

CHAPTER FOUR
RESPONSIBILITY:
IN THE PEDAGOGICAL SITUATION WITH MOTHER

1. INTRODUCTION

A phenomenological study of the pedagogical situation necessarily must begin where educative relationships begin, thus with the mother-child relationship. Whoever says *pedagogical* implies a particular *relationship* between two persons: one an adult and the other a child or not-yet-adult. When there is mention of a relationship, this is not a superficial *being-by* of mother *and* child but an existential *being-with-each-other*, i.e., mother-*with*-child *for* the child who must still travel the long road to adulthood. The *for* refers to the mother's adulthood as responsibility and answerability for her being together with her child on his way to his own independence. Thus, here there is a purposeful accompaniment. This being-with is not a lifelong remaining-with but is a becoming being-with because the mother as a person is an adult becoming and her child as childlike person in his situation of helplessness is becoming adult. The mother as openness, as incompleteness, is in a mutually committed primordial bonded relationship with her child. This being-bonded will remain life long but the *pedagogical* relationship, as a primordial bondedness, in its essentiality ends as soon as the child with complete awareness and acceptance of his own responsibility has become a morally independent adult.

Now the question is how is the pedagogical situation seen in its essences with its relationship structures as a primordial bondedness of a motherly mother with her child-in-education? Here a motherly mother means a mother who experiences herself as a questioning being and who understands and accepts her task to be an authentic mother for her child as an educand. In other words, she understands that now as a woman and a mother she is in a particular pedagogical relationship with her child. In her associating with him pedagogical moments will necessarily arise because of the appeal of her child who is in life as inexperienced, a not-yet understanding and a not-yet responsible seeker of support.

Because she is responsible for his becoming and has consciously (or also intuitively and unconsciously) chosen responsibility for *accepting* him with his birth as a child who belongs to her, in her living with her child she wants to learn to *know* him. He will *trust* her and if she respects his own humanness and if she has not violated her primordial trust he will unconditionally accept her authority. Thus, the pedagogical relationship structures become visible in the mother-child bondedness. Indeed, the child's bondedness to his mother is so solid, so obvious that during the entire first year or two he experiences a unity with her—objectivity and subjectivity are still integrated.¹ For example, he will respond emotionally if dad or little brothers or sisters claim that mom also belongs to them and he says, “This is *my* mom!” Later, at approximately three years of age, the I (child) in contrast to the you (mother) begins to take root. For example, he will show dissatisfaction if in his own little endeavors his mother's interventions annoy him. Then, the “I” and the “not-I” both become accentuated.² Still later when he has acquired a more matter-of-fact, ordered going out to the world, namely when he is of school-age and begins to reach the so-called “period of stubbornness” and thereafter—preferably called the period of discovering the bipolarity between mother and self—he will seek his mother out *more* than usual, e.g., when she takes him to bed he wants her to hold him for a longer time. He wants to be spoiled and caressed and thus he experiences her *nearness* pathically. He will also beg for more than one story even though he is so sleepy that his little eyes are already closing. Again in later periods of life, e.g., in puberty, he will long for mother's nearness to him.

From the moment of birth on, the *possibility* of educating is a *reality* since the aim of educating is to help the child to progressively become a human being. (See Chapter Two, b(i)). It also is asserted that the core of educating is in conscience forming, but the core of conscience forming can be found in the positive affective experiencing of a *normed* world of fellow human and things. This experiencing is a fundamental disposition, a pathic attunement to that which he finds, encounters and by which he is accosted. In this fundamental disposition a person gives an account of himself; through this fundamental disposition he can unlock and discover the world for himself.³ This affective experiencing begins

for a child *as a newborn in his relationship with his mother* who is the first caring and nearby person. The mother accepts her child as newborn in his total situatedness (see Chapter Two) and in doing so she constitutes a pedagogically pre-formed field within which educative relationships become possible. The educative relationships are preconditions for the educative event to occur between this twofold-unity of mother-being and child-being.

The educative event extends over the entire duration of the period of child-being, as a not-yet-adult, but from time to time purposeful educative activities make themselves visible. The mother does not withdraw herself from her child each time an educative encounter has “ended”; on the contrary, the educative activities or the educative moments that are realized are never terminated but are, in their turn, conditions for additional educative activities that build on previous interventions. Thus, his educators increasingly provide support to a child in his building up a hierarchy of preferred values. In this way he gradually orients himself in the world and continually shifts his beacons with a broader perspective on a reality that he must explore and appropriate for himself so that he will not-be-lost-in-the-world but will progressively become a unique, stable person.

In order to now arrive at an essence analysis of the educative situation one can go to the sequence of the educative event and try to describe and illuminate it as it will progress between mother and child. Because the mother is with her little child in an involvement that already is as full as it can be at this stage⁴, this is the most fundamental situation within which the educative event can be fulfilled. The pedagogical relationship structures are called into appearing by the motherly mother for their realization. Through her nearness and turning to she increasingly *knows* her child. Through her acceptance of him she intensifies the pedagogical *relationship of trust* and he accepts her and accordingly her loving authority unconditionally. If a child who attends nursery school or possibly goes to a formal school for the first time and the nursery- or grade school teacher’s authority is place above the mother’s at the outset it is conclusive proof that his teacher must accept him and he her.

The realization of the pedagogical relationship structures occurs progressively during the sequence of the educative event that can be described in steps such as the following:

- a. Pedagogical association.
- b. Pedagogical encounter. (Educative moments become observable).
- c. Pedagogical engagement
- d. Pedagogical intervention (Approval or disapproval).
- e. Return to pedagogical association.

The explication of this will be done mainly in terms of the phenomenological analyses of M. J. Langeveld, N. Perquin, C. K. Oberholzer, B. F. Nel, F. van der Stoep, M. C. H. Sonnekus, W. A. Landman, et. al. and as amplified by the descriptive implementation of pedagogical categories and the evaluative use of pedagogical criteria (Oberholzer, Landman).

It must be kept in mind that the loving mother who has not received schooling in pedagogics mostly takes pedagogically correct intuitive actions. However, for the aim of pedagogical study it is meaningful to describe this primordial situation of pedagogical activity from the perspective of the mother as an example for trying to describe the second-order educative situation in the school.

a. Pedagogical association

In the mother-child situation the pedagogical association begins with the child's birth where the mother now sees her child appearing in his bodiliness as separate from her, where before birth he was inseparably united with her. She has waited for this moment of bodily association and she has prepared spiritually for her child's arrival from the moment she knew he would come into the world. She has already prepared a spiritual place for him in which he, as a human being, will find a *home* and *dwelling* and can experience human association. Concrete signs of this are the preparation of his room, his little cradle, little stroller and his baby clothes.⁵ Normally it is a joy for an expectant mother to make room for her newborn. There is even "talking" with the unborn; he is addressed and usually acquires a name because he is already accepted before

his birth as a human being who is going to come-into-the-world. This appears to be a one-sided dialogue but is, however, the mother's response to the appeal of the movements of her unborn child from approximately the third month of conception onward. The reality of his future being-there is experienced intensely and not without fear that something will happen to prevent a bodily encounter with him as a newborn (and as fulfilling the first expectation). This pre-educative period nonetheless is fundamental for the preparation of the motherly association by which her task as educator of her child begins to be realized. For one woman this can be a period of impatient expectation of the fulfillment of a yearning to have someone to care for lovingly. For another this can be a period of preparing for a new pattern of living where she is obligated to think about another as committed to-her-attending-and-caring. The acceptance of her child as in need of support can in this period either be affirmed or rejected—this will determine whether her child will be welcomed or not.

With the fulfillment of the expectation in the arrival of the newborn a temporal-spatial-bodily-sensory contact with each other is possible. Mother and child are aware of each other. The mother, as adult, is aware of her child as a not-yet-adult. The child, as one in need of support, is aware of his mother as a provider of food and caring giver of help to such an extent that he accepts her as a matter of course. This being-aware of each other is essential for a face-to-face encounter and can be turned into a pedagogical intervention in the child's way of living. The ontological-anthropological task of the child's is to become more human; the pedagogical task of the mother is to support him in his increasingly becoming more human from the first moment of his life. By *accepting him as a human being* (see Chapter Two) in his bodiliness as the way in which he ought to dwell in the world and by which he can design his world, his mother already intervenes pedagogically at the earliest possible opportunity. As freedom, she can reject her child and then already neglect him pedagogically.

By accepting him in his bodiliness his mother ventures to also physically care for him so that the body that he *has* (by which the world can come to him through the appeal from the things in it) and the body that he *is* (by which he can go out to the world and

act) will be experienced as an integrated unity. For a mother who must *accept* her child who is not well-formed, i.e., associate with and encounter him, the pedagogical task is infinitely greater than with a well-formed child. Through his bodily movements a child turns himself to the world. By moving, he makes his dwelling inhabitable.⁶ Thus, through a mother's moving *association* with her newborn child, she establishes a pedagogically pre-formed field. The word "association" already implies a dynamic *involvement*, a being *mobile*, a being *active*, an intentional directedness.

By associating with her child, by being involved with him, the mother shows her availability for her child and this means that she will be ready to take responsibility for the proper (evaluated by norms) realization of the pedagogical relationship structures: the relationships of understanding, trust and authority.

The pedagogical situation of association is the situation to which mother and child must again return after the pedagogical intervention (approval or disapproval) and, indeed, for the following reasons.

(i) The association with the mother, as comprehensive and security offering, creates for the child the opportunity *to be himself and to become*. He increasingly yearns to be someone himself irrespective of his dependence on adults.⁷ As a small child, here a preschooler, nevertheless, he wants to be someone himself, but because of his need for support and because his world is still primarily limited to his own house, the houses of familiar neighbors or friends, the houses of his grandparents and the well-acquainted world in which he visits everywhere with his mother, his mother's association with him is of fundamental importance for his *self-being* and his *own world constitution*. The yearning to be someone himself is essentially a yearning to progressively take up the *task of designing his own possibilities*.

(ii) The situation of association creates the atmosphere within which the preschool child gradually and progressively can experience and acquire *freedom*. The association of the little child with his meaning-understanding and meaning-experiencing mother is for him an association with his world through her accessibility.

She gives her child continually more opportunities to involve himself with the world and things but as a security offering space, the association between mother and child is for him partly freedom and partly boundness (limited). In reality, a child experiences his freedom as security, i.e., partly freedom and partly boundness. The child who experiences his freedom as boundless is a lost, uncertain child.

Later in puberty this experiencing comes more clearly to the fore when children complain, e.g., about “not enough freedom” but still rely on their parent’s views or attitudes regarding decisions that they as children must themselves make. A little child who attends the preschool for the first time will explore the school’s terrain if he knows that his mother sits to one side and observes or if he knows she will accompany him. Eliminating or misunderstanding this freedom leads to him not becoming independent. He must be given the opportunity to assimilate valuations and value judgments that flow from his mother into their association.⁸ His mother must give him the opportunity to attribute a particular value to his own potentialities and to make this a motive in his future choices and actions that flow from them. This means that his mother will also determine the quality of the association. When the child is involved in a playing association with his world, his mother’s subtle, distinctive presence is necessary, and she must be able to decide when she will intervene in a game, when she will only be a listener or when she will participate as a co-player.⁹ Then her child also acquires an opportunity to live his dignity because his mother respects him as a person who is invested with dignity. In this respect, a playing association with other children will differ from playing with his mother. In associating with his mother, as appreciative person, he has the opportunity to experience that he must respond affirmatively to the life that makes demands of him. His mother places demands on her little child in his humanness that he must fulfill, e.g., that he eat his food appropriately, wash his hands and dry them properly; will help put his toys away; pray before he sleeps; say thank you and please; etc. She should not expose him to demands that will overwhelm him but, with respect for his own-being-a-person, as childlike human being, she will allow him to participate in the reality of being human-as-a-task. A child

who does not have obligations in his own world is a child bereft of a future.

(iii) The association is a natural milieu within which a child acquires his knowledge of people, of social relationships, his association with things and human creations; with all of this he acquires his first self-understanding.¹⁰ Through encountering other humans, his own being human becomes clearer to him. (See Chapter Three (d): The Motherly Look). Thus, it is pre-eminently in the situation of birth, as a pedagogically pre-formed field of association, where a child is accepted, as a human being, by his mother and where he, *from the beginning* of his association with her as fellow human being, gradually can arrive at self-understanding. It is especially in the situation of pedagogical association where he begins to fulfill his task-of-self-understanding that essentially is the task of understanding what his own being called on includes because he is not alone but is with someone, with his mother as an understanding fellow being, and thus as a representative of a human image for him to live by.

In the situation of association that has been returned to after pedagogical intervention (approval or disapproval), a child gradually understands his own situatedness as a normative one. He experiences that he is not alone in the world but that he is in the world with others and that there is a certain design or pattern within which he must fit with his mother and with other humans. Thus, he gradually and progressively experiences that he has the task of making his life of choices and the activities normative in the sense that they are carried out in terms of particular norms. The association provides this normative space to him as freedom in boundness—therefore, a child must have rules by which he can orient himself in a familiar world as a space of security (see Chapter Three (b) Motherliness as a caring being-in-the-world) from which he can continually explore and to which he can return if he feels that he has a need for stability. For a child, a space without norms is a dangerous place and he experiences himself as one who is fearfully lost.

In a pedagogical association (situation of association) educating is already present in a positive sense as *possibility*, because the

associating contains all of the indications that a situation of pedagogical intervention (approval or disapproval) can arise,¹¹ namely:

- a. The we-space of mother *with* child.
- b. The mother's respect for the dignity of her child and his yearning to be someone himself.
- c. Security that his mother provides so that he can experience his freedom as freedom and boundness, especially boundness by norms.
- d. The association with his mother and with other humans that are preconditions for his self-knowledge and the flourishing of his self-understanding, and an awareness of his *task* of understanding himself.
- e. The association as experiencing the normative nature of his own situatedness; thus, experiencing the demands that his being human presents him with.

These indications are fundamentally a mother's becoming aware, as educator, that pedagogical relationship structures lie ready to be called into appearance for their realization and that she is responsible for their proper actualization. The pedagogical relationships of understanding, trust and authority already begin to appear in the situation of association. A mother accepts her newborn and, although she is aware through her bodily encounter with him that he is different from what she had thought he was before birth, she learns to know him better each day.

The little child with his primordial trust is, in his relationship of understanding with his mother, all the more trusting to the extent that she accepts and cares for him. If he trusts his mother he will also accept her authority unconditionally. This *initial- making- an- appearance* is a precondition for a meaningful situation of association and a meaningful association, in its turn, is a precondition for the eventual realization of these pedagogical relationship structures. This occurs when the pedagogical association has become a pedagogical encounter. The pedagogical relationship structures already begin to exist in the situation of association where a mother is involved with and is by her child and this phenomenon becomes increasingly intense. Eventually it

becomes so intense that a pedagogical association of mother *by* her child becomes a pedagogical encounter of mother *with* child and child with mother under the educative aim (adulthood) as the reason or motive for the encounter. Now a *genuine realization* of the pedagogical structures is possible. Should a reason for pedagogical intervention present itself, *immediate* action can occur. The existing relationship between mother and child makes this *immediate* action possible and, therefore, superficially it seems as if the educative event merely realizes itself between mother and child.

In the situation of association educative moments (reasons for pedagogical intervention) cannot yet be *genuinely* observed since such discernment has preconditions: the becoming (changing) of association into a pedagogical encounter in which there is motherly *responsibility* for the pedagogical relationship structures to be fully and properly realized. That is, a mother in her loving (seeing, looking) association with her child *becomes aware* that a situation must arise in which her child has to act (See Chapter Three (d), The Motherly Look). Because of the appeal that the inexperienced child and his task to actualize his positive human potentialities directs to her, as a mother, she must decide to stand by her child and guide his choice of action such that she supports him in his becoming. In the pedagogical association there is already a general controlling and giving direction—thus educative influencing because everywhere that an adult and a not-yet-adult are in communication with each other a relationship of authority is involved and when pedagogical authority appears, educating¹² also appears and eventually pedagogical intervention is possible with the aim of strengthening the child's knowledge of what his obligations include, thus his moral self-knowledge. So much the more will there be pedagogical authority in this mother-with-child situation when the communication is so intense that there is no bonding as mere communicating but a *primordial bondedness* between a motherly mother and her child. What is more, authority from the beginning is *loving* authority. In addition to this it is noted that Perquin does not see the pedagogical association only as a pre-formed field but as a fundamental component of educating itself.¹³ Langeveld, originator of the term *pre-formed field*, says himself that educating begins in this “irrationality of that first contact”.¹⁴

b) Pedagogical encounter

From the previous section it is clear that the pedagogical association, the being-by-each-other of mother and child, cannot merely remain a being-by-each-other for pedagogical intervention to become possible. The being-by-each-other must become a being-with-each-other,¹⁵ in which there is a hoping together for a normative futurity to arise. The pedagogical situation of association must become a pedagogical situation of encounter in which there no longer can be a one-sided dialoguing (See Chapter Three, e) and f), Motherly Listening-to and Addressing) but where a situation of mutual turning-to of mother and child is constituted. Through her pedagogical being-with, this pedagogical situation of encounter creates nearness, understanding turning-to, embracing-with-authority, presence-in-trust, accessibility and the possibility for *educative moments to become visible*.¹⁶ In other words, through the more intensive appearance of the pedagogical relationship structures it is now possible for the mother to arrive at an authentic observation of the reason or reasons why she ought to intervene pedagogically with her child and it becomes possible for her child to explore in trust with his mother (as educator) what the educative moments have allowed to be observed. This observation intensifies the pedagogical relationships as a relationship of exploring-with-each-other. In the following translated example¹⁷ the above is illuminated more clearly.

The following (fictitious) conversations occurred in a bus. The mother is with her child on her lap.

A. Mother: Hold on tight.

Child: Why?

Mother: Hold on tight.

Child: Why?

Mother: You will fall.

Child: Why?

Mother: I have told you that you must hold on tight, haven't I?

B. Mother: Hold on tight, my child.

Child: Why?

Mother: If you don't hold on tight you will fall forward and then

you will get hurt.

Child: Why?

Mother: Stop and hold tight now, and don't ask so many questions.

In both examples mother and child are physically by each other. In example A, the mother's nearness is of a lesser quality than in example B because in the first example her child's questions are responded to with silencing stereotypical answers. In example B, through her turning to and respecting the dignity of her questioning child, she makes room for openness with her clarifying answers. If her child continues to question, then with a sympathetic, authoritative answer she gives notice that it is not important just at this moment to answer that last question and she provides her child with a solution to the unfamiliar situation he finds himself in; he knows he must sit still, hold on tight and remain silent. Here there is mention of the three pedagogical relationship structures in two qualitatively different examples. Compare the way the mother in example A understands her child, and the relationship of trust and authority that are expressed in this analysis with the mother in example B. The latter mother remains responsible for the quality of realizing these educative relationships. The quality of the *venturing attitude* of the child in his encounter with his mother in example B will obviously be better than the venturing attitude of the child in example A. It is clear that the *aim of educating*, as seen by these two mothers will differ essentially. The mother and child in the pedagogical encounter are profoundly attuned to each other and her child, as educand, is placed in the presence of the educative aim.¹⁸ Pedagogical intervention (approval or disapproval) then is an event that realizes itself within a pedagogical encounter.¹⁹

c. Pedagogical engagement [French: *engagement*] (Co-responsibility-for-relationships)

Above it was mentioned that the mother, as educator, ought to intervene pedagogically after an educative moment has been observed. However, at this stage, a mother can also decide not to do this, or to act as if the educative moment(s) have not been seen by her; for example, if she sees her child act wrongly, perhaps she will

say something nasty and find this laughably amusing and decide not to point this out directly to her child. Then she acts improperly and unacceptably pedagogically because she has allowed an opportunity to slip by to strengthen her child's hope for the future with her demand-setting intention and by providing him support in the flourishing of his increasing freedom to responsibility. It also is possible that a busy mother will be too tired or too socially active to enter into an intertwinement with her child in a value-determined and value-determining situation and, in reality, she then neglects him pedagogically by leaving him to his own resources. It is therefore emphasized that there must be an awareness that pedagogical intervention must occur whenever it is necessary.

Consequently, pedagogically being-with-each-other is more than an encounter. It is *engagement* when it is meant that this involves an encounter within which the mother accepts responsibility for him and for intervening with him because she is involved in an all-embracing, comprehensive acceptance of her child and also his future as a task, and her child accepts responsibility (which he shows by his obedience to his mother's authority or by happily agreeing to explore further) to accept and to assimilate this intervention. This means that an educative situation is one in which educator and child *share* responsibility. Especially here a little child is a responsible partner. Although he is less responsible for his participation than his mother, because he is not-yet-adult, it is his task to respond to her appeal to venture with her. He also will increasingly venture because he trusts her. This is a participation in this educative situation in which there is a *venturing with each other* and in which a child, especially a little one, experiences gratefulness because this participation guarantees security. In other words, a child in need of support initiates the educative relationship by his neediness; in addition he asks for security and by finding himself in an intimate space of we-ness with his mother who turns to him and on whom he is radically and inexorably dependent,²⁰ he also experiences this pedagogical engagement as security. The demands that his mother makes of him confirm for him his place as a human being in a normative world and he further confirms his own place by his positive response to these demands. Through his participation his experience of security is also reinforced.

In this shared educative situation, a child also experiences gratitude because his hope-for-the-future, as a normative future, becomes strengthened. By experiencing that he can meet the demands of his mother's expectations, the sense of his positive response becomes enlivened for him and he gradually and progressively discovers the sense of a normative future. The mother gives evidence of an awareness of her personal responsibility for her child's becoming adult²¹ by addressing him pedagogically and her child gives evidence of his awareness that he is a co-worker in his becoming adult by his response. With a small child, the quality of the engagement is determinative of the gradual appearance of his awareness that he is a co-worker in his becoming adult. The little child's co-workmanship on his becoming adult is shown in his intense involvement with the enormous, vast co-human world. The child remains actively involved with his becoming, he freely lives up to his parents and other persons, he asks questions, he gladly shows what he can do, he wants to be someone himself and he will gladly grow up. The utterance "One day when I am big ... like my father or brother ..." are future-opening words and are evidence that he is *aware* that he can grow up. It is an additional indication of his yearning to become big; thus it is of fundamental importance for his co-workmanship on his becoming adult.

Consequently, engagement means an encounter within which both participants in the educative event accept responsibility for what results from the pedagogical encounter and all forms of objectifying or averaging are rejected as violating respect-for-the-dignity of the participants in the engagement. With this it also is emphasized that a mother cannot leave her child for a lengthy period with someone who is not in a position to proceed to an engagement or be entrusted to, e.g., a servant or a child—e.g., a little brother or sister of the small child and then expect that something positive will occur regarding the child's education. It will not occur; rather, there will be a diminishing—the child will become a lesser human being because then he only experiences physical care and becomes objectified as "simply an annoyance, as somebody who merely has to be looked after". The co-responsibility for participating in the engagement will determine whether the appeal to pedagogical intervention will speak strongly enough to the educator that there will be a move to such an intervention. If the active involvement of

the child should fall away or disappear then the intervention will be of no worth; a mother does not interact in a vacuum, but is involved with her child who needs to be intentionally committed.

Without a conscious engagement and a readiness for genuine engagement the educative aim cannot be attained because engagement is a precondition for a hopeful anticipation of a future within which the norm-image of adulthood can be lived (in an acceptable lifestyle). This is a progressive and ongoing engagement in which her child-in-education is constantly met and experiences security and care. The mother who participates in engagement accepts the task to pedagogically approve or disapprove, if necessary, and in this regard she is obligated to be pedagogically at the disposal of her child in education.

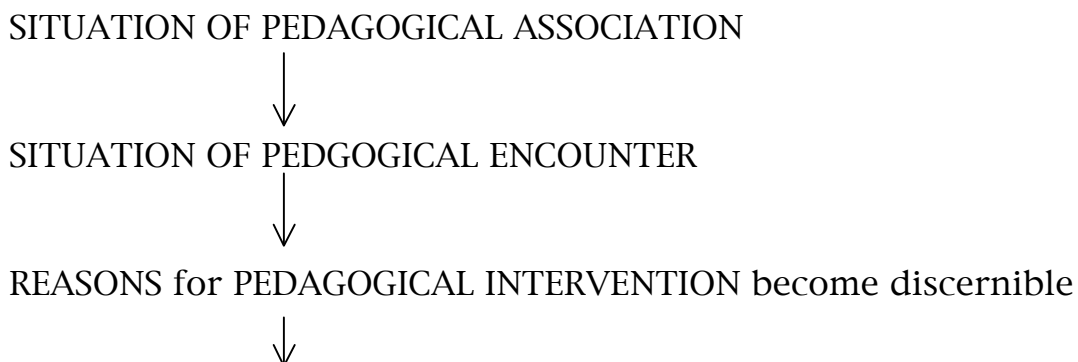
Eventually the child will show gratitude for the security he has experience with his mother, who is ready-and-willing-for-engagement, i.e., with his mother who does not exercise motherhood but motherliness. Also, on the day that a child stands before his own children as educator, sooner or later this gratitude comes into his life as part of his realization of life's meaningfulness.

In conclusion, Oberhozer says,²² "The demands of propriety, especially in the form of what might-not occur-to-and-with those involved, takes hold of the adult involved (here the mother). The educator (mother) has no right whatsoever to refrain from active involvement or to adopt an attitude toward the educand that he can fend-for-himself. Duty demands that in such a situation the occurring event (inadequate educating) be unconditionally and immediately ended. Educational norms demand that the adult should act. However, should the educator refrain from becoming involved in a situation demanding educative intervention, the dignity of that situation is violated. Essentially, an educative situation demands a self-sacrificing of the educator's own interests in order to become a driving force who is aware only of the necessity to assist the child-in-education; eventually this loving involvement crystallizes in the child as a sense of appreciation." (Paraphrased by G. Yonge). The mother who experiences and lives her motherliness, by virtue of her hierarchy of values, will not see her becoming child only as an obligation but will view him as a joy-

giving privilege because her little child responds with a *flourishing* of his childlike humanness out of his gratitude for her engagement and her progressive help and support.

d. Pedagogical intervention.

The realization of the pedagogical relationship structures is a precondition for realizing the pedagogical sequence structures. This sequence occurs in authentic ways when the pedagogical association proceeds to a pedagogical encounter, especially when the latter is experienced and practiced by the mother (educator) as an engagement. The becoming visible (appearance) of educative moments and accepting the obligation to intervene pedagogically intensify the presence of the pedagogical relationships for their actualization. A motherly mother, as intuitive educator, for the most part is unaware of these distinctions in her total dealings with her child. Even so, sometimes she also wonders why her child has not “listened”, or why he was then disobedient. Realizing the pedagogical association, encounter and engagement structures makes pedagogical intervention possible on the basis of an educative moment or moments becoming discernible. All of these realizations are fundamental, meaningful educative activities that make possible a particular educative activity, namely pedagogical intervention. In its turn, a pedagogical intervention is performed by a mother who confronts her child, as a fellow person, with a definite hope for a future in which corresponding demands of propriety will be handled and in which respect-for-the-dignity of her child will not be violated. Here the adulthood of the mother, as accepting, joyful person, is a precondition for her possibility of being an educator for her child in an educative situation within which the sequence of the educative event is illustrated as follows:



PEDAGOGICAL ENGAGEMENT



SITUATION OF PEDAGOGICAL INTERVENTION (APPROVING, DISAPPROVING).

With reference to the situation of pedagogical intervention (disapproval), there now must be further phenomenological reflection. Oberholzer describes this specific event as follows: Disapproval arises in the consciousness of the educator for whatever is in conflict with her hierarchy of values. (For this reason it is required that a mother, as educator, must be morally adult.²³) An experiencing of disagreement forces itself into the educator's foreground and she must give notice that she disapproves.

A new way of dialoguing with the life world that must be followed appears along with the question of how one must now proceed to allow the idea to break through that what has occurred must not be repeated. In addition, how must permissible pedagogical action be taken to make this new way of dialoguing permanent and to affirm it? In this regard a decision must be made because there must be action. Merely disapproving of and putting an end to the objectionable act that has occurred cannot be sufficient. Particular advice of a positive nature must be given; something positive must be suggested. That which occurred and against which an objection was made must be interfered with in its progression but at the same time something positive and feasible must be put in its place. The educand must experience that the wrong that he has done is a violation of the *authority of the demand of propriety*. The unconditional validity of the authority of norms then becomes clearer and accepted in the focal point of the child's consciousness and there is a breakthrough of a clearer idea of propriety. Knowledge of good and bad, of the proper and objectionable arise and connected with this is the idea and the will to choose and act differently. If this happens, the educator will gladly give her *approval*. The declaration of approval and sincere high praise for what a child does in accordance with the demands of propriety is pedagogically necessary.²⁴ A child will increasingly respond to this

pedagogical approval with gratitude. Thus, this is no “response” to a “stimulus to get a reward”; essentially it is giving thanks for security that is experienced because of the valuing of his actions, that are in accordance with the demands of propriety, by his educators as representatives of these norms and by their own obedience to these demands of propriety. A mother cannot expect of her child that he must behave himself in a certain manner if she cannot manage to do this herself simply because she must exemplify what is proper for her child.

In such a situation of addressing-listening as pedagogical disapproval (or approval) is, mother and child encounter each other as human beings and both are under the authority of the demands of propriety. In this fundamental moment they are partners where the mother, because of her acquired adulthood, is the leader of her child who still must acquire his adulthood. The norm is overarching, the child is in the foreground and his mother is embracing, protecting, direction showing with a firm hope in the future in light of the realization of the general validity of the norm. The motherly addressing of her child will be a normed addressing and by virtue of his humanness will listen normatively provided that his mother speaks to him through her motherliness, i.e., speaks to him as a security seeking, trusting person. With the change in dialogue that follows such a situation there is then a return to a new situation of pedagogical association within which the assimilations of the educative aim lies much closer than formerly.

Also, the sequence of the educative event, as a field of tension, is schematically represented to indicate how fundamental the pedagogical situation of association between mother and child is for the eventual fulfillment of her purpose with her child who has come into the world as committed to her as a motherly person.

Finally, the sequence of the educative event is explicated as a meaningfully coherent event.

2. AN ESSENCE-ANALYSIS OF THE EDUCATIVE SITUATION²⁵

a) Scheme

Educative activities	Sequence of the educative event	The pedagogical relationship structures (trust, understanding, authority).
First educative activity: structures	PEDAGOGICAL ASSOCIATION	Pedagogical relationships appear.
↓ Categories, criteria	↓ Intensified realization of the relationship structures.
↑ Second educative activity:	PEDAGOGICAL ENCOUNTER	Further thriving of the pedagogical relationship structures.
↓ Categories, criteria	↓ Becoming observable within the within the framework of the relationship structures.
↑	EDUCATIVE MOMENTS BECOME DISCERNIBLE Further intensification of the realization of the pedagogical relationship structures.
Third educative activity:	ENGAGEMENT (responsibility-for-relationships) Further intensification of the realization of the pedagogical relationship structures.
↓ Categories, criteria	↓ Further intensification of the realization of the pedagogical relationship structures.
↑ Fourth educative activity:	PEDAGOGICAL INTERVENTION (approval, disapproval)	Intervention in light of the pedagogical relationship structures.
↓ Categories, criteria	↓ Reason for the pedagogical intervention diminishes.
↑ Fifth educative activity:	RETURN TO PEDAGOGICAL ASSOCIATION	Pedagogical relationship structures are stronger than with the first situation of association and the child is closer to adulthood.

b) Comments about this scheme²⁶

Pedagogical categories describe the real essences of each educative activity as well as their meaningful interconnections, i.e., all of the ontic connections among the fundamental pedagogical structures, from which each structure also derives its *significance*.

The significance of the pedagogical ASSOCIATION, as the first pedagogical activity, is found primarily in the:

- (1) appearance of the pedagogical relationship structures,
- (2) beginning of an intensification of these structures,
- (3) mutual relationships among the pedagogical relationship structures are strengthened, and
- (4) meaningful progression to a pedagogical encounter becomes possible and that which is verbalized by the pedagogical categories begin to be clearly realized.

The significance of the pedagogical ENCOUNTER, as the second pedagogical activity, is found primarily in the:

- (1) meaningful culmination that this offers the pedagogical association,
- (2) further flourishing of the pedagogical relationship structures that thereby become possible,
- (3) mutual relationships among the pedagogical relationship structures and the pedagogical encounter are strengthened and the realization of that which the pedagogical categories verbalizes flourishes,
- (4) genuine perceptibility of educative moments becomes possible, and
- (5) meaningful progression to pedagogical engagement becomes possible.

The significance of the pedagogical ENGAGEMENT is found primarily in the:

- (1) meaningfulness of the pedagogical engagement becoming clear,
- (2) further intensification of the pedagogical relationship structures becomes possible,

- (3) meaningful mutual relationships among the pedagogical relationship structures and a pedagogical engagement that is genuinely realized becomes stronger, and
- (4) necessary and meaningful progression to a pedagogical intervention, in light of the pedagogical relationship structures and their meaningful relationships, which speak essentially and unquestionably to the educator, and what is verbalized by the pedagogical categories is realized even further (more intensively).

In the pedagogical situation, the following are realized:

- (1) the pedagogical relationship structures,
- (2) the meaningful relations among the differentiated pedagogical relationship structures (relationships of understanding, trust, authority),
- (3) the pedagogical sequence structures,
- (4) the meaningful relations among the ensuing sequence structures,
- (5) the meaningful relations among the pedagogical relationship- and sequence-structures,
- (6) the pedagogical as verbalized by the pedagogical categories,
- (7) the meaningful relations among the pedagogical relationship and sequence structures and the real pedagogical essences that are verbalized by the pedagogical categories.

Now, when there is mention of *realizing* there necessarily also is mention of the *possibility of evaluating* the manner and quality of such a realization. For such a realization, categories-for-evaluating are used, thus *pedagogical criteria*.

Finally, the mentioned actualizations occur with an aim in mind, namely the aim of educating (the adulthood of the child).

3. MOTHERLINESS AND THE EDUCATIVE AIM

a) Introduction

Motherliness is a particular directedness to a child in need of support. This directedness does not culminate in the child-as-such because he is a becoming being. What does he become? He becomes what he is and ought to become; i.e., he ought to be able to realize his own positive human potentialities. Here there is an emphasis on an ought-to-be. How is the mother directed to her child and his human potentialities in this original mother-child relationship as an educative relationship? The mother is herself a becoming person but she has already reached independent adulthood in the course of her becoming in which she, as addressing female being, has become even more human through experiencing her motherhood and her acceptance of the challenge to show motherliness to her child.

Acceptance of her child as a support needing, becoming human being in an educative situation is not an acceptance of the child only for the sake of the child as he is but an acceptance of him with an eye to his becoming.²⁷ It is a co-being directed to his future. This co-being directed implies that the child from an early age has a share in his own education.²⁸ That a child has a future is certain, but what the future is going to hold is never certain or known; therefore, the directedness to the future is a hope-for-the-future. Hence, this future-expecting as hopeful expecting is at the essence of the mother's caring for her little child. Physical care touches the child as a totality because he experiences his situatedness in the totality of his being human. The quality of the experience of being-cared-for goes through the mother's directedness to her child and his future is influenced.

Where physical care of a child by his mother is deficient, the relationship of understanding between mother and child will suffer damage especially because the little child's entire going out to his world is initially limited to his bodily experiencing the world. It is obvious that if this fundamental relationship (understanding) is damaged the other fundamental relationships (trust and authority) also will not be left untouched; consequently, the educative event is touched by this in its totality and it is questionable whether the mother can ever be able to have an authentic pedagogical encounter with her child.

The mother's directedness also will change to the extent that her little child is changed by his experiences of himself and his world (including fellow human beings). What is fundamental is that in this relationship with her child, the mother is the person who knows where and how getting there ought to proceed. Thus, she is the leader because of her longer past. The longer a person's past the clearer is his participation in the future possible.²⁹ The mother knows that her child must still travel a path similar to what she had traveled because she accepts her child in his childlikeness and as a co-traveler and because she had begun as a child herself. However, she sees her child as a child from the perspective of her steadfastness as a responsible adult and there always will be the so-called "generation gap". However, nearness is not constituted by erasing age but indeed by the accessibility of one human being for another; therefore the mother gives herself the aim of being at the disposal of her child because she knows that a child is an accessibility-seeking being. At the same time the mother sets the aim for herself to learn to know her child better so that she can progressively understand him through her turning to him. This is a precondition for the child's progressive self-understanding because he exists in his mother's motherly directedness to him as someone accepted.

Self-understanding and self-acceptance are tasks for each human that only can be fulfilled through his relationships with others as fellow humans. Thus, the mother's aim with her child in the first place is to bring him up as a human being.³⁰

What does it now mean for the child to be "grown up"? It means that he cannot become grown up alone without the assistance of other human beings. When has the child become grown up and it is no longer necessary to bring him up further? In colloquial speech the meaning of the word "grown" is so relative that one must search for another word to indicate the end of his time of growing up, namely adulthood. But adulthood literally means being mature and this is not at all what the mother is attuned to when she thinks about her child and deals with him. The mother knows that her child can be mature and that sometimes she even has reason to ask him: "When *will* you grow up one day?" A pedagogical truth lies in these words, namely that a child also must *want* to be grown-up

(adult). He must gradually and progressively appropriate his adulthood for himself. He can do this if he is prepared and ready to carry his own responsibility. He will appropriate his adulthood for himself if he has acquired a standpoint in the normed human world, i.e., a place where he will not fall or degenerate because he has acquired rules of conduct by which he can direct his movements in the world. He will be adult if he is grown up enough to solely accept responsibility for his deeds and their consequences. He will be adult if he realizes how he must live in order to be considered a human being; when he can ask himself if he is involved in living as he ought to live; an honest answer to this can be expected and his ways of living can even be modified, if necessary, in order to be obedient to the demands of propriety. He will be adult if in this evaluation of his way of living he can be consistent in accordance with the particular hierarchy of values that he has built up through his years of growing up in obedience to the demands of propriety under which he stands as a human being. He wants to be adult if he experiences that he is questioned, called by Someone as Giver of the task of showing in his living the norm -mage of adulthood.³¹ The adult human being is aware that he can respond to the demand placed on him to accept his gifts as tasks.

It is clear from the above introduction that a little child is supported by his mother with the aim of him *eventually* acquiring his own adulthood. She cannot expect from a preschooler that he must behave himself as an adult if he must go to day school, but she can support him in his preschool years such that he is well on the way to adulthood when he enters formal school life. Then he has already acquired the first direction-giving world relationships.³² Her task as a motherly mother does not yet end here but now the teachers in the second-order educative situation (school) also contribute to educating in the family as complementing and/or affirming the first educative situation in the home. Although the preschool child is not yet an adult when he reaches school age, he has changed considerably since he came into the world as a helpless newborn. How much nearer to the educative aim he has come depends on motherly pedagogical intervention with him. With pedagogical support³³ from his motherly mother, in the first place, and later by his father and formal educators, he changes continually in the direction of greater adulthood. This change is an elevation in

dialogue, a matter of changing meaning as elevation in meaning; it also is a matter of choice change as choice elevation with eventual change in acting as elevating ways of acting.³⁴ A child will be adult if he can change his ways of acting himself according to particular value preferences and thus can increasingly live his humanness. In the following section there is an attempt to describe how a mother can support her preschool child in his becoming adult to realize the pedagogical aim structures as her goal with him.

b) The norm-image of adulthood as educative aim (aim structure).

As an adult, the mother is already a representative of the norm-image of adulthood for her child.³⁵ Initially her little child, in his experience of unity with his mother, will accept the norm-image of adulthood as what his mother *is*. Through his mother's purposeful activities with her child she can introduce him to the idea that she expects that he act in a particular way. In her association and encounter with him she enters a situation of engagement where he will become aware of her purposes with him. She will disapprove or approve of his dialogue, his attributing meaning, his choices or activities because of her adult awareness of the normative. Initially, a little child will respond with obedience because he completely accepts her, but through her consistent dealing with him in a mother-child association and her dealing with others in his presence, he becomes aware that she also consistently expects the response from others that she asks of him. His potentiality as a moral being to learn to distinguish between good and bad will make further pedagogical actions with him possible. In her educative intervention with her child, a motherly mother will not persistently say only "no" or "yes" as would a despotic ruler but in good time motivate him in terms of her hierarchy of values because a human being is also a rational being. Then her child will be on his way to eventually identifying with norms instead of identifying with his educator.

(i) Meaningfulness of existence as educative aim.

A mother for whom life is meaningful will introduce her child to the idea of the meaningfulness of life because she lives together with him. Her normed course of life implies an ordered and thus meaningful existence. However, as an adult becoming, she continually is a meaning giving human being. Consequently, her child also experiences that he must remain a meaning giving being.

(ii) Self-judgment and self-understanding as educative aim.

Because a mother faces her accepted child in loving appreciation but at the same time as a person addressed by the demands of propriety (norms), she is able to judge her child's activities. In her judging and clarifying of value preferences she can guide him to gradually self-judge his activities. A little child will gladly hear that his way of acting has won the approval of his mother, but a mother must not omit expressing her disapproval of improper ways of acting; in addition, for the sake of his self-understanding (which includes his understanding of the world) she must provide something positive so that he can reorient himself if he has acted improperly. Thus from early on a mother must support her little child to self-judgment and self-understanding.

(iii) Morally independent choosing and acting.

If a mother appreciatively encounters her child in pedagogical situations he will find increasing self-confidence in his self-understanding and self-judgment with which he, first under the total protection of motherly security, *will* discover and explore in order to do things himself. From very early on he will say: "I'll do it myself," and then he will discover that he can't do it alone and this attempt (e.g., to fasten his button himself) brings him closer to an awareness of his own possibility, that is of his own adulthood. For a little child his motor skillfulness and their successful exercise is a great step closer to the notion that *I can do what I want*. This gives him self-confidence.

Only in this way will a child also have the opportunity to make choices himself. First a mother chooses for her child, later with him and when he is adult, he chooses for himself under the guiding principle of the norms that he has accepted.³⁶ A little child must also be increasingly given the opportunity to make choices with the reservation that his mother look ahead and is able to help if a choice leads to an action that can be detrimental to her child. Otherwise he cannot gradually arrive at morally independent choosing; this is not a possibility that can appear suddenly.

(iv) Responsibility as educative aim.

A little child cannot be held responsible for the actions that result from his little choices because he does not yet have the broad perspective on reality of an adult; even so, he must not be denied the opportunity of carrying as much responsibility as he can carry himself in being a little child. By assigning the preschool child little tasks that only he might and must do, his mother can let him carry his own responsibility. Once again a mother first helps him with the little task and then he must do it himself, e.g., fetching the dog's bowl in the evening. Through a mother's exemplification and her child's emulation he gradually learns what is expected of him. Accountability to a Higher Authority also begins to take root in him with his mother's exemplifying and her child's emulating.

(v) Human dignity.

A little child is very sensitive about his own human dignity and also that of others. If a little child sees that another person is sad, he will sympathize with him to such an extent that he very quickly will also feel sorrow. Sometimes a preschooler also can be very insensitive and mean. However, he responds to love and respect for his dignity with love and respect for the respectful person in his own childlike way. A child who feels unloved will act unfriendly. As the closest, most knowing, trustworthy person and as a person who highly respects the dignity of

others, his mother has the greatest role here in her child learning that she respects his dignity and that it is expected that he will not violate the human dignity of others.

(vi) Own philosophy (view) of life.

With a little child in the changing world of a preschooler there can hardly be mention of one's *own* philosophy of life in the sense of being directed in accordance with what is seen as highly valuable. Even so, the mother's example is of fundamental importance here. That which she views as highly valuable in life will progressively be reflected in the life of her child. The bondedness between mother and child is so strong here that the philosophy of life of the mother, especially the *mother*, will not leave her child's eventual own philosophy of life untouched. At this early age, the quality of the mother-child relationship will determine the quality of her child's experiences of the world.

4. CONCLUSION

A motherly mother has the right and the privilege of supporting her support-needing child in his becoming human. She answers the appeal from her child-in-education by displaying her motherliness that she has accepted along with her motherhood as a task. Her reward is that by this she becomes more human.

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