Has the academic situation enhanced your self-understanding?"
- "Can you judge yourself better as a result of your academic involvement?"
- "Do you have a greater human dignity now than before you started studying?"
- "Are you capable of moral independent decision making and of executing the corresponding actions?"
- "Are you more responsible now (as a result of your studies) than you were before you started studying?"
- "Can you clarify the norms with which you identify better now after your academic involvement?"
- "Can you outline your life philosophy as a result of your academic involvement?"
- "Are you aware that your fellow students might not have the same goals with their studies as you do?"
- "Do you like to be self-directed? In other words do you like studying in your own manner?"
- "Has your accumulated experience served you well during your academic involvement?"
- "Are you studying because society expects it from you?"
- "What would you name as the most important motivators for you as an adult student?"
- "In which way will other people benefit from your academic involvement?"
- "How has your academic involvement changed your view about yourself as a person?"
- "What are your goals with your academic involvement?"
- "What would you like from your lecturer?"
- "How does your lecturer's value systems relate to your own value system? What can you tell about your lecturer's value system?"

The above questions can be used as criteria to evaluate the worth of the AEP, although all these aspects might not be directly addressed during the programme.

As is mentioned above, the adult-learner and adult-educator are the two kingpins in the andragogical situation, but as a dynamic process evolves around them, other important facets such as the learner-educator relationship (section 3.2.7.1), the subject content (section 3.2.7.2) and the academic ecosystem (section 3.2.7.3) have to be addressed. This can be done by formulating the following questions which are based on this research:

- "How would you like your lecturers to accompany and support you in the academic situation?"
- "How do you see the interdependence between the learner and the educator?"
- "In which way would you say is the learner unequal to the educator?"
- "In which way would you say is the learner equal to the educator?"
- "How would you want the lecturer to treat you?"
- "How strong is your relationship with your lecturers?"
- "What role do you see for conflict in the academic situation?"
- "What connection is there between the academic content you have chosen to study and your own life world?"
- "What connection is there between the academic content you have chosen to study and your own life goals?"
- "Do you ever measure or judge new content against your own value systems?"
- "Do you feel that your own cultural background is receiving any attention in your course?"
- "Apart from the content of your course, is the context in which you live being addressed in the course?"

These essences are used in Chapters 5 and 6 to evaluate the AEP.

In activity 9 (**Past, Present and Future**) the participants are given the opportunity to look at their own behaviour, as well as the behaviour of their educators. The rationale is that they can now be more objective about their own value systems and recognize the influence these value systems have had on their own behaviour. Simultaneously the adult learners hopefully come to some insight into the fact that their adult educators also have specific value systems which influence their behaviour towards the students.

4.6.7 Patterns, processes and perceptions

The work concerning patterns, processes and perceptions occurs on an indirect level during the whole programme. At this stage a heightening of the conscious level of awareness (see section 2.3.2) of these factors as related to value systems, is appropriate.

4.6.7.1 Identifying patterns

Specific behaviour patterns, as seen by each participant in his own life, are specified by him during the programme. The way in which these behaviour patterns "fit" the specific tertiary institution where the adult learner is enrolled have to be discussed. As stated in section 3.3.2, insight into behaviour patterns in the academic situation helps the adult learner to cope with his own patterns better, and also to get a grasp on the patterns of the institution where he is studying. Finding "shared patterns" (Weathersby 1981:72) among fellow students can counteract the feeling of isolation and foreignness adult learners seem to manifest. Achieving this would fulfil one of the secondary aims of the AEP as stated in section 4.3.2.

As stated in section 3.3.2 one of the salient features of the Systems Theory is the fact that it helps the client identify the patterns which occur in his life. During the evaluation of the AEP it is established whether it was possible for the participants to identify some of the patterns which occur in their lives.

4.6.7.2 Identifying processes

The whole programme propagates the thought of a continuous developmental or growth process, as well as the identification of the processes (see section 3.3.3) which take place in the here and now of the participant's life. The final evaluation of the programme gives the participant the opportunity to state his view regarding the processes which are taking place in his life.

4.6.7.3 Identifying perceptions

Thirdly, throughout the AEP, the participant is given the opportunity to identify, recognise, grasp and revise or change, and accept his perceptions on major occurrences in his academic life. The final evaluation tries to establish how consciously he has been able to do this and whether he has been able to reframe some of his perceptions.

During the course of activity 10 (**Workshop Evaluation**), direct questions are set to the participants regarding their conscious appraisal of the themes worked through during the programme. It should be possible to do this and the expectation is that they should have

a thorough understanding of the concepts which were dealt with such as values, perceptions, patterns and processes.

Although the questions are set directly, the formulation of the questions is open-ended so that the participants have to give and explain their own point of view.

4.6.8 Applying the psycho-andragogical categories

As with the above concepts, the psycho-andragogical categories (see sections 2.5.1.5 and 3.8.1) are very much taken account of during the course of the whole AEP. This provision ensures that the programme runs smoothly and successfully. Should these categories be absent, the programme would be a waste of time and the adult learners would not benefit from the time spent in getting to understand themselves better.

As stated in section 2.5.1.5, the psycho-andragogical categories form an inseparable whole and all have an equally important role to play in ensuring the success of the accompaniment of the adult learner by the adult educator. In the next sections the basis of the psycho-andragogical approach, namely meaning attribution, involvement and experience (see figure 3.2), is used to allow the adult learners to evaluate the AEP. These categories are discussed in detail in section 3.2.8.

4.6.8.1 The use of the category meaning attribution

The cognitive functioning of the adult learner regarding himself in the tertiary education situation, needs to be addressed to find out what he thinks about himself as an adult learner, and how he has come to improve during the AEP. This could be done by asking "Is your academic situation meaningful?", but a more indirect approach is chosen and the information which is needed is gathered by asking the participant to explain what he has learned about himself during the programme, as well as what he now understands about himself (questions 5 and 6 of the workshop evaluation Activity 10).

4.6.8.2 The use of the category involvement

As involvement can be seen by the direct participation of the person during the AEP, questions in this regard are formulated (questions 1 and 2 of the workshop evaluation).

All of the activities which the adult learner participates in during the AEP expect him to participate, but the intra-psychic involvement can only be evaluated by himself.

4.6.8.3 The use of the category experience

The participant is given the opportunity to evaluate the two extreme types of feelings he might have experienced during the course of the programme (questions 3 and 4 of the workshop evaluation).

4.6.8.4 The use of the category self-concept

Although this is not one of the three basic psycho-andragogical categories, self-concept closely ties in with the perceptions a person has of himself. Recognising patterns in his life and being able to identify the processes he goes through, should make him less judgemental of himself, and this should lead to a change of his self-concept.

4.6.8.5 The use of the category self-actualisation

Although the AEP might only serve as an instrument to help the adult learner become aware of his thoughts, feelings and actions regarding his own realistic academic self-actualisation, it is interesting to see whether he has come to any conclusions regarding this aspect of his life (question 12 of the workshop evaluation).

The final activity in the AEP (**Workshop Evaluation**), gives the participants time to reflect on the impact the AEP has had on their person as a totality. The questions are formulated in such a way that the adult learner is confronted with his own personal reactions to the AEP. As this activity is not discussed in the group, the adult learner has the freedom of expression which he needs to say exactly what he wants. It gives him the opportunity to come to a decision about himself and the tertiary academic situation.

The questions regarding meaning attribution, involvement, experience, self-concept and self-actualisation are formulated in such a way to allow the participant to express the positive and negative thoughts which he might have experienced during the programme.

One question is asked regarding each of the following: the future, internal value systems and external value systems (questions 9, 16 and 17 respectively of the workshop evaluation) and two questions are asked in which the participant is given an open opportunity to state his opinion about the whole programme (questions 13 and 14 of the workshop evaluation).

4.6.9 Summary

In the sections above, the compilation of the AEP is discussed in detail. It is clarified in which way the activities of the AEP reflect the literature study made of the key concepts of this study. The relationship between these themes and concepts and the enhancement process itself is explained in the following section.

4.7 THE ENHANCEMENT PROCESS

The mechanism of the enhancement process is explained in section 3.4. Some reference is made in that section to the manner in which the AEP reflects the enhancement process, and this relationship is clarified further in this section.

4.7.1 The micro level of the Academic Enhancement Programme

In Table 4.1 the fit between the AEP and the enhancement process on the intra-psychic micro level (section 3.4.1) is tabulated.

The primary theme which is present in the AEP reflects the topic of this study, namely *realistic academic self-actualisation of the adult learner in the tertiary academic situation*. To be able to grasp this topic several secondary themes are introduced such as *values, my family context or my genogram* and *conscious awareness of my values, academic problems, self-knowledge and my past, present and future*. The explanation given in section 2.6 clarifies that values underlie the type of self-actualisation which an adult can achieve. Thus, *academic self-actualisation* and *realistic self-actualisation* depend on underlying values, and coming to terms with the other secondary themes. Ultimately, the secondary themes which are seen in the central section of table 4.1, influence the realistic academic self-actualisation for which an adult learner strives.

The *awareness* stage of the enhancement process is reflected three times in the AEP as awareness is generated in connection with the different themes. The *exploration* stage actually has four activities and the *personalisation* stage occurs three times. This prevents the enhancement process from becoming stagnant and it also prevents the adult learners from being overwhelmed by either *awareness*, *exploration* or *personalisation*.

TABLE 4.1 THE THEMES OF THE ACADEMIC ENHANCEMENT AS SEEN IN THE STAGES OF THE ENHANCEMENT PROCESS

	VALUES	ACADEMIC SELF-ACTUALISATION	REALISTIC SELF-ACTUALISATION
AWARENESS	Genogram	Academic Action: AA	Who-am-I? Self-talk
EXPLORATION	Context-o-gram & Lecture	Identifying Academic Problems	Past, Present and Future
PERSONALISATION	Conscious values: My own CV	My Actualisation Plan: MAP	Workshop Evaluation

4.7.2 The meso level of the Academic Enhancement Programme

During the AEP various aspects are addressed which pertain to the outer sphere of the adult learner's life. The meso level represents the interpersonal relationships in which the adult learner is involved. In the tertiary academic situation the interpersonal relationship with which the study in primarily concerned is the adult learner-adult educator relationship. Facets such as **self-knowledge**, the **educational climate** and **skills** (specifically **accompaniment**), as explained in section 3.4.2, are also addressed during the AEP.

4.7.3 The macro level of the Academic Enhancement Programme

The macro level is often taken into consideration during the AEP, as the relationship between the student and his circumstances influences the way in which he is allowed to and can self-actualise.

4.8 ANALYSIS OF THE DATA

The structure of the AEP is designed in such a way as to address different facets of the adult learner's situation separately. The focus of the whole research is on the adult learner in the tertiary academic situation and this fulfils the requirement of McMillan and Schumacher (1993:375) who say that a case study (as representative of qualitative research), only focuses on "one phenomenon". By following this modus operandi, the data which are gathered, are partially pre-structured and pre-analysed. However, due to the overlapping nature of the concepts, any of the relevant criteria which come under discussion can be applied during the analysis of the information.

Further, the final action which the participants are exposed to, is a personal evaluation of the day's proceedings. This evaluation is structured and each one of the statements (which are formulated as open-ended questions) represents the psycho-andragogic categories as discussed in section 3.2.8. As such the questionnaires need interpretation and not analysis.

4.9 INTERPRETATION OF THE DATA

The "descriptions and interpretations are portrayed with words rather than numbers" as the goal of this type of research is *understanding* the social phenomenon from the participant's perspective (McMillan & Schumacher 1993:373).

Particular active research is done regarding individual participants who report a negative experience during the AEP or give discrepant data (McMillan & Schumacher 1993:391). This type of data presents a variant to the emerging pattern (which is researched in the course of Chapters 2 and 3) and is of particular interest. This is one of the factors which

can eventually help the researcher come to the decisions whether to accept or reject the hypotheses of this research (see sections 6.6.2 and 6.7).

4.10 SYNTHESIS

In Chapter 4 the problem which is researched is delimited and the specific aims of the research are stated. The research method is discussed in detail and the manner of application in this research is clarified. The actual course which the empirical research took is explained: from the compilation of the AEP to the final interpretation of the data.

In the next chapter an overview is given of the presentation of the AEP to a group of adult learners who are in the tertiary academic situation.

CHAPTER 5

EMPIRICAL RESEARCH REPORT

5.1 INTRODUCTION

This chapter entails a report on the empirical research which was done. The purpose is to see whether the Academic Enhancement Programme has had any influence on the realistic academic self-actualisation of the adult learners involved in the empirical investigation. A selection of various verbatim quotations are given, *inter alia*, to illustrate the process through which the adult learners went by attending the AEP.

The report is divided into various sections so that each subdivision of the research can be investigated thoroughly. A possible disadvantage of this approach is that the continuity of the presentation of the AEP may not be as clear as it probably could be, but the reasoning is that this is a report on an empirical research project where analysis, interpretation and evaluation of the process have to occur. If the purpose of the chapter were to train the reader in the use of the AEP, a different approach would have been used in which the reader would have been given an overview of the AEP as a whole, followed by separate instruction for and concerning the use of each section.

5.2 PURPOSE OF THE RESEARCH

The purpose of the research is stated in section 4.3. It appears that this research has had an immediate aim and several secondary aims.

5.2.1 Immediate aim

The immediate aim was to create an academic enhancement programme. The researcher can categorically state that this goal has been achieved. As can be seen in Annexure A, a programme consisting of 10 activities has been constructed. However, the mere fact that this programme has been created does not necessarily mean that it serves its purpose or any purpose for that matter. In order to establish whether any purpose is served by the

AEP, the rest of this chapter looks at various aspects of self-actualisation which this programme addresses in an effort to enhance realistic academic self-actualisation. These aspects are partially represented by means of the secondary aims of this research (as stated in section 4.3).

5.2.2 Secondary aims

The AEP should make it possible for the adult learner to come to a realistic academic self-actualisation. According to the reasoning of Chapters 2 and 3, the adult learner needs to gain insight into himself and into his own realistic academic situation in order to start on the road to self-actualisation. Although the immediate aim, namely creating the AEP may have been achieved, the secondary aims, which pertain to the function of the AEP still need clarification.

The achievement of the secondary aims are addressed by looking at the responses obtained from implementing the AEP. From the analysis of the obtained data it ought to be possible to come to a conclusion regarding whether self-actualisation has been being brought about or activated, and if so, the manner in which this occurred. In order to do this, some thought must be given to the following seven questions which are derived from section 4.3.2:

- 1) has the adult learner been guided to an understanding of his own personal values?
This question is answered in section 5.7.1.
- 2) has the adult learner come to a recognition of his own personal values as a part of a value system? An evaluation of this issue is reflected in sections 5.7.2 and 5.7.3.
- 3) has it become clear to the adult learner that his value systems could influence his academic actions and might even be causing some of the problems he might be experiencing? This question is addressed in sections 5.7.4 and 5.7.5.
- 4) did the AEP allow the adult learner to explore his "study-self" and his "academic-self"? This issue is discussed in section 5.7.6.

- 5) did the adult learner create a realistic academic self-actualisation plan? This aspect is looked into in section 5.7.7.
- 6) does the adult learner now have a new perspective on himself and his adult educators? See the discussion in section 5.7.8.
- 7) is the AEP a success or a failure? This is investigated in section 5.7.9.

All these aims are geared towards the adult learner gaining greater self-understanding, as well as a better understanding of the adult educators and the institution where he is enrolled. Once self-understanding is enhanced and the understanding of the institution is improved, then it is possible for the adult learner to move into a self-actualising mode. Not all of the various aspects of self-actualisation are necessarily addressed directly during the programme, but hopefully this chapter shows that the AEP as a whole can acceptedly be seen to enhance the realistic self-actualisation of the adult learner in the academic situation.

In Chapter 6, a judgement is made as to whether the AEP succeeds in addressing these secondary aims and offering solutions to the problem of enhancing realistic self-actualisation of the adult learner in the academic situation.

5.2.3 Benefits

The benefits which the adult learner might experience by attending the AEP are:

- being able to decide to discontinue his studies without feeling that he has failed
- **feeling less isolated** in the tertiary academic situation
- **solving some of his problems** by consulting with other students and getting another perspective on his own situation
- forming a support group with others on their own by contacting each other after the completion of the AEP

The question whether these benefits have been reaped is not directly addressed during the research. It is also possible that other unplanned benefits might have come into play which were unforeseen by the researcher. Such unexpected issues which did, in fact, arise during the presentation of the AEP are referred to as by-products (see section 5.8).

During the evaluation of the whole research which is done in Chapter 6, specific attention is given to the aims and to unplanned benefits and by-products, as discussed in the above sections, in order to establish the extent to which the aims of the study have been realised and the extent to which by-products have been generated. However, it should be noted again at this point, that self-actualisation is not something which can be turned on at will. It also cannot be measured quantitatively and accurately enough to the satisfaction of the researcher, seeing that it seems to need specific circumstances to be activated. Before addressing answers to the research problems which were stated in sections 1.4 and 4.3.2 to see whether this research can shed any light on the problems, the qualitative nature of the research and the qualitative application of the AEP is discussed in the next section. Finally, the reader is asked to keep in mind that, as stated in section 2.5.5, self-actualisation is not a process which can be completed or a state which can finally be achieved, and thus it is impossible for the researcher to come to the conclusion that any self-actualisation that has taken place was solely due to this programme. If data are found which make it possible for the researcher to state that certain components surrounding self-actualisation have been addressed by the AEP, then the researcher will be satisfied that she has succeeded in her purpose with this research.

The first analysis of the AEP looks at the ability of the AEP to be conducted in such a manner that qualitative data are gained.

5.3 ANALYSIS OF THE ACADEMIC ENHANCEMENT PROGRAMME FROM A QUALITATIVE RESEARCH PERSPECTIVE

The researcher is convinced that the data obtained from the AEP are suitable for qualitative analysis and interpretation because the programme was presented in a natural setting where descriptive research can normally take place especially by using focus group interviews and by utilizing some characteristics of case studies. A further precaution to ensure the emergence of qualitative data, is the strong emphasis that was placed on the

ecosystem of the adult learner in order to address him in his totality. The researcher also relied on participant observation which was supported by videotaping and member checking, while the whole enhancement process of the AEP took place by means of group work. In the following sections, these aspects are illustrated separately.

5.3.1 Natural setting

The participants in the AEP were all students who voluntarily moved into a natural academic situation: the lecture room. During the inquiry which aimed at describing and analysing their individual and collective social actions, beliefs, thoughts and perceptions the focus was on each one of them as totality in the academic situation.

In this natural academic setting which was used as a source for data collection, the researcher was the key data-collection instrument. She collected information by applying the previously generated AEP. This led the participants through various stages of investigating themselves in the academic situation. Throughout this report on the research the occurrences during the presentation of the AEP are described, the process is taken into consideration, the data are analysed inductively, bearing in mind that the **why** (what things mean) is equally as important as the **what** that happened.

5.3.2 Descriptive research

In this report there are many references [presented in bold square brackets] to activities of the AEP where specific conditions or relationships exist; practices prevail; beliefs, points of view and attitudes are held; processes go on; effects are felt and trends are developing. The nature, incidence and distribution of educational variables is taken into consideration and the questions and statements which are utilised in the AEP are concerned with the current status of the adult learner in the academic situation.

5.3.3 Focus group interviews

The use of focus group interviews makes it possible to explore, describe and explain the adult learners' feelings and behaviour. This can be done because the research subjects who participate in a programme such as the AEP report on their own thoughts, emotions

and behaviour by speaking freely to each other and to the researcher. The use of the structured open-ended questionnaire, the work sheets and the various activities in the AEP create many opportunities for them to express themselves freely.

Focus group interviews are typically conducted in series in order to eliminate or at least try to control observation effects. In the present research, the AEP was presented as a unit to four different groups of participants. Examples from all four presentations are quoted to illustrate various aspects of the programme. These quotations give rich qualitative data and are presented in *italics* throughout the report. Descriptions of situations are also given in *italics*. The quotations and descriptions are linked to the various presentations by means of [1], [2], [3] or [4] after the quotations. Reference to the specific activity is made by adding a [.] and the number of the relevant activity after the group number. If the reader for example sees [2.9], he should realise that the participant group to which is being referred is group 2, and the activity which is being used to illustrate the aspect under discussion is activity 9. Reference to any nonverbal communication is presented in [a square bracket in small type].

During this research, the focus group interviews went through the three typical **stages** of focus group interviews, namely **exploration, description and explanations**.

Exploration was not used in order to find unknown possibilities for the researcher to investigate, but the exploration rather centred in the realistic academic self-actualisation of the adult learner.

During the **description** stage the focus fell on **describing** patterns which were identified during the application of the AEP. Further, a deliberate effort was made during the presentation of the programme, to help the adult learners to come to terms with the inter-subjective descriptions of their own patterns - a use which is ordinarily not typical of focus group interviews.

The third stage of the focus group interviews, namely **explanations**, takes place during the analysis of the data and is reflected in Chapter 6. The participants of the AEP were not necessarily aware of this stage.

The researcher utilised her skill to guide people from one topic to the next and to allow the participants to follow each other's thoughts by referring to *the normal (Gauss) distribution curve*. *By thus she could illustrate to the adult learners that 'normality' has a wide range and that it is 'normal' to differ from each other [1.4]*.

In this respect the respondents came up with examples of the meaning which they attribute to various concepts *within their own frame of reference*. This occurred, for example when one participant queried the interpretation of an activity: *If you fall more-or-less under them all, how should it be interpreted? [1.4]*

The interviewer was **non-directive** regarding the **way** in which the participants addressed the various topics which form part of the AEP, but she was quite **directive** regarding the **time limit** given to each topic in order to complete the whole programme.

The focus group interviews were conducted with groups which were more or less **homogeneous** regarding specific factors. The participants were namely all:

- adult learners
- unsuccessful Education I examination candidates
- emotional about their failure
- keen to identify and correct the problem which had caused them to fail

The last two factors, however, only became obvious during the sessions, seeing that the invitation to the AEP was addressed to students who fall in the first two categories.

However, all four the groups were **heterogeneous** regarding factors such as age, social status, intelligence, marital status, geographical distribution and gender, to name but a few of the most obvious differences. These differences were not preselected, but occurred naturally, as is explained in the section which deals with the data of the participants.

All four the groups were told about the fact that the sessions were being recorded on videotape and what the purpose of the recording was. It was explained to them as follows:

We have established why you are here and what you expect to gain from being here. Perhaps you are wondering why I am making such a special effort to do this for you? [General nodding of heads.] There are two reasons:

firstly, I believe that this is an area that needs attention - most of the focus is on the knowledge which you must learn, but people do not consider the impact which studying has on their lives. You have also enrolled to improve yourself in totality

secondly, I am a doctoral student and the programme in which you are participating today, is my way of addressing this problem. As it is impossible for me to remember everything you say, I need to keep a record of everything which is said and done, in order to write it down.

The tape will not be shown on TV, so you will not become TV stars! [General laughter] [1.Introduction].

During the corresponding sessions with the second, third and fourth groups something similar to the following was added:

The reason for the video camera is - I cannot promise you fame and wealth on TV! [Everybody laughs] - that I don't have to rely on my memory, as the camera is rather like another pair of eyes and ears which will help me when I analyse the programme. I hope you don't mind, but it will most likely NEVER be seen on TV! [More laughter] [3.Introduction].

The prepared questions functioned as a "discussion guide" and helped to keep the conversation going. The worksheets on which the questions appear, served as a written record of the participation and helped the researcher implement the three principles which

need to be kept in mind during the use of focus group interviews. These are *tracking, pacing and equal participation*. The researcher kept the participants on track by allowing the conversation to flow freely around the topic and she applied the principle of pacing by making sure that enough time was given to each topic. An effort was made to obtain equal participation by letting participants

- *talk to each other*
- *write answers on paper*
- *answer specific questions*
- *respond to nonverbal encouragement*

The present report of the implementation of the AEP is prepared in two ways:

- 1) by giving the main impressions, and
- 2) by analysing the interviews in detail

The **main impressions** can be summarised as follows:

The AEP is a useful method to accompany adult learners in the academic situation and raise their consciousness regarding their realistic academic self-actualisation. It addresses the adult learner in his totality and the intense participation during the sessions proves that a need is addressed by the programme.

The **detailed analysis** of those components of the interviews regarding

- the application of the AEP is done in section 5.4
- the evaluation of the presentation skills of the presenter can be seen in section 5.5
- the enhancement process of the AEP from a psycho-andragogical perspective is discussed in section 5.6
- the content dimension of the AEP follows in section 5.7 and
- the byproducts of the AEP is done in section 5.8

Throughout the presentation of these sections the programme is analysed according to the criteria which were researched in Chapters 2 and 3.

5.3.4 Case studies

The present research cannot be seen as having utilised typical case studies in which a single (or a few) individual/s are taken and studied in depth. The emphasis was rather on understanding adult learners in the academic tertiary situation regarding their realistic academic self-actualisation. Yet, in order to gain in depth understanding of the adult learner, examples of participant responses were taken from the four groups of students as they participated in the AEP, and in doing so a broader, more detailed picture could emerge, which hopefully might lead to conclusions which can be extrapolated to a larger group. Although the present study thus did not utilize the typical **case study** approach, the depth of the data obtained through the participants in case, did improve the quality of the information which was gathered during this research.

As mentioned in the previous paragraphs, the entirety of the adult-in-totality needs to be addressed in the mode of his past, present and future. This was done by letting the participants look at their past experience (in family context and each one as an individual). As one participant explained to some latecomers: *Try to find out why we failed, look at our relatives and our own experiences and how they are related to our studies. We learned to realize ourselves and how we are influenced by our primary needs and families [pause] and perhaps that will tell us why did we fail. How our ancestry affects us and where we're going and you set your goals [1.3].*

Their past, their environment, emotions and thoughts were probed in an attempt to grasp why they behave as they do. One of the unexpected relationships which emerged during the process was one student's realisation that there was a streak of "laziness" in his family [General laughter], although the group's reaction made him add *I'm just using this as an example! [3.1]*. Another said *I have hardworking parents, but I don't like hard work. I set myself time, but don't worry whether it's finished [1.1]*.

The possibility of gross subjectivity on the part of the researcher was probably prevented by the research which was done before the compilation of the AEP commenced. This

research was implemented to create the AEP and its activities. The use of video taping also helped to eliminate subjectivity and thus enhanced the validity of the research. All the direct quotations given in this study are taken either from the video material or from actual written work done by the students during the running of the AEP.

5.3.5 Ecosystemic research

Several guidelines which are taken from the ecosystemic research methodology were used during the presentation of the AEP:

- As stressed in section 5.3.4, the **holistic approach** is also used as a guideline in ecosystemic research. During the presentation of the AEP each participant was given the opportunity to look at himself in relation to his own family (activity 1), his surroundings (activity 2) and his own value development (activities 3 and 4).
- A second guideline often used in ecosystemic research is the maintenance of a **meta-position** regarding ones own methods. This was done by using a video tape recording of the whole programme. Some sensed impressions of the researcher on the methods used, were *that more explanation is needed before some of the activities, that other activities (especially the lecture) need less explanation and that more time should be given for the students to interact freely with one another [own realisation]*. These insights were applied progressively as the presentation of the programme continued, so that there were less problems with the last two presentations than with the first two. The participation of the adult learners increased during the last two presentations, possibly due to this adapted approach. Another insight which was gradually gained due to maintaining a meta-activity and was adjusted for in latter sessions is the fact that *activity 1 needs to be presented step-by-step*. At the beginning of each of the sessions, the participants were all a bit stressed by the unknown factors of the programme and they found it difficult to follow the instruction for the whole activity as a unit. However, by the time the last two presentation were done, the level of participation was good and this seems to indicate that the problem was addressed effectively by the presenter.
- **Self-referral** was done by the researcher during the presentation of the AEP and these moments were identified by the use of the video tape. By doing this the

influence of the researcher on the process of the AEP was taken into account and was accounted for. One way in which the researcher may initially have influenced the AEP was *by giving too much personal detail during the first and second activities. She used her own families as examples, and several students seemed to copy certain words such as 'hardworking', 'strict', 'work with hands', 'religious' or 'educated'* [1.1]. Once again this slip was picked up in due course and it was not repeated during the latter sessions.

- The descriptions of the patterns and relationships which are given in this report utilised the **aesthetically creative process** of the researcher. The participants were namely invited to participate in the same process during the completion of activity 1 ('My family's values'), during activity 2 ('Context-O-Gram'), during activity 7 when they confronted themselves as students during their 'Inner Journey' and during activity 8 ('My Actualisation Plan: M A P'). The creativity evoked can be seen in *the fact that some students actually 'saw' visual images during their Inner Journey, while other 'heard' noises. They also stated that they found it tiring to 'contact' their families during activity 1 and some experienced disappointment when they went back to the contexts in which they grew up*. These comments seem to indicate that not only did they use two of their senses actively during the course of the programme, but that a link had actually occurred between the meaning which they attributed to some of the experiences and the feeling associated with these experiences. This can only happen when true involvement is present.
- Duality was used as a tool to illustrate to the participants the fact that there is not only one correct way to be a good student. Differences in study behaviour were identified as essential behaviour to survive specific situations, either during the past, the present or the future. Some examples were given during the discussion of the problems which they encountered during their studies, such as: *I don't like first chapters* [1.1], or *She is distracted by the sound of moving cars* [1.6].
- The participants also gave examples of **change** in their own perspective regarding their academic situation. Variations in perspective enabled lateral thinking and helped participants generate new solutions to their own problems. This occurred when they gave each other advice on how to solve their academic problems: *Give*

people new names or pretend these dishes are history (use of association). One partner participant in the discussion remarked: *I will try that idea!* [1.6]

- New hypotheses were generated throughout the presentation of the AEP, seeing that the researcher was not seeking a single answer to her problem. She was seeking to establish whether various possibilities might function as solutions to the problem of the research. In this way she wanted to establish whether it is possible to enhance the realistic academic self-actualisation of the adult learner in various different ways. Some of the new hypotheses generated are:
 - sharing failure seems to neutralise or at least alleviate the pain of it
 - empowerment occurs when a person is allowed to take the lead in various situations
 - adult learners expect to be prescribed to.

5.3.6 Participant observation

Another way in which qualitative research can be done is by using participant observation. In order to minimize subjectivity in the present research several steps were taken:

- A system with a high degree of inference was used in combination with the *training of the observer/researcher*. The presenter of the AEP spent a year being trained inter alia in
 - non-judgemental interaction
 - attending to the process of the interactions
 - taking various perspectives into consideration
 - identifying patterns which occur
 - using consultation to ensure objectivity

- addressing the various systems in which a person is involved
- helping people to clarify their thoughts, feelings and needs
- assisting people to accept themselves and their situation by learning to cope and improve

This experience she could utilize very beneficially during the presentation of the programme.

- As suggested by Keeney (1983:80) the data were examined to establish how the observer participates in the observed setup. Undoubtedly the participation of the presenter played a role in enhancing the therapeutic value of the programme. In each activity throughout the programme, the presenter participated actively. The adult learners were put at ease during the introductory phase, their feelings of anger were identified and addressed, their expectations were established and taken into consideration throughout the programme and they were encouraged to participate fully on a personal level by the presenter setting an example of what type of participation would be beneficial to them.

However, while demonstrating the method of participation (the how) to the participants, the presenter was on the alert to give, as little as possible input regarding the content of their contribution (the what). The presenter succeeded in doing this better during the last two presentations of the programme than during the first two.

- The literature study was used to gain information which was as precise and unambiguous as possible. This guided the researcher during her observation as she more or less knew what behaviours to look for. The participants also observed themselves, which heightened their consciousness of their realistic academic self-actualisation. Although an accurate description of the state of the participants' conscious self-actualisation in the academic situation was not obtained before the programme was presented, it is clear from some of the comments made by the participants that they had gained new insight into themselves, for example: *From substandard A I didn't have any aim of why I am schooling, and I have realised*

that if I read more of educational information and talking about it and looking for good thinking skills, I will be able to overcome the problem of not knowing how to meet the hidden curriculum of myself and the institution that I am learning at [1.6].

- The researcher actually became part of the situation and in so doing obtained a "view from the inside" by empathising with the participants. Her impact on the situation was acknowledged and an overt participant observation situation was created which is ethically permissible. As all the participants (including the researcher) were all on the same level, overt participant observation was non-threatening and non-judgemental. During the presentations, all the students were told what the direct and indirect purpose of the programme is: the direct purpose being to help them and to test the value of the AEP. The indirect purpose being to obtain a doctorate. The measure of sharing which took place during the presentation of the AEP, the nodding of heads and the general laughter when an incident was told with which they could identify, all indicated that the programme and the presenter probably were experienced as non-threatening and non-judgemental.

5.3.6.1 Enhancing the reliability of the observation through videotaping

The fact that the proceedings were videotaped has already been mentioned several times. Videotaping was not only used to check and record data and to ensure that both subjectivity and bias would be addressed and reported, but also to obtain a satisfactory degree of reliability. Some examples of the type of information which was eventually found on the videotapes, but which eluded the researcher during the presentation of the programme are:

- *the boredom of the participants during the lecture [1.4]*
- *the side comments made by participants to each other in their own language [1, 2, 3, 4]*
- *glances cast at each other*
- *smiles of encouragement and agreement*
- *nodding of heads in agreement*
- *lowering of heads when being embarrassed or exhausted*
- *voluntary contributions and questions which enhanced the process*

Hand in hand with videotaping as a technique, member checking was also used to try and increase the reliability of the research.

5.3.6.2 Enhancing reliability of the observation through member checking

The researcher's own observations were confirmed by the contribution made by participants of the programme. In the AEP, opportunities are created for the participants to state their own feelings and also to write about their own experience, attribution of meaning and involvement in the programme. Some examples of this are:

- **involvement:** The involvement of the participants could be seen in several instances. *During the "inner journey" they followed the instructions carefully and during the two minutes which the journey takes, many did not move a muscle [1.7].*
- **experience:** It is true that a measure of excitement and possible stress was felt during the early stages of presentation of the AEP. When the presenter said: *Let me start there at the back*, there was some excited laughter from the group at the back which was settled by the presenter asking *Do you mind starting? [3.Introduction]*.
- **meaning attribution:** Comments came to the fore, such as: *He wants to know ... He wants to learn from this ... [3.Introduction]*.

5.3.7 Group work

During the presentation of the AEP the three typical stages of group work were worked through more than three times. The reader is once more referred to Table 4.1 where the application of the three stages of group work are given. The three stages are discussed in section 5.6.6 where the micro level characteristics of the AEP are explained. The three stages, namely **awareness, exploration and personalisation** gave the participants the opportunity to get insight into each others thoughts, perceptions, ways of doing things and their various manners of dealing with problems.

5.4 ANALYSIS OF THE APPLICATION OF THE ACADEMIC ENHANCEMENT PROGRAMME

The AEP was applied four times. As each application was a unit, four different groups participated and the researcher had the opportunity of improving her skills during each application. The reader will probably notice that more examples are given from the last two applications or presentations of the AEP, due to the fact that more feedback was gained during these applications than during the first two applications.

An explanation of the procedure followed during the application and the presentation of the Academic Enhancement Programme is given in the following paragraphs:

Certain parts of the following procedures, such as the placement of the advertisement and the creation of the time schedule only took place once, and functioned for all the presentations. The account concerning the participants, registration, introduction or icebreaker and the presentation skills is a summary of the experiences which were recorded during all four presentations.

- **Advertisement**

The AEP was made known to all the students who failed the Education I course in the November 1994 examination. A notice was posted to them signed by the Vice Rector (Tuition), prof SS Maimela and co-signed by the researcher. Four possible dates were offered to prospective participants on which they could attend the AEP. See Annexure B.

- **Time schedule**

Although the planning originally was that a strict time schedule was to be followed, the fact that many participants

- arrived late (up to 60 minutes late)

- participated fully by asking many questions which took up more time than was planned for
- had transport problems which made them want to leave earlier than was planned for

meant that the programme time schedule was more crammed than was expected and had to be trimmed by the time the fourth presentation took place. It seems as if the programme should be completed in an allotted time slot from 09:00 - 15:00. However, it should be said that some of the time wasted during the first two applications of the programme could also be ascribed to the presenter's initial ineptitude. Fortunately this waste gradually was eliminated as her presentation skills improved.

- **Participants**

The manner in which the respondents were invited to participate in the AEP, made the composition of a theoretical (random) sample impossible. This means that although the eventual findings may be internally valid, they cannot necessarily be generalised. The sample of participants involved in the study can only be classified as a "convenience sample". This means that because the participants volunteered to get involved, they are strictly speaking not representative of the whole population of Education I students. However, the number of participants, the variation in age, gender, geographical distribution, marital status and experience at tertiary institutions indicates that the sample might be sufficiently heterogeneous. Due to this fact it may be possible to come to certain general hypotheses regarding the population of Education I students. These hypotheses are formulated in Chapter 6.

The distribution of adult learners who reacted to the invitation are listed in Table 5.1 according to their gender, age, geographical distribution, marital status and number of years which they have been studying at a tertiary institution. A total of 42 adult learners participated in the workshops. However, due to some late arrivals, personal details of only 33 participants were obtained. A brief summary of the information is given here:

TABLE 5.1 PARTICIPANTS' PERSONAL DETAILS

Gender:	5 males	28 females
Age:	Range: 27 - 39 years Average: 33 years	Range: 18 - 57 years Average: 34 years
Geographical distribution:	Saulsville Bleskop Saulsville Mamelodi Thabanchu One participant (whose details are missing) came from Wesselsbron	Garankua Denilton Benoni Dobsonville Mabopane Shoshanguve Durban (Austerville) Mamelodi West Johannesburg Mhluzi Shoshanguve Johannesburg Mogwase Kwalugedlane Phokeng, Bop. Warmbaths Mabeskraal Hammanskraal Sebokeng Krugersdorp Middelburg Msibane Indwe Emondlo Kaathema Mdwedwe Kagiso One didn't give her address
Marital status:	3 single 2 married	10 single 14 married 3 divorced One didn't give her details
Number of dependants:	0,3,0,4,4 each	0,0,0,2,3,2,2,4,1,0,2,1,3,1, 3,1,5,3,3,3,2,4,0,5,2,3,4,3 each
Years of study at a tertiary institution:	2,1,1,1,1 years each	3,1,1,2,3,?,4,5,1,1,1,1,2,2, ?,1,1,2,1,1,2,2,1,3,2,2,3,5 years each

- **Registration**

Each participant was required to complete a form on which identifying information according to the above categories could be found. The completion of the registration form helped the participants to settle down as they were confronted with a task which they could easily complete without help and which could have made them feel capable somehow.

- **Introduction / Icebreaker**

The participants were asked to formulate reasons why they had decided to come to the AEP. This was done by pairing them off, asking them to get this information from each other and later to introduce each other to the rest of the group. Some insightful comments were made and reasons for participating were given such as: *I want additional information on distance education [1], I want to not feel inferior about study [1]*,

- **Presentation skills**

The presentation skills needed for conducting the AEP are one of the most important factors of the AEP. This can be seen from the fact that although the researcher is a practising part-time educational psychologist and although she is working as a full-time lecturer, it took her two presentations of the AEP to become truly adept with the task and to find the best manner in which to involve the adult learners. The advanced success of the last two presentations became evident in the fact that the participation was much freer than during the first two presentations. This can be ascribed to the fact that the presenter learned to make the participants feel safe, secure and sufficiently sheltered. Their trust in the presenter also enabled them to gain self-knowledge and to participate fully in the proceedings so that they could benefit optimally from the accompaniment they were receiving. These skills are discussed fully in the next section and suitable examples are given to illustrate the importance of proficiency in the presentation skills.

5.5 ANALYSIS OF THE ACADEMIC ENHANCEMENT PROGRAMME BY THE EVALUATION OF THE ADEPTNESS OF THE PRESENTER IN THE PRESENTATION SKILLS

Before continuing with the analysis of the AEP, the researcher finds it necessary to point out that some of the examples which are given to illustrate certain aspects of the AEP, might also be suitable for use to illustrate other aspects of the AEP as well. However, as all aspects of the AEP are somehow interlinked, this is quite understandable and not wrong. As many examples as are deemed desirable are drawn from the four presentations of the programme, in order that the reader can get an adequate feeling for the interaction that took place.

In this section the presenter, as an adult educator, is considered. The discussion of the characteristics which he or she needs to possess is in accordance with section 3.2.6.2 and these are illustrated from the actual application of the AEP:

- **The presenter must have the ability to help the adult learner find his own self-direction:** Although some students said that they had come to the AEP because they were expecting or looking for study methods, the researcher did not allow herself to be sidetracked. Instead she invited such students to listen for guidelines on study methods during the course of the whole AEP [1].
- **The presenter must inspire confidence:** The information, which was gained during the AEP, is that this was the case and that this characteristic is valuable. One participant commented: *I've enjoyed this workshop a lot, because it gave me insight into what I was expected to do during the exams* [1.10].
- **The presenter must facilitate the proceedings:** During the discussion of the family values, the presenter related family values to the academic situation, and the participants realised that their family values could indeed influence their personal academic situation [1.1].

- The presenter must be **prepared to adjust and to change**: Activity 3, for instance, needed improvement, which meant that the question paper as well as the instructions were truly changed after the first presentation [1.3].
- The presenter must be prepared to **consider any discrepancy** that might exist between his values and his actions: Initially the presenter may have been rather nervous, and instead of settling the participants, she talked at such length about the first activity, that the students may not have got enough opportunity to ask questions about which they were in doubt [1.1].
- The presenter must **know his own inner map**: The presenter may have felt drawn towards certain students during the implementation of the AEP due to reasons such as the gentleness of a person, the suffering that could be seen on students' faces, the frustration which they voiced, and a person's sense of humour, to name but a few. On the other hand certain adult learners may also have created a distance between themselves and the presenter due to their physical habits (eg. nose picking), their physical appearance (eg. obesity), their lack of spontaneity, their lack of understanding, and their lack of interest, to name but a few. These feelings of either closeness or distance had, however, to be duly dealt with by the presenter in order to assure that no student felt preferred or rejected.
- The presenter must be **tolerant towards differences** which are present between the learners: Some of the differences between the participants have already been mentioned under the previous point, however, special mention should be made of the aggressiveness with which certain participants came into the lecture room which was almost palpable, whereas others came in almost exuding a feeling of total discouragement and hopelessness. These differences were, however, neither highlighted nor ignored. Instead they were appropriately dealt with as a matter of course while the presenter interacted with the participants.

It is clear that these characteristics focus on the person of the presenter, and on the state of his inner being, however, it is also important that he should move away from himself in order to constitute a relationship with the participants and adult learners of the AEP. This means that the following matters had to be addressed.

5.5.1 Creation of the learner-educator relationship

As was stated in section 3.2.7.1 the **act of accompaniment** needs to be present where two or more people are involved in an encounter with each other. The act of accompaniment during the presentation of the AEP can be seen in the following statement by a participant: *I became overwhelmed during my studies. It (the workshop) helped me a lot, because now I know that if I don't understand, I should consult my lecturers [1.10]*.

Accompaniment is the focus of the andragagogical sciences (see section 3.4.2.4). The manner in which it manifests itself differs according to

- **the measure of self-knowledge the presenter has:** The present researcher gained a good measure of self-knowledge during her training as educational psychologist. Much of this training dealt with the ability to "bracket" oneself in order to really be available for the client. In addition, one must really have self-knowledge to be able to bracket all possible interferences and influences. On account of her training the presenter believes that she was able to do this throughout the AEP.
- **the conducive educational climate** the presenter creates during his interaction with the adult learner. This could be seen in the various times that the participants spontaneously smiled and laughed during the presentation of the AEP.
- **the skills** which the presenter has in order to interact with the adult learner. Quieter participants were deliberately given the opportunity to voice their opinions. A very effective manner was to give them a chance to speak to their partner during the activity: *Talk to each other, tell each other why you are here and how you hope to benefit from being here [2.Introduction]*. They were also asked to report back to the group regarding their partner's opinion: *Tell me something about your neighbour [2.Introduction]*. This often broke the ice for them and more than often even drew them into other conversation.

Due to the act of accompaniment, people form relationships with each other. This could clearly be seen during the AEP when participants spontaneously swapped addresses and stated that they would like to keep contact with each other [1]. Further some participants said that they were pleased that they had come to know a lecturer whom they could contact in future, and they seemed to realise that this could in fact be done with all lecturers: ... and to be brave to approach my lecturers if I have a problem [2.10].

In each relationship a certain interdependence binds the opposite poles of such a relationship. This can often be seen when two people need each other in a specific situation in order to fulfil their roles. The (adult) educator cannot be an (adult) educator if he does not have an (adult) person to educate, and in the same manner, an (adult) learner needs to have an (adult) person to guide and accompany him in his academic situation. This interdependence became obvious frequently during the running of the AEP, as the presenter had to ask for clarification of participants' view points several times and vice versa. This was, for instance, clear when a participant said: *Well, sorry, Mam, I'll be asking questions. How does it (the workshop) help us? [2.Introduction]*.

The condition of interdependence links closely with the concept of reciprocity. The adult educator does not always take the lead, but sometimes allows the adult learner to correct him and inform him from his own specific situation. Thus, the role of accompaniment is a dual role: the adult educator accompanies the adult learner during his passage through the academic situation, but the adult learner needs to make it clear where he needs to be accompanied; in which manner he wishes to be accompanied; and what his own contribution during the accompaniment can be. Because some students expressed the need to speak about the actual process of studying, this theme was introduced into the activities by the students themselves: *Give people new names; create index cards - small cards which are easy to carry and use them in all the little times which you are free! [1.6]*. This is an example of a study method which one participant suggested to another one.

The interaction which takes place during the act of accompaniment is similar to the force or pull which magnets of opposite poles exert on each other. The one cannot be activated without the other's presence:

Presenter: *Teaching from 1958 - plenty of years!*

Eunice: *You were not born! [General laughter]*

In the learner-educator relationship a measure of **selectivity** occurs - this implies the establishment of social bonds between certain specific individuals to the exclusion of others. As in real life, certain often undefinable aspects, cause some people to gravitate towards each other, while others take a dislike in each other although they find it difficult to explain why. The former can be seen from the fact that some participants reacted very spontaneously towards the presenter. The above conversation in fact continued:

Presenter: *No, I was eight years old, but I just think that you couldn't have been teaching in 1958 [pause], but I do see a few grey hairs!*

Eunice: *Well, I'm hiding my grey hair - I'm white, snow white, and then Eunice continued to explain why she coloured her hair, much to the amusement of all the participants [2.Introduction].*

During the relationship between learner and educator a continuous stream of conversation takes place. This can be likened to what Dejung (1971:44) calls "**dialogischer Vorgang**" in which a **two-way influence** such as is discussed in the previous paragraphs actually occurs. Different reactions may be expected from the same individual in different circumstances. When the participants confronted the presenter with the fact that examination questions are sometimes formulated very poorly: *Questions can be ambiguous to me. What do I do? I've got two answers - I don't know which answer to give. The question gives me two answers [1.6]*, the presenter was taken aback by these statements and found it difficult to deal with the situation. On the one hand she had to admit the poor question formulation and yet she had to remain loyal to her academic colleagues.

During the course of his life the adult, either as educator or as learner, also exhibits **various characteristics** depending on the **stage of his development**. This fact could clearly be seen during the introduction of the participants by their partners. The older participants *gave additional information regarding themselves and their positions*, whereas the younger participants tended to be satisfied with the information as it was given by their partners.

Seeing the adult learner as a **totality** is an enormous challenge to the adult educator who usually has his hands full enough just trying to get the necessary information across to the adult learner. However, the premise of the AEP is that seeing **the timeliness of the situation** in the adult learner's life needs to be addressed. This means that the present

reality of the situation should be recognized, perhaps in the following manner: *so it's been a tough year for you!* Also, ***the uniqueness*** of the adult learner who experiences himself on all levels of existence, should enhance the quality of their togetherness. Therefore, the presenter used words such as the following to introduce the AEP: *So, I decided to focus on the "other" half of the student who fails. I'm quite sure that such a second person is present in all of you. So I'm talking to the other part of you, not the part of you that failed [2.Introduction]. So I set about finding out what could cause a person not to do his best work. I cannot do anything about your time, I cannot do anything about your finances or about the number of people who are involved with you, who also take your time. The purpose of today is to address you personally and help you understand yourself and your own situation better [3.Introduction].* This must have helped the participants to see themselves as people who are worth bothering with, instead of seeing themselves as failures. The presenter realised that putting across subject content would be made easier when participants were positive about themselves. The awkward situation of these adult learners was recognised and respected and could, as a result of these actions, be put to "rest" for the duration of the information transfer component of the course.

The above action was of paramount importance to support these adult learners, seeing that the ***strangeness*** which they as adult learners experienced in the academic situation was duly addressed. One student said: *I would like to find out where did I go wrong? [2.Introduction].* Also explaining the "***academic atmosphere of the institution***" to the students helped them come to terms with the academic atmosphere because the explanation took the strangeness of the academic situation into consideration. Several groups had not yet come to terms with the concept of time limits and writing speed in an examination. The presenter explained: *The university knows how long an average student takes to finish a paper - over years they learned how fast the average person can write. You come from all over South Africa, so I look upon you as representing the average student. If you find today that you are not finished when the rest of the group is, then you can start worrying about the fact that you tend to work slower than the average person. Somehow you'll have to get yourself to speed up a bit [2.3].*

The relationship between the adult educator and the adult learner is ***unequal yet equal***. This was illustrated during the presentation by looking at the inequality of this relationship regarding the ***knowledge base in the specific subject*** which was being taught. As the

AEP does not work within the knowledge base of the specific subject, the inequality moved to the area of the university's functioning. In this there is a great inequality. One of the participants asked: *Is the Student Services Bureau here at the university? [2.3]* and in the ensuing conversation many questions were asked which gave the presenter an opportunity to enlighten them. However, the equality was also seen in the *dependence* that the one actor in the relationship has on the other actor to fulfil his function (either as learner or as educator) and in the equality that may exist between them regarding *life experience*. One student made it clear to the presenter that she could not easily share the problems which affected her academic life with her much younger partner. However, she was very pleased when the presenter listened with empathy to her problems: *My husband does not want me to study. He is difficult. He uses dagga [1.6].*

Total acceptance and mutual trust are the corner stones of any successful adult educator-adult learner relationship. The personal nature of some of the communications during the course of the AEP made this clear: *My husband came to Jo'burg - he dyed his hair - we were going to marry our daughter - you should see me sitting next to him on the photo!!! I look like his granny, not even his mother!* [General laughter]. This indicates that the presenter was to a high degree or even totally accepted and that many of the participants trusted her as much as she trusted them.

It should be clear that without the above-mentioned components of the relationship no personal growth can take place in the life of either the learner or the educator.

In section 3.4.2.3 specific skills which make it possible for the presenter to facilitate the group process are mentioned. The emergence of some of these skills during the course of the AEP are illustrated subsequently:

- **attending skills:** Presenter: *You'll have to explain that to me again as I couldn't follow you properly [1.6].*
- **expressive skills:** As the reader will notice, the presenter used plain sentence constructions as much as possible: *What do you see? [2.4]*. She also made a point of linking any example that was used to explain a thought to some concrete matter with which they were (probably) familiar [2.6] eg building a house.

- **responding skills:** Presenter: *What made it difficult for her to contact the university? Answer. She's shy. She has to look for words* [the person in question nods her head in agreement]. *It is hard to sit down and talk* [2.6].
- **focusing skills:** Presenter: *It's important to realize that you might be the first person to venture into education - it's very difficult to move into a new world!* [2.1].
- **guiding group interactions:** Presenter: *It puts you back - it makes you think back and you compare people and their characteristics* [2.1].
- **involving group members:** Presenter: *Discuss it with each other* [2.3].

Certain **action skills** (see section 3.4.2.3) are also relevant to the presentation skills, and examples of how the presenter utilized these during the presentation of the AEP are provided subsequently:

- **directing:** Presenter: *What do you think you should do before you contact the lecturer?* [2.6].
- **synthesizing:** Presenter: *So you also want to be able to put the correct information into your own words, just like Eunice said?* [2.Introduction].
- **supporting group members:** Presenter: *Is it difficult?* [2.1].
- **resolving conflicts:** Presenter: *You're actually confused and angry, because you do not know why you failed!* [1.1]
- **advice, suggestions and instructions:** Presenter: *Who of you have ever contacted your lecturers?* [Everybody shakes his head.] *Did anybody ever contact the Student Services Bureau?* [The participants look blank.] *Have you ever heard about the Student Services Bureau?* [They all shake their heads.] [2.3]. The manner in which this can be done was explained to them carefully and contact numbers and names were given. The same was also done in [3.6].

- **confrontation skills:** Confrontation as a skill was not used often, and if it was used, it seemed to be done carefully, perhaps even in a joking manner. Presenter: *Does he want the exam paper too? [3.Introduction]* (Also see section 5.6.3.)
- **providing resources:** The names and telephone numbers of advisors working at the Student Services Bureau were given to the participants.
- **modelling, role playing, rehearsing and coaching:** The introduction to the AEP included an explanation that the running thereof was part of a doctoral study. One student took this very seriously when he commented: *So today, I've learned too much of how to do the doctorate, of how to cope with the examination situation ... [2.10].*

It should be clear that it is extremely difficult to prescribe the use of the above-mentioned skills and the qualities needed by the presenter. Further it is obvious that much of the success of the programme lies with the previous training of the presenter and that such training is beyond the boundaries of the AEP.

5.5.2 Creating an educational climate

The educational climate facilitates genuine togetherness between the adult learner and the adult educator. An educational climate is positive and productive, allowing the adult learner to build a good relationship or *rapport* (Bailey 1987:248) with the adult educator and, more importantly, with the subject content which he is trying to master.

In section 3.4.2.2 the educational climate is discussed in detail. There are certain components that need to be present to create an **educational climate**. The occurrence of these during the course of the AEP are henceforth illustrated by *ad rem* examples:

- **love:** If love had not been present, one of the students would not have said : *I must confess, at times when I was ready to make an appointment, I felt stupid that I didn't read enough - they would say 'How can you ask such a question!' [2.6].*

- **knowledge:** Presenter: *I suggest that you first prepare the work as best as you can - and with your work in your hand, make an appointment. If you're close to Unisa, ask the lecturer if it will suit him to see you. But if you come to a lecturer and you say 'I don't understand my work', and he asks 'What work?' And you say 'Psychology of Education', then he cannot help you - it's too much [some students gesture that such a situation would be useless]* [2.6].

In another instance the *marking process with the first examiner, second examiner, the checking done by the administration and the computerisation* were explained to the participants by the presenter. [3.Introduction].

- **care:** Presenter: *Does this make sense?* [General nodding of heads] [2.2].
- **respect:** Presenter: *If enough people ask the same question, then we'll know it's our mistake, that we have not explained it well enough. So we need you to improve our teaching, but we cannot improve our teaching if we don't know where your problems lie* [2.6]. When it was opportune to use an example from the work done by a participant during the presentation, permission was asked by the presenter: *Do you mind if I use your work as an example?* [3.Introduction].
- **responsibility:** Presenter: *From what has been said today - would you contact the lecturer next time?* Students: Yes! [2.6].
- **trust:** The presenter was sometimes trusted above fellow-students.

Dina: *I got such a big fright before the exam.*

Presenter: *What did Rudolph tell you to do?*

Dina: *I didn't tell Rudolph.*

Rudolph: *She must come earlier, then she will not be confused* [2.6].

- **Safekeeping and nurturing:** After the above conversation other students started participating in the discussion. One student commented: *Other people stand outside and talk. And you don't know the answer, you are so confused - I think when other people are doing it, I stay aside.* Presenter: *That sounds like very*

good advice. Some research says that you should study long beforehand, and only revise for two days beforehand. You have to think deeply about a question to find an answer [2.6]. Following the previous contribution two other students spontaneously elaborated on their negative experiences. This seems to indicate that a safe and nurturing atmosphere had been created.

- ***giving examples from the presenter's own personal experience:*** The presenter illustrated the first activity by using her own family as an example [1.1+2.1+3.1+4.1]. This seemed to have the effect of inviting other participants to also share their own personal experiences: *I didn't have enough time to finish my work and I can say from now on, [she taps with her finger on the desk] I am going to work faster!* [2.6].
- ***positive regard:*** When a student possibly felt at risk, because of having his work used as an example during a presentation, he was complimented on the fact that he didn't mind his work being used as an example. Presenter: *We have a brave man sitting here* [3.Introduction]. This seemed to create a positive atmosphere which encouraged the participation of others.
- ***kindness:*** When a student reported about his neighbour: *He says he is studying through Lyceum, but he failed, and he feels discouraged,* the presenter enquired: *So he is paying Unisa and Lyceum?* The student confirmed the fact and the presenter responded by saying: *But he feels discouraged and useless?* [They nod their heads.] *Well, we'll see what we can do about that* [3.Introduction].
- ***respect of participants' privacy:*** The lady mentioned previously who refused to share her problems with her younger partner, was given the opportunity to talk to the presenter privately for a few minutes while the others were sharing their problems with each other [3.6].
- ***understanding of the impact which the participants might experience from the programme:*** Presenter: ... *but you are still afraid that what you are writing down might not be right* [2.2].

- ***understanding the needs of the participants:*** Presenter: *I'm telling you what I see in you as a group. You seemed to be very confused during the first exercise, it was difficult - a trip down memory lane [2.2].*
- ***trusting that the participants are doing their best during the programme:*** Presenter: *But this second activity was easier - or you began to feel that your contribution is important [2.2].*

5.5.3 Fulfilment of psycho-andragogical criteria

Seeing that the fulfilment of the psycho-andragogical criteria discussed in section 3.2.8 is the underlying force behind the enhancement process of the adult learner, it stands to reason that these criteria have an important role to play. In this section the report looks at how the presenter (the researcher) used her skill to draw out, illicit and enhance the fulfilment of these criteria in the students. The presenter, in her personal interaction with the participants, tried to create opportunities for the adult learners to

- investigate the **meaning attribution** that they give to an aspect; for example (talking about Sophie):

Presenter: *Have you seen that she is slow?*

Constance: *Yes, I am slow too.*

Eunice: *If you know your work, why should you be slow?*

Sylvia: *I don't know, because I've got the very same problem as Sophie - I don't know, because if I don't know a question, I write a little bit and leave that one and go to another one. I think I'm not - I write a little bit and a little bit, but I think I'm too slow [2.6].*

A conversation ensued in which various possibilities were introduced by the presenter and participants regarding study methods and examination techniques which might influence speed.

- feel involved in the process which is occurring: One student commented: *And I wish workshops of this kind can be held more often for other students to gain something as well. Thank you! [1.10]*.
- experience positive or negative feelings during the course of the programme: One student reacted with: *After attending this workshop today, I feel quite positive about my studies again [1.10]. It puts you back - it makes you think back and you compare people and their characteristics [2.1]*.
- to come to an understanding regarding his self-concept: One student wrote: *It boosted my moral fibre a lot! [1.10]*.
- to make some deliberate effort to self-actualise himself in the academic situation: One student wrote: *I know more what I should do in my course and I like the workshop a lot because it will definitely help [1.10]*. An understanding also dawned on the participants about why self-actualisation had not taken place previously, as one participant wrote: *Sometimes I get lots of other facts with that question [2.6]*.

The main difference between the above section (section 5.5) and section 5.6 is that in the above section the focus is on the skills of the presenter as an adult educator, whereas the analysis of the process of the AEP as seen from the psycho-andragogical perspective which is done in section 5.6, deals with the activities themselves, the construction of the programme as it stands, separate from the special skills of the presenter.

5.6 ANALYSIS OF THE ENHANCEMENT PROCESS OF THE ACADEMIC ENHANCEMENT PROGRAMME FROM A PSYCHO-ANDRAGOGICAL PERSPECTIVE

As stated in the above section, the AEP itself needs to be focused upon establishing whether the composition of the programme creates opportunities for the participants to participate (to be involved), to feel (to have experiences), to understand (to attribute meaning), to come to grips with their view of themselves as students (to gain a sharper self-concept) and to realise what they can do to personally grow in the academic situation (to self-actualise). Some examples for the fulfilment of each one of these criteria are drawn

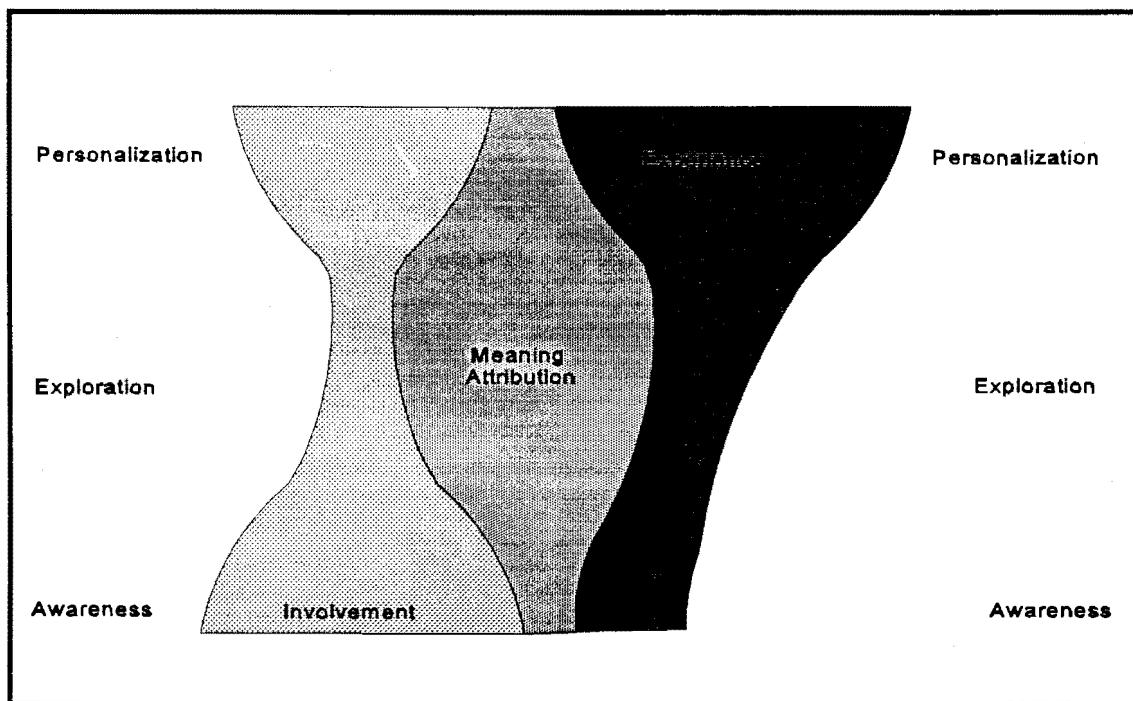
from the implementation of the programme and are given in sections 5.6.1 and 5.6.2. However, it is possible for each one of these aspects to be present in each of the activities or for one example to illustrate more than one aspect, as is explained in section 5.5.

The purpose of analysing the psycho-andragogical criteria is to be able to come to grips with the enhancement process which takes place during the implementation of the AEP. In order to do this, the present analysis also looks at the micro, meso and macro levels on which the AEP functions as is explained in section 4.7. The above fulfilment of the psycho-andragogical criteria once again may come to fruition during each one of these three levels and after the analysis it might be possible to see which of the criteria figure more prominently during each one of the three levels. When one considers table 4.1 where the intra-psychic micro level of the participant is addressed it seems as if there might have been a progressive pattern as the participants

- first became aware of an aspect by allowing it into their cognitive map (*meaning attribution*)
- then became interested (*experience*) enough in the topic to do an in depth exploration of the topic (deeper meaning attribution) and
- finally actively applied (*involvement*) the knowledge which they have gained (meaning attribution) to their own lives. In so doing they could feel satisfied or dissatisfied about themselves (*experience*) and could create an evaluated image (*self-concept*) of themselves as students. What they intended doing about their own personal growth (*self-actualisation*) is addressed particularly in activity 7: My Actualisation Plan: "M A P", and participants were given an opportunity to take a meta-perspective during the completion of the Workshop Evaluation (activity 10).

This is, however, an unnatural and coarse separation of the psycho-andragogical criteria as they always go hand in hand, however, it might be fair to say that there was more of an emphasis on one or the other of the criteria during the various stages, as is illustrated in Figure 5.1. This prevented boredom and exhaustion of the participants as the fulfilment of each one of the criteria drew from different resources within the participant and allowed the enhancement process to come to fruition.

FIGURE 5.1 VARYING EMPHASSES ON MEANING ATTRIBUTION, EXPERIENCE AND INVOLVEMENT



In the above figure it can be seen that all three the basic psycho-andragogical criteria were present in each stage of the intra-psychic growth process. However, the strength of each criterium varied depending on the stage. Seen from the bottom up, the greatest emphasis was on getting the person involved during the awareness phase. Once he had been "hooked", it was possible to move to a cognitive exploration of the topic. However, the other two components were also present during exploration. When the turn of personalisation came, the affective component came to the fore, as the participants could actually feel the judgement of themselves very strongly. It was necessary to build in a follow-up component for the participants, in case the experience was too shocking or needed to be followed up further. During implementation of the AEP this cycle could take place three times (see figure 4.1), and as a result the shock of the self-discovery was spread across three experiences and self-knowledge came to the participant in small doses and bit by bit. However, the analysis seems to show that insight and understanding of the self dawned on various participants at various times during the implementation of the AEP (see section 5.6.6.1).

In the following sections, fulfilment of each one of the above psycho-andragogical criteria is discussed.

5.6.1 Involvement

When genuine involvement takes place, psychic vitality is used within the relationship. This could be seen during the intense participation of the various activities.

Prinsloo (1991:94-95) lists eleven **essences of involvement**. In respect of each one of these there are indications that the participants have been drawn into a relationship with the AEP. These are

- **a psychic or physical action:** One of the instructions was that each one of the participants had to *find yourself a partner, turn to the person sitting next to you. Tell each other your name, where you come from and what you hope to get from today [3.Introduction]*. This physical activity got them involved in the AEP.

Psychic action was also apparent during the "Inner Journey" activity. Some students seemed to fall into a translike state from which they returned rather dazed, but most of them managed to "contact" themselves on an academic level and to describe it in their written work [1.7, 2.7, 3.7 + 4.7].

- **goal orientation:** One participant reported about another: *He wants to know how to study and make progress [3.Introduction]*.
- **actual action takes place:** During the description of the 'brain chart' technique of studying, the students spontaneously copied down the information and the example of the 'spider' [2.6].
- **the action is directed towards a goal:** Once the students were onto the topic of passing exams, they continued investigating more problems in order to get an answer to their problem, as identified in "goal orientation" above.

Presenter: *We still have the problem of somebody who knows her work and yet doesn't finish.*

Sylvia: *I'm ... I'm just like that. Every time, every paper, all the papers that I wrote (that) I did pass, I didn't finish. That's my problem ... and I don't know how to practise.*

Sophie: *I think if ... when she is with the other group, they must give each other the revision questions, a test about the text book or a page. They must finish a page, then every day, every day ... [2.6].*

- ***there is interest in the goal and action:*** Many students gave their own personal view and explained their own problems to the group or their partner and the others listened attentively *We had almost the same problems. We couldn't get a solutions. Where we find problems of late admission of assignments - we try to contact the lecturers, but we as students are faced with the problem - we don't have any means of communication. The remedy of that problem, that we have discussed, is that at least once a month you come to the lecturer. You come up with as many problems as possible for that month and the next month [3.6].* In spite of this particular student having said that they couldn't get a solution, his suggestion for dealing with the problem is one that suits the Unisa system very well.
- ***attention is focused on the goal and action:*** When asked to complete an activity which was linked to some of the work done, some students spontaneously paged through their previous work [2.9].
- ***there is perseverance and a practising of the actions:*** Presenter: *Is there anything you would like to add?* Student: *From the other problems I've had, I think I can still manage to improve some of the things [2.6].*
- ***a positive expectation regarding attaining the goals:*** One participant commented: *I have achieved a lot in this course. I believe I will be so different from the time I entered here, also that from here I'm going to work very hard [3.10].*

- **a specific experience follows such as success, failure, fear, joy.** One participant commented: *I have been richly blessed by this workshop. I learnt a lot and meeting my peers here has given me motivation ... [2.10].*
- **the whole person is involved in an intentional action:** One participant said: *I've learned that I have got to set my goals, and then make an effort - make action to meet up with my goals and have discipline and uh - and uh - I must give myself to my studies [2.10].*
- **psychic vitality serves as staying power.** One participant observed: *I must be faithful to myself and my studies which I think I will go back and do [2.10]; Another participant commented: And I'm too much motivated, and I think as if I'm having my studies now going on, as if it is towards exams time. I'm so much motivated. I didn't think that I'm going to get such a thing. I thought maybe Unisa will tell me 'Stop with Education!' But instead I get motivation that I must go on again, still more than what I've been thinking of [3.10].*

5.6.2 Experience

As is stated in section 3.2.8.3 each person shows a **unique reaction** towards a specific situation. Some of the participants blossomed in the AEP, whereas others needed cajoling to begin participating.

The **variety of emotional reactions** are influenced by cognition and vice versa. Some of the students are actually *confused* by their failure: One participant said: *I share the same problem as Dennis. We actually don't know how it came about that we failed [3.Introduction].* Others are rather *embarrassed* by being asked to participate, especially at the beginning of the programme:

Peter: *We seem to be on the same boat, me and Alpheus. He is looking for the demands that Education, as broad as it is, is looking from a first year student.*

Presenter: *That puts everything clearly into a nutshell.* [Turning to Alpheus who was looking very embarrassed due to all the lime light he was getting.] *Are you happy with what he said?*

Alpheus: *Yes* [3.Introduction].

As soon as a person has **evaluated the circumstances** in which he is, specific emotional reactions occur. Although the following example generated some laughter of recognition from the participants, a great measure of frustration is perceptible in the following statement: *The third problem we share in common is that of accommodation. Our houses are not big enough to have a study room.* Presenter: *So you have the whole family studying with you - and they're not interested?* Student: *You either watch TV - the whole family, either study - the whole family, or you sleep - the whole family* [General laughter] [3.6].

In this research, the emotional experience which the participants had **reflected the qualitative aspects of the relationship**

According to Prinsloo (1991:96-97) essences of experience are:

- **becoming aware goes hand in hand with emotions:** The presenter explained this to the students *Now you ask, what are you to do with something of yourself which you found out and which you don't really like that much? ... If you find that you've been handed something down through the generations - for example a spark of laziness - then you must just be very aware of it and every time you find yourself being a little lazy, you must speak very seriously to yourself, because you know 'This is not just me I'm fighting - it is a legacy handed down through the generations. It's tougher to fight something that comes down through the generations, than just to fight yourself. But would you want your children to be lazy? Where will it get them? ... Then you find that perhaps this laziness is something you have to work at!* [3.1]. This information was accepted with utmost seriousness by the participants.
- **the experience can be pleasant or unpleasant.** One participant commented: *My worry is that Unisa doesn't allow remarking [of examination papers], so I'm very much worried* [3.Introduction].

- ***specific emotions give each relationship specific qualities:*** The students took the opportunity to state that the volume of Education I overwhelmed them. One participant said: *And I think it's too much - these four courses they are too much.* [General agreement] *You see for three hours I must write this fact, that fact - four perspectives in ONE paper! I'm not speaking on her behalf, I'm speaking on my behalf* [3.Introduction].
- ***specific emotions establish the unique, idiosyncratic nature of relationships:*** Perhaps due to the "liberty" which they took by stating how they felt about the Education I examination, participants even volunteered to solve the problem. One participant suggested: *Can't they say, maybe, sometimes they divide into two - two hours for each - in other words one day two perspectives, the other day also two* [3.Introduction]. This indicates that the students felt sheltered enough to venture during the course of the AEP.
- ***meaning and stability of relationships are established by means of emotions:*** Although the following statement was not due to the AEP, it serves to illustrate the essence of experiencing admirably. One participant who had already passed Education I commented: *I've finished my degree. I've accompanied my friend here because I was worried that she'd failed and kept her company* [Spontaneous round of applause] [3.Introduction].
- ***emotions establish the degree of involvement and actions:*** Due to the above conversation, one student encouraged the presenter to take up their cause with the university authorities: *I don't know - we are adults - you can say 'But they are supporting me!' You can report it with confidence* [3.Introduction].
- ***the degree of involvement can be total (physically, emotionally and cognitively):*** The level of involvement seemed to be particularly good after some light banter regarding their unlikely TV fame (see 5.3.3). *The participants reacted to an instruction to introduce themselves to their partner by talking softly without any hesitation, male and female, old and young are all mixed. They talked in their home language to one another and wrote down each others details. There was much gesticulation and all were very serious about the matter* [3.Introduction].

- *a meta-cognitive component allows the person to know that he is experiencing, as well as what he is experiencing:* As a goal for the AEP the presenter said to the participants: *The purpose of today is to address you personally, to help you understand yourself and your own situation better. What I can also do is try and explain the university situation to you better, because I have been teaching here for eight years now and I've been a student at Unisa for twelve years too* [3.Introduction]. To close off the discussion surrounding the examination time schedule for Education I, the presenter said: *What I find interesting, is that you are not complaining about the volume or the four books, but you are complaining about the short time you have to give all that knowledge back again.* The students chorused their agreement. Presenter: *You would like us to double your examination time!* Students: *At least!* [3.Introduction].

5.6.3 Meaning attribution

A *personal understanding* of the situation and relationship allows one to orientate oneself to one's surroundings. One participant observed (regarding a fellow-student): *He thought the aim of the lecture will be very important to him, he thinks this lecture will show him most different facts and show him how to learn Education, how to learn education facts. The guy wants to know more about how to prepare for the exam, what parts of Education are very important parts for the exam.* In order to prevent any misunderstanding or false hope the presenter made light of this person's expectations: *Does he want the exam paper too?* [General laughter] [3.Introduction].

Required action needs to be meaningful: One participant commented: *She registered for the first year with Unisa. Wants to know about studying and encouragement. How she failed this course.* Presenter responded: *It makes it very confusing if you put in a lot of effort and you don't know what went wrong!* [3.Introduction].

Interpersonal communications which imply interaction and joint effort are more suitable to creating meaning than isolated reflections. The following conversation took place during a tea break:

- Student 1: *There's something that I did not understand about this.* [Points to the first activity.]
- Student 2: *What is it?*
- [Student 1 explained her problem to the other one in her own language.]
- Student 2: *I understand that this one is all the major signs on your father's side - so this is the generations of the male side. This is the grandmother and the grandfather of the male side.*
- Student 1: *Mmmmm mmmm* [The tone of voice indicated that understanding had dawned.]
- Student 2: *And this is your mother's side. And then now you are born here [3.Teatime].*

Discovery of *logical significance* leads a person to react within a situation. Following the above conversation, further enquiry was made about the circles [Activity 2], which were also explained to her by her fellow student. Once she understood the reason why these exercises had been done, she queried the outcome of the activity:

- Student 2: *It could be negative?* [Question directed at the presenter who had returned.]
- Presenter: *Yes! [3.Teatime].*

During other activities, the students actually stopped the presenter to make an enquiry about something which they did not understand:

- Student: *Now, if you have put a circle around more than one thing?*
- Presenter: *You've circled several groups?*
- Student: *Yes.*

The presenter then explained the interaction of various value systems by drawing an example in colour using her own value systems [3.3].

However, *negative emotional overtones* can veil true meaning. During presentation [3], three students were "accidentally" videoed during teatime when most of the students had left and the presenter was not present in the lecture room. They came from different regions and to communicate with each other, they had to speak English. Two felt that they had not benefitted from the proceeding thus far *We have gained nothing! I want to leave - to Groblersdal. I have an appointment with my boyfriend* [Laughter] and she decided that

she would leave. The fact that they were impatient and disillusioned *distracted from the establishment of a meaningful existence as adult learners in authentic (academic) adulthood*. One of the other students, however, responded by saying: *Perhaps we must search [3.Teatime] and she was particularly enthusiastic about the programme during the evaluation: I say thank you for this course today. I feel it helped me a lot. I've tried to shed my problems and then I know before that this was my problem, but I didn't know whom to tell, but since this course has been arranged for us, I find that I'm relieved. And I'm too much motivated [3.10]*.

The following essences of meaning attribution need to be considered, according to Prinsloo (1991:92-93) (see section 3.2.8.1):

- **a will to understand:** Questions posed throughout the presentation of the AEP are taken to indicate that the participants had a will to understand and grasp the meaning of the activities. The energy spent on getting to grips with the process of the AEP indicates that meaning attribution was present during the implementation of the AEP.
- **knowledge of the person, object, idea or situation:** One of the participant said: *Just the thing, the people who are marking my scripts are the ones who make mistakes on their marking. I personally make mistakes and then ignore them, whereas the effects of those mistakes result in what have (has) resulted. So it really helped me a lot - I'm much more powerful than when I came here [3.8]*.
- **new meaning attribution needs to be linked with other meaning within the cognitive structure:** One participant commented: *I want you to consider how the things which you have learned about yourself - how do they influence the academic situation. For instance, [Presenter turned to the genogram of her own family] this person was uneducated, this person was hard working* [Everybody nods their heads, there is some laughter as the examples continue, general agreement and understanding.] **[3.2]**. The link between their families and their present academic situation was forged by this activity.

- ***finding a logical dimension in order to make common aspects understandable:*** In the same manner as the previous example was conducted, the next activity was made applicable to the participants' own lives. Presenter: *In the same way do activity two. Which of these qualities in the situations you have been in, have actually made it easier for you to be a student? Put a tick (✓) next to those qualities which help you as a student* [Immediate reaction] [3.2].
- ***allowing for the unique psychological aspect of each person which is related to his own unique understanding from his own perspective:*** During the discussion of the 'My Family's Values' the presenter asked *How did you feel about going back into your family's history? Did you enjoy visiting all your uncles and aunts and grandparents?* The unanimous response was *No!* [Many heads shaking] Presenter: *No!?* - *it was strange?* Reply: *Yes!*
- ***allowing for different cognitive dimensions regarding all cognitive abilities:*** No particular example of this was found.
- ***identifying the accompanying affective dimension:*** When the presenter told the students: *'Phone us with specific problems, as soon as you are unhappy about something, please contact us.* The students' response was: *We're worried about unfair marking. Do the lecturers not see our papers?* This worry was laid to rest by informing them *Four lecturers mark your paper* and also explaining the function of external examiners. Once the affective dimension regarding their examination results was addressed, a greater understanding of the academic situation grew.
- ***understanding that the normative dimension needs to be congruent with objective norms:*** Although this aspect was not addressed directly by the programme, it was, nevertheless, spoken about.

Presenter: *..., but the only person who can really make a difference is you yourself. It's important for us that you pass. But it's also important to maintain a high standard* [General agreement] [3.8].

- ***recognising the action component which results from meaning attribution:*** One student voluntarily spoke about this: *From here I'm going to get myself from the 'get set' to 'go' for more than one course* [General amused agreement]. *And I believe I'm going to make it - I'm going to say "Here are the courses which I've collected"* [More laughter] [3.8].
- ***specific relationships are created with special referees:*** One of the participants commented: *And I'll keep contact with the people I met here* [1.10].

Once again, it needs to be stressed that the above three psycho-andragogical criteria cannot be separated from each other and that their fulfilment can follow in any order depending on the situation in which the person is.

The following two criteria namely self-concept and self-actualisation are products of the functioning of the previous three criteria and are implicit in the functioning of the AEP.

5.6.4 Self-concept

Prinsloo (1991:98-99) identifies four essences to explain the concept self-concept:

- 1) ***the own being or personality:*** Although no specific example is given, there were instances of unique behaviour during the participation in the AEP.
- 2) ***the answer to the question "who am I?":*** One participant answered the question who she was as follows: *The situation in the past when I write the examination: I'm a fast writer, I just take the question paper with the questions - after completing the examination, I just close my answer sheet and leave the exam room* [3.10].
- 3) ***the person's "I" when saying "I can":*** Continuing the above thought the participant went on to say: *But today, from the mistakes that I committed in this programme, I've learned that - I shall do something with it, because it took me to a level that I didn't want to reach by myself* [3.10].

- 4) self-evaluation or self-respect as a result of: *the anticipation of judgement of one's actions, one's own subjective standards and a dynamic system of views regarding oneself*. The previous example also serves to illustrate these essences.

The self-concept **organises and guides behaviour** which is in line with the **bent of the self-concept (either positive or negative)** and which also **needs to be realistic**. One student commented as follows: *I thought I was a good student as I had already passed a third year course, so I didn't learn for Education I [2.Introduction]*.

The **different value systems which a person adheres to** can influence the self-concept of such a person. This became clear when activity 3 was completed by each group, as all the participants realised that each one had different value systems which influenced their actions.

The self-concept allows a person to "grow" in a specific direction, depending on the field of interest and the value system as can be seen in the next section on self-actualisation.

5.6.5 Self-actualisation

Self-actualisation refers to a person's deliberate efforts to realise his latent potential and this implies that a person **must take risks**. All the participants in the presentations of the AEP had taken a lot of trouble to be present. It had not been easy for them to come to the venue where the programme was offered, yet they had risked coming into an unknown situation in order to grow.

Nobody can self-actualise for another person, and this implies that the **selfhood** of a person must find it meaningful to take the risk, must take an action or actions which indicate that he is involved and must experience all the emotions (negative and positive) which are involved in the process of self-actualisation.

Usually, self-actualisation takes place by means of interaction with other people or with the environment. The success or failure of self-actualisation is **partially measured by the person himself and partially by others**. During the presentation of the AEP, many

opportunities for interaction with fellow students were given to the participants. It became clear that some of the participants benefitted more than others. The participants who felt a change in themselves and saw it in others, enjoyed this experience.

There is usually a **goal or ideal self** towards which a person strives and the **Gestalt** is the centre of experience and meaning attribution. This entails each individual taking **unique actions** to self-actualise himself and these actions and goals are in line with that person's search for **meaning in life**. This was, once again, reflected by the variety of value systems which were present in each group.

For self-actualisation to take place, educational assistance must comprise **affective or emotional accompaniment, cognitive accompaniment and normative accompaniment**. The presenter attempted to address all these aspects as illustrated in the sections 5.6.1, 5.6.2 and 5.6.3.

Human role models within actual communities are needed for **identification and ideals and principles need to be created** in order to be able to make sensible choices. Many of the participants went home having identified their own weaknesses and strengths. They wanted to improve themselves, grow in the light of new insights and live their new ideals.

An organised value system can help create a **philosophy of life** for the adult and **good relationships** can be created with fellow humans. Self-actualisation can only take place when the person knows himself as **totality**, otherwise a skewed person might develop. Goals which are set must be **realistic** otherwise the seemingly unsurpassable obstacles which have to be passed en route to self-actualisation are in vain. The sense of reality, which prevailed during the presentation of the AEP, enhanced the total adult learner in a realistic manner, which they felt they could continue during their future studies.

The process of self-actualisation can vary from person to person: One participant for instance said: *So, I learned a lot today. When I always read, I just read and underline. I don't take out important points and note them on my scribbler. So today I've learned / must have a scribbler on the side and jot important points there [3.10]*. This points to a very basic study skill which (as by-product of the AEP) has been worthwhile for this student to master en route to academic self-actualisation.

Once the above five criteria, namely involvement, experience, meaning attribution, self-concept and self-actualisation have been identified and seen to be utilised in the AEP, the enhancement process can be analysed in detail without repeating references to the psycho-andragogical criteria.

5.6.6 Micro level - the intra-psychic process

Personal growth is a synonym for self-actualisation and this has to occur on an intra-psychic level. As explained in section 3.4.1, the chain of events that leads to self-actualisation comprises of cognitive elements (aspects to which meaning is attributed), conative elements (the possibility of wanting to become involved) and affective elements (positive or negative experiences). Examples of how these elements came to fruition during the presentation of the AEP are given in the previous five sections. It can be said that the elements needed for self-actualisation were present during the AEP presentation, but the awareness level of the patterns, the processes and the perceptions which each adult learner has, needed to be heightened. These aspects are analysed in section 5.9.3 as a part of the evaluation of the AEP. This is done at such a late stage due to the fact that patterns and perceptions take some time before becoming apparent and the process through which the adult learner goes during the AEP furnishes the adult learner and the presenter of the programme with material by means of which patterns and perceptions come to the fore.

The process of raising a person's consciousness level regarding his personal growth is a therapeutic process. However, the present research does not focus on therapy as such, but sees any therapeutic effect as a byproduct of the enhancement process. The first stage of the intra-psychic growth process is the awareness stage and it occurs three times during the course of the AEP (see table 4.1). Seeing that the human mind is unpredictably productive and links thoughts in its own time, it is noted that becoming aware might have occurred at a different stage for each student.

5.6.6.1 Awareness

In order for meaningful awareness to occur, a person must come to his own awareness regarding aspects which are important in a specific situation. Thus, when a participant asked: *And if there seems to be streak of laziness in my family? [3.1]*, then true awareness

had come to him regarding his own values and those of his family. He had to realise that a lazy student is not likely to achieve success in an academic situation. The awareness stage occurred three times during the AEP presentation regarding values (see the previous example), as related to **academic self-actualisation**. The following is an example of the dawning of academic self-actualisation:

- Presenter: *Who has found a quality that is good for the academic situation?*
- Student 1: *Hardworking.*
- Student 2: *My performance - it's good at all times!*
- Presenter: *Your performance is good at all times? [Presenter collects her thoughts.] Except last year? [General laughter]*
- Student 2: *Yes, except last year! [3.2]. [Said with a broad smile]*

Besides academic self-actualisation the participants had also to come to **realistic self-actualisation**: One of the participants commented: *I must say I'm grateful for having attended this course. It has brought reality to your mind of something that one had to face, ... I just used to do this course. But one needs to search in one's ability up here* [Points with both hands to the side of her head] ... **[3.10]**.

5.6.6.2 Exploration

During the exploration stage, necessary information regarding the topic concerned was generated by the adult learners, and supplemented by the presenter. The topics which were explored during this stage of the AEP are **values**, **academic self-actualisation** and **realistic self-actualisation**. These contents are further dealt with in section 5.7.

Not only did the exploration deal with the present: One of the students reported: *He told me that he entered Education I last year, but he didn't get enough time to learn, as he's very much occupied. He's occupied at ... at Johannesburg. He's working, knocks off very late from early. So he couldn't get enough chance to read, thus he was not successful* **[4.Introduction]**, but it also dealt with the adult learner's past: A student commented: *Last year I registered for Psychology I and I passed it. This year I registered for History and Education. History is a bit difficult, because it has a lot of essays. But I did manage to pass it. So I was surprised with myself - I thought I was going to pass Education. But to*

my surprise I failed it, but I don't know how. I was studying all the time, I was even giving it most of my attention. To my surprise I failed it. Maybe I took it for granted because I did it at college. I thought maybe I'm just going to add there and there, but I couldn't [4.Introduction]. The AEP also touched on the participants' future: One of the participants commented: *I saw a picture, I saw myself in the middle of a jungle, as if I was reading a book there and I was reading vigorously, expecting to pass at the end of the year - maybe it's because of the motivation* [4.7].

During the exploration stages the adult learner was given an opportunity to look at his interaction with the academic situation: One of the participants commented: *So I got a friend who has done her first year Education before this year, and then we started very hard, but I was too loaded. I didn't get much time to concentrate, especially with Education, because at our branch it was too late for me* [3.Introduction].

During this stage, as can be seen in Figure 5.1, the cognitive component is strongest, being supported by the conative involvement which a person shows by his reactions: One participant said: *I had registered with Unisa, so I had* [moves both index fingers to and fro in front of his face] *the two works to do upon the responsibilities I had. So I had a tough time in order to allocate my time. And the sad part of it, I had a friend whom I registered with her, and she's passed. See? So now I'm alone, I no more have a friend or we never have group discussions. So I'm alone* [4.Introduction]. From this statement it can be understood that the student found it stressful during his year of study to balance all his obligations and now that he had failed, his support was gone. These are two negative emotions that an adult learner has to deal with.

However, he must come to grips with himself personally on an affective level and this is done during the next stage.

5.6.6.3 Personalisation

During the personalisation stage the adult learner was given the opportunity to superimpose the "model" which he explored during the previous phase onto his own life, in particular during this study, onto his own academic situation. In order to do this the

participants were given the opportunity to apply each of the essences of self-actualisation to their own lives by working through the "M A P" (Activity 8, section 5.7.7).

It is possible that at this stage enough information had been gleaned from the previous activities so that the participant could actually come to a recognition of his own patterns, processes and perceptions as discussed in section 5.7.9.

Sharing insights verbally was an effective manner to break the isolation which students felt, as they came to realise that they were not alone in their struggle. One student said: *The other thing that I have learned is that - keeping contact with the other students and keeping contact with lecturers will be of much more importance to every student who has registered with the university [3.10].*

Once the intra-psychic level had been worked through by means of the AEP, a logical consequence was that the student needed accompaniment on the meso level.

5.6.7 Meso level - the relationship between the learner and the educator

At the meso level the relationship of the adult learner with the adult educator comes to the fore. In this present research this relationship was reflected by the participants and the presenter of the AEP. As stated in section 3.4.2, each person brings into the relationship the knowledge he has of himself as a person. This self-knowledge could only come to the fore in a suitable climate which was created by the presenter's skilful handling of the programme. Each one of these components are analysed individually in the following sections.

5.6.7.1 Self-knowledge

In order to be educated holistically, communication, listening, empathising, congruency, openness and ethical behaviour towards one another is essential. In Africa this way of being human is called "ubuntu". During the AEP a continual effort was made to confront the adult learner with himself: One of the participants commented: *When I learn I have no problem, but I think I was a little short-minded, because when I close the book it was empty. I don't know what I was reading. I learn very hard [4.Introduction].* The learner's background was also important: He continued: *My matric I passed in 1982. I never done*

anything after that - no college, nothing. I was working at the ... [4.Introduction]. The manner in which he deals with various situations needed to be established: The presenter pointed out: If you have not finished with the rest of the group, then you know that you might be a little bit slower than the rest of the group. Have you noticed this in other situations too? [4.2].

The participant also needed to become aware of the fact that his perspective on himself as adult learner influenced his behaviour as adult learner. An example of such a situation is the dialogue in section 5.6.6.1 between the presenter and the student who felt that *my performance - it's good at all times! [3.2]*. When questioned about the fact that it decidedly was not good in the previous academic year, he had to admit that it was not good at all times. This gave him a new perspective on his behaviour as adult learner.

Not only had the student to be lead to self-knowledge, but the presenter also had to have self-knowledge, in order to be able to handle any unexpected situations which might occur and in order to be able to create a suitable educational climate. When speaking to a male-female couple during the introduction, the presenter tried to draw the rather silent male into the conversation by saying: *We'll give the gentleman first turn to speak.* He replied: *Not ladies first?* Taking the presenter by surprise. She countered with: *Pardon?* He repeated: *Not ladies first?* [General laughter from the group, who had also now heard his quip.] The presenter had regained her balance: *No, not ladies first. We're in a new society - we'll give the gentleman a chance to be first!* [His female partner smilingly agrees!] [4.Introduction]. This interlude set the students at ease.

5.6.7.2 Educational climate

Creating an educational climate is discussed as part of the analysis which is made of the presenter's skills in section 5.5.2 and is, therefore, not repeated here.

5.6.7.3 Skills

The skills which are required for presentation of the AEP are analysed as part of section 5.5.1 and it is clear that the analysis can be applied to the meso level of the AEP. The skills are, therefore, not repeated here.

5.6.7.4 Accompaniment

The aspect of accompaniment as far as the whole meso level of the AEP is concerned cannot be stressed enough. In accordance with what is stated in section 3.4.2.4 the type of accompaniment during the AEP presentation was adapted to the needs of the individual which can in turn be related to the particular value system he maintains. Some examples of manifestations of **specific types of accompaniment** by the presenter are

humour. Presenter: *So she wants - today - to find out how to remember all the contents. I wish I could say to her "Swallow this pill!"* [General good-humoured laughter - also from the specific participant] **[3.Introduction]**

empathy. Presenter: *So you failed because you were uncomfortable during your pregnancy?* **[4.Introduction]**

joining: Presenter: *We have something in common. We are all students* **[4.Introduction]**

politeness: Presenter: *Sorry to interrupt you* [after some latecomers had been welcomed] **[4.Introduction]**

consideration: Presenter: *Do you mind if I use your work as an example?* **[3.1]**

guiding: Presenter: *And you must listen very carefully what the other person says, because when I ask you what they say, then you must tell me what your partner has said. You must speak for each other* **[4.Introduction]**

consultation: Presenter: *Do you agree with what the lady said? Do you want to add something?* **[4.Introduction]**

acknowledgement: Presenter: *You have come very far!* [Spoken to a lady who came from Lady Frere in Transkei] **[4.Introduction]**

discipline: Presenter: A discussion was held regarding the value of answers to examination question in relation to the marks that are allocated to the answer. Once this was clear, the presenter said: *I'm going to discipline you like this the*

whole day, so please don't feel personally offended when I jump on you and say 'this is a good example' (of a bad answer)! The more mistakes you make today, the more you are going to learn [3.1]

However, once the meso level has been utilised as it featured during the AEP presentation and has been analysed during the report, it is feasible also to expect that the macro level of the relationship also affects both the adult learner and the adult educator as they are both dependant on external rules and regulations of the academic institution where they function. In the next section, the macro level is analysed.

5.6.8 Macro level - the relationship between the learner and his circumstances

The macro level of the relationship refers to the relationship between the learner and his circumstances. Whether the circumstances refer to family, community, institutions or government is not specifically relevant. The fact that these circumstances have an influence on the adult learner, is, however, of importance.

The individual's characteristics might not be in harmony with the environmental influences. Usually, **environmental influences** are beyond the control of an individual and a statement like: *One other thing he mentioned - maybe he was disturbed by the political situation [3.Introduction]* is not uncommon. The **physical environment** can cause a problem to a student. One student said: *Last year I was in a difficult situation - I'm sure you all know what it was like in Kathlehong - it was terrible. So I think that was one of the problems that made us to fail [3.10]*, or another student: *I can also attribute my failing to the circumstances, because I come from Bekkersdal - most of you know about Bekkersdal - it's a violence torn area. So most of the time last year we were just going up and about [shows left and right with her hand] running away from our homes [4.Introduction]*, and the **social environment** can produce events which can influence the adult learner's manner of establishing a good academic situation for himself negatively. An elderly student said: *I've got problems at home [voice trembling]. When it comes to studies. My husband - oo, oo [3.Introduction]*. Another female student said: *I'm teaching that side and at home I'm doing housewife's job and then some commitments, societies and all those things*

[gesticulates with her hands] *and I must do them completely as they are at the same time - done by one person!* [4.Introduction]. Due to hindrances like this, the adult learner may not be able to self-actualise himself in the academic situation. One student expressed the results of her problems: *Thereby I come to the examination room stressed* [3.Introduction] and another student echoed her thoughts by saying: *and when I write the examination I don't feel as myself. I can't even remember some of the things I've learned. Some of them I remember them, but most - some of them they disappear* [4.Introduction].

The adult educator who is on the opposite pole of the relationship can also be influenced by the poor academic self-actualisation of the adult learner. The presenter gave many concrete examples to the participants to explain concepts and processes (Moore 1993:sa), such as the "M A P", where the participants imagine themselves on a journey, or *using the metaphor of house building* [2.6] when encouraging them to ask questions of the lecturers in future. The manner of speaking and sentence construction of the presenter often was not up to standard, due to the language difficulties of some of the participants. The spoken English might be somewhat stilted, but the written English in many instances is very poor. These factors could have caused her to react negatively or positively depending on the type of self-actualisation of her students.

It was possible to target the environment for intervention by:

- **supplying information in the environment:** This was done during the sessions, when information was given on the examination marking system as used in the Faculty of Education. One student who is a head master at a high school added: *You see I have the very same question. The kids write exams and the parents flock to me asking the same question. So now, I tend to put myself in your boots - you see. So I'm thinking back.* The presenter followed his lead by saying: *In any public exam you have this - lack of accountability. Because I cannot take a book out for you and say to you let us look at it together. Books are taken out by the second examiner - they come to use and discuss the problem with us, and they make us fix the mistake* [4.Introduction].
- **channelling the energy** which is usually used to put conflict with the environment into a positive use. Once the above explanation had been given, one participant

said: *According to your explanation, it is good [4.Introduction].* Another: *I just want to say thank you to Unisa for organising this evaluation, just for us. I hope that we can take all of what you have brought here, back with ourselves for the future and then correct our mistakes. I hope our mistakes and our troubles, the one who is in charge, will take them to the one who is above, and tell them what we have said - our complaints [3.10].*

- **addressing the environmental deficit:** One student explained it as follows: *The lack of interest of people in your area, you may find that in your area people are not willing to study, you may find you are faced with an assignment, there is no one to contact to find out whether you are on the right track or not. So that one is our responsibility, to encourage the people you are living with to enroll* [amused laughter from the group]. *This can bring quite a lot of difference ... Also, the lack of sufficient and well-equipped facilities. There are libraries where we are staying, but they don't have the information that we need, so they're of no use to us. So maybe they can do something to equip those libraries. I don't know how [3.6].* In order to explain Unisa's involvement with restructuring and improvement of courses the presenter said: *Once again, all I can tell you is that the university is paying a lot of attention to exactly that - but no final decisions have been reached* [This comment was made in regard to restructuring Education I]. *I will pass your suggestion on to the people who are working with it [3.Introduction].*
- **bringing the environment and the person into harmony** with each other if they are both healthy. As one participant who comes from Wesselsbron in the Orange Free State said: *We had the same problem - staying far from the university. We had the same problem. How would it be if the university can have a toll-free number operating for its students, because some of the problems would take too long for the lecturer to explain to the students if the student has to 'phone. And the further you stay from the university, the more you have to pay [3.6].*

Although it was not within the scope of this study to change any aspects of the macro level, the mere realisation that the perception of the participants as adult learners could be changed, could bring about a profound change in their interaction on the macro level. The presenter said: *The resistance to the examination procedure dissipates, once the students*

understand that the university has introduced as many fairness controls into the system as it possibly could [4.Introduction].

Different campus subcultures can develop due to different developmental tasks. These developmental tasks represent the **external subcultures** such as generated by the social environment. One student commented about another: *He's a part-time student at Unisa and unemployed [3.Introduction]*, whereas another remarked: *But he's a full-time student. We're part-time [2.6]*.

Enhancing creative values is one of the most effective ways in which people can learn effectively about themselves and their environment. This was done by a spontaneous discussion on various informal study techniques, which might be suited to an adult learner in his own particular circumstances. One participant said: *He must use small cards - index cards - which he carries in his shirt pocket. Whenever he has time, he must read them [1.6]*. In spite of the discussion being on an elementary level, it was enthusiastically received. However, without the curriculum, the organization, the supervising staff, teachers and administrators being geared towards encouraging creative values, it is difficult for the individual to be creative. One student complained: *In order to memorize the meaning of the words, we interpret it in our own words, - and we don't get any marks [3.6]*. The presenter explained the value of specific terminology within specific sciences by saying: *It makes it easy for people to understand each other! [3.6]*.

The challenge lies with the individual adult learner in the academic situation to deal creatively with his problems in order to achieve realistic academic self-actualisation. A creative suggestion from one of the participants was: *You have people at work, and you say to one person 'Good morning, Didactics!' [General laughter] And then each time you see him, you repeat a section of Didactics, you give his nose a name from the Didactics syllabus [More laughter] [2.6]*.

5.7 ANALYSIS OF THE CONTENT DIMENSION OF THE ACADEMIC ENHANCEMENT PROGRAMME

The content dimension of the AEP refers to the factual information which was discussed during the course of the AEP. The literature research which is discussed in Chapters 2 and 3 was used as a basis for compilation of the "interview schedule" which guided the

process of the AEP. The "interview schedule" took shape in the form of various activities during the course of the programme (see section 4.6). The detail of the content which was covered, depended on the caliber of the group which participated, as well as on the expertise of the presenter. However, the preparation was based on the essences which were identified in the literature (Chapters 2 and 3) and incorporated in the programme (Chapter 4). As the AEP was presented four times, a different pattern might emerge for each participant regarding the various topics.

5.7.1 Ascertaining values (Activity 1, Activity 2)

The participants were given an opportunity to come to terms with their own personal values and where they might come from. The first two activities of the AEP were geared towards creating this opportunity for self-discovery.

Activity 1 investigated the origin of each person's values by looking at his family's values. The second activity focused on other influences such as teachers, friends, etcetera, which might have given impetus to the growth of personal values.

The essences which came to light are regarding:

- **the worth and significance of specific values:** The influence of the characteristics from grandparents, parents and family was pointed out by the participants. One of the participants said: *My father's side was uneducated, but hardworking. My mother's side had a little bit of learning [1.1].* This was specifically done regarding the influence of these characteristics on the academic situation. The presenter asked the participants: *So which of these aspects have been passed down to you through the generations and which have you or are you passing down to your children?* [One or two of the participants smiled.] *You are not always talking to yourself, you are also talking to your forefathers. If you're the first one to study, then you're breaking a pattern - and that's very tough [4.1].*
- **striving towards the realisation of specific values:** Some of the participants underlined specific values which might help them in the academic situation, such as: *respect, hard work, tolerance, sharing ideas, manners, lonely, getting moral support from my sisters [1.2].* One student said: *It's the thinking who you would*

like to put on paper - but it's good, it makes you think to realize when you look at your characters and who are they pertaining to you [2.1].

- **the emotional component:** One student linked her negative attitude to History to previous experiences: *My negative attitude to History is due to Afrikaans history in school - I even now don't like History! [1.1]*. Especially during the second activity when the participants revisited themselves in their previous academic and social situations, the *intensity* with which the activity was done, the *serious expressions* on their faces and the *inability to verbalise their emotions*, seems to indicate that strong emotions were being felt. The presenter tried to establish whether they were feeling overwhelmed or incapable to do the work:

Presenter: *Who found it easy?* [No reply, shaking of heads]

Presenter: *Nobody. Who found it too difficult?* [No reply, shaking of heads]

Presenter: *OK - so nobody found it too difficult!* [Silence, downcast eyes]

Presenter: *So it makes you sad, it makes you bitter, a bit anxious?* [This is seen in their faces and was identified by some of the previous groups.]

Students: *Yes!* [Virtually everybody nods their head.] **[4.2]**

This seems to indicate that the participants endorsed the fact that negative emotions impede participation in activities.

- **the present reality:** The presenter stated: *Perhaps I think I worked so hard, but have I ever really calculated the hours that I've sat in front of my books? I might sit in front of my books, but I watch the TV, I watch the door* [General laughter of recognition of such a situation], *but am I really working?* **[3.1]**
- **the specific relationship a person has with his values:** The presenter helped the participants to select their most important values by saying: *Look at what things influenced you to be how you are today. So, if I read the middle part to somebody (that is the centre of the second activity) who knows you well, they must agree that is how you are!* **[2.1]**

5.7.2 Conscious use of values (Activity 3)

The link between values and action was investigated in this activity. The participant looked at his **conscious commitment** to maintaining his values by being asked *to tell a spaceman (somebody you don't know, and he doesn't know us) how to be happy on earth [2.3]*. The participant had to see how his values **relate to his choice of goals** and how they possibly motivate him. These two components were dealt with in retrospect when the following activity, the lecture, had been completed. It was then possible for the participant to look back at his own choices and see how they motivated him and how these possibly related to his own goals.

He became more aware of himself as he had to decide between 14 options and was confronted with choices which he had not had to make before. His **self-understanding** grew as he discussed his choices with a partner. This activity helped him **define himself as person** more clearly. He also saw that there is more than one way to be, as his partner marked different "ways of being happy and peaceful". One student asked: *Now if you have put a circle around more than one thing? [3.3]* The realisation dawned on him that there is more than one correct way to be and that although there were many similarities between the various people who were present in the room, there were big differences in their value systems.

According to the visual feedback which is obtained from the video material, the participants initially found it difficult to discuss this activity with one another. However, eventually they helped each other mark their choices from the various option and there was a continual flow of soft conversation [2.3, 4.3].

Once the understanding of the concept of values had been established, it was necessary to identify the value systems in which these values are typically embedded.

5.7.3 Conscious use of value systems (Lecture/Activity 4)

The participants were given an opportunity to look at various value systems to which they might belong. Some questions which were raised are

- **do your actions show any similarity?**
- **what is the core around which your actions tend to move?**

- **how would somebody else describe you?**
- **what type of person do you like?**
- **what action would you like to undo?**
- **do you check out your actions against your inner voice?**

All these questions are dealt with during the lecture which was given at this point. The information which was given to the participants of the AEP also gave them the **exposure to other ways of being or value systems** with which they were not acquainted or which they were not consciously aware of in themselves. One participant actively queried the process by stating: *I've marked more than one [4.4]*.

The queries about the lecture indicate that the information was thought provoking. The presenter asked: *How do you think Unisa functions?* The participants answered: *Unisa says work hard and at the end of the year you will pass - the DQ-system.* The presenter added: *Unisa's unwritten rules are - be respectful, be on time, work hard, 'phone for an appointment [4.4].* Unisa's approach can even be **aggravating/ provoking** as the manner in which the participants spoke about Unisa was at times harsh and angry. However, the discussion which ensued afterwards, clarified any doubts which they might have had as can be seen in a comment from a nurse who works in a DQ-situation: *We need to work hard - I wish - some would not look down upon others - we should respect one another - do your best - cope with other people [2.4]* (refer to section 2.4.2).

The next step was to transfer the newly acquired insight to the academic situation, as this was the area where they all experienced problems during the previous year.

5.7.4 Raising the conscious level of value systems in the academic situation (Activity 5)

The personal values or value systems, which the participants had identified earlier on during the programme, needed to be applied to the academic situation. Some of the possible actions that were expected are:

- **a conscious look at their own actions in the academic situation:** It seems that from the difficulty which the students encountered in answering the first question, that not one of them had ever thought of 'giving' more to the academic situation than just that which was required from them. In reaction to the first question of activity 5 (**Academic Action**) which asks the student to explain his personal contribution to the academic situation, one student [shrugged her shoulders and looked at her neighbour with raised eyebrows] and said: *Nothing!* After the presenter had explained the type of additional contributions that could have been made, she said: *Yuuh - last year we bought empty cassettes and sort of made notes for ourselves.* The presenter replied: *Yes - that's what I mean [4.5].*
- **discussing conscious commitment to a set of values:** One student said: *I told him that he must value things.* Upon a request to clarify what she meant, she said that he had to get his priorities right and decide what he wanted from life [3.5].
- **considering personal growth and involvement in the academic situation,** for example not a single one of the participants had ever been to see a lecturer or had made an appointment at the Student Services Bureau [2.3, 3.6].

The following aspects figured as underlying components of this section, but no direct examples are given. **The conscious control** which a learner has over his commitment to his studies regarding the **thoughts and actions about his self-awareness, self-understanding, empowerment and confirmation**. During this discussion the participants seemed to grow regarding their **personal power and congruence, their conscious formulation of his own goals in the academic situation, their life philosophy** and a realisation seemed to grow that there were many **actions** which the adult learner might be able to take, over and above the normal academic input.

One student spoke for the rest when he said: *This is very hard [3.5]*, while another said: *The questions are difficult to understand [2.5].* In many ways it seemed as if this activity was fraught with difficulty, but as being aware of one's own value systems and actions is necessary, this awareness was linked to a realism regarding one's own situation and the academic situation in which one functions. This is discussed in the next section.

5.7.5 Realistic self-actualisation and academic self-actualisation (Activity 6)

Many adult learners experience problems during their studies and the group of participants' problems were severe enough to let them fail their Education I course. Coming to terms with some of the limitations and problems, which he had experienced, helped the adult learner to make peace with himself, adapt to the problems in order to eliminate them and be on his guard not to be caught unawares again by the problems. His realism helped him put the blame where it belonged - even if it was on his own shoulders. One participant said: *In the actual fact I blame myself so far. I just took things for nothing. I thought I was used to Unisa ... So when I entered for Education I, I said 'Well, it's Unisa. I'm used to it. I'll pass it.' But to my surprise, I was not successful [4.Introduction].* During the evaluation of the AEP one student specifically spoke of realism: *Amongst other things that I've learned is that I used to think that the people who deal with our papers are the ones to be blamed, forgetting that I also commit mistakes [3.10].*

Some information on realism was given to the participants or by the participants:

- **recognising one's own limitations:** One student said: *..., but I'm a very slow learner. Should I say so I find it very difficult when faced with everything at the same time [3.10].*
- **establishing whether the environment is limiting:** Reporting the discussion with a fellow student one participant said: *She's short-minded, because she has home problems. So she should take her books, learn at school and forget about her problem. If she's out of the problem, and meets other people, it will be better!* The presenter was perturbed by this freely given advice and warned: *It's very dangerous to give other people advice! Why?* Another student replied: *Because you cannot be in people! [4.6].* This truth was heartily endorsed by the rest of the group.
- **deciding whether one's academic situation enhances one's ability to cope with one's own reality:** Two students talking to another said: *Work out your answers in your workbook - they send you a memorandum - but it's not complete,*

the memorandum is sort of an outline! The presenter asked them: *So how do you solve your problem?* Various students responded: *When the memorandum comes I compare ... ; I use the textbook ... ; one could make an appointment with the lecturer ... ; I come into the library* [2.6].

- **people get psychological energy from the things which they value:** One student spoke to another in this manner: *I told him he must value things* [her hands indicate a balancing scale]. *First things first. Because we don't want to be upset for a second time* [4.6].
- **a person's internalised reality is influential:** A student, who sees himself as a failure in the examination setting, is virtually bound to fail. This was illustrated by the following statement: *... and you start turning the pages ...* Another student added: *... and when you leave the exam room, the answers just come - I don't know why!* The presenter gave them another picture: *When you're in the exam room situation, relax and tell yourself 'I do know this work' and perhaps 'see' yourself in the exam room writing down the right answers* [2.6].
- **the material world influences them:** The circumstances of one participant's daily life was explained as follows: *As I'm a teacher and my principal does not like us studying. He is always checking. And if you are working at your house, he comes to visit, you must hide your books so that he doesn't know you've got something to do with Unisa. And he knows Unisa uses orange, so we always cover our books so that he must not know these are Unisa books* [4.6].
- **consciously studying to become powerful and survive well:** After the completion of this activity, the presenter gave the participants the following feedback: *The big difference, which I can see, is that you all came in here this morning and sat back thinking 'I wonder what she is going to give us?' And now your eyes have all changed. It is as if you are wondering what you can give, how should you plan your year. And you are taking the responsibility away from my shoulder and onto your own shoulders, because I can help, but can I study for you? All the students reply: No!* [4.6].

- **realities which limit the realisation of ideals:** One participant reported the following problem which a fellow participant had to contend with: *My friend has a tavern problem next door. There was a lot of noise next door when she wants to study. She has no powers [4.6].*
- **thoughts about one's potential, uniqueness, responsibility and autonomy:** Giving each other advice was one aspect which the participants excelled at. An example is: *One other advice that I gave him is - he told me he was hesitant to re-enroll, but I told him 'Time wasted is difficult to get back', so he ended up being convinced. So he promised me he's going to enter Education [4.6].*

The following aspects were not directly discussed during the presentations, but during future presentation they might still feature. **The manner in which the environment protects and challenges, the manner in which a course links to reality and ideas which do not consider reality.** As realism has to function in a specific situation, it needed a specific context in which it could be evaluated by the participants. Needlessly to say, this context is the academic situation. The essences around which this activity circle are **personal growth through the mastery of a subject, personal expertise in one area, the manner in which a specific subject had let growth occur in a specific area and the ability to see oneself in a particular study area.** As this seemed to be one of the areas which the students had not considered much, they had little to say in this regard.

Accumulation of data on one specific subject was discussed among the students and one reported what the other one had said: *And the handout at group discussions - especially History of Education - he spent all his time reading about the Ancient Israelites, but to his surprise at the end of the year, that was not appearing in the examinations. That might be one of the reasons why he failed [4.6].* This is an example of accumulation, however, of incorrect information.

It is important to note that the success of this activity did not lie in the cognitive act of exploring and classifying the academic actions, but it lay in the realisation that the judgements regarding the problems had been realistic or unrealistic.

The insight gained regarding realistic self-actualisation in the academic context needed to be internalised in such a manner that it was accessible to the adult learner in spite of it possibly being foreign to him. The next "Self-talk" activity gave the participants an opportunity to speak to the adult learner within themselves.

Several of the above essences which were not directly addressed during this exercise seem to come to the fore during the next exercise.

5.7.6 Progression from one level to another (Activity 7)

Although, in section 4.6.5.5, many essences are identified for progression from one level to another, it is futile to discuss each one, as the participants were given the chance to consult with their inner selves during the AEP, thereby not airing/expressing their opinion on the content of the self-communication. They were given the chance to look at themselves in the academic situation throughout their life, and allowing the "old" academic self to communicate with the "new" academic self. The free flow of inner talk was ensured by blocking off any intruding noises or visions through sensory deprivation and carefully listening to the inner noises of the body and mind.

Some of the participants commented:

I heard drumming

I became annoyed, so I opened my eyes

I couldn't understand the voices

When I opened my eyes, I felt dizzy

They experienced this activity as particularly strange, as many of them seemed to be very dependant on concrete directions or instructions which they were to follow. This seems to indicate that the adult learners who participated in the AEP were particularly dependant on prescriptive guidance and did not believe in their own abilities.

5.7.7 Understanding and definition of self-actualisation (Activity 8)

In the presentation of the AEP the focus fell on self-actualisation and implicitly on various components which all form part of the process of self-actualisation. One unsought after

comment was given by a student after the completion of activity 8: *Uh - I don't know how other students feel, but I think I really gained a lot. I'm much more different (than) when I came here this morning. ... I'm much more powerful than when I came here, more - from here I'm going to get myself from the get set (to) go for more than one course [general agreement]. And I believe I'm going to make it - I'm going to say 'Here are the courses I've collected'* [more laughter]. So, *maybe if during the year you organize such courses for us, we can really give quadruple thanks* [3.8].

Without analysing this passage word by word, it is still possible to see in the above statement the essence of productivity, problem solution, independence, expression of potential and talent, changes that strengthen you, inner strength, optimal living, positive personality traits, appreciation of differences, freedom of expression, goal setting beyond obvious limitations, meaning of life, tension in life as propelling agent, continual adaptation, intensity of self-development, actively working towards a future, controlling your own future, respecting the Adult in yourself, developing your own capabilities, personal commitment, the reality of the process towards self-actualisation, optimal psychological living, personal unity in all relationships, living life in a meaningful manner, and being comfortable with your own differences.

These essences were not all directly addressed during the presentation of the AEP, but they formed part of the underlying philosophy which could possibly bring new meaning to the academic context of the adult learners.

However, the following aspects of the **summary of self-actualisation** are pertinently addressed during the completion of the "M A P" in activity 8. The adult learners were given the opportunity to formulate written answers regarding the various aspects which were considered. The examples which are given here are represented exactly as the students wrote them. This is done in order to give the reader some insight into the ability of the students to write down their thoughts.

Regarding **actions which they had taken towards fulfilling their goals** [question 1], one student wrote: *Study hard and be involved to study groups for discussions and contacting lecturers*. Another wrote: *Find a helper for my housework. Register for a course. Organise my timetable better and do my best to stick to it*. Regarding the countering of outside interference one student wrote: *Forget all things who (sic) affected me during the*

examination. Read hard from January to avoid problems who (sic) might happen during the examinations times. Similarly, the following comments were also written: *Reading, discussing, be in close contact with my lecturers.* The matter whether this action had led to a **changed level of tension within themselves** [question 2] was reported on in the following manner: *Happy and anxious to read and write my assignments, and: I have confidence this year when I re-register my courses, but I still have last year's stress and: I feel like working hard throughout the year and: I am little bid (sic) worried because I really don't know if the method I will be using for studying I am going to benefit from it.* Their **motivation to becoming committed** [question 3] to a situation which could become extremely taxing seemed to be high. An illustrative example of this is: *I feel that I had to spend more time, in spite of having problems at home I have to build a room for that.* Another participant wrote: *To take responsibility on (sic) my study.* This insight was given by another: *My commitments are cooking Fetching (sic) water to the river this makes me have difficult to study because after all this work I am unable to study as I am tired.* So it seems as if some students really cannot devote all their time to studying. The synonymous comments given by other participants to the last statement, indicate that they understood the question. They wrote: *Involvement, responsibility, drive* [4.8].

Further the participants had to consider whether any **change had occurred in their lives** lately on the personal, environmental or relational level [question 4]. One student wrote: *I am going to right the wrong by. Being disciplined. Using each second profitably on my work to perform well at the end of the year.* Another stated that she had decided: "To cut off some of my friends whom I gain nothing from them." A few unrealistic sweeping statements were also made, however, such as: *I expect everything to change with the way I feel. I expect to be rewarded with success for what I have been doing (i.e. if I study hard).* The matter whether they were **deliberately aiming at and taking action to achieve specific goals** [question 5] was reflected on in some resolutions such as the following: *To have a degree at Unisa and be successful person in life.* Another wrote: *I want to rich (sic) the goal by studying and working hard from the beginning and up to the end of the year.* Or: *My goal is to be a professional teacher.* Considering why they chose the **academic vehicle to obtain personal growth** [question 6] resulted in some students coming up with comments such as the following: *I choose the method because I think It (sic) will enable me to pass.* However, as this was said pertaining to the goal of becoming a doctor to satisfy the aspirations of parents, it seems as if some unrealistic goal setting might still

have been present. Another student wrote that his preferred vehicle was: *Studying through books. Because for me it the best one. I prefers (sic) reading.* And yet another: *I am going to empower myself and enrich my vocabulary.* On the question whether they set themselves *new goals* once they have reached the old ones, what their *level of tension felt like once they had reached a goal* and what it felt like when they *put themselves into the process of setting themselves a new goal* [question 7], one participant wrote: *Never thought that I am putting myself in a stressful world.* Another wrote: *Not thought of the stresses involved.* Yet another wrote: *It gives me a brighter light for my future and (I) get more encourage that I will be something in future.* Disillusionment was, however also present as is shown in the following statement: *At first it was something I will (sic) enjoy but as times goes on it was like (a) nightmare to me..*

Regarding value systems the participants had to consider whether the *value system of the environment (had) affected them* [question 8]. One participant wrote: *I am not quite clear of what the university requires. I don't seem to be meeting its requirements academically.* Another stated: *I feel worried, tense and a bit confused of what is expected of me and at the same time I want to succeed and be comfortable.* On the positive side one student felt: *It (is) moulding me for the good future* and the comments of another participant appeared to agree: *At first I was tense and nervous but as time goes on I to be accommodated to the to the (sic) situation now I can see is good help distance students.* The participants also considered in which way the *context in which they had been studying* [question 9] had influenced their personal growth. Many spoke of difficult situations, for instance: *To live alone with children sometimes frustrates me and not knowing what to do,* or: *The environment I'm living in is so busy, the people are enjoying life but as to get better education I had to work hard and ignore things which happen outside.* One student in particular wrote: *The demands of life that change all the time motivates (sic) me to go on studying.* An in depth insight into the adult learner's daily life is given by the same participant: *I was too committed, had to teach and read or continues (sic) with my studies. This curbed my work and the principal was too harsh to me. But I'm going to do my best.* Finally, the participants were given the opportunity to look into the future and describe how they think they would feel once *they had achieved their set goal* [question 10]. One person wrote: *I am going to feel very great and very important to our nation, I will celebrate a party with my kids.* Another student stated that: *I will as if I can talk with a loud speaker climbing the roof informing everybody that I have passed.* This feeling was

echoed in many similar ways such as: *I am going to be very happy or. I am going to encourage other people to be patient and know that perseverance is the mother of success.* During this whole of activity 8 the participants were given the opportunity to look at the various components of self-actualisation as these come (or came) into existence in their own lives and they described these concepts as they featured or would feature in their own lives.

What became clear during this activity, was the fact that many of the participants had never thought about studying in this manner. They were in fact still very dependant on help as was reflected by a comment like: *From the university ... if we can have one of the days like this day. Whenever we are nearly close to the examinations ...* As the activity was done on paper, the comments were predominantly written ones and have been represented verbatim here (including the participants' own spelling and sentence constructions).

The next section discusses the andragogical situation in which the adult learner and the adult educator find themselves.

5.7.8 The adult learner and adult educator in the andragogical situation (Activity 9)

The two identified sets of participants in the andragogical situation are highlighted during the ninth activity. Once again, the literature study has revealed so many essences which are part of the andragogical situation that the AEP cannot cover them all, but rather relies on the participants themselves of specific groups to identify those essences which are relevant to them.

During the actual presentation of the AEP it became clear that many of the participants had actually reached such a point of physical and mental exhaustion and could no longer deal with these abstract concepts with any adequate degree of clarity. Activity 9 was consequently drastically shortened in the first three presentation [1+2+3] and it was skipped completely in the last presentation [4]. From this experience, it seems as if this exercise could actually be redundant. The mere fact that most of the essences of the andragogical situation can quite readily be identified within either the previous or the following exercises, probably makes it unnecessary to include this exercise in the AEP.

The essences which this activity intended addressing seemed to have surfaced during the presentations of some of the previous activities and to insist on conducting this activity in detail would have been counterproductive for everybody concerned. Some of these essences that were, in fact, addressed by the participants when they were eventually asked to evaluate the AEP in a short video interview at the end of the presentation are:

- **the meaningfulness of the AEP as an academic situation to each participant:** One student, who actually is a headmaster, seemed to be rather cowed by the academic situation. He said: *When I left home to come over here, I thought I'd be asked questions. I will be asked 'Why did you fail? Why didn't you answer this question? Why is your handwriting so horrible?' I was a bit afraid [shakes his head]. But fortunately, this is not what I got [4.10].*
- **whether the AEP as an academic situation had enhanced their self-understanding:** In most instances the participants of the AEP seemed to have come to the presentation feeling incompetent and worried about their abilities to cope in any academic situation. One participant said: *If you are working alone you can be easily confused [4.10]; another person said: I'm not feeling helpless (at the conclusion of the AEP), which, indeed, was in contrast to the usual state of affairs in his academic life [4.10].* From these comments it can be seen that their normal academic situation had not enhanced the participants' self-understanding in a manner which was beneficial to them, and that, the AEP had, however, changed the situation.
- **the improvement of self-evaluation as a result of their academic involvement in the AEP:** Apparently the usual academic situation did not give them the ability to come to an understanding of their incompetencies and to improve themselves. The AEP, however, seemed to have been able to give them enough insight to improve their self-evaluation. One participant put it aptly: *Right now, what I've learned from this course or workshop was more important to me, because I've realised some of the things I didn't know and some of the mistakes which I've done mainly on the question paper and some of the points to look at, more especially the question of explaining and naming, briefing and all those, advantages and*

disadvantages - such questions. I've realised that I've learned a lot from my fellow colleagues and my fellow people [4.10].

- **the growth of human dignity** as a result of academic involvement in the AEP: Once again, the students' human dignity does not seem to have grown adequately during the course of their normal involvement with the academic situation. One student started her evaluation by saying that: *In the morning I feeled very ashamed to look for the number of the flat - room I was supposed to be [fidgets, moves body back and forward] and I was guided by a person there at the enquiry room and then I came straight inside. And what I've realised that finding a jolly, happy face of a lecturer as you welcomed me like a mother. ... I've learned more from the other people, because they have shown me, they've given me courage to proceed with my studies, to repeat the course again and I've realised that I was not the only one to fail that course [4.10].*
- **greater responsibility** as a result of academic involvement in the AEP: As these students had all failed their first year Education course, it seemed that the academic situation did not help them to take responsibility for their own success (Dyer 1980: Cassette 2) in the academic situation. However, after the completion of the AEP a student said: *Firstly, I would like to thank you, madam, for the time you've taken and come here to all of us and show us the light. Secondly, that some mistakes I did in the examination. So I like to say 'Thank you to you!' More particularly, I'm going to register for Education I and study very hard and I'm going to pass [4.10].*
- **a clear outline of a life philosophy**: One lady spelled out her philosophy of life during the presentation of the AEP: *Unfortunately one has to study. It's probably not the nicest thing to do [laughs at her own comment], but unfortunately in this unkind world, it's one of the things that some of us have to do if one wants to prosper [3.10].*
- **greater self-directedness**: A student commented about the programme by saying: *In fact I learned a lot today and then the most important thing that I've realised is that I must work very hard so as pass. That's all [4.10].*

- **use of accumulated experience** during studies: Accumulated experience seems to be an aspect which is not tapped fully by formal academic studies. Some of the participants who failed Education I, in spite of having studied previously, did not benefit from their previous exposure - in fact it made them more complacent. This fact was acknowledged during the participation in the AEP [1.Introduction].
- **reaction to society's expectations:** Although the presentation of the AEP cannot be likened directly to society, in a certain manner there are parallels. Society is a diffuse, intangible mass, yet each person who is relatively well-adapted, has a perspective on what is expected of him by society. In the same manner, although Unisa (the academic situation) is a conglomerate of various cells of learning, the well-adapted student knows what is expected from him. One unsuccessful student for instance felt: *When I was coming here this morning, I felt a bit anxious. I didn't know what was expected of me.* Yet after the presentation he could say: *I feel this workshop has done wonders for me - I feel empowered. I'm sure I will be dedicated to my studies throughout this year* [4.10].
- **motivation:** one of the most important motivators for adult learners seems to be a support system such as the AEP which is tangible and accessible. Two examples are given of students' comments as a result of a lacking support system: *We have the same problem. Staying far from the university. How would it be if the university can have a toll-free number operating for its students, because some of the problems would take too long for the lecturer to explain to the student if the student has to 'phone. And the further you stay from the university the more you have to pay* [3.6] and: *What I've studied here today at this course - this is quite fruitful to be in a group. Especially the people who are sharing the same interest. When you're in a group, you give one another courage. For example, if you take this finger* [takes first finger of left hand and bends it to and fro] *it is easy to break. But if you are in a group, if you can do this* [takes all his fingers of his left hand and bends them forward] *and this* [takes the same fingers and bends them backwards] *you won't do anything. It is strong. So these things, are encouraging for me* [makes fists with both hands and moves them strongly downwards]. *Thank you!* [4.10].

- **society's benefit** from students' studies: One student who participated in the AEP took the opportunity to say that in order to create a network of support for students in rural areas other people should be encouraged to enrol. He concluded: *So that one is our responsibility to encourage the people you are living with to enrol* [the group laughs at this suggestion]. *This can bring quite a lot of difference* [3.6].
- **change of view of themselves** as a result of academic involvement with the AEP: In most of these students' cases, the academic involvement for them meant that they were disheartened and overwhelmed. They had started with high hopes of improving themselves and their situation, but had ended up after a year, feeling disheartened and inferior because they had not been able to achieve the required standard [1.Introduction]. This view changed as a result of their participation in the AEP.
- **their own goals** with their academic involvement: A lady reported that she had a problem: *... so one day I have a problem at home with my family. So I lie down crying and I thought 'What purpose do I have? If maybe I can go to school I can do one thing for my life! So I register. Start to learn* [4.Introduction]. However, prior to her participation in the AEP, she had become so disheartened, that her life became meaningless again.
- **their expectation of lecturers and of the university**: One student received a lot of support from his fellow students when he said: *There's one thing I'd like to point out concerning the books we are reading or the perspectives we are using in preparing for our assignments, our exams. How about if the university or the education lecturers can come together and try to at least divide it into two question papers at the end of the year, taking two perspectives, maybe it's going to be one paper, and the other two perspectives would be paper two. I don't know whether it will suit the university, but that's my feeling* [3.10]. Another student said: *Last year we did get a lot of support from the Psychology Department* (presumably she meant the Department of Psychology of Education) *and I hope it wasn't the one that caused us to fail!* [3.10]. During the AEP, the students could actually express their expectations regarding their lecturers and the university.

Some of the aspects which do not seem to have been addressed directly are: the relationship between their own value system and the value system of the lecturer, the ability to come to moral independent decision making and corresponding actions, greater clarity of norms as a result of studies and differences of goals with studies by various students. However, the researcher presumes that further presentations of the AEP to various groups, might well lead to discussions of these aspects.

Regarding the recognition of their own needs, the qualities of the actual adult learner-adult educator relationship were also supposed to be addressed by Activity 9. Once again, a report on these qualities is given by drawing examples from other activities.

The mutual interdependence of the learner and the educator was explained to the participants by the presenter: *It is very important for us that you should pass [4.Introduction]* and this was linked to a superficial explanation of the state subsidy to universities.

The inequality between the learner and the educator surfaced easily as the participants came in with the expectation that the educator was superior to the learner, perhaps even in more ways than just the academic situation. When explaining the requirements of the "action" words in questions to them, this expectation was investigated. The presenter explained: *When one asks people to do things in a specific way - and you can see that there is a reason for this as the next generation comes underneath.* [This was said regarding the outlay of activity 1.] *This is the kind of thing that causes a lot of trouble in the exams - by not doing the right thing in your work. So for instance, if the question says 'Name five stages', it doesn't mean 'Write a paragraph' about each one. You write a paragraph and you give wonderful information and you walk out and think 'I wrote a good paper', then I must point out that there were only five marks for that work on which you've written two pages. Actually that work which you've written is worth fifteen marks, but there aren't more marks to give you! So I read through this, and I think, 'Gosh! This person really knew his work well', but I cannot give him more marks. In the mean time, you saw that you were running out of time and you just wrote a little bit - you didn't finish the paper properly* [3.1].

The connection between the academic content which students were studying and their own life world was spontaneously touched upon during the "Inner Journey". One

student saw herself in a jungle, but she was reading vigorously. The presenter questioned her: *But it was a jungle? What could it mean?* She replied: *There is no peace.* The presenter joined her by saying: *Yes, it sounds to me as if your life has been a little bit like a jungle - full of dangers* [general agreement from all students]. Then the presenter spoke to all the students: *But she's still been able to see herself and create a future for herself by what she saw. She's told me of her vision - and I've just been asking about what you heard. What about sensation?* She replied: *I felt relaxed* [4.7].

The following aspects were not mentioned during the four presentation of the AEP, but other presentations could possibly allow them to surface: **the equality between the learner and the educator; how they would want to be treated by the lecturer; the strength of their relationship with the adult educator and the role for conflict in the academic situation.** The manner in which the adult educator should accompany the adult learner; measuring new academic content against their own life goals; measuring new content/information against their own value systems; recognition of cultural backgrounds by academic courses and addressing the context in which they live by the course were not directly addressed either, although conversations in this line were held.

Although many of the possible essences were not addressed during the four presentation of the AEP, those essences, which did come to the fore and which were discussed in the above sections, seemed to allow the adult learners to be more objective about their own value systems and helped them recognise the influence these have on their behaviour. The influence of value systems on the adult educators and the institution in which they function was also mentioned, so that the differences in behaviour could be more easily accounted for.

5.7.9 Evaluation of the Academic Enhancement Programme by the participants (Activity 10)

The evaluation of the AEP by the participants took place by means of a questionnaire in which they were asked to apply the psycho-andragogical criteria and identify patterns, processes and perceptions which occurred during the programme. As the psycho-andragogical criteria featured throughout the whole programme and are extensively

discussed in section 5.6, these are not reflected in this section again, but attention is paid to the patterns, processes and perceptions that were identified by the participants.

5.7.9.1 Patterns

The students came to recognise various patterns which had occurred or were occurring in their lives. These patterns were mainly identified by means of the genogram as represented by Activity 1: "My family's values". The participants, for example, made statements like: *I don't like first chapters, so I battle to start studying [1.1]*; and: *they might not be continuing a pattern such as working hard [1.1]*. The presenter pointed out to them that: *If you're the first one to study, then you're breaking a pattern - and that's very tough! [4.1]*. The participants seemed to find the activity of finding patterns quite difficult, but on enquiry whether this was the case, one student explained: *It's the thinking who you want to put on paper [2.1]* that was their difficulty. This seemed to indicate that they were extremely involved and really serious during the pattern identification.

Insight into behaviour patterns in the academic situation helped the adult learners to cope better with their own patterns and perhaps, where necessary, to *change or adapt* these patterns. One student who seemed to understand the drift of the programme particularly quickly asked: *Now what should I do? Should I just continue, or is it possible for me to break that control? [3.1]*. This was said in response to his own realisation that there was possibly a negative family trait which he had to counteract. Later on in the same presentation, the presenter followed more or less the same line of thought by complimenting the participants on the change she noticed: *And you are taking the responsibility away from my shoulders and onto your own shoulders, because I can help, but can I study for you?* In a chorus they all replied: *No! [4.6]*.

The realisation that they had *shared patterns* amongst each other, broke the barrier of isolation which they had felt before coming to the AEP and created a common feeling of belonging. As one student so rightly put it: *But right again now, I can see ... in fact I'm reborn again, because I can see that there are some fellow students who were not successful, as I am [4.10]*. Another said: *I've realised that I've learned a lot from my fellow colleagues and my fellow people. I've learned more from them, because they shown me, they've given me courage to proceed with my studies, to repeat the course again and I've realised that I was not the only one to fail that course [4.10]*. Similarly another said: *Firstly,*

I would like to thank my lecturer who gave me this opportunity to meet my friends. We shared ideas here and others are having the problem which I am also having. I think my problem is solved today [4.10].

5.7.9.2 Processes

Processes reflect continuous development as seen in occurrences which take place in the here and now of the participants' lives. These actions are not final, but are constituted of various processes which are linked one to the other. *Identification* of processes makes it possible for the participants to come to insight regarding their functioning in the academic situation. An example is given in section 5.7.8, where the students identified the requirements of the action words of examination questions [3.1]. Another example can be taken from the participants' realisation that some students were slower than others, and that speed, in fact, influenced their achievements [3.6]. One participant was so intent on producing tidy work, that she couldn't keep up with the others. The presenter said: *Now just look at that rubber lying next to Sophie [Everybody craned their neck to look at the rubber, even Sophie seemed surprised to see it.] She has used it a lot. I think she's trying to be very tidy - but it takes a lot of time. What does her handwriting look like? [Everybody leans over to look at her handwriting.] [2.6].* Everybody agreed that her handwriting was legible and concluded that undue tidiness was not needed.

5.7.9.3 Perceptions

The perception a person has about the occurrences around him is seen in his opinion or view point regarding a matter. This view can be *coloured due to prior experiences*. One participant said: *I think that I don't like history, because they forced us to do Afrikaans history in school [1.1].* This dislike seemed to be directly responsible for her not being able to pass History of Education.

These views and perceptions are *uniquely private*, and hence *impact on the person's daily actions*. When asked to go back into their family's history and their own history one group was virtually silenced by the perspective they got on their own situation. The presenter asked them: *Did you enjoy visiting your aunts and uncles and grandparents? [They all shook their heads.] No? It was strange? They nodded their heads and agreed: Yes! [3.2].*

If the person were given the opportunity to gather more or different information regarding occurrences and situations, then he might be willing to *change or adapt his perceptions*. This was suggested to the students by the presenter and the change of expression on their faces was quite endearing. In response to this the presenter said: *It makes one think how brave you've all been to get yourself enrolled as students* - [general surprised agreement]. *You're moving into a new world with new demands* - and one must concentrate on finding out what these demands are and what one needs. Because just writing and reading, - ? [The presenter pauses, and the students spontaneously continue.] *Motivation!* [There is much nodding in general agreement.] [3.2].

A change of perception brings about a *change of attitude* towards an object or situation. The suspicion, anger, hopelessness and even doubt which was reflected by most participants at the beginning of the day, seemed to indicate how they felt towards the normal academic situation. One example was: *Can I ask - when you have finished marking do you keep the scripts?* [4.Introduction]. However, when they understood the examination system of the university better and realised how much effort was taken to be as fair to them as is humanly possible, their attitude changed dramatically from negative to positive. The person who made the enquiry finally said: *According to your explanation, it is good* [4.Introduction] and this generated *new feelings and experiences* in particular situations which were verbally expressed by one of the participants *I have benefitted a lot from this course. I think in the morning when I wake up - I was very much worried what is going to happen in this course. So, now I'm relieved and no more stressed and I think I've been encouraged and motivated by my lecturer and my fellow students who gave me some ideas to study hard and achieve my goal* [4.10].

In this way, nothing might have changed in the situation, but *everything would have changed for the adult learner* [4.10]. This change could only occur when the participant was *conscious of his original perception and got enough information which he trusted to change to a new perception* of the situation.

The insight gathered for the evaluation of the AEP comes from written open-ended questions. However, the more intelligent student seemed to realise from early on in the programme that perception could be changed and did so accordingly by revealing their new

insights freely throughout the AEP. These verbal comments are also reflected in the above section.

Due to this free participation, additional information was gained by attending the AEP which was neither planned nor intended. The open agenda was, however, a typical by-product of focus group interviews and virtually proved beyond doubt that the adult learners who participated in the AEP were relaxed and felt free to participate fully in the programme. In the next section some of the by-products of the AEP are discussed. However, as most of the by-products have already been mentioned during the analysis of the AEP, no direct quotations are given for the illustration of by-products gained through the AEP experience.

5.8 BY-PRODUCTS OF THE ACADEMIC ENHANCEMENT PROGRAMME

Obtaining additional information is typical of well-planned qualitative analysis. In line with the qualitative nature of the study, the guidance given by the researcher was not restrictive of the participants volunteering additional information. The information obtained might not have anything to do with the planned research, but as it was forthcoming from the participants who were exposed to the AEP, it is important to record the data.

Access to information regarding the following aspects can be regarded as a most important by-product of the AEP:

- ***expression of anger:*** on presenting themselves for participation in the AEP, the anger and resentment which was apparent in the facial expressions and body language of the participants, was clearly detectable in baleful glances and sullen mouths [1+2+3+4]. The researcher had not expected the participants to hold her personally responsible for their failure or to account for the system which caused them to fail. Only after some time into the presentation did the participants allow their anger to dissipate and did they start investigating their real situation.
- ***questions:*** the participants had many questions regarding the academic system of the university. They wanted to know why they had failed when they had thought they had done well. They wondered how the examination papers were marked? They needed to know what the role of the second examiner was, how they could overcome their examination fear and how to deal with traumatic home situations.

The questions complemented the philosophy of the programme, namely to allow the participants enough freedom to examine their contexts and themselves in order to enhance their realistic academic self-actualisation.

- ***unrealistic expectations:*** many of the students thought that if they had been able to pass another course that they should also have been able to pass Education I without much effort. This expectation was even more pronounced for the adult learners who had already passed Education courses at other tertiary institutions. Furthermore, it seemed as if some of the students had not changed their evaluation of themselves according to their actual academic results (they had failed and still felt that they were good students) and did not realise that the university has an obligation to maintain an internationally acceptable standard [4.Introduction].
- ***advice:*** the students often tended to give one another **unrealistic** advice. One student advised another: *So, I told her she should have a room for studying and try to avoid all those things* (quarrelling about cooking and 'light out the candle' when she was studying) [4.6]. This was tantamount to abdicating many household responsibilities. However, the feasibility of this advice was accepted when the student said that her situation had improved, because she had moved. However, some **realistic** advice was also given. The participants advised one another to use their spare time to study, at lunch time, in the bus or whenever possible, because they knew that none of them ever had the ideal study plan or enough time.
- ***inability to study:*** the students did not know how to study for the examinations. Only one of the participants had heard of the Students Service Bureau and not a single student had actively contacted them. Getting to know that examination stress could be reduced through judicious behaviour, that passing examinations could be aided by planning of time according to the allocation of marks, that lecturers had memoranda which allocated marks, that 'action' words in questions had to be obeyed and time had to be carefully planned in the examination - all these things seemed to be new and strange to the participants.

- **fear:** not a single adult learner who participated in the AEP had made contact with lecturers in any manner at all. They were afraid of wasting the lecturers' time and of inconveniencing them. Being informed of the interdependence of the academic staff on the students, and the willingness of the lecturers to help the students once they had complied with certain prerequisites, such as preparing themselves well beforehand and making an appointment, seemed to have alleviated the students' fears.
- **inability to write examinations:** the actual process of writing examinations was not clear to them. They did not understand the idea of limiting the time for each question in order to complete the whole examination paper. Neither did they understand the physical strain it was on themselves to sit for a paper. These matters were briefly addressed during the presentation of the AEP when the group touched on them.
- **inability to cope with stress:** the adult learners had no manner in which to bring themselves into a better emotional state to cope with the stress associated with the actual writing of the examination. Useful suggestion were, however, given to each other during the course of the AEP and the presenter also added on where she could, and they seemed to feel more competent by the time the presentation of the AEP had been completed.
- **inability to estimate their own speed:** some of the participants wrote too fast and did not properly read the questions which had been set, while others wrote so slowly and thoroughly that they spent far too much time on a single question, making it impossible for them to complete the whole examination paper. This was duly illustrated and highlighted by looking at the process of the individuals' work during the AEP, and the participants eventually understood the concrete examples well.
- **inability to express themselves adequately in English:** the language barrier proved to be a great factor in making it impossible for the participants to express themselves well in English concerning their course work. As Andy Northedge (1995:sa) from the Open University explained, the discourse remains foreign to the adult learner until he has often spoken to another person about the specific

topic. Only then does he start thinking in that particular discourse. This does not, however, mean that the person cannot speak well on other topics in English and converse fluently about everyday topics.

5.9 SUMMARY

In this chapter the researcher looks at the manner in which the empirical research linked to the aim of the research, namely to find out whether it is possible to compile a programme according to the guidelines found in the literature, the requirements of the adult learner and the essences which needed to be addressed for the adult learner's realistic academic self-actualisation. This proves to be possible and the "theoretical" AEP (see Appendix A) is the result.

In order to establish whether the AEP actually achieves the results which it claims to be able to produce, the AEP was presented to four different groups of adult learners and each application of the AEP was carefully analysed.

Various facets of the AEP are evaluated individually. This entails a lengthy procedure resulting in a rather lengthy report given in this chapter. First of all, the AEP is investigated from a qualitative research angle. The more important requirements of a qualitative research technique are applied to the AEP and it evidently fulfils these requirements: it uses a natural setting, it is descriptive research, the focus group interviews are suitable, the Ecosystemic research approach gives a lot of personal detail of the participants and the participant observation gives the participants particular pleasure, in spite of them not really being aware of the fact that they are observing each other. The reliability control of the observation through videotaping and member checking indicates that group work is suitable for the programme.

The following aspect which is analysed is the actual application of the AEP. An explanation of the procedure that was followed during the application and presentation of the AEP is given, and aspects such as the advertisement, time schedule, participants, registration procedure, icebreaker activity and presentation skills are addressed. In all respects, the AEP as presented in practice is congruent or at least congenitally similar to the planned AEP.

This chapter shows that once the application had proved to be suitable, the next logical step was to analyse the AEP by looking at the presentation skills which the AEP needed. As suggested, the presenter had to create a learner-educator relationship, an educational climate and she had to be able to activate the psycho-andragogical categories. These categories are used as criteria to judge whether the AEP allows the presenter's skills to be used to the full.

Although the psycho-andragogical criteria are mentioned briefly in relation to the presenter's presentation skills, these criteria also need to be applied to the AEP as an enhancement tool at various levels. Evidence of the participants' involvement, experience, meaning attribution, self-concept and self-actualisation are illustrated by quotations from the programme. This is done at the micro level where the intra-psychic processes takes place, at the meso level where the relationship between the learner and the educator is investigated and at the macro level where the relationship between the learner and his circumstances come to the fore. The AEP is evidently capable of addressing each of these aspects at least at some time during the presentation, yet it is pliable enough not to force each of these matters into each presentation. In other words, it is possible that a particular presentation might not render all the essences of each of the categories, but there is always a possibility for them to surface voluntarily.

The next step in reporting on the data of the AEP, is the analysis of the content of the AEP. It is established that the AEP helped the adult learner to ascertain values (Activity 1, Activity 2), to become conscious of the manifestation of these values (Activity 3), to consciously investigate the use of value systems (Activity 4), to allow for the raising of the consciousness level of value systems in the academic situation (Activity 5), to establish how realistic self-actualisation and academic self-actualisation tie in with one another (Activity 6), to realise how the progression from one level to another occurs (Activity 7), to understand and define self-actualisation (Activity 8), to investigate how the adult learner and adult educator interact in the andragogical situation (Activity 9) and finally to evaluate the whole of the AEP itself (Activity 10).

It appears that one of the activities can readily be omitted, namely Activity 9. There seem to be several reasons. The topic is, maybe, too complicated, tends to be a repetition of insights which the participants have already gained, is a written activity and it occurs too late in the programme - at a stage when most of the participants are already too tired to

work through another detailed activity. However, the presenter is of the opinion that, depending on the level of the participants, the activity should not be withdrawn entirely from the programme, but that it should be kept in reserve should it appear to be appropriate with some other group.

This chapter shows that during the evaluation of the AEP in Activity 10, patterns, processes and perceptions were identified and brought to the attention of the participants. This gave them a new way of considering themselves and in many instances seemed to mean the most to them. As a by-product of the presentation of the AEP access is gained to information regarding certain aspects of the participants' feelings, problems and experiences that are not directly catered for in the AEP, but that can always be handled as they crop up during the course of such a presentation. These identified "by-products" include inter alia the participants' expression of anger, questions, unrealistic expectations, realistic and unrealistic advice to each other, inability to study, fear, inability to write examinations, inability to cope with stress, inability to estimate their own speed and inability to express themselves adequately in English.

5.10 CONCLUSION

The researcher (hopefully) gives the reader enough information to understand how the AEP functions. Data are supplied to support the reliability and validity of the AEP as a qualitative medium. In the following chapter attention is paid to the summary of the whole research project, the integration of findings, a final conclusion and consequent recommendations.

CHAPTER 6

SUMMARY, INTEGRATION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In this chapter the present research is briefly summarized so that the reader can come to a final conclusion whether this research has achieved its goals or not. A description is given of how the present researcher became aware of the problem, how the complexity of the problem was dealt with by analysing it, how the formulation of the statement of the problem was done, what the aim of the investigation was, what conclusions were made according to the findings of the research, what recommendations can be made for further research and finally what problems were experienced with the present research and how these may have limited the research. From this chapter, the reader will (hopefully) know what the main achievements of this research is and what its value is.

6.2 THE AWARENESS OF THE PROBLEM

Working with adult learners and their frustrations in the academic context, helped the researcher to become aware of the fact that many adult learners find it difficult to actualise themselves in the academic situation. Various sources were consulted to establish whether the awareness of such a problem was only personal or whether this was a generally felt problem. The literature which was consulted, the lectures which were attended and the interviews which were conducted all supported this awareness: adult learners do indeed have difficulty in growing personally in an academic situation. It also became clear that very little has yet been done, beyond the normal individual academic input from concerned people, to alleviate this problem. Some people have, in fact addressed reading and writing skills, others have addressed study skills, the content and presentation of the materials, even course curricula have, *inter alia*, come under the spotlight, but it is true that tertiary education still does not adequately address the spiritual and community needs that university study often helps individuals to satisfy (Adey 1988:12).

Thus, it became clear to the present researcher that she had become aware of a valid problem which could be researched, and, indeed, needed to be researched.

6.3 THE ANALYSIS OF THE PROBLEM

It still, however, remained for the researcher to analyse the problem in order to be sure what exactly needed to be dealt with. In order to establish this, an exploration of the problem was done. Various sources were investigated and people who had a vested interest in the welfare of the adult learner were spoken to in order to establish their point of view. The following information was gained regarding the identified problem:

6.3.1 The students

It became clear that many students are seriously disadvantaged by the tertiary education system because it does not cater for their personal needs. Their own lack of confidence further prevents them from establishing adequate contact, either with each other or with the institution where they are studying. This attitude hampers adequate realistic academic self-actualisation and makes it difficult for them to be academically successful.

6.3.2 The lecturers

The unenviable position of the lecturer who has to be a multifaceted person by being a researcher, teacher, administrator and facilitator at the same time was investigated briefly. The lecturer, knowing that he cannot cope with all these roles to perfection, tends to focus on one of the aspects at which he is best or which seems to be the most advantageous for his career path. In this process the student's personal need to self-actualise in the academic situation is often neglected. Being an enhancer of the adult learner's realistic academic self-actualisation is only seen as a very small role by the typical academic.

6.3.3 The interaction between the lecturer and the students

By fulfilling his various roles, the lecturer interacts with the adult learner in various ways. He interacts with the student to a limited extent when he is doing research on the student body; he is very brief and businesslike when being the administrator, usually referring the

student to the specific department which is supposed to give the student the relevant information; he is the dispenser of knowledge when he is the teacher, seldom allowing the student to question him and seldom being interested in the student as a person. It is only in the lecturer's role as facilitator that the adult learner is addressed in totality. However, working in this manner, does not always open doors for promotion as the results of an adult learner's self-actualisation may only be seen after years and even then the results are not easily quantifiable.

6.3.4 The role of values in realistic academic self-actualisation

From the sources which were consulted during the early stages of the research, the missing link in all the efforts to address such a theoretical concept such as self-actualisation seemed to be related to the concept of values. However, the concept of values in itself, also is a theoretical concept. So, the challenge of this research lay in translating these abstract concepts into concrete and practical terms or situations where they could actually be applied. The researcher reasoned that it was important to link the academic experience of the students to their daily life, their own personal history and their own personal context, in order to enhance their realistic academic self-actualisation.

6.3.5 Concluding the exploration of the problem

It was concluded that this research was to centre in the personal growth and realistic self-actualisation which an adult learner should experience in the academic situation. As the problem would be addressed on a concrete level, it was decided that the psycho-andragogical criteria would be used in the evaluation of the process through which the adult learner's realistic academic self-actualisation is enhanced.

6.4 THE STATEMENT OF THE PROBLEM

Once the problem had been analysed, it became clear to the researcher that an instrument had to be created by means of which the adult learner's realistic academic self-actualisation could be enhanced. It was envisioned that this might be a programme in which the adult learner's personal value system could be addressed within his own personal context, as well as within the academic context in which he has to function at a tertiary institution.

6.5 THE AIM OF THE INVESTIGATION

The immediate aim of the research was to create a programme which would guide the adult learner to gain realistic insight into his own personal academic self-actualisation during his first year at university. As values would be an underlying theme, this concept would be part of the discussion.

The secondary aims were spelled out clearly in section 4.3.2. Each one of those aims addressed a personal growth point of the adult learner by means of which the adult learner could come closer to realistic academic self-actualisation. Seen as a unitary concern, the secondary aims were created to guide the adult learner to a greater self-understanding, as well as to a better understanding of the expectations of the adult educators and the institution where he is enrolled. This could lead to a better understanding of the academic context and eventually to academic self-actualisation.

6.6 CONCLUSIONS BASED ON THE FINDINGS OF THE RESEARCH

The problem of actually putting one's finger on the crux of the matter, was addressed by consulting various sources on the issue of values, realistic academic self-actualisation, and the process of using values to enhance the personal growth which an adult learner could experience in the academic situation. Briefly, these sources furnished the researcher with the following insights:

6.6.1 Literature study

In Chapter 2 the interaction between personal value systems and realistic academic self-actualisation is discussed. The importance of the concept of values is reflected upon by looking at the impact that values have on each person's daily life and on his self-actualisation:

- the importance of the fact that any issue is judged according to its value
- the motivational contribution of the concept value towards wanting to achieve something

- the strong emotional component which is inherent in something which is valued
- the influence of values which are held on the present reality and
- the specific relationship which a person has with his values

A brief discussion is given regarding values clarification and the uses of values during goalsetting and development of moral character. Universal and specific values are touched on and the internalisation of values is mentioned. However, the creation of value systems according to which individuals organise their lives is still the main focus of the research on values. In this discussion it became clear that living according to a set of values or according to a specific value system, is mostly done at an unconscious level. The conscious recognition of the influence of value systems on the individual in the academic system, became one of the main focal points of the AEP, as this seems to be the basis for a philosophy of life which will also influence the adult learner's realistic academic self-actualisation. The fact that these value systems change from time to time due to either personal growth or due to changing circumstances, both of which can cause a crisis in a person's life, is found in various sources.

A detailed discussion of the Value Systems Theory as proposed by Graves is given. The eight value systems which were identified by him and his co-workers are discussed in detail and once the research on self-actualisation had been completed, a description of the process of academic self-actualisation in each one of these value systems is given. The connection between value systems and self-actualisation is seen in the definition of self-actualisation which Van den Aardweg and Van den Aardweg (1989:89) give. Here they explain that the educator can assist a person in self-actualisation by "giving him an ordered system of values in his subculture on which he can base his philosophy of life". According to Graves, one person cannot prescribe or give a value system to another, thus the researcher concluded that raising the conscious level of awareness regarding one's own value system, would already enhance one's self-actualisation.

The concept of self-actualisation is investigated from various angles: its historical growth, and its recent application, how the term "realistic" relates to self-actualisation and what academic self-actualisation implies. A summary of self-actualisation which is based on the research done in that section concludes that *self-actualisation entails an action in which the*

self changes en route to a goal using a chosen vehicle and guided by value systems in a continual process within a specific context. The thought of change is elaborated on to indicate that personal growth is possible in the academic situation. Considering realistic academic self-actualisation, it is stated that the adult learner uses energy in the *action* of studying, he taxes himself to do his best in the hopes of *changing* himself en route to the *goal* which he has set himself. The *vehicle* which he is using is the academic situation and he allows himself to be guided in his choice of goal and also of subject content by his *value systems*. This continual *process* occurs within the *context* in which he lives. The next topic which had to be focused on was the process by which the realistic academic self-actualisation of the adult learner could be enhanced.

The third chapter deals with the enhancement of the process of realistic academic self-actualisation in the adult learner. In order to understand the adult learner, some research was done into the concept of andragogy and the work of some theorists who concentrated on this topic. Finally, a comparison is made between the andragogical developmental theories which regard the influence of personal growth, as well as the impact of the environment on the adult's development. The participants in the andragogical situation, namely the adult learner and the adult educator, are discussed in detail. Regarding the adult learner, the conclusion is made that the characteristics of adult learners should be taken into consideration when an effort is being made to enhance their realistic academic self-actualisation. Research into the characteristics of adult educators presented the present researcher with the insight that adult educators also have their own inner map of values which they hold dear. Adult educators need to be aware of this map, as this influences the type of relationship which they establish with adult learners. As it is the adult learner, however, who is the focus of the present research and not the adult educator, a conscious decision was made to only suggest to adult educators to be tolerant of differences which are present within their students.

Further, Chapter 3 deals with the learner-educator relationship. From this the present researcher derives that adult learners have to

- be viewed in totality
- be given support in regards to this totality

- recognise the inequality of the adult learner-educator relationship, as both parties have much to contribute to the relationship
- grasp the dependent interaction between both parties

It also becomes clear that the subject content itself is significant in the relationship of the academic context and adult learners, as it is only the medium through which adult educators and adult learners communicate with each other. The social roles in which adult learners see themselves and the personal growth which their involvement with the subject matter causes, also helps them move towards realistic academic self-actualisation. If the dominant value system of the educator and the subject content coincide with the dominant value system of the adult learner, then that learner seems to have a distinct advantage above an adult learner who does not share any common values with either the educator or the subject content. Another factor which needed to be discussed is the academic ecosystem in which the adult learners function, that is the institution with which they register for their studies. Should the value system of the institution coincide with theirs, then they will have a greater chance of success in the academic situation, than the adult learner would have to whom the culture and value system are strange. Generally speaking, one should consider the variations which could be present in the adult learners themselves, the subject matter, the adult educator, the adult learner-adult educator relationship and the academic context. This approach leaves the present researcher amazed at the fact that any knowledge transfer takes place at all.

The psycho-andragogical perspective on the adult learner-educator relationship allows for the consideration of the meaning attribution, the involvement and the experience of the adult learner en route to self-actualisation. It becomes clear that the adult learners concerned can choose to self-actualise in their own specific manner according to their own specific value system/s, and that the andragogue only needs to understand the process by which the changed state is reached in order to be able to support the adult learners in the process of change.

The thought of adult-learner-in-totality, leads the researcher to a theory which deals with the person in his total context, namely the Systems Theory. The principles of the Systems Theory are adapted for use in the academic context: consideration is given to the influence of patterns, processes and perceptions in the life of the adult learner within the academic

context. Changing and heightening the awareness of these factors is given much consideration and this is referred to as the enhancement process. The enhancement process is not a unitary process, but consists of three phases: namely the micro level, the meso level and the macro level. The **micro level** is the internal process through which adult learners go during their personal growth and self-actualisation. At the micro level, an awareness of a matter dawns on the adult learners, then an exploration of that matter takes place, and finally personalisation occurs when they accept or reject the relevance of that matter to their own personal life. Processes at the micro level cannot take place in isolation. The micro level is embedded in the **meso level** which is influenced by self-knowledge, the educational climate, the skills of the presenter of the programme and the accompaniment which the adult learner receives from the adult educators. Processes at the meso level in other words refer to the interpersonal play which occurs between the adult learner and the adult educator. In its turn, the meso level is also embedded in the **macro level** as seen in the external circumstances of the adult learner. Most of these circumstances are far beyond the scope of this study, and even the tertiary institution's rules and regulations cannot easily be changed. However, the present researcher hopes to attain change without revolution and to "make the sky the limit" for personal development in the academic situation. A brief description is given of the adult learner as seen through the eyes of each of the value systems and of the type of enhancement and motivators which seem to suit each one of these levels.

With the clarity obtained regarding the theoretical aspects which were involved in the research, it was possible for the researcher to compile the Academic Enhancement Programme which is the main aim of the present investigation.

The Academic Enhancement Programme was created in order to attempt to find an answer to the following question:

Is it possible to enhance the adult learner's realistic academic self-actualisation?

The researcher realised that because self-actualisation is an ongoing process, the AEP can only enhance an adult learner's realistic self-actualisation by helping him to gain a better understanding of himself and of the academic context in which he functions. The AEP had to encompass most of the elements of values, value systems, self-actualisation and

andragogics. This meant that the researcher used the theoretical research as a foundation on which to base the AEP.

Furthermore, to be able to capture the elusive nature of the concept of self-actualisation, the AEP had to be in the qualitative research genre. This was done by requiring the AEP to use the descriptive method and focus group interview techniques. In order to address the context of the adult learner sufficiently, the AEP also had to represent Ecosystemic research by allowing for opportunities to investigate the adult learners' contexts. The purpose of using participant observation, videotaping and member checking was to heighten the validity of the research findings and to put some evaluation methods regarding the AEP into the hands of the participants. Throughout the whole AEP a continual circle of awareness, exploration and personalisation had to take place so that the content and process of the programme could be internalised by the participants.

With these requirements in mind, the present researcher compiled the AEP which can be seen in Appendix A. The AEP was compiled in order to allow the participants to

- ascertain their own values
- investigate themselves in their personal academic context
- consider their own academic self-actualisation with all its problems
- consult with their academic self
- plan a route towards personal self-actualisation
- see whether there are any specific patterns, processes or perceptions embedded in their academic lives
- finally judge the value of the AEP by applying the psycho-andragogical criteria

Once the initial attempt had been compiled, it was presented to a group of adult learners who were academically well developed, in order to see whether there was a possibility that the AEP could achieve its goal of enhancing realistic academic self-actualisation in a group of adult learners. Some adaptations were made after this experience and later the whole programme was presented four times, consecutively to four different groups of adult learners who had actually failed a first year course. The final evaluation of the AEP was done by asking each group of participants to give their own opinion of the proceedings (orally and written) and the present researcher analysed the proceedings in detail according to all the criteria which had been found in the theoretical study (Chapters 2 and 3).

It can be said that in Chapter 4 the research problem is addressed in a concrete manner by the creation and pretesting of the AEP. The research methodology is also finalised in this chapter and the practical route is carefully explained so that the reader (or any researcher) could duplicate the whole empirical process.

6.6.2 Empirical research

The empirical research had two phases: one where the theoretical research which had been done and which is reported on in Chapters 2 and 3 was transformed into the Academic Enhancement Programme, and the second phase where the AEP was actually used with a group of adult learners so that the present researcher could establish whether the AEP actually serves its purpose. These two phases are set out as the immediate aim and the secondary aims of the present research.

6.6.2.1 Immediate aim

The empirical research unequivocally proves that the main aim of the research has been achieved, namely that the present researcher has created a programme to enhance the realistic academic self-actualisation of adult learners. This programme is named the Academic Enhancement Programme (AEP) and consists of ten activities which were presented to four groups of adult learners, each over a period of six hours. By creating the AEP the immediate aim of this present research is attained.

6.6.2.2 Secondary aims

The secondary aims of the research constitute a variety of goals which are set out in section 4.3.2 and are linked to the AEP as explained in section 5.2.2. Each one of these secondary goals is illustrated in some depth in those sections in Chapter 5 which deal with these specific aspects. The present researcher does not intend repeating information which she has already given in those relevant sections. However, the aims and the respective conclusions whether those aims have been met, or not, are briefly repeated here.

Secondary aim Nr 1 concerns the question:

Has the adult learner been guided to an understanding of his own personal values?

The understanding of one's own personal values is attained by confronting oneself with one's own personal background. This is done by thinking about one's family's history. It can be said that the adult learners in the AEP found it difficult to recognise and admit the influence of their history on themselves. This is discussed in detail in section 5.7.1. The awkwardness and sadness, which this activity generated were, however, balanced with some brilliant insights into the connection of family patterns to the individual. This indicates that the adult learners have indeed been guided to an understanding of their own personal values.

Secondary aim Nr 2 concerns the question:

Has the adult learner come to a recognition of his own personal values as a part of a value system?

The adult learners were given the opportunity to apply their own personal values to an imaginary situation. By having to advise a stranger how to behave in a suitable manner in his own situation, the adult learner had to commit himself to a decision regarding his general behaviour. This general behaviour was not just based on a single value, but on a value system or on even more than one value system. At the same time, an opportunity was created by the programme in which each participant could share his opinion with other participants. This gave them the recognition that not only did their own personal values indeed belong to a greater value system, but also that other adult learners had different personal values which were likewise embedded in various value systems. The analysis of these activities is done in detail in sections 5.7.2 and 5.7.3.

Secondary aim Nr 3 concerns the question:

Has it become clear to the adult learner that his value system could influence his academic actions and might even be causing some of the problems he might be experiencing?

The adult learners experienced much trouble when they were asked to consider how their value systems influenced their academic situation. It was clear that many of them had never thought that their own personal point of departure might have anything to do with their academic success or failure. As is explained in section 5.7.4, most of the participants experienced a blind spot during this activity, seeing that the whole thought was extremely strange to them. However, once this aim was linked to the reality of their situation, a flash of insight regarding their own role in their academic situation seemed to hit them. They could think about their real academic involvement, about what they had actually done for their studies, and this made them realise that their own academic actions (or the lack of academic actions), might indeed have influenced or even caused the problems which they had experienced. More details are given in section 5.7.5.

Secondary aim Nr 4 concerns the question:

Did the AEP allow the adult learner to explore his "study self" and his "academic self"?

During Activity 7 the participants of the AEP were given the opportunity to "talk" to their "study self" and "academic self". This was a strange experience for them, but it seemed to give them an opportunity to indeed privately reformulate their own views on their academic involvement (see section 5.7.6). Soon after this exercise had been completed, comments even came from the group in which they expressed their gratitude for the effort for and the commitment to their cause which they felt the presenter had shown. It seems as if the next activity in which they mapped out their prospective route towards realistic academic self-actualisation brought them even closer to their study self and academic self.

Secondary aim Nr 5 concerns the question:

Did the adult learner create a realistic academic self-actualisation plan?

As is discussed in section 5.7.7, it seems as if the AEP gave the participants ample opportunity to consider their own academic career throughout the whole of their lifespan, yet within their specific context (past and present). Through this activity, they could establish whether they were en route to realistic academic self-actualisation or not. By working through each one of the aspects of self-actualisation and applying it to his own situation, each participant wrote a plan which concretely confirmed the way in which he

intended setting about enhancing his realistic academic self-actualisation during the coming year.

Secondary aim Nr 6 concerns the question:

Does the adult learner now have a new perspective on himself and his adult educators?

Although the idea of the AEP had been to address this question in detail, the presenter found that this aspect was so thoroughly integrated in the whole programme (see section 5.7.8), that it can be said that the whole programme decidedly gives the participant a new view on himself and on his adult educator. The distance between learner and educator was greatly removed, the remaining differences were brought into perspective and negative emotions were duly dealt with. This gave the adult learners new courage and in many ways empowered them.

Secondary aim Nr 7 concerns the question:

Is the AEP a success or a failure?

Although the researcher agrees with McMillan and Schuhmacher (1993:386) when they say "the qualitative process is somewhat personal; no investigator observes, interviews, or studies documents exactly like another", she would still want to state that from her perspective the AEP was a success. The AEP gave the students insight into the patterns which occur in their lives regarding their academic achievement. They started reflecting on various processes that occurred regarding their studies and they came to new insights because their perception regarding various matters had changed. These aspects are illustrated in section 5.7.9. In many different ways the participants' meaning attribution regarding their academic involvement was changed when they came to new insights regarding the academic growth process. They understood that their own pro-active involvement was a crucial factor in being successful and they directly experienced what intense personal involvement could mean by participating in the AEP. This enhanced their academic self-concept, identity and the realistic manner in which they looked upon their academic self-actualisation.

Byproducts

The byproducts which were inadvertently generated by the AEP, also add to the quality of the programme and further ensure its success. Some of these additional benefits are

- allowing the adult learner to feel that he could drop out without considering himself a failure
- helping the adult learner to feel less isolated
- solving some problems by consulting with the other participants
- getting a different perspective on the matter
- taking each other's telephone numbers in order to keep contact with each other

Needlessly to say, these byproducts may vary as the groups' needs do. Also, see section 6.6.2.7.

6.6.2.3 Qualitative research

As is stated in section 5.3 the AEP can be seen as a qualitative tool because it generates data that are suitable for qualitative analysis. By doing so, an insight was gained into the hearts and minds of adult learners who had felt that they were failures, but who had come to realise why they had failed. Although this might be seen as a pedantic differentiation, it is of vital importance to realise that their perspective on their failure had changed from "I am a failure!" to "This is why I failed!" Many students experienced great relief during this change of perspective.

6.6.2.4 Application of the AEP

The procedure through which the AEP was applied seems to be suitable to the task. The advertisement, scheduling and grouping did not detract from the programme, although the time slot had to be adapted slightly during the last two presentations by shortening the programme.

6.6.2.5 Evaluation of presentation skills

As is discussed in detail in section 5.5, the presenter of the AEP needs to have specific skills in order to enhance the realistic academic self-actualisation of the adult learner. Each one of the suggested skills is analysed and an example of each specific skill is given. It is clear that all the presentation skills were not used in each presentation, but that they were used as needed for the various groups. It is beyond the scope of this present research, to prescribe how and when the presentation skills which were used should be used because a lot depends on the previous training of the presenter. This makes it imperative that a programme such as the AEP is not put into the hands of a person who has not been trained previously in the art of working with people.

6.6.2.6 The enhancement process seen from a psycho-andragogical perspective

In section 5.6.1 the essences of the categories involvement, experience, meaning attribution, self-concept and self-actualisation are identified as they manifest themselves in the AEP. In various ways and due to the fact that they are all interrelated to each other and interdependent on each other, it was not an easy task to find examples which illustrated these essences one by one. Nonetheless, examples could be given of most of the essences and the reader is asked to focus mainly on the aspect under consideration in spite of the fact that more than one essence might be present in the examples given.

It can be said without any doubt, that the participants

- positively experienced the process of the AEP
- all understood what the purpose of the AEP was due to their positive meaning attribution of the whole programme
- were intensely involved in one way or another during the programme at varying stages
- came to some insight regarding their own student self-concept and
- in total experienced a change regarding their self-actualisation process due to the AEP

Seen from a psycho-andragogical perspective, the AEP seems to have worked with adult learners in a manner which is suitable to the field of study.

6.6.2.7 The byproducts

Generally speaking, the byproducts of the AEP may well be seen as those factors which are so difficult to manipulate that they are seldom used as a goal in a study. Yet these aspects are where the "ubuntu" of a programme lies or, to utilize the expression that a wise man once used: this is where "the glint in your eye" wins the day or loses the battle.

The adult learners who participated in the programme, clearly stated that they were glad to have been heard, that they were pleased that there was somebody to champion their cause, that they no longer felt neglected and isolated and they had realised that they had actually proved to themselves that they were not stupid in spite of failing.

6.7 HYPOTHESES DERIVED FROM THE CONCLUSIONS OF THE RESEARCH

As qualitative research projects often tend to be hypothesis generating rather than hypothesis testing, further insights have been gained from the completion of the present research and these lead the researcher to formulate new hypotheses:

Hypothesis 1

An induction programme for adult learners into the academic situation will improve their realistic academic self-actualisation.

The nature of such envisaged induction programmes should be experiential so that the adult learners can acquire the required self-knowledge which is suitable for their use in the academic situation.

Hypothesis 2

If adult educators address their students' contexts in their study package, the realistic academic self-actualisation of adult learners will improve.

It is the present researcher's opinion that study packages should be less static and content oriented and that more focus should rather be given to the growth process through which adult learners move en route to realistic academic self-actualisation. The theoretical component of a course should be applied as much as possible to the context of the adult learner during the course.

Hypothesis 3

Personal academic support and guidance throughout the adult learner's growth process in a specific academic context will enhance such an adult learner's realistic academic self-actualisation.

The present researcher believes that any adult learner might occasionally overcome a certain problem and be able to work on his own for a while. In spite of this, it is probable that he will experience new problems which in turn may need personal attention. These problems are often related to specific subjects, to specific lecturers or to specific administrative modi operandi in a course.

Hypothesis 4

Organised personal academic contact between the adult educator and the adult learner on a regular basis in specific subjects will enhance the realistic academic self-actualisation of the adult learner.

The present researcher is of the opinion that contact should be made available on a regular basis and that this would lessen the feeling of isolation which the adult learners tend to have, and that it would sensitise adult educators regarding problems which the students have in their course. The organisation of such contact should, however, not be left to the initiative of lecturers who already are overloaded, but should be coordinated by a person who is specifically appointed to do so.

Hypothesis 5

Transparency regarding the functioning of the academic evaluation process at the university will improve the realistic academic self-actualisation of the adult learner.

Many adult learners are not familiar with the link between the study package, tuition and evaluation. This matter needs to be clarified to them so that they will know that evaluation is done as fairly as is humanly possible.

Hypothesis 6

Assisting adult learners to create informal study groups and supporting them in their academic endeavours will enhance the realistic academic self-actualisation of such adult learners.

Many adult learners do, in fact, create their own informal study groups within their own community, but no specific support is given to these groups either in regard to their formation or in regard to their academic attempts. Especially where numbers of students in particular areas warrant it, they should be positively encouraged to form informal study groups. The leaders of such study groups should have a contact point where they can make enquiries on behalf of the group members, similar to the function of the tutors at the learning centres.

6.8 RECOMMENDATIONS FOR FURTHER RESEARCH

The recommendations for further research are based on the hypotheses which are briefly discussed in the previous section and, in a sense, elaborate on these hypotheses. The researcher's overwhelming conclusion after the finalisation of the research project is that the adult learners feel that they are "left to swim", in spite of all the genuine efforts by the university to support them.

6.8.1 The creation of a faculty specific induction programme

The new tutorial programme, which was initiated at Unisa from 1995 after collaboration with SACHED / DETU, is a laudable attempt to take the distance out of distance teaching, and in general to make face-to-face tuition available for students. Doubtlessly, the tutor programme will be extended and hopefully it will achieve the same fine results which are being mentioned presently by learning centre coordinators.

However, the researcher still remains concerned about the students who cannot make use of the learning centres where the tutors function. Her concern, furthermore, is for the student who is afraid to contact the lecturer and who feels totally isolated and incompetent. In order to accommodate such students, an induction programme needs to be created which gives them direct experience regarding the expectations of the academic situation and helps them link their own expectations to the academic situation. This cannot be done by the university as a whole, but needs to be created by specific faculties or departments so that they can spell out their own requirements to the students. This will need some further research.

6.8.2 Study packages must be directly linked to the adult learners' contexts

The material, which is being offered by most academic departments, is based on sound theoretical bases. Theory can be linked to practice by means of assignments which ask adult learners to consider the theory as it manifests itself in their own contexts. This does not mean that the context prescribes which theory is presented, but a link is established to the adult learner's reality in which he functions by investigating his context for signs of the existence of the theory. Research is, however, needed to become au fait with students' circumstances. Feedback which is obtained could heighten adult educators' awareness of the life world of their students and an interactive process will take place.

6.8.3 Personal academic support

A system should be brought into existence through which adult learners can be given the necessary support regarding their interaction with the academic world. They do not know how to access the present support which is given by the Student Services Bureau of Unisa,

which means that a smaller service of similar nature should be established within each faculty, especially within the Faculty of Education. The Student Services Bureau could still continue providing overarching support, as it presently does. The personal academic support system should ideally follow up each student who fails an assignment, fails to submit an assignment on time, fails to get enough credits to sit for the examination and should encourage those who are borderline cases. Any problems between academic staff and adult learners should be followed up in order to improve relations and establish a positive learning culture in each faculty. This still needs further investigation.

6.8.4 Organise personal academic contact

Given the present development of technology, it should be possible for students to make personal contact with lecturers regularly in order to iron out any problems which they might have regarding academic content. As the adult educators have many other tasks to see to, it should be the responsibility of a specific person to establish contact periods during the year where the lecturer(s) responsible for a specific course or subject are available for personal contact, using either a video conference facility, a conference telephone or a 'phone-in-radio-programme. The proceedings of the conversations should be made available to all students and these contact sessions should also become course evaluation sessions. Once again, this would need further investigation.

6.8.5 Transparency of evaluation procedures

The present research showed that adult learners who are not aware of their own contributions towards their success or failure in a course, who are not aware of the requirements to succeed in a course and who are not aware of the procedures which are followed by responsible institutions regarding the evaluation process, tend to think that there is unfair discrimination in the evaluation process. They do not know that the study package, the related tuition, the practise which is given in the subject by means of assignments, all are geared towards making it possible for the students to pass their examinations. It is necessary to explain how the whole study package, tuition, practice and evaluation process are linked together to form a whole. Each subject and course must be able to explain its evaluation procedure in regard to its study package(s), taking into

consideration what such a subject or course sets out to achieve. The present researcher is of the opinion that further investigation is still needed in this regard.

6.8.6 Creating and supporting informal study groups

Although many adult learners form their own informal study groups, there are people in each other's vicinity who do not link up with the daily activities of a particular community because they belong to another community. The first function of the learner support given in this regard would be to inform people in such specific communities of each other, and then to assist them in contacting each other spontaneously, as the need arises. Further, the leaders of such study groups should know whom to contact at the university with the problems which the group experiences, and in this regard the recommendation regarding personal academic support and personal academic contact (see sections 6.8.3 and 6.8.4) would obviously also come into play.

6.9 LIMITATIONS OF THE STUDY

The present study was limited by the fact that the researcher found it very difficult to translate the "gut feeling" that she had into concrete, academic terms. The topic tended to be very wide as it dealt with the student in his totality and the concepts of value and self-actualisation are difficult to concretise or measure. The challenge of such a research forced the present researcher to personally grow - a time-consuming process.

Qualitative research of this nature often does not warrant generalisation, besides the number of students with whom the researcher worked, is far too small to make any generalisations regarding the needs of all adult learners. Because of the voluntary nature of the programme, it could also be that the people, who participated in the AEP are somehow the exception to the rule and that other adult learners may have different needs.

6.10 FINAL WORD

During the period in which the research was conducted, a great change in the attitude of the university was noted. A new rector was appointed, a mini Truth Commission for the Faculty of Education was brought to life, task groups were initiated to bring about changes,

outmoded education courses were made redundant, new courses were developed, some staff members who were from the "old" school retired and contact was established with some of Unisa's severest critics. All these factors, indicate a paradigm shift in the university and to a large extent some of the suggestions and information given in this study are already in place or are at least known in the Faculty of Education.

However, many of the recommendation which are given in section 6.8 supersede the limitations mentioned above and will assure that the forward momentum which is being experienced by the Faculty of Education at the moment will not be lost.

The scientific contribution of this study is (hopefully) found in the qualitative research approach which is utilised to identify information which would otherwise not have been easily found. The qualitative research method generated an insight into the hearts and minds of the adult learners. On the other hand, it may have also inclined them positively towards the institution which showed so much concern. However, it is clear that some of the recommendations of this research need to be implemented soon in reality, otherwise many adult learners are (once more) going to lose trust in the institution, its adult educators and finally in themselves as students.

ANNEXURE A

MY FAMILY'S VALUES

Activity 1

GENOGRAM FOR ASCERTAINING FAMILY VALUES

Purpose

1. To identify the values which reside in the participant's family members.
2. To create an opportunity through which the participant can come to the realisation of where some of his own personal values come from.
3. To give him the opportunity to compare his own values to those of the rest of his family.

Group Size

Individual

Time required

30 minutes

Setting

This activity is the first worksheet in the Academic Enhancement Programme.

Materials

1. A copy of the **My Family's Values** for each of the participants.
2. A pencil and clipboard for each person.
3. A blank flip chart and markers.

Procedure

1. Introduce the activity by illustrating a values genogram on the available flip chart. Use your own family to do this, as this will endear you to the group and show them that you are willing to share your personal information with them (as you expect them to share their personal information with you). This should take approximately five minutes.

MY FAMILY'S VALUES (continued)

Activity 1 (continued)

2. During the process of illustrating your family's values genogram to them, you must deal with difficult issues in a matter-of-fact and honest way, yet showing empathy even towards your own family members. Approximately three characteristics for each family member will be sufficient.
3. You let the participants choose themselves a comfortable position in the room. You hand out a copy of **My Family's Values**, a pencil and clipboard to each participant. Ask the participant to read the instructions and invite them to ask you if it is not clear to them what is expected from them (five minutes).
4. You tell them that they have ten minutes to complete their family's genogram.
5. During the remaining ten minutes there can be a general discussion of insights which the participants might have come to. The discussion focuses on the following points:
 - a. Was it possible to complete the genogram?
 - b. Was it possible to identify three main characteristics of each one of participants' family members?
 - c. If not, why not? And if it was, why was it possible?
 - d. How do they feel about the inherited characteristics or values which they recognized in themselves?

Name:

Activity 1

MY FAMILY'S VALUES

On this page you are to draw your family history and write down the deeds and characteristics by which your family members are or were known:

= male

= female

= married

// = divorced

X = dead

/ = separated

CONTEXT-O-GRAM

Activity 2

VISUAL REPRESENTATION OF CONTEXT

Purpose

1. To identify the various values in the context in which the participant grew up.
2. To see how many of these values he made his own.

Group size

Individual

Time required

30 minutes

Setting

This activity is the second worksheet of the Academic Enhancement Programme.

Materials

1. A copy of the Context-O-Gram for each of the participants.
2. A pencil and clipboard for each person.
3. A blank flip chart and markers.

Procedure

1. Introduce the activity by saying:

"One does not only 'inherit' characteristics from ones family, but the environment also influences one. These influences are reflected in some of the personal values one has".

2. Let the participants name some of the influencing factors which they have felt. Most likely they will name school, community, church, etcetera as examples.

CONTEXT-O-GRAM (continued)

Activity 2 (continued)

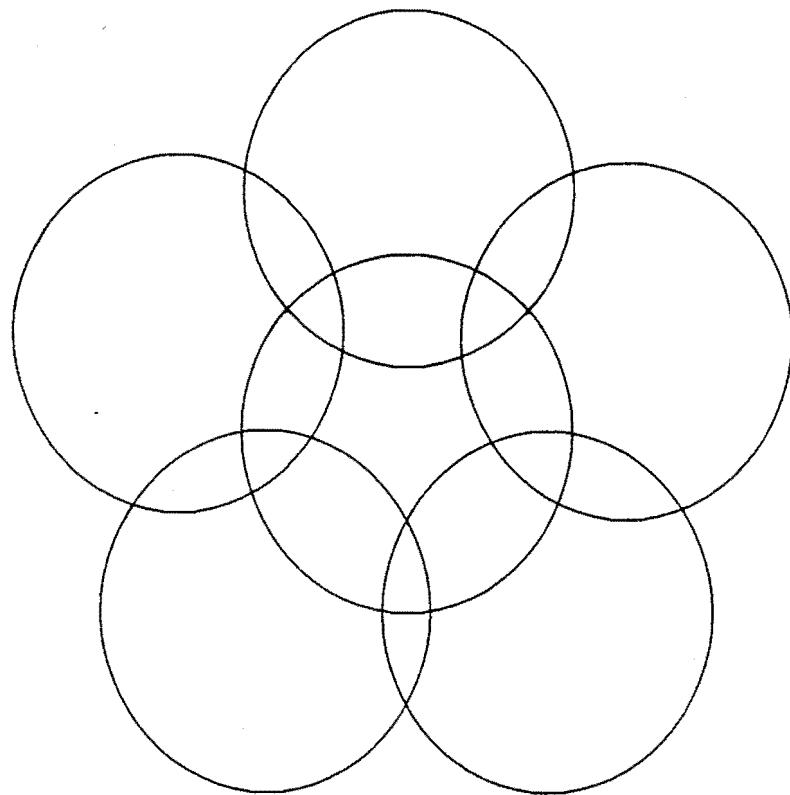
3. Hand out a copy of the **Context-O-Gram** to the participants with a pencil and clipboard. Let them read the instructions and ask questions if they do not understand what to do. (Procedure 1-3 should take ten minutes.)
4. Tell them that they have ten minutes to complete their figure.
5. During the last ten minutes, those participants who are willing, can share their **Context-O-Gram** with the rest of the group.

Focus on:

- a. Getting some insight into the varying environment, to which each person was exposed to.
- b. Finding out how the participants dealt with their environment.
- c. How did, or do they feel about the different environments they were or are exposed to?
- d. How many of those values did they make their own?

C O N T E X T - O - G R A M

- A. Insert in the different circles the relevant names of the most important organisations and institutions with which you have been or are still in contact. Then write down the values which these organisations or institutions propagated or still propagate, according to your own perception.
- B. In the centre circle you write down which of those values you recognize in yourself.



CONSCIOUS VALUES: MY OWN "CV"

Activity 3

QUESTIONNAIRE FOR ASCERTAINING VALUES

Purposes

1. To identify the conscious use of values in an individual's daily life.
2. To compare an individual's personal value system with those of others.

Group Size

Couples

Time required

30 minutes

Setting

The activity is to be used as part of the Academic Enhancement Programme.

Materials

1. A copy of **Conscious Values: My own "CV"** for each of the participants.
2. A pencil and clipboard for each person.
3. A blank flip chart and markers.

Procedure

1. Introduce the activity by describing the mental set with which the participants are to approach it:

"You have been given the responsibility of introducing an alien to the way in which people live in your society. Take yourself (as an example of a responsible citizen) and explain to the alien (your partner) what you would decide and do in a social context."

CONSCIOUS VALUES: MY OWN "CV" (continued)

Activity 3 (continued)

2. Let the participants choose themselves a partner with whom they have something in common. Hand out a copy of **Conscious Values: My own "CV"**, a pencil and clipboard to each participant.
3. Ask the participants to read the instructions and the list of possible actions and decision and to ask questions about any item they do not understand. Tell them that they have five minutes to complete their lists.
4. Each member of a pair gets five minutes to explain to the other one how he would help the alien.
5. Use the last ten minutes of the thirty minutes for a general sharing discussion and a summary, focusing on the following points:
 - a. See whether all the items have been marked by some of the participants. (Use an enlarged copy of the CV to mark off the items as the group mentions those they have marked.)
 - b. Ask the entire group:
 - i. *Was it easy to identify exactly how you would behave?*
 - ii. *What do you think about people who have marked options which you did not consider?*
 - iii. *Have you derived any general principle of philosophy which you could give to the alien as a guideline to social interaction?*

6. For your information only:

The following is an analysis of the options presented in the worksheet. If the group requests an explanation, the items can be linked to the theory, once the lecture has been completed.

BO: Statements 1 + 8

CP: Statements 3 + 11

DQ: Statements 5 + 12

ER: Statements 7 + 14

FS: Statements 6 + 9

GT: Statements 4 + 13

HU: Statements 2 + 10

CONSCIOUS VALUES: MY OWN "CV"

Instructions: You have been put in charge of an alien visiting your society. His happiness can indirectly establish peace on earth. Read the following list of ways to help the alien come to certain decisions and perform certain actions. You have 5 minutes to mark those items which you would choose to help the alien be happy on earth.

Take a partner with whom you have something in common (eg. You both have something red on or you both wear spectacles, etc.) and take 5 minutes each to discuss your choices with each other.

I would tell him to:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____

Method:

1. Only do things to the advantage of the whole community
2. Try to become involved with the earth as a whole
3. Be a leader who makes decisions for the community
4. Do his best in spite of problems
5. Obey the written and unwritten rules of society
6. Treat all people as if they were equal
7. Try to make as much money as possible
8. Follow the rules of the leaders of the society
9. Try to find out what the meaning of life is
10. Be concerned about the survival of the earth
11. Try to make himself as powerful as possible
12. Do good deeds, but to only expect his reward later
13. Know and understand his own limitations
14. Be a winner

(PTO)

CONSCIOUS VALUES: MY OWN "CV" (continued)

Activity 3 (continued)

Any other suggestions?

Adapted from Mill (1980:39-42)

--ooOOOoo--

INTERPRETATION OF MY OWN "CV":

Draw a circle around the numbers of the statements which you chose.

BO: Statements 1 + 8

CP: Statements 3 + 11

DQ: Statements 5 + 12

ER: Statements 7 + 14

FS: Statements 6 + 9

GT: Statements 4 + 13

HU: Statements 2 + 10

**DURING THE NEXT PHASE OF THE WORKSHOP THE ABOVE
CODES WILL BE CLARIFIED.**

LECTURE

Activity 4

Purpose

1. To give the participant some insight into the Value Systems Theory.
2. To see whether the participant can recognise some of his own value systems in his own life.

Group size

The group as a whole

Time required

15 minutes

Setting

The activity is the beginning of the second stage of the Academic Enhancement Programme.

Materials

1. An overhead transparency depicting the whole spiral of the Value System Theory.
2. Overheads of each stage of the spiral, indicating the main characteristics of each stage.

Procedure

1. Begin the lecture by asking the participants to seat themselves comfortably.
2. A general question relating to the differences they might have noticed amongst themselves can be put to the group as a whole:

"You may possibly have come to the conclusion that other people in the group seem to be different from you - that they have different values from those you have?"

LECTURE (continued)

Activity 4 (continued)

3. After having received some affirmative answers, continue by saying:

"During the next few minutes, I am going to try and give you a possible explanation for some of the differences. See how the explanation suits your own various value systems. After the lecture we can briefly discuss any questions you might have."

4. A lecture on the topic of the grouping of values into value systems is then given by you.
5. At the end of the lecture, some time is allowed for a general discussion on the merit of the Value Systems Theory. This can be done by asking the participants to mention those value systems with which they could personally identify. You mark them off on the overhead representing the Value Systems Theory as a whole. This is done in order for the group to be able to see which of the value systems are represented in the group as a whole.

THE VALUE SYSTEMS THEORY

"Once values, as such, have been discussed and the values in a person's life have been identified, they should be ordered (organised) into value systems. You may have wondered at the differences you have seen, heard and experienced between all of us here. A certain theory is suited to the purpose. The values could fall into one of the following groups:

1. **Survival / Instinctive (AN)**

At the beginning of life a biological survival mode is entered. Should the value system still be in play during the adult years, it means that the person will be fighting to survive at a physical level (looking for food) and he won't be able to read or write.

2. **Animistic / Tribalistic (BO)**

A person in the system is very aware of danger, magical forces, defence of your group as a whole and the maintenance of sacred ancestral ways.

3. **Egocentric / Exploitive (CP)**

The value system is geared towards hedonism (pleasure seeking) and sensory gratification (enjoying physical pleasures). There is a clear distinction between have's and have-not's. Those who have do not feel guilty about those who do not have. The daring involved in the value system is often covered up by so called "civilisation". Personal challenges and power help the individual to operate successfully.

4. **Absolutistic / Saintly (DQ)**

The world is seen in terms of "the" good versus "the" bad, as there is only one right way to be. Certain actions have long-term consequences: some are rewarded and others are punished. Obedience to authority is based on guilt. Things are classified, categorised and ranked to make life tidy and to ensure the future.

5. Materialistic / Achiever (ER)

Options and possibilities are available to the individual. Man is success- and goal-orientated. Individuals focus on economic competition and materialistic things. There is a separation between people, as winners need losers for comparison.

6. Relativistic / Sociocentric (FS)

The focus is on people and the family - the self no longer features strongly. Introspection is good and it is done so that the meaning of life can be discovered. Social causes are nurtured by facilitating cooperation and consensus. The goal is to assist all people in being equal. The humanitarian approach propagates tolerance and acceptance of differences - each person must feel good about himself.

7. Systemic / Integrative (GT)

At the level people begin to realise that there isn't a solution for every problem. However, in spite of problems one must still function as effectively as possible. Life is seen as a natural flow - and fear disappears. Chaos is accepted as the natural order of things. Human limitations are accepted, but the possibility of change is taken into account.

8. Globalistic / Experiential (HU)

There is a planetary concern above the concern for the individual and your society. Earth is seen as a living organism which needs to be maintained. One exists due to the fact that one sees new ways of maintaining the planet as a whole. Very few people seem to have reached the stage.

These different value systems follow each other in a horizontal spiral (show them a transparency) and each person on earth starts on the left-hand side and moves towards the right. Not all people go through all the stages, because a person can stop changing when he is well-adapted to his environment. This typically happens when the person feels that he is in a "comfort zone" and that it is very relaxing. However, it seems that man is continually changing: sometimes because his surroundings change, and other times because he becomes bored with himself and seeks something new to do. Thus the

LECTURE (continued)

Activity 4 (continued)

changes are sometimes forced onto us (think for instance of the crisis a person goes through when he suddenly loses a spouse or when the firm where he is working closes down) and at other times we have nobody but ourselves to thank for the crisis we have landed ourselves in (most of us willingly choose to get married or you may think of the time when you left a boring, but safe job, to find herself in a new and daunting situation with which you do not seem to cope readily).

In both instances you have to "grow" to survive, or else you find yourself "dying". According to the Value Systems Theory, a person can be a whole, valuable adult at any level of the spiral, providing that he has adapted well to his personal circumstances.

Once you have identified what you consider to be valuable in your life (in other words when you have found your personal values), you should try to group the various values in such a way that it is possible to recognise various groups which can be activated in different situations. In the academic situation the dominant value system might differ from the value system which primarily functions at home or at work. During the next stage of this programme we will look at the conscious use of your personal value systems in the academic situation.

LECTURE

Activity 4

Listen carefully to the explanation of the above codes and jot down the value systems with which you identify most:

BO:

.....
.....
.....

CP:

.....
.....
.....

DQ:

.....
.....
.....

ER:

.....
.....
.....

FS:

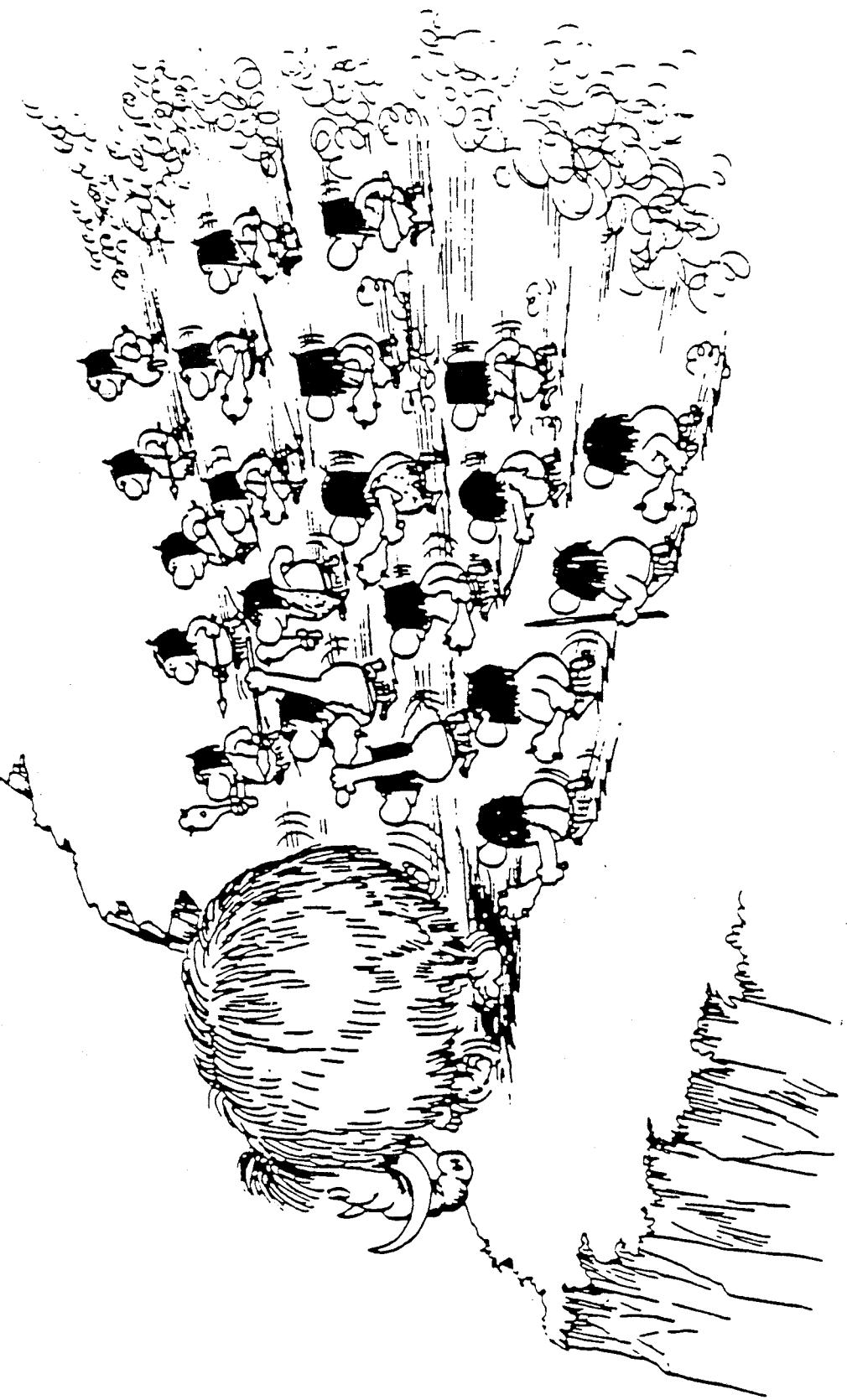
.....
.....
.....

GT:

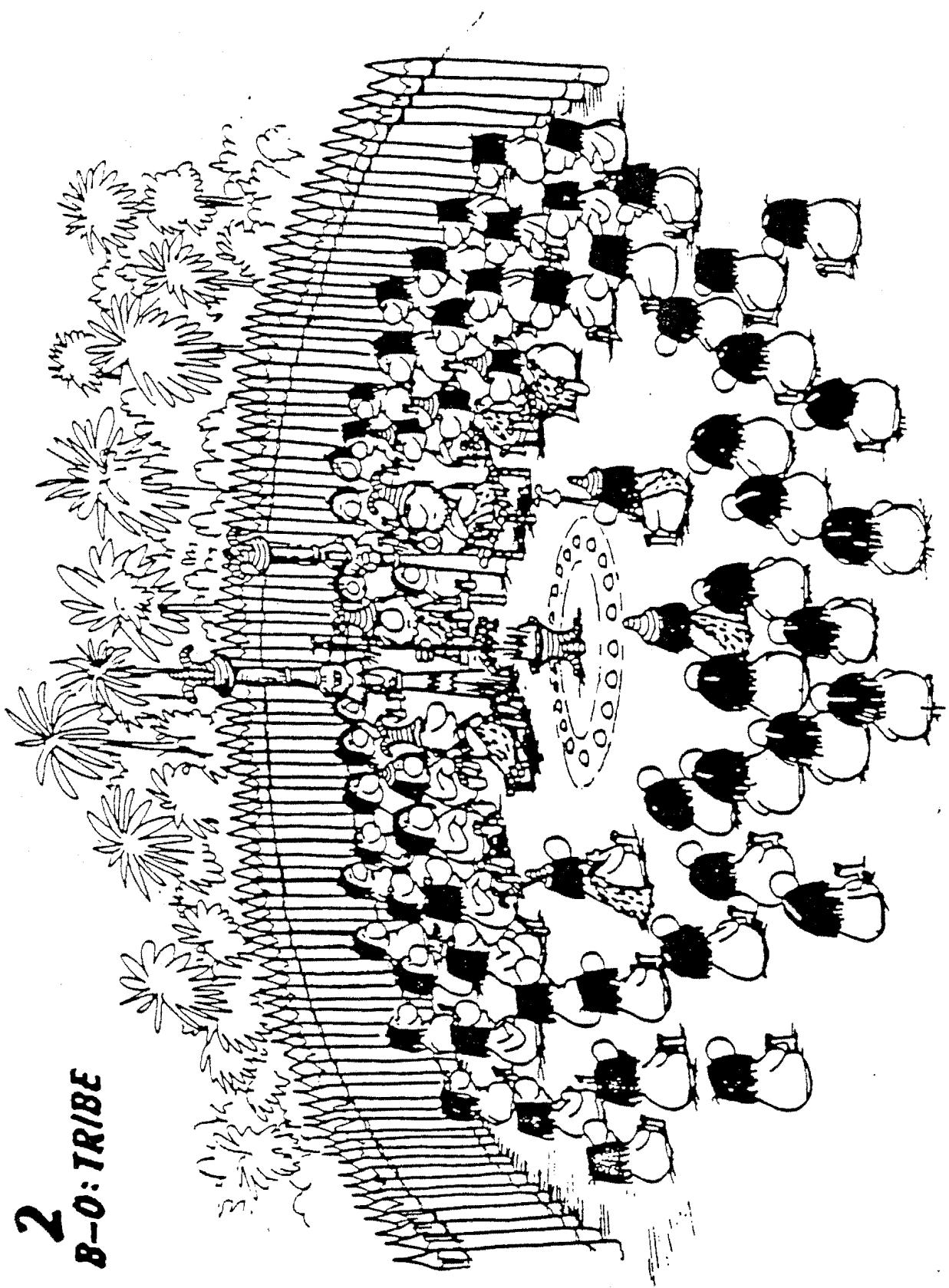
.....
.....
.....

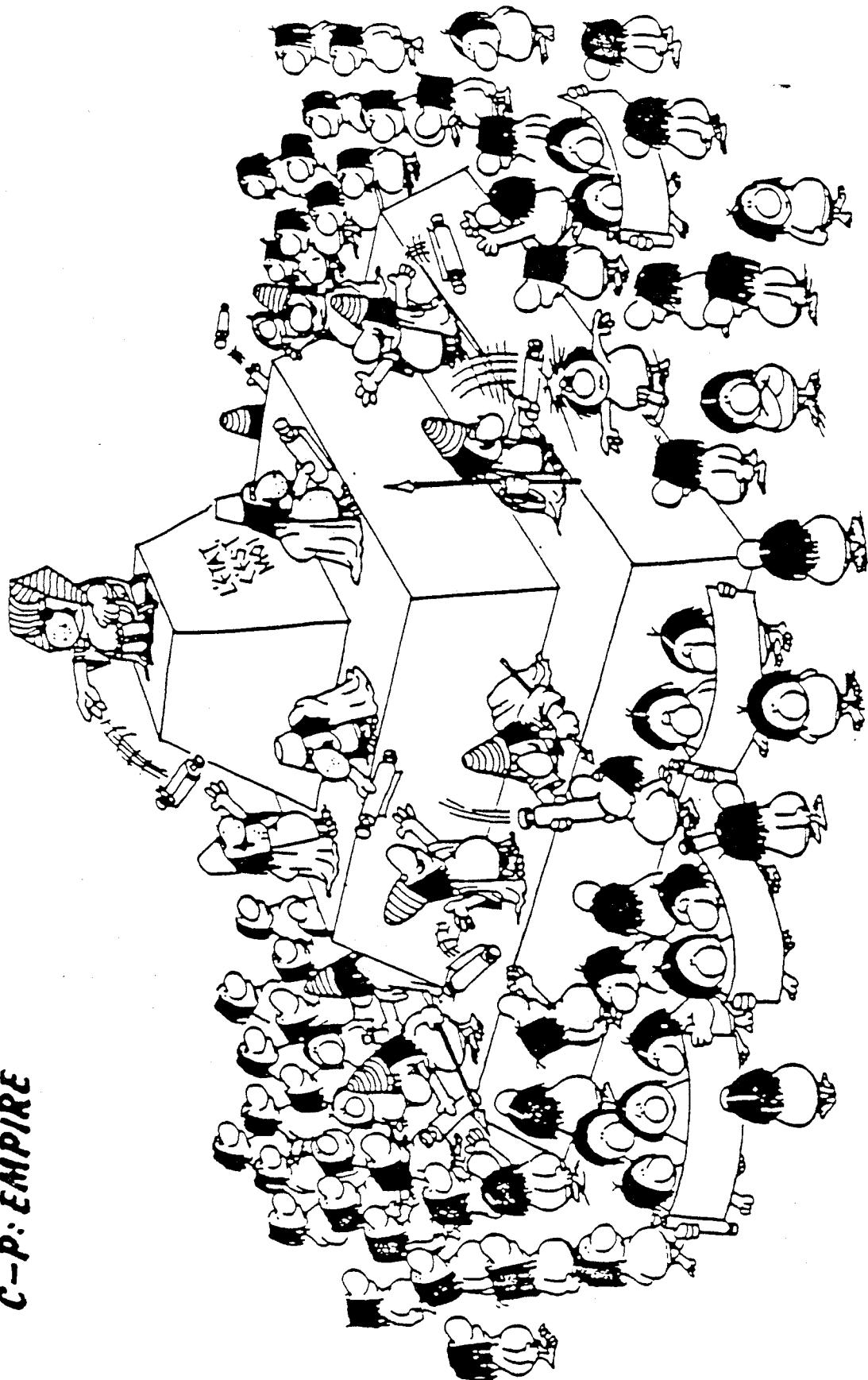
HU:

1
A-H: BAND



2
B-O: TRIBE



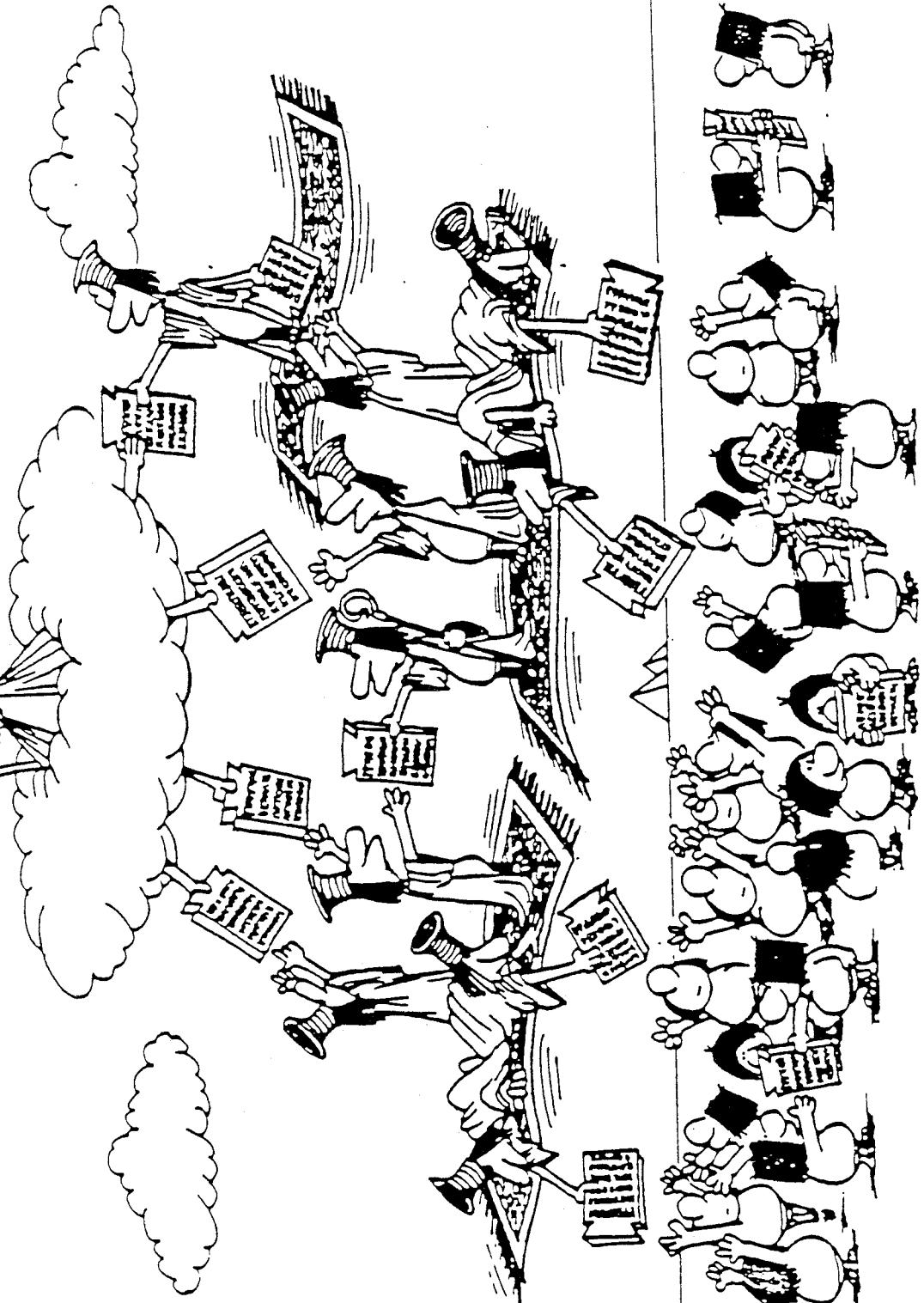


3

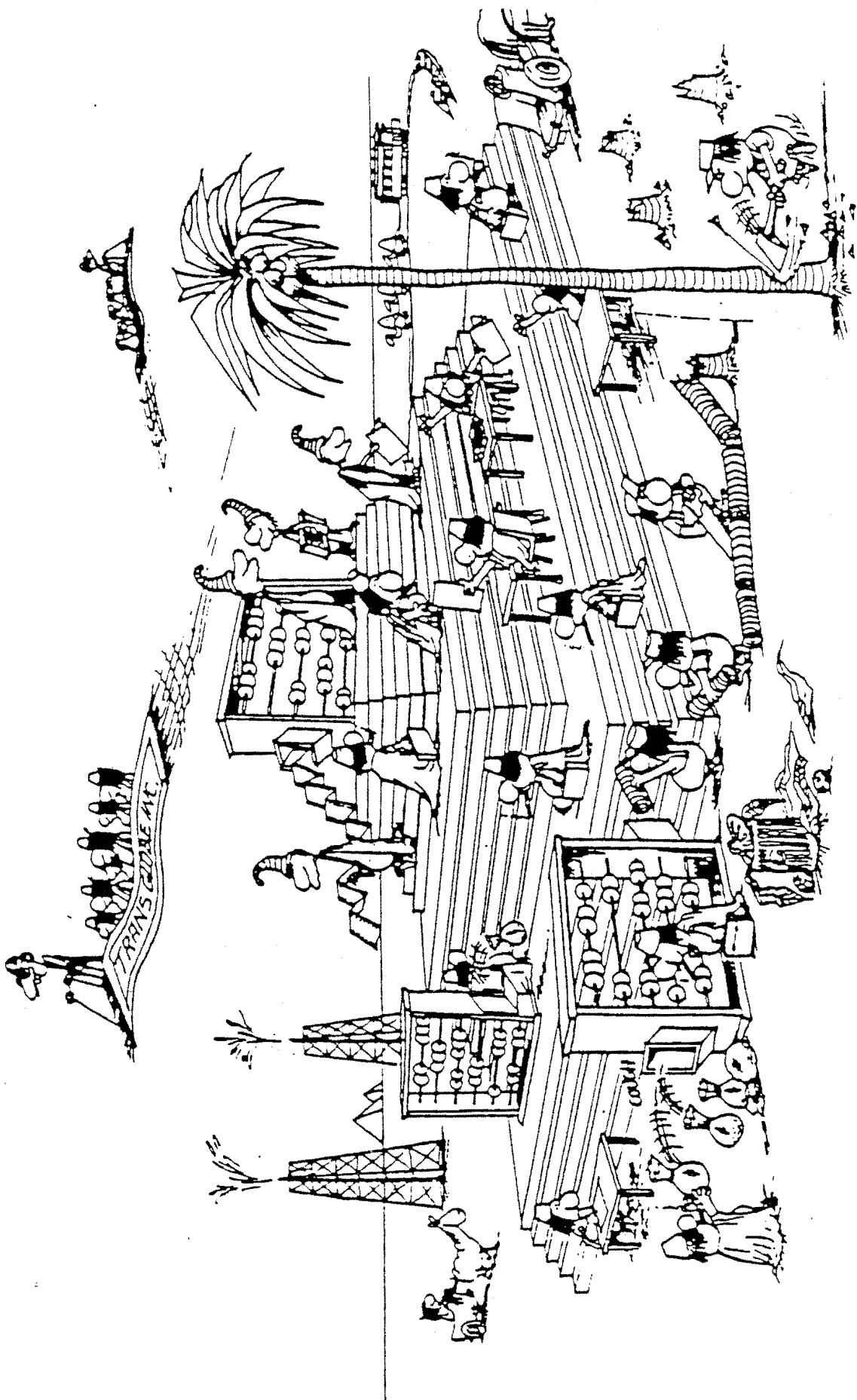
C-P: EMPIRE

4

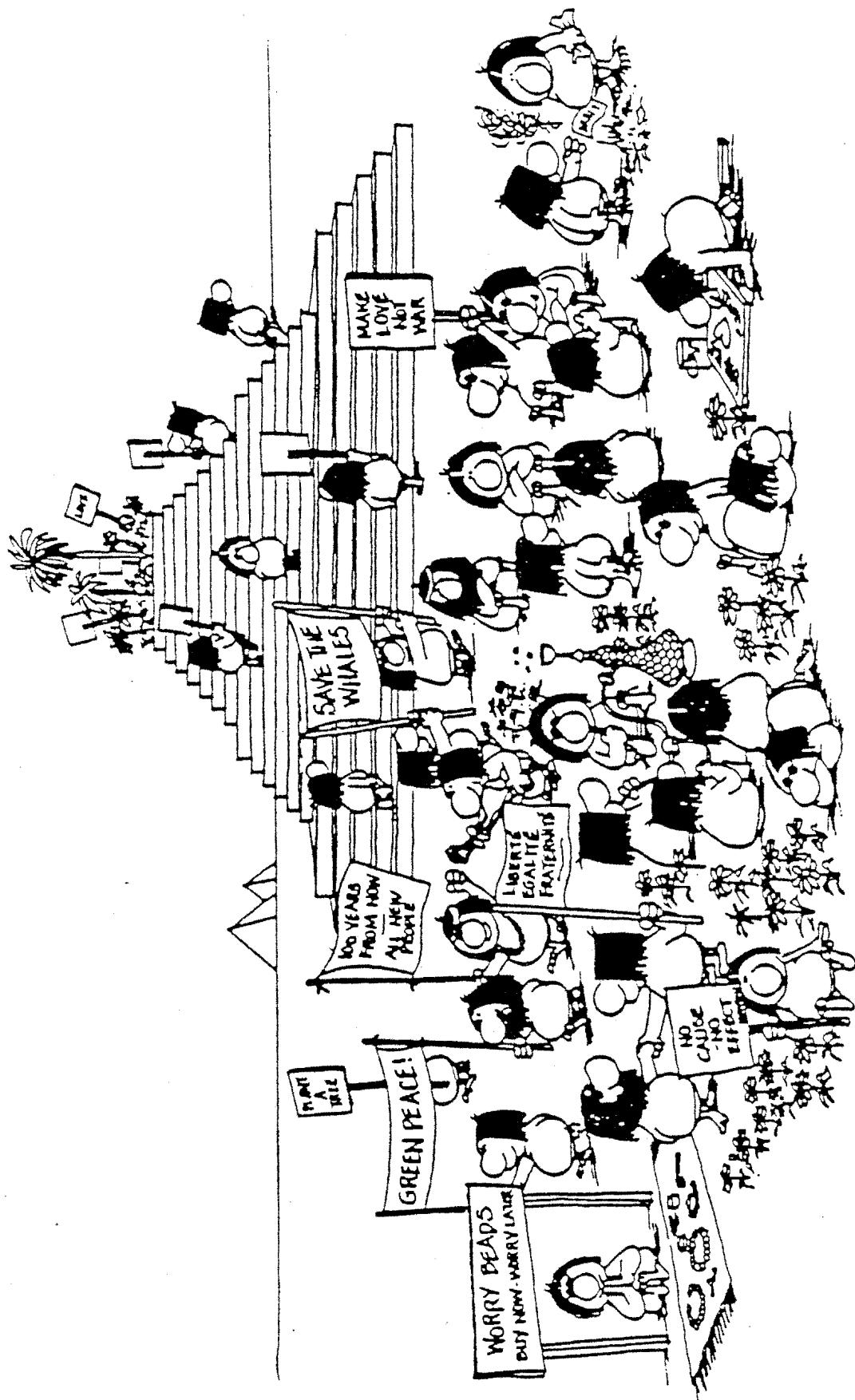
D-Q: PASSIVE HIERARCHY



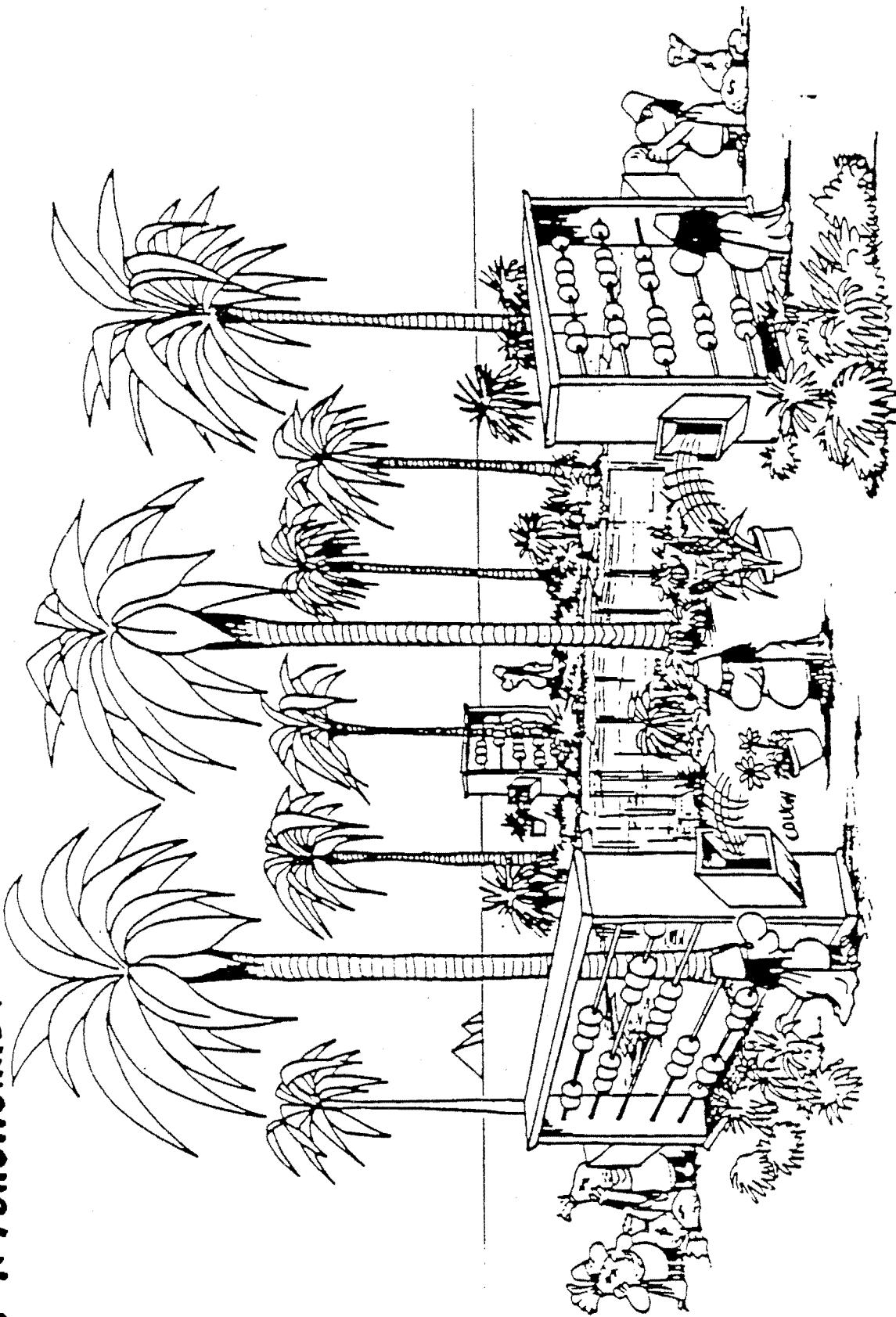
E-R: ACTIVE HIERARCHY



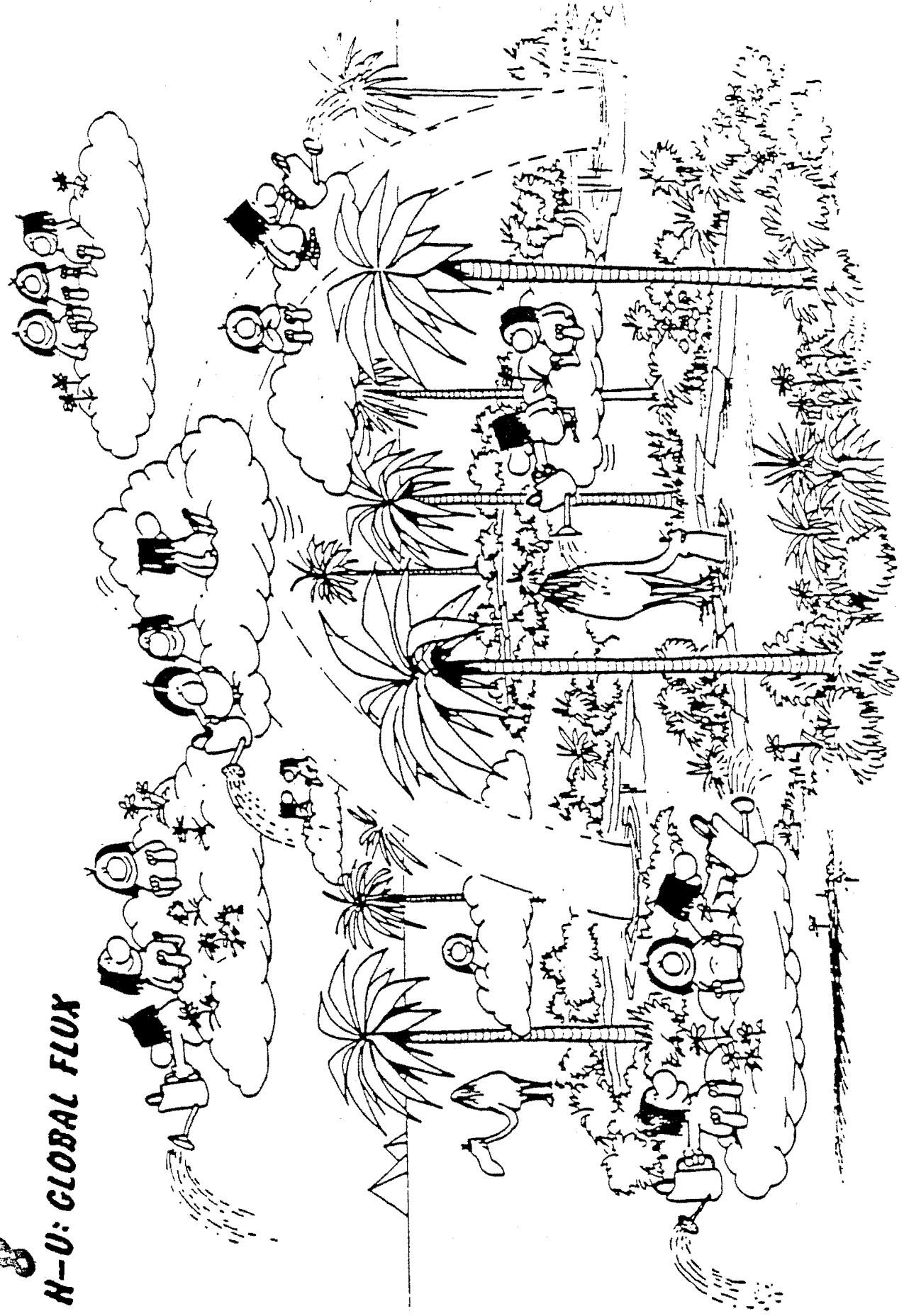
6 f-s: SOCIAL NETWORK



7 6-1: FUNCTIONAL FLOW

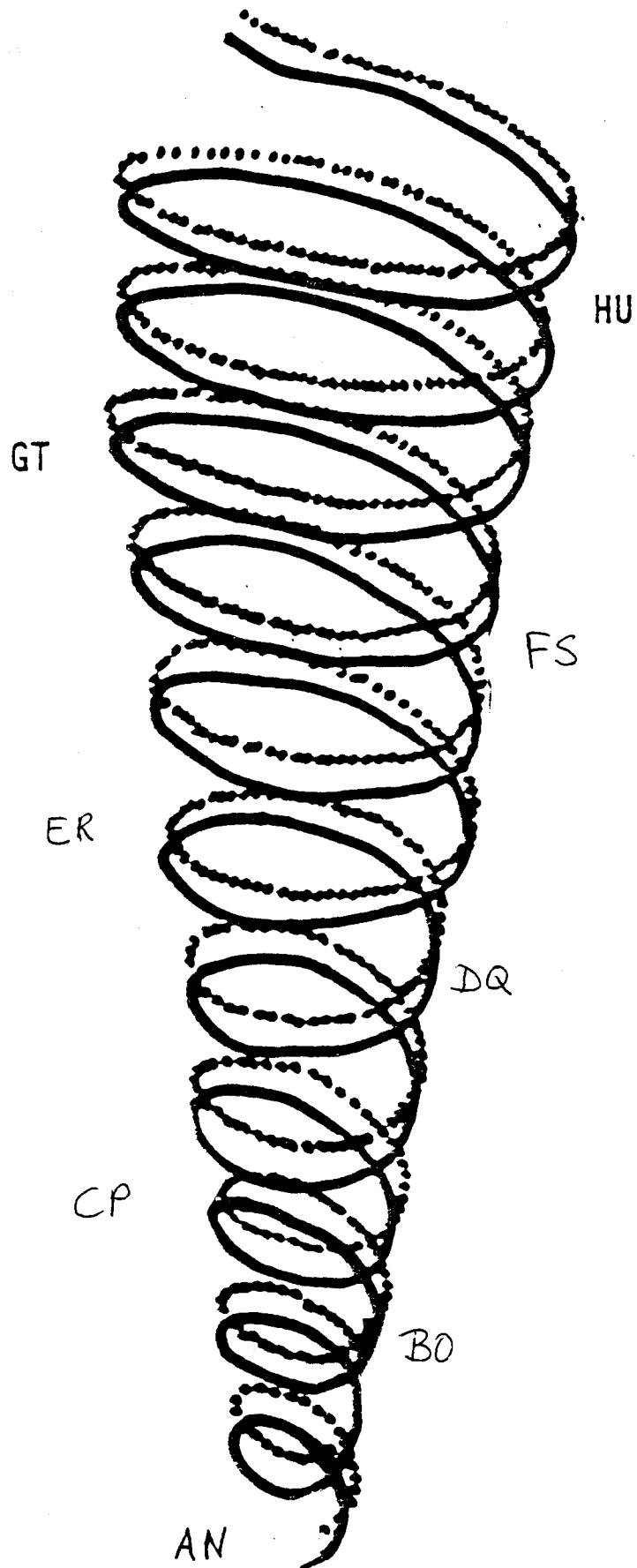


H-UV: GLOBAL FLUX



EMERGENT CYCLICAL DOUBLE-HELIX MODEL OF
ADULT HUMAN BIOPSYCHOSOCIAL SYSTEMS

(GRAVES)



THOUGHTS RELATED TO PERSONAL INPUT IN THE ACADEMIC SITUATION**Purpose**

1. To identify the actions which the participant as a student has deliberately taken in the academic situation.
2. To suggest other possible lines of action as represented by the line of questioning.

Group Size

Individual. Feedback to be done in the group as a whole.

Time required

30 minutes

Setting

This worksheet is the fifth worksheet in the Academic Enhancement Programme.

Materials

1. A copy of the **Academic Actions: "AA"** worksheet for each of the participants.
2. A pencil and clipboard for each person.

Procedure

1. Give an explanation to the participants regarding the rationale behind the worksheet. Something in the line of the following can be said:

"Some of you might have wondered what the activities that have been done so far in this programme, have to do with your academic involvement. In the following worksheet you have the opportunity to write down the ways in which you have been thinking and reacting in your academic situation."

2. Hand out a copy of **Academic Action: "AA"**, a pencil and a clipboard to each participant and let each participant complete the worksheet. Tell them that they have ten minutes at their disposal and that they may ask questions about any item which they do not understand.
3. Once the worksheet has been completed by each participant, let the group gather as a whole and, using the last fifteen minutes of the session, ask for feedback about the questions.
4. Focus on the variation of reactions that most likely will be forthcoming from the group.
5. Make sure that the students get the opportunity to consider the actions that the others have taken as possible actions which they themselves could also take.

ACADEMIC ACTION: "AA"

1. What have you personally contributed to your academic situation?

.....
.....
.....

2. How have your values shown themselves in your studies?

.....
.....
.....

3. Name the "hidden curriculum" and the attitudes of the institution where you are studying.

.....
.....
.....

4. How do your studies link up with your personal goals?

.....
.....
.....

5. What conscious control do you have over what you think and do?

.....
.....
.....

6. Define your personal power in the academic situation.

.....
.....
.....

ACADEMIC ACTION: "AA" (continued)

7. What are the goals which you personally hope to achieve by means of the academic situation?

.....
.....
.....

8. Explain your life philosophy and its relationship to the course which you are studying.

.....
.....
.....

9. In which way has your life philosophy changed during the course of your life?

.....
.....
.....

IDENTIFYING ACADEMIC PROBLEMS

Activity 6

IDENTIFYING ACADEMIC PROBLEMS

Purpose

1. To investigate each participant's realistic academic problems as they manifest themselves in the academic situation.
2. To give each participant the opportunity to hear what other students say their problems are in the academic situation.
3. To let participants help each other decide whether a problem can be dealt with realistically by doing something about it, or whether it has to be accepted.

Group size

Individual. Discussion in pairs.

Time required

30 minutes

Setting

This activity is conducted in the room where the rest of the Academic Enhancement Programme is done.

Materials

1. A copy of the worksheet **Realistic Academic Problems** for each of the participants.
2. A pencil and clipboard for each person.

Procedure

1. Ask each participant to read the instructions and to complete the worksheet (numbers 1 - 10) in ten minutes.
2. Once all the problems have been written down, the second part of the activity can be introduced with the following instruction:

"Once you have written down all the problems, which you have experienced in the academic situation, consider which problems you could have done something about and write the numbers of those problems on the left-hand line.

But it is not always possible to do something or control all ones problems.

Write down the numbers of the problems you cannot or couldn't control on the right-hand side of you page."

[This part of the activity should take five minutes.]

3. Once all the participants have completed the above activity, each person must find himself a partner with whom he doesn't have anything in common.
4. Each participant must share his problems with his partner and say whether he feels he can do something about them, or not. The reasoning is that if something can be done about a problem, then it is not a true problem, and it is called an unrealistic problem. Each person gets five minutes to talk.
5. The partner then comments on whether he agrees or not with the decision to place an item on the left or right side of the page.
6. The last ten minutes are used in a general discussion regarding differences, if any, about control over the problems.

IDENTIFYING ACADEMIC PROBLEMS

WRITE DOWN ALL THE PROBLEMS YOU HAVE HAD OR STILL HAVE IN RESPECT OF YOUR ACADEMIC SITUATION:

1.

.....
.....
.....

2.

.....
.....
.....

3.

.....
.....
.....

4.

.....
.....
.....

5.

.....
.....
.....

READ THE PROBLEMS THROUGH AGAIN AND WRITE THE NUMBERS OF THE PROBLEMS UNDER THE NEXT TWO HEADINGS:

Those I can control:

(Unrealistic problems)

Those over which I do not have control:

(Realistic problems)

.....
.....
ASK YOURSELF HOW REALISTIC YOUR JUDGEMENT IS.

DISCUSS IT WITH YOUR PARTNER.

"WHO - AM - I?" : SELF-TALK

Activity 7

Purpose

1. To help the participant communicate with his inner voice (the STUDENT) under conditions of partial sensory deprivation as a means of examining his own academic value system.
2. To help the participant formulate his view of himself as a student, and share it with a fellow-participant in order to achieve understanding and acceptance of it.

Group Size

This activity is to be used after the group has shared less threatening information about themselves. Any size group is suitable. Participants choose a partner. If there is an odd number of participants, one small group might have to be three people.

Time Required

30 minutes

Setting

A carpeted room where people can sit comfortably on the floor, yet also with some comfortable chairs for people, who prefer to sit on them.

Procedure

1. Introduce the activity with comments something in the line of:

a. *From the discussion we've had up to now it is understandable that you need some time to look at your own academic value systems, and especially at the way in which they function in the academic situation. Some of these values are easily identifiable, and they might have helped you to achieve your goals, while others may be barely known to you. In this group we will take some time to explore the question "WHO - AM - I?" each one regarding his own academic value systems.*

- b. *As outside noises from daily events intrude on our thought processes, it is best that we exclude external stimulation as much as possible. To do this, we will use a little technique called sensory deprivation.*
2. Get the group sitting as comfortably and relaxed as possible in the following manner: ask them to sit on the floor with their legs crossed and elbows on their knees. This position is assumed so that they can put their fingers into their ears. Give them the following instruction:

Are you all seated comfortably? Listen carefully to the instructions and after that I want you to close your eyes and press your fingers tightly over your ears. When you have done that, listen to the sounds of your body. You may hear the sounds of your breathing and of your heartbeat, and you may see the inner surface of your eyelids. After having listened for a while, you may slowly begin considering the question "WHO - AM - I?" regarding the values you have in your academic situation. Allow your inner student voice to speak to you. Allow your mind to toy with the idea freely; do not force your thoughts or actively try to think about it. Just let happen whatever happens. I will clap my hands after about three minutes to let you know the time is up. Then we can talk about the experience. Start now.

3. After three minutes, clap your hands in order to stop the action.
4. As the group is relatively small, each person is encouraged to share his experience with another participant. Confusion may be a central theme (as they are here to sort out problems regarding their academic involvement). There also might be new insights regarding themselves and their student "counterpart" which cause distress. Either way, you must be aware of the reactions of each individual to his self-talk.

5. Depending on the time lapse it would be good if the participants could relate to each other (or to the group as a whole) their academic value systems.
6. Discuss whether there was any internal conversation between the participants' **student voice** and the **other voice**. If there was such an internal conversation the influence of the other voice on the student voice can be considered.

Adapted from Mill (1980:45-55)

"WHO - AM - I?" : SELF-TALK

Activity 7

During this activity you have to go on an "inner journey".

This might be a new experience for you.

By doing this, you are entering the deepest recesses of yourself.

SELF-ACTUALISATION

Activity 8

Purpose

1. To allow the adult learner to specify how he makes the essences of self-actualisation become a reality in his own academic life.
2. To allow exchange of ideas between the participants regarding various ways in which the essences of self-actualisation can be brought into reality and the academic problems which were identified in activity 6 (Realistic Academic Problems) can be overcome.

Group size

1. Each person completes the My Actualisation Plan: "MAP" regarding his self-actualisation individually.
2. Once the worksheet has been completed, it is discussed in small groups of three or four participants.

Time required

30 minutes

Setting

This activity is concluded in the same room where the rest of the programme has been completed.

Materials

1. A copy of My Actualisation Plan: "M A P" for each of the participants.
2. A pencil and clipboard for each person.
3. A transparency of a visual representation of each of the essences of self-actualisation.

Procedure

1. Ask the participants to seat themselves comfortably.
2. Explain the following to them:

"From the previous activities, where you thought about the actions you have taken in the academic situation (Academic Actions: "AA") and where you considered what problems you have in the academic situation (Identifying Academic Problems), you have probably come to the conclusion that your own input is vital for your own success. Seeing yourself as only you know yourself (Who am I?) can be an unnerving experience!"

Let's create a new way for you to practise dealing with your problems by using some of the insights you have gained about yourself from all the previous activities. The action and insights which have been confirmed by today's programme can naturally be kept. By travelling along the following route, you can consciously identify the various components needed to become what you really are capable of becoming. See how these points figure in your own life."

3. Show the transparency of the first essence to the participants. Give them some insight into the importance of the essence (see point 6) and help them to understand that each one of them can apply it to his own life. The participants are required to jot down notes on their "MAP" as the presenter is talking.

4. As there are 10 essences to be dealt with on the "M A P", the presentation must take place at the rate of one essence every two minutes, to allow some time for general discussion after completing the worksheet.

SELF-ACTUALISATION (continued)

Activity 8 (continued)

5. Once the "M A P" has been completed, let the participants share their way of setting about self-actualising themselves. Discuss other possibilities which might not have been dealt with on the "M A P".

6. Each essence is represented by a visual picture on a transparency. Simultaneously the following comments can be made regarding the essences:
 - a. *Specific ACTION* (transparency 1) *must be taken by the person involved in the process of self-actualisation. What action have you taken to achieve something important lately? This action relieves or creates TENSION* (transparency 2) *in a person. What tension level are you feeling at this moment regarding the action which you have taken?*

 - b. *Nobody else can do it for you. How COMMITTED* (transparency 3) *are you to becoming involved in a situation which could be taxing?*

 - c. *Your action is sure to cause some CHANGE* (transparency 4) *in your life. There could be environmental, personal and / or relational conditions which are causing imbalance. What are the changes you can pinpoint in your situation?*

 - d. *What are the GOALS* (transparency 5) *that you have selected? Do you have the same amount of energy for all your goals?*

 - e. *What is the VEHICLE* (transparency 6) *which you have chosen or in which you find yourself, through which you hope to attain your goals? If you have chosen an academic context, motivate why you chose it above any other situation. Is the particular vehicle one of your own choice, or was it forced onto you?*

SELF-ACTUALISATION (continued)

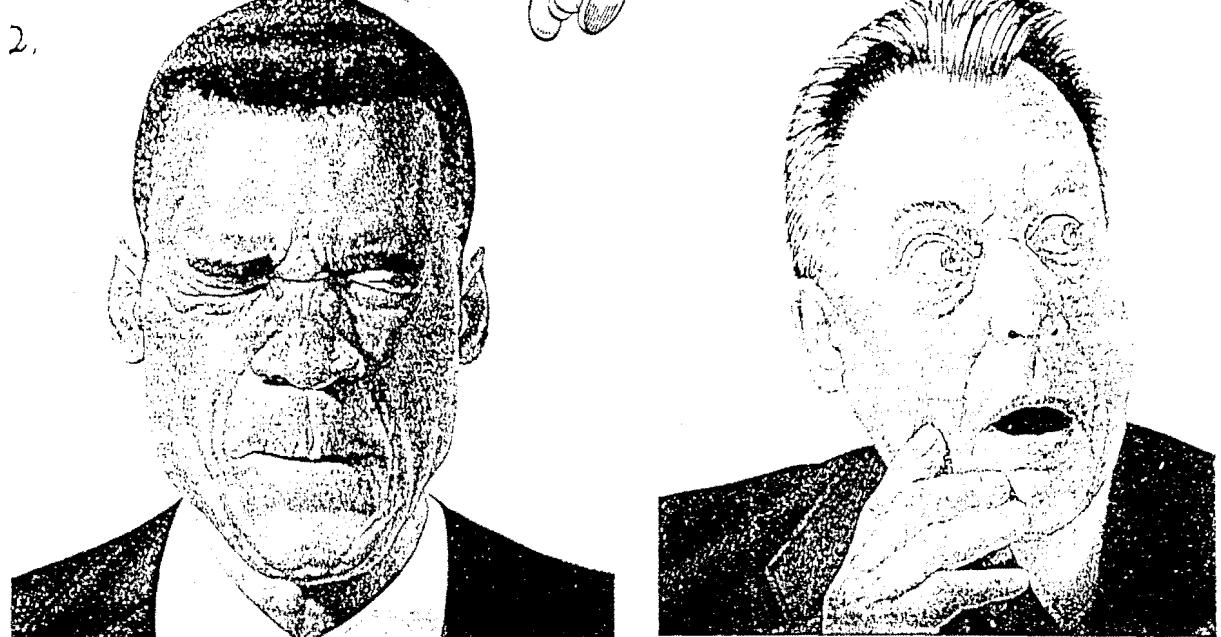
Activity 8 (continued)

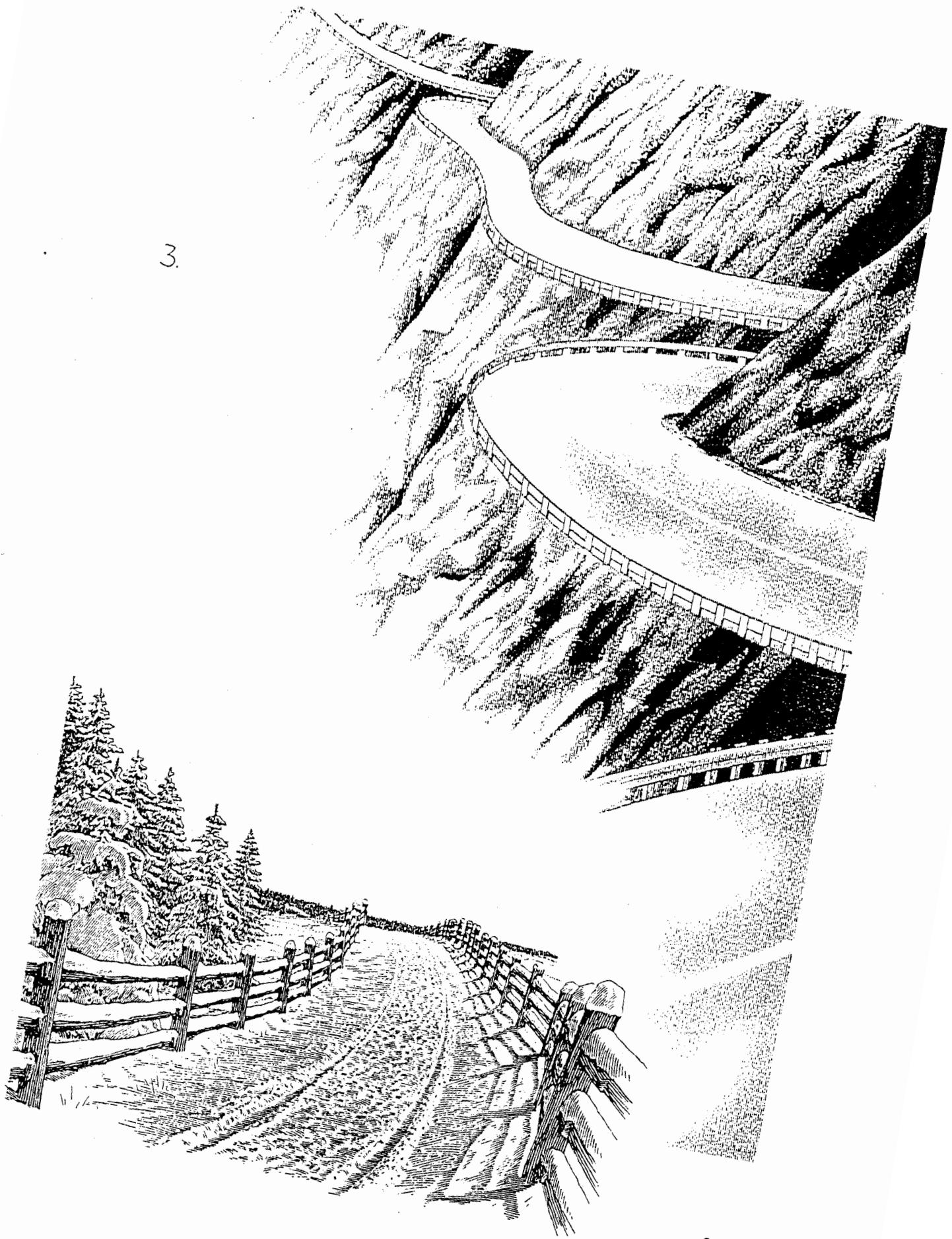
- f. When a goal has been reached it seems as if the **PROCESS** (transparency 7) tends to repeat itself. However, most people experience a measure of tension relief once a goal has been reached. Do you experience a relief of tension when the goal you have chosen has been reached? Once one goal has been reached, new goals are selected and the **PROCESS** repeats itself. At what stage of the process are you?
- g. Changing from one challenging situation to the next often confronts one with strange **VALUES** (transparency 8) with which one is not familiar? Can you trace any changes in your life which may have let you change your life philosophy? Can you identify different points of views (**VALUE SYSTEMS**) to which you have been exposed during the course of your life?
- h. The **ENVIRONMENT** or **CONTEXT** (transparency 9) in which a person operates and functions can have an influence on ones self-actualisation. Can you specify the influence that your present **CONTEXT** has on your attainment of the goal which you are presently striving towards?
- i. Can you describe the feeling which you have had at one time in your life or perhaps are still experiencing at this stage of your life, when you felt or feel that you are successful and at the peak of your performance? This seems to be what it feels like when one has **SELF-ACTUALISED** (transparency 10) oneself in a specific field or at a specific time in one's life.

As a SUMMARY, self-actualisation can be seen to entail an **ACTION** in which the **SELF CHANGES** en route to a **GOAL** using a chosen **VEHICLE** and guided by a **VALUE SYSTEM** in a continual **PROCESS** within a specific **CONTEXT**.

MY ACTUALISATION PLAN: "M A P"

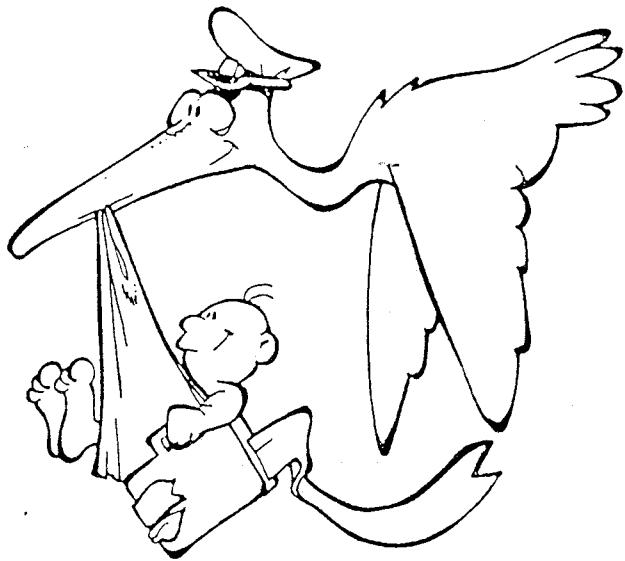
- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10





3.

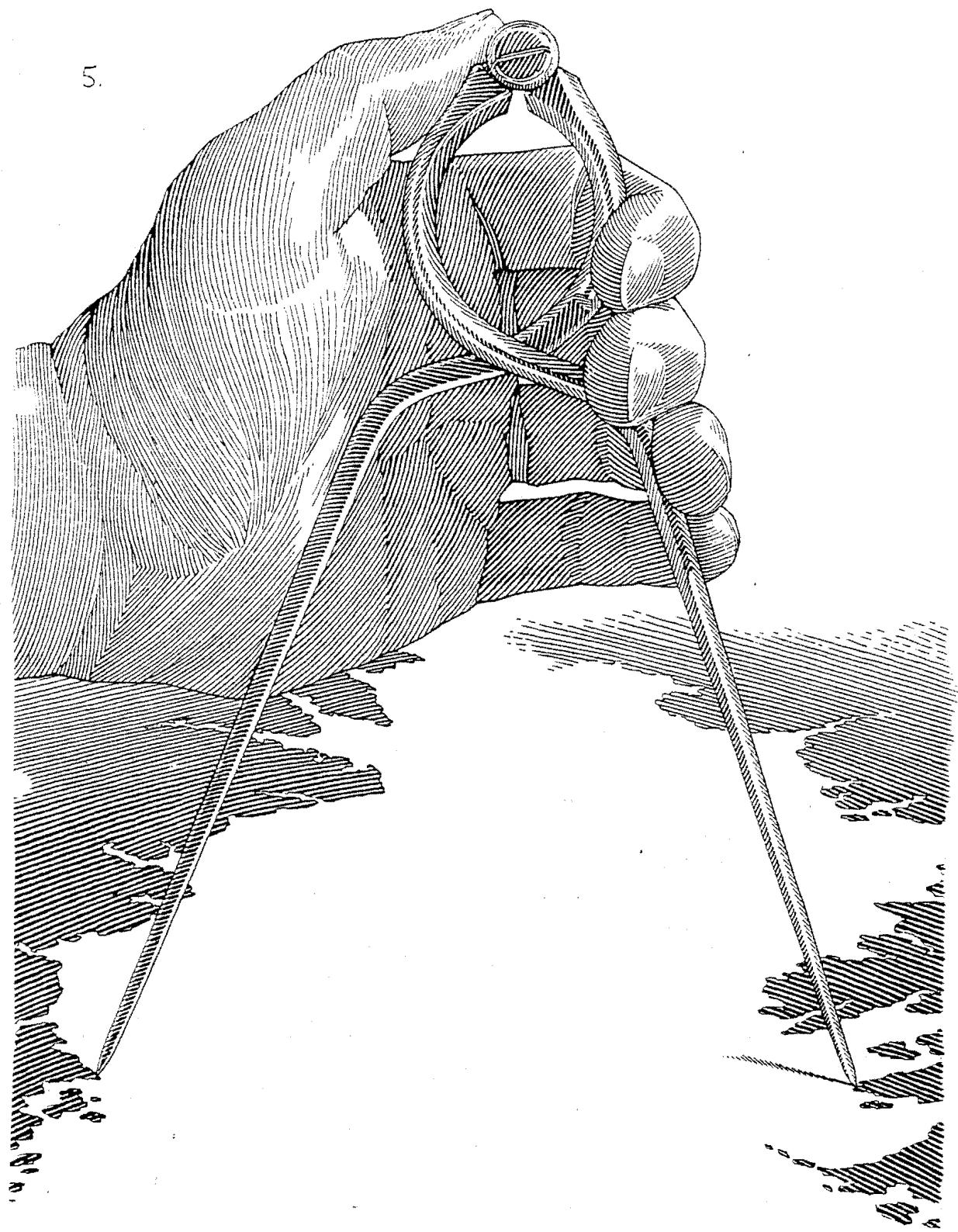
4.



5.



5.









8.





8.

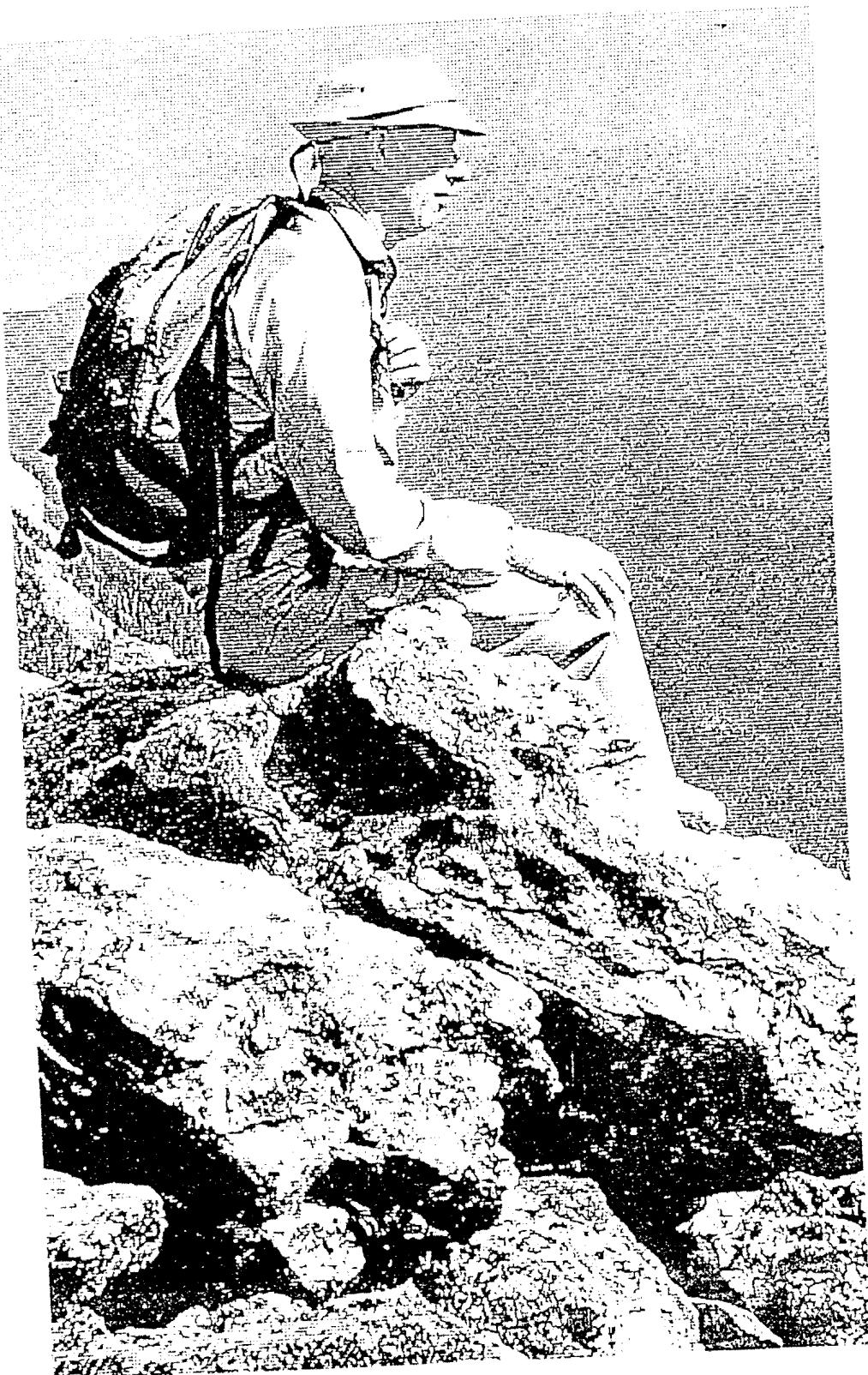
8.



9.



10.



PAST, PRESENT & FUTURE

Activity 9

Purpose

1. The participants get an opportunity to get perspective on themselves as learners and on their adult educators.
2. Other important facets, such as support, interdependence, equality and preferred treatment, are also considered during the above process.

Group size

Each member works individually. If they choose to share at the end of the activity, opportunity to do so will be given.

Time required

30 minutes

Setting

The room in which the rest of the Academic Enhancement Programme takes place.

Materials

1. A copy of **Past, Present and Future** for each one of the participants.
2. A clipboard and pencil for each person.

Procedure

1. Hand out a copy of **Past, Present and Future** to each one of the participants.
2. Invite each participant to complete the questionnaire with words in this line:

"As an adult learner you have been exposed to adult educators for some time. Other facets, apart from their academic knowledge, also played a role in your contact with them. The following questionnaire gives you the opportunity to take fifteen minutes to reflect on some of the interaction you have experienced with your adult educators."

3. Once the participants have completed the questionnaire, ten minutes are given so that they can discuss some of the difficulties they might have experienced in the past, how they feel about these experiences now, and how they would want it to change in the future.
4. Some of the other salient facets which might come to the fore are:

support, interdependence, equality, ideal treatment, adult learner - adult educator relationship, conflict, connection between real life and studies, culture, value systems, relativity of content

PAST, PRESENT & FUTURE

1. How have you been treated by adult educators in the **PAST**?
.....
2. What effect did it have on you in the **PAST**?
.....
3. From the perspective you have at **PRESENT**, how do you feel about it now?
.....
4. How did you act in the **PAST**?
.....
5. From the perspective you have at **PRESENT**, do you understand your actions?
.....
6. How do you want to be treated in **FUTURE**?
.....
7. What effect will it have on you in **FUTURE**?
.....
8. Why do you think it will have this effect on you in **FUTURE**?
.....
9. How do you intend behaving in **FUTURE**?
.....
10. Why have you decided to behave in this fashion in **FUTURE**?
.....
11. Do you think you will be successful with all lecturers?
12. Why? / Why not?

WORKSHOP EVALUATION

Activity 10

Purpose

1. The participants have to evaluate the influence the AEP has had on them personally.
2. The adult learners come to a decision on how strongly their value systems have influenced them as students.
3. They come to a tentative decision regarding whether they should continue their studies, or not.

Group size

Each member works individually. No opportunity is given for the group to share the worksheet with each other.

Time required

30 minutes

Setting

The room in which the rest of the AEP takes place.

Materials

1. A copy of **Workshop Evaluation** for each one of the participants.
2. A clipboard and pencil for each person.

Procedure

1. Hand out a copy of **Workshop Evaluation** to each one of the participants.
2. Invite each participant to complete the questionnaire with words in this line:

"This is the end of the AEP. One needs, however, to come to some conclusion about the effectiveness of the day's work. By completing this worksheet, you can evaluate the impact today's activities has had on you personally. You are also given the opportunity to come

WORKSHOP EVALUATION (continued)

Activity 10 (continued)

to a tentative decision on whether you think it is wise for you to be part of the academic situation."

3. Once the participants have completed the questionnaire, they are given an opportunity to say something, if they like.
4. Thank them all for participating so freely (if this is true), and invite them to establish contact with each other to form a type of "network" of encouragement for each other.

WORKSHOP EVALUATION

INSTRUCTIONS: Recall the events of the programme and what you were feeling at the time and complete the following sentences.

1. During the programme I felt most involved (forgot about myself) when: [involvement] .
.....

2. I could not participate when: [involvement]

.....

3. My most positive experience was: [experience]

.....

4. I was most disturbed / unsettled when: [experience]

.....

5. I have learned this about myself and my academic values: [meaning attribution]

.....

6. I understood most about myself and my academic values when: [meaning attribution] ..

.....

7. I recognised the following pattern/s in myself: [patterns]

.....

8. Now I look differently at: [perceptions]

.....

9. The following matters still need attention: [future]

.....

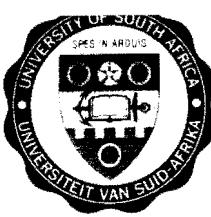
WORKSHOP EVALUATION (continued)

Activity 10 (continued)

10. The following changes occurred in me during the workshop: [process]
.....
.....
11. This is the new way in which I look at myself now: [self-concept]
.....
.....
12. I have come to the following conclusion regarding my participation in the academic world: [academic self-actualisation]
.....
.....
13. I would like to change the following in this workshop: [open evaluation]
.....
.....
14. The following activity was the highlight of this workshop: [open evaluation]
This is why:
.....
.....
15. At this stage I did not know what was expected of me: [process]
.....
.....
16. This seems to be my dominant value system BO / CP / DQ / ER / FS / GT / HU because: [internal value system]
.....
17. This seems to be the dominant value system of the university BO / CP / DQ / ER / FS / GT / HU because: [external value system]
.....
.....
18. Further comment:
.....
.....

Adapted from Mill (1980:91-93)

ANNEXURE B



UNISA

Dear Student

15 December 1994

OH DEAR - YOU FAILED YOUR FIRST YEAR COURSE !!!

Attend a one day programme to find out why you failed. This programme enriches you for your whole life. It helps you understand yourself and the institution at which you are studying.

This course offers personal growth to empower you to handle the tertiary academic situation.

Book at: (012) 429-4089 from 08:00 - 13:00 or
(012) 47-3319 from 20:00 - 21:00

When: Phone the above numbers from 3 January 1995. The dates for the programme are:

16 January 20 January
23 January 27 January

Bring: Yourself

Place: Theo van Wijk Building [The room number will be given to you when you 'phone me.]
University of South Africa, Pretoria

Who? You ... if you're not a successful student, in spite of having studied hard.

You will receive personal information about yourself regarding your involvement in your studies.

Yours sincerely

Inge Sonnekus

INGE SONNEKUS
[Programme Presenter]

Simon Maimela

PROF SIMON S MAIMELA
VICE-PRINCIPAL (TUITION)

ANNEXURE C

PURPOSE	METHOD	PARTICI-PANTS	TIME
<u>8:30</u> WELCOME	Verbal: Introduction	• Presenter • Group	5 min <u>10 min</u> <u>15 min</u>
<u>8:45</u> ASCERTAINING VALUES	The Values Genogram: My family's values [Activity 1]	• Presenter • Individual • Feedback in group	5 min 15 min <u>10 min</u> <u>30 min</u>
<u>9:15</u> ASCERTAINING VALUES	Visual representation: Context-O-Gram [Activity 2]	• Presenter • Individual • Feedback in group	10 min 10 min <u>10 min</u> <u>30 min</u>
<u>9:45</u> ASCERTAINING VALUES	Questionnaire: Conscious Values: My own "CV" [Activity 3]	• Presenter • Individual • Feedback to each other • Discussion	5 min 5 min 10 min <u>10 min</u> <u>30 min</u>
10:15	TEA TIME		30 min
<u>10:45</u> VALUE SYSTEMS	Lecture [Activity 4]	• Presenter	15 min
<u>11:00</u> VALUE SYSTEMS in the ACADEMIC SITUATION	Questionnaire: Academic Action: "AA" [Activity 5]	• Presenter • Individual • Feedback in group	5 min 10 min <u>15 min</u> <u>30 min</u>

PURPOSE	METHOD	PARTICI-PANTS	TIME
<u>11:30</u> REALISTIC ACADEMIC SELF-ACTUALISATION	Written work: Identifying academic problems [Activity 6]	<ul style="list-style-type: none"> ● Individual ● Presenter ● Individual ● Couples ● Group 	10 min 5 min 5 min 10 min <u>15 min</u> <u>45 min</u>
<u>12:00</u> PERSONAL VALUES in the ACADEMIC SITUATION	Internal conversation: Who-am-I? : Self-talk [Activity 7]	<ul style="list-style-type: none"> ● Presenter ● Individual ● Couples ● Group 	5 min 5 min 10 min <u>10 min</u> <u>30 min</u>
<u>12:45</u>	L U N C H		45 min
<u>13:30</u> SELF-ACTUALISATION	Visual Journey: My Actualisation Plan: "M A P" [Activity 8]	<ul style="list-style-type: none"> ● Presenter ● Individual ● Discussion 	5 min 20 min <u>5 min</u> <u>30 min</u>
<u>14:00</u> ADULT EDUCATOR & ADULT LEARNER	Questionnaire: Past, Present & Future [Activity 9]	<ul style="list-style-type: none"> ● Presenter ● Individual ● Group 	5 min 15 min <u>10 min</u> <u>30 min</u>
<u>14:30</u> PATTERNS, PROCESSES & PERSPECTIVES	Discussion Workshop Evaluation [Activity 10]	Group	50 min
<u>15:20</u> ENDING	Verbal	Presenter	10 min

ANNEXURE D

PARTICIPANT DETAIL

NAME:

AGE:

ADDRESS:

(CODE) and TELEPHONE NUMBER

STUDENT NUMBER: (optional)

COURSE:

TOTAL NUMBER OF YEARS WHICH YOU HAVE BEEN STUDYING SINCE YOU PASSED
MATRIC:

NUMBER OF TIMES WHICH YOU HAVE WRITTEN EDUCATION 1:

MARITAL STATUS:

WHO ARE YOUR DEPENDANTS?: mother, father, sisters, brothers, children, etc.

ANNEXURE E

I C E B R E A K E R

Purpose

1. To introduce yourself, as presenter, and the participants to each other in an non-threatening manner.
2. To introduce the programme to the participants.
3. To find out what the expectations of the participants are.

Time required

15 minutes

Setting

This activity is concluded in the room where the programme is presented.

Procedure

1. Introduce yourself by stating your name.
2. Find out what the expectations of the participants are regarding the programme:

You've all come together here with a specific purpose. Please formulate that purpose in such a way that you can share it with another member of the group. [Pause for a while.]

You might know one or two people here, but the others are strangers to you. Now each one of you must find a partner. There are two requirements which must be met:

- a. *You must not know your partner at all.*
 - b. *You must have something in common with that person. It must be something you can show the whole group, eg. glasses, red clothing, blue eyes, etcetera.*
3. Assist the participants who might be confused or shy, and allow them enough time to mingle and to find a partner. Guide them further by saying:

ICE BREAKER

(continued)

Now that you have found a partner whom you do not know, but with whom you have something in common, you may share the expectations you have of the day with him or her. Listen carefully to what he or she tells you, as you have to report his or her reason or expectation to the whole group. Also ask your partner his or her name and talk to each other for a short while. Tell your partner the things you do not mind the group knowing about yourself, because you might choose to tell us a little about yourself as a person. You have five minutes in which to do this.

4. Once two minutes have elapsed, tell the group that the other person in the partnership has to be given a turn now. You will probably have to interrupt the group after the five minutes have passed, but the most important aspect is that they now know the other person's reason for being there and what they expect from the day's programme.
5. Briefly allow each person to speak on behalf of his or her partner, and give the partner an opportunity to verify or enhance the reason and expectation.
6. Write the reasons and expectations down on a flip chart for all participants to see.

ANNEXURE F

WORK BOOK

Name:

Activity 1

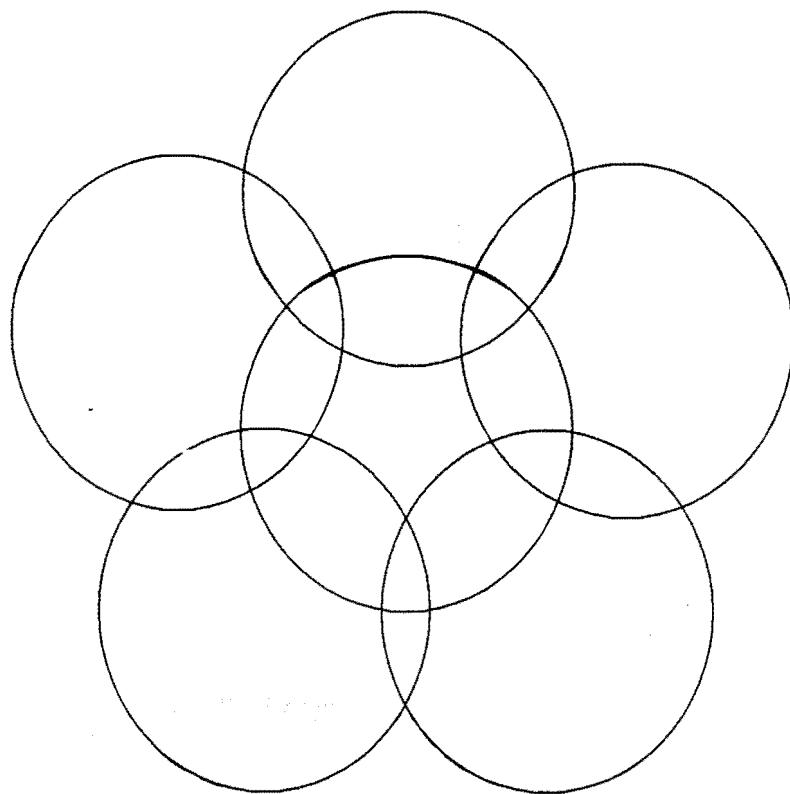
MY FAMILY'S VALUES

On this page you are to draw your family history and write down the deeds and characteristics by which your family members are or were known:

- | | | | |
|--------------------------------|-----------|------------------------|-------------|
| <input type="checkbox"/> | = male | <input type="circle"/> | = female |
| <input type="leftrightarrow"/> | = married | // | = divorced |
| X | = dead | / | = separated |

C O N T E X T - O - G R A M

- A. Insert in the different circles the relevant names of the most important organisations and institutions with which you have been or still are in contact. Then write down the values which they propagated or still propagate, according to your perception.
- B. In the centre circle you write down which of those values you recognize in yourself.



CONSCIOUS VALUES: MY OWN "CV"

Instructions: You have been put in charge of an alien visiting your society. His happiness can indirectly establish peace on earth. Read the following list of ways to help the alien come to certain decisions and perform certain actions. You have five minutes to mark those items which you would choose to help the alien be happy on earth.

Take a partner with whom you have something in common (eg. you both have something red on / you both wear spectacles, etc.) and take 5 minutes **each** to discuss your choices with each other.

I would tell him to:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____

Method:

1. Only do things to the advantage of the whole community
2. Try to become involved with the earth as a whole
3. Be a leader who makes decisions for the community
4. Do his best in spite of problems
5. Obey the written and unwritten rules of society
6. Treat all people as if they were equal
7. Try to make as much money as possible
8. Follow the rules of the leaders of the society
9. Try to find out what the meaning of life is
10. Be concerned about the survival of the earth
11. Try to make himself as powerful as possible
12. Do good deeds, but to only expect his reward later
13. Know and understand his own limitations
14. Be a winner

(PTO)

CONSCIOUS VALUES: MY OWN "CV" (continued)

Activity 3 (continued)

Any other suggestions?

Adapted from Mill (1980:39-42)

--ooOOOoo--

INTERPRETATION OF MY OWN "CV":

Draw a circle around the numbers of the statements which you chose.

BO: Statements 1 + 8

CP: Statements 3 + 11

DQ: Statements 5 + 12

ER: Statements 7 + 14

FS: Statements 6 + 9

GT: Statements 4 + 13

HU: Statements 2 + 10

DURING THE NEXT PHASE OF THE WORKSHOP THE ABOVE
CODES WILL BE CLARIFIED.

LECTURE

Activity 4

Listen carefully to the explanation of the above codes and jot down the value systems with which you identify most:

BO:

.....
.....
.....

CP:

.....
.....
.....

DQ:

.....
.....
.....

ER:

.....
.....
.....

FS:

.....
.....
.....

GT:

.....
.....
.....

HU:

.....
.....
.....

Name:

Activity 5

ACADEMIC ACTION: "AA"

1. What have you personally contributed to your academic situation?

.....
.....
.....

2. How have your values shown themselves in your studies?

.....
.....
.....

3. Name the "hidden curriculum" and the attitudes of the institution where you are studying.

.....
.....
.....

4. How do your studies link up with your personal goals?

.....
.....
.....

5. What conscious control do you have over what you think and do?

.....
.....
.....

6. Define your personal power in the academic situation.

.....
.....
.....

ACADEMIC ACTION: "AA" (continued)

7. What are the goals which you personally hope to achieve by means of the academic situation?

.....
.....
.....

8. Explain your life philosophy and its relationship to the course which you are studying.

.....
.....
.....

9. In which way has your life philosophy changed during the course of your life?

.....
.....
.....

IDENTIFYING ACADEMIC PROBLEMS

WRITE DOWN FIVE PROBLEMS YOU HAVE HAD OR STILL HAVE IN RESPECT OF YOUR ACADEMIC SITUATION:

1.

.....
.....
.....

2.

.....
.....

3.

.....
.....

4.

.....
.....

5.

.....
.....

READ YOUR PROBLEMS THROUGH AGAIN AND WRITE THE NUMBERS OF THE PROBLEMS UNDER THE NEXT TWO HEADINGS:

Those I can control:

(Unrealistic problems)

Those over which I do not have control:

(Realistic problems)

.....
.....
ASK YOURSELF HOW REALISTIC YOUR JUDGEMENT IS.

DISCUSS IT WITH YOUR PARTNER.

"WHO - AM - I?" : SELF-TALK

Activity 7

During this activity you have to go on an "inner journey".

This might be a new experience for you.

By doing this, you are entering the deepest recesses of yourself.

MY ACTUALISATION PLAN: "M A P"

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10

PAST, PRESENT & FUTURE

1. How have you been treated by adult educators in the **PAST**?
.....
2. What effect did it have on you in the **PAST**?
.....
3. From the perspective you have at **PRESENT**, how do you feel about it now?
.....
4. How did you act in the **PAST**?
.....
5. From the perspective you have at **PRESENT**, do you understand your actions?
.....
6. How do you want to be treated in **FUTURE**?
.....
7. What effect will it have on you in **FUTURE**?
.....
8. Why do you think it will have this effect on you in **FUTURE**?
.....
9. How do you intend behaving in **FUTURE**?
.....
10. Why have you decided to behave in this fashion in **FUTURE**?
.....
11. Do you think you will be successful with all lecturers?
12. Why? / Why not?

WORKSHOP EVALUATION

INSTRUCTIONS: Think about the events of the programme. What were you feeling at the time? Write your thoughts down by completing the following sentences.

1. During this programme I felt most involved (forgot about myself) when:
.....
2. I could not participate when:
.....
3. My most positive experience was:
.....
4. I was most disturbed / unsettled when:
.....
5. I have learned this about myself and my academic values:
.....
6. I understood most about myself and my academic values when:
.....
7. I recognised the following pattern/s in myself:
.....
8. Now I look differently at:
.....
9. The following matters still need attention:
.....

WORKSHOP EVALUATION (continued)

Activity 10 (continued)

10. The following changes occurred in me during the workshop:
.....
.....
11. This is the new way in which I look at myself now:
12. I have come to the following conclusion regarding my participation in the academic world:
13. I would like to change the following in this workshop:
14. The following activity was the highlight of this workshop:
This is why:
15. At this stage I did not know what was expected of me:
16. This seems to be my dominant value system: BO / CP / DQ / ER / FS / GT / HU because I
17. This seems to be the dominant value system of the university: BO / CP / DQ / ER / FS / GT / HU because
18. Further comment:

Adapted from Mill (1980:91-93)

LIST OF REFERENCES

- ABRAMS, K.T. 1990. The university as ear. Speech delivered to Association for Speech Culture in Jerusalem, Israel, February 1, 1990.
- ABRAMS, K.T. 1992. The art of listening. Paper presented at British Open University / Empire State College Conference at Robinson College, Cambridge, England. September, 1992.
- ADEY, A.D. 1988. South African university education: The academic elite and a failure of promise? The inaugural lecture of professor A.D. Adey of the Bureau for Teaching Development at the University of South Africa.
- ADEY, A.D.(ed.) 1989a. Redaksioneel: Andragogiek of pedagogiek? **South African Journal of Higher Education** Vol. 3 (2), p. 5-6.
- ADEY, A.D. 1989b. Personal interview at the Bureau for University Teaching, University of South Africa, Pretoria.
- AIMS OF THE UNIVERSITY OF SOUTH AFRICA 1990. University of South Africa: Pretoria
- ALLMAN, P. & MACKIE, K.J. (eds.) 1981. **Adults: Psychological and educational perspectives. Towards a developmental theory of andragogy.** University of Nottingham: Department of Adult Education.
- ALLPORT, G.W. 1951. **Personality. A psychological interpretation.** New York: Henry Holt.

- ALLPORT, G.W. 1955. **Becoming. Basic considerations for a psychology of personality.** New Haven: Yale University.
- ALLPORT, G.W. 1970. **Pattern and growth in personality.** London: Holt, Rinehart & Winston.
- ARY, D., JACOBS, L.C. & RAZAVIEH, A. 1985. **Introduction to research in education.** Third Edition. New York: Holt, Rinehart & Winston.
- ASPIN, D. 1994. Values education. Lecture delivered on 19 September 1994 at the University of South Africa.
- ATWATER, E. 1983. **Adolescence.** Englewood Cliffs, N.J.: Prentice-Hall.
- BAILEY, K.D. 1987. **Methods of social research.** Third edition. New York: Free Press.
- BECK, D.E. 1982. Beyond the grid and situationalism: A living systems view. **Training and Development.** Vol. 36 (8) August, p. 76-83.
- BECK, DON 1987. Mind sets. **Leadership Society.** Vol. 6 (2), p. 87-91.
- BECK, D.E. 1988. **The South African formula.** Denton: National Values Centre.
- BECK, D.E. 1989. Lecture given to the managers of the Permanent Building Society, Turffontein Race Course, Johannesburg.

- BECK, D.E. & COWAN, C.C. s.a. Graves' research compared with other theories. Handout at the First Annual National Conference on Values. Pretoria: Human Science Research Council.
- BECK, D.E. & COWAN, C.C. 1989a. Deep structures: value systems that shake and shape South Africa. **Leadership Magazine**. Handout at the First Annual National Conference on Values. Pretoria: Human Science Research Council.
- BECK D.E. & COWAN, C.C. 1989b. **Value Systems - Profiling global people - practical application**. Denton, Texas: National Values Centre.
- BECK, D.E. & COWAN, C.C. 1990. **The emergent, cyclical process of Value Systems development**. Handout at First Annual National Conference on Values. Pretoria: Human Science Research Council.
- BECK, D.E. & LINSCOTT, G. 1991. **Crucible: forging South Africa's future**. Denton: New Paradigm Press.
- BECK, D.E. & VAN HEERDEN, H. 1987. **The cutting edge of tomorrow - blueprint for successful organisation**. Second revised edition. Clubview: S.A. Value Engineering (Pty) Ltd.
- BERNE, E. 1961. **Transactional analysis in psychotherapy**. New York: Grove Press.
- BERNE, E. 1964. **Games people play: the psychology of human relationships**. New York: Grove Press.

- BERNE, E. 1972. **What do you say after you say hello? The psychology of human destiny.** New York: Grove Press.
- BIGGS, J.B. 1985. The role of metalearning in study processes. **British Journal of Educational Psychology.** Vol. 55 (3), p. 185-212.
- BOER, C.A. 1992. Reframing depression: a systems approach. **Family Systems Medicine.** Winter 1992. Vol. 10 (4), p. 405-411.
- BROWN, G.J. & HAWKINS, J. 1988. Positive confirmation : Empowering others. **Contemporary Education.** Vol. 59 (4) Summer, p. 195-197.
- BÜHLER, C. 1962. Genetic aspects of the self. **Annals of the New York Academy of Sciences.** Vol. 96, p. 730-764.
- CANGEMI, J.P. 1984. The real purpose of higher education: developing self-actualising personalities. **Education.** Vol. 105 (2) Winter, p. 151 -154.
- CANTRIL, H. 1966. **The patterns of human concerns.** New Brunswick, New Jersey: Rutgers University Press.
- CARKHUFF, R.R. 1969. **Helping and human relations.** Vol. 2, Practice and research. London: Holt, Rinehart & Winston.

- CHICKERING, A.W. 1981. Introduction. In **The Modern American College**, Arthur W. Chickering (Ed.). San Francisco, CA: Jossey-Bass, Inc.
- CHICKERING, A.W. & HAVIGHURST, R.J. 1981. Today's students and their needs. In **The Modern American College**, Arthur W. Chickering (Ed.). San Francisco, CA: Jossey-Bass, Inc.
- CILLIERS, F.v N. 1985. Sensitiewe relasievorming as bestuursdimensie. Referaat gelewer tydens die Derde Nasionale Kongres van die Sielkundevereniging van Suid-Afrika by die Universiteit van Pretoria op 31 Oktober 1985.
- COWAN, C.C. 1989. **Stepping stones: A walk across the spectrum of Value Systems.** Handout at the First National Conference on Values. Pretoria: Human Science Research Council.
- CROSS, K.P. 1981. **Adults as learners: Increasing participation and facilitating learning.** San Francisco, CA: Jossey-Bass Inc.
- CROUS, S.F.M. 1990. Die orto-andragogiek: 'n besinning oor teorie en praktyk. Inaugural lecture held on 9 August 1990, University of South Africa.
- CROUS, S.F.M. 1991. Die orto-andragogiek: 'n besinning oor teorie en praktyk. **Educare**. Vol. 20 (1) & Vol. 20 (2), p. 16-26.
- DANIELS, M. 1984. The relationship between moral development and self-actualisation. **Journal of Moral Education**. Vol. 13 (1), p. 25-30.

- DANIELS, M. 1988. The myth of self-actualization. **Journal of Humanistic Psychology**. Vol. 28 (1) Winter, p. 7-38.
- DEJUNG, B. 1971. **Dialogische Erziehung: Martin Bubers Rede über das Erzieherische: Eine Interpretation.** Zürich : Juris Druck & Verlag.
- DE MEILLON, N. 1992. Terapie met 'n aantal depressiewe adolessente kinderhuisdogters: 'n ekosistemiese benadering. Unpublished D.Ed. thesis, Pretoria: University of South Africa.
- DOBSON, J. & BAUER, G.L. 1993. **Children at risk.** Dallas: Word Publishing.
- DORFLING, P. 1985. Have psychological map - will travel. **Productivity S.** Vol. 12 (2), p. 32-35.
- DORFLING, P. 1986. The psychological map determines thinking styles. **Human Resource Management.** May, p. 23-25.
- DORFLING, P. 1989. Organisational culture and employee assistance programs. Lecture given at the work group of the Institute of Personnel Management on 11 April 1989 at Johannesburg, Airport Holiday Inn.
- DUCK, S. 1986. **Human relationships: An introduction.** Second Edition. London: Sage Publications.

- DUCK, S. & SANTS, H. 1983. On the origin of the specious: are personal relationships really interpersonal states? **Journal of Social and Clinical Psychology**. Vol. 1 (1), p. 27-41.
- DU PLESSIS, W.S. 1994. Die koöperatiewe onderwysstrategie. **South African Journal of Higher Education**. Vol. 8 (1), p. 57-60.
- DYER, W. 1980. **How to be a No-Limit Person: The audiocassette game plan for the No-Limit Person you now are or can choose to be.** Chicago: Nightingale-Conant Corporation.
- ELLIS, A. & HARPER, R.A. 1975. **A new guide to rational living.** Hollywood: Wilshire.
- ERIKSON, E.H. 1950. **Childhood and society.** New York: W.W. Norton.
- ERIKSON, E.H. 1959. **Identity and the life cycle.** Psychological Issues Monograph 1. New York: International Press.
- FARMER, R. 1982. Children's rights and self-actualizing theory. **Education**. Vol. 103, p. 82-89.
- FARMER, R. 1984. Humanistic education and self-actualization theory. **Education**. Vol. 105 (2) Winter, p. 162-172.

- FERREIRA, M., 1987. **Inleiding tot kwalitatiewe metodologie.**
- MOUTON, J., PUTH, G., SCHURINK, E. & SCHURINK, W. Tweede RGN-winterskool in navorsings-metodologie. Module 3. Pretoria: Raad vir Geesteswetenskaplike Navorsing.
- FICHTNER, B. 1977. **Der Zusammenhang von Wissensstruktur und Lernstruktur als ein Grundproblem der Didaktik.** Kastellaun: A. Henn Verlag.
- FISHMAN, H.C. & ROSMAN, B.L. 1986. **Evolving models for family change: A volume in honor of Salvador Minuchin.** New York: The Guilford Press.
- FRANCIS, G.J. & MILBOURNE, G. 1980. **Human behavior in the work environment: a managerial perspective.** Santa Monica, CA: Goodyear Publishing Company, Inc.
- FRANKL, V.E. 1959. **Medische zielzorg.** Utrecht: Bijleveld.
- FRANKL, V.E. 1964. **Man's search for meaning.** London: Hodder & Stoughton.
- FRANKL, V.E. 1967. **Psychotherapy and existentialism.** London: Souvenir.
- FRANKL, V.E. 1969a. **Man's search for meaning.** New York: Washington Square.
- FRANKL, V.E. 1969b. **The will to meaning.** Cleveland: New American Library.
- FRANKL, V.E. 1978. **Waarom lewe ek?** Kaapstad: Hollandsch Afrikaansche Uitgewers Maatschappij.

- FRANKL, V.E. 1984. Lecture at the University of South Africa. Pretoria: University of South Africa.
- FRANKL, V.E. 1990. Lecture at the University of Pretoria. Pretoria: University of Pretoria.
- FROMM, E. 1947. **Man for himself**. New York: Holt Rinehart & Winston.
- FROMM, E. 1955. **The sane society**. New York: Holt Rinehart & Winston.
- FROMM, E. 1957. **The art of loving**. New York: Holt Rinehart & Winston.
- GAGNÉ, R.M. 1985. **The conditions of learning and theory of instruction**. Fourth Edition. New York: CBS Publishing Asia Ltd.
- GAY, L.R. 1992. **Educational research: Competencies for analysis and application**. New York: Merrill (Macmillan Publishing Company).
- GERDES, L. C. 1992. Impressions and questions about psychology and psychologists. **South African Journal of Psychology**. Vol. 22 (2), p. 39-43.
- GELDARD, F.A. 1963. **Fundamentals of Psychology**. New York: John Wiley & Sons, Inc.
- GOTTLIEB, B.H. 1985. Social support and the study of personal relationships. **Journal of Social and Personal Relationships**. Vol. 2, p. 351-375.

- GOULD, R.L. 1972. The phases of adult life: A study in developmental psychology. **American Journal of Psychiatry**. Vol. 129, p. 521-531.
- GOUS, H. 1989. Personal interviews with the head of the Student Services Bureau, University of South Africa, Pretoria.
- GOUS, H. 1992a. Motivation and management of the remote student. Paper presented at the seminar: "Distance Education - its potential and limitations for southern Africa" 31 March 1992, SAARDHE Distance Education Institute, at Vista University.
- GOUS, H. 1992b. The student counsellor's role in the higher education institution: integrating values and ethics. Paper read at the International Conference "The Global village: Ethics & Values", February 27 -29, 1992, Barry University, Miami, Florida.
- GRAVES, C.W. 1970. Levels of existence: an open system theory of values. **Journal of Humanistic Psychology**. Vol. 10 (2) Fall, p. 131-155.
- GRAVES, C.W. 1974. Human nature prepares for a momentous leap. **The Futurist**. April, p. 72-87.
- GRAVES, C.W. 1981. **Summary statement: The emergent, cyclical, double-helix model of the adult human biopsychosocial systems**. Boston: Clare W. Graves.

- GRAVETT, S.J. 1994. Die dosent se taak as leerbegeleier. **South African Journal of Higher Education.** Vol. 8 (1), p. 64-68.
- GREYLING, D.J. 1979. Die reikwydte van die *agein*: baanbrekerswerk van C.K. Oberholzer op pedagogiese en andragogiese gebied, in **Die agein perenne - studies in die pedagogiek en die wysbegeerte**. (ed by A.J. Smit). Pretoria: J.L. van Schaik.
- GREYLING, D.J. 1988. Kantaantekeninge by modelle vir die evaluering van opvoeders. **Educare** Vol. 17 (1 & 2), p. 100-113.
- GREYLING, D.J. 1990. Personal interview with the Dean of the Faculty of Education, University of South Africa, Pretoria.
- GREYLING, D.J. 1992. From the dean's desk. **Edunisa**. no. 11. February 1992.
- GROSS, S.J. 1985. Personal power and empowerment. **Contemporary Education**. Vol. 56 (3) Spring, p. 137-143.
- HAMACHEK, D.E. 1978. **Encounters with the self**. Second Edition. New York: Rinehart & Winston.
- HARALAMBOS, M. & HOLBORN, M. 1990. **Sociology: Themes and perspectives**. Third Edition. London: Collins Educational.
- HARLEY, G.S. 1990. Personal interview with the Vice-principal (Tuition) of the University of South Africa, Pretoria.

- HARTMANN, N. 1932. "Ethics" by Nicolai Hartmann. Volume II
MORAL VALUES. Edited by J.H. Muirhead.
 London: George Allen & Unwin.
- HATTINGH, L. 1991. 'n Teorie van waardes. Unpublished D.Ed. thesis, Johannesburg: Randse Afrikaanse Universiteit.
- HAVENS, L. 1983. **Participant observation: The psychotherapy schools in action.** London: Jason Aronson Inc.
- HEESE, M. 1989. The development, implementation and evaluation of a self-study reading course for distance learners. Unpublished M.A. dissertation, Pretoria: University of South Africa.
- HEESE, M. 1990. Lecture delivered at the Bureau for University Teaching, University of South Africa, Pretoria.
- HELM, D.J. 1987. The magical aura of the innate is attainable and should be a goal. **College Student Journal.** Vol. 21 Spring, p. 24-25.
- HENJUM, A. 1983. Let's select "self-actualizing" teachers. **Education** Vol. 104 (1). Fall p. 51-55.
- HIGGS, P. 1984. Biblical studies: its formative value in the education of adolescents. **Scriptura.** Vol 13. p. 45-55.
- HIGGS, P. 1994. Towards a philosophy of education in a changing South Africa. **South African Journal of Higher Education.** Vol. 8 (1), p. 22-25.

- HOFMEYR, J. 1989. Academic Support Programmes (ASP). Lecture delivered at the University of South Africa, Pretoria on 25 September 1989.
- HOFMEYR, J. & SPENCE, R. 1989. Bridges to the future. *Optima*. Vol. 37 (1), p. 37-48.
- HOLDSTOCK, L. 1987. **Education for a new nation**. Africa Transpersonal Association: Riverclub, South Africa.
- HORNEY, K. 1937. **The neurotic personality of our times**. New York: W.W. Norton.
- HORNEY, K. 1950. **Neurosis and human growth. The struggle towards self-realization**. New York: W.W. Norton.
- HORNEY, K. 1957. **Our inner conflicts**. London: Routledge & Kegan Paul.
- HUNTER, P. 1989. The transforming of learning: the evolution of an academic support programme. **South African Journal of Higher Education**. Vol. 3 (2), p. 68-78.
- HURST, J.C. & MCKINLEY, D.L. 1988. An ecological diagnostic classification plan. **Journal of Counselling and Development** Vol. 66, p. 228-232.
- JACOBS, L.J. 1980. Die relasies van die junior-primêre skoolkind en die aanwending van spelterapie ten opsigte van verhoudingsprobleme. Unpublished M.Ed. dissertation, Pretoria: University of South Africa.

- JACOBS, L.J. 1981. 'n Ondersoek na die doeltreffendheid van die empiries-opvoedkundige teorie vir pedo-diagnose en pedoterapie. Unpublished D.Ed. thesis, Pretoria: University of South Africa.
- JACOBS, L.J. 1987. Relasieterapie: 'n Opvoedkundige Benadering. Inaugural lecture held on 24 March 1987, University of South Africa.
- JACOBS, L.J. & VREY, J.D. 1982. **Selfkonsep, diagnose en terapie: 'n opvoedkundig-sielkundige benadering.** Pretoria: Akademica.
- JANEKE, C.F. 1989. Die buite-egtelike kind se self-aktualisering. Unpublished D.Ed. thesis, Pretoria: University of South Africa.
- JANTJIES, E.M. 1989. Improving student learning significantly at all levels of education through Bloom's alterable variables. **South African Journal of Higher Education.** Vol. 3 (2), p. 91-101.
- JOUBERT, D. 1986. **Waardes: Navorsing, metodologie en teorie.** RGN-onderzoek na Navorsingsmetodologie. Navorsingverslaeeks: 2. Pretoria: Raad vir Geesteswetenskaplike Navorsing.
- JOUBERT, M.F. 1987. Egpaaarsisteme: 'n metodologiese verkenning. Ph.D. thesis, Johannesburg: Randse Afrikaanse Universiteit.
- JUNG, C.G. 1975. **Memories dreams reflections.** London: Collings Fontana (Compiled by Jaffé).

- KEENEY, B.P. 1979. **Ecosystemic epistemology: an alternative paradigm for diagnosis.** *Family Process*. Vol. 18, p.117-129.
- KEENEY, B.P. 1983. **Aesthetics of change.** New York: The Guilford Press.
- KELLEY, H.H. 1983. **Close relationships.** New York: W.H. Freeman & Company.
- KERLINGER, F.N. 1986. **Foundations of behavioral research.** Third edition. New York: Holt, Rinehart & Winston, Inc.
- KNOWLES, M. 1972. **The modern practice of adult education: Andragogy versus pedagogy.** New York: Association Press.
- KNOWLES, M. 1975. **Self directed learning: A guide for learners and teachers.** New York: Association Press.
- KNOWLES, M. 1978. **The adult learner: A neglected species.** Houston: Gulf Publishing.
- KNOWLES, M.S. 1985. **Andragogy in action.** San Francisco: Jossey-Bass.
- KOHLMANN, E.L. 1962. Personal values. What are they? *Journal of Home Economics*. Vol. 54 (10) December, p. 819-822.

- KRAJNC, A. 1973. **The identification of educational values as a basic factor in adult education: a cross-national approach.** The Ontario Institute for Studies in Education: Department of Adult Education.
- KRÜGER, E. 1990. The Gordian knot of South African education. *Optima*. Vol. 37 (3) March, p. 134-138.
- LA GAIPA, J. 1981. A systems approach to personal relationships. **Personal Relationships. 1: Studying Personal Relationships** edited by Steve Duck and Robin Gilmour. London: Academic Press.
- LANDMAN, W.A. 1993. Eklektiese denke en eklektisme: Heden-daagse uitdagings. Lecture given on research at the University of South Africa, Pretoria.
- LANDMAN, W.A., ROOS, S.G. & LIEBENBERG, C.R. 1971. **Opvoedkunde en opvoedingsleer vir beginners.** Stellenbosch: Universiteitsuitgewers en -boekhandelaars.
- LANDMAN, W.A. ROOS, S.G. 1973. **Fundamentele pedagogiek en die opvoedingswerkliheid.** Durban: Butterworths.
- ANGLEY, R. 1988. Super's career development theory in South African context: Some preliminary findings of the Work Importance Study. Handout at a Conference on 12 October 1988. Pretoria: Human Science Research Council.
- LEVINSON, D.J. 1978. **The season's of man's life.** New York: Knopf.
- LIFESTYLE 1988. **Value clarification.** Handout at a course offered at the University of South Africa.

- LINDHARD, N. & OOSTHUIZEN, J.D. 1985. **Careers, education and the school counsellor.** Cape Town: Maskew, Miller, Longman.
- LITTLE, W. 1964. **The Shorter Oxford English Dictionary on Historical Principles.** Revised Edition. Oxford: University Printing House.
- FOWLER, H.W. & COULSON, J. 1988. **Ego development: Conceptions and theories.** San Francisco: Jossey-Bass.
- LOEVINGER, J. 1976. **Ethical decisions for social work practice.** Third edition. Itasca, Illinois: F.E. Peacock Publishers, Inc.
- LOEWENBERG F. & DOLGOFF, R. 1988. **The values problem and the role of the sociologist in society: Towards a humanistic sociology.** ASSA: Sociology Southern Africa.
- LOUBSER, J.J. 1973. **Die doelwitte, struktuur en werking van die na-sekondêre opvoedingstelsel.** Verslag: SANSO-108. Pretoria: Departement van Nasionale Opvoeding.
- LOUW, J.B.Z. 1983. **Culture, human energy, and self-actualisation: a sociological offering to humanistic psychology.** *Journal of Humanistic Psychology*. Vol. 19 (3) Summer, p. 27-42.
- MARKS, S. 1979. **A theory of human motivation.** *Psychological review*. p. 370-396.
- MASLOW, A.H. 1943. **Motivation and personality.** New York: Harper.
- MASLOW, A.H. 1954. **The farther reaches of human nature.** New York: Penguin Books.

- MAY, R. 1968. **Existential psychology.** New York: Random House.
- MBHELE, Y.S. 1992. Planning for change at tertiary level. **South African Journal of Higher Education.** Vol. 6 (3), p. 49-54.
- McENIRY, R. 1982. Values clarification: An aid to adolescent religious education. **Counseling and Values.** Vol. 27 (1) October, p. 40-51.
- McGOLDRICK, M. & GERSON, R. 1985. **Genograms in family assessment.** Ontario: Penguin Books.
- McKENZIE, L. 1977. The issue of andragogy. **Adult Education Forum.** Vol. 27, p. 225-227.
- McMILLAN, J.H. & SCHUMACHER, S. 1993. **Research in education: a conceptual introduction.** Third edition. New York: Harper Collins College Publishers.
- MEYERHOFF, H. 1962. **Man's place in nature** by Max Scheler. New York: The Noonday Press.
- MILL, C.R. 1980. **Activities for trainers: 50 useful designs.** California: University Associates.
- MINUCHIN, S. 1974. **Families & family therapy.** London: Tavistock Publication.
- MINUCHIN, S. 1982. Reflections on boundaries. **American Journal of Orthopsychiatry.** Vol. 52 (4) October.

- MINUCHIN, S. & FISHMAN, H.C. 1981. **Family therapy techniques.** Cambridge: Harvard University Press.
- MÖLLER, F.J. 1979. Geborgenheid as verwerkliking van die pedagogiese verhouding. Unpublished D.Ed. thesis, Pretoria: University of South Africa.
- MOORE, C. 1993. The use of the visible metaphor in ecosystemic therapy. Paper delivered at the 11th National Congress of the Psychological Association of South Africa. Durban: 23 September 1993.
- MORGAN, A. 1991. **Research into student learning in distance education.** Victoria, Australia: Deakin University.
- MOULDER, J. 1989. Towards a research program for an education faculty in the South African education crisis: some suggestions for discussion. **South African Journal of Higher Education.** Vol. 3 (2), p. 58-67.
- MOULDER, J. 1990. Education for employment - it's purely academic (South Africa). **Optima.** Vol. 37 (3) March, p. 106-111.
- MOULDER, J. 1991. Remedial education programmes: miracle or failure? **South African Journal of Higher Education.** Vol. 5 (1), p. 5-10.
- MOUTON, J. & MARAIS, H.C. 1985. **Metodologie van die geesteswetenskappe: Basiese begrippe.** Pretoria: Raad vir Geesteswetenskaplike Navorsing.

- NEL, B.F., 1970. **Grondslae van die psigologie. 'n Inleidende analise van die verhouding mens en wêreld.** Stellenbosch: Universiteitsuitgewers en -boekhandelaars (Edms.) Bpk.
- SONNEKUS, M.C.H. & GARBERS, J.G.
- NEUGARTEN, B.L. 1977. **Personality and aging.** In **Handbook of the Psychology of Aging.** Edited by J.E. Birren and K.W. Schaie. New York: Van Nostrand Reinhold.
- NORTHEDGE, A. 1995. Informal lecture on Course Development, Discourse and Accessibility. Unisa, 18 Augustus 1995: Pretoria.
- OBERHOLZER, C.K. 1979. **Grondbeginsels van die onderrig op tersiêre vlak.** Pretoria: University of South Africa.
- PAYNE, J.S., 1994. **Differential management & motivation: An advanced understanding of human development & motivation.** Virginia: Lincoln-Rembrandt Publishing.
- COWAN, C.C.,
- COX, D.W. &
- JORDAN, V.R.
- PERLS, F.S. 1976. **Gestalt therapy verbatim.** New York: Bantam.
- PERLS, F.S. 1978. **The Gestalt approach and eye witness to therapy.** New York: Bantam.
- PRINSLOO, E. 1991. Selfaktualisering van die stiefkind. Pretoria: unpublished D.Ed. thesis, Pretoria: University of South Africa.
- QUEST INTERNATIONAL 1985. **Skills for adolescence.** Revised and expanded in 1988. Lions Quest. Ohio: Quest International.

- RAATH, M.C.G. 1985. Die implikasies van 'n negatiewe self-konsep vir die wording van die senior- sekondêreskoolkind. Unpublished D.Ed. thesis, Pretoria: University of South Africa.
- RAIMY, V. 1975. **Misunderstandings of the self: Cognitive psychotherapy and the misconception hypothesis.** San Francisco: Jossey-Bass Publishers.
- RATHS, L.E. 1978. **Values and teaching. Working with values in the classroom.** Second Edition. Colombus: Charles E. Merril Publishing Co.
- HARMIN, M. & SIMON, S.B.
- REBEL, K. 1989a. Probleme eines Wissenschafttransfers durch Fernstudium im Medienverbund in der Lehrerfortbildung. In **Wissenschaftstransfer in der Weiterbildung. Der Beitrag der Wissenssoziologie** (ed K.H. Rebel) Weinheim und Basel: J. Beltz Verlag.
- REBEL, K. 1989b. Teacher training in West Germany: a case study with special emphasis on teacher in-service training. **South African Journal of Higher Education.** Vol. 3 (2), p. 47-57.
- REBEL, K. 1989c. Lecture delivered at the University of South Africa, Pretoria.
- REECE, I. & WALKER, S. 1994. **A Practical guide to teaching, training and learning.** Leighton House: Sunderland Tyne and Wear.
- RENSBURG, R. 1991. Intercultural communication in organisations. **Unisa Alumnus.** Vol. 13 December, p. 20-27.

- ROELOFSE, J.J. 1991. Kurrikulumteorie en praktyk met besondere verwysing na die beplanning van opvoedkundekursusse in die Fakulteit van Opvoedkunde, Unisa. Paper delivered at the Faculty of Education seminar, University of South Africa.
- ROGERS, C.R. 1973. **Client-centred therapy**. London: Constable.
- ROGERS, C.R. 1975. **On becoming a person: A therapist's view of psychotherapy**. London: Constable.
- ROGERS, C.R. 1980. **A way of being**. Boston: Houghton Mifflin.
- ROGERS, C. 1983. **Freedom to learn**. Columbus: Charles E. Merrill.
- ROKEACH, M. 1969. **Beliefs, attitudes and values: a theory of organization and change**. San Francisco: Jossey-Bass.
- ROKEACH, M. 1973. **The nature of human values**. New York: The Free Press.
- RUDDUCK, J. 1991. **Innovation and change**. OUP.
- SANDVEN, J. 1979. Conditions for self-realization. A theoretical discussion. **Scandinavian Journal of Educational Research**. Vol. 23 (1), p. 15-30.
- SANFORD, N. 1981. Forward. In **The Modern American College**. Edited by Arthur W. Chickering. San Francisco: Jossey-Bass, Inc.

- SCHAFFER, H.R. 1986. The development of interpersonal behaviour. *Introducing Social Psychology*. Edited by Henri Tajfel and Coling Fraser (1978). Middelsex: Penguin Books Ltd.
- SCHELER, M. 1928. *Die Stellung des Menschen im Kosmos*. Bern: A. Francke A.G.
- SHANTALL, H.M. 1985. Kom ons kyk na logoterapie. *Psycho-therapeia and psychiatry in practice*. Vol 40 November.
- SHEEHY, G. 1976. The phases of adult life: A study in developmental psychology. *American Journal of Psychiatry*. Vol. 129, p. 521-531.
- SMIT, A.J. 1989a. Fundamental issues in the teaching of effective comprehension texts. Paper read at the National Reading Symposium, Technicon: Pretoria, 26 October 1989.
- SMIT, A.J. 1989b. Student support with a view to innovation in tertiary education. *Educare*. Vol. 18 (2), p. 62-75.
- SMIT, P. 1990. Lecture delivered at the Bureau for University Teaching, University of South Africa, Pretoria.
- SMIT, P. 1992. 'n Universiteit in bedryf. Inaugural lecture held on 27 April 1992, University of Pretoria.
- SONNEKUS, I.P. 1988. A structure for applying the relationship theory in educational psychology. Unpublished M Ed.dissertation, Pretoria: University of South Africa.

- SONNEKUS, I.P. 1989a. **Groepwerk in die skoolvoorligtingspraktyk.** *Educare*. Vol. 18 (1), p. 88-94.
- SONNEKUS, I.P. 1989b. **Subject didactics: School guidance and counsellng.** Only study guide for MVOG00-C. Pretoria: University of South Africa.
- SONNEKUS, I.P. 1992. **Ascertaining the value systems of first-year education students at a multicultural university (Unisa).** Pretoria: University of South Africa.
- SPRONDEL W.M. s.a. **Wissensoziologie und Wissenschaftstransfer im Fernstudium.** **Source unknown.** p. 36-47.
- STANAGE, S.M. 1986. "Unrestraining" liberty: Adult education and the empowernent of persons. **Adult Education Quarterly**. Vol. 36 (3) Spring, p. 123-129.
- STONE, G.C., COHEN, F. & ADLER, N.E. 1979. **Health psychology: A handbook: Theories, applications and challenges of a psychological approach to the health care system.** San Francisco: Jossey-Bass.
- STRONG, W. 1974. **Unself. Media and Methods.** Vol. 11 (3) November, p.8-16, 56-57.
- SUPER, D.E. 1988. Needs, values and interests. Lecture delivered at the University of South Africa on 3 November 1988.
- TACIONIS, F.B. 1974. **Values - are you responding to change? What's new in Home Economics.** April, p. 27-29.

- TENNANT, M 1986. An evaluation of Knowles' theory of adult learning. **International Journal of Lifelong Education**. Vol. 5 (2), p. 113-122.
- TITMUS, C.J. (ed) 1989. **Lifelong education for adults**. Oxford: Pergamon Press.
- TOMM, K. s.a. Beginnings of a "HIPs and PIPs" approach to psychiatric assessment. **Journal unknown**. Handout at the Family Therapy Conference, Netherlands, 1993, p. 25-28.
- TOSELAND, R.W. & RIVAS, R.F. 1984. **An introduction to group work practice**. New York: MacMillan Publishing Company.
- TUCKMAN, B.W. 1988. **Conducting education research**. Third Edition. San Diego: Harcourt Brace Jovanovich, Publishers.
- UNDERWOOD, S.B. 1984. Brain dominance patterns: Validation and relevance to fashion and textiles. Unpublished PhD thesis, Denton: Texas.
- VAN DEN AARDWEG, E.M. & VAN DEN AARDWEG, E.D. 1988. **Dictionary of empirical education / educational psychology**. Pretoria: E & E Enterprises.
- VAN LEEUWEN, A.J. 1991. Konsensus van idees in gesinne: implikasies vir gesinsfunksionering, simptomatologie en behandeling. D. Litt et Phil thesis, Pretoria: University of South Africa.

- VAN RENSBURG,
C.J.J & LANDMAN,
W.A. 1986. **Notes on fundamental pedagogic concepts**
- An introductory orientation. Fourth Revised
Edition. Pretoria: NG Kerkboekhandel Trans-
vaal.
- VAN WYK, J.N. &
STEYN, G.M. 1994. The case study in undergraduate education.
South African Journal of Higher Education.
Vol. 8 (1), p. 121-124.
- VAN ZYL, P. 1973. **Opvoedkunde Deel 1.** Johannesburg:
Boekhandel de Jong (Edms.) Bpk.
- VON BERTALANFFY, L. 1968. **General systems theory: foundations,**
development, applications. New York:
Braziller.
- VREY, J.D. 1979. **The self-actualising educand.** Pretoria: Uni-
versity of South Africa.
- WALL, W. 1979. Psychology of education. **International Review**
of Education. Vol. 25 (2-3), p. 367-391.
- WALSH, R. &
SHAPIRO, D.H. 1983. **Beyond health and normality.** New York:
Van Nostrand Reinhold.
- WEATHERSBY, R.P. 1981. Ego development. In **The Modern American**
College. Edited by Arthur W. Chickering. San
Francisco: Jossey-Bass, Inc.
- WIECHERS, E. 1990. Die afstandonderrigdosent as mens: 'n inter-
aksionele perspektief. **Progressio.** Vol. 12 (2),
p. 52-66.

- WOODBRIDGE, N.B. 1991. **The New Age Movement in American education: a Christian critique.** *Educare*. Vol. 20 (1 & 2), p.128-135.
- YOUNISS, J.E. 1980. **Parent and peers in social development.** Chicago: The University Press.
- ZAHN, J.C. 1966. **Creative research and its implications for adult education.** Boston: Centre for the Study of Liberal Education for Adults.