

COMMUNICATION AND EDUCATIVE INTERVENTION AS ESSENTIALS FOR  
THE ATTAINMENT OF RESPONSIBLE ADULTHOOD

by

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DEDICATED TO MY SONS: N TSAKO ALBERT AND LIONEL WILLIAM WITH GREAT EXPECTATIONS FOR THEIR FUTURE. THEY SHOULD ALWAYS BEAR IN MIND THAT DIGNIFIED ADULTHOOD IS EARNED "... PRESERV'D, CHERISHED AND KEPT" (William Shakespeare in: King Richard the Third).

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## SUMMARY

### COMMUNICATION AND EDUCATIVE INTERVENTION AS ESSENTIALS FOR THE ATTAINMENT OF RESPONSIBLE ADULTHOOD

W.M. BALOYI

This research stems from the problems that may be encountered in an attempt to accompany the non-adult towards proper adulthood in the absence of both communication and educative intervention in the educative occurrence. The educator may fail to render his educative task adequately without communicating with the child and intervening educatively in his life; and the child may be deprived of his opportunity of becoming a responsible adult.

A human child, particularly in the industrialised societies, is confronted by various phenomena with which he often fails to communicate normatively. This investigation is an endeavour to reveal the essentiality of communication during the educative intervention, that is, in guiding the child to refrain from immoral, non-normative and unacceptable activities and all that violates cultural adulthood according to the norms, values and standards prevailing in that particular community. It further aims at disclosing that communication in the educative sense implies educative intervention, failing which communication becomes meaningless.

Educative intervention and communication are, in truth, inseparable during the educative occurrence and they should supplement and enhance each other, because their separation may imply the nullification of the educative guidance on the part of the educator and the denial of the child's opportunity of attaining acceptable adulthood. In order to assist the child to gradually actualise his adulthood, the educator who intervenes in his life should be a devoted communicator who strives to communicate (verbally and non-verbally) his knowledge, feelings, beliefs and attitudes to the child while upholding his status of adulthood. It is not expected of the true educator to communicate well about normative adulthood verbally and simultaneously violate this through his non-verbal communication which includes all unacceptable physical activities which erode the dignity of adulthood.

It implies, therefore, that in his attempt to guide the child to comply and respect the aspects, conditions and criteria of adulthood the educator should respect and comply with them verbally and non-verbally. A responsible person is expected to maintain and promote adulthood through both verbal and non-verbal forms of communication.

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## CHAPTER ONE

### GENERAL ORIENTATION, PROBLEM FORMULATION AND PROGRAMME ANNOUNCEMENT

#### 1.1 INTRODUCTION

Throughout the centuries, man was faced with the task of educating his child. The possibility always exists that a human child may not become a proper adult without the educator's normative involvement in his education. C.K. OBERHOLZER (1968:373) maintains that education is necessary in the child's progression towards adulthood when he contends that "being human starts as being a child and that the very fact of the child not yet being an adult confirms the possibility of education as anthropological phenomenon. The child needs education in order to become increasingly aware of the demands of adulthood and to fulfil these demands increasingly" (author's translations). In order to assist the helpless and dependent child to become increasingly aware of the demands and requirements of adult life, the education he receives depends on the educator's intervention which helps in directing the child towards meaningful integration in the adult world. The non-adult may only attain adequate adulthood and, therefore responsible freedom, if he is accompanied, assisted and led by the experienced educator.

In the definition of education given by LANDMAN et al.

(1985:112) the educator's involvement in education becomes clear, when they state: "Opvoeding is die praktyk, die be-moeienis van 'n opvoeder met 'n kind as hulpverlening op sy weg na volwassenheid. Die spesifieke doel van doelbewuste opvoeding is om verandering aan te bring waaraan waarde geheg word". Educators offers a human child an opportunity to live a human life, that is, to live normatively according to the norms and values as prescribed by the demands of propriety of a particular community or culture. It is the view of VAN ZYL (1980(a):196) that "waar daar sprake is van opvoeding is daar gerigtigheid op 'n doel en hierdie doel staan altyd in ver-band met op-heffing, verbetering, veredeling, heenleiding na wat behoort te wees. Opvoeding is 'n in-leiding van 'n kind in die menslike wêreld as kultuurwêreld en as sodanig 'n wêreld van betekenis, norme en waardes soos ander dit voor hom geskep het".

Education differentiates man's way of living from that of other living creatures, and that is why education is a typi-cally human phenomenon which manifests itself in the life of every human community on earth. Although the child is born physically a human being, it is only through education that he gradually learns how to conduct himself like other human beings. In this regard LANGEVELD (1949:139) confirms that "zonder menselijke opvoeding wordt het mensejong, geen mens". Education does not take place per chance, coincidentally or haphazardly; it is a purposive and planned activity charac-

terized by order. There are basic educative requirements and norms which form the foundation of education, and without them education would cease to be education.

These fundamental requirements which are indispensable to education are known as essentials or essences of education. According to VAN RENSBURG & LANDMAN (1988:342) an essence "... is an essential characteristic ..., ... an indispensable condition ...". An educative essence can therefore be designated a pre-condition of, or a conditio sine qua non for education. To cite an example: education cannot take place when any of the following three main components of the educative situation is absent: the child, the educator or the educative aim. These are the indispensable essentials for education.

Education occurs when the adult-educator assists and guides the child who needs such assistance and guidance in order to attain the educative aim, i.e. adulthood. DAVEY (1990:28) maintains that "...the human child is capable of benefiting from the assistance of an adult and demands ..., the intervention and guidance which the adult can supply. The adult feels himself to be existentially addressed to educate".

Another definition of education which succinctly reveals its intervention, is that of GRIESSEL (1987:2) who describes education as "being a conscious goal directed intervention in

a child's life which is aimed at assisting the child to reach responsible adulthood. Since the educator's purposive intervention is anticipated in the life of a child, there should be interaction, and also conversation and discussion between the child and educator. The existence of interaction and conversation between them signifies communication.

In this monograph attention will be devoted to the examination of communication and educative intervention; and their influence upon the child's attainment of responsible human adulthood will also be investigated. According to LANDMAN et al. (1985:65) communication can serve two purposes, firstly "... (kommunikasie) word as 'n doel op sigself beskou. Iemand handel op grond van 'n intensie (bedoeling, aanvoeling) om 'n ander te beïnvloed (help))". It is expected of the educator to communicate his intentions, knowledge and feelings in order to influence the child to adopt a proper way of living, which complies with the requirements of adulthood.

A second purpose of communication on a secondary level is communication as a medium where someone acts in a certain manner solely to ensure that matters will continue in a certain way, to strengthen or to disrupt them (LANDMAN et al., 1985:65). This second purpose of communication appears to comply with everyday communication during social intercourse among human beings. People communicate, wherever they are, in order to promote or to break their engagements, and

to strengthen friendships or other social connections. CORNER & HAWTHORN (1980:25) made a very interesting claim that "one cannot not communicate". To communicate appears to be a primordial interhuman activity, and without it man (as a social being) would perish.

Communication, as an activity that enhances social relationships and mutual understanding among human beings, also forms an integral part of the education situation. The educator has the responsibility of communicating his knowledge, beliefs, attitudes, societal values and norms to the child. Communication will be examined in greater depth in subparagraph 1.3.2.1. There appears to be a close relationship between communication and educative intervention, because to intervene purposively can be enhanced by communication, and, in fact, educative intervention may be said to rely virtually exclusively on communication in some form or the other. Education through communication and educative intervention may enable the emergent-adult gradually to learn to respect and emulate adult life in a way that is in keeping with adequate adulthood. He may, through the educative intervention of the educator, and communication (verbal and non-verbal) between them, increasingly realize how adult human beings live and conduct themselves according to the requirements of adult norms and values.

VAN ZYL (1980(b):102) emphasizes that the child is not born with a specific value judgement, and that "die kind se waar-

debewussyn word deur die voorlewing van volwassenes gewek". The child, therefore, needs education because it is the only road at his disposal which leads him to responsible and normative, adult life. A child who has received education and, thereby acquired a grip on the life-reality may gradually reach a modus of existence where he can be free and use his freedom responsibly. GRUSD (1990:9) indicates how essential and valuable education is in the life of a child by maintaining that: "It is by far more costly to not educate a child than to educate him". The cost referred to here transcends the merely financial and implies the benefits the child may reap as a human being, as well as the advantages which his community will derive from having him as an educated, responsible adult. Although there are also no doubt economical implications, it is, virtually impossible to assess human worth in terms of money spent on education. What is certainly true is that to deprive a child of education, deprives him of the means of becoming a worthy human being. Education helps to combat irresponsibility, undue dependence, ignorance, immorality and lack of humanness; matters which could create problems for the child himself as well as his fellowmen.

WHITEHEAD (in: Smit 1990:67) points out: "Education should be useful, whatever your aim in life.... Let the main ideas which are introduced into a child's education, be few but important. Let the child make them his own, and understand their application here and now in the circumstances of his

actual life". Education also offers man the opportunity to attain proper adulthood, for he will understand how natural laws operate and what human norms and values are all about in everyday life-reality. It is the view of VAN ZYL (1980(a):124) that human beings educate their children to live in a world which was made habitable in a specific way by preceding generations.

Education enables man to plan and organize his everyday activities while complying with the norms of adulthood. It enables the child "... to be directed (addressed) by norms, to acquire as personal norms (norms for me), those norms which are worthy of following, and to internalize them into a personal life reference framework (philosophy of life)" (De Jager et al. 1985:17).

In an attempt to show that communication and educative intervention are essential components of the child's progression towards attaining adulthood, it now becomes imperative to formulate the problem to be addressed in this monograph more clearly.

## 1.2 PROBLEM FORMULATION

In this monograph entitled: 'Communication and educative intervention as essentials for the attainment of responsible adulthood', the author aims at exposing and evaluating

educative intervention and communication and their influence upon the responsible adulthood which every normal child ought to attain. The problems which will receive attention in this thesis may be formulated as follows:

- \* Is education possible without communication and educative intervention?
- \* Is there any possibility of the child attaining responsible adulthood without communication between him and the educator during educative occurrence?
- \* Does the term communication in the educative occurrence imply approval or disapproval (educative intervention) by the educator?
- \* Is communication a pre-requisite for educative intervention or is educative intervention a prerequisite for communication in educative situation?
- \* Is it possible to lead the non-adult to attain a sense of moral self-judgement without communication and educative intervention?
- \* What are the relationships between education, communication and educative intervention?
- \* Can a responsible choice of values be made by the

non-adult without the educator's intervention?

- \* How can communication and educative intervention contribute to the actualization of responsible adulthood?
- \* Is communication an essence of education?
- \* Is communication one of the factors which enhance association (togetherness) of the educator and educand, and hence makes the educative activities possible?
- \* Is it possible to have educative communication in which is not directed to or connected with educative intervention?

In trying to respond to the above questions the author hopes to arrive at a scientific, objective and logical conclusion concerning the effect of communication and educative intervention in the attainment of adulthood. It may also be anticipated that the answers to these questions may not give rise to an immediate conclusion concerning the matter being investigated. They may, however, lead to other penetrating questions which may, ultimately, culminate in insight, and logical and objective confirmation of the essential role of communication and educative intervention in education.

However, it is expected in research of this nature that the findings should be scientifically and educatively viable. It is to be determined, during the course of this investigation, whether through communication and educative intervention it is possible to lead the child to "... initiate his own relationships, to actualize his own possibilities meaningfully, to aim at the future, to respond and be responsible ..." (Reeler, 1985:11).

Due to the importance of unambiguous, clearly defined language in every scientific research, it will be necessary to approach the topic under discussion through the elucidation of terms and concepts in order to clarify their scientific meanings.

### 1.3 THEMATOLOGICAL JUSTIFICATION

In order to arrive at a scientific and objective conclusion the meanings that a researcher may and does attach to concepts and terms are highly significant. Communicative competence cannot be underestimated in scientific practice. According to BOTHA (1985:9) the thematological justification serves two main purposes in scientific practice, namely:

- \* to express precisely the meaning of the concepts used in research so that what the author says may be clearly understood. Researchers should not differ

in their attribution of meanings to elements, symbols and substances. They are expected to use a scientific language which is common or understandable to all of them.

- \* to enable the scientist to reveal exactly the theme of his research. This may prevent misinterpretation of the research theme, which can derail the whole scientific practice.

Because of the fact that in scientific research the method to be used is largely determined by the nature of the matter under investigation, it implies that once the scientist fails to reveal exactly the theme of his research he may also use the wrong methods. It follows, therefore, that the method used may contribute to clarifying the problem, purpose as well as the concepts and terms which will be used in research. Attention will first be given to the clarification of the purpose of this monograph.

### 1.3.1 The purpose of this monograph

The purpose of this thesis is to indicate that although a human child is born completely helpless and dependent, the possibility nevertheless exists that he may attain responsible adulthood through the support, care and guidance of an independent and responsible educator who intentionally and

purposefully communicates with him and intervenes in his life so as to direct him to adulthood. It is not expected of the child to exist and end his life in childhood, but he needs adult guidance and accompaniment in order to acquire "... a foothold and solid ground on which to stand in life" (Du Plooy et al., 1987:142). In his involvement in the life-reality there exists opportunity for numerous objects, norms and values which are disclosed and unfolded to him and may attract and challenge him. SCHULZE & SMIT (1988:3) contend that the child proceeds from not knowing to knowing, from not comprehending to comprehending and from not being able to, to being able to.

Involvement with and participation in the world cannot be merely spontaneous, he needs education. MEYER (1985:6) emphasizes that "die blote teenwoordigheid van mens-in-die-wêreld maak opvoeding klaarblyklik en evident". Education is a phenomenon which enables the child to be led to adulthood and responsible freedom. The educator is expected to communicate his knowledge, experience and ideas responsibly with a view to enabling the child to reach his goal. With the help of communication and educative intervention, the adult may succeed in directing, assisting and guiding the child to increasingly comply with the authority of human norms and standards. The non-adult is expected to reach a level where he realizes that in order to be free one should be responsible and submit one self to the authority of norms. REELER (1985:1) holds that "authority should lead to freedom, not

oppression nor to a will-less acceptance of either good or bad but to responsible choice".

One measure of the child's increasingly becoming aware is his realization that authority, including the authority of norms, is not meant to oppress him. The educator should also strive to make it clear that authority and norms are there to regulate people's conduct, to protect them and to give them security and responsible freedom. The presence of life - compulsory norms should help in shaping and changing the child's way of living so as to enable him to live normatively. BALOYI (1989:17) confirms that through educative intervention the educator provides educative assistance that enables the child to improve his conduct, his attitude towards himself, his relationships with fellowmen and God.

Educative intervention can further assist the child to live freely and yet responsibly in the world of objects and his fellowmen and, above all, it can enable him to understand the task of constituting the world as a world of people who strive to maintain their dignity and security. He should further be aware that human beings are not animals and cannot live like animals because human life is governed by norms, values and laws. Only mankind educates its young. "without human education, the human young cannot actualise his humanity. Without education man (as human being) would perish" (Davey, 1990:28). Through purposeful communication and edu-

cative intervention there exists a possibility that "... the child may reach the responsible freedom associated with adulthood, through being led thereto by normative, sympathetic authoritative guidance in his relationship with an adult" (Landman & Gous; & C.K. Oberholzer in: Reeler 1985:25-26). Through communication, the educator interprets the norms and values associated with adult life, and assists the adult-in-the-making to assimilate them during the educative occurrence.

Communication, in the educative situation, appears to be one of the most important means of realizing educative intervention; it facilitates and enhances the standard of the educative intervention. Without communication it appears, educative intervention and education may be in jeopardy. The exchange of ideas, knowledge and information would be difficult if not practically impossible without communication. Education, as the accompaniment and association between the educator and educand is, of necessity, expected to occur where there is conversation and dialogue between them. Dialogue will be examined in greater detail in this chapter under paragraph 1.3.2.1(a).

Communication as a means of human interaction is expected to take place between the participants in the educative situation to facilitate educative assistance being given by the educator and accepted by the child. It is the view of BLIG-

NAUT & FOURIE (1970:3) that education and teaching are possible only because man is created with the ability to communicate. Consequently, education and educative intervention, as well as proper realization of adulthood are not feasible in the absence of human communication. Proper adulthood may only be attainable if the non-adult is prepared to be guided on his way to adulthood; if he shows an increasing measure of respect for adult norms and values as well as complying with the criteria and conditions for adulthood.

By means of communication during educative occurrence it may be possible to instill in the child an awareness of values of being called upon, moral self-judgement and a capacity for accepting responsibility (Du Plooy et al., 1987:143-145). The effect of purposeful communication during educative accompaniment on acquainting the child with the conditions and criteria for adulthood will receive more attention later (paragraph 5.2.2.2.1.).

It is necessary at this stage to point out that in order to attain and to maintain adult life standards, a human being is expected to adhere to and comply with these conditions and criteria for adulthood. A proper adult should strive towards obeying adult norms, values and authority which regulate adult-life and give responsible freedom of decision and choices to adults. SMITH (1981:23) acknowledges that "to be able to use his freedom responsibly man must be educated, for

the norms for a life entailing choices and actions are not inherited at birth but are acquired over a long period. In fact, ... man is to a large extent dependent on education (initially, completely so)".

The purpose of this thesis having been clarified it is now considered necessary to take a scientific look at the terms that will be used regularly in this monograph. The etymological background of certain terms and concepts will also be examined with a view to penetrating to their deeper or original meaning which may be regarded as the foundation of the present scientific meaning of those particular terms or concepts.

#### 1.3.2 Explanation of terms

It has already been stated in 1.3. that in any valid scientific research, terms and concepts which are used need scientific examination, explanation and clarification in order to comply with scientific practice, or else the whole research will be clouded with confusion, misconception and ambiguity. It is the view of HUSEN & POSTLETHWAITE (1985(b):834) that "every profession has its jargon, every group of people has its 'in' language. To be a member, it is necessary to be able to conform to the specific speech structures of that community". Educationists have their own field of study, which causes them to belong together as a community of scien-

tists. Pedagogicians, like other scientists, strive to obtain objective and true findings in their fields of scientific investigation. DU PLOOY & KILIAN (1988:32) indicated that as scientists, pedagogicians also wish to make clear the concepts they use. The terms as they exist in everyday language may be confusing due to the various connotations attached to them. It is, therefore, imperative to elucidate terms such as communication, essentials, educative intervention, responsible freedom and adulthood with a view to avoiding misinterpretation and resultant misunderstanding which may damage the quality of this thesis. As indicated above, one of the concepts which needs attention is 'communication'.

#### 1.3.2.1 Communication

According to VAN RENSBURG & LANDMAN (1988:309) the term communication is derived from the Latin word 'communicatio', meaning to associate and to consort, as well as: announcement, combination and dialogue. LANDMAN et al. (1985:77) are in agreement with this explanation of communication when stating that the term communication means "... meedeling, verdeling, verbindend, verspreiding, distributie, ensovoorts ...". The term communication also shares a common origin with 'communism' which, in turn, owes its roots to the Latin words 'communis' meaning common, 'communio' meaning communal, 'communitas' meaning fellowship and 'communicare' meaning to

unite, to merge and to make collective (Van Rensburg & Landman, 1988:310). From the etymological background of the term communication it appears that this term is basically derived from the Latin verb 'communicare' which literally means to connect, to join, to merge, to consort, to unite and to make collective. LANDMAN et al. (1985:77) add: "Die werkwoord communicare het soortgelyke operationale betekenis soos (ver)deel, meedeel, laat deelheaan, gemeenskaplik word, versprei, saam bespreek ...".

It follows that communication takes place where people are sharing their views, feelings and ideas. According to ADAMS (1986:56) "when we talk to friends, talk to ourselves, make love, discipline our children, hit the dog, read books and newspapers, act in the local dramatic society, listen to the weather news, observe the petrol indicator in a car, look out for signs of a filling station, pay for the petrol, order goods ..., or dream of doing any of these things..." we are engaged in a communicative event. It appears that at times human beings communicate without becoming aware that they are involved in communication. Communication is inherent in our life activities.

It is BOTHA'S view (1983:40) that "kommunikasie by die mens is 'n baie ingewikkelde verskynsel wat wissel van elementêre kommunikatiewe assosiasies by die baie klein baba wat verbin-tenisse le tussen sy gedrag en hoe sy moeder teenoor hom

optree, tot kommunikasie met die massa deur algemene sinvolle simbole en die aanwending van hoogs ingewikkelde en gevorderde media..." In educative situations, there is an educative triad which is composed of the educator, educand and educative aim; communication may serve to link, join and unite these three educative components, because during their togetherness, the educator and educand should communicate. STEYN (1990:19) holds that communication occurs when there is conveyance or exchange of ideas/or knowledge by means of speech, writing, signs, discussion, conversation and dialogue between the educator and educand during the educative event.

It is the view of JOURARD (1978:47) that "education, if it is anything, is dialogue... If education is not dialogue, then it is not education". The existence of dialogue during the educative occurrence signifies the existence of communication. It is, therefore, proper to claim that education implies the existence of communication between the educator and educand, and if communication fails to be realised, then there is no education. In order to assist and to direct the non-adult during his progression towards adulthood, communication can therefore be said to be essential.

Communication, just like education itself, cannot occur haphazardly. FARRANT (1988:189) contends that as the educator or teacher "... you need to think carefully about the information, concepts, attitudes and skills that provide the bulk of what you want to communicate in your teaching, the various

media that can be used in your school and the ways in which you can minimise interference in communication". From this assertion it appears that in order to communicate adequately with the educand, the educator should not allow the quantity of information to cloud and distort the quality of what he aims to put across. He should communicate with a view of guiding the non-adult to reach self-realization and self-responsibility. Being human implies being in the world, and, in this regard the child is concerned with his world, he is in communication with things (objects), others and God and his attitudes; communication, involvement and presence at an attendant reality are in the concept of 'maturity' (Viljoen & Pienaar, 1983:158).

The child's involvement with his world also implies that communication transcends the educative situation. ROELOFSE et al. (1982:37) conclude that "the child enters into dialogue with the world in view of his acquiring meaning from it, his attaching meaning to everything, and the meanings he has found for himself. In doing so he is assisted by his affection (experiencing love and being safe-guarded), his directedness on the encircling world, his careful perception, motion (his reaching at things with his hands, body, spirit, actions, talking, initiating, laughing, turning around etc), language as a conquering tool, and his thinking (deducing, selecting, analysing, synthetizing)". The child wants to know the human world and he also aims at establishing his

place in it (reality), and this compels him to enter into dialogue with it. The human world is more than the earth and other planets, it is the world of human beings, the world of people in a community (Adolph, 1985:9). The child uses all his senses to constitute it and to communicate with it and he allows his communicative skills to lead him in selecting and synthesizing both physical and cultural objects and things which are of particular importance to him and his cultural world.

Communication is not merely expected to occur between man and world phenomena (objects, God and attitudes), in fact, it is possible to have communication between various man-made institutions.

For the sake of education to prosper, different educative institutions, such as the family and the school, should also communicate with each other, and such communication would enhance and help to ensure interrelatedness and intergration of the activities of these institutions. These institutions should agree upon the way they intend to lead the child towards adulthood. MARIQUE (1970:129) stresses communication between various components of an education system by stating that: "All educative agencies of whatever kind, combined into one whole, form the educative system". He further adds that the educative system includes "...many agencies, such as the home, the church, the newspaper, social intercourse,

travel..." (Marique, 1970:314). From the views of this author it becomes evident that the education of the child encompasses many aspects in reality which should communicate with each other.

The social milieu in which the child finds himself, in fact, becomes unthinkable without communication between different members of the society. There should be communication, conversation and dialogue in order to bring the social and educative environment into existence. Communication is dynamic and it changes with the times. Technological advancement and improved cultural standards cannot proceed without communication. The invention of computers, radios, calculators, films, tape recorders, books newspapers and magazines has enhanced the pace and quality of communication in man's everyday life-reality and educative circles. Despite this progress in communication it has been noted with regret that "misunderstanding, poor communication and insufficient information, as well as professional conservatism, resistance to change and support for tradition practices, tended to prevent contemporary communication from being applied extensively in ... education" (Cross & Murphy, 1990:32).

There are basically two categories of communication, namely verbal and non-verbal communication (Landman et al., 1985:79). Each of these forms of communication will be examined; starting with verbal communication.

### 1.3.2.1(a) Verbal Communication

EDIGER (1984:4) maintains: "Being able to communicate content effectively to others is important. Certainly, individuals are at a disadvantage if they cannot make their needs and thoughts known through the use of oral language. Persons with verbal fluency in oral communication have much going in their favour". In order to use verbal communication adequately a person must possess the ability to speak and to listen (hear). If we accept that to communicate is human, then "our abilities to speak and listen form a central part of our humanity..." (Backlund, 1986:185) because verbal communication will be impossible without them.

Although writing is also a component of verbal communication, HAMILL & BARTEL (1990:28) conclude that "most communication between people takes the form of speaking to others or listening to what others say". As stated above that verbal communication proceeds when the people involved possess the ability to speak and to listen, verbal-communication in written form requires the ability to write and read. All verbal communicators, except the blind people, who participate in written form of communication should exercise the visual abilities in order to read the message.

This prompts BERLO (in: Botha, 1985:34) to state that verbal communication embraces "listening, speaking, reading and writing". Due to the importance of verbal-communication

in man's life, the skills that allow verbal communication to prosper are given thorough attention at primary schools. DOUGLAS (1987:48) contends that at the elementary school primary attention is given to the 'development' of communicative skills such as study skills, reading skills, writing skills, listening skills and thinking skills.

Although listening and/or hearing and writing do not emit verbal sounds on their own, they are components of verbal communication because when one speaks, there should be a listener and when one writes, one expects someone (or himself) to read (even aloud) the written message. JAQUES (1985:46) argues that verbal communication "... centres on the skills of writing, speaking, reading and, less frequently, listening". Although this author reduces the importance of listening, in actual verbal communication the ability to listen, just like the ability to write, may not be underestimated because the speaker needs to be understood.

Without the listening component, there would be no communication, or at most communication would be a one-way system instead of being a two-way activity. Hence all the components, namely, writing, reading, speaking and listening are essential in verbal communication. SHEALY (1990:20) points out that even the writing of mathematics is a way of communicating ideas to others. However, in order to communicate ideas adequately, the writer is expected to take the level

and knowledge of the reader into consideration. Communication will not exist if the reader fails to understand the message of the author. In this regard CREWE (1990:316) reminds that "... a problem arises when the expectations of the writer and the reader fail to coincide: then there is a communication breakdown on the grounds of illogicality". The listener should, if he listens attentively, be able to understand the message.

When verbal communication proceeds in the form of spoken language, just like in written language, the speaker and listener are expected to reach each other in order to escape communication breakdown. The speaker may speak enthusiastically if he realises that the listener is listening attentively. COLLINS (1989:31) advocates 'active listening' in verbal communication through which a listener commits himself to listening in order to hear the message fully. True verbal communication can only take place when both parties (in education: the educator and educand) understand what the dialogue, explanation, discussion and conversation are all about. Communication, in other words, manifests itself in understanding, and understands through communication. COLLINS (1989:19) further warns that jargon and arcane language should not be used, for these can disturb the flow of verbal communication. He further holds that "jargon tends to be a way of excluding people rather than helping them to understand things" (Collins, 1989:86). It is evident, therefore,

that in order to assist the child on his way to adulthood, the educator should communicate with him using the language that he can understand. He should refrain from using difficult and ambiguous language because it has the seeds of culminating in communication breakdown.

HAMILL & BARTEL (1990:33) state that "a good speaker is able to judge the level of speaking that is appropriate for a communicative situation: Using a level that is too low for the occasion makes the speaker appear ignorant; using a level that is too high marks the speaker as pretentious". It is, therefore, essential for the educator to use the language that suits the child and his level of progression while communicating his knowledge, experience, attitudes and beliefs to the child. He should bear in mind that if the child fails to understand what he is trying to put across because of the inaccessible level of language, there can be very little hope of successful verbal communication between them.

GRIESEL et al. (1988:116) confirm that communication cannot be fully realized "... if either of the participants has problems with knowledge and control of the language". In order to avoid this, the teacher/educator, being an expert in his field, should strictly adhere to the language that will allow the child to understand the knowledge that is being imparted to him. Language may not become a stumbling-block during the educative occurrence, but it should rather become

the means of effective communication between the educator and educand. It is the view of DUNCAN (1990:34) that if a student, for instance, fails to understand a question he will not be able to answer it.

Verbal communication is not only made possible by verbal language, KOLB et al. (in: Jaques, 1985:47) maintain that "person A brings to the interaction with person B much more than just the content of the message he wishes to convey. Person A... also has a set of attitudes and feelings towards person B". This may imply that instead of only receiving a verbal message from a person, one looks at the type of person (or hand-writing in case of written message) with whom one communicates. His age, height, and also his neat or shabby appearance are likely to influence the listener to have either a negative or a positive attitude towards him.

When people communicate there may be a warm and encouraging atmosphere or they may experience the situation as cold and discouraging in addition to the attitude brought about by the content of their message. These attitudes and feelings which may be either positive or negative are inherent in non-verbal communication. In other words, when the educator and educand communicate verbally during the educative event, the non-verbal communication, which is embedded in their individual appearance and physical motions (also referred to as 'body language') occur simultaneously. Verbal communication

cannot in practise be separated from non-verbal communication, the two communicative forms are inseparable as speech may always be part of man's activities and total 'behaviour'. Since verbal communication appears to gain much of its meaning from non-verbal communication, the latter may not be ignored in this monograph.

#### 1.3.2.1(b) Non-verbal communication

COLLINS (1989:30) makes an interesting remark about the strength of non-verbal communication when he states that in educative situation "communication starts the minute the student joins you and before either of you speak". Such communication may be manifested in the physical bearing of the person which can include, inter alia, beauty, smile, eye movement, clothes, tone of voice and body movement. These may eventually create attitudes and feelings that can cause one to be either interested or disinterested in involving oneself in verbal communication with a particular person. REED et al. (1986:267) write: "The attitudes, expectations, and opinions that we perceive others to hold can be powerful sources of influence on our own attitudes and behaviour".

The educator communicates his knowledge, attitudes and opinions verbally and nonverbally to the child at the same time. Perhaps this is the reason why the teachereducators are expected to dress formally and neatly when educating the

pupils. Such a formal appearance may facilitate and enhance the quality of their communicative skills by arousing the respect of the pupils.

It is the view of FARRANT (1988:188) that much of what the educator communicates to his pupils is done unconsciously "... through his actions and mannerisms, for actions speak louder than words". These physical activities, in turn, may enhance and strengthen verbal communication. The educator's neat and formal appearance serves to enhance both his verbal and nonverbal communication during the educative event. This may support the idea that the educator is irreplaceable in the educative situation, because his 'body' communication contributes greatly towards the education that the child receives.

KACHELHOFFER (1985:3) agrees that due to his nonverbal communication the teacher is an essential component of the school particularly for the sake of in his guiding the child to proper adulthood. The presence of his voice only, through the radio or tape recorders, may not communicate adequately because it lacks the nonverbal component of communication. Because of this, the educator's presence is indispensable to the educative situation. GUNTER (1988:138) maintains that the teacher teaches and educates "by means of what he says and does ... and by means of what he is as a person ..." (emphasis WMB). His physical bearing, movements, facial

expressions, sex, age and many other physical attributes may enhance his ability in communicating certain ideas, feelings and information that verbal language alone cannot adequately communicate. It is the view of GRIESSEL et al. (1988:117) that educative intervention without body language would be inadequate. Body language is the main component of nonverbal communication and it tremendously supports verbal communication. It is crucial in the educative situation. As already stated, it is essential to an extent that it is difficult to visualize the educative occurrence without the physical presence of the educator. GRIESSEL et al. (1988:117) postulate that the educator's "... face, attitude or gesture may speak volumes" in the educative event.

The ability of man's body language to communicate either positively or negatively becomes noticeable when one is happy or unhappy. COLLINS (1989:19) says man's emotional state cannot be concealed or hidden in front of fellowmen because "... our posture, gestures, ways of looking at people and tone of voice give their own messages". More often than not, the educand thinks that a smile on the educator's face shows pleasure, agreement and approval whereas a face wearing a frown denotes annoyance, disapproval and disagreement. At times the body language can be associated with the maintenance of authority and discipline during educative occurrence. As KRÜGER & MÜLLER (1988:258) put it: "Before the teacher even starts exerting authority, he is already either

a figure of authority, or not. He either represents ideal adulthood or, he does not".

The teacher's/educator's eye movement and contact, physical bearing, facial expressions and gestures may contribute to or jeopardise the educator's being able to maintain discipline and authority during the educative association. KRÜGER & MÜLLER (1988:258) further conclude that the teacher's body language often says more than his words. Pupils may deduct from the teacher's bearing whether he is tense or relaxed, and also how serious or how unmotivated and indecisive he is. In other words, children appear to have the ability of 'reading' and analysing the nonverbal message conveyed by the educator's body.

Without talking to children, the physical stance of the educator says something about himself and his attitude. VAN RENSBURG & LANDMAN (1988:503) maintain that "man is a dialogical being who communicates ... as a totality ...". His personal dialogue involves him as a total human being. In short, man is in communication by means of all he is, all he does and all he says. In the educative situation, the educator should strive to communicate his knowledge and experience to the educand by means of both verbal language and body language with a view to supplying the child with optimal assistance towards responsible life which comes with adulthood. MÜLLER (1986:11) stresses that without interaction in

the form of communication between teacher and pupil and between pupils themselves, learning does not occur.

The educator educates the child as a totality, and if his body language fails to supplement and to comply with the standards set by his verbal language so as to consolidate his position as a true educator, he would be failing in his educative task. BALOYI (1989:113) holds that it is expected of the true educator that "... his personal appearance should be neat, acceptable and attractive" and that "...his neatness should be as much a symbol of dedication and determination as any of his educative teaching activities" (BALOYI, 1989:114). A logical outflow of these two quotations appears to be that a good educator should communicate with his pupils educatively by giving attention to his physical appearance as much as he does to the intellectual and spiritual spheres and subject content. It may, however, be assumed that any attempt by the educator to assist the child towards the attainment of responsible freedom without paying careful attention to his (the educator's) physical appearance, may be fraught with problems. GRIESSEL et al. (1988:119) aver that "the outward appearance of the teacher does not escape the scrutiny of the pupils. His appearance, his clothing and his conduct are being monitored constantly". Should the educand be accompanied by the educator with inadequate nonverbal communication (the one who is careless, shabby, dirty and untidy in his physical appearance or who manifests

disinterest through his attitude), the possibility of his attaining proper adulthood in the fullest sense of the word, is at stake. On the other hand it may also be assumed that a child who communicates with the eloquent educator who also has adequate standards concerning his physical bearing, has all the opportunities to attain full and proper adulthood.

According to DU PLOOY & KILIAN (1988:13) "In the company of a good educator he will naturally feel at home because the educator's goodness will flow towards him from what he says and does. His eyes will also reflect it to the child, who is very sensitive thereto and who is very sensitive to the facial expressions of a well-disposed but firm adult". A good educator is expected to combine all the requirements of nonverbal communication and verbal communication with a view to reaching out to the educand. During his educative intervention these two forms of communication will play an important role in the educator's attempt to direct and assist the child in his progression towards self-responsibility.

In his approval and disapproval of the nonadult's conduct, the educator is expected to speak to him verbally and to stand by his words in all respects with the aim of making his educative intervention meaningful. If both his verbal and nonverbal communication during the educative event indicate that he loves and respects the child, the child may gradually learn to communicate with his fellowmen with due respect and

dignity, and this may ensure his positive progression towards proper adulthood. DERBYSHIRE (1989:9495) regards the educative situation as a microcosm in which the child perceives the image of the world at large because it presents the child with "... 'n oefenveld vir sy latere omgang met mense as hy die grootmenswêreld betree". The educator should of necessity, therefore, be prepared to communicate adequately with the child in the educative situation, bearing in mind that he is preparing the child for the adult world. All activities in the educative situation, including all forms of communication, should be aimed at preparing the child for a morally normative adult life.

In other words, these educative activities should comply with and further the aims of educative intervention. The strong cohesion that appears to exist between communication and educative intervention, leads to the attainment of the goal.

#### 1.3.2.2 Educative intervention

The term education, owes its roots to a Latin word 'educere' where the prefix 'e' means out and 'ducere' means to lead (Van Rensburg & Landman, 1988:330). Through education, therefore, the child is led out of ignorance and helplessness to actualization of adulthood which is marked, inter alia, by a large measure of independence and selfrealization. Education offers the child the opportunity to know the

cultural and religious elements of his community and, therefore, helps him to live accordingly.

It is PIENAAR's view that man, without education, would perish because education enables him to acquire lifecom-pulsory norms and laws, whereas lack of education would imply lack of progress from generation to generation and each new generation would have to start from the beginning (Pienaar in: Reeler, 1985:15). It is the task of those who have reached adulthood and attained responsible freedom through education to guide the nonadult to these ends. The coconcept in 'educative intervention'; namely, intervention is also derived from the Latin word 'intervenire' in which, 'inter' means between and 'venire' means to come (Van Rensburg & Landman, 1988:378).

Consequently, educative intervention, refers to the educator's willingness to be involved in the child's life with the aim of leading him out of childhood and childlike activities to adequate adulthood which is characterized by adult norms and values. As DAVEY (1990:28) puts it: "Educative intervention reveals itself as a strategy and a planned, purposive action, based on norms and values; where the essential, inherent characteristic of being a human child is to become adult". It implies, therefore, that while communication is taking place, the educator should strive to intervene in the child's life educatively and normatively. In his intervention he will approve or disapprove of all the activities that

the child undertakes and his conduct in general, but while disapproving of his bad conduct he should feel committed to guide him towards a good and acceptable way of living.

GRIESSEL (1987:48) warns that the educator's inability or unwillingness to engage in pedagogic intervention can be as harmful for the child's proper growing towards adulthood as excessive or forced intervention. It is, therefore, desirable that educative intervention should be marked by the educator's commitment and willingness to become coexistentially involved in the life of the child to whom he is expected to give assistance, render help and accompany towards adulthood. In his educative intervention, the educator should be adequately prepared to redirect the emergent adult from evil and other damaging influences towards that which is accountable and acceptable, because his objective should be to support, assist, lead or accompany the nonadult on his way to dignified adulthood. The educator who intervenes in the child's life should be honest and disciplined so that all his educative activities may offer opportunities of honesty and discipline to the child.

The adult should bear in mind that "... pedagogic intervention immediately implies not only the mode of being a child but also of being an adult" (Reeler, 1985:89). The educator, therefore, should reflect his adulthood during educative intervention because the aim of all forms of educative inter-

vention is to support the child towards full adulthood. All the educative endeavours should be purposively directed at normative change on the part of the child. It is, therefore, expected of the educator to intervene intentionally in order to disapprove of the child's unacceptable conduct and to approve when his actions are worthy and acceptable and, thus, to assist and guide him towards full realization of adequate responsibility. VAN RENSBURG & LANDMAN (1988:429) emphasize that the primary aim of all educative intervention is "...to assist the child in its becoming an adult. The child must reach the stage when it is no longer dependent on its parents for its existence, but when it is selfreliant in the true sense of the word". It is, therefore, expected of the child, to become independent from adult guidance by attaining an increasing measure of responsibility as he gradually becomes an adult. Through his educative intervention, the educator modifies, shapes and improves the child's conduct and his attitude towards his fellowmen.

DU PLOOY & KILIAN (1988:11) argue that God "... has entrusted the young to parents (educators) without whose guidance and educative help (assistance, patronage) they cannot attain a way of life worthy of a human being ... To attain a way of life worthy of a human being a change should be brought about in the child's present way of life". It follows that in his educative intervention, the disciplined educator may not ignore the importance of the values and norms of the society

while supporting the child because God wants the child to attain to selfresponsibility. He should personally accept and respect these norms and values, and strive to comply with them while guiding the nonadult to what is right, proper and acceptable according to these norms. He should communicate to the child that these norms are not oppressive, but are essential for the attainment of adulthood, and according to VAN RENSBURG & LANDMAN (1988:429) to be pedagogically accountable "... intervention must be executed in the light of fixed lifecompulsory norms". These norms are expected to guide the educator's involvement in the education occurrence. His educative activities, including his communication with the educand, should reflect that he has acquired these norms, and obeys them. It is expected of him to set an example with a view to encouraging the child to emulate him.

If the child violates the lifecompulsory norms, the educator is expected to help and redirect him without violating and interfering with his human dignity. Also this is stressed by VAN RENSBURG & LANDMAN (1988:429) when they said that "if the parent or educator observes that the child is doing something contrary to lifecompulsory norms, it is the duty of the parent or educator to intervene with the view to changing the child's life for the better (pedagogic approval)". Although it is the educator's task to direct and normatively change the child's life for the better when his actions contravene these lifecompulsory norms, he should do it within the framework of educative norms and adult norms. He should make

it clear to the child that he is sympathetically redirecting him from that which is wrong, nonetheless, he cares for and respects his personal freedom and dignity as a human being. He is only committed to disapproval so as to assist him (the child) to earn the freedom of a responsible adult. The educator cannot intervene adequately in isolation, there must be communication between the child and himself. There should, inter alia, be dialogue, conversation and other verbal and nonverbal guidance to help in redirecting the child. Dialogue in the educative situation signifies a two-way communication between the educator and educand, and this communication appears to make the educator's intervention possible. The child wants recognition in the educative situation and it is his wish to be involved in dialogue with the educator. VAN ZYL (1980(b):96) states that the child is prepared to be educated and yearns to participate in human activities. In this way he attributes meaning to his own life as a life of dialogue with fellow human beings. During the education occurrence, the educator discusses, defines and explains while using all possible and normatively acceptable means to reach out to the child with a view to changing his life, attitude and conduct for the better.

SMIT (1981:5) postulated that in his educative intervention, the educator "... approves and disapproves, ... evaluates and intervenes in the course of things, using his pedagogic tact, wisdom, intuitive sensitivity and sincere compulsion to do

what is best for the educand, in the spirit of readiness to accept responsibility for the educand on his way to independence. His one and only reason for this is that he realizes what ought to happen to the child (educand) entrusted to him". This quotation emphasizes the total dedication and commitment of the educator who intervenes in the child's life. The educator is both indispensable and irreplaceable in the educative situation, because "the human child, ... is capable of benefitting from the assistance of an adult and demands and depends on the intervention and guidance which the adult can supply" (Reeler, 1985:14).

The educator's intervention is not haphazard nor aimless, for it is planned, purposeful and intentional and it aims at guiding the nonadult to gradually internalize the lifecom-pulsory norms which can further assist him to appreciate all that is good and to constantly disapprove of all evil things, in order to become a responsible and free person. DU PLOOY & KILIAN (1988:13) hold that "... an educand properly assisted educatively will become a privileged being who can enrich his own world and widen its horizons with everything he has explored and which has become meaningful to him."

If the educative intervention can assist and enable the child to enrich his knowledge and his world, it implies that such educative intervention has been normative and contributory towards the attainment of a responsible attitude on the part of the child. While intervening, the educator is at times

committed to answer various questions posed by the nonadult who is still uncertain about his future. GUNTER (1988:120) argues that through the educative intervention, the educator directs the child to acquire knowledge "... to think independently and soundly, to be able to do things, to will and to do what is useful, good and fitting and to avoid what is harmful, evil and improper, to cultivate and acquire good intellectual and moral habits, positive attitudes of love and appreciation of what is true, good, beautiful and sacred..." This depicts all the essentials which may assist the child to improve his thinking, choice, activities and decision in order to culminate in responsible conduct in its fullest sense, and all educative intervention should strive to reach this goal. Responsible freedom in educative situation can determine and regulate the interrelationship between the educator and educand, it can further determine and control the level on which the educator may communicate with and educatively intervene in the life of the child.

There are educative norms and values that determine both educative intervention and communication in the educative situation, and, in order to attain and maintain adequate adulthood both the educator and educand should observe and obey them. LANDMAN et al. (1982:72) maintain that in order to intervene properly the educator "... should also have knowledge of the generally valid contents (essences of essences) of the education situation". These generally valid

contents are also known as educative essentials or essential characteristics of education.

Since these essential characteristics form an integral part of education and should further be known and obeyed in order to enable the educator to communicate adequately with the child and to intervene educatively in his life, an attempt will be made to examine them.

#### 1.3.2.3 The essentials for education

The essentials for education may be regarded as the fundamental or basic requirements for education, without which education would be impossible. WEBER (1977:7) in his description of essentials, regards the essentials as "... die ontiese, die blywende, die pereniale...", therefore the essentials for education are those aspects which are ontic, recurring and irreplaceable in education. If the educative essentials are not present in the education situation, the association or togetherness between the educator and child cannot truly be regarded as educative encounter.

LE ROUX et al. (1988:4) define an essential as a characteristic, a fundamental, important fact, a precondition, a universal, indispensable, inevitable feature or component of something which, without that component, would cease to be itself. The essentials for education are, therefore, inherent features of education, and without them education will cease

to be education, they are preconditions of education. Similarly, the essentials for adulthood may be regarded as those features inherent in adulthood because they serve as the foundation of adulthood, and without them adulthood will cease to be adulthood.

To cite an example of essentials for education one may refer to the significance of authority during educative occurrence. Educative authority is one of the essentials for education, and according to REELER (1985:137) educative authority is seen as "... an unavoidable prerequisite for education; without it education, even educative teaching, would simply not be possible."

In this monograph an attempt will be made to examine communication and educative intervention and to establish whether they are essentials for education or not, and their contribution towards the attainment of responsible and free adulthood will also be examined. Since educative intervention and communication have been briefly examined in the light of their contribution to the attainment of adulthood, responsible adulthood will now be examined.

#### 1.3.2.4 Responsible adulthood

The child is a being with an own inherent human dignity who wants and yearns to actualize his human possibilities and to

participate freely and responsibly in the human world without damaging his own freedom or that of his fellowmen. In some circles adulthood has various connotations. There are people who associate the concept adulthood with physical 'development' of the body or physical 'maturity' and those who confuse adulthood with chronological age. These descriptions of adulthood are not pedagogically acceptable. VAN RENSBURG & LANDMAN (1988:283) confirm this in saying that "... one must be careful not to make the mistake of seeing development to adulthood as a mere physical maturation. Often physical adulthood is used as the only criterion for adulthood. Sometimes the criterion is coupled with a chronological age". Adulthood may not be measured solely on the basis of 'physical growth and maturity' and/or chronological age. Even animals and plants can satisfy the requirements of physical maturity and chronological age, but animals and plants cannot reach 'adulthood' in their life-time no matter how old and mature they are. It is the view of VAN RENSBURG & LANDMAN (1988:283) that a human being can only be considered an adult when certain criteria and conditions for adulthood are satisfied.

Some of these criteria are, normal self-judgement, responsible freedom, awareness of a call, answerability in his everyday life activities. These criteria and conditions can only be satisfied by man because only man educates, and only man is dependent upon education and, lastly, it is only man that is susceptible to education (C.K. Oberholzer, 1968:34).

The co-concept responsible comes from responsibility which in turn is derived from the Latin verb 'respondere' which means to give back in return, because in the verb 'respondere' the prefix re- means back and -spondere means promise or to pledge (Van Rensburg & Landman, 1988:471). These authors further maintain that a human being may be regarded as responsible if he is morally answerable for the discharge of a duty or trust; for which he is answerable; and when he possesses the ability to meet obligations or to act without superior authority or guidance (Van Rensburg & Landman, 1988:471). Hence true adulthood should comply with the criteria for responsibility. Responsibility appears to be one of the factors that gives rise to dignified adulthood, other factors may include moral conduct, acceptance of and respect for norms and trustworthiness. A responsible adult may indicate, inter alia, the ability to reflect "... absolute and unconditional obedience to moral laws, norms and demands of propriety, it implies that 'you are honest' not that 'you are honest provided that honesty will not cause you any problems'" (Kant in : Reeler, 1983:19).

Through his educative intervention and communication, the educator is expected to make the child realize that responsible adulthood can eventually be attained if the child adheres to the requirements of norms, accepts the authority of norms and increasingly strives for the ability to make

acceptable decisions and choices. The child is also expected to accept the educator's intervention, and to receive his assistance and support without coercion. REELER (1990) stated that responsible adulthood implies "... doing what you ought to do because you want to do it," therefore, not because of external force or fear of reprisal but because of an inherent desire to do what is normative and correct. The term adulthood goes hand-in-hand with responsibility. An adult human being is, more often than not, one who is responsible and moral and obeys authority. It is REELER's view (1985:168) that an adult is expected to decide and choose responsibly whereas "the child on his own is not able to exercise responsible choice, he is at first totally, and then increasingly less dependent on the adult when making decisions and choosing. He, therefore, is in need of the dialogic presence and assistance of an adult who is able to guide him in his choice". It follows that it is the responsibility of the adult to accompany and lead the child towards normative adulthood.

A good educator who is striving to lead the non-adult towards the attainment of true and responsible adulthood can not be a selfish dictator or authoritarian who will make use of cruel and coercive measures to force the child to conform. ROGERS (1983:24) reveals the image of the selfish educator as one who will "... firmly fasten her mask, maintain her role of expert, retain her objectivity at all cost, and keep a proper distance between herself as the higher level role in the

room, and the student in his lower role, and thus preserve the right to act as the judge, the evaluator, and sometimes the executioner". A good educator should instead illustrate, through his words and deeds, that he himself has acquired adult freedom, responsibility and love and he is prepared to associate himself with the child he is accompanying to adulthood. REELER (1983:20) holds that a true educator "... has to educate with dignity and never may he violate the dignity of another human being whether adult or child". He should show that true adulthood is impossible without respect for human dignity, love, self-discipline and acceptance of each other irrespective of other differences. One may never become a responsible adult if he deliberately violates these factors, because to violate them indicates lack of responsibility. REELER (1985:85-86) emphasizes: "In his progression towards adulthood the child also has to progress towards responsibility - becoming an adult implies becoming responsible. Because of the child's incomplete responsibility education is essential. A lack of responsibility by implication means a lack of freedom, thus a being bound by his own inevitability". Through education, the child is assisted towards making proper normative decisions and choices within the framework of authority of norms which complies with responsible adulthood.

In order to conduct a scientific study and to reveal the hidden essences of the topic of this thesis, it is essential

to make use of suitable and scientifically justified methods. The justification for the methods to be used will form the topic of the following paragraphs.

#### 1.4 METHODOLOGICAL JUSTIFICATION

Methodological justification offers the possibility of arriving at an objective and scientific conclusion concerning the role of communication and educative intervention during the child's progression towards human adulthood with its normative freedom. Methodological justification makes scientific practice possible. LANDMAN et al. (1985:24) contend that the reality which is to be examined is revealed by means of certain methods, procedures and techniques. It is, therefore, important to examine the methods, techniques and procedures that will be used in this monograph, which may further help in revealing the objective and scientific findings.

VAN RENSBURG & LANDMAN (1988:399) indicate that the term method derives from the Latin word 'methodus' and also a Greek word 'methodus' both meaning way by which. The method, then, refers to the road that will enable a scientific researcher to reach a specific destination through his research. If the researcher does not know the road (method) he may not arrive at a meaningful and unbiased outcome in his research, and his research may become one-sided, subjective and haphazard. It is DAVEY's view (1990:7) that "methodological justification is a sine qua non for the practice of

science and refers to a number of sequential steps which need to be taken in order to realise a specific intention". In the practice of science, the method coupled with relevant approaches and techniques may enable the investigator to arrive at a solution more effectively when examining a phenomenon in his chosen field (De Jager et al., 1985:57). Since what is meant by the term method has been briefly explained, the post-morpheme -logy or logos from the term methodology indicates "...science or scientific practice of some sort or other' (Kilian & Viljoen, 1974:77). It, therefore, follows that the term methodology refers to the scientific road that enables the scientist to arrive at scientific findings in his research.

There are various possible methods, but it is not the investigator's privilege merely to choose his preferential methods. VAN VUUREN (1976:6) indicates clearly that the chosen method is predominantly dependent on the nature of the phenomenon to be studied and should be applied with circumspection when the researcher approaches the demarcated field of study. Since the methods to be used are determined principally by the nature of the phenomenon or by the sphere of investigation, it is expected that the methods to be used in this monograph (human science), of necessity, cannot be those which are suitable to a study of phenomena in the natural sciences. Man cannot be brought into a laboratory to be examined by means of laboratory experiments and apparatus

as is done with chemicals and other natural elements. Man is a human being with feelings, moods and sentiments and may not be objectified. REELER (1985:37) emphasizes that "the study of any human phenomenon precludes the abstractness and artificiality on which investigators of natural phenomena can rely. Experimentation, statistical analysis and quantification following upon distantiation, objectification, verbalization and conceptualization and interpretation of results are methods which lend themselves admirably to the study of objects which are subject to natural laws". Man may not be dehumanized in order to resemble natural objects, and man remains complex and unpredictable. He is not a natural substance or thing, but a unique dignified being.

Even for the purpose of investigation in the human sciences there are numerous methods, and the researcher should safeguard himself against singling out a specific method in undertaking a scientific practice. The scientist should bear in mind that every method of research may have its own merits and disadvantages. VAN WIJK (1980:60) states: "There is no single road leading to truth, no single method of transmitting or promoting knowledge". The scientist, therefore, is expected to use all possible methods which are suitable to the nature of the phenomenon or to the sphere of investigation. An attempt will be made to justify the following methods and to determine their suitability for this specific research.

#### 1.4.1 Phenomenological method

Educationists in their search for scientific and objective findings concerning the phenomenon of education, often use the personological-phenomenological method. It is BAKKER'S view (1966:67) that "voor het fenomenologisch denken is er geen wereld. Het menselijk zijn is niet los te denken van de wereld: het is onze verbondenheid met de wereld. Het bewustzijn is het zijn van onze gerichtheid op de wereld". With the help of phenomenological method the humanness of man is observed and respected at all times, for man is studied as he is; he may be investigated, interpreted and described as he presents himself as a human being within the reality of the life-world. VILJOEN & PIENAAR (1971:34) state succinctly that "... the phenomenological method therefore is explicit insight, reflection, description and interpretation of the phenomena. The aim is to disclose, reveal and verbalize the structure of phenomena. If pedagogics is to survive as an autonomous science, all its investigations must proceed along phenomenological lines". The phenomenological method, therefore, may not dehumanize either the educator or the child in educative situation, it may not even objectify them as if they were 'natural substances'; because it aims at describing, explaining, revealing and interpreting man as he truly is in his natural milieu.

REELER (1985:37) recommends the use of phenomenological

method in human sciences by acknowledging that "human events need to be investigated, interpreted and described as they present themselves to the conscious. A method which has proven its worth in an anthropologic-ontologic exploration and reflection on man's being in the world is the phenomenological method".

While respecting the ontological dimension of man, the phenomenological approach involves itself with a theoretical reflection on values being philosophical contemplation of education as phenomenon. This approach is used to analyse and integrate findings in order to illustrate, clarify, revise or reject and establish a theoretical framework, a hypothesis or theoretical model (Sibaya, 1991:29).

The term phenomenology derives from the Greek word phenomenon which owes its roots to 'phainomenon' (appearance) which is in turn derived from a Greek verb 'phainestai' meaning to reveal itself and the suffix -logy is derived from 'logos' meaning a word or method (Van Rensburg & Landman, 1988:442). Unlike other methods, the phenomenological method deals with and accepts the phenomenon as it really is and presents itself in its ontological status. This method refrains from interfering and meddling with phenomena, but it reveals, explains and describes them in their everyday existence. DUPLOOY & KILIAN (1988:36) conclude: "Phenomenology is, therefore, a methodical revelation of the datum (appearance or phenomenon) as it (as a datum) is revealed in itself. It

is the method which aims towards revealing phenomena as they, if they could speak, would reveal themselves as they really are in themselves".

The point of departure of the phenomenological method is that which is, in other words, things or phenomena themselves as they are in reality. In the light of this method, the phenomenologist should consider the child and educator as they are, their ontological status, and the task expected from the educator, namely, to accompany and lead the child as human being to adequate adulthood. His communication with and intervention in the child's life is expected to comply with the way the child truly is in his natural or everyday reality. KILIAN & VILJOEN (1984:81) postulate that "phenomenology is only meaningful as ontological thought" and that "ontology is only possible along the phenomenological course" (Kilian & Viljoen, 1974:81). It logically follows that phenomenology and ontology are interwoven and that the phenomenological method implies ontological thought and ontological thought implies the phenomenological method.

This interrelatedness makes it necessary to embark upon a brief examination of ontological thought.

#### 1.4.2 Ontological thought

The term ontology derives from a Greek word 'ontos' meaning

that which is (Van Rensburg & Landman, 1988:420). In this monograph ontological thought, therefore, will help in directing the research to that which is real, essential, true and basic. From the etymological background of the term ontology (where the Greek words 'ontos' means that which is and 'logos' means science); it may be inferred that it is a scientific approach that investigates the essentials of real existence and verbalises them in a scientifically accountable way (Van Rensburg & Landman, 1986:421).

Since ontology associates itself with the essentials of real existence in its investigation, it appears suitable for a study of education, because education is real and it is part of that which is. It is the view of VAN RENSBURG & LANDMAN (1988:421) that in the ontological method the scientist isolates the phenomenon under investigation from the non-essential matters. The education phenomenon also has essential and non-essentials, and it is hoped that through making use of ontological thought the pedagogician may be able to identify the essentials of the educative occurrence from the non-essentials. These essentials may include, inter alia, ontic matters such as adulthood, authority, educand and educator. In order to adhere to the study of essentials and to avoid non-essentials in his scientific practice, the scientist is expected to have read widely. The use of literature study and other sources may enable the researcher to apply ontological thought in scientific practice as well as to know the views and scientifically derived insights of other resear-

chers and authors in his field of study. Literature study will, therefore, be the subject of the next sub-section.

#### 1.4.3 Literature study

Without consulting various sources in the form of literature, with a view of finding the views and ideas of authorities in the specific field, the research findings may be incomplete and biased, or may eventually be purely repetitive. Literature review is the backbone of knowledge and wisdom, and this is acknowledged by VAN VUUREN (1976:19) when he stresses the importance of literature study for Fundamental Pedagogics. Consequently a thorough and well-planned review of literature will be used throughout in this theses to expose, analyse and evaluate the content of the outcome of studies and scientific practice undertaken by other researchers.

Literature study appears to be a necessary precondition for successful investigation because while penetrating to the foundations of fundamental pedagogical knowledge, the author will with due acknowledgement and appreciation refer to a number of literature sources in this monograph. In the light of the literature review, the author hopes to justify his theme authoritatively and to plan precisely, while availing himself adequately of the information and reference works which include, amongst others, periodicals and books. The

availability of literature enables the researcher to reach his own research goal and by means of findings to compare his research work with the work of other scientists. The study of literature demands that research should be approached logically. Various unrelated ideas and thoughts from different pedagogicians can create misunderstanding and confusion if there is no logical co-ordination, and such confusion may cause the entire research project to become haphazard.

It is the view of DE JAGER (1979:6) that insights which already appear in literature are used to arrive at a logical, related whole to enrich existing insights on an even more elevated level. In an attempt to put to use the views, insights and ideas from various literary works, a logical thought 'process' appears to deserve attention.

#### 1.4.4 Logical thought

A true researcher should strive to pursue his research work logically so as to maintain logic, order and rationality throughout his scientific practice. Logical thought will avoid haphazard and unrelated thoughts and resultant confusion in research. Lack of logic will, on the other hand, may cloud the quality of a thesis with disorder, irrationality and meaninglessness. ONIONS (1968:1162) defines 'logical' as: "1. Of, or pertaining to logic, also, of the nature of formal argument. 2.... conformity with the laws of correct reasoning... 3... a reasonable inference; ...

in accordance with the logic of events, of human character, etc... 4. Of persons: capable of reasoning correctly; also, reasoning correctly...". Another definition of logic is given by TIMASHEFF & THEODORSON (1976:133) who maintain that "... an action is logical if (1) its end is objectively attainable, (2) the means used are objectively united with the end in the framework of the best knowledge available and (3) an individual (researcher-WMB) is aware of the objective relation of the means to the ends..." An outflow of these quotations appears to be that the investigator should know all the links (nodal points) of his research work from the beginning to the end in order to investigate logically, objectively, correctly and rationally.

Even if the researcher is involved in a long and demanding research project, he is nonetheless expected to consider his task as a whole instead of scattered pieces which may perplex and confuse other scientists. Logical thought does not necessarily imply rigid or stereotyped-thought. Flexibility should be accommodated without deviating from the correct and logical track. The researcher should be able to exercise control over his work.

As the author intends to employ argument and counterarguments to determine the essentiality of communication and educative intervention in the child's progression towards responsible adulthood, a dialectical method will be used in this thesis

in order to reconcile the opposite components of the research. Towards this end a brief examination of the dialectical method will follow.

#### 1.4.5 The dialectical method

According to DOLCH (in: Reeler 1985:46) the concept dialectics owes its roots to a Greek 'dialegesthai' which literally means "... the ability to or art of conversing ... and implies argument and counter argument, reasoning and counter reasoning, word and counter word, thesis and antithesis". Similar views are expressed by WAHRIG who holds that the term dialectic implies "saamsprek met die oog op 'n vereniging van tweeheid" (Wahrig in: Botha 1985:53)). The essential feature of the dialectic method is that it is a method which consists of a thesis which is opposed to the anti-thesis, and ultimately forms a consensus in the form of synthesis.

GEORG HEGEL is regarded as the chief exponent of the dialectic method and in his system of analysis through contradictions or opposites, he contends that each statement of truth, or thesis, must have an "... opposite statement, or antithesis, which is also true. The thesis and antithesis may be reconciled on a higher level of synthesis ..." (Hegel in: Timasheff & Theodorson, 1976:57). The formation of a synthesis, when the thesis and antithesis reconcile, does not mark the end of the occurrence, for the event continues

because the new synthesis contains the seeds of forming the thesis and antithesis again. According to BOTHA (1985:53) thesis implies the position adopted towards a matter, and may be seen as the positive view which requires that the matter be described, discussed and justified; whereas the antithesis represents that the same matter be approached from the opposite side. Although the thesis and antithesis are contradictory to each other, the synthesis unites or joins them, for the term synthesis derives from the Greek 'syn' which means together and 'tithemi' which means to "...place or combine two or more things to form a whole (Van Rensburg & Landman, 1988:494).

In this monograph, the dialectical method may enable the author to argue about the contribution of communication and educative intervention towards the attainment of responsible adulthood on the one hand, and the lack of communication and educative intervention in the child's progression towards 'adulthood' on the other hand.

The final sub-section of this chapter will comprise of summary of chapter one and programme announcement for the chapters to follow.

#### 1.4 SUMMARY AND PROGRAMME ANNOUNCEMENT

In CHAPTER ONE an attempt was made to formulate the problem

in order to have clear guidelines of what this monograph is all about. A thematological assessment was undertaken with a view to elucidating concepts such as communication (verbal and non-verbal communication), educative intervention, the essentials for education and responsible adulthood. While analysing these concepts the relationship between communication and educative intervention was briefly examined. A methodological justification was also undertaken with the view to justifying the methods to be used in this investigation. The following methods were given consideration: phenomenological method, ontological thought, literature study, logical thought as well as the dialectic approach.

In CHAPTER TWO an attempt will be made to examine what education is. Both the primary and secondary education situations will be given consideration. In the primary education situation an investigation will be undertaken to examine the contribution of communication and educative intervention towards the child's orientation, acquisition of language, socialisation, and so forth, in the family. In the secondary educative situation, the effect of communication and pedagogic intervention in promoting socialisation, and primary education will be given attention. A few doctrines of education will be briefly studied in order to gain insight into how communication and educative intervention (as well as adulthood) are being looked at by different ideological theories.

In order to ascertain whether communication is an essence in the educative situation, CHAPTER THREE will undertake an investigation into the educative occurrence, educative sequence structure and educative activity structure. In this regard the position of communicative activity will be thoroughly investigated with the aim of establishing whether the educative occurrence, educative activity structure and educative sequence structure may occur in the absence of communication (both verbal and non-verbal). Lastly an investigation will be made to establish how communication in the educative situation may contribute to the child's progression towards responsible adulthood.

The next chapter, CHAPTER FOUR, will investigate how the educator may communicate with and intervene adequately in the life of a child while rendering educative assistance with a view to leading him towards full adulthood. At that stage the influence of the educator's communication and educative intervention on the child and how these may enable the non-adult to gradually adhere to the desirable human features such as respect, love, freedom and discipline will be examined. An investigation to determine if the possibility exists of leading the child to revere these desirable features through any other approach in the educative situation except through communication and educative intervention will also be launched. It is hoped that the child who possesses the sense of love, respect,

freedom and discipline will be making progress that will enable him to move faster on his way to adulthood.

CHAPTER FIVE will close the investigation with an attempt to look at adulthood, its essences, criteria and conditions. This chapter will represent the summary, findings and conclusion of this research. Various questions, in the course of this investigation, will be answered with a view of establishing whether true adulthood is attainable in the absence of educative intervention and communication.

## CHAPTER TWO

### THE PLACE OF COMMUNICATION AND EDUCATIVE INTERVENTION IN THE EDUCATIVE SITUATION AND THE INFLUENCE OF SOME DOCTRINES OF EDUCATION UPON THEM

#### 2.1 INTRODUCTION

In CHAPTER ONE it was revealed that communication is part and parcel of human life and that communication further promotes human relationships. The thematological justification and etymological background of words to be used in this monograph also received attention. In this regard the true (original) meanings of terms and concepts were highlighted with the aim of avoiding possible misconception and ambiguity by stressing what those terms will mean in this research work. A methodological justification was also undertaken in an attempt to expose the methods, procedures and techniques to be used in this thesis.

Although numerous methods may be employed in human sciences, it was also emphasized in the previous chapter that it may not be the researcher's privilege to subjectively choose certain methods and reject other methods, because, the nature of the phenomenon under investigation, to a large extent, determines the relevant methods to be used.

In this chapter an attempt will be made to examine the position of communication in the educative situation and to

determine how it should be conducted between the educator and the child. Since communication is a common practice in the human life-world, its practice in the educative situation will be examined in relation to educative intervention which an adult ought to render to the non-adult. The author assumes, in this regard, that in the educative situation communication cannot be aimless or pointless, it should take place with a view to leading the adult-to-be towards responsible and adequate adulthood. Communication appears to represent a bridge which enables the educator's intervention to reach the dependent and ignorant child.

The concept educative intervention has already been elucidated in chapter one, (cf 1.3.2.2.). The concept - intervention means "the coming in as something extraneous" or "something occurring in the meantime"; "coming in between" or "to interfere so as to prevent or modify results" (Fowler & Fowler, 1964:637). Subsequently, educative intervention can allow an adult to prevent bad and unacceptable conduct in the child by changing and modifying his conduct for better. Since the educator is expected to communicate with the adult-in-the-making in order to intervene effectively in his life, his educative intervention together with communication will be examined in this chapter.

Before an attempt can be made to investigate the place of communication and educative intervention, a description of

education and the educative situation as the action and space where intervention occurs, appears to be necessary. The first term to receive attention will be education.

## 2.2 EDUCATION

It has been mentioned in CHAPTER ONE, (cf 1.3.2.2.) that the term education owes its roots to a Latin word 'educere' which means to lead out. Through education the child is led out of dependent childhood to independent adulthood. VAN ZYL (1977:332) regards education as "... die indra van die kind in die leefwêreld waardeur die wêreld wat deur ander voorberei is onswêreld word .... Hierdie leefwêreld waarin die kind grootword, is sy opvoedingsmilieu. Dit is die milieu waarin die kind grootword, is sy opvoedingsmilieu. Dit is die milieu waarin hy moet leer hoe om menslik te lewe". In an attempt to assist the child to live humanely, education should provide more than just knowledge and skills to the child, it should also concentrate on the formation of moral character and 'development' of the whole child in his indivisibility.

SMIT (1979:20) holds that to support (man) the child to become human as a human being should be, man is in need of the guidance and support of his fellow human beings (adults) from the moment of birth. The educative support that the child receives can be in the form of either primary education or secondary education which may also respectively be

referred to as informal and formal education. For the purpose of this thesis both classifications of education, namely, primary and secondary education, will be investigated with the aim of establishing the contribution of communication and educative intervention towards the guidance of the child on his way towards adulthood, with primary education being the first to receive attention.

### 2.2.1 Primary education

The child is born into a family, and in the family he starts to experience both verbal and non-verbal communication. All members of the family, namely, father, mother, brothers and sisters are biologically related to the child and are normally expected to be knitted together by the bonds of love. The existence of love among family members paves the way for the existence of communication, respect, understanding, trust, discipline, authority and responsibility in the family. It is the view of DUMINY et al. (1991:12) that in the family "... children should be provided with love, security, certainty and stability. This includes healthy discipline and sound parent-child relationships, as well as opportunities for children to utilise their developing capacities for initiative, autonomy, self-accomplishment and self-realization". Through communication and educative intervention the parent/educator may set an example and lead the emergent-adult to that which is normatively and morally

correct.

In order to assist the child in the avoidance of that which is normatively unacceptable, conversation and dialogue appear to be a precondition. The parent, especially the mother, will do everything in her power to promote love and unity in the family and to ensure the newly-born child that the family accepts him as he is and is prepared to live with him as a human being. STEYN et al. (1989:86) state that "parents spontaneously help in the stimulation of senses, the use of the body, the inculcation of the first habits, the development of language, the shaping of attitudes, the assimilation of tradition, customs, values and norms, etc."

While shaping the child's attitudes and inculcating in him the traditional and cultural beliefs, customs, values and norms; communication and educative intervention appear to be unavoidable components of the educative situation. According to PEIL (1984:176) one of the main functions of primary education is to "... transmit from one generation to the next the accumulated wisdom and knowledge of society, and to prepare the young people for their active participation in its maintenance of development; ...to liberate both the mind and the body of man". Primary education, therefore, has the task of preparing the child to communicate with his world while extending his life-horizons. The child is guided and led to speak and to listen, this being part of verbal communication. To fulfil all the requirements of primary educa-

tion demands self-sacrifice from the parents, especially the mother. BOURKE (1991:142) indicates the difficult situation of motherhood by stressing her dedication towards her child and that she may be prepared to sacrifice her life and future in order to support her child.

As the child acquires verbal communication, he is at the same time introduced to non-verbal communication in his primary education because family members present various facial expressions, shaking and nodding heads in order to convey certain messages BULL (1990:70) maintains that the non-verbal communication gestures or facial expressions which can be used independently or in conjunction with speech. While verbal and non-verbal communication occur, the child is afforded the opportunity to observe, imitate and emulate that which his parents do in the family. This improves his level of exploration and emancipation in the world, because he is gradually being led to understand and accept adult-life. In this regard ROELOFSE et al. (1982:19) acknowledge that in terms of parental obligations, parents "... exemplify to their children norms (the musts of life and implied must nots) and values (amongst others, cleanliness, courtesy, friendliness, humanness)" which are also necessary requirements for adulthood. This implies that parents are not aimlessly communicating with their child, but rather that they communicate with him while intervening educatively in his life in order to adequately provide him with effective guidance, authority,

disapproval and approval. The role of the mother has been specifically referred to in the foregoing discussion, but this does not mean that the father is deliberately standing aloof from the child. As one of the parents he has his share of responsibility in assisting the child on his way to adulthood.

While the mother provides love and intimacy to the child, the father provides the sense of responsibility and discipline. Hence the two parents work as a team in providing educative support to their child, for while the mother promotes family cohesion (through love, intimacy and security), the father as representative of the 'world out there' may promote separateness (which gives the child an opportunity for self-responsibility and emancipation). CONGER (1991:217) states "... fathers by virtue of their lesser degree of involvement and more impersonal standards, tend to encourage separateness, whereas mothers, with their greater degree of involvement and more open communication, tend to encourage family cohesion and connectedness".

The family constitutes an original (primary) educative situation in which parents and a child are pathically bound together for the sake of supporting the latter to reach adulthood. The primary educative situation is basically the real, informal, pre-scientific situation in which the parent may communicate with his child and educatively intervene in his life with a view of guiding him to adulthood.

It is the view of SMIT & KILIAN (1978:170) that: "Vir die ontwerp van die onderwysende opvoedingsituasie by die huis moet daar ten minste twee persone in mekaar se teenwoordigheid verkeer, naamlik die ouer as die verteenwoordiger van volwassenheid en die kind as persoon wat op weg is na hierdie volwassenheid". The parent as the representative of adulthood communicates with the child and provides him with adult norms and values with the aim of leading him to responsible adulthood.

The informal primary education situation (the home) is not the only institution which covers all the requirements for directing the child to adequate adulthood. The secondary education or pedagogic situation at school also plays its part in paving the way for the child towards adulthood.

### 2.2.2 Secondary education

In primitive societies where schools were unknown children learnt "... whatever they needed to know by watching and taking part in whatever was going on" (Horton & Hunt, 1980:265). Due to lack of differentiation in primitive societies there was no specialization in all human activities. Parents were solely responsible for their children's education, as secondary education did not exist. The type of education that the child received was not only informal, but also superficial because facilities such as libraries, labo-

ratories, playgrounds and books were unknown. According to DERBYSHIRE (1989:90) the increased complexity of society and family life created a demand for an institution which could assist the child in his becoming an adult, and schools came into being.

The school differs from the family in that the educators are learned and trained adults who are not blood relatives of the child, and it deals with formal education. Although these teachers are not actual parents of the child (pupil) they teach and educate, they act in loco parentis during school hours. Like parents, the teachers represent adulthood at school, and they should strive to provide for the "... physical, moral, aesthetic, social and religious needs of young people" (Du Plooy et al., 1987:184) in an attempt to supplement the child's learning opportunities in the primary situation. In order to educate and ennoble the child morally, religiously and intellectually, communication is expected to take place. The teacher should try to employ both verbal and non-verbal communication and also to integrate these to achieve a balance between his words and activities.

In school the child is expected to obtain a foundation on which he may begin to plan for his life, prepare for it and think about the future. The school is further regarded as a setting in which pupils discover their abilities and limitations while the teachers are assessing and evaluating them. Pupils are further expected to be given the opportunity to

set their own goals and objectives and work towards them. It is the view of SMIT (1981:113) that the responsible intervention and communication of the teacher should assist the child to "... understand his Umwelt, control it, and eventually conquer it so that he will gradually dissociate himself from support, still retaining his acquired level of civilization in an independent, wise, responsible and meaningful way, and accepting his cultural mandate in society".

It follows that the responsibility of the school is to provide the child with comprehensive knowledge which may enable the pupil to understand his world in order to live independently and responsibly. STEVENS-LONG & COBB (1983:193) express the task of the school succinctly when they say that the school offers more than algebra, history, and English.

The school is a social institution as well as an institution where education and teaching take place. The primary task of the school is to assist the curious and carefree non-adults to become productive and responsible adults in the community. Such members will be adults who can be depended on to uphold the norms of their society.

There are other activities that the child learns during his secondary education which will be examined in this chapter (cf sub-section 2.5.). An attempt will now be made to supply a brief description of the educative situation.

### 2.3 THE EDUCATIVE SITUATION

Education occurs in the education situation. It is, therefore, true to claim that education may not and will not take place at random. It is also unthinkable for education to take place if the essences of the education situation are not present. It is further impossible for education to take place between children, as it can only take place between someone who is in possession of a knowledge of the norms and values and someone else who still has to acquire this knowledge. The education situation is, therefore, a well planned, organized and ordered situation. It is a situation which can occur if the fundamental requirements, namely, child, educator and educative aim are met.

The educative situation may be constituted by the adult who assist the child by intervening educatively in his life so as to enable him to realize the educative aim. According to KILIAN & VILJOEN (1974:95) the educative situation is an ontic or original or ontical original situation in which the educator and educand "... interact with a view to the mutual realisation of the human dignity of each as presence at the reality of education." In order to have the educative situation constituted, the three basic components, namely, the adult, the child and the learning content should be available.

It has already been stated that education may take place in two educative situations, that is, primary and secondary educative situations. Communication between adults (parents) and children in the informal primary educative situation, and adults (teachers or pedagogues) and children (pupils) in the formal situation will be given consideration in this chapter. Attention will specifically be given to the role communication plays and how it can either facilitate or hinder the occurrence of pedagogically permissible intervention. Initially an examination will be made to find out how communication influences educative intervention in the primary education situation within the family.

#### 2.4 COMMUNICATION AND EDUCATIVE INTERVENTION IN THE PRIMARY EDUCATION SITUATION

In chapter one (cf 1.3.2.1.) an explanation of communication was given. The child is born into a family where he receives his primary education and first forms of communication. CONGER (1991:213) postulates that a very important dimension of the family system as it exists in the home, is communication, and in families where good communication prevails there also appears to be satisfaction with the families' overall quality of life.

It cannot be denied that communication between members of the family is unavoidable because in this small social unit interaction is expected between parents and their children.

The existence of communication in the family enables the parents to intervene educatively when educating their children. The family, being biologically founded and morally qualified provides the child with a particular education which is 'family-typical' and "... this type of education can be found only in the family" (Schoeman, 1985:82). The family may be seen as the micro-community of love which strives to offer 'unique' primary education to the child.

This 'family-typical' education forms the foundation for further learning and encourages venturing into the yet concealed and unknown world. Although the child is an individual, he finds himself between his mother and father in the family context who are both his natural helpers, communicators, protectors and educators.

The child is a being in need of support and guidance and he looks up to his parents for such support and assistance so as to progress towards adulthood. Without his parents' guidance, the child's progression to adulthood may be impossible. It is the view of VERSTER (1984:6) that man has been aware for many centuries that "... een van die belangrikste weë waarlangs die kind met die eise en verpligtinge van volwassenheid kon kennis maak, deur die lewende voorbeeld van die normbeeld van volwassenheid is". The parent has the responsibility of leading the child in the world which is full of objects, things, people and various sources of information, towards full actualization of adulthood. From the

very first moment of his existence the human child is dependent upon his parents not only for physical care, but also for moral guidance and support. The child may not be allowed nor encouraged to violate norms in the family. VAN ZYL (1980:113) maintains that the world into which the child is born is a human world and as such represents an opportunity which calls upon the child to recognise the order and norms as meaningful and worthy of acceptance. The parents are, therefore, expected to communicate with the child while intervening educatively in his life in order to direct, warn and advise him.

Through communication the parents set about letting the child know what dignified human beings ought to know, do and say. Responsible parents are called upon to be examples. Parents use "... of language needs to be a constant concern" (Shealy, 1990:20). It is expected of parents to be exemplary in language usage and in respecting authority. Parents should intervene educatively with a view of inculcating the values, ideals and norms of adulthood which they are expected to display in everyday activities to the child. The child as recipient of the message has to be open and willing to receive and acknowledge the norms and values that the adult educator inculcates to him and make them his own.

The educative atmosphere, and the educative relationships between the educator and child should be dominated, steered

and directed by adult values and norms. The norms and values form the basis of adulthood and the aim of education. The child is expected to accept the educative assistance, support and advice given to him because "... he wants to be someone himself and this wanting-to-be-independent has to be kept alive (by educator-WMB), for it is the mainspring of pedagogic endeavour: if he is dominated the child does not explore his world..." (Vandenburg, 1971:70). In order to adequately direct and support the child who himself wants to become someone in his own right, the parents have the task of assisting him to acquire language and self-discipline and to unlock reality for him. It is also the responsibility of parents to assist and guide the child in learning, orientating and forming and/or constituting his world.

In an attempt to render all these parental obligations to the child, parents need to communicate the norms of the society to him which may further give him security in his life-world. The parents' role and obligation in the primary educative situation will be discussed in the paragraphs which follow:

#### 2.4.1 The child's acquisition of language

One of the most outstanding characteristics of mankind is the possession of language. YULE et al. (1990:28) maintains that "through language a child develops the ability to express his thoughts." These authors regret that "many frustrated adults and children are intelligent individuals who lack the ability

to express their thoughts, ideas and emotions verbally." It is the task of the parents, especially the mother, to teach and orientate the child to a particular language. Language is fundamentally a cultural and verbal communicative tool which tends to enhance insights and understanding amongst different people in order to avoid individualistic tendencies.

The availability of language forms the basis of communication which may, in turn, serve to enhance educative occurrence. Through language the cultural beliefs, knowledge, experience, traditions, attitudes and culture can be transmitted from parents to children. JORDAAN (1988:82) emphasizes the importance of language in stating that: "Language constitutes the vehicle of man's thoughts and the means of conducting dialogue with himself, his fellowmen, things and the Transcendental. As a result of his language ability man distinguishes himself as being superior to the animal kingdom". The parents should use language as the powerful tool which promotes communication, and through it they may transmit feelings, needs, beliefs and ideas from one person to another (Van Zyl 1980(b):96). The child is prepared to accept educative intervention in his life yearns to participate in human activities. In this way he attributes meaning to his own life as a life of dialogue with his fellowman.

The child's interest in education and participation in dia-

logue with his fellowmen, implies his interest in language acquisition. Parents should teach the non-adult how to speak correctly so as to be able to establish warm relationships with family members and to convey his message and feelings unambiguously and meaningfully in the family. VAN HAMBURG & SWANEPOEL (1987:86) postulate that even before the small baby is able to speak he conveys his meaning and needs by means of certain movements and, in this way increasingly attributes meaning to his own existence. This implies that communication of an elementary nature already takes place even before the child has acquired the ability to express himself in language. His movements and various signs of discomfort or pleasure which his body conveys, signify man's inherent need for communication in his life. The need for language, nevertheless, start very early in the life of a human child.

The acquisition of language is most satisfactorily realized in a disciplined atmosphere in which the child experiences security and safety. Hence, in order to assist the child to acquire the language adequately, the parents should create a secure climate around the child. The parental role in the child's sense of security is, therefore, of vital importance.

#### 2.4.2 The child's need for security in the primary educative situation

VAN DER STOEP & LOUW (1987:58) maintain that the educator "... must ensure that the child experiences an atmosphere

of stability, security, safety and acceptance ... before he will be able to venture fully into the details of the (educative-WMB) situation. Security within this context especially has the aim of bringing the child to rest and to stabilize the child's affective disposition". It is, therefore, the parents' task to create the secure and stable educative climate through, amongst others, their communicative patterns and skills in order to ensure the well being of the child.

In educating, the parents should stress the importance of educative authority and the authority of norms because they appear to be the pillars of security and safety in the educative situation. Authority in education is of such vital importance that it may be contended that without authority being part of the dialogic relationship, there can be no education situation at all. The actions and communication of the adult in supportive guidance to the child already implies the authoritative role of the adult as bearer of norms and authority (Gunter, in: Van Eeden, 1990:37). The child should obey and respect the authority of norms in order to feel safe in the educative situation.

During mutual communication and educative intervention security should prevail as it creates a protective atmosphere during the education occurrence. GUNTER (1988:58) shows the need for security during educative intervention by stating that the child "... needs trustworthy adults whom he can

trust and on whom he can rely at all times as his friends, allies and supporters; those who by their accompaniment, help and guidance will give him the desired certainty and safety by providing the necessary firm ground under his feet, the refuge or place of safety from which he may set out and to which he may return at any time as soon as he experiences the least insecurity". By talking to the child and reassuring him of their love, the parents are able to communicate to him what is wanted and worthy of their love and protection.

The parents who create and promote security and safety give the child the courage, desire, positive attitude and self-confidence to venture with hope towards the still unknown and uncertain world of adulthood. Without safety, stability and security the child may become uncertain, restless and doubtful about the adults' intervention and he may mistrust their communication, and his willingness to become someone and to venture into the hidden future may diminish to the extent that all his educative involvement may eventually be seriously impaired. Lack of security and safety during the educative occurrence may create instability which may, in turn, be characterised by problems.

VAN IJZENDOORN & CILLESSEN (1991:69) have identified some of the problems manifested by children who feel insecure. These authors hold that these children are quick to take umbrage and become involved in arguments and show little co-operation

in the company of their peers. Teachers perceive them as unco-operative, aggressive, disruptive, overly sensitive, unbalanced, dishonest and impulsive. The educator, therefore, should lead the child to acquire and maintain stability by providing a sense of security during the educative occurrence. It may also be claimed that in order to communicate adequately with the non-adult and to intervene educatively in his life, security should be provided. It appears impossible to have a true educative situation as a situation where genuine education of the child can be achieved if that situation lacks security and safety. According to REELER ((1987:69) by creating a haven of security, the child "... can feel that he is able to cope with the demands made on him, to accept his own limitations and to respond to the existential appeal made to him. Security thus means more than physical safety, it also implies creating the possibility for the ... child to give expression to his humanness". It appears that security may give rise to freedom in the education situation, and if the child feels free he will be able to cooperate. The feeling of security in the educative situation may give the child the freedom to be creative, to co-operate and to venture into the hidden future. VAN ZYL (1980(b):230-231) holds that security implies a state of feeling safe, it is a state of safety which is free of worry and care.

Security awakens an awareness of being secure, of having peace of mind and the trust which can be ascribed to

believing in something, someone or the one who is responsible for the safety, the care and protection of all that is held dear. Since the feeling of security and safety may pave the way for certainty, happiness, relaxation and freedom in the educative situation, the child may be able to move from his mother's knee and explore the surrounding environment.

It is true that if the child meets something strange which he fears, he may be expected to run back to his haven of safety (mother). By being able to provide safety and security to the yearning child, parents become elevated to the required standards of respectable adulthood. The presence of security and safety during the educative occurrence will gradually allow the child to orientate himself to both physical and cultural environments. Another aspect of importance is the child's orientation in the family (primary education situation) and how he fits into and is accepted by his family members and community.

#### 2.4.3 The child's orientation in the family

The child obtains his first exposure to date, substances and the circumstances surrounding him in the family situation, and he is expected to respond to these numerous phenomena. After gaining a feeling of safety and security from his mother, he can then move away from her so as to utilise the opportunity to explore, experiment and communicate with the

neighbouring objects and substances. During orientation in the family the parents and their child are mutually involved in the establishment of relationships of trust, understanding and authority. These relationships will be discussed in detail in CHAPTER THREE under sub-section 3.2.1. "The possibility of these relationships emanates from the parents' status, experience and wisdom" (Roelofse et al., 1982:19). Instead of clinging to his mother; the orientation, and subsequent relationship establishment with family members, gives the child an opportunity to orientate himself to family members, such as, brothers, sisters and even other close relatives.

Eventually he will become orientated to the reality which his parents are unfolding to him. VAN DER STOEP & LOUW (1987:49) observe: "Orientation provides the child with the opportunity to enhance and enlarge his mobility and familiarity with reality. Without this orientation, reality remains undifferentiated, chaotic and unattractive for the child". The child's orientation in the family brings about security and prepares him for understanding to greater reality of life. In this regard it is essential to investigate how the child is introduced to reality.

#### 2.4.4 The unlocking of reality to the child

During the child's orientation, reality is gradually unfolded to him. The parents in the family situation have the task of

introducing and unfolding various phenomena to the child in his life-world. It is impossible for the child to unlock the reality on his own, he needs the support and assistance of the experienced adult in order to get to an understanding of reality. The child therefore needs an adult, not only to unlock reality to the child but also to reveal to him the possibility and necessity of unlocking himself to reality (Van Hamburg & Swanepoel, 1987:87).

The adult who accompanies the child in order to assist him to understand and to know reality, makes use of communication so as to reveal the yet hidden content of reality to him. The adult is expected to intervene in the child's life so that the non-adult may gradually understand and gain a grip in reality. VAN DER STOEP & LOUW (1987:47) argue that "unlocking reality implies that a person who knows and commands certain contents of the living-world, unlocks or unfolds the contents for the benefit of the one who does not know and cannot command the contents .... The aim is to aid the child to achieve a sure grasp of reality and so to provide him with the necessary security to explore reality on his own". The parent who unfolds and unlocks reality for the child should be involved in the child's education, he should, have a thorough knowledge of the child and must know how the child learns and also what "... influence the child's prior knowledge will have on creating his personal relationship to the world" (Van der Stoep & Louw, 1987:47). The parent needs to

communicate meaning to the child with a view to interpreting the content of reality to the child and to ensure that the child is able to assimilate that content. This also implies a deep awareness on the part of the child's level of language proficiency for without being able to grasp the content no assimilation is possible. As part of unlocking reality, the parent may reveal to the non-adult the social values and aspects of social life. VAN DER WOUW & TE KLOEZE (1990:37) maintain that "... de leefsfeer van de ouders sterk van invloed is op de het door hen gehanteerde waardensysteem. Iemands ervaringe in met name de beroepsfeer zijn bepalend te echten voor de ontwikkelde waardenoriëntaties op het terrein van opvoeding. Deze waardenoriëntaties leiden het handelen van ouders ten opzichte van hun kinderen".

Through the value system the educator gives the child the opportunity to socialise with others and to acquaint himself with the aspects or content of reality. Thus, an examination of the child's socialisation in the primary education situation is also essential.

#### 2.4.5 The child's socialisation in the family

A human child is by nature a social being in that he cannot live alone in isolation. He is also born into a structured social system. In the ontic, primary education situation he is expected to learn to live with his fellowmen (family members) harmoniously. AVENANT (1986:143) holds that needs,

objectives and ideas acquire meaning for the child only when he is allowed to share them with his parents, brothers and sisters in the family situation. The family, being a primary educative situation, is basically the first social situation the child encounters and there should be sound relationships between the child and his parents, brothers and sisters. According to DUMINY et al. (1991:196-197) "... a natural bond of love, understanding, trust etc. exists between members of a family. The spontaneous presence of basic preconditions for education, like understanding, trust, respect, love, communication and authority, makes education of the family effective and fruitful". Parents are expected to be prepared to assist the child as he socialises himself with various members of the family. It is reasonable to assume that a child cannot on his own establish proper relationships that may comply with acceptable norms and codes of conduct without the involvement, help and support of the parents. The parents, because of their knowledge and long experience, have the ability of assisting the becoming child to internalise the social norms, values and standards that comply with the respectable adulthood in the community.

DERBYSHIRE (1989:90) stresses that the child is, from the beginning, part of the social reality as he is born in a family which is a social institution. He is also dependent for his existence and continued existence on human beings which makes him dependent on the social reality. In the

family institution the child becomes exposed to the social reality through the relationships that are established between himself and family members. The socialization that the child acquires from the family, forms the bridge for further socialization in the school situation (which will be investigated in greater detail in sub-section 2.5.2).

The school situation itself is also of an essentially social nature. In the school situation a social relationship between the teachers and pupils in their pedagogic togetherness becomes unavoidable. The educative-teaching activities are based upon an educative social climate where educative authority, norms and codes of conduct co-ordinate in order to regulate interpersonal relationships. In order to be socially related, the participants should communicate with one another verbally and non-verbally. GUNTER (1988:28) concludes that "... from mutual association or communication a genuine educational situation may arise at any time. For it is in communication that the adult discovers the child's needs, that he is confronted with the child's dependence and need of help, to which he feels obliged to respond by intervention in the child's situation for the sake of his progress to adulthood".

It logically follows that, by mere proximity, without communication the adults (parents) cannot succeed in guiding the child to what he ought to become. Without communication and socialization, the foundation on which to build firm guidance

towards adequate adulthood may possibly never be attained. Socialisation appears, therefore, to be one of the essential components that lead the child to proper self-realization and self-fulfilment. In this regard DU TOIT (1988:59) maintains that the aim in educating the child, namely morally independent adulthood also implies among others social adulthood.

The attainment of social adulthood by the child will make him a fully-fledged social being among other people. In the adult world he will be expected to live in social harmony with his fellowmen and to meet societal responsibilities adequately. Through socialization the child may gradually realize that man is both an individual being and a social being at the same time. In order to be adequately socialized in the family situation, the non-adult needs the adult's accompaniment, which leads to a brief investigation of parental accompaniment in the next sub-section.

#### 2.4.6 The child's accompaniment in the family

During the socialization event, for instance, the acquisition of the language, orientation and unlocking of reality; the parent as adult is not expected to leave the child to his own devices. The adult should accompany the child and be involved in all educative activities with a view to guiding and directing the child to what he ought to become in adult-life. As SMIT (1981:64) puts it: "It is the educator's creative

involvement which arouses the educand to take a creative part in his own becoming". In his educative accompaniment and involvement the parent indicates direction, gives assistance and moral support, gives description and explanation at times. He also gives the becoming child the freedom or opportunity to exercise his acquired knowledge on his own.

The child who is adequately accompanied by a responsible adult is expected to be gradually becoming responsible himself; he is further expected to reflect indications of becoming self-reliant and progressively moving towards becoming a balanced adult. During the educative accompaniment, the educand is entrusted with as much responsibility as he can bear. The caring, protective responsibility of the educator, who is creating opportunities for his charge, is always present, even when the educand is allowed to proceed without educative guidance for shorter or longer periods, during which time the educand can prove to what extent he has moved towards handling freedom. The educator must at times absent himself, because although the physical availability of the educator is part of his educative responsibility, he is also responsible for the degree of decision-making and self-determination he is allowing the educand. It follows that the educator's responsible accompaniment should at times give the child an opportunity to exercise his own judgement in decision-making and choices with the aim of assessing whether the non-adult is gradually gaining in responsibility. Responsible accompaniment does not imply that the dependent

child should be physically bound to the educator, the educator should sometimes be absent from the educand's presence, in order to give the child ample time to explore and experiment on his own.

It appears that in order to accompany the non-adult adequately there should be both communication and educative intervention. There is a need to encourage and support the non-adult to stand on his own, and to shoulder certain responsibilities. The interaction through communication that is expected to take place between the adult and educand may allow the former to intervene educatively in the latter's activities with the aim of directing him and correcting his deviant conduct

By verbal and non-verbal communication the parents may uphold the norms and values which are inherent in their philosophy of life. Parents should further address a message to the child concerning the values which they (parents) consider worthy of emulation. VAN IJZENDOORN & CILLESSEN (1991:69) hold that children who are accompanied by responsible educators tend to achieve "... uiterst hoog op samewerken, competentie en leiderschap en uiterst laag op agressie, verstorend gedrag, overgevoeligheid en onevenwichtigheid." The children, who are properly accompanied, have the opportunity of reaching dignified adulthood. Educative accompaniment may enable the child to be fully involved in the learning activi-

ties, because the parent who accompanies him in the family situation may appeal to him by communicating something of value during educative intervention.

Since the child is expected to learn from the parent who accompanies him, while communicating life values to him and intervening educatively in his life, the child's learning task in the primary education situation is also of value.

#### 2.4.7 The child's learning task in the family

There appears to be truth in BRUNER's statement (quoted in: Craft et al., 1980:4) which states that "... mere mothering is not enough". Parents have the responsibility of teaching their children, and the teaching activities start at home where the child's mother may be regarded as the centre of all learning possibilities. Parents teach their children spontaneously without following a specific syllabus.

The becoming child learns the language of his community in his family, together with various names of objects, things and animals in life-reality. It is the view of MASHAU (1990:80) that "parents are the first teachers of children during the time of intense intellectual growth and skill development". The parents teach the child about harmful and dangerous things (like fire) and harmless things in the home in order to promote the feeling of security in him.

The feeling of safety and security that the non-adult derives from knowing dangerous animals and being able to name and address people and things is normally expected to be primarily from his mother's knowledge. All that the mother teaches her child, may also enable the inquisitive child to make further experimentation in, and exploration of, his surroundings. Within the family situation the child gradually "... finds himself in a specific situation in which he will ultimately be able to think, to estimate the relative importance of things or persons confronting him, to interpret what they mean or do, to choose what to do with the things, people and God (god) coming his way, to make a decision, to act accordingly and to accept responsibility for such a choice and its consequences" (Du Plooy & Kilian, 1988:7). In his attempt to learn how to do things properly, for example, to dress himself, to fasten his shoelaces and to pray before he sleeps, communication between the child and parents must occur.

The mutual communication between the child and parents allows the latter to interpret for the former the significance of the norms of propriety, and to communicate the value of independent thought and the ability to be self-sufficient, to be able to do things for and by himself.

Communication takes place with a view to intervening educationally in the child's life in order to direct him to what is

normatively acceptable and to avoid that which violates the acceptable social norms and values. In other words, it is the task of the parents as first natural educators to intervene in the child's life with the aim of showing and directing him to do and say what is morally correct and culturally acceptable. If the child gradually complies with the norms, values and codes of conduct, the parent should realize that his educative intervention is succeeding, and he should further encourage him during their mutual communication to keep on doing what is morally good throughout their time together, because that is a way to reach and maintain responsible adulthood. It is the view of REELER (1987:68) that "all children want to improve, want to be accepted and they strive towards the goal of worthy adulthood. The recognition which he receives of his success ... will make a contribution to his self-satisfaction ...."

The family (in the home) as the primary educative situation, which offers informal and unscientific education spontaneously to the becoming child, is not able to meet all the growing needs of the child. In order to extend the child's opportunities to attain and to live a life worthy of being an adult, REELER (1983:59-60) maintains that the non-adult has to leave the home and move "... further afield into the much wider life world of the school community in the classroom, the laboratories, on the playgrounds and playing fields".

Since the informal home education is not quantitatively broad

enough to meet the increasing needs of the becoming child, and the demands of the modern technologically advanced society in which he will have to take his place as an adult, it is necessary to examine communication and educative intervention within the school context.

## 2.5 COMMUNICATION AND PEDAGOGIC INTERVENTION IN THE SECONDARY EDUCATION SITUATION

SMIT & KILIAN (1978:26) differentiate between the primary education situation and the secondary education situation by stating that: "die situasie in die gesin is die primêre didakties-pedagogiese situasie omdat die ouer onderwys terwyl die kind leer .... Daarenteen is die leersituasie in die skool, sekondêre situasie waar die onderwyser bewustelik in medewerking met die leerling ontwerp". From the statement of these authors it becomes evident that the secondary education situation differs from the primary education situation in that it takes place in the school context where the teacher teaches the pupil, and that it has a formal, systematized structure.

Secondary or school education may be regarded as an extension of the informal, ontic, primary education in the family in the sense that it enhances, promotes and systematises the child's education in order to promote a wider field of knowledge in view of his growing needs when he becomes a fully-fledged adult in the community. The school is also the exten-

sion of the family in the sense that it is expected to promote and uphold the family's philosophy of life and culture. It is the view of KRUGER et al. (1986:56) that the school as secondary educational institution actually "forms the bridge between micro-social reality of the family and macro-social reality of society at large". In this sense, the school takes the education of the child from what he received in the family and extends his education in order to make him both acceptable to and productive in the broader community. At school the child will meet professionally qualified adults (teachers or pedagogues), who are expected to have mastered the methods of teaching and educating the non-adults more effectively than the parents. STONE (1981:26) maintains that the schools came into being "... only when the cultural level was such that parents were no longer able themselves to prepare their children for the demands of adult life". The schools were, therefore, established in order to maintain but also to expand the educative task of the family in the technologically advanced society.

The civilized or modern technologically advanced society establishes schools with the purpose of providing the younger generation with the opportunity to acquire skills, knowledge, insight and abilities which will enable them to participate as dignified adults in their advanced society. The teachers at school are expected to intervene pedagogically in the life of pupils in order to direct them to acceptable adulthood.

VAN NIEKERK (1987:63) maintains that at school the child looks up to the teacher, who to him "... represents the normative domain. He, therefore, also readily submits to the teacher's authority".

The status of the teacher does not change from that of the parent at home in that he represents normative life that is why, the teacher has the privilege of acting in loco parentis. While communicating with the pupil; the teacher imparts beliefs, wisdom and experience that are cherished by the community. According to DU PLOOY et al. (1987:172) a true teacher should possess the following qualities: "... a strong, pleasant and dynamic personality, an exemplary and incorrigible conduct in life, honest, responsibility, respect for authority, forgivingness, trustworthiness, sobriety, unselfishness and devotion, absolute candidness, willingness to sacrifice, accuracy, punctuality, diligence and industry, perseverance, soundness and in particular empathy". A teacher who strives to uphold these attributes is also expected to communicate, teach and emulate these attributes during pedagogic occurrence. During his pedagogic intervention the teacher should be able to set the acceptable standard of adulthood, worthy of emulation. Teachers are expected to communicate the desirability of these attributes both verbally by what they say and how they address their pupils, but also non-verbally by their living example.

Instead of merely providing enforced authoritative instruc-

tion to his pupils, an ideal teacher may through free, mutual communication and dialogue succeed in his democratic and sympathetic educative-teaching. STONE (1981:19) maintains that the cardinal function of educative-teaching at school may include "...the installation of all basic experiences, attitudes (norms, values, ideals-WMB) and concepts which are essential to adult life in a highly differentiated society". The school has other functions in society, and most of these functions may differ from one society to the next due to the societal differences in the philosophies of life and other fundamental convictions.

Despite all the differences, it is necessary to bear in mind that the child in the school 'community' is en route to the broader community, and it is the task of the school to make the transition to adulthood possible via the bridge of social and cultural acquisition. Since the school can support the pupil on his way to adulthood in various ways, for the purpose of this monograph the author has selected only a few to be examined with special reference to communication and pedagogic intervention.

One of the tasks of the school is to enhance education the child received in the family.

### 2.5.1 The task of the school in promoting the home (family education)

When referring to 'promoting' or 'enhancing' the education which the child received (and will continue to receive) at home certain aspects need to be highlighted. It should always be kept in mind that all education, to be worthy of the name, must be normative and should occur with the specific aim of leading the child to adulthood. The claim is not made that school education is better than the primary education the child received at home, it only differs in that the school education is more concerned with the intellectual advancement of the child. YULE et al. (1990:22) regrets that "parents and teachers sometimes regard each other as enemies rather than allies. A healthy relationship between two parties can be of great benefit to the child."

There is a shift in emphasis to equipping the child with knowledge which will enable him to lead a more meaningful existence as a human being. On the other hand, this does not imply that schools are only concerned with imparting subject content. VAN NIEKERK (1987:53) states: "It should, however, be emphasized that the teacher's professional status is not determined by the altered demands of life, but by his thorough knowledge of the educational demands of the time. This will enable him to adequately instruct the child in this regard, so that he may develop more fully within his cultural and national context". The teacher is expected to teach but

at the same time he educates. Schools should promote educative-teaching in order to assist the child in his progression towards cultural adulthood.

DERBYSHIRE (1989:91) reminds that: "Die skool moet nie as 'n losstaande entiteit gesien word wat selfbepalend en selfonderhoudend is nie. Dit is in die eerste plek onlosmaaklik met die gesin verbonde - dit het immers sy bestaan en voortbestaan aan die gesin te danke". The school, just like the family, is expected to be characterised by mutual love, respect and trust in order to enable it to create a conducive educative climate. The existence of love, respect and trust may further enable the teacher to exercise authority, and the pupil to accept the pedagogic authority.

The school, being a community establishment, is expected to maintain, accept and respect the community's philosophy of life and ideals. Its educative function should comply with the needs and demands of the society, particularly the society's underlying life-view. DUMINY et al. (1991:198-199) maintain: "The function of the school is educative teaching which implies that children are enhanced, intentionally and by acceptable means, through educative teaching, i.e. they acquire basic life, ... and academic skills. These skills include the ability to read, to write, to understand basic numeracy, to think, to be creative, to find information, to understand, to reason, to solve problems, to communicate, to get help, to express feelings, to achieve self-understanding,

etc." The educative-teaching function of the school is aimed at enhancement of the life of the child in totality. It includes shaping the child's attitudes and character.

Although the school is promoting the home education of the child, parents may not instruct the teachers as to what and how to teach their children, because the school is nonetheless expected to be sovereign in its own sphere of competence despite its indissoluble links with the family. KRUGER et al. (1987:57) hold that "... the school must maintain its pedagogic guidelines and not allow itself to be led (or misled) by social demands (e.g. political or economic) which would cause it to lose its essence and function as socio-pedagogic institution (emphasis-WMB)". Although the school has to maintain its identity and its socio-pedagogic lines, it is expected to maintain and promote the culture, history, tradition, customs and beliefs of the community. One of the functions of the school is to simplify, purify and convey the cultural heritage of the family (community) in the form of school subjects to pupils (Steyn et al., 1989:89).

In the event of transmitting the cultural content of the community to the non-adults, there is a need for communication between the teacher and the pupils because the school itself is a type of micro-community where the participants are alive and active; and they should work together co-operatively. In a co-operative climate the teacher may

intervene pedagogically in the life of the pupil, through communication, and direct the dependent pupil towards the independent status of adulthood. KRUGER et al. (1986:55) write: "Mutual communication cannot take place without mutual dependence on and acceptance of each other as people with their own dignity. This communication or encounter ... implies the use of language because without language, communication and subsequent meaningful participation of parents (teachers-WMB) and child in a pedagogic togetherness ... are unthinkable". All teaching and pedagogic activities at school should aim at establishing a harmonious relationship between the family and the school. The school, just like the family (community), should normatively socialise the pupil, with the principal aim of enabling him to accept and understand the conduct and expectation of other members of society with its unique history, beliefs, religion, customs and traditions.

#### 2.5.2 The school's socialising task.

According to FABER (in: Derbyshire 1989:91) "naar mijn mening is de school de meest natuurlijke omgeving om de sociale ontwikkeling gericht te stimuleren". The school may not shirk its social responsibilities because it is a micro-society in itself, which is responsible for socio-pedagogic functions - it orientates and socialises the pupil as he is and also in the light of what he ought to become, namely, dignified adulthood. KRUGER et al. (1986:57) state that the

school situation is also "... a social situation characterized by a reciprocal relationship between teacher(s) and pupil(s)". The teacher in his social relationships with pupils, is expected to enhance togetherness and friendship amongst pupils. He should inculcate the scriptural norm which maintains that one should love one's neighbour.

The pupils should love one another in order to promote a group (social) feeling. STEVENS-LONG & COBB (1983:201) express the view that "one of the peer group's primary functions is to regulate the pace of the socialization process. Friends are dropped from a group if their social skills fall too far behind or move too far ahead of those of other members of the group". Relationships and love that the pupil owes to his fellow classmates form the foundation of social life which can make him feel proud as a social being and allows him to live harmoniously and co-operatively with others while he progresses towards normative adulthood.

It is the view of VREY (1990:77:78) that a child must know that "... his people love him and consider him important; that he and his affairs matter to them .... Togetherness is one of the indispensable pedagogical requirements". It is the teacher's task, during pedagogic intervention, to guide and direct the child to realize the importance of giving love to others and to recognize them, rather than to be egocentric and anti-social in his attitude.

A child who experiences love in social relationships may gradually learn to create and promote love and give happiness to his fellowmen. According to STEVENS-LONG & COBB (1983:196) his friends help him to sort through his feelings and assure him that his fantasies are not abnormal or wrong. The teacher should also bear in mind that a child who may explore, discover and know the learning content sufficiently and be social in his life, is more often the one who feels free, happy, relaxed and accepted by both the teacher and fellow pupils.

Hence, the teacher should promote social togetherness during pedagogic intervention and communication in the pedagogic situation. The learning activities of the pupil may best be promoted by teachers who give a great deal of moral support, love and respect to social groups, because such groups may make groups for discussions, debate and competition possible at school. The child should realise that the group accepts him and he is a recognized member of the whole social group in order to feel active and secure. It is the view of VAN LIESHOUT & FERGUSON (1991:48) that "acceptatie vertoonde een hooge samenhang met gedragsbeoordelingen door leeftijdgenoten van samenwerking, leiderschap, het bieden van ondersteuning en kalmte bewaren, terwijl afwijzing gekenmerkt werd door ruzie maken, storend gedrag en de baas spelen". The child should acquire a sense of belonging and security in his social school environment (being accepted by his teacher and peers

alike) in order to learn optimally at that school.

It now becomes necessary to examine the role of communication and pedagogic intervention to determine that which he attempts to learn.

### 2.5.3 The subject matter

The curriculum which is often drawn up in consultation with the culture of a given people, is transferred to the pupils in the form of subject-matter or learning content. In the school situation, it is the teacher's task to lead the pupil towards adulthood by imparting knowledge, and subsequently the teacher should possess a thorough knowledge of his subject matter. The subject matter is expected to help the becoming child to become critical, more aware and more involved in the cultural growth and technological 'developments' of his community and thus to become more confident and be able to go beyond the concrete level of thinking.

The ideal is that the knowledge which the non-adult acquires at school "... should enable him to find an aim in life, to know himself and thus to make his own contribution to society. On attaining adulthood, every individual should be able to take his place in the community as a fully mature person" (Young & Burns, 1987:94). The school offers the child the opportunity to acquire skills such as, among others, reading, writing and calculating (mathematics). The school also

strives to provide an all-round education to the pupil with a view to helping him to attain a balanced and adequately informed adulthood.

The knowledge which a child acquires at school may further enable him to make wise choices and decisions, and to evaluate and justify his actions while complying with the authority of norms as he becomes an adult. Towards this end, MOULY (1973:388) states that "the child does not learn because he has an innate interest in the intricacies of algebra; he learns because by doing so he can satisfy his needs for social recognition, self-esteem and achievement - because it contributes to self-enrichment". The subject matter, which is drawn up from natural and cultural features is intended to assist him to realize the relationships between adulthood, freedom and accountability.

The influence of the teachers and the subject matter which the teachers offer in the classroom have a far-reaching effect in the non-adult's life. This prompts SMIT & KILIAN (1978:30-31) to state that the situation in the classroom is both "... vormend en orieënterend van aard omdat godsdienstige, etiese, estetiese, sosiale, verstandelike en so meer sake deurgaans aan die orde gestel word .... In hierdie situasie leer die leerlinge nie net slegs feitekennis en vaardighede aan nie, maar hierdie leersituasies word ook afgewissel met lewensituasies". It is the teacher's respon-

sibility to realize that while imparting the subject matter, he is at the same time busy building a platform from which the child may reach adulthood and communicate with his life-situations and the world as a whole.

BULL (1990:77) argues that in order to guide the pupil to acceptable adulthood requires more than mere academic training in subject matter from a teacher. The teacher should also possess cultural knowledge along with his professional knowledge and training. The teacher is expected to be competent to plan his lessons, and to be able to select the teaching methods and aids relevant to the occasion and also to evaluate the degree of success of his lessons. While teaching, the teacher should realise that the child is just as important as the subject matter itself. It is the view of GRIESSEL et al. (1988:23) that in order to provide effective educative-teaching the teacher should be both "... a transmitter of knowledge and a moral mentor". During the educative teaching occurrence the teacher should, therefore, safeguard himself against violating the values, norms and philosophy of life and other cultural heritage of the community in which he serves. To honour them will also show a great measure of responsibility on the part of the teacher, and may further be essential in the contribution of attainment of true adulthood on the part of the pupil.

It appears that in an attempt to bring a real educative-teaching atmosphere to the school there should be meaningful

socialization, communication, acceptance and dialogue between all the participants. DAVEY (1990:168) reminds that "without communication, there is no social order, no socialization of the individual, and no functional cooperation within the group". As an adult and a responsible person, the teacher should during communication intervene pedagogically and lead the pupil toward anticipated cultural adulthood.

Since the role of communication and educative intervention has been investigated in both the primary and secondary educative situations, this necessitates the examination of communication and educative intervention under the influence of a selected few doctrines of education. It is hoped that the investigation of these doctrines of education will enable the author to establish the position of communication, education, educative intervention and adulthood as perceived by various philosophies of life in the world.

## 2.6 A FEW DOCTRINES OF EDUCATION AND THEIR VIEWS ON COMMUNICATION, EDUCATIVE INTERVENTION AND ADULTHOOD

### 2.6.1 Introduction

Due to the existence of various life- and world views, different doctrines of education have emerged. Each doctrine of education prescribes how education and educative intervention should occur in a specific community under a particular philosophy of life. These life- and world views have been

responsible for different approaches to educative support which the non-adults receive in different societies. Different exponents of particular doctrines of education with their different philosophical foundations have for many decades, if not centuries, entertained the attitude that their own philosophies of life and, their educative doctrines, are the best.

These different lines of thoughts and different ideological trends which are contained in various doctrines of education challenge the author to examine their stand point in relation to communication, educative intervention, adulthood and their whole approach to education. Although communication occurs spontaneously in all societies, the author's assumption is that in every community with its unique philosophy of life and own doctrine of education, particular communicative habits and tendencies during the educative occurrence may be prominent.

Communication and educative intervention may not be separated from the educative occurrence in a particular community with its own unique philosophy of life, because lack of communication may mean isolation, lack of order and lack of educative support. KGORANE (1983:64) is of the opinion that "any breakdown in communication between the educand and the educator renders the relationship ... impossible in pedagogic situatedness". In both the primitive and modern societies,

communication appears to be the basis of human education. BACKLUND (1986:185) holds that "from Ancient Greece through the nineteenth century, rhetoric (speech) formed a cornerstone of education. The ability to use the spoken word effectively was seen as central not just to the development of the individual, but to the development of society as well".

In Athenian education, the child was taught 'grammar' in the 'gramatistes' with a view to improving his linguistic knowledge and communicative competence. In the ancient Roman culture an orator was considered a fully-fledged man (adult). Even during the time of Quintilian the educand was expected to improve his skills and abilities in oratory or eloquence in order to communicate the message sufficiently when he reaches adulthood (cf. Kgorane, 1983:123). This shows that communication in the history of mankind was not taken superficially in rendering educative assistance.

Education was regarded as a tool which could strengthen the child's gifts in verbal communication. Towards the same goal, that is, to establish educative intervention and communicative patterns in different countries with different philosophies of life, a few selected doctrines of education will be examined in the following sub-sections. The naturalistic philosophy of life and its view on education will come first.

## 2.6.2 The naturalistic doctrine of education

The term naturalism owes its roots to a Latin word 'natura' which means natural ability, birth, nature (Van Rensburg & Landman, 1988:406). The point of departure in the naturalistic philosophy of life is nature itself, for nature is the only reality. Due to the profound influence of the natural sciences, the naturalist uses the natural scientific methods in an attempt to penetrate into the essences of the natural phenomena. Features of naturalism can be traced historically as far back as the 'epoche' of Greek philosophy where the classical naturalists of the time included Thales, Democritus and Aristotle (Kruger & Whittle, 1982:42 and Steyn et al., 1989:97). Since in the naturalistic philosophy of life nature is regarded as the only reality, the naturalists regard man as the child and product of nature, because they believe that everything (including man) comes from nature and will inevitably return to mother-nature.

The famous chief exponent of modern naturalism is Jean-Jacques Rousseau who compiled his naturalistic educative views in his book Emile. According to his educative thoughts, to educate in accordance with nature may denote the implementation of an educative procedure based on certain natural laws (Coetzee, 1977:229). It may also imply education which complies with the natural laws of human development, a return to that which is natural in contrast to all that is artifi-

cial and man-made, a return to the simple life and the natural upbringing of the child.

In an attempt to find out what the approach of naturalistic philosophy of life to education is, it is necessary to investigate how the naturalistic educators conduct educative intervention.

#### 2.6.2.1 Naturalism and educative intervention

Rousseau stressed in Emile that the education that the child deserves should conform to the requirements of nature, and should not be a means of preparing the child for any citizenship or occupation in a specific sphere and culture under a particular government, but of helping him to adapt naturally in his natural conditions (Graves, 1971:87). In a naturalistic sense, educative intervention should assist the child to adapt himself to nature, and his advancement towards adulthood should comply with natural laws. DU PLOOY & KILIAN (1988:152) state that in naturalistic education a human child is educable by way of "... conditioning because his physical or biological needs must be satisfied by his environment". Educative intervention, therefore, should not be artificial, in other words, interfere with the natural needs of the non-adult.

The child should be directed to adapt himself to his natural environment without violating the laws of nature. Through

experience and the conditioning dimension of natural reality, the naturalistic educator should support the child to realize the importance of nature and natural laws. COETZEE (1977:232) states that in a naturalistic educative situation, teaching techniques should be determined by "... die kindernatuur en -groei: die orde in die opvoeding is die orde van die natuur". The child should be assisted naturally to obey the laws of nature, if he is unwilling to comply with them, the outcome of his unwillingness will mete out natural punishment.

According to the requirements of natural laws, when a toddler touches fire, he will learn from practical experience the hurt or burning associated with fire, he will then learn a future caution in regard to fire and such a natural lesson will not soon be forgotten because he naturally and practically experienced the pain. STEYN et al. (1989:99) acknowledge that in a naturalistic education "when a child for instance hits his head against a table, he suffers pain, and the memory of this incident will make him more careful in the future". The pain that he suffers due to his unacceptable conduct, will naturally teach (condition) him to conduct himself according to the laws of nature. It is the educator's responsibility during educative intervention to guide the child naturally to comply with the natural scientific laws through conditioning.

Though conditioning, which is basically related to training, coaching and drilling (Griessel et al., 1988:19), is in most cases applicable to animals, the natural educators regard it as the only way through which a human child may attain proper adulthood under the naturalistic philosophy of life.

The naturalists hold a positive attitude as far as the child is concerned, because they regard him to be as good as nature itself. KGORANE (1983:130) states that: "Rousseau's conception of the situatedness of the educand is totally different from other conceptions in that he regarded the child as being blameless and therefore not in need of education". Rousseau's implication, in this regard, may be that the child should not be educated by an adult nor accept this educative intervention at all, because to his mind education implied coercion against and interference with the laws of nature.

As far as natural adaptation is concerned, Rousseau appears to have claimed that nature, being the only reality, is the best educator which has all the means of satisfying the needs and demands of every child according to its own natural laws. DU PLOOY & KILIAN (1988:153) in this regard point out the bond between the child and nature when they say: "A child, being naturally good, because his natural instincts, impulses and drives are inherently good, cannot be derailed easily. Nature protects him all the time by means of its binding laws". The educator's intervention is not necessary, because it may interfere with the natural goodness of the child. It

appears that the educator's role is merely to assist the child to understand how the scientific laws of nature operate, and to leave the rest in the hands of the child concerned without interfering with his natural goodness.

Where applicable he should only assist the child to adapt himself naturally to different stimuli according to his natural needs and abilities.

#### 2.6.2.2 Naturalism and communication

The type of communication between the educator and the child which would appear to fall within the philosophy of life of the naturalist would be to some extent of an instructive nature. The child would be made aware of the beauty of all natural phenomena and the validity of the laws of the natural sciences. During the mutual communication, the educator should reveal to the non-adult that the natural laws must not be violated. The child should submit to the authority of the laws of nature, for there is absolutely nothing beyond these laws. The child may not be subjected to the discipline and the authority of norms and values, and these are not to be communicated to him as he is naturally good and will discover these for himself without their being specifically communicated to him. Rousseau believed that nature is good and that the child is born naturally good. ROUSSEAU (in:Davidson 1971:100) stresses: "Everything is well, as it comes from the

hands of the Author of things; everything degenerates in the hands of man". While communicating with the non-adult, the educator should strive to refrain from tarnishing the natural purity of the child, because he is naturally pure and clean. The child should preferably be left alone in the hands of nature and its natural laws, instead of being channeled by the educator through 'don'ts' and 'musts'. Nature has the ability to communicate discipline, responsibility and endurance to the child. The closer he is to nature, the better are his chances of attaining responsible adulthood in the naturalistic perspective. Hence, adulthood in a naturalistic sense will be investigated in the following subsection.

#### 2.6.2.3 Naturalism and adulthood

The educator's responsibility in the educative situation, according to the naturalistic perspective, would be merely to support the child naturally so as to increasingly comply with the natural demands of the environment in which he finds himself. The naturalists believe that the person would regard his natural environment as good, and after he had conditioned himself in it according to nature, he would be regarded as a dignified adult.

A responsible adult, in the naturalistic view, should be able to appreciate nature and all natural phenomena because they are all inherently pure, good and beyond man himself. An

adult who conducts himself irresponsibly, that is, contrary to the natural scientific laws, may not only lose his status of adulthood, he may also be punished by death because nature has unlimited powers of exercising punishment. It may suffice to emphasize that adulthood as a mode of existence, according to the naturalistic view, may not be divorced from conformity to nature and natural laws. Every man who deserves the status of being an admired adult should adhere to the laws of nature in all circumstances, and he should further respect and obey the natural laws in order to avoid the severe pain that may be inflicted on him by the natural consequences of his unacceptable conduct. The next doctrine of education to be discussed is the idealistic doctrine of education.

### 2.6.3 The idealistic doctrine of education

The idealistic stream of thought was first introduced by Plato, a disciple of Socrates, in his Theory of ideas; and Plato is generally acknowledged as the founder and father of idealistic thinking (Kruger & Whittle, 1982:49; Kruger, 1990:69 & Van Rensburg & Landman, 1988:371). According to idealistic thinking, knowledge is a priori and it comes from man himself rather than from outside. In this regard, REELER (1983:46) holds that idealism has its point of departure in "... the apriorism: knowledge is inherent in the human mind which is one with the Absolute Reason". This view is in

consensus with the view of BRAMELD (1950:247) who maintained that Idealism as a philosophy of life tends to "... to begin with the individual person, the much emphasized 'self' and to move outward from understanding of self objective world". The implication appears to be that in idealistic thinking, man's knowledge 'grows' from within his spirit in the form of ideas, and it is inherent in man's spirit. It may also be pointed out that idealism claims that man is born with inherent, latent ability to think and to acquire knowledge. This latent ability needs to be enhanced and sharpened by the educator's intervention. Towards this end, idealism and educative intervention will be investigated.

#### 2.6.3.1 Idealism and educative intervention

The educator should, through his educative intervention, support the non-adult to penetrate through his creative thinking beyond the material and concrete world and discover the more genuinely real world of ideas (Hamm, 1981:84).

While intervening, the idealist educator should strive to actualise the ideas, truth and knowledge slumbering within the child, with a view to guiding him to attain acceptable adulthood. It is the responsibility of the idealist educator to stimulate and shape the child's inherent thoughts and ideas so as make them contributive in the adult world. This educator is expected to aim at assisting the child to comply with the demands of the realm of ideas during educative

intervention. The child is also expected to show an increasing measure in his thinking and reasoning abilities, because these features are associated with adulthood. KRUGER (1990:72) indicates that the emergent-adult should in his choices and decisions gradually reflect his thinking abilities because man is the only reasonable being, who "... has been given reason, and so it is his task to discipline and ennoble the nature in himself (i.e. his needs, drives, urges etc)". In order to succeed in controlling his drives, needs and urges, the child needs to communicate with the educator who may support and guide him to maintain rationality; in all his life activities. It is, hence, appropriate to examine the idealistic view of communication.

#### 2.6.3.2 Idealism and communication

When considering the role of communication, it may be said that in his everyday activities and social conversation, an educator, according to the idealistic philosophy of life, should encourage and display before the child, rationality, nobility and goodness. The communication between the educator and child should take place rationally in an attempt to lead the child to rational thinking and rational participation in the community.

An adult is also expected to be exemplary for a human being (adult) who is both good and noble, and he is expected to be

adequate in rationality or thinking. TAYLOR (1970:8) is of the opinion that "to describe man as rational, but without goodness, or as noble and good, but bereft of reason, would seem to most men today to be paradoxical". Hence, a thinking or rational being has to reflect his rationality in being good or noble in his community, in order to be regarded as a proper adult. During communication, the educator is expected to encourage the child to think and to correlate what he thinks with rational decisions and various good activities he performs.

It should be made clear to the child during communication that "the fact that man has spirituality, or self-conscious reason (reasonableness) indicates a major difference between man and animal" (Kruger, 1990:72). The child is expected to match his thoughts to what he says and what he does, for he has to live his life differently from animals. Animals do not aspire to attain popularity, dignity and adulthood, they merely grow, but the non-adult has the urge to become adult (someone in his own right). The actualisation of adulthood in the idealistic thinking is a matter which needs further investigation and discussion.

#### 2.6.3.3 Idealism and adulthood

Adulthood as a mode of existence according to the idealistic doctrine of education, will be accompanied and characterized by rationality. the idealist should reflect his adulthood by

being rational and thoughtful in his relationship with his fellowmen. In Afrikaans there are three words, namely 'volwassenheid', 'rypheid' and 'mondigheid' which are all associated with adulthood as a mode of existence (cf. C.K. Oberholzer, 1979:70). These words have different connotations in that: the term 'rypheid' refers to biological maturity, whereas the term 'volwassenheid' refers to adulthood while 'mondigheid' refers to the maturity of words the mouth verbalises during verbal communication. A person may be said to have attained 'mondigheid' only if he uses verbal language in such a way that judged by what he says, he may rightly be considered a grown-up, an adult (C.K. Oberholzer, 1979:70).

Similarly the idealists, because of their adherence to rationality (reasonableness), may expect an adult to have attained rationality in 'mondigheid' and to reflect it in all his social and responsible communications. Through educative intervention and communication, the educand may be guided to reach 'mondigheid' and 'volwassenheid' alike; in order to be considered as "... both rational and good" (Neill, 1953:175).

The next doctrine of education which will receive attention is that which arises from the communistic philosophy of life, namely, communistic doctrine of education.

#### 2.6.4 The communistic doctrine of education

The term communism owes its roots to the Latin word 'communis' meaning common, 'communio' meaning communal and 'communitas' meaning fellowship (Van Rensburg & Landman, 1988:310; and Basson, 1981:1). Communism is generally regarded as the doctrine or ideology of collective possession and the abolition of personal and private property (Griessel et al., 1988:186, and Van Rensburg & Landman, 1988:310). Karl Marx, who united Hegel's dialectical idealistic ideas and Feuerbach's materialism in order to form dialectical materialism, is regarded as the founder of communism while Engels, Lenin and Stalin - the man of steel - are regarded as the outstanding representatives of communism (Bernard, 1976:45). Today the communistic views are interwoven with the Marxist views in which Karl Marx's dialectical philosophy plays an important role. In Marx's dialectical materialism every phenomenon in reality may be reduced to a thesis (proposition) and an antithesis (counter-proposition) and the two culminate in the formation of synthesis (conclusion or consensus). According to this view the society consists of production powers (thesis) and production relationships (antithesis) and yet it is controlled by material powers (synthesis). The society or collective dominates in the communistic philosophy of life and an individual is only important within the group. Communism is rapidly becoming outdated. The nineties have seen the collapse of communism in the eastern world, starting with Rumania, Hungary, Czechoslo-

vakia and culminating in Russia itself.

The individual needs and demands should strictly comply with the needs and requirements of the collective group or community. It is necessary at this point to examine how educative intervention may be conducted in the communistic countries, particularly to investigate the manner in which the educator can appeal to his educand.

#### 2.6.4.1 Communism and educative intervention

The view of the communistic doctrine of education is to educate (indoctrinate) the child to become a true patriot in his community so that he may serve his society in what ever way it demands of him. According to KRUGER (1990:45) "communism does not regard the child as a person, but as a stimulus-reaction mechanism" The child is socialized (coerced) during the educative intervention to realize and accept that a group is more important than an individual.

A human being's life entirely depends on a group which transcends an individual. The group means all and an individual means nothing in the communistic philosophy of life. During educative intervention a child should be directed to believe that anything that is to the benefit of the collective and classless society is good, and everything against collective society and communism is evil (Steyn et al., 1989:104). In

a communistic educative situation the educator has dictatorial authority (Kruger, 1990:86); and "education is a loveless process..." (Kruger, 1990:85). This type of educative situation enables the communistic educator to intervene violently in the life of the defenceless child with the aim of forcing him to accept and assimilate the communistic ideas of a collective society. During educative intervention, communication may assist the authoritative educator to implant the communistic attitudes in the child's mind. In the following paragraphs the communistic view of communication during educative occurrence will be discussed.

#### 2.6.4.2 Communism and communication

In the educative situation there is hardly any relaxed nor free two-way communication as the child is only supposed to receive the message of communism without there being any question of his addressing the educator. This reflects the nature of communism, in that it is a forceful stream of thought which does not tolerate opposition. BERNARD (1976:46-47) concludes that communism is "... die wetenskap van revolusie, 'n soort doen-dit-self rewolusionêre mondering wat gebruik kan word teen enige regering wat nie wettig verslaan kan word nie". Because of this approach, even in the educative situation the child is expected to receive the communistic beliefs unquestioningly. DE JAGER et al. (1985:148) write "It is expected of every pupil that he should know and strictly abide by the 'Rules for Scholars'.

These rules for instance demand that the child must obey the principal and teachers unconditionally".

It eventually follows that the communistic doctrine of education does not allow for democratic, mutual communication between the educator and the child. The adult defines and explains the rules of conduct while expecting the non-adult merely to conform to an autocratic instruction in a loveless educative situation. The dehumanized child is channelled and deprived of his own human freedom and individual rights by the communistic educator who dictates to him in order that he should conform to the communistic rules and regulations as he progresses towards communistic adulthood. The nature of adulthood in a communistic philosophy of life also displays its own particular characteristics.

#### 2.6.4.3 Communism and adulthood

The question of adulthood in the communistic doctrine of education may be associated with unconditional patriotism, adherence to the communistic ideas and willingness to promote the social and classless society. A responsible adult, in the communistic sense is an adult who believes and promotes the idea that the interest of the community enjoys "... precedence over those of the individual and individual interests are always subordinate to communal interests" (Schoeman, 1985:96).

Education, or in this case indoctrination, is expected to serve the communistic society towards this end, because the needs, privileges and rights of the individual are not expected to have priority over those of the Communist Party. LENIN (in: Nicholas 1983:206-207) acknowledges that in communist countries "... education is first and last a political matter .... Without teaching there is no knowledge and without knowledge there is no communism". The aim of education, that is adulthood, may be reached when the communist educator bombards the child continuously with political views and communistic ideas because education is nothing less than a political weapon.

A child who increasingly actualises adulthood is expected to increasingly display the quality of selflessness so as to enable him to undergo dehumanization with a view to devoting himself totally to the interest of the state and the Communist Party. Without adherence to and respect for the state and its classless system, there is no place for respectable adulthood in the communistic philosophy of life. Adulthood may further be measured against voluntary participation in the state's economic production, because a responsible adult is a "... mechanical part in the mighty economic clockwork" (Kruger, 1990:85). The communistic doctrine of education emphasises conditioning propaganda and indoctrination with a view to forcing the child to conform to all the requirements of society unquestioningly, because this is in keeping with

'adulthood' in the communistic philosophy of life.

Another doctrine of education which deserves attention is the pragmatic educative doctrine.

#### 2.6.5 The pragmatic doctrine of education

The term pragmatism comes from a Greek word 'pragma' which means act, deed or activity (Landman et al., 1982:29). In the pragmatic philosophy of life, the only reality is a world which is moving, unstable, dynamic or changing in order to comply with the changing 'deeds' and 'actions' in reality.

The founders of the pragmatic philosophy of life include eminent philosophers and educationists like Immanuel Kant, Charles Pierce, William James, George Mead, Francis Parker and John Dewey (Hamm, 1981:37-38). The point of departure of these pragmatists is that there are no fixed ideas, no unchangeable physical nor social norms in life-reality which prescribe for man. There is nothing beyond man except what man experiences every day in his practical life-situations.

The flexibility of man's thoughts, according to the pragmatic views, can allow him to act intelligently, freely and responsibly in every practical situation. According to DEWEY (1918:200) in pragmatic thinking "a man's duty is never to obey certain rules; his duty is always to respond to the nature of the actual demands which he finds made upon him,

demands which do not proceed from abstract rules, nor from ideals ... but from concrete relations". Since there are no hard and fast rules nor fixed norms of conduct, a pragmatist, would advocate a harmonious consensus between thoughts and deeds (activities) in the educative occurrence. The consensus of thoughts and deeds may be actualised and promoted by educative intervention during the educative event.

#### 2.6.5.1 Pragmatism and educative intervention

The educative intervention, as prescribed by the pragmatic doctrine of education, should create a situation which can give the non-adult an opportunity to experience that which is useful in everyday life occurrences. In this regard JOHN DEWEY (in: Ratner 1939:675) stressed: "The office of the educator is to select those things within the range of existing experience that have the promise and potentiality of presenting new problems which by stimulating new ways of observation and judgement will expand the area of further experience". The educator's intervention should not be based upon fixed and rigid principles, aims, values and norms but will have to comply with the dynamic and unstable life-world in which the child finds himself.

The educator is expected to intervene in the child's life with a view to unfolding the changing reality to him, and to assist him to cope with the change and the instability of

reality in practice. When educating the non-adult, the pragmatic educator should bear in mind that "for the pragmatist the child is free to explore, investigate and learn by experience in order to grow" (Steyn et al., 1989:103). It is, therefore, necessary for the educator, in the pragmatic philosophy of life, to safe-guard himself from absolutising the inflexible authority in educative intervention.

A true pragmatic educator should allow the child to learn and to act directly from what he experiences in reality, instead of applying coercive measures with the aim of forcing the child to conform to his (the educator's) demands. DEWEY (1929:60) reminds that in the ideal pragmatic educative intervention the teacher "... reduces to a minimum the occasions in which he or she has to exercise authority". In the following sub-section an attempt will be made to establish how communication is conducted in pragmatic education.

#### 2.6.5.2 Pragmatism and communication

Communication in the pragmatic educative situation should be kept to a minimum and not be based on authoritative demands with its fixed principles and rules. The communication which does take place will be dictated by the changing practical needs of the individual, which clearly indicates that in the educative situation both the educator and child will practically communicate and relate their messages to the dynamic reality and to each other.

During the communicative event, the pragmatic educator may reveal to the educand the necessity of having thoughts accompanied by 'actions' or 'deeds'. It is the adult's responsibility to communicate that "... principles, values and aims are merely the tools of practice; they will be accepted or rejected according to the results they produce" (Kruger, 1990:68). It follows that in pragmatic education there is no place for theories which are not applicable in the real and practical life-situations.

In their mutual communication it is expected of the educator to stress that that which is useful and accepted by the majority of people in a dynamic community, is considered good and acceptable in actual life-reality, and the non-adult may strive towards it. Every phenomenon in reality, is good only if it is of service in the changing reality. During communication, the educator should remember that the child may progress towards adequate adulthood if he is made to realize and to accept that there are no unchanging and eternal laws and rules of reality in the pragmatic philosophy of life. All he has to strive for is to adhere to that which is good, serviceable and useful in practice in order to reach acceptable adulthood. Adulthood in pragmatic perspective will thus display the characteristic of being practical in all situations.

#### 2.6.5.3 Pragmatism and adulthood

A true adult, in accordance with the pragmatic view, may be conceived of as the one who believes in the practical and changing environment as well as the endless changing of reality. His status of adulthood may further be determined by his ability to cope with the dynamic patterns of reality, because he is expected to live in the changing and dynamic circumstances of reality. KRUGER & WHITTLE (1982:48) state that in every adult person the activities of adulthood in the pragmatic sense must be measured in terms of his compliance with the demands of dynamic reality. He should reject the views that are static and accept dynamic ideas. It follows that a responsible adult, in pragmatic perspective, has to accept that which is both useful and serviceable in practical life-situation. Every activity, thought or idea which is divorced from life itself and actual experience, deserves to be rejected and regarded as invalid by the pragmatic adult.

#### 2.7 CONCLUSION

In the course of this chapter communication, educative intervention and adulthood were examined from the divergent points of view of a number of doctrines of education. Since the purpose of intervening educatively in the life of the child is generally seen to be directed towards guiding him toward respectable adulthood, an attempt was also made in this chapter to investigate the responsibilities and roles of both

the home (primary educative situation), and the school (secondary educative situation) as far as the pedagogically permissible educative intervention and communicative events are concerned. It has been pointed out that what the family does, in its attempt to provide the child with essential education and to incorporate him into its philosophy of life, forms the background of the type of education that the school may later provide.

In the words of STEYN et al. (1989:89): "The school can be regarded as an 'extension' of the family in the sense that the school is (or should be) advocating the same philosophy of life as the parents. However, the school is not an extension of the home with regard to its task and role. Schools have a different and unique function to accomplish. Parents may not tell teachers how to teach" (Steyn et al., 1989:89). Nonetheless the school and the family share a common task of educating the whole child. Schools are not only expected to teach the non-adults how to read and to write or cope with mathematics, but they have to socialise the child and to promote and supplement the family's educative responsibility in all respects.

The school should realize that intellectual training should not be over emphasized at the expense of other cultural aspects, for example, physical, social and religious aspects. The child should be trained, taught and educated in totality.

While performing its educative-teaching task, the school is expected to respect and enhance the community's philosophy of life and to promote the cultural, religious and historical heritage of the community in which it is established.

The educative intervention that occurs in both the primary and secondary educative situations becomes a possibility because of communication. In the course of this chapter it was revealed that without effective communication (both verbal and non-verbal) the family may not fully succeed in its educative task. The lack of language proficiency in a particular child may be regarded as a great stumbling-block in his learning-activities. Hence, communication forms an important part of learning in the child's progression towards adulthood and it also promotes and enhances the standard of learning and the benefits the child derives from his formal schooling.

Besides giving attention to the educative intervention and communication in the educative situation, an attempt was also made in this chapter to investigate the implementation of a few doctrines of education in educative intervention, communication and the perception of adulthood in different philosophies of life. Each doctrine of education prescribes its own way of educating the child, and hence, of intervening in the child's life. Subsequently, each educative doctrine possesses its own unique view of adulthood, which conforms to and complies with its particular philosophy of life. However, there are divergent views and interpretations of educa-

tive intervention, the communicative event and adulthood based upon different fundamental convictions, beliefs and ideas (ideologies). One should bear in mind that educative intervention, adulthood and communication generally flow from a philosophy of life (life-view) regarding what is essential in life and is shared by parents or community. Every community, due to its underlying philosophy of life, has its own interpretation of education and, hence, adulthood.

In CHAPTER THREE, communication during educative accompaniment will be examined in greater detail. An attempt will be made to examine whether communication (both verbal and non-verbal) is one of the essentials in the educative occurrence or not. In this regard it will be determined whether the relationships educative togetherness, co-operation and adulthood (the aim of education) may be achieved independently from communication in the educative situation.

## CHAPTER THREE

### COMMUNICATION AS ONE OF THE ESSENCES DURING THE EDUCATIVE OCCURRENCE

#### 3.1 INTRODUCTION

In the previous chapter the place of both educative intervention and communication in the educative situation was examined. An attempt was also made to investigate the influence of doctrines of education upon communication and educative intervention as well as adulthood in different communities which subscribe to particular philosophies of life. It was further established that certain preconditions existed which compelled adulthood, educative intervention and communication to conform to the philosophy of life in that particular community. It eventually became evident that the educator could not assist the child to attain adulthood, without assisting him to accept and to obey the norms, values and ideals prevalent in the philosophy of life of the society in which he finds himself. In other words, the educator's intervention and guidance in the naturalistic world is expected to differ from the educative intervention which is provided to the adult-in-the-making in the communistic world.

There can virtually not be two different philosophies of life which offer identical educative assistance. Subsequently, adulthood in any two streams of thought cannot be exactly the

same because of different life-views and cultural values. It was, therefore, concluded that communication and educative intervention can never be objective and neutral, because they are interwoven with other societal aspects such as politics, religion and various cultural aspects. In this chapter an attempt will be made to investigate whether education is possible without communication. If real education can take place without communication between the educator and the child, this may imply that communication is not one of the essentials of education. On the other hand, should the educative occurrence be impossible without communication, then communication between the adult and child in the educative situation will be regarded as a conditio sine qua non of every educative endeavour.

In this regard, an attempt will be made to investigate whether mutual communication during the educative occurrence is replaceable or not. In short, are there other methods of guiding and leading the non-adult towards responsible adulthood without making use of communication? According to VAN RENSBURG & LANDMAN (1988:428) the educative essences "... are particular ways of living - they appear to the pedagogician in the form of essential characteristics. Pedagogic essentials constitute the education reality ...". Before an attempt is made to find out whether communication is a fundamental part of the educative occurrence or not, it appears suitable at this point to examine the educative occurrence and communication.

### 3.2 THE EDUCATIVE OCCURRENCE AND COMMUNICATION

No human being is born an adult. He is, however, during his progression towards adulthood dependent upon education. It is the view of VAN RENSBURG & LANDMAN (1988:430) that "when educative actions are realized something happens (occurs) - the child moves closer to proper adulthood - therefore, we speak of an educative occurrence taking place in education situations ...." It follows that the educative occurrence comes into being when the educator does something in order to pave the child's way toward acceptable adulthood. It appears that during the educative event both the educator and the educand have to be actively involved in order to enable the latter to move towards the educative aim. The educator should, during the educative event, inspire the child with a view to allowing him to participate and to awaken the non-adult's "... feelings of love, confidence, gratitude, and obedience" (Curtis & Boulthood, 1975:339).

The child, during educative association, should be made to realize that the educator does not undermine or ignore him during the educative intervention and, instead, the whole exercise of the educative occurrence takes place in order to guide and support him and to maintain that his "... actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness" (Curtis & Boulthood, 1975:412).

The authentic educative occurrence is expected to establish and enhance sound relationships between the educator and child in the educative situation (cf. Van Rensburg & Landman, 1988:XIX). The warm educative relationship between the adult and the child in this educative situation should strengthen their educative association or togetherness. The educative relationship structure which is established under these circumstances will be discussed in the paragraphs that follow.

### 3.2.1 The educative relationship structure

The concept educative relationship implies mutual involvement, it indicates an involvement between man and man (child) in the educative situation. It further shows the link between man and his world as intentional or conscious activity in which man cannot achieve proper adulthood unless he is guided to know his world by a fellowman who is already an adult (Griessel, 1975:51). The child, being a homo civis cannot live in isolation, he needs other human beings with whom to live and share his existence. In the educative situation, the existence of mutual relationships between the child and the educator become unavoidable if the climate is to be conducive to educative-support.

The child should communicate and establish relationships with other children (peers) and his educator(s). NASH (1966:138) observed that "Every healthy person (child-WMB) is

dependent on his fellow men in the sense that he wants to be like them (although) he also wants to be different from them and wants them to approve of him". This need for belonging and acceptance, forces the child to communicate with other children and the educator, in order to promote the feeling of togetherness and love during the educative occurrence. In the educative situation the child's relationships with others are regulated and determined by educative norms.

The educator, being an adult who knows the educative norms, initiates many relationships with the child, who is in need of educative support (Du Plooy & Kilian, 1981:60). In order to initiate the relationships the educator is expected to communicate with the non-adult verbally and non-verbally. He has to explain and to emphasize what the child should do, and he has to set an example. There are four components of educative relationships which together form the educative relationship structure, namely, the educative relationship of understanding (knowing), the educative relationship of trust, the educative relationship of love and the educative relationship of authority.

These educative relationship moments should not be seen in isolation, for they are interwoven. They cannot be separated from one another as they are preconditions for each other. These relationship components are to receive attention, and the importance of communication will also be investigated. The first relationship moment to be examined is the relation-

ship of knowing.

### 3.2.1.1 The relationship of knowing and communication

Before any educative guidance can take place there should be mutual understanding between the educator and the child. The educator should know the child physically and he must know something, in fact, have comprehensive knowledge and understanding of the child's character, his attitude, sex, age, physique, his cultural background, family life, his scholastic and intellectual potential and achievements, his dreams and ideals (Du Plooy & Kilian, 1988:85). It appears that in an attempt to know the child adequately, the educator should employ verbal communication with a view to enquiring and delving into the child's personal situatedness. Through verbal communication the educator should set the child free and create a rapport which may enable the non-adult to reveal his personal and family life as well as his future dreams.

MOSTERT (1981:11) posits that the relationship of knowing enables the educator to understand the educand's call in his need for assistance and to guide him towards independent progress. If the relationship of knowing provides the educator with the opportunity of understanding, directing and leading the non-adult to self-realization, the educator should converse, socialise and communicate with the child. If the educator's physical appearance attracts and appears to be

acceptable to the non-adult, this may be regarded as his positive non-verbal communication. While communicating with the child, the educator should bear in mind that to be able to establish authentic relationships there has to be mutual knowledge and understanding of each other's actions. These actions can be seen as a component of the mode of life of both educator and educand (De Jager et al., 1985:17). If the child knows and understands the educator, this knowledge and understanding may serve as the foundation of understanding and knowing the needs of his fellowmen.

This knowledge of his fellowmen is essential for harmonious co-existence, for it may lead to responsible freedom. In this regard MOSTERT (1981:11) maintains that in terms of responsible freedom, the relationship of knowing is indispensable as it gradually releases the child from being dependent on the educator and enables him to control reality according to his own judgement.

The relationship of knowing (understanding) leads to the relationship of trust, for the non-adult is likely to trust the educator who is known to him and who is familiar to him. This is closely related to the fact that the educator is expected to know the child's abilities and limitations and, therefore, be able to educate him accordingly on the foundation of this knowledge.

The educator who knows the child adequately, may, in this

regard, safeguard himself from harassing the child and expecting too much from him. He trusts that the child is doing his best in order to attain proper adulthood, and the child will have confidence in the educator because there is mutual understanding between them. The educative relationship of knowing may therefore, pave the way for the educative relationship of trust.

#### 3.2.1.2 The relationship of trust and communication

According to LANDMAN et al. (1977:60) "Steunaanvaarding deur die opvoedeling veronderstel dat sy ontmoetingsverhouding met die opvoeder in die opvoedingsituasie 'n vertrouensverhouding moet wees. Sonder 'n wedersydse vertrouwe tussen volwassene en kind kan pedagogiese steungewing nie geskied nie." While this quotation emphasizes the importance of the relationship of trust during the educative encounter between the supported non-adult and the supporting educator, the question is: Is it possible to attain mutual trust between these two human participants in the educative situation without any form of communication between them?

One should bear in mind that before the child is trusted by the educator, he should, first of all, be accepted as he is. The educator should love the child and feel committed in his educative support. This may eventually create mutual trust between them. Communication or dialogue appears to be essen-

tial in order to promote and to strengthen the relationship of trust. C.K. OBERHOLZER (1979:36) warns that without communication some of the human aspects may be weakened because, throughout his life, man is a dialogical-dialectical being.

Lack of communication in the educative situation may have an adverse outcome, as far as the relationship of trust is concerned. It is the view of THEMA (1989:34) that "mutual trusting by the educator and educand implies a dialogic acceptance of each other's norms with the adult reshaping, and reconstructing the child's norms. Mutual trust promotes dialogue between educator and educand". It is the author's belief that dialogue promotes mutual trust between the educator and the child in that through dialogue, the two people may reveal to each other their problems, abilities, interest, limitations and inclinations.

It is through dialogue that the educator discovers the child's weakness and, then, prepares himself (educator) adequately with a view to overcoming limitations and of giving the necessary educative support. Communication enables both parties to define, explain and discuss matters of common interest and other problems and, hence, enhances the educative relationship and confidence.

A child who trusts the educator will more readily accept the norms and values which the educator upholds and imparts to

him. This once again entails communication, both verbal and non-verbal. In the absence of trust such a transference of norms and values becomes virtually impossible as they have to be suspiciously accepted and partially internalised. This is an involuntary acceptance, because to transmit values and norms by force and coercion does not readily lead to their internalization by the educand.

The pedagogic relationship of trust paves the way for the pedagogic relationship of love, because the relationship of trust enables the educator to overcome the difficulties and shortcomings that serve as stumbling-blocks to the child's progression towards proper adulthood. Through love the educator can afford to accept and trust the educand "as he is, but also as he wants to be, must be (become - WMB) and should be" (Kilian & Viljoen, 1974:167). The importance of love during the educative occurrence, necessitates the examination of the educative relationship of love.

### 3.2.1.3 The relationship of love and communication

In order to assist and guide the ignorant child to self-realization and responsible adulthood, the educator should love the child. He should, according to VILJOEN & PIENAAR (1971:67) step out of himself, leave his own interests and commitments behind to be able to establish himself and to constitute a space in which to live (lewensruimte) together with the emergent-adult. This assertion indicates the educa-

tor's total commitment, and such commitment may be achieved if there is love between the educator and educand. Communication between the participants in the education situation, appears to be indispensable for the promotion of love between them.

Through communication they can be open to each other, and, hence, they may be able to venture together towards the concealed future and unknown adulthood. HOWE (1963:3) revealed the indissoluble bond between love and communication when he said: "Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born". Educative love depends on mutuality (encompassing both the educator and educand). Without healthy communication between the educator and educand, the love between them can die because the two will be unable to come together as long as communication and love do not exist between them. Their common interests and individual interest which ought not to impede the educative relationship of love, become revealed and known through mutual communication in the form of deliberations, explanations, descriptions, discussions and conversations. In this manner, communication appears to be one of the central components that may support and strengthen educative love between the educator and the child during the educative occurrence.

The existence of the educative relationship of love between the educator and educand, may enable the latter to accept the educative authority and educative intervention which the former has to exercise. In order that the non-adult may come to grips with life he should accept and obey authority which, in turn, will give him security. The educative occurrence which contains educative love, may enable the educator to exercise the sympathetic authority with love, and the non-adult may also be willing to accept this form of authority because he himself needs safety and security during the educative occurrence, in order to experience a sense of peace of mind.

The educative relationship of authority, since it provides the child with security, protection and safety which is conducive to establishing an educative climate, is also essential during educative occurrence.

#### 3.2.1.4 The educative relationship of authority and communication

There is an indissoluble relationship between education and authority in the sense that authority makes education possible. LANGEVELD (1974:42) confirms that for education to flourish, there should be association between education and authority. At the same time it is imperative to note that without educative authority and sympathetic guidance, based on the authority of norms, there can be no proper progression

towards responsible adulthood on the part of the non-adult, while acceptance of educative authority and respect for authority are regarded as cardinal characteristics of adequate self-realisation (C.K. Oberholzer, 1968:65).

In order to become a fully-fledged adult, the non-adult should be exposed to the authority of norms. He should be able to differentiate between what is and what ought to be so as to show that he is gradually realizing himself as becoming self-reliant in the reality of life (Vandenburg in: Griesel et al. 1990:139). Without accepting and respecting the authority of the educator and the authority of norms, the child can only grow to become a disorderly, disorganized and normless grown-up (cf Luthuli, 1981:35). The educator, as a bearer of authority, should not confuse educative authority with domination, oppression and dictatorial authority. DU PLOOY & KILIAN (1981:74) warn in this regard that educative authority by no means implies force, suppression or punishment. Hence, the educator has to communicate with the non-adult with a view to revealing to him the importance of the authority of educative norms. If there are rules, the educator's task is to discuss them with the educand, to explain and define where applicable, without threatening the child's human freedom. DE JAGER et al. (1985:17) are of the opinion that educative authority implies to be addressed (spoken to, told) by the educator, who as adult is the bearer of educative norms which are in operation during the educative occurrence.

While addressing the child, the educator should indicate that the presence of authority during the educative event does not imply the lack of freedom, on the contrary it means the attainment of responsible freedom.

GRIESSEL (1975:16) acknowledged that: "Vryheid en gesag kan nooit in stryd met mekaar wees wanneer die absolute soewereiniteit van God ook oor die menslike vryheid en gesag as verleende gesag en verleende vryheid erken word nie. Slegs valse vryheid en valse gesag wat as absolute begrippe gesien word, sal antities teenoor mekaar staan". Without communication, it may be difficult if not impossible to convince the child that authority creates a condition for freedom in the educative situation, lest he associate authority with exploitation and suppression. The educator should tell the child that it is not his (the educator's) authority, but the authority of educative norms which makes education a possibility.

Everyone involved in education, including the educator himself, has to obey and respect this educative authority of norms. REELER (1983:13) observed that: "No person can live as a member of society without submitting to authority and no one can aspire to freedom unless freedom is attained by obedience to the authority of the conscience. Only adequate authority can give true freedom. Rejection of authority appears to lead to a gradual transformation of freedom to

licence". Immediately, the adult-in-the-making becomes aware that the authority that the educator exercises in the educative situation may lead him to true freedom in the adult world, he is likely to co-operate and submit to the educative authority. Hence, communication may serve to make educative authority acceptable to the child during the educative occurrence, because it may allow the educator an opportunity to express and stress that educative authority is the foundation of educative freedom.

Since the relationships comprising the educative relationship structure depend upon the association and togetherness of the educator and educand during the educative occurrence, they necessitate the examination of the educative sequence (progress or course) structure. In this regard, LANDMAN et al. (1985:45) conclude: "In mens-mens-verhouding kan die essenties daarvan naamlik omgang en ontmoeting, nie weggedink of weggehandel word nie". Being together (association) and encounter are moments of the educative sequence structure.

The educative sequence structure and its relationship to communication during the educative occurrence is discussed next.

### 3.2.2 The educative sequence structure

Communication may promote oneness or togetherness when two or

more people encounter one another. When people come together with the aim of giving and receiving assistance "... each of the participants really has in mind the other or others in their present and particular beings and turns to them with the intention of establishing a living mutual relation with himself and them" (Friedman, 1960:87). A mutual relationship during the association of the educator and the educand can be promoted by the interaction between them. The interaction may further be strengthened by dialogue, discussions and other forms of social intercourse.

Generally, the educative sequence structure occurs during the course of the educative occurrence where the "pedagogic effort is marked by association, appeal, encounter, intervention or concurrence, etc" (Van Rensburg & Landman, 1988:427). By means of research and investigation, pedagogicians have unveiled and identified a number of moments in the educative sequence structure. According to LANDMAN et al. (1982:71-72), the educative sequence structure consists of six moments, namely, association (being together); encounter, engagement, pedagogic intervention, return to association and periodic breaking away.

In the following paragraphs these moments will be examined, and the importance of interpersonal communication will also be investigated.

### 3.2.2.1      Educative togetherness (association) and communication

Education is a human activity which requires the presence of the educator and the educand so that the latter can be led towards responsible freedom by the former. MOSTERT (1981:13) holds that the educator (as adult) is morally accountable and the educand (as not yet adult) is dependent on the educator to lead him to responsible freedom. The educative togetherness creates an opportunity for mutual communication between the one who educates (teacher, educator) and the one who is educated (child, pupil). BALOYI (1989:144) maintains: "Their educative togetherness give rise to dialogue which signifies their communication. This communication makes it possible for the educator to be aware of the difficulties, problems, misunderstanding, and even capabilities of the child". Communication in other words, creates a fertile ground which enables the educator to intervene adequately and meaningfully in the child's life with to view of directing and guiding him towards responsible adulthood.

Educative togetherness, without dialogue and other forms of communication between the two participants in the educative situation, appears to be both meaningless and virtually non-existent. During educative togetherness the educator is expected to provide the child with societal norms, traditions, beliefs and values which can enhance in him what ought to be accomplished for increasing realization of humanness

(Kgorane, 1976:18).

Without communication, the educator's attempt to guide the child to proper adulthood can be both difficult and inadequate. During their togetherness in the educative situation, the non-adult has "... to choose whether he is going to accept, reject or amend that which the educators in the form of thousands of educative dialogues upheld as being right ..." (Cilliers in: Du Plooy et al., 1987:115). The pedagogic togetherness of the adult and the adult-in-the-making gives the latter an opportunity to attain adulthood. KILIAN & VILJOEN (1974:189) maintain that during the educative association the child becomes increasingly able to understand his own situatedness. It may, therefore, be expected of the child to gradually conduct authentic communication with his fellowmen in the life-reality, because the adult educator has provided him with adult norms during the educative togetherness.

However, education could fail to take place when the educator and educand are merely brought together physically, without educatively encountering each other. Their togetherness should be enhanced and deepened by communication so as to give rise to the encounter which may be characterized by a feeling of closeness or intimacy between the two human participants in the educative situation. The educative encounter (meeting) between the educator and educand is also essential

for educative intervention and education. Hence, the educative encounter also deserves closer examination.

### 3.2.2.2 Educative encounter (meeting) and communication

Educative encounter implies unrestricted mutual acceptance of each other by the educator and educand during educative togetherness. In describing encountering, KILIAN & VILJOEN (1974:189) state: "In order to establish and promote authentic existential encounter among people finding themselves in one another's presence the being together of the persons must be intensified to what HEIDEGGER calls Mit-einander-sein and which Binswanger refers to as Liebendes-mit-einander-sein". This emphasizes the reciprocity in encountering which is based on mutual love. With love, the educator and non-adult may meet each other unconditionally because they feel that they belong together.

Love is a precondition for educative encountering (meeting) during the educative occurrence, and, its absence may equally mean the lack of educative encountering. Love enables one human being to address the other. This loving address is received by the other and lovingly reciprocated. This Liebendes-mit-einander-sein which exists between educator and educand in the education situation can be described as a precondition for an "... existential dialogue as encountering to take place between them" (Kilian & Viljoen, 1974:191). By means of communication, the level of encounter between educa-

tor and educand may be deepened, strengthened, intensified and acquire solidarity until it becomes inseparable (a unity). There need be no gap between the educator and educand because any distance or gap between them can be bridged by communication. A bond of love can enable the educator to help the educands and the educator may further be more accessible to the child.

During the educative encountering the educator and educand should meet each other and become one in mind and spirit. Because of ontic involvement, these two people should strive for a common aim in a situation "... detached from either the world of the adult or the world of the child" (Kgorane, 1976:19). Their ontic involvement and mutual relationship should culminate in 'oneness'. Oneness can be attained in their dialogic existence if communication is allowed to unite and cement the two together. Without dialogue, conversation, discussions, questions and answers, complete oneness may be difficult to attain. Communication can promote educative encounter if both the educator and educand are totally engaged in the educative occurrence. This paves the way for a discussion of educative engagement in the following subsection.

#### 3.2.2.3. Educative engagement and communication

KILIAN & VILJOEN (1974:191-193) stress that the "adult and

educand must be totally engaged in an existential participation of the education occurrence ... to be totally engaged educator and educand must be prepared to accept responsibility for the constitution of education relationships to actualise the education occurrence (as pedagogic engagement)". In educative engagement the educator should accept responsibility for the non-adult. Responsibility may be defined as the ability to meet obligations and requirements or the ability to act without superior authority or guidance (Van Rensburg & Landman, 1988:471). Hence, educative engagement implies that the educator and the child should strive to meet the obligation of their educative endeavour. They have to accept responsibility and be prepared to be called upon to account for their educative togetherness and relationships.

The educator being an adult, should show a great measure of being willing to act on behalf of the non-adult. He should know that the future of the child and his adulthood are in his hands, and his role should be played in a responsible manner so as to educate the ignorant and helpless child who is not yet capable of accounting for his activities. It is expected of him to be accessible to the child and to reach out to him with a view of guiding him to become a more responsible human being. With the help of communication, he is expected to change the non-adult's 'child-like responsibility' to 'adult-like responsibility'.

While being encouraged during interpersonal conversation, the

child may gradually respond to the best of his child-like ability. During such intervention, which has intensified to engagement, the child will initially be satisfied to leave such responsibility in the hands of the adults, but gradually and in an ever-increasing degree he will start taking responsibility for his own decisions and their outcome upon himself. It is interesting to note that educative engagement can be fully actualised when the child accepts his share of educative responsibility. Communication appears to be necessary during the educative occurrence in order to enhance the child's educative engagement.

The positive appearance and physical activities of the educator, may be regarded as an essential non-verbal communication which can lure the non-adult to be responsible. In every way the educator should stress that his educative activities are within the framework of educative norms, and he is both responsible and accountable for all he does. At the same time he should not allow his verbal-communication to render him irresponsible. He should, therefore, be accountable for all he says in and out of the educative situation. While he is conducting himself positively and controlling his words or verbal statements, the child gets the opportunity of emulating him. The child will gradually actualise humanness and adulthood by accepting responsibility, and he may simultaneously accept educative intervention when he deviates from the normative track (cf. Killian & Viljoen, 1974:193). Since

educative intervention can redirect the child's conduct to be normative, it (educative intervention) is also essential during the educative occurrence.

#### 3.2.2.4 Educative intervention and communication

One of the main functions of the educator in the educative situation is to intervene educatively in the life of the educand during the educative occurrence, with a view to directing and assisting him to that which is normatively acceptable in the adult world. The child depends upon the educator's support in order to attain fully-fledged adulthood.

It is, eventually, expected of the child to reach a stage in his life where he will increasingly gain independence. VAN RENSBURG & LANDMAN (1988:428) aver that for the sake pedagogical intervention to be meaningful, there should be participation in this event by both educator and educand. In confirmation of this view KILIAN & VILJOEN (1974:195) stress that in "intervening pedagogically the child's participation must give evidence of a personal internalisation as realization of life compulsory values implied by norms". This implies that during their mutual participation in the educative occurrence, the adult or educator should discuss the life compulsory norms with the non-adult, and where applicable explain to him their essential roles in the everyday life situation. Dialogue between them, and other forms of communication appear to be necessary so as to give rise to

optimum participation of both the educator and educand during the event of educative intervention.

Through communication between the experienced educator and the child there arises a need for the adult to inform the ignorant child that what he does, does not comply with the life-compulsory norms and, therefore, he should learn to avoid it in future. A statement by KILIAN & VILJOEN (1974:197) clearly explains this where they also refer to the positive effect of reaffirming the acceptable actions of the child. These authors write: "If the parent or educator observes that the child is doing something which is contrary to life compulsory norms it is the parent's duty to intervene with the view to changing the child's life for the better. One essential characteristic of educative intervention is therefore parental intervention with the object of changing. However, very often the child does something which is in accordance with duly accepted norms and then the parent must affirmatively intervene by concurring and expressing happiness with the child's actions" (Kilian & Viljoen, 1974:197).

The educator may succeed in his educative intervention if he directs the child to what is acceptable while redirecting him from that which is unacceptable. He is also expected to undertake affirmative intervention by encouraging the becoming child to abide by what is good and acceptable. Through adequate affirmative and discouraging forms of

intervention, the educator should be able to communicate normative conduct to the child. He should be able to share his views, experiences and knowledge so as to demonstrate to him that his intention is not merely to provide 'do's' and 'don'ts' in the child's life, but to lead him towards a good life which is full of responsible adult freedom for he has his (the child) interests at heart.

Without communication, educative assistance would be impossible, and there may be hostility, even animosity between the educator and educand, and the relationship may be extremely negative. If there is dialogue and/or communication the child is likely to accept both approval and disapproval which are part and parcel of intervention. Due to the fact that the child yearns to be someone in his own right he should be given an opportunity to explore and experience on his own, but if he feels unsure and insecure he should know that he may return to educative association, to rejoin the experienced adult educator. The opportunity now arises to consider the parental satisfaction displayed in allowing the child to return to educative togetherness.

#### 3.2.2.5 Returning to educative association and communication

Returning to educative association follows a period of intense engagement and intervention. The child is given freedom and space in order to test or verify whether the educative intervention has given him any meaningful assis-

tance. Should the child deviate from the normative route and experience difficulties, the educator is expected to be willing to stand by him.

The educator should always bear in mind that the becoming child cannot simply be left to the mercies of life (Reeler, 1985:170). He should further remember that returning to educative association may be regarded as a period of fruitful internalization of acquired norms and values in which the child tries out what he has learned. Dialogue, conversations and explanations may contribute in binding the educator and educand together during returning to association. While communicating, the educator may reveal to the child what he could have done in order to maintain safety and security.

At times the return to educative association may not be manifested at all. There exists a possibility that after thorough educative intervention there may be breaking away, where the child gains a larger measure of independence and, hence, distances himself from the physical presence of his educator. It is, therefore, appropriate to look briefly at how he may move (break) away from educative association.

#### 3.2.2.6 Periodic breaking away from educative association and communication

Periodic breaking away allows the child an opportunity to leave the physical presence of the educator in order to

practise what he has acquired during the educative intervention. KGORANE (1976:21) argues that "... pedagogic intervention is dialectic in nature in that it incorporates progression and retrogression, hence the child must be left to venture the unknown; must at times break away from the influence of the educator with the possibility to return if he starts to grope in the darkness of ignorance". This implies that the breaking away of the child is not permanent, it only signifies the child's need to become someone in his own right.

The child has the right to break away but also to return to the educator if he feels either insecure or unsafe. Communication may serve to ensure the non-adult that while he explores his world on his own, he may freely fall back on the educator if he feels threatened or unsecure. The non-adult should always be assured that even if he breaks away, he is not on his own, for the sympathetic guidance and deliberate intervention of the educator are still the anchors of his life. Although the two human participants in the educative situation can be temporarily and intentionally separated, communication serves as a bond that joins them together. When the educator physically releases the non-adult, communication may keep them together.

In concluding this discussion of the educative sequence structure, it is imperative to stress that the moments of the

educative sequence structure should not be seen as separate entities. KILIAN & VILJOEN (1974:199) point out that: "... there is a very intimate and special coherence between various pedagogic sequence structures, because a good performance by the child invokes educative concurrence and pre-conditions for educative occurrence are being together pedagogically, encountering pedagogically and being pedagogically engaged". This reveals the interrelatedness of all the different moments of the pedagogic sequence structure. All these different moments share a common objective, namely, to assist and support the support-needing-child to attain freedom and responsible adulthood. They are, in themselves, not steps to be realized in a fixed sequence because the sequence may follow a different progression or fail to exist at all, and at times the educative occurrence may display the characteristics of four components of sequence structure more or less simultaneously, for there are no clear divisions between one component of the sequence structure and the next. The education situation is "... not characterized only by togetherness (pedagogic relationship structure) and accompaniment (pedagogic sequence structure) but also by co-operation of educator and educand (pedagogic activity structures)" (Kilian & Viljoen, 1974:205).

In the preceding paragraphs two structures, as components of the educative occurrence, have been examined. The third that is, the educative activity structure, which denotes the actual activities during which education is realized is also

essential.

### 3.2.3 The educative activity structure

During the educative occurrence it is essential to establish co-operation between the two human participants in the education situation. Adequate co-operation between them, may ultimately enable the non-adult to obtain adulthood which, in itself, gives rise to responsible freedom. Apparently, mutual communication between the educator and educand enhances the standard of co-operation during the educative occurrence.

In order to examine the need for co-operation and unity between the adult and the child during the educative event, the essential moments of the educative activity structure and communication need investigation. The essential moments of the educative structure reveal themselves in the educative occurrence through the following characteristics: giving meaning with increasing responsibility, gradual breaking away from Homeostasis, normed exemplification and emulation, venturing with each other pedagogically, being grateful for pedagogic safety, accounting for education relationships, longing for future adulthood, actualisation of adulthood through self-knowledge increase, responsible conquering of freedom, gradual realisation of destination and increasing reverence for human dignity (Kilian & Viljoen, 1974:205-225).

The above essential characteristics of the pedagogic activity structure, will be examined to determine the influence or lack of influence of communication upon them. The possibility of attaining responsible adulthood in each case will also be examined. The first essential moment of the pedagogic activity structure to be looked at is increasingly responsible meaning giving.

#### 3.2.3.1 Attribution of meaning with increasing responsibility and communication

A human child should not exist passively in the life-reality like an object, he is expected to be an active participant who can discover and give meaning to the reality of life. In his participation the child should be deliberately involved in all human life situations, he should be exposed to both the physical and cultural worlds.

In order to acquire knowledge, the child should be supported and assisted by the adult who already possesses knowledge and experience about life-reality. The adult is expected to help the non-adult to give meaning in reality because by actively giving meaning the child "... gets to know reality and his own reality relatedness" (Kilian & Viljoen, 1974:207). Communication appears necessary in the educative event where the educator helps the child to know reality. Communication may pave the way for the educator and educand to exchange knowledge, information, ideas, opinions and feelings (Revell,

1988:1). Hence, communication may promote the child's knowledge about the community's beliefs, norms, customs, traditions and values.

The child who has acquired his cultural background, which is coupled with the knowledge of physical objects in his milieu, has gained knowledge to help him to live responsibly. Attribution of meaning should, basically, form a bridge towards responsibility in life. KGORANE (1976:24) argued that "... each man is questioned by life; and he can only respond by being responsible". The educator, therefore, should communicate the valid norms of adulthood to the child, with a view to guiding the child to responsibility. As the adult-in-the-making increasingly becomes responsible, he may gradually break away from the guidance of his mentor. His attempts to break away may signify his inherent desire for independent adulthood. An attempt will be made to establish the child's willingness to break away from homeostasis.

#### 3.2.3.2 Gradual breaking away from homeostasis and communication

A child who has successfully attributed meaning to his life-reality, may gradually move away from the educator (education situation) in order to explore and investigate this reality. The exploration that is undertaken, helps the becoming child to constitute his world. By breaking away from homeostasis, the child does not destroy nor break his relationships with

the educator, for if he feels insecure and unsafe he may again need the support of the educator. The educator, may still intervene if he realises that the child deviates from the normative life expectancies.

In order to expedite the co-operation between the child and educator which may enable the child to rely upon the educator, and the educator to intervene in case the non-adult gets lost, there should be communication between them. The child should break away from homeostasis with the understanding that the educator has his welfare at heart, and that he can always return to the security and safety of his relationship with the adult.

Even if the educator and educand are not directly exchanging messages (words), communication exists between them. In this regard JOUBERT & STEYN (1971:115) argued that: "Met kommunikasie word bedoel daardie aktiwiteit of proses waar een of meer persone probeer om 'n idee, gevoel, toedrag van sake of informasie aan 'n ander persoon of persone oor te dra ..." This implies that if the child feels or has the idea that the educator is always on his side, and the educator cherishes that idea; there is communication between them even if they are not directly in contact with each other. He should explore the unknown while observing the life compulsory norms under the guidance of the adult, who already lives by the norms of adulthood. Due to the importance of the norms of adulthood; the normed exemplification and emulation assumes

added importance.

### 3.2.3.3 Normed exemplification and emulation and communication

The educator should strive to comply with the life compulsory norms while performing his educative activities. He should display before the child that adult life and adult activities do not take place haphazardly, because they are founded upon the fundamentals of norms.

MOSTERT (1981:18-19) maintains: "Die opvoeder se strewe na wat behoort-te-wees verklaar sy ingryping in die lewe van die kind... Hierdie ingryping geskied dikwels aan die hand van die opvoeder se voorbeeld en voorlewing". As the adult complies with the norms and sets positive examples of adulthood, the child who respects him is lured and motivated to adhere to these norms of life and hence emulate the adult.

When he emulates the acceptable character of the adult, the child will be gaining responsibility. Yet, in order to emulate and imitate the adult adequately, the child needs to communicate with the adult. Both verbal and non-verbal communication are involved in enhancing the emulation and exemplification of the non-adult and educator respectively. In all that he is, says and does, the adult should realise that he is making a mark in the child's life. KILIAN & VILJOEN (1974:211) warn: "If the adult shows disrespect for the norm

or even does not acknowledge it he annihilates every possibility of the child realising it in his life.... This means that if the adult does not acknowledge a particular norm himself he annihilates the possibility of education". A good educative example is set by the educator who acknowledges and respects the norms of adulthood.

The child who is guided by such a balanced adult, discovers that adult life is governed and controlled by fixed rules which have to be obeyed (Stellwag, 1963:122). The rules and norms of life give the child security and, therefore, enable him to attain responsible adulthood in his life. In order to acquire the norms of adulthood and to internalise them the non-adult needs the support of the adult, who has himself internalised and is living those valid norms of adulthood. The child, therefore, invites the adult in the educative situation with the aim of venturing with him.

#### 3.2.3.4 Educative venturing with each other and communication

The dependent child cannot progress towards adulthood without the support and guidance of the adult. SMIT & KILIAN (1978:41) maintain that: "Die kind kan sy eksplorاسie nog nie self en op eie verantwoordelikheid onderneem nie. Hy het hulp, leiding en begeleiding van die onderwyser (opvoeder-WMB) nodig". The educator accompanies and leads the still ignorant non-adult into the still uncertain and concealed

reality.

The educator is expected to be prepared to reach out to the child and the child is expected to give himself completely and unconditionally to the educator in a mutual venture (Kilian & Viljoen, 1974:211). The educator's maintenance of responsible adulthood should motivate and encourage the non-adult to have faith and trust in him, which will make it possible for the child to venture with him.

The educator's knowledge, experience and understanding of the norms of adulthood, should give the child faith in his leadership and guidance. The child's trust and respect for the educator may make him believe that the educator has the knowledge of everything worth knowing, and he may eventually become convinced that he (the educator) is a worthy role model with whom to venture into the unknown world of adult reality. When venturing together, communication appears essential in order to pave a way for mutual love, respect and trust. Their educative venturing with each other should not breed insecurity, for the child should have faith in the educator and regard him as a haven of safety.

With complete trust, faith and respect for the educator, the child feels safe, free and secure and becomes prepared to emulate his educator because he wants to become someone who is free and responsible as his educator. The safety and

security which the non-adult derives from the educative association is of cardinal importance as it encourages him to venture and explore.

#### 3.2.3.5 Being grateful for educative safety and communication

During the educative occurrence the child needs security and safety in order to participate actively and freely. This feeling of safety and security generates love and reverence for responsible adulthood in the child. According to KGORANE (1976:27) "the child should and must as far as possible experience security, not that his life should not be interfered with, but that the feeling of security is enough to enable the adult to go on with his educative intervention with the aim of bringing about changes in the child's total outlook on life and his personality". Lack of security and love during the educative occurrence can breed doubt, fear, frustration and confusion in the non-adult, and these may impede his attention and concentration. It is, therefore, possible that lack of safety and security can ultimately render all educative intervention impossible because of the unstable and uncertain situation in which the child finds himself. Yet, if the child experiences security and safety, he may show his gratitude to the educator, and make the educative intervention a success.

One of the fundamental tasks of the education is to ensure

the child of a deep security of existence, without which, being human, as becoming adult, in spite of the hidden futurity, is impossible (Griessel, 1975:124). Security is therefore, a precondition for the educative occurrence and educative intervention, for it makes education possible.

Communication between the educator and educand appears to be essential with a view to ensuring the child of security. Education can flourish if both the adult and non-adult have common feelings, ideas and opinions which communication may bring, for the child can feel safe and secure in the hands of the educator who communicates with him. The feeling of safety and security may also prompt the child to co-operate with the educator and, thus, to constitute a desired educative relationship between them.

It is, at this stage, necessary to ascertain who is accountable for the educative relationship during the educative occurrence.

#### 3.2.3.6 Accounting for the the educative relationship and communication

The formation of a relationship is unavoidable if there are two or more people in close proximity. Hence, the relationship between the child and educator in the educative situation cannot be done away with. GRIESSEL (1975:45) postulated that a human being becomes a balanced human being through

being in relationships with others.

During the educative occurrence the dependent child initiates educative relationships with the adult, because he yearns for support, security, love and assistance and displays his need for guidance. The educator also realises that it is his task or calling to guide the child to adulthood. The educator and the child are in a relationship of a dialogic nature, for the child needs the educator's intervention and the educator needs the child's cooperation. In order to create the educative relationships, both participants should strive to show love, respect and trust.

Communication between the educator and educand appears necessary with a view to constituting the educative relationship which can enhance the educative event. Without communication and dialogue, there appears to be no room for a positive educative climate. The lack of conducive educative climate may deprive the non-adult of his rights of attaining responsible adulthood. He wants to be someone, he admires adulthood and he wants to become an adult himself.

#### 3.2.3.7 Longing for future adulthood and communication

The child has a strong desire for self-realization and he is longing for adulthood. He hopes to attain freedom and responsibility as he attains adulthood. The child's longing for responsible adulthood makes it possible for him to anticipate

what he wants to do when he reaches adulthood, this becomes evident when the child plays the role of mother, nurse, postman and shopkeeper with his peers. Communication plays a role, for the child can identify his role-models which represent the non-verbal communication, and he can convince himself that he wants to become, for instance, a dentist. In this play he will emulate this role by his actions (non-verbal) and verbal communication with his playmates. As he convinces himself, he is involved in an intrapersonal communication.

The educators can also communicate with him in order to assist him to reach his destination. Without the educator's involvement, the non-adult cannot realize responsible adulthood as he has seen it exemplified. The child's longing for future adulthood forms the basis of the actualisation of adulthood possibilities. The actualisation of adulthood also constitutes a precondition for the educative occurrence to be implemented.

#### 3.2.3.8 The actualisation of adulthood possibilities and communication

The child finds himself in the world, and he is expected to learn how to eventually cope and make a living. Unlike an animal, which can suck, walk and graze immediately after birth, a human child has a long period of dependency which offers him the opportunity to learn to communicate with the

world. According to SONNEKUS (1976:4) when a human child is born "... voel hy hulpeloos en onseker en soek hy veral na vertroeteling wat aan hom 'n gevoel van veiligheid gee". In his dependence, insecurity and helplessness the child's cardinal need is for an adult who, through educative intervention, will guide him to actualisation of adulthood possibilities that may enable him to realize responsible adulthood.

The educator's intervention will direct the non-adult to what ought to be, and he will comply with the life compulsory norms that control the conduct of people in that particular community. In order to lead the child to actualisation of responsible adulthood, there should be communication between an educator and the child. Through communication the adult should reveal to the non-adult that life is not merely living.

The form of life for which the child is being educated is governed by norms which the educator adheres to, and honours in his own life and which he exemplifies to the child, anticipating that the child will also accept these norms as essential and life governing norms (Jacobs, 1985:27) that control the conduct of people in that particular community. If the child accepts the norms of adulthood and, therefore, the possibilities of adulthood, he is on the road to live freely and responsibly. The child strives to actualise adulthood as his destination, and adult guidance may lead him

to a gradual realisation of this destination.

### 3.2.3.9 Gradual realization of destination and communication

Through education the child is expected to increasingly exhibit the image of adulthood, which is his destination. The child travels via education with the aim of arriving at his destination. Without education there can be no realization of adulthood.

KILIAN & VILJOEN (1974:221) state: "With regard to the education situation it is the adult's primary concern to assist the child to reach his destination as adult. In other words, the adult thinks of himself as called upon to assist the child on his way to adulthood". While guiding the non-adult to the realization of responsible adulthood, the educator communicates with the non-adult with a view to showing him what is good and what is evil. The child himself wants to reach adulthood, but the educator should also accompany him towards adulthood.

The educator should communicate to the child the message that in order to qualify for the status of adulthood, it is even expected of the adult, from moment to moment, and continually throughout his life, to strive for and maintain the norm image of adulthood because he remains as an openness, existence, and a possibility (Landman & Gouws, 1969:80).

The child's adherence to the norms and values may eventually help him to become a responsible adult who may also be free, yet always bound by the demands of propriety. He should maintain human dignity, because adulthood encapsulates human dignity and responsibility.

3.2.3.10 Increasing reverence for human dignity and communication

If the child respects and obeys valid adult norms and values, he is at the same time promoting human dignity (Baloyi, 1989:164). Every human being's dignity is to be respected as inviolate at all times. It is important that the child should be guided to value his own human dignity and to respect the human dignity of his fellowmen. The adult should support the non-adult in this regard, and he is expected to create positive educative relationships which may form the basis of mutual respect. The educator should also respect the child and the image of childhood, so as to enable the child to respect and revere the image of adulthood. The values and norms that form the pillars of human dignity should be communicated to the child in the education situation.

In his educative intervention, the educator should lead the child to morality with the aim of inculcating in him the principles and standards of good conduct. In order to succeed in this regard, the educator himself should be moral and

he should further reflect his reverence for human dignity. There should be communication which will give the educator the opportunity to encourage, guide and direct the non-adult to adhere to the requirements and criteria for human dignity.

To comply with the criteria for human dignity implies to attain and to maintain responsible adulthood, for it is demanded of every responsible adult not to violate human dignity. According to BALOYI (1989:165): "The example of an adult who does not adhere to the demands of propriety and thus jeopardizes his own dignity, cannot instil a respect of the demands of propriety in the child, and even less will it lead to respect for that adult". It, therefore, implies that every educator should safeguard himself from violating and showing disrespects for human dignity, while at the same time assisting the child to revere and respect human dignity. If the child accepts the educator's intervention in this regard, and adheres to valid norms and values of good conduct, he will be truly actualising proper adulthood. KRIEK (1972:32) confirms this when he avers that because man is open possibility, he is involved in his own becoming and has to live according to the criteria for human dignity and meaningful existence to qualify as an adult. To be able to adhere to these criteria demands thorough self-knowledge which the child also has to acquire.

### 3.2.3.11 Adulthood actualisation through increasing self-knowledge and communication

Education is the foundation of the child's self-knowledge and self-realization as well as his actualisation of adulthood. The image of proper adulthood may improve the child's self-knowledge and self-understanding which form the basis of understanding his fellowmen. A person who reflects adulthood is expected to submit to the authority of norms, and he should further comply with the values and criteria for human dignity.

According to C.K. OBERHOLZER et al. (1989:125) to be an adult, "... man must become what he was meant to be, and the fact is that the other exercises the strongest appeal to comply increasingly with the demands of pure humanness". As an adult, man is expected to be able to know and judge himself and to accept the responsibility for his choices and decisions, as he is expected to comply with the conditions and criteria for adulthood. A true adult is someone who knows himself and handles his responsibilities without shirking and ignoring them, and he is expected to stand by his word (promise). The non-adult cannot actualise adulthood on his own. He cannot know and judge by himself without the guidance and example of the adult in the educative situation.

KILIAN & VILJOEN (1974:225) acknowledge that the 'Mit-einander-sein' of the educator and child will eventually lead

the non-adult to achieve both self-knowledge and self-understanding. The child's actualisation of adulthood through increasing self-knowledge, may eventually lead to responsibility and freedom if the educator communicates his knowledge and understanding adequately to the educand. Through communication and mutual understanding, both the child and educator may know the child's capabilities and interest. The child will eventually become free when he knows himself and his abilities, and when the educator has revealed all the expectations and requirements during their communication. The responsible conquering of freedom, is an outcome of self-knowledge and adequate self-control.

#### 3.2.3.12 Responsible conquering of freedom and communication

Man's responsibility gives rise to his freedom. When man is confronted with choices and decisions, he should handle them within the frame-work of the authority of norms, lest he violates the norms and, hence, his freedom. Man should realize that freedom cannot be divorced from both the authority of norms and responsibilities.

According to KRIEK (1972:38), freedom is both a task and an opportunity, it is obedience to the demands of values and norms which qualify adulthood, the most important essences of being human. KRIEK (1972:38) further elaborates that he who applies his freedom by deciding to obey the authority of

norms and to live and explicate these norms is a worthy adult who has the right to educate. The educator with these attributes, is needed in the educative situation to communicate them to the child with a view to leading him to an acceptance of norms.

It appears that without communication, it would be hard to convince the non-adult that freedom goes along with respect of authority of norms and values as well as human dignity. It is the adult's task to disclose through communication, that disorganized or false freedom which disrespects authority often leads to disorder, confusion and frustration. Freedom and authority cannot be opposites, for only false freedom and false authority can be separated from each other (Griesel, 1975:16). It is, hence, the task of the educator to communicate this to the child.

An educator who can truly lead the child to responsible adulthood is the one who truly acknowledges authority himself.

### 3.3 CONCLUSION

In this chapter an attempt was made to examine communication in the educative occurrence. The author investigated whether the formation of various moments of the educative relationship structure could take place without communication between

the educator and the child during the educative occurrence. Due to the importance of co-operation and unity between the educator and non-adult, an attempt was further made to investigate whether the components of the educative activity structure may be effectively realized in the educative event without communication between the two human participants in the educative situation.

It became evident during the course of this scientific investigation that any attempt to exclude communication in the educative occurrence, could jeopardize and invalidate the whole educative event. Is there any form of educative support in silence, isolation, or where non-verbal and verbal communication as well as visual and non-visual communication are absent? Communication is essential in the educative event. SAVIGNON (1983:8) states that communication in education is "... a continuous process of expression, interpretation and negotiation... The opportunities for communication are infinite and include systems of signs and symbols ... of which language is but a part". Hence, through communication the educator manages to express and interpret his knowledge and experience to the child.

In his attempt to lead the non-adult to morality and acceptable adulthood, he himself needs to be morally acceptable. He should be exemplary in all ways. The educator should bear in mind that even his mere physical appearance communicates something to the child, and that the child can only attain

adulthood and responsible conduct through communicative support. Aimless communication may be misleading, the good educator should adhere to educative communication which gives the child the necessary support in his progression towards adulthood. The educator, therefore, should strike a balance between his words, deeds and a neat and attractive appearance in order to intervene successfully during the educative occurrence. His communicative task should aim at leading the child to adulthood, because the child needs and calls for his assistance.

VAN DER MERWE (1984:13) observed that the non-adult "... het nood aan 'n medemens wat hom in sy op-weg-wees steun omdat hy nie alleen die weg kan bewandel nie... Steungewing is die begeleidingshulp van een mens aan 'n ander om die mens te word wat hy kan en behoort te word". In their association, communication serves as an aid that helps the non-adult during the educative event to become what he can and ought to become.

In CHAPTER FOUR, the reader will be invited to reflect on the possibilities of providing the child with sufficient educative support on his way towards self-actualisation. In that chapter, an investigation will be undertaken on how the true educator may communicate and intervene educatively, with the aim of rendering adequate educative assistance which may enable the child to reach full adulthood. In that investiga-

tion an attempt will be made to find out how adequately an authentic educator may intervene educatively in the child's life with a view of (communicating) inculcating in the non-adult the sense of responsibility, loyalty, honesty and self-discipline as component of adequate adulthood.

## CHAPTER FOUR

### THE AUTHENTIC EDUCATOR'S INTERVENTION AND COMMUNICATION WITH THE CHILD

#### 4 INTRODUCTION

In CHAPTER THREE the position and role of communication in the educative event were examined, and the conclusion was reached that communication makes the educative occurrence both meaningful and qualitative. This conclusion may be regarded as the answer to the question posed during problem formulation in CHAPTER ONE sub-section 1.2, namely: "What are the relationships between education, communication and educative intervention?"

Communication makes education possible and it also enhances the standard of educative intervention. While communicating with the non-adult either verbally or non-verbally, the educator may explain, define and describe the importance of adult norms and values as he leads the child to adulthood. Another question posed during problem formulation which was answered during the course of CHAPTER THREE is: "Is communication an essence of education?" It was established in CHAPTER THREE that during educative occurrence the formation of the educative relationship structure, educative sequence structure and educative activity structure becomes a possibility through communication in the educative situation.

Without communication, education is not education. Communication is a conditio sine qua non for education, it is an ontic fact - an existential reality of the educative occurrence. It was, therefore, established that when the educator and the child encounter each other, educative assistance and various moments of the relationship structure come into existence, yet without communication between the educator and the child their realisation would not be possible.

The third question which was covered in CHAPTER THREE was "Is it possible to have communication in the educative situation which is not directed to, or connected with, educative intervention?" It has already been pointed out that communication promotes the level of educative occurrence in that it makes it meaningful, creative and qualitative. If the educative occurrence is effective the social intercourse between the educator and the child may be improved and strengthened.

This simultaneously answers the question that follows: "Is communication one of the factors which enhances association (togetherness) between the educator and educand, and hence makes the educative activities possible?" The relationship structure in the educative situation is an essentiality which cannot simply be ignored, because it enables the child, amongst other things, to know, love and trust the educator. Their educative encounter, togetherness and engagement can also be maintained and promoted by free mutual communication. The child should be encouraged to 'develop' self-control. A

sound foundation of love and trust which is laid down during the time spent together and the sharing of activities, the telling of stories, playing games and performing chores owes its existence to mutual communication (Du Plessis, 1990:2).

Through socialisation, the educand should at all times be encouraged and led to get a grip on reality and to acquire self-control because that can eventually lead him to adulthood. The last question which received attention in CHAPTER THREE is: "Is communication a pre-condition of educative intervention or is educative intervention a precondition of communication in education?" It was established in that chapter that communication is primordial in education and that lack of communication would imply lack of education and, hence, educative intervention. The ontic fact that communication makes education possible implies that communication is the basis and foundation of education and it is, therefore, a prerequisite or precondition of education.

During their educative togetherness, mutual communication should bring love and confidence into the educative situation. Communication may, among others, facilitate co-operation and the feeling of oneness between the educator and child during the educative occurrence. Through communication, the educator affords himself the opportunity to evaluate, assess and examine the child while guiding him towards adequate adulthood. Hence, communication is indispensable to

the educative situation for it enables the educator to know the child, his level of knowledge and understanding, his interests and inclinations as well as his problems and limitations. Communication also allows the child to become socially very close to the educator.

In this chapter, an attempt will be made to undertake an investigation into how the ideal educator may communicate with the child and intervene educatively in the life of the child as he educatively supports him towards adulthood. According to C.K. OBERHOLZER (1986:79) the child's "... way to adulthood is a long, steep and difficult one" which demands determination and disciplined conduct.

In order to advance along this complicated road towards adulthood, there should be a good and dedicated educator who devotes himself in giving assistance to the child in need of assistance. While accompanying the child to adulthood, the authentic educator, who has the welfare of the non-adult at heart should adequately inculcate humanness, discipline and trustworthiness in the child. In their togetherness, the educator should strive to support the child to reach his destination and to maintain human dignity. The child is also expected to obey the authority of the educator who communicates knowledge, ideas, beliefs, experience and convictions which will enable him (the child) to become someone in his own right. The two human participants in the educative situation are unequal in the sense that the educator is an

adult who has acquired both the experience and knowledge, while the educand is a child who is still incompetent as far as adult knowledge and experience are concerned.

In his educative intervention and communication with the child, the ideal educator is not expected to dominate, torture, ignore or undermine the child's self-image. The mutual participation of the educator and the child should be characterised by love, oneness and sympathy which may allow both the participants to be free and active during the educative occurrence. The presence of discipline and educative authority in the educative situation should not give the educator the licence to brutalise and dehumanise the dependent child.

In the course of this chapter an attempt will be made to examine, analyse and assess some of the characteristics of the authentic educator and how he may succeed in educative occurrence as a true communicator and educator. According to WRIGHT (1972:18) an authentic communicator and educator is "... one who is good at explaining to those who are not good at understanding". The principal objective of such an educator is primarily to create the ideal situation which is full of life and a climate of trust, which is grounded in the real educative aspects which may eventually lead the non-adult towards dignified adulthood. The child's desire, curiosity and ambitions for learning may be nourished and enhanced by the authentic educator while, on the other hand, these attri-

butes may be permanently hampered by the selfish and dictatorial educator. The devoted educator is expected to acknowledge the dignity and views of the child and to allow him to participate as a person who is an intellectual, social, emotional and physical being. It is the view of DAVEY (1990:209) that "when the adult fails to protect and enhance this dignity by giving the child the opportunity to participate responsibly in creating his own life-world, he is violating the child's sense of human dignity".

The child should be free and happy during the educative occurrence, because happiness and freedom of expression may enhance his involvement in educative activities and, hence, pave his way to free and responsible adulthood. ROGERS (1983:15) reveals both the punishment and unhappiness experienced by children who were in the hands of a dictatorial and selfish educator as he mentions that these non-adults "... felt they were being lectured to death" they sat passively day after day while a teacher, whom they did not know and who did not know them, "... spewed enormous boluses of facts at them". Such an educative event is coercive, dull and monotonous, because it forces the child to swallow and absorb everything that comes from an authoritative and unknown teacher who does not have the interest of the child at heart. It further forces the child to be passive in the educative situation while the educator dominates him in every possible way.

The purpose of this chapter is, therefore, to investigate how the educator, through communication and mutual participation in educative intervention can contribute to the child's meaningful becoming, without damaging his image of childhood. The child should be permitted and encouraged to communicate his ideas and feelings freely no matter how insignificant they may be.

The true educator who acknowledges that to communicate is human is also expected to support and promote the child's needs for communication and involvement in all educative activities. While assisting the non-adult to attain the aim of education, it is constantly the responsibility of the ideal educator to imbue the child with human qualities that lead towards normative adulthood, endurance, love, responsibility, trust and acceptance of authority.

In his communication with the child during educative intervention, the educator should display these attributes and impress upon the child that they are just as important as learning how to write and read in the pedagogic situation, because the assessment of a human being's character depends upon them. These qualities cannot be separated from each other, they are interwoven and the absence of one may inherently imply the lack of the other, for example, if one lacks self-discipline it may be true to claim that he lacks responsibility. At this point it appears necessary to inves-

tigate how the ideal educator's influence, coupled with his communication with the child and his educative intervention, may assist in supporting the educand to acquire and promote respect.

#### 4.1 RESPECT DURING EDUCATIVE GUIDANCE

The term respect has its roots in a Latin word 'respectus' which refers to "... differential esteem felt or shown towards a person or a quality" (Van Rensburg & Landman, 1988:470). Respect is essential in the educative situation, as it is in all human interaction, because the educative occurrence may never be allowed to become orderless and disorganised and to deteriorate into merely childish activities.

Since the educative situation is a 'micro-society', it implies that the child is expected to acquire respect within the educative situation and carry it over to his participation in the community. Both the educator and educand should respect the educative facilities which may include, amongst other things, the buildings and physical apparatus, which promote the flow of the educative occurrences.

In order to enable the child to acquire a sense of respect, the educator should support, assist and direct him to it through educative intervention and communication. Two aspects which may affect respect will receive attention in the

following two paragraphs.

#### 4.1.1 The influence of educative intervention and communication on respect

The two aspects which appear to have a direct influence on the way respect is established in education which will receive attention are educative intervention and communication.

##### \* Educative intervention

The physical appearance and all activities of the adult who is intervening in the life of the child should contribute in assisting the child to acquire respect for him. It is the view of VAN RENSBURG & LANDMAN (1988:470) that when one human being is respected by another it means that he "... is regarded with special interest in the sense that his being human is cared for". Hence, the best way of assisting the child to learn respect, is to show him during the course of educative intervention that he may also be respected if he conducts himself normatively. The child who realises that he is respected by the educator will also draw the conclusion that the educator loves him and regards him as his fellowman. A very strong possibility also exists that the educand will be equally prepared to respect the educator and to trust his educative intervention. C.K. OBERHOLZER (1961:34) shows the necessity of mutual respect in the educative situation when he states that children are neither more nor less than human

beings. Children are fully fledged human beings. This they are from their moment of birth and this they remain until their moment of death, and as human beings they are worthy of respect. The feeling of respect in the educative situation is necessary because both participants are dignified human beings, and the sense of respect may also give rise to love and trust which will receive attention in sub-section 4.2.

Educative intervention alone cannot be relied on to help the non-adult to attain respect, there should be communication between the educator and educand with a view to directing the latter through dialogue and conversation towards good conduct. Hence, communication may also contribute towards enhancing respect.

\* Communication

A true educator is expected to communicate respect and be prepared to respect the non-adult in his own uniqueness which is characterised by dependency and ignorance, because these are acceptable childlike characteristics. Through communication, the educator should assure the child that even if he is dependent and helpless, the educative support that he receives will eventually enable him to strive towards the fullest possible realisation of adulthood. During communication the educator should assure the child that he himself was once a child, but through educative assistance he ascended to

adulthood.

The educator is expected consistently to inform the non-adult that mutual respect should not end in the educative situation, it transcends it and permeates the community at large. He should further reveal the norms and values which deserve to be respected.

It appears necessary to examine certain societal aspects which are interwoven with education in order to see how they should be respected from the educative point of view. These aspects of society will include authority, values, culture, interpersonal relationships and philosophy of life.

#### 4.1.2 Respect for educative authority

According to VAN RENSBURG & LANDMAN (1988:426) pedagogic authority is not to be seen as the "... enforcement of an arbitrary will but as a service rendered to fellow-creatures in quest of their goal of adulthood". Since educative authority is instrumental in supporting and leading the child towards adequate adulthood, it should be brought into effect and also accepted during any meaningful educative event. Both the educator and educand are expected to obey authority because it contributes to the maintenance of order, stability and progress in the educative situation. In order to gain freedom and protection, both the adult and adult-in-the-making will have to recognise and accept authority. The

child in education needs authority in order to achieve security. DU PLOOY & KILIAN (1988:16&19) warn that the true educators are not expected to confuse educative authority with tyranny, cruelty, force or suppression which aim at dehumanising the child. The authentic educator should bear in mind that the child ought not to respond passively to his demands like an object, because the child himself is a thinking being and he wants to make his own independent decisions and choices.

Educative authority should be exercised during educative intervention in a way that will assist the non-adult to progress towards self-discipline. To achieve this goal requires certain qualities from the educator in the way he directs his educative activities. The educative intervention rendered to the child by the dedicated educator should successfully direct the child to respect authority in education.

#### 4.1.2.1 Educative intervention and respect for educative authority

During educative intervention the authentic educator should demonstrate that, although he is a bearer of authority in the educative situation, he does not have the right to misuse his authority or to exercise power for selfish and personal purposes. Educative authority contains within itself the educative norms, rules and values that direct and guide the conduct and activities of both the participants in the educa-

tive situation. The educative norms regulate and control the relationships between the educator and educand. It is this educative authority which further controls the attitude and conduct of the educator and, hence, prevents him from abusing, damaging and mistreating the dependent child he ought to sympathetically accompany to proper adulthood.

A true educator is expected to intervene in the child's life in an acceptable manner which complies with authority in education with a view to avoiding clashes, conflict and confrontation between himself and the emergent-adult. It eventually implies that his educative intervention may assist the child to reach adequate adulthood while at the same time he respects and promotes the requirements of educative authority. Truly responsible adults are expected to accept and obey authority, as they expect the non-adult to accept and respect it.

MORRIS (in: Ochoa 1990:10) warns that selfish educators use authority with the purpose of eliminating "... existing traditional beliefs, values, attitudes and behaviors and to replace them with beliefs and behaviors that will render the child susceptible to manipulation, coercion, control and corruption...". The true educator does not exercise educative authority in that way, because such authority does not assist the child to respect the authority of norms and to reach normative adulthood, instead it corrupts, discourages,

deflates, frustrates and oppresses him. Coercive authority can lead to the child losing all respect for both the teacher or educator and the norms which he upholds. It is, therefore, expected of the good educator to use constructive authority which is both educative and supportive to the child. He is further expected to communicate with the non-adult with a view to guiding him to accept and respect authority. This indicates the importance of communication towards establishing a respect for authority.

#### 4.1.2.2 The effect of communication on respect for authority

In the course of communicative interaction the educator should stress, both verbally and non-verbally, the importance of accepting and respecting educative authority because it is inherent in education, and, it gives the non-adult freedom and protection in the educative situation. C.K. OBERHOLZER (1968:350) reminds that education implies authority "... en wie van geen gesag wil weet nie, mag nie van opvoeding praat nie". It is the task of the educator to reveal during their mutual communication that educative authority is essential during the educative occurrence and that it promotes norms, rules and laws of conduct that are essential in the community and education, and without which the educative support and security that the child needs will be impossible.

Educative authority brings stability, peace and order in the

educative situation. The educator should stress while communicating with the child that the rejection and subsequent absence of educative authority implies instability and disorder in the educative situation, because, where there is authority, there is love and emotional security, and where sympathetic educative authority determines the course of events, there will be order and goodwill, respect and awe, self-control and discipline (C.K. Oberholzer, 1959:3). Both the educator and educand should know that acceptance of authority in the education situation implies dignified conduct in educative togetherness, because each one of them will know what to do and say according to the requirements of the authority of norms.

Without authority in the educative situation, the togetherness of the educator and educand may become meaningless and aimless. As GUNTER (1988:36-37) concludes: "Without authority in some form or other there cannot be an educational situation and education cannot take place" and that the child "... as a dependent, ignorant and inexperienced being who wants to become self-reliant himself, is in urgent need of and asks for assistance, support and guidance, which means that he is actually asking for authority, for without it he cannot properly become an adult". It is, therefore, the responsibility of the educator to explain to the child in the course of communicative association that authority is essential in life-reality and in the educative situation in order to give him security, self-discipline and safety. It is not

intended to suppress and ill-treat him. While revealing the danger of disregarding educative authority, the educator should also guide and encourage the child during mutual communication to acknowledge, follow and respect values and norms in order to reach full adulthood. To respect the authority of norms also implies respect for values.

#### 4.1.3. Respect for values

Both the educator and educand find themselves in a community where authority, norms and values hold. VAN DER WOUW & TE KLOEZE (1990:370) show the importance of values in adult life when they state: "... de leefsfeer van de ouders sterk van invloed is op het door hen gehanteerde waardensysteem. Iemand ervaringe in met name de beroepsfeer zijn bepalend te echten voor de ontwikkelde waardenoriëntaties op het terrein van ... opvoeding. Deze waardenoriëntaties leiden het handelen van ouders ten opzichte van hun kinderen". Values affect the child because as they exist in a community they also infiltrate the educative situation. They regulate the activities of man and how he involves himself, and participates, in all human activities. In the same way as authority and norms affect human life, values infiltrate all aspects of reality in which man involves himself and participates.

It must be emphasised that human participation in reality and life is a value determining, value obeying and value reali-

sing participation (Jacobs, 1985:31). Whereas authority and norms represent how a human being should conduct himself and participate responsibly in life-reality, the values represent what an adult human being considers important, essential and worthy in life-reality. To violate values is not desirable yet not punishable, it merely shows that a person who violates them is inadequately socialised in a particular cultural community. "Values are the culture's underlying assessment of what is good or bad, acceptable or unacceptable" (Rensburg, 1991:20).

According to FRAENKLE (in: Woodbridge & Barnard, 1990:56) values "... are ideas as to what is good, beautiful, effective or just, and therefore, worth having, worth doing, or worth striving to attain. They serve as standards by which we determine if a particular thing (object, idea, policy, etc.) is good or bad, desirable or undesirable, of worth or unworthy, or someplace in between these two extremes". Since education enables the non-adult to progress from childhood to adulthood it is worth having and worth striving to attain.

While progressing from childhood to adulthood, the non-adult should know the values inherent in his community. Education is valuable, it helps to bring about respect, it guides and directs the child to values and, hence, to that which is good, moral, desirable, just and worthy; while assisting him to refrain from that which is evil, undesirable and unworthy in the life-reality. A dignified adult is expected to obey

and respect values because he should live justly and morally.

It is the view of VAN ZYL (1980(b):92) that no animal can be inhuman, only man can. Animals are not normative and have no sense of values. It follows that to ignore values is inhuman for human beings. All responsible adults are, therefore, expected to adhere to values and to inculcate these values so that the child may internalise a value system.

Values can be divided into two categories, namely, intrinsic and extrinsic (instrumental) values. Intrinsic values are characterised by features such as goodness, beauty and truth whereas extrinsic values are described in terms of their function, utility or usefulness, for example, it is worthy to be honest, reliable and humble. It is the view of WOODBRIDGE & BARNARD (1990:56) that "intrinsic values are those values which are acknowledged and obeyed because of their intrinsic significance and not because they are recognised in view of something exterior to themselves. Instrumental values, on the other hand, are adhered to because an exterior purpose is served". In order to satisfy both the intrinsic and exterior values the dedicated educator is needed in the educative situation to assist the non-adult to know and respect these values. It is, therefore, necessary to examine how the educator may educatively intervene in the life of the child with the aim of unfolding these values to him and assisting him to establish a respect for values.

#### 4.1.3.1      Educative intervention's effect on respect for values

A human child is not born with values or value judgements, he gradually acquires them through educative assistance. Without educative support and socialisation in a particular community, values may not be revealed to the child. VAN ZYL (1975:116) states that a child is not born with an intact value judgement and yet man's existence from beginning to end involves values.

The child image as seen in pedagogical perspective indicates that the human child can be made aware of values through education and is also able to create and live according to values. It is, therefore, the responsibility of the educator during his educative intervention to assist the educand to acquire values and value-judgements which may, in turn, help him to qualify phenomena, objects and activities as evil, immoral, unpleasant unacceptable or, on the other hand, to identify them as good, moral pleasant and acceptable.

A good educator should strive to implement a criterion, principle or standard of acceptable value-judgement in the mind of the educand which may direct him in choosing values in life-reality. Values are essential in all social life because they determine how a human being conducts himself in relation to objects, beliefs and his fellowmen. VAN LIER & HOEBEN (1991:87) argue that "sociale waarden... hebben

betrekking op datgene wathet kind van belang acht te bereiken in interactie met anderen, de doelen en uitkomsten die het kind nastreeft. Heirin komt een prosociale dan wel anti-social waardeoriëntatie tot uiting".

If the child accepts and internalises good values, he is in that manner progressing towards social adulthood because he is socially accepted by, and related to, other human beings as he does not violate these cardinal values.

VAN RENSBURG & LANDMAN (1988:508) stress that the adult who respects values must continuously be able to make "... autonomous and conscientious decisions which spring from the deep conviction that this must be so because it ought to be so" (emphasis-WMB). Due to the influence of values upon the decisions and choices that adults make, it is the task of the educator to assist the educand adequately with a view to enabling him to make valuable and authentic decisions as he progresses towards autonomous adulthood. Communication between the educator and educand is an essential requirement for directing, initiating and assisting the latter to respect values.

#### 4.1.3.2 Communication and respect for values

While communicating with the educand, the educator should strive to bring home to the child that to display lack of

respect to that which is valuable in life is a display of irresponsibility because values are embedded in the philosophy of life of a given group of people. People who share a common philosophy of life and culture have, more often than not, acquired the same values which shape their conduct, attitude and beliefs. It follows that the cardinal values of a group of people within a particular community with its philosophy of life will differ from the values of the other people in another community with another outlook in life. In this regard WIID (1990:83) states that an understanding of values and norms is unique to every specific group within the community. What is acceptable to one group may prove unacceptable to another group in another community. Values are, therefore, contained in the philosophy of life of a particular community.

During communication in the educative situation the educator is expected to unfold, reveal and explain the cultural values of that particular community to the child. This enables the non-adult to avoid conducting himself differently from his fellowmen in his community. BENEDICT (1959:18) writes: "The life history of the individual is first and foremost an accommodation to the patterns and standards ... handed down in his community. From the moment of his birth the customs into which he is born shape his experiences and behavior. By the time he can talk, he is a little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its be-

liefs, his beliefs, its impossibilities his impossibilities".

Due to the relationship between the values, and philosophy of life and culture, values should also be held in high esteem because they emerge from the fundamental beliefs and convictions of the community. The educator should communicate to the child that values or a structure of values form the foundation for the philosophy of life and for this reason values are always fundamental and primary, they come first in his involvement in reality (Potgieter in: Van der Westhuizen, 1982:186).

Even in his everyday communication the non-adult should be encouraged to safeguard himself against using and being involved in vulgar language, conduct and ideas; because that effectively shows a disrespect for values. The devoted educator is expected to reveal to the non-adult that his acceptance in a community will eventually depend upon his value judgements, and how he chooses the values and later makes decisions.

ROGERS (1983:260) reminds that the criterion by which values are set is the degree to which they will cause one to be loved or accepted by one's fellowmen in life. If there are conflicting values, the educator is expected to advise the educand to take time before he jumps to conclusions and makes

hasty decisions.

There exists a possibility of violating values unconsciously if one fails to consider carefully all the requirements of one's activities. It is the view of WOLKOMIR & WOLKOMIR (1990:122) that before any major decision is made a person should "... do his homework". All the necessary data must be collected to facilitate making the right decision. No decision should be based solely on readily available information as often subconscious information that might veto an idea is missing.

Due to the connection that exists between values and a philosophy of life, the latter will be discussed next with the aim of establishing how it should be treated during educative intervention and communication as the educator attempts to lead the non-adult to establish a sound philosophy of life.

#### 4.1.4 Respect for a philosophy of life

A philosophy of life can be defined as the fundamental belief and conviction held by the majority of the members of a given community. It enables them to have a particular life-view which is unique to them. KRUGER & WHITTLE (1982:37-38) maintain that a philosophy of life encompasses a view of the whole reality which also includes a view of man, a view of God or a god, a view of values, a view of morality and a view of truth.

The educator is expected to lead the child to realise that one of the requirements which enables him to reach his final destination is to respect the philosophy of life of the community. It is the view of VAN RENSBURG & LANDMAN (1988:450) that educators are compelled by the particular philosophy "... to confront the not-yet-adult with the values and norms inherent in the philosophy". This assertion shows the indissoluble bond which binds education, philosophy of life, and norms and values together. Since the philosophy of life is both inherent in, and essential for education, an investigation will now be undertaken to establish how respect for the philosophy of life can be inculcated by the educator's intervention in the non-adult's life.

#### 4.1.4.1 Educative intervention and respect for a philosophy of life

The educator, being a member of a particular community, enters the educative situation honouring the philosophy of life inherent in that community. The educator's intervention in the child's life should promote the philosophy of life which is embedded in and interwoven with the culture of the community in which he serves. He should ensure that the educative occurrence and various activities associated with it do not clash with or undermine the integrity of that philosophy of life.

While intervening in the life of the educand, the educator should illustrate that he himself respects the fundamentals of the philosophy of life prevalent in that society and holds them in high esteem. His educative intervention should generate a love of the philosophy of life in the educand, with a view to leaving the child with the belief and conviction that he himself cannot be separated from that particular philosophy of life because it transcends him and shapes and directs his views and thinking.

If the educator displays evidence that he respects and honours the philosophy of life inherent in the community, a possibility exists that the not-yet-adult will emulate him. As the educator strives to influence the child to accept and respect the philosophy of life, communication may promote the association of the child with that life-view. Communication thus assists in promoting a respect for the philosophy of life.

#### 4.1.4.2 Communication and its effect on respect for a philosophy of life

The philosophy of life infiltrates the educative situation, and links it with culture and the community. The home and the educative institutions should strive for the same goals and ideals. In this regard DEKKER (1988:85) emphasises that it is extremely important to improve "... communication structures between the school and the home as both institu-

tions have a common educational aim". During the mutual communication between the educator and educand, the former should not undermine the home or community because it is the point of departure of every educative endeavour. He should encourage and communicate to the child the acceptance of and respect for the philosophy of life inherent in the community of which they are members.

In their conversation and dialogue the educator should not allow the child to undermine the community's philosophy of life, instead he should inculcate the belief in the child that their life-view is the best because each community considers its own outlook on the world and life as the best (Van Rensburg & Landman, 1988:450). It is the responsibility of the educator, while communicating with the child, to prevent him from disregarding and undermining the philosophy adhered to by the members of that particular society. If the community regards, for instance, the Christian philosophy of life as the best, the educand in the very same community is not expected to aspire for foreign life-views, such as, for instance, a naturalistic philosophy of life.

Due to the inclusiveness and broadness of the philosophy of life, the non-adult should be assisted to respect and revere its values, morals and truth because these are components of the philosophy of life which will shape his life. The educator should help the child to understand that to deviate from and to disrespect values, morals, man, God or a god and

truth, becomes a way of disrespecting the life-view of the community. Such deviations may eventually prevent the child from attaining adulthood which has to satisfy the criteria and aspects demanded by the particular community.

Since the philosophy of life and culture of the community are intertwined, it is also essential that the child should be taught to respect the culture of his community.

#### 4.1.5 Respect for culture

The concept culture is one of the concepts that has suffered from having different connotations to different people. There are people who regard culture to be tradition; or traditional and primitive ways of dancing and dressing and yet there are others who feel that culture is nothing more or less than the belief in ancestral worship. These views are misleading. It is the view of RENSBURG (1991:20) that: "Culture refers to all the accepted and patterned ways of behaviour of a given people. It is a body of common understanding. It ... includes the physical manifestations of the group as exhibited in objects they make - their clothing, shelter, tools, weapons, implements, utensils, and so on."

The sociologists and anthropologists regard culture as the general way of life of a particular group of people. According to EMBLEM (1973:528) culture includes "... artifacts,

interaction patterns, beliefs, symbols, values, norms, and customs distinguishing one social group from another". This definition of culture illustrates that culture is inclusive; it is more than mere beliefs, traditions and customs. It further reveals that different communities have different cultures and ways of life which distinguish them from one another. KNELLER (1971:49) maintains that "culture, in general, is the totality of ways of life that have evolved through history. A particular culture is the total shared life of a given people - their modes of thinking, acting and feeling, as expressed in religion, law, language, art, technology, child-rearing and, of course, education" (emphasis-WMB). This definition clearly indicates that culture changes (evolves) through history and that education is a component of culture.

Education is part of the cultural heritage of the people of a given community, and, it cannot be separated from culture. Education may be regarded as an instrument which serves to enhance culture. The interactive relationship between education and culture is expressed by VOS & BRITS (1988:38) who argue that without culture there can be no education, and without education no culture and no community.

The differences in culture have brought about different educative systems, because the type and nature of education that the educand receives in a particular community is directly related to and determined by the culture of that very commu-

nity. THEMBELA (1991:1) argues that "the understanding of the subject matter in the classroom is coloured by the cultural assumptions and the cultural baggage each child brings along with him into the classroom". In this regard the educator should bear in mind that the child enters the educative situation with certain cultural views, beliefs, skills, a language and attitudes.

The educative assistance that the child receives should complement cultural attributes. For example, the education of a Bushman child, which will encompass shooting skills with bow and arrow will obviously differ from the education of a Japanese child, due to their distinct cultural differences. Nonetheless, both the educator and educand are expected to honour and respect the culture of his community, irrespective of the level of 'development'. Culture also embraces the way in which different institutions in a society are arranged. It represents a certain cohesion and interwovenness of different social structures such as the state, family, school, church, political party and trade union (Vos & Brits, 1988:37). To respect culture and its components will therefore imply the respect for these different social structures. In order to learn how to accept and to revere cultural facets, the child needs the guidance of the educator. The survival of a culture depends on whether the educator's intervention can succeed in directing the child to respect that culture.

#### 4.1.5.1 Educative intervention and how it may influence the child to respect culture

The child should be educated with a view to enhancing and promoting the cultural levels of the community. It is not possible to educate the child if the culture is not taken into consideration during educative intervention. STAPLES (1987:132) argues that there is no escaping culture in educative intervention, it can neither be hidden nor denied. Education is in itself evidence of and the enhancement of culture.

During educative intervention the educator has to direct the non-adult to respect both culture and education. The educator should strive to reveal and disclose cultural components to the child, because education (or socialisation) enables the child to acquire culture. Culture is not governed by genes or instincts at birth, it is learnt and acquired through adult guidance. During educative intervention, the educator should expose the cultural habits, language customs, belief, traditions and technological 'development' which are part and parcel of the culture. The educative assistance which is given to the child during educative intervention should also be culturally acceptable and serve to promote and enhance the quality of the culture in that community.

As the child learns to respect and promote the culture he will at the same time be progressing towards adulthood.

During educative intervention the educator is expected to direct the non-adult to realise that culture is a heritage that can help people to restore and retain their human dignity and freedom. It is the sum total of the ethos of a group of people because it reflects upon the deep sap of their lives, their history and the very beginning of their existence.

The educative activities, in which both the educator and educand participate, should not ignore or disregard cultural structures such as the state, family and church because these structures are centres for the customs, traditions, religion and politics which are to be obeyed and honoured by every dignified person. Communication between the educator and educand may assist the latter to realise the value of respecting culture which warrants a discussion of the role of communication in promoting culture.

#### 4.1.5.2 The role of communication in assisting the child to respect culture

Mutual conversation and discussion are undertaken by the educator and educand in order to lead the latter towards respecting the culture of his community, whether it is 'developed' or 'underdeveloped' because he finds himself within its influence. The educator's responsibility is to communicate to the child and convince him that "man creates culture, but culture, in turn, makes man" (Kneller, 1965:42). During

the course of communication the educator should strive to show the child the importance of avoiding inappropriate attitudes, vulgar speech and remarks that damage the value of his culture or any other culture.

Culture creates the conditions of human life and has a long history behind it, and, according to DE JAGER et al. (1985:103) the child should be convinced to accept the culture because it possesses the permanent significance of the highest and highly valuable characteristics which were observed and accepted by all adults, including his parents, because they have withstood the 'test of time' - they have survived meaningfully.

During communication in the educative situation it should be stressed to the child that to acknowledge and revere one's culture and to consider one's culture as the best culture, is one of the facilitating factors that enhances the child's progression towards culturally acceptable adulthood. Communication, just like adulthood, is inseparable from culture. Every community has its own language which serves as the code of communication. The child should be assisted through communication to honour his culture much as he is expected to honour the educative support rendered to him by the educator.

DAVEY (1990:89) exposes the cohesion between culture, communication and education when he argues: "If culture is considered as being a creation of man, as being a uniquely

human phenomenon, then it can be said that communication and culture, like education and culture, are separately identifiable ontic realities, yet can never be identified separately". The child who accepts and reveres education, which assists him to attain adulthood, is expected to respect the culture which is part and parcel of that education.

In concluding this sub-section it will suffice to state that communication, just like culture is dynamic. Culture and communication show correspondence in the way they change. "Communication and culture are inseparable" (Smith, 1966:1). The relationship between communication and culture should enable the educator to encourage the child during communication to respect both culture and cultural systems of communicative. The possibility of education and communication influencing the formation of interpersonal relationships within the cultural community and in the world beyond this community, deserves attention.

#### 4.1.6 Respect for interpersonal relationships

The compliance with educative authority, values and a philosophy of life by both the educator and child, is expected to lead into a relationship of mutual trust and respect in the educative situation. It has been stated (cf sub-section 4.2) that respect should be a two-way relationship between the educator and non-adult.

According to BUTLER (1968:202) "the teacher should be the kind of person who commands the respect of the pupil by virtue of what he himself is. The good teacher does not openly demand respect, his bearing ... wins it". It is, therefore, expected of every devoted educator to consider the educands before him as people who deserve respect. If the educator respects the children he is, at the same time, educating and assisting them to reach respectable adulthood, because they themselves will learn to respect other people and refrain from damaging the human dignity of their fellow human beings.

It is the view of LUTHULI (1984:19) that "a teacher who believes he is superior to his students merely by means of age, colour or creed is ready to ridicule pupils by degrading their ancestors, tradition and culture and can hardly contribute to the pupils' self-realization and self-fulfilment".

The true educator is expected, in this regard, to respect the child, his beliefs and views in life-reality. Nonetheless, he should guide and direct him to what he ought to become without undermining and damaging childhood as a mode of existence. During their togetherness in the educative situation, the educator should display his commitment to allowing the child to participate and to listen to him in order to guide him authentically.

ROGERS (1983:139) reveals the importance of mutual respect

between the dedicated educator and his children when he contends: "And yet I know that if the relationship between myself and my students were truly a relationship among persons, much would be gained. If I were willing to admit that some students surpass me in knowledge, some in insight, some in perceptiveness in human relationships, then I could step off the 'teacher pedestal' and become a facilitative learner among learners" (emphasis-WMB). The educator who is aware of such differences in affective and cognitive abilities may better facilitate sound interpersonal relationships between himself and the child with due respect for each other's possibilities, talents, and human dignity. Only when mutual respect is encouraged and allowed to flourish can all the human participants in the educative situation establish firm interpersonal relationships.

Having experienced healthy interpersonal relationships in the educative environment, the child will have acquired the ability to carry it over into the life-reality where he will one day have to establish interpersonal relationships with other human beings.

A very important means of communication in the formation of interpersonal relationships is the non-verbal form of communication. Many non-verbal signals are strongly culturally determined which makes them even more valuable in a situation where both teacher and pupil share a common culture. The

message to be conveyed is thus very clearly understood by both participants because of the common cultural background.

The effect of educative intervention and the contribution it makes to the establishment of healthy interpersonal relationships are of cardinal importance.

#### 4.1.6.1 Educative intervention and respect for interpersonal relationships.

During the event of educative intervention, the educator should also remain aware that although he and the child are unequal, they possess equal human dignity. SMIT (1979:19) reminds that "die mens - of hy nou 'n kind, 'n jeugdige, 'n volwassene of grysaard is - is en word 'n mens". This does not allow the educator to undermine the child in their interpersonal relationships, because they are all human beings irrespective of age and other minor differences. He should also show that he is prepared to establish sound relationships with the child.

Although he is a bearer of authority in the educative environment, a true educator may not allow a coercive and selfish type of authority to cloud his thinking and eventually destabilise the flow of educative occurrence. He is, therefore, not expected to be rigid and stereotyped in his relationships with the non-adult.

It is true to claim that a good teacher may think of himself as the expert in his field, the keeper of order and discipline in the educative situation and evaluator of the achievement of his children; but all these do not give him the right to dominate and dehumanise the interpersonal relationship that exists between him and the children. To find a teacher who is 'human' and who treats his pupils as human beings in the classroom is not only a precious experience, it also promotes learning, self-understanding and allows communication between fellow human beings to flourish (Rogers, 1983:29). The existence of educative authority, educative norms and rules should not change the humane character of the good educator during educative intervention.

The educator-child relationship is easily lost in a confusing web of rules, limits, and required 'objectives' (Rogers, 1983:12). The implication appears to be that the expected objective or goal of education, coupled with many rules and codes of conduct during educative intervention which demand excessive discipline and unrealistic guidelines may at times weaken and destroy the healthy interpersonal relationships between the educator and child.

The authentic educator should safeguard himself from being wrongly tempted to dehumanise and abuse the non-adult because of many rigid rules and other limiting factors and, hence, destroy the child's opportunity of attaining adequate adulthood. Communication being of such a powerful assistance in

education, may also contribute in the establishment of interpersonal relationships. By communicating verbal as well as non-verbal man is able to make his feeling known and this facilitates the establishment of sound relationships.

#### 4.1.6.2 The influence of communication in the establishment of interpersonal relationships

The educative situation being a micro-societal situation should equip the child with all the necessities of actual life-reality as he progresses towards cultural adulthood. Due to the importance of interpersonal relationships during educative togetherness, the educator should during mutual communication encourage and lure the child to form and respect interpersonal relationships in his everyday life-situation with peers, friends, adults and parents.

During the communicative occurrence the educator should encourage the child to be involved in human or social relationships because it is his responsibility to communicate to the non-adults that every human being is a social being and needs to be loved, accepted and respected in the adult world. The educator is expected to show the child that he respects him as a fellow human being with a view to assisting him to respect himself and his fellowmen.

C.K. OBERHOLZER (1979:72) argues that "adulthood is characterized by self-respect and veneration for the mystery of the

other person". It thus follows that in order to assist the child towards adulthood he is expected to learn to respect and to display respect as he also expects respect in his relationships with his fellowmen.

If the child conducts himself inappropriately, the educator should sympathetically approach him and redirect him in a way that will not damage the interpersonal relationships which already exist. When it becomes necessary to criticise or correct the 'behaviour', discuss what the child has done which is wrong instead of making the child feel that he is bad (Du Plessis, 1990:2). A true educator should differentiate between the wrong activities of the child and the child himself. It may damage healthy interpersonal relationships to jump to the conclusion that the child himself is also wrong and 'stupid' because he was involved in inappropriate conduct.

The educator who strives to succeed in leading the child to respect interpersonal relationships, should himself communicate and display respect in all educative involvement and communication with the aim of directing the dependent child to all the correct requirements of healthy interpersonal relationships. The devoted educator should consistently withhold himself from using sarcastic remarks and bitter comments while directing the child to social adulthood. He should always bear in mind that bitter words can hurt and

frustrate the child and eventually destroy his morale, whereas kind and intelligent communication can nurture and boost sound interpersonal relationships in the educative situation. DHLAMINI (1983:36) reminds that whether the educator communicates in anger or in happiness "how the message is phrased, how it is conveyed and when it is transmitted are vital considerations to bear in mind" for the sake of a sound interpersonal relationship between him and the child.

In the classroom non-verbal communication is used all the time, yet it is often neglected in the studies of social interactions, possibly because of the complexity and problematic transcriptions of non-verbal signals. It must be emphasised that such non-verbal communication which is a very dynamic form of information transfer as far more information can be transmitted in a given period of time, is particularly important in the establishment of interpersonal relationships. A sympathetic look, a smile or a frown can often achieve more than five minutes of verbal communication.

The child who learns to communicate positively also learns to support and to promote interpersonal relationships with his fellowmen and is likely to attain proper adulthood because he will live harmoniously and socially with his fellowmen as he gradually becomes an adult. To live in harmony with other people and to be socially accessible imply, amongst other things, to love people. Love is essential in an environment

where stability, trust and peace pave the way for socially acceptable adulthood. Love is, therefore, a precondition for an effective educative encounter.

#### 4.2 LOVE DURING EDUCATIVE GUIDANCE

LUIJPEN (1963:247) holds that "zonder liefde is die wereld voor de mens een hel". The need for love does not only exist in the broader society, it infiltrates the educative environment for without educative love, education would be at a disadvantage. It is the responsibility of the educator to generate love, kind feeling and a warm atmosphere while guiding the non-adult. SNYCKERS (1984:96) contends that the parent bears "... 'n groot verantwoordelikheid om sy kind met 'n atmosfeer te omring wat hy as 'n behore vir die kind verlang, aangesien 'vertroude atmosfeer vir die kind as norm optree, wat hy vir die res van sy lewe met hom saamdra. Indien hy aan warmte en liefde gewoon is, sal hy 'n wêreld van warmte en liefde probeer skep aangesien 'dit so behoort'..." This excerpt reveals that the love that the child ought to receive from the parent or educator would give him the background from which he would be able to give love and affection to his fellowmen throughout his life.

In contrast, it may be claimed that a child who is deprived of love in the educative situation may ultimately display a high degree of intolerance and cruelty, and he may eventually

fail to attain adequate responsible freedom in his life-reality.

The child who has acquired a tendency to fight others is often the one who has suffered verbal and physical punishment during educative assistance which culminated in teaching him that pain, frustration and anger are inherent in adult-life (Mooney et al., 1991:111). But if the educator consistently gives the child the necessary love and warmth, allowing the child to participate freely during the educative occurrence the child may simultaneously conclude that adults are social, kind and sympathetic. The child will learn to accept love as strength and not a weakness on the part of adults. This may eventually build up a foundation from which he will be able to display love and respect to other people.

Love is a pre-requisite for adulthood and human dignity. As M.O. OBERHOLZER (1972:126) stated: "Die mens wat nie geleer het om liefde te skenk nie, kan sy taak in 'n menslike wêreld wat medemenslikheid as liefde verg, nie op 'n persoonswaardige wyse vervul nie". It is the responsibility of the educator to help the child during educative intervention to practise receiving and giving love in his relationship with other people in order to be able to give and receive love as a responsible adult when he reaches adulthood. Educative intervention may, therefore, affect the child's sound establishment of a loving relationship with his fellow human beings.

#### 4.2.1. Educative intervention and love

The very nature of the phenomenon of educating demands that "... it be exercised from, in and through a spirit of love" (Gunter, 1988:155). Only a genuine love of the child can prevent authority from degenerating into abuse when exercised. Hence, the educator is expected to promote love and a conducive climate during educative intervention with a view to giving the non-adult he accompanies the freedom of expression and of revealing his feelings, views and ideas in the knowledge of the educator's loving care (Gunter, 1988:155). During the educative togetherness the feeling of love and acceptance may encourage the true educator to avoid fixed, stereotyped and harsh rules in which continuous rebukes, sarcasm and punishment which are prevalent in authoritative situations and which culminate in demoralising and dehumanising the child.

GUNTER (1988:155) argues that during educative intervention it is essential for the child to become aware that first and foremost the teacher has his welfare at heart and shares his experience of joys or sorrows. This author further concludes that if the relationship of love has been established the child will show himself answerable and responding by self-surrender. He will be prepared to accept "... appropriate, obey and follow the instruction, guidance, leadership, advice, commands and rebukes of his teacher (Gunter, 1988:155).

These two statements imply that when the educator's love allows him to share the innermost feelings of the non-adult, educative intervention can prosper because the child will be prepared to accept both the educator's approval and disapproval.

The presence of love during educative intervention can dissolve many of the barriers which would hinder and obstruct the healthy relationships between the child and adult. Where love dominates, the bitter feelings may be expected to be replaced by sympathy and acceptance. The educator should strive to direct the child during educative intervention to love and accept his fellowmen.

When people accept each other, admire each other, act with humanness towards each other, they tend to be friendly and polite and are able to initiate human relationships, understand each other and respect each other's needs (Petrick, 1986:74). The educator's task is to love the non-adult and to assist him to acquire the components of accepting and loving other people.

Love does not discriminate against ugliness, blindness nor undergiftedness for even if the child has problems and other short-comings, an authentic educator who loves the child and regards his task as a calling, is expected to keep on assisting the child in need of support in order to enable him to reach the aim of education. The child's existence is an

existence in dependence in which the child experiences needs and calls for help. He is a being in need of support and guidance and, therefore, he seeks and accepts support and guidance (C.K. Oberholzer, 1968:172).

The ideal educator feels committed to support the dependent child because he loves him, and love enables him to believe that, irrespective of all the child's short-comings, he will eventually attain worthy adulthood. The love that the educator gives to the child, may ultimately influence the child to trust him.

It is acknowledged by GUNTER (1988:39) that "true love, including pedagogic love, implies and includes respect and trust". With trust, respect and faith in the educator the child is likely to accept the educative support and the educator's authority and leadership. Love paves the way for cooperation and stability in all educative activities. As PERQUIN (1952:177) stated: "... liefde geeft het spontane antwoord op de nood en de behoefte van het kind". Without love during educative intervention the child's needs and requirements cannot be completely satisfied. Love gives rise to order and trust in the educative situation, and leads the non-adult to submit to the authority of the educator and to regard him as an authentic leader.

The feeling of love and fondness during educative interven-

tion prompts communication and dialogue between the educator and educand, which, in turn, will assist in promoting love in the educative situation.

#### 4.2.2 The role of communication in promoting love during the educative occurrence

During communicative occurrence the educator should emulate the love that is regarded as one of the cardinal values in the Scriptures. In Christian education the child should, therefore, be encouraged during mutual communication to love God and to love his neighbour as he loves himself (Matthew, 22:37-39). The educator should communicate to the child that one can be punished for aggressiveness, verbal and physical provocation; and that such conduct should not be indulged in nor imitated; whereas one can be rewarded for giving love and being helpful and kind, and such conduct needs to be repeated and enhanced.

PETRICK (1986:75) argues that the existence of love during educative event prompts the dedicated educator to look upon the child as his own child (even though it is somebody else's entrusted to his his care). This will lead to free and authentic communication (association, being together) deepening to dialogue (encounter, being with each other). This will indicate that the pupil has been accepted and has accepted the educator.

This educative love enables the educator to dedicate and commit himself fully to the child because he acts in loco parentis while leading the child, and he loves and treats the educand as he would his own child. A true educator should not communicate with the educand in a way that threatens and intimidates him. He should address the educand lovingly and with due respect as a fellow human being rather than coldly and unsympathetically which may lead the child to feel unloved and unwanted. The child is least likely to accept and listen to the disapproval of the educator who is either overly autocratic or permissive. Hence, the educator should display his love and commitment when handling the child and he is also expected to refrain from displaying overprotective love because the non-adult may easily become spoilt.

Love should be conducted in a way that leaves the child with full trust in the educator. VAN ZYL (1980(a): 139) holds that the pedagogic love in the education situation "... is 'n skeppende liefde wat die wederliefde van die opvoeding wek". It follows that the educator who aims to receive love from his pupil, must be prepared to communicate love to the child concerned by displaying that he loves and accepts him.

Love binds the educator and educand together, and through it the educator may easily reach out to the child who is expected to co-operate. It is, therefore, imperative that, in both communication and educative intervention, the authentic educator should keep educative love in the foreground because

it enhances interpersonal relationships and challenges the non-adult to accept educative authority and disapproval. Love may enable the educator to intervene in the child's life and to disapprove of that which is improper, bad and unacceptable while explaining to the non-adult why such activity does not benefit dignified human beings.

PETERS (1981:58) warns that "if the need to love and to be loved is not satisfied the individual will be prone to distortions of belief, ineffectiveness or lack of control in action, and unreliability .... His attempts to learn things will also be hampered by his lack of trust and confidence." The lack of love in the educative situation may also result in misgivings, ineffectiveness and unreliability which are coupled with lack of trust and confidence in the educator. But if love forms the foundation of all educative assistance, the child will trust the educator and have confidence in his leadership towards adulthood.

The feeling of trust and confidence that the non-adult owes to the educator will further enable the child to accept the authority of the educator during the educative occurrence. The authority of the authentic educator, as he communicates with the child and educatively directs him to full adulthood is, therefore, closely determined by the precondition of pedagogic love.

#### 4.3 AUTHORITY DURING EDUCATIVE GUIDANCE

In sub-paragraph 4.1.2 attention was given to educative authority and how it should be respected in the true educative togetherness. In this sub-section an attempt will be made to examine how the educator may adequately exercise authority while leading the non-adult to full actualisation of the educative aim.

The term authority is derived from the Latin words 'auctoritas' and 'augere' meaning power and to help respectively (Van Rensburg & Landman, 1988:292). These authors further maintain that the devoted educator is expected to be aware that the child "...is eagerly looking for a guiding authority to place demands on him, expect things from him, lay claims on his loyalty and service, exact obedience from him and control his life" (Van Rensburg & Landman, 1988:293). A guiding authority which is essential in educative association, therefore, has the ability to control the loyalty, service, obedience and life of the educand.

During educative intervention and mutual communication in the educative situation, the educator should guide the non-adult to accept and obey authority because sympathetic authority is inherent in education, and education without authority is totally futile (C.K. Oberholzer in: Griessel, 1975:123). Since authority is a conditio sine qua non for any educative endeavour, its position will be discussed as it reveals

itself during educative intervention.

#### 4.3.1 Educative intervention and its effect on authority

LANGEVELD (1974:42) maintains that "... een wezenlijke samenhang bestaan tussen opvoeding en gezag". Due to this cohesion between education and authority, the educator and educand are expected to reflect the acceptance of authority during their educative togetherness. The true educator, being a bearer of educative authority is expected to sympathetically and authoritatively guide the non-adult towards disciplined adulthood.

Due to the essentiality of authority in education, a dignified educator is able to conduct himself during educative intervention according to cultural and normative values and he strives to comply with educative requirements like, norms, rules and standards. The ideal educator is expected to direct the educand during educative intervention to increasingly comply with authority, as he progresses towards adulthood. AUERBACH (1967:2) writes: "If we assert authority in order to ensure that learning may take place unimpeded, or in order to teach growing human beings not to do to others what is hateful to them, then they will accept the need for imposing authority". This author also reminds that what is required in the education situation is "authority as the situation demands, not as the authoritarian demands" (Auer-

bach, 1967:3). These quotations imply that educative authority may be used to facilitate learning and sound relationships during educative intervention; and that authority should be exercised in order to enhance educative activities because it should be educative rather than dictatorial in its application. Authoritative educative behaviour is characterised by a warm, affective relationship between educator and child and by adhering to democratic rules. Autocracy, however, leads to physical punishment, power and strictness and, based on this, educative intervention becomes a model for aggression in the child (Van Lieshout & Ferguson, 1991:49).

It is neither desirable nor educative to use authority in the form of power which inflicts the becoming child with physical pain and punishment. The authority which is essential in education should give rise to a warm and intimate relationship between the educator and educand.

The existence of educative authority is expected to make both the participants of the educative situation free and secure. Authority just like educative intervention, should be used in the educative situation in a manner which assists the child to become a responsible adult. According to REELER (1985:143) "because the adult is the bearer of authority, his is also the responsibility of establishing a sphere of security, a safe space within which the child may be encountered, supported and guided". Authority in education should be used

towards the best interests of the child, rather than to represent force and intimidation during educative intervention.

The participation and involvement of the child during educative intervention should be allowed to take place within this framework of security provided by educative authority. If the child deviates from the demand made by authority, it is the educator's task to sympathetically intervene in the hope of redirecting him to normative conduct. SONNEKUS (1976:137) reminds: "Om die kind herhaaldelik te straf oor byvoorbeeld die neem van geld, sal die probleem waarskynlik nie oplos nie. Hiermee word nie bedoel dat dit goedgepraat ... moet word nie. Inteendeel, sodanige gedrag moet wel afgekeur word, maar tegelyk moet aan die kind hulp verleen word op 'n heel indirekte wyse deur voldoende aandag aan hom te gee" (emphasis-WMB). To keep on punishing the child during educative intervention without communicating with him in order to let him know what he ought to have done in an attempt to comply with the guide-lines laid down by authority of norms, will be of scant help to him.

Communication between the child and educator may enhance the educative guidance and assistance that the child needs with a view to attaining self-responsibility. Communication aimed at enabling the child to realise the value of authority during educative intervention, is essential.

#### 4.3.2 Communication and its influence in guiding the child to accept authority

Communication appears to serve fruitfully in redirecting the child who repeatedly deviates from the authority of norms. Through communication the educator may advise the non-adult of what is expected of him in order to comply with the demands of propriety. It is the view of REELER (1985:139) that "in their Mitsein, their being together, in the pedagogic situation, dialogue (communication-WMB) will take place between a responsible adult who has been called upon and who has received the task of being the bearer of authority and a child in need of the love and kindness of the caring adult". While exercising educative authority, the good educator should strive to give the child love, kindness, protection and safety instead of inflicting cruelty, harshness and harassment in the name of authority.

If the child does anything contrary to normative requirements, the educator should disapprove of it and redirect him to what is essential in life-reality. ROELOFSE et al. (1982:19) hold that when the child's conduct is contrary to what is considered normative, the adult should immediately disapprove and explain why such conduct is considered improper. In turn, when he approves approve of the child's conduct he should praise him for doing what is proper.

The educator's authority should enable him to ensure that the

physical and dialogical togetherness of himself and the non-adult are characterised by cooperation, security and discipline provided by the existence of educative authority in the educative situation. This educative authority should not only be accepted and obeyed by the child, but the educator should set a model of how to accept and honour it.

KRIEK (1972:37) postulates that the integrity of an adult human being is characterised by consistent obedience of the authority which addresses man, and which lends significance to being human. The educator, in this regard, is not exempted from bowing to the authority of norms while communicating his knowledge and experience to the child. The true educator should at all times avoid harsh and abusive speech and language while communicating with the non-adult because such a communicative pattern is not within the framework of authority in education. In his communication, he should consistently bear in mind that authority does not give him the power to dictate terms nor does it make the child a submissive receptor.

Genuine authority does not dehumanise the child. Instead the authority in the educative situation protects the child and gives him security which enable him to progress towards adulthood. The educator should also remember that it is an abuse of authority if one instructs and dictates while the views and ideas of the non-adult are ignored.

Although the educator bears authority, while communicating with the non-adult he has to remember that "understanding comes from clash of ideas, from debate and argument... Our most precious heritage is the right to state what we believe to be true and to defend it in open argument" (Wilson, 1983:6). The authority of the educator, therefore, is not permitted to deprive the educand of his rights as a human being, the child has the right to express his childlike views and ideas, to debate them with a view to either accepting or rejecting them as he continues to receive educative guidance. Authority should allow the non-adult freedom if he conducts himself normatively. "We all need to live as creatively and mindfully as possible, to stay open to new information and perspectives, if we're to be successful in getting where we're going with our aspirations and our lives" (Langer, 1990:46).

The authority of the disciplined educator, may not block the creativity, open-mindedness and flexibility of the educand's thoughts in the educative situation. The child should be led to use his own ability and not be blindly channelled into accepting other people's ideas.

The educator and the child should accept and honour authority during both communication and educative intervention in order to be free and responsible in the educative situation. Authority requires that the educator should respect the dignity of the child whether he communicates with him or educatively

intervenes in his life. VANDERBURG (1971:75) argues that "... authority develops concomitantly with freedom .... Room for disobedience maintains the tension between pedagogic authority and the pupil's freedom ...". Since authority and freedom are interwoven, the place of freedom in communication and educative intervention deserves attention.

#### 4.4 FREEDOM DURING EDUCATIVE GUIDANCE

It is the view of JOHN DEWEY (in: Ochoa 1990:24) that: "Since freedom of mind and freedom of expression are the root of all freedom, to deny freedom in education is a crime ...". To deny him freedom is a crime against not only the child in education, but against democracy. The child, therefore, should be allowed his childlike freedom to comply with the responsibility he is able to handle.

There exists the misconception that freedom implies lack of normative barriers in one's life reality and that freedom and authority oppose each other. The truth is that the acceptance and respect of authority in education give rise to freedom. DUKE & JONES (1986:278) maintain that the child should receive freedom if he is accountable for it, otherwise frustration which 'develops' concomitantly with disciplinary problems will set in. Freedom should be both responsible and normative in nature. During the educative occurrence freedom and authority should not be conceived as opposites because

they are interwoven and even mutually dependent. Authority does not suppress freedom, instead it constitutes freedom. GUNTER (1968:137) also stresses the cohesion that exists between freedom and authority by stating that freedom and authority are not to be seen as diametrically opposed concepts, they, in fact, imply each other and one without the other cannot authentically exist. It follows that the non-adult may achieve freedom if he respects, obeys and follows the requirements of educative authority and norms.

It is the task of the educator to assist and direct the child to attain true freedom by accepting the demands of authority. Educative intervention, therefore, appears to have a direct bearing on the attainment of freedom by inculcating an acceptance of authority which leads to self-discipline and responsible freedom.

#### 4.4.1 Educative intervention and its influence on freedom

During educative intervention the educator is expected to assist the non-adult gradually to make wise choices and decisions. It is the view of VAN RENSBURG & LANDMAN (1988:353) that the "... freedom of the educand lies in his privilege of being able to choose his obligations and responsibilities, and so freedom embraces obedience as voluntary commitment". In order to attain responsible freedom, the emergent adult has to practise accepting correct and normative obligations and he has increasingly to make normative

decisions voluntarily.

As he progresses to normative adulthood the child will gradually be expected to accept the liability for his responsibilities. Without being responsible, the child may not achieve responsible freedom. During educative intervention, the child should be led to responsibility because he must be brought to the "... acceptance of his share of the responsibility of progressing towards future freedom" (Reeler, 1985:199). Without educative support the child may never earn true freedom and he may never learn to be responsible for his thinking, actions and conduct.

VAN RENSBURG & LANDMAN (1988:353) express the view that education is adult support to prevent the child from misusing his freedom and to "... protect it from the enslavement that complete licentiousness brings". Educative intervention, in other words, is aimed at directing the non-adult towards the dignified freedom of the responsible adult. The educator himself, having experienced educative support when he progressed from childhood to adulthood, knows his obligations, is able to make choices and decisions and, in true adult fashion he accepts the responsibility thereof. It is his task to accompany, guide and direct the child towards human freedom. VAN VUUREN (1990:46) writes: "the child is born with the ability and freedom to make choices". The child is, in fact, confronted by choices from a very early age. The

onus, however, rests finally on the adult to direct him towards making wise choices. During the educative intervention the educator, therefore, has a responsibility to direct the child to choose normatively in order to attain cultural freedom and, hence, to accept the responsibility of the freedom of adulthood. While directing the not-yet-adult to make wise choices and decisions in order to be free, communication between the educator and educand is essential.

#### 4.4.2 Communication and its role in attaining freedom

During the course of the dialogue in the educative situation, the educator has the opportunity of providing the child with guidelines, advice and warnings as to the requirements of dignified freedom. While communicating with the non-adult, the educator should know that "freedom is an invaluable possession of every child, but can be destroyed by the wrong attitudes or by misuse thereof" (Van Vuuren, 1990:46).

It is, in this regard, imperative that communication between the educand and educator should be directed to assisting the former to acquire positive attitudes about freedom and to avoid abusing it. The child should learn to use freedom normatively. Without communication between these two human participants in the educative situation the non-adult may not attain true freedom, as he may abuse it through making inappropriate choices and decision. It is the educator's task to communicate to the child that freedom never implies licen-

tiousness or boundless freedom but it is always situation-bound and thus demands responsibility and places obligations on man (Wiid, 1990:84).

To emphasise again the need for normative freedom instead of destructive freedom, REELER (1985:170) maintains that the child should be educated to achieve a "...responsible attitude towards freedom which will ensure that he does not abuse or betray the freedom of adulthood". While communicating with the child, the educator has to bring home to the child that normative freedom needs responsibility and compliance with the demands of propriety, because without such compliance true freedom can degenerate into complete licentiousness which is characterised by self-destruction, immorality and other evil consequences. DEWEY (in: Cahn 1970:245) reminds: "The only freedom that is of enduring importance is freedom of intelligence, that is to say, freedom of observation and of judgement exercised in behalf of purposes that are intrinsically worth while". It is therefore expected that the educator should sharpen the observation and judgement of the child during communication in order to enable him to use his freedom intelligently.

Communication between the educator and child enables the latter to acquire, internalise and observe the norms, laws, rules and values that are inherent in authority and normative freedom. A refusal by the non-adult to take the authority of

norms and rules into consideration should be met with a warning that his fulfilment of obligations and the choices he makes will be inadequate and guidance should be given to overcome the problem.

In the course of communication, the educator should bring home to the educand that freedom is a call to choose and act in accordance with the authority of norms as an expression of humanness. The authority of norms calls upon man to conduct himself as the person he ought to be (Wiid, 1990:84). As he involves himself with the child, the educator should be a model of an adult who has attained freedom. If the adult misuses freedom by disregarding the authority of norms, the child, unfortunately, may emulate him. MCPHERSON (1984:18) reminds: that pupils "... have keen noses for adults who are genuine, trustworthy, and uncluttered by sham and charade". The educator, therefore, has to be sincere, otherwise the educand will be quick to observe that the adult who is supposed to lead him to adequate freedom, abuses freedom while he communicates and preaches that freedom should not be abused.

The freedom of the non-adult should, however, also not be over-emphasised. REELER (1985:198) warns that "if the child's freedom is allowed to dominate his progression towards the highest form of adult freedom, love, friendship, ... and service to the fellow-man, may suffer irreparable damaged". The child should be guided to realise that freedom

is a life-long possession of mankind if used correctly and normatively.

A human being's freedom owes its existence to law, values and norms. CILLIERS (1980:82) argues that the educator should communicate to the non-adult that "if a man is free to do wrong, but he does right, then only is he really free". It follows that the educand should not be encouraged to do wrong even if he were free to do wrong, he should always strive to do what is right, because human life is expected to be determined by morals, ethics and justice.

The child should be brought to realise that a human being may achieve adulthood if he does not violate the requirements of accountability, liability and responsibility for his choices, decisions and obligations. Freedom of choice cannot be true freedom without responsibility, because real freedom cannot exist without responsibility. The acceptance of responsibility by the ideal educator during educative intervention and communication is of cardinal importance.

#### 4.5 RESPONSIBILITY DURING EDUCATIVE GUIDANCE

Responsibility will be examined in greater detail in subsection 5.2.2.1.4 of CHAPTER FIVE. In that sub-section a brief attention will be given to the manner in which the ideal educator may inculcate responsibility in the educand

during his dialogic educative intervention.

C.K. OBERHOLZER (1979:71) warns that mere preparedness of the educator in directing a child to attain subject proficiency is not sufficient because "... one has to shoulder ... accepted responsibility in all its consequences. A true adult is he who is prepared to observe all his responsibilities ... under all circumstances and to redeem his pledges". The term responsibility is derived from the Latin word 'respondere' in which the prefix re- means back and -spondere means pledge or promise and hence the term 'respondere' means to give back in return (Van Rensburg & Landman, 1988:470). These authors further hold that both educator and educand are responsible for the progress in the educative situation in which they find themselves. The responsible educator is expected to accept responsibility for the education situation and he should lead the non-adult also to accept his share of the responsibility as he progresses towards adulthood. A true adult must be prepared to shoulder his responsibilities under all circumstances under all conditions and he must remain true to his word (C.K. Oberholzer et al., 1989:161).

It follows that the good educator's intervention and communication should promote responsibility in the child he accompanies to adulthood. In the paragraphs that follow an attempt will be made to investigate how educative intervention may influence responsibility during the educative occurrence.

#### 4.5.1      Educative intervention and its effect on responsibility

The responsible educator is expected to reflect norms, ethics and morals as he intervenes in the life of the educand so as to lead him to normative adulthood. In his educative intervention the educator has the responsibility of avoiding to violate or interfere with the child's feelings and integrity because that can violate the child's normative thinking and acceptance of responsibility.

The adult should sympathetically and normatively direct the child to realise that in the adult-world there are requirements for every one to assume responsibility, and to make normative decisions and choices that will enable him to comply with the requirements of dignified adulthood.

Through educative intervention the child is expected gradually to acquire an increasing measure of self-responsibility, and he should further be led to realise that responsibility and normative conduct are binding because a person may be legally and morally wrong when carrying out a particular activity, for instance, an activity which contravenes the right to educate the child or the right to enable him to live.

During educative intervention the non-adult should be directed to realise that every responsible person is expected

to accept the responsibility for all the activities in which he participates and gains success, but he should equally accept the accountability and guilt for unacceptable activities.

True responsibility demands absolute and unconditional acceptance of guilt, blame, embarrassment and humiliation. A responsible person is expected to display responsibility even if that causes more problems for himself.

In an attempt to convince the non-adult that responsibility demands absolute and unconditional adherence to moral laws and norms, communication between the educator is the cornerstone of the educative event.

#### 4.5.2 Communication and its effect on responsibility

Without communication in one form or another, the educator may not succeed in his task of leading the emergent-adult to adequate responsibility. While leading the non-adult towards responsibility, the adult is expected to communicate with the child, either by approving or disapproving of his conduct as well as encouraging him or discouraging him to do or refrain from certain activities because the child is expected gradually to comply with responsibility.

According to TAPPAN (1990:238) the non-adult may increasingly

become responsible if the educator is prepared to communicate to him, during educative guidance, what is "right, good, or obligatory" and that "... it is always wrong to harm someone". It implies that during mutual communication the educator should support the child to know and to associate himself with these aspects of life-reality in order to become morally responsible. The educator is also expected to encourage the child to communicate normatively in order gradually to learn how to express himself normatively in the adult world he is being guided to. SMIT (1989:63) points out that responsibility on the part of the non-adult may not be adequately attained "... before the spiritual foundation of society has been cured from permissiveness and broadmindedness which allow its young students a jaundiced outlook on freedom, permitting young bloods to classify openminded normativeness as old-fashioned. Students must be supported to keep touch with reality".

This author further reminds that in order to attain a desirable measure of responsibility during communication, the child should be taught to be patient, to persevere and to have a quiet determination, and that he has to accept support, being aware that support cannot be a lifelong occurrence: he has increasingly to learn to support himself in a constructive manner (Smit, 1989:63). In order to acquire the qualities mentioned here it is the responsibility of the educator to bring home to the child that normativeness is a pre-condition for moral adulthood and responsibility; and

that responsibility demands patience, perseverance, determination and self-support from every human being.

The non-adult should be made aware that initially, educators are support-givers but the child should not expect them to give support indefinitely, that is why it is expected of him to stand on his own and become self-responsible and to face reality on his own. VREY (1979:10) argues that when the child is led to responsibility, he should be taught that there is an approval and acceptance of his strivings, feelings and aspirations. His physical and intellectual capabilities, his initiative, will, choices and purpose in life are not negated, yet he must learn to accept responsibility for what he makes of his life.

Although the educator is expected to be involved in communication in the form of discussion and dialogue with the child as he gradually becomes responsible, he is not expected to absolutise verbal communication in the sense of always telling the child what to do in order to become responsible. The child's own initiative should be encouraged in order to enable him to reach self-responsibility. The child himself should be orientated to accept responsibility and the educator should merely guide and advise him. VAN VUUREN (1990:46) warns that children who are always told what to do, "... cannot be held responsible for their behaviour".

Responsible people are disciplined people, and those who lack discipline are, more often than not, irresponsible. The disciplined character of the authentic educator as he communicates with the child and intervenes educatively in his life will always serve as a role model for the responsible adulthood envisaged for the child.

#### 4.6 DISCIPLINE DURING EDUCATIVE GUIDANCE

The concept discipline owes its roots to the Latin words 'disco' meaning to learn; 'disciplina' meaning instruction and learning, that is, knowledge communicated to disciples or pupils; and the word 'discipulus' which refers to pupil or disciples (Van Rensburg & Landman, 1988:326). From these meanings it may be concluded that discipline is at the centre of educating, teaching and learning.

Due to the involvement of discipline in both teaching and learning, it can be expected of a true educator to be a disciplined person, and that a child who is adequately disciplined can be expected to gain greater advantage from the educative occurrence than the undisciplined and uncontrolled child. VAN RENSBURG & LANDMAN (1988:326) state that the Afrikaans word for discipline, namely, 'tug' owes its origin to the Dutch 'tiegen' and German 'Ziehen' which means to pull or draw. It ultimately implies that if the child who receives educative assistance is disciplined he is "... drawn towards normativeness, thus towards being disciplined and

orderly, towards obedience to authority, towards freedom and responsibility" (Van Rensburg & Landman, 1988:326). It follows that the existence of discipline in the educative situation assists and enables the adult-in-the-making to increasingly conduct himself in an orderly and normative manner, and it may further enable him to accept authority and responsibility in order to attain responsible freedom.

Discipline is interlaced with responsibility, authority and freedom in education. BAKER (1965:54) argues that the two basic ethical concepts, namely, responsibility and freedom, show a clearly discernable relationship and that man is under an obligation, or has a responsibility to perform and fulfil his function as human being. Only when he fulfils this obligation can he find freedom.

Without self-discipline man may fail to perform his function and, hence, also fail to achieve his own human freedom due to a lack of responsibility. Nonetheless, in order to become both disciplined and responsible, the child needs educative support and guidance during the educative event as he is not born with the attributes of responsibility, discipline and self-discipline.

#### 4.6.1 Educative intervention and its effect on discipline

Discipline is an essential component of any educative inter-

vention because it makes control possible (Denscombe, 1985:2). In order to create co-operation and control in the educative environment, it is the task of the educator himself to reflect sufficient discipline in his approach and guidance, before he makes any attempt at leading the child to a disciplined life.

The educator should strive to make it clear to the child that he is disciplined, and he is prepared to be responsible, to accept authority and to obey it and to conduct himself in an orderly and humane manner in all life-circumstances. As the adult intervenes educatively in the life of the non-adult with a view to directing him towards disciplined adulthood, the child should feel challenged and motivated by the educator's discipline which is associated with accepted normative conduct and responsible adulthood. During educative intervention, the educator should guide the child to understand and accept that discipline should be exercised during one's choice and decision making, task fulfilment and acceptance of responsibility as well as in the way one conducts oneself (Wiid, 1990:52).

The educator's educative intervention should leave the non-adult with the impression that adults are disciplined and live morally and normatively ordered lives. Discipline leads to order and thus has "... connotations of correct, well-rounded and restrained behaviour" (Kruger et al., 1986:39). Since discipline is expected to help in shaping the conduct

of the child, verbal and non-verbal communication between the educator and child appear essential with a view to enabling the educator to explain and emulate the rules and norms of conduct to the child, and to motivate him against violating the requirements of a disciplined and ordered life.

#### 4.6.2 Communication and its effect on discipline

During mutual communication the educator, with his disciplined knowledge and experience is expected to reveal the essential rules, laws, and norms which govern the acceptable conduct to the child. According to HOLLINGSWORTH et al. (1984:4) respect and obedience are regarded as components of disciplined life, and a non-adult who is educated to attain these attributes may eventually reach balanced adulthood. Lack of respect and obedience form part of unacceptable conduct, and this marks an undisciplined way of living.

During communication the true educator should be prepared to explain why certain laws, norms, values and regulations in man's life should not be ignored or violated in order to comply with an orderly and disciplined life. Although discipline is more often associated with force and punishment, the educator should ensure the child during mutual communication that true discipline in itself does not imply punishment; punishment may only be used ultimately as guidance towards disciplined conduct. KUJOTH (1970:65) states that

when discipline was originally implemented in education it meant that "... those who choose to listen might do so. But later the headmaster held the rod and ruled over his disciples, meaning that those who came to him and failed to listen, would be punished". Similar to this view, is the view of KRUGER et al. (1986:39) that discipline is often seen as "... punishment inflicted on an offender for his own good and for the good of the community".

According to the view of these authors, the true educator should communicate to the child that punishment is not a component of discipline. It is at times appropriate for those whose disobedience and lack of co-operation, respect and control in the upholding of proper conduct have to be corrected by strict measures.

Punishment as a disciplinary measure is regarded as retaliatory and corrective assistance which are aimed at disciplined conduct. Punishment often functions where self-discipline and self-control have failed. REELER (1983:10) reminds that "insubordination and undisciplined conduct will result in admonishment, chastizement and even punishment when it is called for but always with the return to orderliness as objective" (emphasis-WMB). In this excerpt it becomes evident that the essence of discipline is guidance to orderliness and not merely punishment. During the course of mutual communication it is the responsibility of the educator to communicate to the educand that punishment will only be resorted to

if lack of discipline continues and threatens the prosperity of educative support, but punishment is not essential on its own. All that matters is the child's co-operation and proper conduct which comply with the requirements of educative authority in the educative situation.

It is the view of WIID (1990:53) that when a child is not voluntarily prepared to learn to conduct himself normatively, he has to be disciplined by employing negative and/or positive disciplinary measures. The aim should, however, always be to lead the child back to normative conduct in all his life activities.

Before attempting an investigation of adulthood, its conditions and criteria as well as essences in relation to the effects of educative intervention and communication, it is opportune to reflect on what has been achieved in this chapter.

#### 4.7 CONCLUSION

This chapter investigated the essential criteria governing the guiding of the non-adult to sufficient adulthood, and how the authentic educator may assist the non-adult to understand and accept these criteria during educative intervention and mutual communication in the educative situation. It is essential to emphasise that the criteria which have been refer-

red to are distinguishable but interwoven. Their separation in this monograph is done purely for research purposes.

VANDENBURG (1986:40) reveals the intertwinement between freedom and responsibility when he writes: "Freedom ought to be allowed in proportion to the degree of responsibility students have learned to bear, for it is incompatible with human dignity to give a class more freedom than it can handle responsibly, or to give it less". The measure of responsibility in education should determine the level of freedom that the non-adult deserves. The same appears to be true of authority, responsibility, freedom and discipline in that the authentic educator is expected to guide the emergent-adult to obey and honour authority in order to acquire freedom because he will, at the same time, be responsible and disciplined. WIID (1990:49) states that the child must be educated towards realizing his freedom of choice responsibly. Freedom, authority and responsibility, he maintains, are inseparable.

Without responsibility, which is based upon acceptance of authority during educative support, freedom may very soon deteriorate into licentiousness. Discipline implies obedience, and obedience is also a facet of responsibility because meaningful obedience leads to the 'development' of a sense of responsibility. Due to this interwovenness, it is, therefore, essential that while educating the non-adult, the educator should support him to become increasingly responsible, disciplined and to guide him to obey the authority of norms

in order to attain security and responsible freedom.

It may be practically impossible for the educator to educate the child that he dislikes. The ideal educator's commitment to the calling challenges him to love and to act in loco parentis to the child, irrespective of the child's ignorance and short-comings. Pedagogic love is the reassuring power which creates a feeling of safety and security in the educand. The world of the child is altered by his experience and the love of the adult. The adult who provides this love, participates in his world and by experiencing this love the child participates in the world of the adult. He commits himself to the adult, and increasingly gives his love to the educator (Van Zyl, 1970:149).

The educator should love the educand and believe and trust that through sympathetic support and assistance in the educative situation he will reach humane adulthood which will, in turn, enable him to give love to his fellow human beings. Due to the ontic fact that respect is essential in the adult-world, the sensitive educator has the task of assisting the not-yet-adult to increasingly respect his fellowmen and their culture.

Culture is invaluable in man's life and it may not be ignored. In this regard, GUNTER (1988:83) contends that man has a history and, therefore, a past with its accumulated

culture and traditions. For this reason every new generation cannot start from scratch but profits from the experience of former generations, as it is enshrined in their traditions and culture". Man's culture goes hand-in-hand with man's values and philosophy of life. To violate ones culture will, be a violation of ones philosophy of life and values. The educator is also expected to have respect for the non-adult because he is a human being with dignity. The educator who shows respect to the child is, at the same time, guiding the child to respect his culture and his fellowmen and to establish sound interpersonal relationships with them. He may, in this regard, avoid aggression and provocation when he finds himself in the company of peers and all other human beings.

It is also important to re-emphasise that the separation between educative intervention and communication during educative occurrence is done for research purposes. In the actual educative situation, educative intervention and communication are inseparable and interlocked. The two components of communication, namely verbal and non-verbal communication, are both of incalculable value in the education situation. According to KRUCSAY & ZUNA-KRATKY (1991:59) the school makes use of posters, comics, newspapers, theatre production, tape film (video), collage, story book and slide show in order to promote communication and understanding in teaching-learning situation. The educator communicates with the child while intervening educatively in his life and directing him to what he ought to become in the adult-world. Educative intervention

and communication supplement and enhance each other in the educative situation.

Educative intervention, and verbal and non-verbal communication are all essential in guiding the child to self-realisation and self-actualisation LOZANOV (in: Urbani 1991:18) reveals the importance of adequate communication during educative intervention when he states: "Teachers exert an influence on the students not only with what they say, but also with the intonation of their voices, their smiles, gestures, clothes, movements and their whole attitude toward the pupils". In fact, educative intervention without communication would not be viable.

In CHAPTER ONE sub-section 1.2. one of the questions posed during problem formulation was: "Is education possible without communication and educative intervention?" In the light of what expiored above, it becomes evident that education is not possible in the absence of communication and educative intervention. The educator exerts influence on the educand not only with what he says but also with what he is. He directs the child to adulthood through communication, as he approves and disapproves of the child's conduct. If the child conducts himself irresponsibly, the educator educatively intervenes in order to disapprove of his conduct and communicates to him how he ought to have conducted himself. DU PLOOY & KILIAN (1988:116) argued that during educative

intervention a mother may direct her child to know aesthetic aspects and to play.

Another question which emerged during problem formulation is "Does the term communication in the educative occurrence imply approval or disapproval (educative intervention) by the educator?" Due to the interwovenness of educative intervention and communication during the educative event, it ultimately implies that communication in the educative event implies both approval and disapproval, in short, educative intervention. It was established in this chapter that educative intervention without communication would not be viable. In the authentic educative situation, educative intervention includes communication; and communication may not take place independently from educative intervention. Educative intervention and communication imply each other and enhance each other during the educative occurrence. This also answers the question, namely, "Is it possible to have educative communication which is not directed to or connected with educative intervention?" Communication in the educative situation is directed at helping and enabling the child to improve his conduct in order to become more responsible.

Through communication the educator may assist the non-adult to accept authority and responsibility as well as to be disciplined in order to attain responsible adulthood. GALLIANI (1991:83) holds that communication in the educative situation means educating the child so that he is able to

understand the adult-world and how it operates. Communication may be regarded as one of the chief pillars which enable the child to live morally and normatively as a dignified human being.

CHAPTER FIVE will close the investigation with an attempt at summarising the thesis and examining what true adulthood in pedagogical perspective is in order to enable the researcher to arrive at an objective conclusion. Acceptable adulthood as seen by various pedagogicians will be investigated in the light of what has been said about educative intervention and communication, and where applicable conclusions will be drawn.

## CHAPTER FIVE

### SUMMARY, FINDINGS AND CONCLUSION

#### 5.1 INTRODUCTION

CHAPTER ONE focussed on the general orientation of the topic with a view to establishing what communication and educative intervention during the educative occurrence are. During this investigation it was established that communication (both verbal and non-verbal) determines the way people feel, think and conduct themselves. It is through communication that human beings are able to share their knowledge, ideas, feelings and experiences and that is why all people are involved in communication in one way or another.

Effective communication plays a vital role in promoting interaction and socialisation amongst people because it breaks down their separateness and replaces it with connectedness to each other. To say that man is a social being also means that man is a communicative being, because without communication man cannot be a social being. In the educative situation communication between the educator and educand is also essential. The educator should be one who capably communicates his educative aim to the child.

Through communication a good educator may know both the child and aim of education which connects him and the non-adult in

the educative situation. According to HORNE (1931:57) the educator becomes the medium of communication between the educand's mind and the aim of education. Communication should be a two-way occurrence, rather than only allowing the educator to instruct and give orders to an unquestioning non-adult.

It was also emphasised that communication transcends the educative situation, because it is essential for the community and school to communicate. According to SLOPER & CUNNINGHAM (1991:44) "basic transmission of information is a prerequisite for any level of link between home and school..." Due to the importance of communication between school and society it is imperative that there should be feedback about the progress of the child through parent-teacher contact and reports.

In the educative situation, communication and educative intervention are intimately related. The educator communicates with the non-adult in order to educatively intervene in his life and direct him to adulthood. In order to disapprove and approve of the child's conduct, the educator has no choice but to communicate with him in order to explain how and why he has transgressed, but also to direct him to appropriate conduct.

It was established that both communication and educative

intervention contribute to giving the child a meaning in life-reality. It is the view of JACKS (1955:21) that communication and educative intervention introduce the non-adult to the "... quality which must underlie all the goodness of the good thinker, the good worker, and the good companion ...". This reveals that education through communication orientates the child as he finds himself in the world, and helps him to take a direction towards dignified adulthood.

In order to investigate the contribution of both communication and educative intervention towards adulthood objectively, the principles, methods and procedures were justified and the explanation of concepts and terms was given. A methodological justification of this scientific practice included ontological thought, logical thought, dialectical thought, literature review and the phenomenological method.

The phenomenological method is often widely used in research in fundamental pedagogics because it is a method which "... involves theoretical reflection on values or philosophical contemplation on educational phenomena. This approach goes beyond collection of ideas, theories and reported empirical data .... It includes analysis and integration of findings to illustrate, clarify and revise or reject and establish theoretical framework, hypothesis, or theoretical model" (Sibaya, 1991:29). Despite the invaluable role played by the phenomenological approach in scientific practice, the other methods of research also contributed greatly to the comple-

tion of this study.

CHAPTER TWO was an attempt to investigate in greater detail what education really is. Both the primary and secondary educative situation were examined in an attempt to reveal and disclose the nature of education they provide to the non-adult.

The knowledge derived from the investigation of communication and educative intervention in CHAPTER ONE was applied and re-examined in the home as the ontic primary education situation and the school which represents the secondary educative situation. The role which is played by communication and educative intervention when the child acquires language, orientates and socialises himself in the primary educative situation received attention.

Consideration was also given to the position of mutual communication and pedagogic intervention in promoting and enhancing primary education and secondary education. In that chapter a few selected doctrines of education were studied with a view to establishing how they affect communication and educative intervention during the educative occurrence.

The doctrines of education that were discussed included the pragmatic, naturalistic, idealistic and communistic educative doctrines; and besides establishing how communication and

educative intervention were conducted, adulthood as seen by these ideological theories was discussed. The main objective of examining these ideological theories was to ascertain the nature of adulthood, which may be brought about by various forms of communication and educative intervention which occur under different philosophies of life. For example, it is believed in naturalistic education that planned and purposeful educative intervention is not necessary because "die kind moet geleer, d.w.s. gestraf word deur die natuurlike gevolge van sy oortreding: as hy sy vinger in die vuur steek, word hy gebrand; as hy gulsig eet, kry hy pyn op die maag. Die natuurlike dissipline rem en onderdruk nie, dit verwar, verneder en vernietig nie die menslike natuur nie" (Coetzee, 1977:232). This implies that the educator's intervention in the life of the child in an attempt to direct him to adulthood may violate both the naturalistic education (intervention) and naturalistic adulthood.

Another example that may signify ideological communication and, hence, adulthood comes from the idealistic educative doctrine where through communication the educator "... must enter into the very mind of the child where his life is gathered and centred ..." (Thompson, 1934:71) in order to direct him to rational adulthood.

In an attempt to ascertain whether communication may be regarded as one of the essences in the educative situation, CHAPTER THREE undertook an investigation of the educative

occurrence, educative sequence structure and educative activity structure. During the course of this chapter the necessity and existence of communication in these educative structures during the educative occurrence were investigated. It was established that communication is essential in education and it is, in fact, primordial to any educative situation.

The absence of communication (both verbal and non-verbal) implies that no education can take place at all. Communication comes to the fore like a thread which knits together all the requirements of education. The educator educates and influences the emergent-adult with what he says, does and all he is because his voice, message movements and his whole attitude towards the child are communicating knowledge, attributes and norms to the child. Consequently a good educator should strive to communicate knowledge, wisdom and experience in all educative involvement with the child.

CHAPTER FOUR examined the qualities of a good educator in communicating with the child and intervening educatively in his life with the aim of directing him to authentic adulthood. The ideal manner of guiding the non-adult to respect and honour interpersonal relationship, philosophy of life, values, culture and norms were carefully looked at, and the roles of both communication and educative intervention were studied.

Due to the necessity of guiding the child towards disciplined adulthood, an attempt was made to find a suitable way of guiding the child, through communicating with him and educationally intervening in his life, to love and accept responsibility, discipline and authority in order to enable him to earn responsible freedom. It is essential to communicate with the child with the aim of revealing to him that to resist and to reject authority is regarded as undisciplined and irresponsible conduct by every moral adult, and it deprives one of the opportunity of attaining safety, security and responsible freedom. In contrast, to accept the educator's authority and educative discipline, becomes the initial steps towards the attainment of normative adulthood.

In this chapter, an attempt will be made to examine what actual adulthood is, and what it entails; and, an investigation will be undertaken to find out whether or not it is achievable without communication and educative intervention. The relationship between adulthood and communication and educative intervention may enable the author to come to an objective conclusion.

At this point, it appears suitable to examine the concept adulthood because different people conceive of it in their own particular and inimitable and divergent ways.

## 5.2 VIEWS ON ADULTHOOD

Basically, there are two views on adulthood, namely, the traditional view and educative view.

### 5.2.1 The traditional approach to adulthood

Traditionally, adulthood is often confused with the chronological age of a person and/or a person's physical growth and 'development'. HUSEN & POSTLETHWAITE (1985(a):207) state that on the basis of chronological age "adulthood comprises life from 18 years of age to death". This view of adulthood is also held in high esteem in the legal field. The magistrate, for instance, looks at adulthood in terms of chronological age, ranging from eighteen years of age to death. In society, marriage, the occupational sphere and pension schemes, chronological age is often used as a norm of adulthood.

MASAKO (1990:17) looks at adulthood as shifts in age difference (chronological categories) in that between twenty to thirty years of age an individual is in his early adulthood, whereas thirty one to forty years represent early middle adulthood, late middle adulthood stretches from fifty one to sixty-four years and, finally, old age includes those of 65 years and over. These views of adulthood are widely used in social life circles, but adulthood based upon age only does not

meet the criteria for the educative aim.

There are other people who confuse adulthood with physical 'development' and maturity. In this regard VAN DEN AARDWEG & VAN DEN AARDWEG (1988:14) write: "Adulthood is a stage of development in which most aspects of development have reached maturity". Physical maturity increases in dimension or growth, which is also applicable to animals and plants, and this may not truly determine the attainment of dignified adulthood in human life. It is essential to bear in mind that animals do not achieve adulthood, but they can grow and attain their maximum physiological dimension and physical maturity. Animals are not educable, and man may not be compared to an animal.

It is, however, also unacceptable to refer to childhood as immaturity and adulthood as maturity. Childhood as a mode of existence is a mature phenomenon, just like adulthood, which is a mode of existence. RIPINGA (1980:36) holds that "... anything born whilst immature usually perishes or dies. In human life, phenomena such as miscarriage and abortion represent the meaning of death and failure to resurrect into a new mode of being-a-child. Such phenomena can be designated immaturity". It follows that childhood as a mode of being-human implies maturity because it contains in it the inherent features of adulthood which can be enhanced through educative support. Both physical 'development' or 'maturity' and chronological age fail to be determinants of cultural and

normative adulthood.

In revealing the confusion that may be brought about by chronological age, KIMMEL (1974:9) illustrates that a twenty-five-year-old person may be chronologically an adult (if age is acceptable as a criterion for adulthood and may be psychologically an adult (if he conducts himself like a twenty-five-year-old person who is responsible, looks toward the future and has overcome issues of adolescence), but may be socially considered a child (if he is still in school, depending upon his parents and living at home and unmarried) and may also be biologically classifiable amongst pensioners (suffering from severe asthma or alcoholic addiction).

The above differences in the interpretation of adulthood, except where chronic diseases have contributed, necessitates the existence of education and educative assistance which may enable the child to reach balanced adulthood. GUNTER (1969:128) reminds that "... volwassenheid nie met liggaamlike of fisies-biologies en uitgegroeidheid en rypheid verwar en vereenselwig word nie. Groei, uitgegroeidheid en rypheid is by uitstek fisiese en biologiese kategorieë terwyl volwassenheid as pedagogiese kategorie essensieël 'n geestelike kategorie is ...". He continues to stress that "Die jongmens is volwasse genoeg ... wanneer hy op sy eie bene kan staan deurdadig hy oor genoeg kennis en vaardighede beskik om die sukses en geluk van sy bestaan in die wêreld te ver-

seker..., wanneer hy -verder in staat en ook bereid is om selfstandig te dink, in 'n redelike mate korrek kan dink en oordeel..." (Gunter, 1969:129. In the traditional view of adulthood there is no room for achieving these requirements of adulthood because educative support is not necessary, and educative intervention and communication have no roles to play because the child is merely expected to grow, 'develop' and to become 'mature' like any other living organism. The educative approach, with its different perspectives on adulthood recognises the essential nature of education.

#### 5.2.2 The educative approach to adulthood

A human child is educable and through education he may achieve adulthood. It is not expected of a human being to be an adult physiologically and yet fails to conduct himself morally, religiously and socially as an adult. DU PLOOY et al. (1987:138) warn that it is pedagogically a mistaken idea to see advancement to adulthood as "... a mere physical maturation with the unfortunate outcome that physical maturity is used as the only criterion for adulthood".

The educator and educand find themselves in the educative situation so that the former can assist the latter to reach the aim of education, which is, fully fledged adulthood. During their reciprocal togetherness, the educator is expected to intervene in the life of the child with a view to directing him towards adequate adulthood. Although the

traditional views on adulthood in sub-section 5.2.1 divided adulthood according to chronological age differences into early adulthood, early middle adulthood and middle adulthood, the educative school of thought does not distinguish nor recognise different stages of adulthood.

C.K. OBERHOLZER (1979:143) contends that in "... broad distinction of the span of life between pre-adulthood, adulthood and post-adulthood, one should never lose sight of the fact that it is impossible and also inadmissible to demarcate these transitions in terms of chronological ages". The view of this author emphasises that proper adulthood cannot undergo fragmentations because it would be a fallacy to assume that different kinds of adulthood exist. True adulthood is regarded as the aim of education, and it should prepare the non-adult to know what is expected of him when he becomes an adult, he should further be prepared to accept responsibility for his free choices and decisions, while responding to the obligations and demands which are interwoven with adult life.

Due to the necessity of equipping the child with the knowledge and experience suitable to the adult-world, it appears essential that communication between the educand and educator should occur in order to enable the educator to guide the child to adulthood. The characteristics of adulthood need further clarification, and an attempt will be made to establish whether the child could attain those features of

adulthood without communication and educative intervention.

#### 5.2.2.1 Characteristics of adulthood

The attainment of proper adulthood is not a sudden event, because the child gradually becomes self-reliant (Du Plooy et al., 1987:159). As the child continues to receive educative support he is eventually expected to acknowledge the values, beliefs and ideals of the community in which he lives and this may enable him to live the life of a normative adult.

The internalisation of adult norms should enable him to assess his choices and activities with a view to complying with the acceptable standards of adulthood. It is the view of VAN RENSBURG & LANDMAN (1988:283) that a person is only an adult when he satisfies the criteria for adulthood. A few of these criteria are moral self-judgement, responsible freedom, awareness of a call and answerability.

It is essential to note that the 'development' of a body to 'adulthood' as a mere physical maturation' does not comprise adulthood as the aim of education. The first criterion for adulthood to be examined is moral self-judgement.

##### 5.2.2.1.1 Adulthood demands moral self-judgement

It is the view of VAN LOGGERENBERG (1978:12) that "sedelike

selfstandigheid is ... een van die uitstaande kenmerke van volwassenheid". Due to the importance of the moral outlook in adulthood, the educator is expected to guide the non-adult to monitor his own activities and to assess them with the aim of examining whether they are normatively acceptable or not. Through moral self-judgement a person is expected to "... look after himself, and to examine all his activities at a distance" (Du Plooy & Kilian, 1988:102-103).

Mutual communication between the educator and child enables the former to communicate to the latter that adults are not expected to embarrass, humiliate and degenerate themselves before others; instead they should ennoble and enhance their status of adulthood by exercising moral self-judgement. While communicating with the non-adult the educator may assist him to evaluate his own conduct and activities. By being self-critical the non-adult may gradually establish whether his own choices and activities correspond with the norms and values of the adult life-reality.

DU PLOOY et al. (187:143-144) maintain that a person can be said to have achieved adulthood when he is able to express judgement on himself in respect of his choices and activities. He can then "... correctly evaluate his own behaviour because he is capable of self-dissociation". It appears that through moral self-judgement man looks at his conduct, activities and choices from a moral perspective, and he analyses,

evaluates and assesses whether he is being correct, impartial and objective in the eyes of his fellowmen.

Moral self-judgement enables the adult to avoid bias, prejudice and motives of a selfish and egoistic nature in his everyday life-situation with other human beings. It is therefore essential that through communication and educative intervention the educator should strive to change the child's unacceptable activities in the light of what is acceptable as determined by norms and values. DU PLOOY & KILIAN (1988:102) also contend that the child may gradually achieve this but "... only after he has done some examining of his own thoughts, deeds and feelings".

The existence of moral self-judgement as one of the essential components of normative adulthood leads a dignified person to respect his fellow human beings and to establish sound and healthy human relationships with them. Without moral self-judgement a human being would disrespect his fellowmen perhaps unconsciously and, hence, damage their human dignity and violate the norms of adulthood. KRIEK (1972:33-34) writes "enige volwasse persoon wat bewus is van sy waardigheid as mens, is ook bewus van sy betrokkenheid op waardes, selfs al kan hy dikwels nie bewus rekenskap gee van wat daardie waardes behels nie. Aan die grond van sy handeling l e altyd waardes en gaan hy voortdurend waarderend en waarde-teestelend te werk".

Moral self-judgement is an essential step if the adult is to live and comply with the values and norms. If he thinks that his decisions and choices are off-the-track, he must redirect himself in order to comply with the acceptable norms of adulthood. The educator should encourage the non-adult to exercise moral self-judgement inside and outside the educative situation because it gradually enables him to "... relate himself warmly to others in both intimate and non-intimate contacts; accept himself; perceive, think, and act with zest in accordance with ... reality; be capable of self-objection, of insight and humour; live in harmony with a unifying philosophy of life" (Allport, 1961:307). Without moral self judgement a human being may not be able to judge his conduct morally.

Another question which was formulated in CHAPTER ONE is "Is it possible to lead the non-adult to attain a sense of moral self-judgment without communication and educative intervention?" Mere physical 'development' and maturation coupled with chronological age may not be sufficient to enable the child to be morally aware of his conduct. The educator is needed to direct the child to adulthood and to communicate to him that no responsible adult simply exists; for a proper adult "... is a being who conducts his life by norms as the guidelines and measurement for his life of choices" (Oberholzer, 1979:37). An adult with the necessary moral self-judgement should choose values and norms appropriately.

Towards this choice of values in the adult life-world, education contributes.

#### 5.2.2.1.2 Adulthood demands a proper choice of values

It has already been stated that the non-adult should be guided to respect values embedded in his cultural community. The adult world is a world of a complex system of values, and his involvement in a cultural community gives him no option, but to live with and to adhere to these values.

DU PLOOY & KILIAN (1988:2) stress that an adult lives up to his sense of values. For this reason his intervention in the life of a child and his concern for the child's welfare, also are compelling motivations for him towards inculcating the young with a sense of values. Both the educator and child's decisions and choices may not violate the cultural values.

It is essential that the non-adult should be educatively guided to accept the values inherent in the philosophy of life of the community in which he lives. The cultural values are expected to increasingly enable the child to make autonomous decisions of conscience which spring from the deep conviction that his views and deeds are correct and acceptable, because they comply with the values prevalent in the community. The non-adult should be made aware during the educative event that to disregard the values is to violate the status of adulthood. Any moral adult human being is

expected to choose his values normatively. Values cannot be separated from culture, the philosophy of life and the education which functions in that given society.

It is the view of CHESLER (1983:67) that moral 'development' involves the ability to choose values for oneself in a responsible manner and then to act upon them. Proper choice of values may enable the non-adult to increasingly live a life which is acceptable to his fellow human beings and enjoyable to himself as he gradually becomes an adult. Such a choice may further enable him to acquire standards of conduct and to become a man of good character among his fellowmen who have a sound judgement (Holmes, 1962:62). Values have, therefore, an influence upon the manner in which a person has to conduct himself and to exercise his judgement, but also the way others perceive him. Those who often conduct themselves appropriately and exercise mature judgement are also the ones who choose their values properly. Every responsible adult is expected to make wise choices of values, for failing this, his adulthood may be conceived as inappropriate.

Another question that was asked in CHAPTER ONE was "Can a responsible choice of values be made by the non-adult without the educator's intervention?" The child's mere physiological dimension cannot assist him to make a wise choice of values. An adult who has a broad knowledge and experience as far as cultural values are concerned, is expected to unfold the

values to the child. -His fundamental knowledge may help in guiding the child to choose his values normatively. A child left on his own may remain ignorant for the rest of his life, and he may fail completely to attain adulthood even if he becomes 'very old'. Without proper education and acceptable educative intervention, it is possible for an aged person to choose values irresponsibly, and such action reveals his lack of adulthood. It is expected of an adult to freely choose his values but also to accept responsibility for his choice. The freedom of choice goes hand in hand with acceptance of responsibility.

Another of quality of the adult's life is that he is induced by values. And this will be briefly discussed in the following paragraphs.

#### 5.2.2.1.3 A responsible adult should be induced by values

An adult is expected to be enticed by values, otherwise he may be controlled by passions and drives. DU PLOOY et al. (1987:143) remind that an adult should not be compelled by his passions but "... induced, appealed to or addressed by values. The adult human being does have passions and drives, but his passions and drives should have no control over him". It follows that although passions and drives are inherent in man's life, an adult should not allow them to lead him into undisciplined and irresponsible conduct. He should not live like a savage due to lack of control over passions and drives

which urge him to behave in an unsocialised manner.

Human beings are not supposed to live by force or to destroy their fellowmen in order to get what they value most. A person or adult who has taken from the community the conception that money is the summum bonum and from the scriptural value the conception that love of one's neighbour is the highest value, should realise that even if money can be valued as an end in itself, he should not destroy his fellowmen and their property for the sake of money. Destruction of property and stealing fall outside the acceptable norms (Rogers, 1983:261). A responsible adult should be aware that making money may be the highest value in society, but making it by evil means is utterly reprehensible, because the community also holds that people should live together as social beings and love one another.

It is now essential to look at how educative intervention and communication can contribute to the manner in which the non-adult is gradually and increasingly induced by values. As the child progresses towards adulthood, the educator should make him aware that adults are not controlled by emotions, drives and feelings, but they are addressed by values. Adult life is characterised by values which control how an adult conducts himself normatively, instead of using power to achieve his goals. VAN DEN BERG (1978:106) indicates that due to the advancement of science and technology man is today

in a position of power and experiences a sense of power, and this has become one of the most important and most characteristic aspects of modern awareness. From this it becomes evident that without being appealed to by values, man might destroy himself, his fellowmen and his life-world by this high level of power.

It is, therefore, essential that the educator should intervene in the life of the child and communicate to him that dignified adults do not use power, force and coercion to get what they value most. A responsible adult is expected to be a man of peace who loves his neighbours and respects their human freedom.

#### 5.2.2.1.4 Adult freedom to accept responsibilities

Adulthood is characterised by freedom to accept responsibility; in other words, an adult is expected to be free in making independent decisions and choices, but that freedom brings with it responsibility. VAN ZYL (1980(a):145-146) states that accepting responsibility for the decisions and activities of one's conscience implies acceptance of freedom.

Education is support towards accepting freedom as a gift and a task. Without responsibility there is no room for responsible freedom. Freedom which lacks responsibility in its foundation degenerates into licentiousness and DU TOIT (in: Mostert 1981:73) indicates that historically the existence of

freedom without responsibility has led to a blind uncritical, slavish grasping of the status quo.

During communication and educative intervention the educator should guide the non-adult towards the attainment of a conscious responsibility for his thoughts and actions in order to enable him to help him to earn a personal freedom. BOSMAJIAN (1978:214) contends that more misery, more harm to people, more beatings and tortures, more deaths in the history of mankind have come about as a direct or indirect result of freedom which lacks responsibility as its basis in life-reality.

During mutual communication the educator should emulate to the child adult freedom, that is, to choose and decide within the framework of responsibility. Adults are not free to do what their feelings and emotions prescribe to them. It is the task of the educator to communicate to the child that a free adult is someone who is capable of "... living humanly, that is, in terms of norms and values accepted by and acceptable to his fellow human beings..." (Du Plooy & Kilian, 1988:103).

True freedom does not allow one to disregard, undermine and ignore one's fellowmen, because that is regarded as selfishness. DU PLOOY et al. (1987:144) warn that a human being who has acquired adult freedom should continually "... guard

against the danger of violating the dignity of another human being or his own authority... Freedom means that, without becoming a passive, slavish conformist, man is bound to the requirements of propriety as embodied in his philosophy of life". The educator should direct the child during educative intervention, towards acceptable and responsible freedom rather than to mere blind conformism.

The educator should also communicate to the child that co-operation, obedience and responsibility are the foundations of dignified freedom. Due to the indissoluble relationship between freedom and responsibility, it is also essential to examine responsibility as one of the attributes of adulthood.

#### 5.2.2.1.5 Adulthood demands capacity for responsibility

Responsibility was discussed in this monograph in CHAPTER ONE (cf sub-section 1.3.2.4) where responsible adulthood was elucidated and in CHAPTER FOUR (cf sub-section 4.4). In order to maintain the status of adulthood, the adult should not evade his responsibilities. It is his task to accept the responsibilities for the actions in which he involves himself whether the outcomes be good or bad.

During educative support the educator should assist the child to enhance his capacity for accepting responsibility. As adult, he should be prepared to accept responsibility even if his fellowmen blame him because of his wrong decisions and

activities. He should realise that every human being makes mistakes from which he learns to do what is correct. In this regard SUSSMAN (1990:123) confirms that "no-one lives a failure-proof life for ever". In every adult's life there is an opportunity of experiencing failure, and he should accept it. Hence, during educative intervention and mutual communication it is the responsibility of the educator to guide the child to realise that responsibility and adulthood are inseparable, and that responsibility implies acceptance of authority and obedience to norms and values in the community. The child should also realise that only responsible people are free and may be regarded as true adults.

BERNARD (1976:167-168) holds that "gaandeweg word die kind gelei om 'n vryheid tot verantwoordelikheid te verwerf en dat hy nie sal verval in 'n losbandigheid wat vry van alle verantwoordelikheid is nie. Vryheid in die ware sin van die woord kan nooit verantwoordelikheid uitsluit nie, want egte vryheid kan nooit bestaan sonder verantwoordelikheid nie". The educator should guard against the danger of misusing freedom while inculcating responsibility to the child, because his handling of his own freedom responsibly and correctly, becomes the role model for the child's understanding of freedom. By being exemplary, he is able to enhance the educator's capacity to handle both responsibility and freedom.

It is also the task of the educator to reveal the link or

relationship between freedom and responsibility to the child during mutual involvement. He should stress during conversation and all other forms of interaction, that there is no choice between them, that is, it is not possible to choose freedom at the expense of responsibility.

It has already been stated in the above paragraphs that a true adult is expected to be accountable for his activities even if he is in error. Responsibility demands honesty on the part of the adult. According to DU PLOOY et al. (1987:145) the educator's communication and educative intervention should clearly reveal to the child that "not until man's conscience addresses and compels him to account for his actions and to accept the allocation of praise or blame for them can he really be considered adult" (Du Plooy et al., 1987:145). To shirk responsibilities if one is guilty shows dishonesty, disloyalty and cowardice in one's everyday conduct in the life-reality, and that is to violate the demands of adulthood.

Children are expected to learn to cope and live with their mistakes and the embarrassment if they did not do well as they increasingly become adults. They can at the same time hope to be praised for their success; nonetheless they should, be guided to accept their success and their failure alike. OWEN (1991:151-152) reminds that no one is infallible. In fact, it is inherent in human condition to err.

The responsibility of the adult may instil in him the awareness of a call, because a responsible adult is expected to have a particular occupation in order to meet his economic needs. A sense of calling is one of the features of adulthood which determine the extent of human adulthood.

#### 5.2.2.1.6 Adulthood demands awareness of a call

It is expected of the adult, particularly the father as breadwinner of his family, to reveal "... a dedicated attitude toward his work which calls for occupational proficiency and loyalty" (Du Plooy et al., 1987:145). These authors continue pointing out that "... the occupational life of today makes exacting demands of the adult; it demands above all responsible awareness of a call ..." (Du Plooy et al., 1987:145). In order to maintain and enhance the status of adulthood, every adult person is expected to work or to have an occupation which he regards it as a calling in his life.

Through work man is able to convert part of his physical or natural world into a human world. The human world is more than the earth and its physical landscape. It is a world of people or communities which man has created through his work. VAN VUUREN (1976:53) states that the concept human world should be interpreted as much more than a mere "... geografiese of ruimtelike werklikheid. Menslike wêreld is betekeniswêreld en die betekenisgewing word deur die mens

self onderneem. Die wêreld van die dier korrespondeer met sy instinkte en die dinge het vir hom hulle vaste betekenis of betekenisloosheid. Die menslike wêreld verander voortdurend, want die mens breek deur die konkreet-omringende en gee voortdurend nuwe betekenis daaraan namate hy die grens van sy wêreld ver lê." The ability of man to create his own human world challenges him to pursue an occupation and to regard that occupation as a tool or aid to create a cultural world. Without work, the human world would not be progressive and dynamic, it would basically resemble the 'animal world' which is unchanging.

It is the view of BOOYSEN (1987:76) that the husband in a family, often assisted by his wife, is responsible for the economic support of the family. Economic considerations in which every responsible adult in every community should involve himself, play a vital role in changing the natural world into a human world and also in contributing to the prosperity of all technological societies (Marcia, 1989:408).

During educative intervention and communication the educator should challenge the non-adult to prepare himself for the occupational life, because it is one of the characteristics which differentiates man's life from animal life. The educator should display his dedication and devotion to his occupational life, with a view of challenging the non-adult to emulate him in order to reach full adulthood. It is the view of DU PLOOY & KILIAN (1988:1) that children learn to do

certain things by imitating their parents in what they do and say. They may follow the parents' way of life and eventually assimilate it as they evolve their own pattern of life as they grow older.

The educator's performance of his work and the way he assumes and carries his responsibility, is an example exerting its influence on the life of the educand as far as occupational competence is concerned. The child should also be led during their mutual association to accept that the avoidance of work or an occupation brings poverty into one's life.

RAMEY & RAMEY (1990:2) remind that "... poverty is a condition we universally wish to avoid. If unavoidable, during difficult times..., we fight to reduce the experience to the shortest time possible". Through working, responsible adults make their contribution to combatting poverty in the human world, and again, through work man gives meaning to his world. As he progresses towards adulthood the child is expected to learn to respect work, and to consider work as the basis of human life in the world. The non-adult should increasingly become aware that an individual's activities create his social environment and in turn the environment influences human 'development' (Demo, 1990:1333).

The creation of an acceptable social environment becomes a possibility if the members of the community have acquired

occupational training and are prepared to work with the aim of ensuring the progress of their community. By working hard an adult strives to provide for his children's financial needs which include, amongst others, the need for food, shelter and clothing. DU PLOOY et al. (1987:145) conclude that man cannot be accepted as adult "... until his job is done not merely for the sake of his own personal importance and economic welfare but also with the knowledge that the meaning of his being human as bound to time and space and participation in a mundane existence is partly determined by it". In order to fulfil man's calling, adulthood demands an awareness of being called upon, an adult has to realise that he is required to live according to certain dictates. It is this criterion that will enjoy attention in the next section.

#### 5.2.2.1.7 Adulthood demands an awareness of being called upon

As fully-fledged adult, man should realise and be aware that he is called upon to live his life in a particular manner. He should further be aware that the existence of values that determine his conduct and a specific call (occupation) make his life different from the lives of other worldly phenomena (creatures).

VILJOEN & PIENAAR (1983:178) remind that the human being does not inhabit the world in the same way as animals or objects; his "... being-in-the-world is different, because he reflects

on and ponders his being-in-the-world". It is essential that man plans his life and future in the world; and he should accept the responsibility for all his activities while attempting to constitute his world. He should also strive to understand the world in which he finds himself, instead of regarding both natural and social occurrences as miracles or inevitabilities. He should freely and responsibly respond to the call.

Through educative support the child should be assisted to accept and understand the world as he advances towards cultural adulthood. The educator should assist the child to accept himself in the world and to accept the world into which he is born. It is the view of DU PLOOY et al. (1987:143) that self-acceptance and acceptance of the life world are closer related, and they culminate in "... self-realization as the manifestation of that unique and individual image which every person ought to reflect". The child should further be guided to know that the ontic fact of being born in the world is a border situation in human existence, exactly like the occurrence of suffering, guilt and death (C.K. Oberholzer in: Viljoen & Pienaar, 1983:184). While communicating life reality to him and intervening educatively in his life, the educator has to provide the non-adult with safety, security, with clothing, sustenance and, above all, education.

The awareness of being called upon will challenge the adult

to keep in mind that the non-adult "... cannot be ignored or disregarded, but he is accepted, addressed (accosted) and listened to in his need-to-be ... the child has arrived in the world and he must be assisted to give purport to his being-in-the-world" (Viljoen & Pienaar, 1983:185).

The characteristics of adulthood were dealt with in the above paragraphs. During the course of investigation it was established that educative assistance, through communication and educative intervention, assists in inculcating characteristics in the emergent-adult such as choice of values, freedom to accept responsibility, awareness of a call, capacity for responsibility and other criteria for adulthood.

The child needs education which will enable him to attain these characteristics which are closely interwoven. Any attempt to separate them may result in their lacking effectiveness. For example to violate values may result in the lack of capacity for responsibility, moral self-judgement and freedom to accept responsibility. Such violation may eventually culminate in dissolving the whole image of adulthood as a mode of existence.

In educating the child, the educator is expected to direct him towards acceptance of these features of adulthood by means of approval and disapproval and communication. In the following sub-section the role of both communication and

educative intervention in attaining adulthood will be examined.

Although communication and educative intervention in the actual educative occurrence cannot be separated, an attempt will here be made to separate them for research purposes. The role which communication plays in the attainment of adulthood will be examined first.

### 5.3 COMMUNICATION AND ADULTHOOD

During the educative occurrence the adult is expected to communicate the desirable characteristics of adulthood to the child. In his verbal-communication he should communicate the features of adulthood and his non-verbal communication should always support what is verbally communicated to the non-adult. While communicating adult values and norms, the educator should use verbal communication, that is, language, very effectively because it is a vital tool of conveying message, ideas and beliefs. NIEMAN (1989:25) writes: "Man is a human being on account of his ability to communicate through language. Language is the medium through which man is able to observe the world and attach meaning to things that exist in the world. Language fulfils a very important function in teaching (educating-WMB) because subject material (educative aim or adulthood-WMB) can be disclosed to pupils through language. Verbal communication/language is the foundation-stone of and most important aid in education". Through

verbal communication the educator is able to inculcate responsibility in the child.

Self-responsibility and self-determination are the crux of adulthood, and every child should acquire these attributes. In order to show that he is gradually becoming an adult, the child should increasingly display responsibility in all his everyday activities. LANGEVELD et al. (1970:10) hold that when "opvoeding loopt af, zelfopvoeding loopt nooit af. Zelfantwoordelijke zelfbepaling is kern der volwassenheid". The educator who does not communicate responsibility in his attempt to guide the child towards the attainment of full adulthood, is making a futile attempt because responsibility is the heart of adulthood.

An 'adult' who fails to reflect responsibility may be regarded only as a grown-up or pseudo-adult. According to C.K. OBERHOLZER (1979:71) a person can be considered an adult when he has given conclusive proof that he not only "... claims his rights and demands his privileges, but above all knows of duties and responsibilities and observes these". Irresponsibility in every human being may corrode and nullify his adulthood status.

The educator should present a guiding-model of a responsible adult to the child. His non-verbal communication should assist in reflecting responsibility. In other words, the

educator should verbally communicate responsibility while he non-verbally displays responsibility in all his activities. He should further communicate to the child that he may only reach adulthood once he has accepted responsibility for his freedom of choice and will in future continue to do so as a sense of values helps him to achieve "... all the freedom demanded for his life..." (Roelofse et al., 1982:23).

It is the task of the educator to communicate mutual acceptance to the non-adult while attempting to lead him to social adulthood. The non-adult should realise that man (adult) may not live alone in isolation, he needs his fellowmen with whom to live, interact and communicate. Through communication the emergent-adult should be assisted to realise that man is a homo civis because he cannot live his life alone without sharing his existence with his fellow human beings. According to WIJNGAARDEN (1963:74-75) adulthood may reveal itself through self acceptance, acceptance of others (fellowmen and the community) and through involving oneself in all cultural and social aspects such as love and marriage. The acceptance of self, fellowmen and the involvement in interpersonal relationships with other people in the community, indicates that man is a social being.

The educator's communication with the child promotes love, togetherness and friendship. The child should be led to establish sound relationships with both parents and peers in his life-reality. He should learn from the educative situ-

ation that man finds his fulfilment, as adult, in the company of other human beings. It is, therefore, desirable for every adult to be well-adapted socially because he has, in one way or another, to live, work and communicate with his fellow human beings.

The involvement of an adult in social relationships with other people may enable him, according to JAHODA (in: Hollins, 1966:68) to attain "self-awareness and self-acceptance; ... and self-actualization..." It implies that in his social involvement an adult gets the opportunity to assess, compare and analyse himself in relation to other people. If he is doing comparatively well he will accept himself, because he will be on a par with his respectable fellowmen.

In leading the child towards the attainment of adulthood the educator should communicate a disciplined life-style to the child. It is inconceivable to accept the existence of an undisciplined person, as a morally acceptable person. Even an elderly person who displays a measure of undisciplined conduct, does not deserve to be classified as an adult. According to GUNTER (1969:129) the educator should communicate to the child that he will reach adulthood "...wanneer hy in staat en bereid is om by wyse van selfbeheer, selfbeperking en ... selfdissipline te beoefen ..." Without displaying discipline in one's conduct one may not be regarded as adequate for adulthood due to childish elements. A lack of

discipline in one's conduct may simultaneously imply lack of responsibility which will, in turn, limit one's freedom. It is the view of VAN ZYL (1980(a):158) that a true adult is a "... persoon wat verantwoordelik is vir die gawe van sy vryheid om te kan kies en handel". The freedom of choice and decision disappears if one lacks either discipline or responsibility. It is essential, therefore, that the educator should encourage the non-adults during their mutual communication to be self-disciplined.

It is also expected of the educator to illustrate his own self-discipline as part of his non-verbal communication, to enhance and support his verbal communication. The educator should exert discipline during the educative occurrence and he should also carefully monitor his speech and other means of communication.

According to VAN NIEKERK (1987:50) a disciplined educator "... should consistently and primarily aim at the adequate guidance of the child on his way to adulthood. This implies that he ought not to neglect his 'special' task regarding the child who has been impeded in his progress towards adulthood". If the educator is disciplined and he communicates a well rounded, disciplined life-style to the child, the child has ample opportunity at his disposal to emulate the adult and to become disciplined in all his conduct. In this manner the child is supported to progress towards disciplined adulthood.

Another facet that needs to be instilled in the child en route to adulthood is the acceptance of authority. It is imperative for the educator to communicate to the non-adult that no adult can live as a member of society without obeying authority, and that no-one can aspire to adult freedom unless he is prepared to show obedience to the authority of the conscience and the norms of the community. Acceptance of authority enables the person to comply with the norms and values of adulthood.

The existence of authority in the adult-world also gives the child who is progressing towards adulthood safety and security, because he lives according to the requirements of the authority of norms. It is the view of ROELOFSE et al. (1982:23) that an adult is a person who "experiences safety", as he has ordered his way of life and "... his choices in accordance with norms and values within society". The educator should make the child realise that the presence of authority in both the educative situation and community is intended to provide him with safety and security. The child should not rebel against authority because it assures his protection, and its absence implies his vulnerability in reaching the adulthood to which he aspires.

Hence, the possibility of attaining adulthood includes the respect, recognition and acceptance of the authority of norms

in the child's cultural milieu. If he consistently respects authority, that shows his responsibility and discipline at the same time and in that way he may attain both adulthood and human freedom. WIID (1990:84) writes: "Gesag ... moet gesien word as hulp en steun aan die kind wat na volwassenheid gelei word. Dit moet die kind lei tot meer verantwoordbare waardes en norme, sowel as die verantwoordelikeheidsaanvaarding deur die kind vir sy eie besluite ...". While communicating with the child, the educator should regard authority as a means of guiding the child to adulthood, and at the same time cultivating self-discipline.

The educator should not force authority onto the child but should assist the emergent-adult to accept it. His non-verbal communication which may include, inter alia, his gestures, attitudes and appearance. He should also communicate selfdiscipline and obedience to the authority of propriety to the child. It is not expected of a good educator to contradict himself, that is, to communicate discipline and to enforce authority while disrespecting and disregarding the norms and values in what he says and does.

The above requirements of adulthood which have to be communicated to the non-adult in an attempt to assist him to attain adulthood, can only help him if the educator educatively intervenes in his life with a view to directing him to adulthood.

#### 5.4 EDUCATIVE INTERVENTION AND ADULTHOOD

The educative intervention that the educator provides during the educative occurrence is aimed at redirecting the non-adult from that which is not acceptable in adult life towards that which complies with the norms and values of adulthood. It enables the educator to disapprove of the child's conduct which does not comply with the criteria and conditions of adulthood which he should aspire to, and to approve that which has a positive bearing on acceptable conduct.

It is the view of VAN ZYL (1980(a):135) that educative intervention is one of the means of assistance by a responsible adult to an educand "... wat nie self sy situasie sinvol kan verwerk nie en dus nog nie die volle verantwoordelikheid kan dra nie". It follows that during the educative intervention the child is directed towards responsible life which is crucial to adulthood. It is the educator's task to intervene in the child's life and to lead him towards responsibility which he regards as the cornerstone of adulthood. While guiding the non-adult towards responsible conduct, the educator himself has to reflect responsibility in all the activities in which he involves himself.

Should the educator realise that the child is involved in something that violates adult norms and values, that is, something contrary to life-compulsory norms, it is his

imperative task to intervene educatively in the hope of directing the child's attitudes and beliefs to that which is worthy of responsible adult life.

The educator's educative intervention however, is, not merely aimed at directing the child towards one characteristic of adulthood, namely, responsibility. Educative intervention is intended to direct the emergent-adult towards all-round adulthood. GUNTER (in: Ripinga 1980:70) states that the educator's intervention is expected to aim at directing the child to adequate actualisation of adulthood which includes, inter alia, "... self-reliance, freedom, responsibility, self-discipline, ability for the proper fulfilment of his vocation and responsible self-determination". It implies that during educative intervention the educator should attempt to assist the child to attain these attributes because they are essential in the life of every fully-fledged adult.

It is imperative to note that in directing the child towards the attainment of these essential qualities of adulthood during educative intervention, the responsible educator should not separate them nor single out one of them in order to inculcate it to the child. Any attempt to see them as separate entities, may cause immeasurable damage to the future adulthood which the child aspires to attain. It is not expected at all to guide the child to excel in self-reliance and yet, be hopeless in self-discipline. There is only one adulthood; and a fully rounded adult is the only true adult.

C.K. OBERHOLZER (1979:50) reminds that the educator should bear in mind during educative intervention that: "Adulthood is not just something, but an opportunity to respond to the demand and obligations interwoven with human existence. There are many people who claim to be grown-ups, but in so many instances they behave like children and juveniles, particularly when the vicissitudes of life throw them out of balance". It is, therefore, essential for the educator to assist the child during educative intervention to realise that the demands and obligations are interwoven with the whole or total mode of acceptable adulthood and that to respond to a single demand at the expense of others may be deleterious to adulthood as a whole.

PÖGgeler (1966:35) also stresses that adulthood is comprehensive in its nature because it includes various characteristics such as "... physische en geestelijke rijpheid; ervaring van het vollen leven; zelfuitbouw van het leven; mondigheid; vrijheid en zelfstandigheid; gevormheid van het bestaan".

During educative intervention the educator who aims to direct the child towards the attainment of authentic adulthood, should assist the child to satisfy and comply with all aspects of adulthood. These aspects of adulthood include physical aspects, emotional or effective aspects, the intellectual aspect, social aspect, aesthetic aspect, religious

aspect and ethical aspect (Du Plooy & Kilian, 1988:105-123 and Du Plooy et al., 1984:146-156). It is essential, as it was revealed in the criteria and conditions of adulthood in this chapter, to note that these aspects of adulthood are interwoven and should never be regarded as separate entities. A deliberate division of these aspects in this monograph is intended only to comply with research practice. There is truth in DU PLOOY & KILIAN'S (1988:105) statement that education is a 'unitary idea' and that defining the different aspects of education is done only to distinguish those aspects but not to separate them.

#### 5.4.1 The physical aspect and adulthood

What is the relationship between man's physical being and adulthood? In an attempt to answer this question, one may discern that the physical appearance (bearing) of man, at a mere glance, could become a means to determine whether he is an adult or not.

Many people have the tendency of classifying grown-up human beings without even talking to them or hearing what they say. For example, it is common to tell whether one is a hobo because of his external physical appearance. DU PLOOY & KILIAN (1988:106) hold that "man's body and spirit are mysteriously integrated". Hence during educative intervention the educator should assist the child to accept his body because it plays a part in the attainment of adulthood.

Adulthood may never be adequate in the absence of the physical structure of a human being, and the child should be directed to realise that "... he also progresses towards adulthood in a physical way ..." (Du Plooy & Kilian, 1988:107), and an awareness of the possibilities of his physical potentialities should be cultivated. It is the educator's task to assist the child to become aware that his physical 'maturity' which will include his strength and stamina, may play a major role in the attainment of certain characteristics of adulthood, for instance, awareness of a call which binds the adult to the occupational life. A person who is physically weak may encounter difficulties in his occupation even if he is both good and responsible, because certain skills required for occupational purposes demand physical strength.

If the child is a cripple, it is expected of the educator who intervenes in his life to assist that child to accept his own corporeality (Du Plooy et al., 1987:147). The educator should guide this physically handicapped child to use his talents optimally where applicable. He should further bring to the child's attention that many handicapped people have already reached balanced adulthood, and that some of them are doing well in the occupational sphere. Blind people, for instance, are participating in music and legal professions among others, and some are successful in their occupations. It is, therefore, necessary for the educator to direct the

attention of the non-adult towards future adulthood and its requirements, rather than to focus on being handicapped and succumbing to self-pity throughout his life.

The physical 'maturity' of the body can only contribute towards the attainment of adulthood, particularly if the physical strength and stamina are supported by a sound emotional life. Towards that end DU PLOOY et al. (1987:148) warn that "physical defects and intellectual shortcomings may possibly disturb the child's emotional life if he is not assisted to accept unavoidable deficiencies and regard them as meaningful. Lack of emotional peace may give rise to all kinds of learning disabilities and behavioural idiosyncrasies (which may seriously disturb the child's advancement towards adulthood-WMB)". The child's emotional life is, therefore, an essential component in his attempt to reach adulthood.

#### 5.4.2 The emotional aspect and adulthood

During educative intervention the educator should bear in mind that the emotional aspect of the non-adult's life, which encompasses his feelings, moods, attitudes, desires and sentiments, may either contribute towards adulthood or disrupt the attainment of adulthood. The educator should provide stability in the child's life in an attempt to lead him towards balanced emotional life.

Sound relationships between the educator and educand may help

in enhancing the emotional life of the child. A child whose emotional aspect has been nurtured through the intimate relationship of love may progress towards adulthood by means of "... spontaneous activities, such as observing, calculating, conceptualising, inferring, willing, making decisions among alternatives, having emotions of joy, desire, aversion, hope and so forth" (Stewart & Mickunas in: Flynn, 1985:86). The emotional dimension of man enables him to live and experiment freely and to explore the environmental phenomena at his disposal in order to discover his fallibility, incompleteness and vulnerability. Without emotional basis or foundation the child may feel both unsafe and insecure in his exploration, and he may further reject his intended involvement in exploration. It is the view of DU PLOOY et al. (1987:148) that children who lack emotional support and "... the concomitant feeling of being safe-guarded will suffer spiritually as well as physically". Such children will often refuse "... to walk, to play, to talk, to laugh and cry as normal children do" (Du Plooy et al., 1987:148). These may be inhibiting factors against reaching adulthood, because their actualisation should serve towards the attainment of adulthood.

DU PLOOY et al. (1987:148) further remind that both the lack of emotional support as well as excessive emotional support are not conducive to "... the child's advancement towards adulthood as a mode of human being". Excessive love in the educative situation may absolutise feelings, emotions, senti-

ments and intimacy in such a way that educative authority with its requirements may cease to function, and the child's intellectual 'development' may be hampered and disturbed. SPRANGER (1960:83) indicates that over-protective love may block the child's advancement to adulthood and "die mütterliche und väterliche liebe als solche sind noch nicht pädagogische liebe". An attempt will be made to investigate how the educator may enhance the intellectual aspect of the child as he educatively intervenes in his life and its effect on the becoming adult.

#### 5.4.3 The intellectual aspect and adulthood

When directing the child towards adulthood the educator should aim at inclusive adulthood, which encompasses, inter alia, intellectual adulthood. He should guide the child to exercise intellectual skills and to think and reason in order to live as a proper adult. According to BURNETT (1958:56) intellectual thinking encompasses "... fundamental questions about the relations of man to universe, about the meaning of life and about the nature of goodness. It stands in the most immediate connection with the thinking which impulse stirs in everyone. It enters into that thinking, widening and deepening it". It follows that intellectual aspect of human life should not be limited to rational thought because it concerns man as a totality in his social context.

While directing the child towards intellectual adulthood the

educator should always avoid absolutisation of the thinking power and cognitive aspects at the expense of man's humane character. His task is to assist the non-adult to use his intellectual ability in order to acquire proper interpretation and insight into the relationship between man and the universe. Without intellectual thinking man would live aimlessly and the heritage of mankind would not be conveyable to the younger generation.

The intellectual aspect carries the requirements and components of adulthood, and conveys them to the emergent-adult in his indivisibility as a human being. When the educand has become independent (morally responsible adult) he has to maintain the culture he has acquired. An adult has to enrich intellectual culture in his own unique way, and to impart this again to the next generation (Du Plooy & Kilian, 1988:111).

The intellectual aspect is a vehicle that conveys cultural knowledge, beliefs, attitude, values and norms from one generation to the next with a view to enabling members of that generation to actualise cultural adulthood.

The improvement of his intellect enables the child to comply with social adulthood in his community, because he has gained knowledge of conduct peculiar to that community.

#### 5.4.4 The social aspect and adulthood

In order to live successfully as an adult, man is expected to be an integral part of his family, peers, colleagues and community. HEIDEGGER (1968:8) concludes that essential aloneness is impossible for man if he wants to remain a human being. Man's actualisation of social adulthood is only sustained in his day-to-day involvement and relationships with his fellow human beings. His experience of total isolation may greatly damage his personality and consequently his realisation of adulthood.

The educator's intervention is expected to lead the child towards what C.K. OBERHOLZER (1979:77) regards as "independency-in-dependency" because the child has to be independent and yet be dependent on the community. During educative intervention the educator should remember that man is a homo viator because he is always on his way, moving and travelling, and cannot live a meaningful life without being in the company of his fellowmen.

DU PLOOY et al. (1987:150) maintain that man can only in and through the community significantly respond to his individual calling and give proper shape to his humanness. Man's existence essentially means co-existence with other human beings. Due to man's existential involvement in the community, the educator should guide the non-adult to love, accept and respect other people in the community.

In order to comply with social adulthood the emergent-adult should learn to respect the welfare of other people and their property, he has to accept authority and to exercise tolerance if other people conduct themselves rudely because he has no alternative but to cope with co-existential life. The fulfilment of the social aspect enables the adult to cope with family life, community life, religious life and occupational life because he has been guided to participate along with other people in these structures; and in his involvement he is likely to acquire the traditions, customs and values of the group of which he is a member. The child should, therefore, be incorporated in the history and tradition of the community in which he lives.

#### 5.4.5 The historical and national aspects and adulthood

A true adult in every community is expected to know and conduct himself according to the traditions and customs of that particular community. If he conducts himself differently, his status of adulthood becomes questionable. Adults are, therefore, expected to differ in thinking and church affiliation, but they are expected to reflect a common tradition and culture (Du Plooy et al., 1987:152). The educator should during his educative intervention unfold the cultural traditions, beliefs and customs to the emergent-adult in an attempt to assist him to be in tune with his community when he reaches adulthood. He should educate the child with a

view of enabling him to comply with the totality of ways of life that have evolved through history (Staples, 1987:5). The child should also be guided towards the community's modes of thinking as reflected in politics, religion, law and education. He should bear in mind that any deviation from the acceptable conduct in the community, may render him an inadequate adult. The adherence to all the requirements of the historical, national and moral aspects may pave his way towards moral adulthood.

#### 5.4.6 The moral aspect and adulthood

Morality may be regarded as a way of life guided by the criteria for good and evil, acceptable and unacceptable conduct; morality is also determined by the way in which man may live in terms of norms selected and approved by a given community. If one violates the prescribed norms, the community will disapprove of one's conduct or actions on the basis of immorality. It is the view of CHESLER (1983:67) that moral development also involves a person's ability to choose values for himself in a "... responsible manner and then to act upon them". During educative intervention the educator is, therefore, expected to direct the child to choose his values morally and normatively in order to become self-reliant in the adult world.

The educator's task is to direct the child through approval and disapproval towards activities which are morally justi-

fiable, in so doing, directing the child to avoid actions which are morally unacceptable. DU PLOOY & KILIAN (1988:118) hold that assistance to a child towards adulthood by means of responsible choices, demands that the child must become personally involved in the activities of life. Without personal involvement he cannot respond with moral actions or morality. The child should be motivated to do what is right, acceptable and moral during educative intervention. He should further be made aware that the home and the school demand that he should conduct himself according to certain norms in order to meet their moral standards.

CHESLER (1983:71) argues that "if our children are to be educated for life (adulthood-WMB) they must be given a faith to live by and a standard of moral conduct of which no one need be ashamed". The educators, being responsible for educative intervention, are the ones who should guide the children toward a standard of moral conduct which complies with adulthood.

The educator should guide the child to know the difference between what is good and what is bad. NIBLETT (in: Du Plooy & Kilian, 1988:118) argues that during educative guidance, the educator should also shape the child's judgement in order to enable him to judge what is morally acceptable, and what is not acceptable because "... there can be no morality without rational and personal decisions". Intellectual as-

pects play a role in the actualisation of morality, because one has to make one's choices intelligently and wisely in order to be moral. It is not expected of a moral adult person to choose values blindly and to decide without thinking in his everyday life-reality. Hence the educator should assist the child to use his intellectual aspects with a view to choosing and deciding morally. During educative occurrence, "each decision in which the morally-approved values are called into being means a forward step on the road to self-reliance; i.e. to the level of living where through justifiable choices the person concerned comes to take his stand in the world" (Du Plooy et al., 1987:154).

Very closely related to the aspect of morality are the demands made on the adult in religious circles.

#### 5.4.7 The religious aspect and adulthood

Man is a religious being, and the adulthood which the child strives for and aspires to reach, should accommodate the religiosity of mankind. Educators cannot ignore deeply rooted religious beliefs and convictions in their attempt to assist the child on his way to balanced adulthood.

Due to the existence of values and norms in the community and their infiltration into the educative situation NIBLETT (in: Du Plooy & Kilian 1988:121) argues that whatever subject a teacher teaches in the pedagogic situation - be it arith-

metic, singing, woodwork or physics - he will obviously be teaching cultural and religious values in it, whether he knows he is doing so or not. The religious values may not be divorced from adulthood, and the educator should assist the child to progress towards adulthood while upholding the religion that is prevailing in his community. It is essential that the educand should know that religion is interwoven with other cultural aspects of the community, and that if he violates the religious convictions, his image of future adulthood within that particular community will be at stake.

While educatively intervening in the life of the child with the aim of guiding him to understand the above religious aspects of adulthood, a good educator should simultaneously communicate these religious aspects to the child so as to enhance his understanding and, hence, his compliance with the demands of this aspect. It is, therefore, not possible to divorce communication from educative intervention, because the two are interdependent and they enhance each other during the educative occurrence. Communication which includes variations in tone of voice, stress, pitch and pause, as well as facial expressions, gestures, body movement and exposure (Harrison, 1969:4) may greatly assist the non-adult in assimilating these religious aspects as he progresses on his way to adulthood.

Both educative intervention and communication should aim at

promoting understanding which may enable the child to advance along the road to adulthood. In the educative situation, understanding occurs when the non-adult starts to see the criteria and conditions of adulthood as essential. He should attempt to apply them productively in ways which are accepted by the religious and cultural community in which he lives (cf Bigge & Hunt, 1962:439).

Since the roles of both communication and educative intervention in unfolding the criteria and conditions as well as aspects of authentic adulthood have been examined in the above paragraphs, it is now possible to draw these to a conclusion.

#### 5.5 CONCLUSION

The all encompassing aim of education is adulthood, and all educative activities are aimed at assisting the child to become an adult. LANDMAN (1974:9) regards education as an attempt to lead the child to all-round adulthood when he states that education is "... hulp met betekening met toenemende verantwoordelikheid, hulp met die geleidelike wegbreek van spanningloosheid; hulp aan die kind met sy genormeerde voor- en nalewing; 'n opvoedende waag met mekaar; hulp met dankbaarheid vir geborgenheid; hulp met aanspreeklikheid vir verhoudinge; hulp met die vorming van moontlikhede tot volwassenheid; hulp met vervulling van bestemming; hulp met agting vir menswaardigheid; hulp met volwassenwording deur

selfbegryping; hulp met vryheid tot verantwoordelikheid".

Such a broad outline of both education and adulthood encompasses the need for communication and educative intervention during educative guidance which are given to the child as he advances towards full adulthood. Without communication between the educator and educand during educative intervention, the child could be hampered from adequately attaining the requirements of balanced adulthood because the educator is expected to communicate with the non-adult and educatively intervene in his life with a view to enabling him to become a proper adult. Mutual communication and educative intervention during educative occurrence signify the child's "... improvement, ennoblement, guidance to a proper destination which is characterised by what is humanly proper" (Du Plooy & Kilian, 1988:17).

It is imperative to note that mere physical 'development' of a human body and accumulation of many years in age may utterly fail to bring the child to all that is humanly proper, and all that is essential in enhancing the human dignity of man. Adulthood may not solely be determined by the physical aspects; it demands the integration of both the physical and spiritual aspects and all other aspects. Through communication and educative intervention the child is supported to attain normative adulthood. During mutual communication the devoted educator may use various means of communica-

tion in an attempt to promote knowledge and understanding of norms during their togetherness. He should make use of all forms of educational aids which will facilitate the transfer of knowledge and insight to his pupils, to enhance memory and retention of facts (Van Gelderen & Blok, 1991:161). Without effective communication the educative aim may remain unattainable to the child, or his progress towards this aim (adulthood) may be extremely slow. It is the view of LUTHULI (1984:20) that communication is a "... medium through which children are inducted into society ... an index of a people's thought about life and their future ... a lifeline of every education endeavour ... a vehicle through which a philosophy of life is conveyed to the not yet adult members of society". It follows that adulthood in the true sense is a product of communication, that is, meaningful communication during the educative occurrence.

Both communication and educative intervention contribute towards the child's actualisation of responsible freedom and adulthood. During mutual communication and educative intervention the educator assists the child to realise that freedom in the true positive meaning of the term is freedom directed towards adulthood, it encompasses observance of standards, obedience and responsibility (Beard & Morrow, 1981:23). In the absence of both communication and educative intervention a human child may fail to realise that human freedom, which is associated with adulthood, is freedom with responsibility. It ultimately implies that without communi-

cation and educative intervention the non-adult may fail to attain adequate adulthood and responsible freedom.

The educator can only lead the not-yet-adult towards responsible adulthood if he communicates with him so as to direct him to a normative life which complies with adulthood.

It is important to note that communication and intervention, in the educative sense, are related concepts. Communication, both verbal and non-verbal, in the educative situation makes education possible and, hence, contributes in the child's attainment of adulthood by enhancing the quality of educative intervention. True educative intervention and proper guidance to adulthood during the educative occurrence are also unthinkable without mutual communication between the educator and child.

The educator's words in every educative endeavour should reflect adulthood; and in this regard JAQUES (1985:51) states that during the educative event " the words with which we choose to make our own communication are important too, not just for the precision and clarity they offer but because they give colour and light to what we say". It is, therefore, expected of the educator not only to possess the art or ability of communicating effectively with his pupils but also to have the capacity to choose the words wisely that will be used during verbal-communication.

Education, educative intervention and communication need the adequate attention of both the educationists and educators, and they all (education, educative intervention and communication) have two salient points in common: they are all unavoidable if the child is to progress towards dignified adulthood and they are all as old as mankind itself. With regard to education, DU PLOOY & KILIAN (1988:1) maintain: "From the beginning of history man has regarded the education of his children as a matter of great importance...". As far as communication is concerned there is no known period in the history of mankind where man did not communicate, by both non-verbal communication and spoken language. Educative intervention also complies with these demands, for MEYER (1985:6) confirms that "deur al die eeue nog het volwassenes bemoeienis gemaak met die grootwording van die volwassengewordende". The educator is expected to assist the child to gain in personal responsibility. Communication and educative intervention contribute greatly towards this aim by enabling the child to establish himself in the world of adults. In this way the child may eventually attain responsible adulthood because he will increasingly be able to comply with adult norms. A non-adult should aspire to adulthood and its freedom, and according to GERBER (1971:51) the child who is progressing well to adulthood is not expected to exist passively like natural objects because he should know who he is, what he is, where he is and what he must do in order to comply with the criteria for, and aspects of, adulthood.

In his educative intervention, the educator communicates and initiates mutual relationships with the child which serve as the foundation of the child's communication with his world. The educator's responsible involvement, communication and educative intervention should gradually enable the child to form sound relationships with his fellowmen, objects and God or a god. These may be seen as the initial steps towards the attainment of adult life, because the child is involved in understanding and accepting social responsibility. Social responsibility is defined as "... friendliness, cooperativeness, and self-control" (Stevens-Long & Cobb, 1983:162). The child also gets the opportunity of entering into relationships with his world through continuous communication. Man and world belong together, and the child is expected gradually to understand and accept social responsibility and relationships with his world during his progression towards adulthood. "Communication is more than exchanging messages or getting one's point across. It is the process by which all the pieces of the living world find their relationships to the other pieces to form larger wholes and to enable the living world to grow, adapt, and survive" (Byers, 1986:71).

C.K. OBERHOLZER (1968:162) maintains that "... sonder wêreld is die mens niks en sonder die mens is die wêreld loutere illusie". It is the educator's responsibility to reveal to the child that man implies the world and the world implies man, and that the two are inseparable. During educative

guidance the child should be led gradually to realise that to be human implies to be in the world, of the world and being the initiator of his own life world. The educator should assist him to interpret and assimilate the adult norms and values of his world in order to live freely and responsibly.

In his attempt to lead the child towards adulthood through communication and educative intervention, the educator should make it clear to the non-adult that adulthood is assessed according to one's functions, not only in physiological activities but also in one's ability to demonstrate intellectual, emotional and spiritual adulthood (Nxumalo, 1984:37). Both the educator and educand should aim at sufficient adulthood. During mutual participation and communication in the educative occurrence "the teacher, playing his role, has to teach and encourage his students to learn. The students, on their part, have to listen to the teacher, give correct responses when asked to do so ..." (Ezewu, 1985:13). This illustrates that the child should be involved in all the educative activities, and he has to play his role in his attainment of adulthood.

While leading the child to adulthood the educator should not force the dependent child to be always on the receiving end, for he should remember that true communication that may enable the child to reach proper adulthood should be a two-way traffic. The child should be alive in the educative situation and he should at times be given the opportunity to

practise his freedom.

A good educator should tolerate the activities of the child on his way to adulthood and if the child deviates from the authority of norms, the educator should sympathetically intervene with a view to redirecting him to what ought to be, instead of labelling a child as having disciplinary problems. LORBER & PIERCE (1983:212) argue that disciplinary problems are "... really nothing more than insignificant differences in normal human behaviour".

Finally it is essential to state in conclusion of this monograph that adulthood is never completely appropriated, man is engaged in an ongoing exercise of reaching adulthood. Every day in man's life-reality, he encounters new problems and challenges that keep on shaping his image of adulthood. In this manner man keeps on learning in his everyday life-situation, he may learn from other adults, natural phenomena and even from a child. CALITZ (1967:68) contends that "volwassenheid is ... nie te vereenselwig met finaliteit en volmaaktheid of voltooibaarheid nie. Dwarsdeur sy lewe nader die mens die ideaal van ware geestelike mondigheid, as't ware asimptoties, maar hy bereik dit nooit nie, ..."

Although ideal adulthood may not be reached, every responsible adult should bear in mind that through human communication and educative intervention, children may be assisted to

reach acceptable adulthood which enables man to live a normative and dignified life.

In the problem formulation in CHAPTER ONE several questions in connection with adulthood arose. Amongst other aspects, these questions address the question whether adulthood is attainable in the absence of the educator's intervention and his involvement in mutual communication with the child. In this chapter it became evident that the non-adult could not attain the criteria and conditions of adulthood and he would further fail to comply with the aspects of adulthood, without the involvement of the educator's educative guidance.

The educator is expected to communicate all the characteristics that have a bearing on adulthood while leading the child towards dignified adulthood. In the course of educative intervention and communication the educator should display and communicate that "without authority and sympathetic, authoritative guidance, adulthood can never be attained, while acknowledgement of and obedience to authority are of the best qualities of mature adulthood" (Langeveld in: Du Plooy & Kilian, 1988:89). In leading the child to adulthood the educator should, inter alia, communicate authority to the non-adult and direct him to obey the authority of norms, or else, proper adulthood will not be attainable.

To exclude communication and educative intervention during educative assistance is tantamount to deserting the child in

need of education, because the whole educative endeavour may become meaningless and the child's opportunity of becoming adult will be destroyed. Communication and educative intervention are, therefore, the main pillars of all educative support and they enable the child to reach responsible adulthood.

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