

PEDAGOGIC LOVE AND EDUCATIONAL OCCURRENCE:

A STUDY IN PHILOSOPHY OF EDUCATION

by

SESHUANYANA JOHANNES MOHLALA : B.A., B.Ed.

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Private Bag X1106

Sovenga 0727

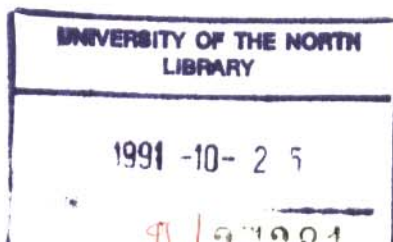
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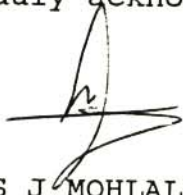
SUPERVISOR: PROF P M KGORANE



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DECLARATION

I declare that the dissertation: PEDAGOGIC LOVE AND EDUCATIONAL OCCURRENCE, A STUDY IN PHILOSOPHY OF EDUCATION, at the University of the North hereby submitted, has not previously been submitted by me for a degree at this or any other university, that it is my own work in design and in execution and that all material contained therein has been duly acknowledged.

A handwritten signature in black ink, appearing to be 'S J MOHLALA', written over a horizontal line.

S J MOHLALA

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DEDICATION

This dissertation is dedicated to my wife, Nomsa, and our children, Mankeke, Kgokong, Nothemba and Nothini, for their kind and well-coming attitude towards me during this demanding period of temporary seclusion from their company in order to have this work duly completed.

ACKNOWLEDGEMENT

First and foremost, my indebtedness upon completion of this dissertation to Professor P M Kgorane, Head of the Department of Philosophy of Education at the University of the North, and my supervisor whose constructive comments and criticisms made possible the completion of this research programme. Undoubtedly, Professor P M Kgorane demonstrates that he is a scholar of no mean repute, not only that he is a detailed man, but that he can inspire one to aspire to insightful learning as well. I enjoyed my studies as a student in his tutelage.

The next person whom I owe some gratitude is Sister Cathrine, the Principal at St Bede's Secondary School whose command of the English language made proof-reading of this dissertation a small exercise.

My gratitude once more goes to the library staff of the University of the North which always assisted me when I needed relevant sources for reference in connection with the topic.

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My sincere gratitude is directed to my wife, Nomsa, who was on her own throughout my study period and remained understanding that one cannot kill two birds with one stone. I am also thankful to my children, Mankeke, Kgokong, Nothemba and Nothini for being so well-behaving though I denied them paternal love by keeping them at arms length throughout the greater part of my study period.

I wish to thank the typist, Mrs Lebepe E J, for having assisted me in typing my script so ably that this dissertation passed without some typographical errors.

A word of gratitude is also directed to my father, Nkabi, and my late mother, Malekuru, who argued that one is never too old to learn new things. This motto which was shared by both my sister, Manyako, and my brothers, Mohubedu and Lekoba as well, stood me in good stead throughout my studies.

This task would not have been accomplished if God the Almighty did not spare me one moment in life to set forth on His mission of Creation through re-creation.

SUMMARY

This research programme purports to reflect upon the effect of pedagogic love on man's advancement towards authentic adulthood through education. Education as a quintessence of man's ennoblement characterized by independent self-reliance and moral self-determination, is rooted in dialogue. This primordial heritage of humanity to exhibit an independence-in-dependence modal co-existence assures man's ardent strive towards true self-fulfilment through dialogic discourse.

From the title of this dissertation and its contents: Pedagogic Love and Educational Occurrence, it is clear that the two concepts are the most crucial in the present-day search for an equitable image of man in both the theory and practice of education. Through pedagogic love humanity transcends its facticity as localized situatedness, and so attains the goal set for it through education. Pedagogic love begets esprit de corps between participants and bolsters their harmonious neighbourliness. Man attains full adulthood in the company of his fellowmen bordering on a sober relationship of trust, respect and love. Yes, an atmosphere devoid of hate, dislike, vengeance and mistrust in the education situation is conducive to comprehending the innermost being of each other in a better way.

Education occurrence is a reality which evinces pedagogic love. In this research programme the fundamental aspects of authentic adulthood shall remain the relational mode of being which effectuate co-operative partnership between the adult and the child. Authentic human existence will, therefore, not conjure up the notion of the alienation of man from the

effect of the inter-subjective involvement with other human beings. On the contrary, authentic human existence draws its essence from man's contemporaneous co-existence with fellow human beings. Therefore, to be truly human, one should be able to relate with one's fellowmen without attempting to shed off one's true nature.

In a benign co-existential relation, pedagogic love constitutes favourable conditions for the possibility of a meeting between adult and child. Pedagogic love stabilizes and consolidates their relationship, thereby sustaining the desired co-existential corrective which ensures authentic adulthood. When a child experiences co-existential corrective as inter-subjective involvement, he is assured a peaceful co-existence with the adult. He eventually actualizes himself on account of the benign relationship embedded in pedagogic love.

In our present-day world wherein man's confidence in himself is being warped by the taunting and bewildering effect of scientific and technological inventions and development, man will have to rely upon the application of expert knowledge in order to acquit himself of the problems that still lie ahead of him. In the last chapter of this research programme it is emphasized that the expertise of an educator-teacher will stand a child in good stead as he will actualize himself fully. The role of the school, as well as that of the educator-teacher, is indeed decisive in the present-day search for an equitable human image.

OPSOMMING

Hierdie navorsingsprogram is veronderstel om die uitwerking van pedagogiese liefde op die mens se vooruitgang tot outentieke volwassenheid deur opvoeding, van nader te beskou. Opvoeding as die kern van die mens se verheffing to ware volwassenheid wat gekenmerk word deur onafhanklike selfstandigheid en sedelike selfbeskikking, is in dialoog gegrondves. Hierdie oer-oorerfklikheid by die mens om 'n onafhanklikheid-in-afhanklikheid bestaanwyse te voer, verseker hom van sy vasberade strewe tot ware selfverwesenliking deur dialogiese gesprek.

Uit die betiteling van hierdie verhandeling en sy inhoudsopgawe: Pedagogic Love and Educational Occurrence, is dit duidelik dat die twee begrippe die mees beslissende is in die hedendaagse soeke na 'n billike mensbeeld in beide die teorie en praktyk van die opvoeding. Vanweë pedagogiese liefde oortref die mens sy faktisiteit as beperkte gesitueerdheid, en bereik hy dus die doelwit vir hom deur opvoeding daargestel. Pedagogiese liefde in die opvoedingsgebeur verwerk 'n samehorigheidsgees tussen deelnemers en ondersteun hul harmonieuse hulpvaardigheid. Die mens bereik sy ware volwassenheid in die begeleiding van sy medemens, wat vertrou, respek en liefde verseker. Ja, 'n atmosfeer sonder haatdraendheid, afkeer, wraak en wantroue in die opvoedingsituasie is bevorderlik tot beter begrip van die wesenlike van albei deelnemers.

Die opvoedingsgebeure vertoon inderdaad pedagogiese liefde. In hierdie navorsingsprogram is die fundamentele aspekte van outentieke volwassenheid stellig die gerelationeerde

bestaanswyse wat samehorigheid tussen volwassene en kind bewerkstellig. Outentieke menslike bestaan sal daarom nie die idee van die mensvervreemding van die invloed van tussenmenslike betrokkenheid met die ander oproep nie. Inteendeel, outentieke menslike bestaan trek sy wesenlike uit die mens se gelyktydige samesyn met die ander mense. Om dus volkome menslik te word, moet jy in staat wees om met jou medemensse verband te hou sonder om prys te gee aan jou eie aard.

In 'n goeie ko-eksistensiële relasie vorm pedagogiese liefde 'n gunstige voorwaarde vir die moontlikheid van ontmoeting tussen volwassene en kind. Pedagogiese liefde stabiliseer en verenig hulle verwantskap, en verleen daardeur steun tot gewendste ko-eksistensiële betrokkenheid wat outentieke volwassenheid verseker. Wanneer die kind ko-eksistensiële korrektief as tussen-menslike betrokkenheid belewe, is hy van 'n vreedsame samesyn met die volwassene verseker. Geleidelik aktualiseer hy hom op grond van die goedgeunstige verhouding wat in pedagogiese liefde ingebed is.

In ons hedendaagse wêreld waarin die mens se selfvertrou deur die tartende en verwarrende wetenskaplike en tegnologiese uitvindings verdraai word, sal die mens op die toepassing van deskundige kennis moet staat maak ten einde hom kwyd te stel van die probleme wat nog op hom wag. In die laaste hoofstuk van hierdie navorsingsprogram is dit beklemtoon dat die kundigheid van die opvoeder-onderwyser die kind goed te pas kom, daar hy hom ten volle sal verwesenlik. Die rol van die skool asmede dié van die opvoeder-onderwyser is inderdaad beslissend in die hedendaagse soeke na 'n billike mensbeeld.

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CHAPTER I

GENERAL ORIENTATION, FORMULATION OF THE PROBLEM ENVISAGED, DELIMITATION AND ANNOUNCEMENT OF THE PROGRAMME TO BE FOLLOWED

1. GENERAL ORIENTATION

In a preamble to this research programme the investigator contends that a thorough explication of the eidos of man, as a being whose authentic existence is effectuated by education, cannot be probed to its fundamental essence without the necessity of reflecting upon the following questions: Does educational occurrence truly evince pedagogic love? / Can pedagogic love definitively be said to be part and parcel of educational occurrence? As educational occurrence is an all-embracing concept, does it need the dimension of all the fundamental pedagogic structures, or should the researcher concentrate on occurrence, intermingling it with the role played by pedagogic love?

The investigator believes that appropriate answers to the above questions, will be of help in disclosing the essence of man, and make possible the aim of this research which purports to demonstrate that educational occurrence becomes what it should be when pedagogic love is not relegated to oblivion. The investigator maintains that pedagogic love does in reality pervade, and is a life-blood of educational occurrence.

The aim of this dissertation is to explicate the influence of pedagogic love in educational occurrence. Educational (pedagogic) occurrence is a reactive-proactive dialectic. A reactive-proactive dialectic is a relationship in which both the child and the adult move closer to each other with a view to attaining full independence on account of pedagogic

love. It is a dialectical relationship in which the adult's educatorial activities (appeal-disapproval, acceptance-prohibition) are geared to accosting the child so that he can actualize self-reliance and moral self-determination.

Dialectic is a Greek word which means 'to converse' or 'to discourse' (Flew, 1979: 94). Pedagogic occurrence as reactive-proactive dialectic, ensures a benign co-operative neighbourliness between child and adult for purposes of unfolding their full potentialities. Landman et al. aptly contend that educational occurrence is realized when a child moves closer to proper adulthood (Landman et al., 1985: 108) as the result of an adult's purposive assistance.

Love as a phenomenon in human relationships is as old as humanity itself. Much as the Greeks believed love to be a power uniting people in a common bond (Edwards, 1967: 90), so is the investigator also affirming its binding force in family relationships, societal structures, economic interdependence and religious institutions. Love is like a thread that runs through all the activities of man, and influences his existential and co-existential relations.

In this research work the investigator wishes to probe only the interrelatedness of pedagogic love and educational occurrence. He affirms that love does not lend itself to empirical verification and/or quantification like an intelligence quotient. He considers love as a particular attitude, a true manifestation, which makes modes of human relationship visible (Luijpen, 1966: 65). Educational occurrence as a true inter-subjective human phenomenon becomes visible through love.

The investigator does not intend to absolutize pedagogic love in educational occurrence in this research; rather, he wishes to demonstrate through research that love is fundamental to adult and child interrelatedness in educational occurrence. Green (1928: 39), as quoted by Fromm, enquires and simultaneously avers:

Is there anything whatsoever to which we can cling? Amid the chaos of illusion into which we are cast headlong, there is one thing that stands out as true, and that is love (Fromm, 1963: 115).

When love stands out as a true thing to which 'we' can cling (Green) in order to relate to one another harmoniously, then pedagogic love will reasonably be a truer thing to which the adult and the child should cling so as to grasp the innermost being of each other in a better way. Love as a uniting relationship is, according to Griessel as quoted by Du Plooy *et al.*, actualized through a pedagogic tie (Du Plooy *et al.*, 1982: 80); because it forms the basic structure for all pedagogic support in their meeting. Nevertheless, pedagogic love and all what it connotes, cannot be misconstrued as, or sacrificed for sentimentality and soft-heartedness; because these attributes are detrimental to the child's realization of his potentialities. Sentimentality and soft-heartedness are closely associated with excessive emotional attachment to someone. Either excessive or intensive emotional attachment of a parent (adult) to a child can offset the adult's capability to take firm decisions against some of the child's untoward actions. An adult's failure to assist the child towards moral self-determination is consequently detrimental.

Through the buttressing quality of pedagogic love, the adult and a child are tied into a knot. This knot does not only enhance the tenor of their authentic relationship; but also maintains and sustains it. Pedagogic love in this research

is explicated as something that is indispensable, if both adult and child have to move to self-actualization and self-determination. An adult, as someone who has attained self-reliance, actualizes himself the more he leads the child to self-actualization and self-determination. The action is never complete, if we take adulthood as independence-independence. Love as an ingredient of an act of accompanying the child to self-realization, does not leave the adult unaffected.

From the above cursory exposition of love the investigator feels that the educator and the educand cannot actualize themselves fully in the absence of love. Therefore, the investigator intends to deal further with love in the next paragraph (1.1) so as to bring the meaning of pedagogic love into a clearer perspective.

1.1 GENERAL INTRODUCTION

The above paragraph (1) gives a resumé of: Pedagogic Love and Educational Occurrence. It shows how love is paramount in man's relation with his fellowmen.

A mere scanning of the title of this research evokes a particular problem of study of the human activities which qualify as education. These activities constitute the primordial actions of man, or of an adult intervening in the life of the child for the attainment of responsible adulthood.

The content of this investigation is, therefore, anthropological. The etymological explication of anthropology as derived from 'anthropos' (man) and 'logos' (science or methodical approach), implies that the investigation is geared to the scientific study of man (Van Rensberg et al., 1986: 266, Griessel et al., 1986: 36,

Viljoen et al., 1984: 55, Du Plooy et al., 1984: 49). In other words, man (adult) and child form the content of this investigation.

By man, in this research, shall be understood a child as well, who is a being hankering after assistance and accompaniment towards self-actualization and moral self-determination. Oberholzer characterizes man in these concise words:

Wie mens sê, of dit nou kind, jeugdige,
volwassene, grysaard, man of vrou, blanke
of nie-blanke is, sê terselfdertyd
ongeslotenheid (C K Oberholzer,
1968: 158).

In quest of accompaniment towards self-determination, the child realizes the force of immediate and decisive parental (adult or pedagogic) love. The child desires love to enter into a dialogue with an adult in order that the former should derive the maximum meaning from the world which he perforce has to explore, conquer and inhabit. Love is an indispensable aspect of education and provides education with the spirit of adventure, of never-ending expectations. It is like a blood pulsing through the veins of education and makes it alive.

Without love, trust and respect, education would not thrive. Where pedagogic love does not exist, extensive damage is done to the child's self-image. Love sustains dialogic relationship in educational occurrence, and makes authentic modes of human existence open and intentional. Through love man is capable of becoming someone himself. Kilian, quoted by Smit, aptly asserts that, because of his mode of openness, it is possible for the human being to become someone, but:

Hy kan egter nie word wat hy wil of lus
 het nie, maar wel wat hy behoort te wees
 om as mens gereken te word (Smit,
 1979: 16).

The investigator subscribes to Gunter's contention that love, respect and trust of the right sort are keys that unlock the child's heart to the educator and thereby arouse in the child a reciprocal love, respect and trust which then impel him to respond positively to pedagogic intervention and voluntary discipline (Gunter, 1983: 39). Love and responsibility (Waterink, 1958: 95), or the educator's love (Perquin, 1968: 114) are the most fundamental prerequisites for leading the child towards responsible adulthood.

For an adult to be trusted and revered, he must confront his charge with love. Trust and reverence, therefore, characterize purposeful dialogic conversation between adult and child. Trust and reverence ensure that love which is enshrined in safety-security relationship (3.2.5), begets faith in both adult and child. The investigator fully believes that pedagogic love is the kernel of self-actualization on the part of the child towards his destination.

In this research the following human categories outlined in Kilian's article quoted by Smit, will help explicate the essence of being man and its true manifestations and bespokenness in a dialogic relationship:

1. man as openness to being
2. man as meaning-searching and meaning-giving being, and
3. man as a social being (Smit, 1979: 16).

These categories should never be studied in isolation. The separation is only for convenience, and not in kind. They disclose humanity and make education practicable. The essential oughtness of human-becoming and self-fulfilment is a sine quo non for education. Yet a meaningful education depends upon the supportive nature of pedagogic love. The child needs the assistance, support and accompaniment of a responsible adult so that he can attain independence. Human existence outside a decisive role played by the social milieu, is unthinkable. As Luijpen aptly asserts:

Existence is a dia-logue or a conversation in which both partners participate (Luijpen, 1966: 88).

Conversely, to remove one of the partners would mean to remove the whole dialogue. It is invariably not possible to isolate one partner from another without nullifying the desired dialogue. Conversation can be truly dialogic, only when it is characterized by love between the participants. Both adult and child must demonstrate reciprocal love in order to gain access to each other. Man's bodily presence brings in its wake a possibility of a dialogue between two fellow-beings. This bodily presence cannot be equated with statues or the sphinx which have/has remained stationary through the ages. Genuine reciprocal love remains an experiential motion for both adult and child.

Only human beings can be drawn into participation and be guided towards independence through love, because their dynamic and transcendental nature make guidance both possible and necessary. Since an adult addresses the child with the intention of influencing him for the better, he should confront him through love, because, as Heyns pointedly avers:

Die mens is nie in homself afgeslote
 nie, maar hy kan uit homself uittree en
 so homself eintlik realiseer; dit wil
 sê, inhoud aan sy bestaan toeken
 (Heyns, 1974: 31).

If man were not dynamic and unable to transcend himself, he would not be able to step outside his facticity in order to confront his situatedness. Moreover, he would not be addressed at all. Authentic human address is more than a mere verbal communication, because it implies a dialectic and inter-subjective meeting of an adult and a child. This dialectic address ought to show clearly signs of genuine co-operation between participants. Dialectic discourse must demonstrate cordial inter-subjective communication and fellowship through love. When an adult involves himself in the life of his charge (the child), he should take cognizance of the fact that being-a-child as a mode of human existence implies the inter-subjective concern of both the adult and the child. The relationship remains bi-polar. Therefore, the adult should refrain from resorting to coercive measures if he has to secure co-operation from the child entrusted to him.

The adult should create a pedagogically relevant milieu which evokes a feeling of love and further guarantees participation without disquiet. Lighthart who takes cognizance of the fact that love is vital in education occurrence, is quoted by Oberholzer as saying:

De hele opvoeding is een kwestie van
 liefde, geduld en wijsheid, en de laatste
 groeien waar de eerste heerste (C K
 Oberholzer, 1968:80).

Mutuality in trust and faith, that is, love between adult and child, makes education occurrence possible (Smit, 1976: 20).

Without trust and faith the child's love for an adult, or vice versa, is inconceivable.

From this sketchy description of how love permeates all situations rightly typified as educational, it behoves the investigator to formulate the problem of the dissertation. In this section of the dissertation the investigator wishes to show how love acts as a catalyst to the dignity of man which has been warped by the polyvalent nature of the present-day technocratic world.

1.2 FORMULATION OF THE PROBLEM

The above thread-like exposition of humanity serves to introduce the question of man's intentionality and openness in this dissertation. Man's openness and intentional involvement with his offspring accounts for his awareness of call, control, protection and continuous advancement of humanity and its preservation.

With the advancement of technology man has been instrumentalized to comply with its concomitant developments, with the result that his image has been tarnished and distorted, and is thus elusive to conceptualization. To deny this fact would be to advocate naïveté, because no devoted educationist would condone such a dismissal.

The present decline of the authentic view of human existence impels the investigator to probe the significance of pedagogic love between adult and child. Man's survival from the peril of the technocratic world resides in the affirmation that love is an open sesame to human dignity. Through pedagogic love the adult is, therefore, able to lead the child towards a better future. Technology has subverted man and eroded his dignity. It has consequently rendered humanity submissive, powerless and insignificant in its claim

to a meaningful existence. Benzon as edited by Macnamara contends that the subversive power of technology has debilitated man's authentic existence and thus making him apathetic or rebellious, inactive or regressive (Macnamara, 1987:81).

Man's survival from servile submission and a state of despair to an authentic existence, depends upon love. Pedagogic love binds an adult to a child and restores confidence, courage, dedication and devotion in their co-operative involvement. Through pedagogic love the adult's commitment to the child reassures authentic human recovery from despair. It also heightens hope for healthy co-existential relations. Where love is reassuring, as in the case with pedagogic love, the child is able to actualize himself.

The investigator postulates that there exists an essential relationship between pedagogic love on the one hand, and the advancement of humanity through education on the other. The title of this dissertation reads: Pedagogic Love and Educational Occurrence. Educational occurrence refers to the interlaced series of activities (Viljoen, 1969: 2) (see chapter II) in a unique situation where the adult engages the child towards responsible adulthood. The adult in an education situation (primary or secondary) ought to beckon the child to full inter-subjective involvement. When the adult acknowledges the child's limitations and constantly invites him to full participation, he eventually reifies educational occurrence.

Without love, the relationship structure of authority, knowing and trust thwart actualization of education occurrence. Love is, therefore, a reality which makes pedagogic activities more relevant and noticeable. Pedagogic sequence structures of being together, encounter, intervention, assent; activity structures of giving meaning,

normated exemplification, accountability, hope; and aim structures as meaningful existence, responsibility, self-judgement (Van Rensberg et al., 1986: xviii; Kilian et al., 1974: 161 - 239) are inconceivable without love. Consequently, the adult fails to comprehend the child who is entrusted to him for proper guidance. The child also fails to acknowledge the authority of the adult (Du Plooy et al., 1984: 94).

To the burning question of why a child yearns for participation in education, the candid words from Langeveld suffice: that man is the only being who educates, is capable of being educated and is in need of education (Langeveld, 1966: 158); and that he is also susceptible to education (C K Oberholzer, 1968: 34). To state that educational occurrence in reality requires pedagogic love, is to acknowledge that love is paramount in the adult-child relationship, and that it also directs and determines the nature of the relationship.

If an adult ignores his mandatory charge of confronting a child with love, he immediately ceases to be called a responsible adult. Such an adult cannot lead a child towards a desirable goal. An adult who confronts a child in an educational situation as if the latter were a small grown-up (Du Plooy et al., 1984: 85), beguiles himself, and would not, therefore, comprehend the child's essence. To accept that a child is not a small grown-up or an imperfect, weaker and incomplete human being (Viljoen et al., 1984: 137), is to show reverence for, and understanding of his mode of being.

The researcher believes that only through pedagogic love can the child incline himself towards the adult's beckoning gestures, because the adult does not intend evil in involving the child in educative activities. The child obliges because he has an abiding faith and confidence in the adult. To the

child candid love virtually implies that the educator and the educand keep their love mutual and develop it into a relationship (De Jager et al., 1985: 14).

The adult's involvement with the child confirms human culture and historicity. His intervention tacitly acknowledges the necessity of educating in compliance with the demands of propriety. Should an adult shy away from this binding call by a child or a mandatory charge in pursuing the best for the young, the survival of the human species through education is put at hazard. Pedagogic love evokes mutual trust and respect between participants and consolidates their inter-subjective relatedness.

Pedagogic love, as a condition for the understanding of the child's essence, is more than a mere intellectual knowledge of man's psychological make-up. Pedagogic love ensures the sustenance of a dialogic relationship involving the adult and a child. As a result, the child feels that he is no longer left alone, but he has a fellow-traveller in the adult (Petrick, 1986: 106). Such manifestations border on pedagogic love and intensify the child's striving towards self-actualization.

Education without patience and trust (Langeveld, 1969: 30), and therefore without pedagogic love, bolsters the emergence of permanent resistance to self-actualization and inhibits progression. Petrick justly recounts the essence of pedagogic love as the ability to endure calmly, to keep up courage in spite of reverses and failures, to persevere, to be long-suffering and tolerant (Petrick, 1986: 110).

Arguably, haste and impatience militate against the adult's efforts in trying to lead the child towards adulthood. In the absence of a loving space in an education situation, the

child has no foothold. He is bogged down by constant anxiety and fear of being left to his own devices at the time when he so earnestly desires help in order to contend with life's hurdles. Without confidence and courage the child fails to explore the world which he virtually must transform into a familiar and sheltered place of his own (Griessel, 1985: 61). The investigator feels that pedagogic love is fundamental to adult-child relatedness aimed at assisting the child to responsible adulthood. For this reason he states that educational occurrence is a reality which desires pedagogic love. Through pedagogic love the human essences are disclosed better in the adult-child co-existential relation.

In conclusion, it is pertinent to note that it would be deceptive to entertain a sound paper on the educator and the educand without confessing that pedagogic love is a prerequisite for education; and that harmony and patience towards each other form the most fundamental condition for fruitful dialogue. It is invariably fundamental to education to realize mutual love, trust and respect so that the child can actualize himself. Education needs love and receives from it its own fulfilment; its joy.

Paragraph (1.2) treats of the title of this dissertation and the formulation of an hypothesis for the problem of pedagogic love. Though mindful of the magnitude of the existence of love beyond the confines of the education situation (see 2.1.1 - 2.1.5), the investigator states that, that kind of love shall not form part of this research. He, therefore, pays attention to paragraph (1.3) which focuses on the delimitation of the field of study of pedagogic love in this dissertation.

1.3 DELIMITATION OF THE FIELD

By delimiting the scope of love in this research, the investigator intends to pay more attention to pedagogic love and its concomitant influence between adult and child in the education situation.

Some instances of love that shall not fall within the purview of this research, include heterosexual and homosexual passion, patriotic and philanthropic love, and the love of wisdom or the arts. Although these varieties of love do exist amongst men, the investigator wishes to confine his research only to pedagogic love as a binding force between adult and child in educational occurrence. Yet he does not intend or pretend to absolutize pedagogic love in this research, because absolutization renders a lopsided view of a phenomenon. Absolutization distorts the phenomenon and would, therefore, render pedagogic love in this research insignificant and irrelevant. Dreyer's article edited by Smit illustrates aptly;

verabsoluttering beteken 'n
perspektivisme, dimensionalisme,
reduksionalisme, sciëntisme, naturalisme
en nihilisme wat werk met die formule
(Smit, 1979: 25).

Through absolutization man's true image declines into obscurity and insignificance. Man would be regarded as a mere extension of matter or deified organic matter. He would be like a cog in a machine and behave mechanically. He would not be viewed as a being capable of transcending his situatedness (a view held by the naturalists or materialists) (Gunter, 1964: 38). Man would not be goaded into active participation by any means in order to break away from a limited state of being.

The investigator employs the phenomenological method for explicating the human essences or manifestations of the phenomenon as they reveal themselves to consciousness through radical reflection.

1.4 METHODOLOGY

After postulation of an hypothesis, the investigator should reflect upon the methodology appropriate to confirm or reject the hypothesis. Leedy states the purport of the methodology succinctly as:

merely an operational framework within
which facts are placed so that their
meaning may be seen more clearly
(Leedy, 1985: 91).

By implication, no investigator practising science should gloat over his selection of a methodology as if he had discovered a royal road leading to truth in transmitting or promoting knowledge. The methodology should never be placed above the facts, thereby interfere with the natural manifestations of the fundamental essences as they reveal themselves to the consciousness of the investigator.

The methodology should only serve as a guide for the researcher to come to grips with the fundamentals of the phenomenon which he wishes to explicate and also to comprehend, in the light of their manifestation and bespokenness.

1.4.1 The Phenomenological Method

The investigator adopts a phenomenological method because it upholds the just Husserlian slogan 'back to the things themselves' (Luijpen, 1966: 17) in pursuance of the manifestation of the essences of the phenomenon; as against the naturalistic dictum 'back to nature' by J J Rousseau

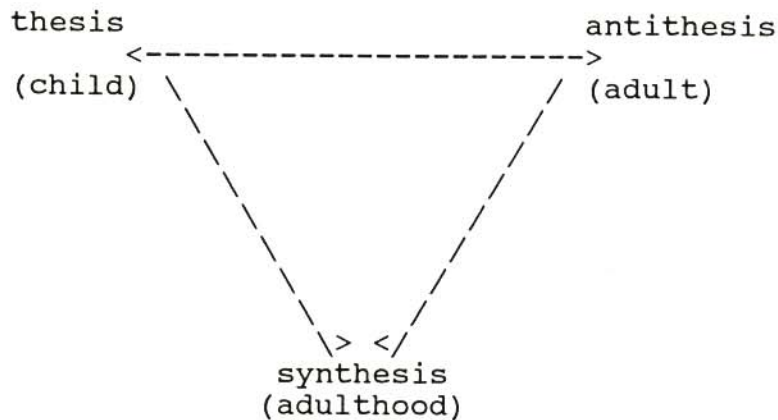
(Seligman et al., 1957: 445), which teaches that only nature is capable of nurturing the child to adulthood without the assistance gained through adult intervention.

Phenomenology does not preach that humanity was at one stage lost or hidden somewhere amongst essences only to be suddenly rediscovered through this method. On the contrary, it advocates the verbalization of categories or true eidōs of man, and therefore, presupposes a radical reflection on their pronouncements through dialogic discourse as inter-subjective human relatedness. In an education situation a pathic and gnostic relationship is observable as both adult and child feel for, and want to know each other intimately. This pathic and gnostic act enhances, maintains and supports the pedagogic course.

This method enjoys support, amongst others, from Luijpen who contends that it leads 'us' to the fundamentals of the undeniable human essences (Luijpen, 1966: 17). Oberholzer avers that it leads to the pronouncement of the essences (C K Oberholzer, 1968: 229). Van Zyl argues that it brings the obscure essence to light because the logos is directed to the particular essence it wishes to know (Van Zyl, 1977: 28).

From the above assertions by these authorities, phenomenology appears the most fruitful method in this research. The researcher believes that the educator-educand categories would be enunciated more thoroughly through phenomenological interpretation, because pedagogic love promotes the explication of the essences in education occurrence. For further disclosure of the essentials of the phenomenon the investigator adopts the dialectic method. Dialectic is a methodical thought sequence proceeding from a triad consisting of a thesis, antithesis and synthesis (Hegelian concept), and it renders sufficient reification and explication of the essences, because it is dialogical in kind

(Flew, 1979: 140). Dialectic derives from a Greek word 'dialegisthai', meaning 'the art of conversation, discussion or debate' (Urmson, 1983: 81). The following sketch illustrates the triadic thought sequence of the dialectic method:



In this triadic relationship both adult and child open up for a true discourse which leads to further moments of disclosures in their co-existential relatedness. The adult is complimented by the child, and the child is also complemented by the adult, because neither can exist independently of the other.

As a corollary to the phenomenological method hermeneutics is employed in order to cast a more penetrative explication of the manifestations of essences through further questioning and interpretations (Landman et al., 1975: 88). Hermeneutics is defined as a method of enquiry into human existence (Flew, 1979: 146), that is, the method of explicating human essences through continuous questioning. The investigator adopts both these methods in attempting to unravel and fathom the human eidos to their root cause. Education as a human science can be better accounted for through phenomenology and hermeneutics. Because both methods are descriptive, they allow for the pronouncement of essences which are being investigated.

Through penetrative questioning (hermeneutics), concerning occurrences in the education situation (Landman et al., 1975: 88), pedagogic love becomes the undeniable and fundamental constituent of the adult-child situatedness. Since phenomenology is not speculative, but more revelatory, the investigator is forced to think critically about the manifestation of the real essences in life in order to indicate that it is not possible to think away love in education occurrence without distorting the aim of education or putting the child at hazard.

1.5 FURTHER PROGRAMME

In chapter I the investigator outlines the field of research in this dissertation. He formulates a problem and an hypothesis (1.2). Since the aim of this research is to trace the significant role played by pedagogic love in educational occurrence in accosting the child to self-determination, it suffices to focus on the relevance of adult-child relatedness gained through love. Whilst the investigator opts for a phenomenological approach to the problem of pedagogic love in this study, he will be careful not to yield to any kind of shibboleth and thereby unintentionally prejudice or thwart the eidetic human appearances in their bespokenness. Only the appearances which qualify as pedagogic love will remain pivotal to this investigation.

In chapter II interpretation of the varieties of love and related terms such as emotion, affection, sympathy and commiseration; and an in-depth look at love from Greek equivalents receive attention. The polemic of the past that saw love as not only distinct, but also separate entity from authority, is brought under critical scrutiny, because the investigator wishes to refute the fallacy which reigns in the

minds of such proponents. By so doing a more explicit meaning of the concept love can be radically reflected upon. The meaning will further come to the surface as more clarity presides over illusions that love and authority can be placed in water-tight compartments. Educational occurrence receives more attention under paragraph (2.2) when an attempt is made to demarcate the scope in which pedagogic love falls.

As intended in chapter III, the investigator tries to explicate the significance of pedagogic love in the relationship structures of authority, knowing and trust. Further structures such as the sequence structures of encounter, togetherness, engagement; activity structures of venturing, human dignity, freedom; and aim structures of meaningful existence, responsibility (Van Rensberg et al., 1986: viii) receive attention with reference to the significance of love in educational occurrence.

Chapter IV purports to deal chiefly with pedagogic love which is justifiably central to a co-existential relatedness between adult and child. Some further relationships to be studied in educational occurrence are appeal-response, intervention, togetherness and progression. Griessel et al. are unequivocal in stating that the nature of education relationship is that of assisting the child towards adulthood (Griessel et al., 1986: 42 - 43). Education is truly a person to person relationship and a deliberate involvement by an adult in the life of a child for the upliftment of humanity.

The last chapter V lays particular emphasis on the school as a situation evincing pedagogic love relationship. The teacher-pupil authority relationship is studied with reference to the authority of a newly appointed teacher to the pupil on the one hand, and that of an experienced one on the other.

Love of the teacher for the pupil called pedagogic love is distinguished from Epithumia (2.1.2), which denotes a formal love relation between married couples. If Epithumia is permitted to rule and direct the educational situation, it could lead to carnal intercourse between the teacher and the pupil. Such a practice would be both improper and outrageous to encourage, since the teacher and the pupil cannot actualize education in this type of association.

CHAPTER II

INTERPRETATION OF THE VARIETIES OF LOVE

2. THE NATURE OF LOVE

2.1 GENERAL INTRODUCTION

In chapter I the investigator states that love is an inter-human phenomenon. Love, therefore, consolidates the fellowship between man and man through its mysterious power. It determines man's mode of neighbourliness. Existing literature tacitly attests to this contention, as the subsequent references here clearly illustrate.

Shakespeare's sonnet 116 conveys the steadfastness and enhancing power of love in human relations as follows:

Love alters not with his brief hours and/
weeks
But bears it out even to the edge of doom
(Hodek, 1958: 1057).

St Paul's I Cor, 13: 7 aptly accentuates this truism about the magnitude and binding force of love in fellowship with our neighbours in these words:

Love never gives up; its faith, hope and
patience never fail (Good News Bible,
1980: 216).

Bach's chorale: Jesus, Joy of Man's Desiring, (which forms a complete collection produced by Gesclowitz in 1988), vibrates with a spiritual passion for divine intercession and

sustenance. Nevertheless, the real meaning of love still obfuscates us.

Love has often been misconstrued as commiseration, that is, sympathetic feeling for someone who is in a predicament (2.3.2). It has erroneously been interpreted as a protective attitude demonstrated to someone who is being threatened or endangered by forces beyond his control. Some parents often mistake over-protection for a gesture of good-will for which their children earnestly yearn. They believe that a total abstention from confronting a child with some prohibition, epitomizes love. This is a stupid presumption and a conviction most disconcerting as regards pedagogic love. Pedagogic intervention is not a violation of the child's striving towards enjoyment of his existence.

According to such parents, intervention tampers with their love for the child. Nevertheless, these misconceptions compound the problem rather than clarify it. According to The Concise Oxford Dictionary, the concept of love is regarded as:

warm affection, attainment, liking or
fondness, parental benevolence
(especially of God), affectionate
devotion (Fowler et al., 1983: 559).

Affection, devotion and benevolence form the crux without which warmth and fondness of love fade away. Ensiklopedie van die Wêreld describes love as a term generally employed to denote some attitudes, dispositions or ways of conduct towards one another; in which the welfare or good-will of someone else is being aimed at or striven for (Albertyn, 1974: 588). Love is a ligature that binds and heals the 'sores' that may create a rift in a benign relationship between participants in an education situation.

In order to obtain a clearer notion of the concept pedagogic love, it suffices to examine at this stage the Greek equivalents of the concepts: (2.1.1) Eros, (2.1.2) Epithumia, (2.1.3) Philia/Phileo, (2.1.4) Storge and (2.1.5) Agape.

2.1.1 Eros

Eros is, according to Ensiklopedic van die Wêreld:

die hunderende en na besitname strewende
liefde wat aangetrek word deur die
synsvolkomenheid van die goddelike waarop
dit gerig is, en waartoe die liefhebbende
mens sigself ekstasies wil verhef
(Ibid, 1974: 589).

Central to Eros is passion to possess someone. This propensity for desiring to possess someone, arouses a false feeling of gratification and self-fulfilment in the loving person. Eros dehumanizes man because it is devoid of reverence for human dignity through its lustful nature. Man loses his worth as a dignified being when another one passionately strives for personal self-satisfaction through erotic love.

Since erotic love lacks mutuality, it perpetrates passionate possession of, and adherence to someone merely for lustful gratification. Oberholzer calls it an egotistic self-love (M O Oberholzer, 1972: 100). Eros is selfish and self-sufficient, and therefore, strains the needed harmony between the participants. Eros thwarts the participants in actualizing self-accomplishment, because it basically calls for self-preservation, promotion, deepening, and betterment or enrichment of one's egotistic nature only.

The passionate nature of erotic love militates against the essence and tenets of pedagogic love (Radice, 1973: 37). Pedagogic love promotes the mutual relationship of trust and respect, and bolsters reverence for the other. Pedagogic love in dialogic accompaniment is geared towards assisting the child to derive the maximum meaning from life. In educational occurrence the adult does not come closer to the child in order to satisfy and benefit himself alone from their association. On the contrary, he enters into a dialogue with the child and engages the latter so that he can attain full independence.

Another facet of love which the investigator wishes to probe so as to make distinction between pedagogic love and other kinds of love, is Epithumia.

2.1.2 Epithumia

Pedagogic love and Epithumia cannot be equated, nor be thought to have the same connotations. Pedagogic love is an essential requisite for assisting the child in order to achieve full independence (Venter et al., 1985: 43). Epithumia is a kind of relationship between married couples which is sustained by sexual intercourse and the procreation of new species.

Although Epithumia takes place in the solemn bond of matrimony, that is, between husband and wife (Wheat, 1986: 58), it is not an acceptable kind of love that can endear the adult to the child in an education situation. The application of Epithumia in education relation would lead to the practice of fornication between participants. This would be an unfortunate practice which would jeopardize the aim of education, because an adult would perpetrate sexual intercourse with a child and ignore the mandate to his

charge. Such an action would be outrageous and adulterous to perpetrate.

Pedagogic love cannot be viewed either as Eros or Epithumia, because in both instances, carnal relations underline the participants' modes of relationship, and the aim of education would be relegated to oblivion.

2.1.3 Philia/Phileo

From the above paragraphs (2.1.1 - 2.1.2) it is abundantly clear that Eros and Epithumia denote a passionate and carnal type of love. On the other hand, Philia is characterized by a zeal to fulfil an unaccomplished ideal.

Philia is not outrageous and abusive, though its effects are negative. It shows an unrealistic desire for the fulfilment of one's limitation through someone else. For instance, a parent who failed to attain to a profession may coax his child into following such a career so as to compensate for his failure. Philia tampers and interferes with the child's capability to realize his potentialities. When Griessel contends that a child must be allowed to be alone with his own thoughts and interests (Griessel, 1985: 35), he is apprehensive of the detrimental effects of Philia displayed by some parents towards children.

Philia, which aims at refining the parent through the child, negates the just principle of individuality and the realization of potentialities actuated by education. No pedagogue or educator worthy of the name could mistake Philia for pedagogic love. Philia cannot influence mutuality between educator and educand. Moreover, it can neither sustain the pedagogic activity structure, nor ensure dialogic contact, because it is devoid of affective content.

2.1.4 Storge

Unlike Eros, Epithumia and Philia, Storge denotes an affectionate attachment of families and community members to their leaders. It is typified by the hero worshipping of the beloved or the loved object.

When leaders perform in compliance with the mandates and aspirations of their subjects, they receive Storge in turn. Storge perpetuates the memory of great statement by erecting their statues for purposes of hero worshipping them. The erection of monuments, and chanting of songs and political slogans, sum up the influence of Storge on man in his attitude towards his heroes.

Storge has absolutely nothing to offer to pedagogical reflection. Its tendency to adore, leaves neither the adult nor the child with an educative act, because it is primarily concerned with naïve idolization (M O Oberholzer, 1972: 103).

2.1.5 Agape

In pursuance of the essential requisites for human existence Luijpen concludes aptly as follows:

Is there in our civilized world something large and strong enough to make us understand the task of humanizing the world? Indeed there is, and we refer to the idea of love (Luijpen, 1966: 124 - 125).

The contention is not only a preamble to this dissertation, but also a truism which prompted the investigator to probe the importance of pedagogic love. Agape denotes a noble intention of loving somebody as oneself, as a person (M O Oberholzer, 1972: 104). It articulates and recognizes the

authentic existence of each participant in neighbourly relation. Moreover, it is not passionate, possessive or covetous, but benevolent.

The influence of Agape in human relation is unconditional and leaves the participants with freedom to choose. The unconditional nature of Agape offers ground for a pedagogic association and engagement, because it evokes the child's confidence to relate with the adult in trust and respect.

Scripturally, Agape denotes the divine love for Israel and the Church. God loved Israel in spite of her disobedience to His commandments. His love was not conditional to Israel's obedience. No! God loved her despite her sinful conduct and eventually the Christian world came to obey God through His Son Jesus Christ, notwithstanding all reverses.

Agape, therefore, fosters dialogic discourse between participants, because it brings him who experiences it to freedom of decision and choice. Freedom to choose is a sine qua non for education. As Agape invites one to obedience and compliance without any resort to coercion, it therefore, sustains authentic co-operation between participants.

As the investigator is particularly concerned with pedagogic love in educational occurrence in this research, he will only concentrate on Agape to the extent to which it affords participants a harmonious relationship in their meeting. The influence of Eros (2.1.1), Epithumia (2.1.2), Philia (2.1.3) and Storge (2.1.4) do not fall within the purview of pedagogic love, nor substitute it, because they are all devoid of educational aim. On the contrary, pedagogic love is paramount to the child's striving towards moral self-determination.

In conclusion, the above exposition of love with special reference to its Greek equivalents offers a vista to a deeper explication of love in the educational situation, which is the purpose of this dissertation. Consequently, a significant contribution can be made about the paramount role played by pedagogic love in educational occurrence, because the Greek equivalents point out to these distinctions.

2.2 EDUCATIONAL OCCURRENCE

Before an attempt can be made to examine the meaning of pedagogic love in the educational situation in this research, it suffices to explain educational occurrence as it applies in this dissertation. Education occurrence takes place when certain activities happen in the education situation.

When the adult's assistance invites the child to full participation and leads the latter to the attainment of full independence, education is said to have taken place (occurred).

Educational occurrence is, therefore, a dynamic activity, though not in a mechanical or instrumental sense of the naturalists. It is a dynamic activity of actualizing the aim of education when the adult intentionally and openly involves himself with the child by beckoning the latter towards purposeful participation. It is, therefore, a progression geared towards granting the child full independence and self-reliance, self-identity, moral self-determination and a philosophy of life.

2.3 THE MEANING OF PEDAGOGIC LOVE

2.3.1 General

The investigator wishes to state from the outset that parental love and pedagogic love show significant differences. Parental love denotes love of the mother and the father for the child; which is mainly aimed at maintaining the bio-physiological needs of the child. On the contrary, pedagogic love pertains to the adult's commitment to the future of the child. It entails the adult's resolute intervention and purposive guidance of the child to responsible independence and moral self-determination.

When a mother responds to the yelling of her baby by letting him suck, or a father to the child's incessant requests for some toys, the two do so chiefly out of parental love. Pedagogic love is displayed by the adult's intervention in the affairs of the child, be it his/her child or not. Intervention through pedagogic love ensures the child's self-reliance and self-actualization. What actually impels an adult to intervene is not so much parental love, though, but in the main pedagogic love which sustains dialogic discourse between participants.

Oberholzer maintains that, when an adult recognizes his responsibility towards the child (even another man's child), and supports him in his frantic yelling and yearning for help as if he were his own, he actualizes pedagogic love (M O Oberholzer, 1972: 170). An adult who adopts a different and indifferent attitude towards a child (particularly when the latter earnestly yearns for his help), displays lack of pedagogic love. He should be stripped of his authority to assist, because he may, regrettably, neither grasp nor engage the child.

Further explication of the meaning of pedagogic love follows in the subsequent paragraphs (2.3.2 - 2.3.5) in which love is compared and contrasted with authority and related concepts such as feeling and emotions as well as commiseration. The main purpose is to determine whether or not pedagogic love is central to the occurrence of education.

2.3.2 Love and Related Concepts in Pedagogic Relation

To negate the fact that love evinces some qualities of emotions would be naïve and short of the magnitude of love in general. The parent's feeling towards the child arouses his positive disposition towards the latter and supports their neighbourliness as well. The adult is consequently bound to intervene; but his intervention is not an alienation of a child from his world (Vandenberg, 1971: 113). Intervention affords the child an opportunity to venture forth in an anticipatory mode of actualizing adulthood. It is important, therefore, for an adult to employ love as a medium of intervention in assisting the child to moral self-determination.

Parents, and adults alike, should guard against displaying neurotic love or being over-reactive towards children. Over-reaction calls for overt perfection on the part of the participants. It creates stresses when expected perfection falls short. The neurotic obsession for piety arrests the participants to actualize themselves authentically, because they go through anxiety-laden period of perfection. When pedagogic love is misconstrued as commiseration, the ensuing relationship would not augur well for assisting the child to full participation and responsible independence. Commiseration renders pedagogic relation unenviable, because the former lacks some encouragement and does not instil confidence in the child.

The adult invites the child and prompts him to participate actively. The latter realizes the importance of forging ahead, because he is confronted through pedagogic love. Van Zyl also points to the existence of a distinction between pedagogic love and commiseration (Van Zyl, 1973: 179). Pedagogic love bolsters the adult-child relationship while the latter counters the essence of love in the education situation. In the pedagogic situation the child has perforce to respect the demands of propriety which gives the adult a mandate whenever he attempts to assist his charge.

Kgorane, in pursuance of the eidos of man, stresses that pedagogic love is a prerequisite for intervention aimed at grasping the innermost of another and effecting positive changes (Kgorane, 1976: 37/47). Pedagogic love, but not sympathy as self-pity, dispels any cause for some reservation in adult-child relatedness. It is not pedagogically plausible and morally defensible for an adult to relate with a child through commiseration. Such a relationship would degenerate into some pathological obsessions (neurosis), eroding the tenor of the child's being. When sympathy implies that someone in a predicament should be pitied, because he cannot transcend his situatedness, the concept of pedagogic love acquires a negative connotation.

Sympathy of the right sort which dispels commiseration and is employed in the spirit of supporting and guiding the child, implies pedagogic love. Educating a child in a special way is not pedagogically tenable, because this presupposes the application of some recipes designed to produce a particular kind of specimen or child species for whom commiseration is intended. In education occurrence the adult does not merely stare at the child as if the latter were an object of admiration and adoration, but the adult invites the child to active participation as inter-subjective being. Therefore, to evoke the child to moral self-determination requires

responsibility and full knowledge of pedagogic relationship structures and their implication to education. An adult may not confront his charge as a military official on parade would do. Such an attitude demonstrates an unpedagogic love towards the child and bodes ill for purposeful intervention.

In education occurrence an adult is bound by the demands of propriety. He reveres the imperatives of the relationship structures of knowing, trust and authority. He is aware of his responsibility towards a child. The adult assists the child assiduously, because he has an abiding faith and hope in the advancement of humanity through education guided by love. He intervenes because he believes that the child's potentialities can be actualized fully through pedagogic love. Langeveld contends that an adult ventures in his association with the child, because he wants to know the strange person called a child (Langeveld, 1969: 27).

In the above paragraph (2.3.2) pedagogic love is distinguished from emotion and commiseration as their modes of operation illustrate. The next paragraph contrasts love with authority in order to determine whether or not the two concepts do essentially imply each other in the education situation.

2.3.3 Love and Authority

At a glance it would seem the investigator is discussing two unrelated concepts, but a closer scrutiny reveals the opposite - the reciprocal implication of love and authority.

The isolation of love from authority in the pedagogic relationship is semantically incomprehensible and morally indefensible. In supporting the views regarding the reciprocal implication of love and authority in education occurrence, the renowned Waterink aptly writes:

Gezag en liefde sijn niet 'twee' in die opvoeding... omdat het gezag zelf liefde is en de liefde self gezag is (Waterink, 1958: 98).

The reciprocal implications of love and authority sustain the existence of a cordial relationship between adult and child. The two trust, respect and revere each other. An attempt to separate love from authority would result in some ambivalent moments between adult and child in their agogic relation. Love which does not recognize the task of an adult who ought to exercise some authority over the child, is no genuine love (Ibid, 1958: 99).

In his quest for the essence of pedagogic authority, and by implication that of pedagogic love, Oberholzer enquires:

is die kind in die lig van sy
hulpeloosheid, sy hulpbehoewendheid en sy
onkundigheid werklik so weerbarstig aan
die simpatieke gesagsleiding en is gesag
inderdaad so skadelik vir gesonde
grootwording as wat so dikwels gehoor
word? (C K Oberholzer, 1968: 357)

At first the answer to this question could be dismissed in the affirmative as being superficial and banal. But looking at it closely, one soon realizes that the child's non-compliance with adult's authority and the concomitant love encapsulated therein, is an indication of his urgent need for judicious authority which an adult fails to establish and apply prudently. This thesis may sound paradoxical; yet truly speaking, the child's resistance to, and resentment of parental authority emanate from the incorrect and unjust exercise thereof.

The significance of authority in the education relation is confirmed by Dewey as quoted by Nash who argues that when external authority is rejected, it does not imply that all authority should be rejected, but rather that there is a need to search for a more effective source of authority (Nash, 1966: 113). When authority (love) is inappropriately and inadequately conceived and applied, it never becomes remedial to the plight of the child. It elicits the child's resistance and resentment because it is imprudent. It suffices to solicit in this regard Oberholzer's contention that at the child's innermost being, there is an unconscious hankering after authority because the child does not only require authoritative support but desires it as well (C K Oberholzer, 1968: 258).

To require and desire authority simultaneously is to love to be led, but to resist and resent it, is to require and desire prudent and judicious love in the authority of the one exercising it (De Jouvenel, 1957: 75). The child accepts or rejects authority in compliance with the demands of propriety. Authority and love as essential constituents of pedagogic relationship structures cannot, therefore, be conceived in isolation. They are inseparable. Their interwovenness and mutual implications throw light on the uniqueness of the pedagogic situation. Gunter convincingly contends that authority without love is not pedagogic authority, and love without authority is not pedagogic love; because pedagogic relation is one of authority-with-love or love-with-authority (Gunter, 1983: 41).

The preceding paragraph (2.3.3) about love and authority demonstrates that neither can be discussed fully without implying the other. In the next paragraph attention falls on the education situation and the absurdity of trying to assist the child without pedagogic love.

2.3.4 Love without Authority - Apathy, Permissiveness

In the previous paragraphs (2.3.1 - 2.3.2) the concept love has received full attention. In paragraph (2.3.3) the simple naïveté and inappropriateness of denying the complementary nature thereof, comes under the spot-light.

Paragraph (2.3.4) purports to point out the impossibility and improbability of an education situation without pedagogic love and authority. Love without authority leads to apathy and permissiveness, and the perpetration thereof in education is outrageous and catastrophic. It leads to the cessation of exercising pedagogic authority which of necessity has to sustain the adult-child relation.

Permissiveness denotes the total neglect of a child in an education situation on the false premise that he is a being with full potentialities for self-education. Apathy denotes partial concern for the child, also a fallacy derived from misconceptions that the latter is capable of self-education. Both fallacies lead to quasi-education which delays the child's attainment of independence. Pistorius avers authoritatively in this regard:

Wie 'n jong kind aan homself oorlaat,
spreek die doodvonniss oor hom uit
(Pistorius, 1972: 85).

In the same vein, an adult who does not demonstrate love towards a child at any period in life, delays him in actualizing his adulthood. Therefore, a venture into the pedagogic situation which harbours apathy and permissiveness is tantamount to ensnaring a child in, or luring him to self-destruction. Confronting a child without love and authority, denies the adult his most invaluable tools for a successful venture into the private world of the former. In

his own world:

Het kind is dus de heer-des-huis,
Hij nodicht uit. Hij mag iemand graag
ete (Langeveld, 1969: 29).

Ironically, though the child is the lord of the house, he cannot but appeal to the adult for assistance. He, therefore, invites an adult who must demonstrate honesty in his attempt to assist. When an adult's love does not border on authority, he is bound to be rebuffed by this lord of the house in their meeting.

To mistake love and authority for apathy and permissiveness, is inappropriate because this betrays one's indifference to, and carelessness about the importance of semantics. L van Schaik, edited by Macnamara, pointedly adds, in making distinction:

apathy ... is the meaning of
'carelessness' - neglecting to care where
care is called for (Macnamara, 1987:149).

Apathy and permissiveness render the pedagogic situation devoid of educational occurrence. All pedagogic attempts become futile, because the adult seems to be unaware of the fact that love and authority can preach to the heart of the child (Waterink, 1958: 99). Pedagogic authority grants an adult the mandate to act prudently towards the child. Pedagogic love and authority harmonize the agogic dialogue between adult and child.

Burning questions besetting present-day minds are, amongst others: Why has authority become so topical in education? Is it true that parental authority seems to wane with time? Should children be allowed to roam the streets without

restraints, prohibitions and restrictions because parents have no authority to exercise? These daily events warrant meditation if solutions or answers are to be offered. Technology has rendered the world more complex than it was before. The human advancement and actualization in life is never without tension. For a child to actualize himself better in life, the adult's application of love and authority requires a sound interpretation.

Modern educators, and educationists as well, ought to know that pedagogic love and authority in education occurrence imply caring for the child. Evidently, Pistorius contends that caring demands that an adult should have knowledge of the child, his possibilities and what he wants to attain with the child (Pistorius, 1972:86). To know the child and his possibilities is to accept that love and authority bind an adult to his charge.

It would sound unpedagogical to renounce authority in education under a false pretence of love for the child. Love and authority are not opposed to each other. They are synonymous and remain the crux of meaningful pedagogic intervention. They are essential and fundamental to a dialogic discourse between adult and child in their situatedness. Any temptation towards emphasizing one above the other, should be viewed as rather irrelevant to warrant pursuance. Pedagogic authority is not justifiable outside pedagogic love, or vice versa.

From the above paragraph (2.3.4) it has become clear that it would be a blunt understatement of the facts to attempt to justify the separation of love from authority in this research without distorting the aim of education. The next paragraph traces the kind of authority that should prevail if the adult were to assist his charge to full independence.

2.3.5 Authority without Love - Power, Authoritarianism, Dictatorship, Autocracy

Love without authority forms the content of paragraph (2.3.4). This present paragraph pays attention to the exercise of authority without love and the influence it has on the participants in the education situation.

Educating with authority without regard for love leads to authoritarianism (Steyn et al., 1985: 215), or absolute power or dictatorship. Without love the educator dominates the education situation and puts the child at a disadvantage by constantly tyrannizing over him. Without love authority degenerates into power which, according to Holt, cancels out moral right and obligation, because even a slave has no moral obligation to hold still for punishment (Holt, 1976: 106).

Power damages the congenial mutuality between adult and child and the co-existential corrective. Power creates tension, uncertainty and insecurity. Dennis as quoted by Holt distinguishes between authority as natural and official. Natural authority rests upon experience, competence, wisdom and commitment to respect, trust and love of one person for another. Official authority rests upon the power to bribe, threaten and punish someone else in order to gain compliance from him. With some doubts still prevailing amongst many as regards a distinction between natural and official authority, Holt outrightly draws the differences as follows:

Coercive authority does not complement or support natural authority, but undermines and destroys it (Ibid, 1976: 106).

Love and authority are complementary and mutually supportive in nature. They are like Siamese twins which draw their life blood from the rhythm of a universal heartbeat and cannot be

separated without hurting the tenor of the partnership. To have authority is to have rights to tell someone what to do or to deprive him of these rights (Bridges et al., 1975: 21). To say what is right and to determine certain procedures for doing things, is to have authority and love, and above all to exercise these rights. It means to work within the limits of propriety of norms and values that guide one's conduct. Authority places one in a position to observe rules which guide one's authoritative utterances (Ibid, 1975: 24).

Authority is derived from God, and when it is exercised without regard to rules, it is equivalent to arrogance, callousness and irresponsibility on the part of an adult. The arrogant, callous and irresponsible adult does not heed the voice of norms and values which determine his relationship with the child, because he does not exemplify love. On the other hand, authority is not synonymous with licence. It requires responsibility and restraint to exercise authority over the child. Authority equated with licence leads to child abuse. When authority does not evince love, it sustains brutality in man's conduct towards others. Such abuse of authority in the education situation results in the child's loss of a desire to strive forward to meaningful existence. Pedagogic love should be exercised in order to avert such malpractices with the child.

Pistorius asserts that when a child realizes that he is accepted by an adult with love, he actualizes his innermost self-acceptance (Pistorius, 1972: 87). But excessive exercise of authority degenerates into authoritarianism which affects the child adversely by not leaving him with any options. Power as the ability to achieve dominance of one's objectives by often involving force (Beach, 1975: 476), damages the cordial relationship between adult and child. The child consigns himself to the authority of an adult without reservation only when the latter is realistic towards

his charge. A benign relationship of love with authority, or vice versa, can ensure a realistic approach between participants.

But a dictatorial adult enjoys the child's obedience and compliance which emanate from force and fear. If an adult victimizes the child in order to gain and enjoy compliance through coercion, threat and punishment, he is despotic, autocratic and acts in a high-handed manner. He rouses, initiates, determines or influences the course of pedagogic activity with undue regard for the child's authentic being. Yet, a child must often be given a say in a pedagogic relation (Kilian at al., 1974: 171).

The authoritarian adult advocates total obedience and absolute compliance to his authority. He is opposed to an individual's right to exercise his freedom of choice. In the pedagogic situation an authoritarian adult stands opposed to the child's initiatives and ingenuity. But an authoritative adult is conscious of his authority and the rights for intervening in the private affairs of the child. The adult regards the child in the education situation as a person, a being becoming responsible, an individual-social being, a dignified being with some potentialities yet to be realized.

To sum up, pedagogic love which encapsulates authority should be the adult's lever whereby he effectuates child's compliance with the demands of propriety. The adult should refrain from coercion, bribery, threats and punishment which are handy tools frequently applied by an authoritarian adult.

The attempt at finding acceptable ways and means of guiding the child to full independence through love without authority, or vice versa, as shown in the above paragraphs, has failed. The investigator concludes by saying that pedagogic love is paramount in buttressing the adult to the

child in the education situation until the latter has attained meaningful independence. The following paragraphs (2.4.1 - 2.4.5) deal with love and how it is manifested in various institutions in man's life. The institutions which draw attention here are the family (2.4.2), the school (2.4.3), the State (2.4.4) and the Church (2.4.5).

2.4 VARIETIES OF LOVE IN PARTICULAR SITUATIONS

2.4.1 General

In the previous paragraphs (2.3.2 - 2.3.5) the investigator has explained love, compared and contrasted it with authority in the education relation. In the subsequent paragraphs he treats of love in the special relationship of the family: parental love; the school: teacher-pupil love, the State the Church.

2.4.2 Love in the Family

Love in the family situation is complicated. It embraces love between parents, and towards children as well as amongst members themselves. This binding differs to some degree in various parent-child relationships. But the nature of parental love is important, because it offers ground for future pedagogic love if the child is viewed as a human being with potentialities yet to be unfolded.

It is pertinent for parents to establish a lasting bond with children because if this is not possible, the child's subsequent actualization would be handicapped - a contention by Browthy in: Mental Care and Mental Health, as quoted by Pringle (Pringle, 1977: 83). A child who is received with the fullness of parental love is invariably bound to experience safety and security when he is held closer to the mother's breast (De Jager et al., 1985: 11). Parents denying

children love which is a valuable treasure, rob them of the chances to actualize themselves. Nevertheless, parents must be cautious about displaying an excessive or passionate love for children, because this has negative implications which results in pampering and spoiling children.

The present-day miseries of disobedience, disloyalty, dishonesty, truancy and disrespect of parental authority from many quarters by children, reflect upon the parents' incompetence in the exercise of authority-with-love. Parents seem not to conjure up the root cause of these maladies when they intervene in the lives of children. They are left stunned and puzzled when children turn down a 'genuine' parental gesture of good-will. Parents' inability to distinguish natural authority from official one, and to exercise it prudently, accounts for these miseries.

In this dissertation the investigator pays special attention to paragraphs (2.4.2.1 - 2.4.2.2) where he examines the importance of love in a cordial relationship of the parent and the child.

2.4.2.1 Maternal Love

Maternal love plays a significant role in the child's future. Throughout his life the child should experience a lasting bond which dispels undue tension. But maternal love can become negative when it is indulgent and over-protective. An indulgent mother becomes desperate and over-reactive in doing good for the child to an utter disregard of the latter's capabilities and potentialities.

Pringle, in support of the significance of maternal love for the child in early life, maintains that from the reciprocal love relationship, flows three consequences:

- a) first the baby enjoys the mother's presence, even if he can never hear her moving about ...
- b) secondly, the loving mother ... is likely to accelerate progress by her anticipatory interest and delight in the earliest signs ... and
- c) the third consequence is that the child is enabled ... first with the mother and then with others ... to learn self-control and acquire moral values (Pringle, 1977: 83).

The above exposition of the importance of maternal love provides a tonic for mothers in their attitude towards children. The warmth and immediate safety-security provided through feeling, enable the child to step into life full of confidence, and of courage to explore his world. Children receiving optimal love grow in stature and have a degree of positive outlook on life. They display reasonable control over their anger, rage and hate. They are able to cope with challenges of seemingly uncompromising childhood. They are never unduly vengeful or emotional under stress, moreover they remain at ease even under stress-evoking situations. They can contend with anxiety-laden situations. All this happens because of the influence of maternal love on the child.

Optimal maternal affection affords the child a sounder footing for self-identity and self-actualization. The child responds adequately and reasonably towards other members of society. Maternal love affords the child a personality stature to go through hard times and to grapple with the world which he virtually must conquer and inhabit. But when a child suspect an adult of a foul deal, this would not only evoke instability and uncertainty hitherto unheard of, but could provoke grim consequences yet to be contemplated as well. Stellwag accentuates the significance of maternal love

in child's life as follows:

Het kind is volkome op de moeder aangewese ... De moeder is ook de eerste, die het kind als mens tegemoet treedt (Stellwag, 1956: 23 - 24).

2.4.2.2 Paternal Love

Though hitherto very little significance has been attached to the father's love for the child, the modern tendency tends to focus seriously upon this oversight. Observations abound that there are significant problems of poor compliance with the authority figure from children who grow up in families where fathers are absent, either for reasons of death, divorce or occupation - fathers working far away from home (Griessel, 1985: 61). Present-day deterioration in parental authority attests to this. Boys' lack of a direct and immediate father figure with which to identify, aggravates this situation. This decline in parental authority over children in our modern society is lamentable.

Modern youth behave themselves in a manner most startling, appalling and challenging to long-established moral values and social norms. Their scale of values does not tally favourably with that of parents, nor are the youth ready to comply when parents so wish to instil these established norms and values in them. Boys in particular fritter away their efforts for true parental identification until they lapse into disobedience for want of true authority-with-love.

They become arrogant and hold the world under siege and spell, and turn to dictate to adults how to go about in life. This malady results from the fact that some fathers have very little time and opportunity to instil the valuable norms and morals of their forebears in children. Children fail to grow up in compliance with norms where fathers are absent or

uncertain of the role they should play towards the former. In families without fathers, mothers are often overridden by bullying and presumptuous boys whenever they attempt to supplement the boys' need for paternal authority. To negate this fact, as the investigator argues, would be to undermine the importance of the father's authority over the child en route to adulthood. The father owes it to himself if boys grow into life with vague notions of adulthood.

In summary, the father should admit that it is incumbent upon him as the authority figure to assist the child to actualize adulthood. The father should help the child to explore and inhabit his world meaningfully. He ought to recognize that he is bound, by virtue of his paternity, to confront the child with the demands of propriety. The father's authority and responsibility should evince love for the child. The mother's attempt to supplement paternal authority should never beget contradictions. If this happens, the child will accuse her of a poor deal, inconsistency and double-dealing. Such a child would find it difficult to actualize himself in the company of a teacher in a school situation.

2.4.3 The School Situation

The investigator wishes to explore a special relationship of the teacher and pupils in a school situation in order to fathom the mysterious power of love believed to be fundamental to our mutual co-existence. Paragraphs (2.4.3.1 - 2.4.3.2) are devoted to pedagogic love as a ligature between the teacher and pupils, which this dissertation purports to examine. Since these paragraphs are but a resumé, chapter V clarifies in some detail the fundamental role love plays in school as a formal situation of education occurrence.

2.4.3.1 Love of the Teacher

Paragraphs (5.2.1 - 5.2.2) deal chiefly with this section. Under paragraphs (2.4.3.1 - 2.4.3.2) follows a cursory exposition of love between the teacher and pupils in a school situation.

A teacher in a teaching-learning situation requires knowledge of the essentials of pedagogic love so that he can competently translate and transmit life values to the child, because the teacher acts in loco parentis towards the child. Without love and authority he would not be able to assist the child. The child would remain tense, distant and unobliging, notwithstanding the teacher's profound knowledge of his subject-matter. The teacher can only cajole the child into committing to memory dimly understood facts from textbooks without insightful learning. Hirst et al. remark that teachers should not regard pupils as potential recipients of knowledge and skill, rather, they should enter into personal dialogue with them (Hirst et al., 1971: 88).

To enter into a personal relationship with the child, is to be prepared to listen to his demands without bias (Kilian et al., 1974: 39). A teacher must try to understand pupils as individuals, different from one another, each with unique interests, capabilities and limitations. He should take cognizance of the fact that a pupil's individuality is indivisible and can never be shared. In the place of a pupil there is a pupil and not another. Yet this does not intend to over-emphasize individuality at the expense of socialization, because education is not just a matter of meeting minds between a teacher and pupils, but a personal relationship (Hirst et al., 1971: 88).

To mistake a mere bodily contact between a teacher and a pupil for pedagogic encounter or meeting, is incorrect. But

to grasp the pupil through love is tenable and morally defensible. Pedagogic association presupposes relating to a child with respect, trust and love without which togetherness is not possible. Hirst et al. pointedly illustrate:

No doubt, if a teacher is of a friendly disposition and finds the constant company of children congenial to him, he is more likely to be successful than if they irritate and bore him to death (Ibid, 1971: 99).

To be friendly towards pupils means that the teacher is enabled to grant them opportunities to relate themselves openly to the circumstances within which they find themselves. The teacher should assist them whenever it is necessary and desirable. A good teacher is able to listen, and is patient. He has an eye to see and even to discern whether a pupil is desperately hankering after immediate assistance or can temporarily do without it. The teacher should intervene promptly before pupils become impatient and reluctantly recoil from full participation, and desperately lapse into inactivity.

Desperate pupils learn with difficulty, and are not inspiring. Moreover, such inactivity and wanton non-progression emanating from pupils, affect the teacher's instructive learning activities adversely.

The above paragraph has indicated that love is important in the relationship of the teacher to pupils. Paragraph (2.4.3.2) focuses on the attitude of pupils amongst themselves and to teachers in the teaching-learning situation.

2.4.3.2 Love of the Pupil

Collaboration between adult and child is enhanced and sustained by love. In the same breath, it must be said that the relationship between teachers and pupils is bound by love. This is no exaggeration and absolutization of the magnitude of pedagogic love in a classroom situation. Love of the pupils forms the object of paragraph (2.4.3.2).

Pupils who show negative attitudes towards the teacher, hinder progress, because such mental disposition subverts the noble intention of the teacher in the teaching-learning situation. Sadly, such pupils wantonly reduce the learning situation to a hostile and futile battlefield, where knowledge is supposedly won without bloodshed and pain; since they purposely thwart the teacher's genuine effort of educating (Van der Stoep et al., 1984: 25-29).

Another facet of this negative attitude by pupils is their aversion from, or dislike of one another. When rivalry, and not fair competition, is rife amongst pupils, the teacher's efforts suffer severe reverses. Hirst et al. place high on their list of priorities, the teacher's attitude towards, and relationship with the child above his knowledge of the subject-matter and articulateness (Hirst et al., 1971: 93). His relationship towards pupils consists in trust, authority and knowing. When such a relationship structure is characterized by pedagogic love, the teacher is able to grasp the pupil in a better way.

Pupils need and love a teacher who cares for them and who is able to throw his weight towards their advancement to desirable destinations. Their resentment of his authority can be so frustrating when they knowingly refuse to co-operate with him. When they choose to dislike him, the

learning activity suffers and eventually, purposeful education is well-nigh impossible. But when pupils love the teacher the learning activity flourishes. That is why a class of nagging, irate, morose, emotional and vengeful pupils demoralizes the teacher, as against a cheerful, lively, loving and friendly one. Vandenberg observes that pupils are averse to abuse by the teacher and resent being morally seduced (Vandenberg, 1971: 62) by an apathetic and indolent one.

If schools and families would tend children in such a manner that the latter grow into presumptuous, aggressive, hostile and disobedient citizens, the State will be left with no option, but to rule by emergency regulations. A rule by emergency regulations is the last vain attempt to rectify the mistakes of the family and the school in order to ensure social stability.

What can be deduced from the above paragraphs in the different social institutions discussed so far, namely, the family and the school, is that love is fundamental to mutual co-existence amongst human beings. Yet, as the above institutions are not the only two which evince love amongst members, the investigator wishes to examine the kind of love that binds a State into a national unity.

2.4.4 The State

The Concise Oxford Dictionary defines the state as:

an organized political community under one government, commonwealth, nation, such community forming part of federal republic (Fowler et al., 1983: 1037).

Steyn et al. maintain similarly that by distinction the State is the organized national community, while the government is

the managing body of the State (Steyn et al., 1985: 90). The State, through the government institutions, owes its community or citizens an unconditional love in providing for equal opportunities to all.

The State should, without distinction imposed upon individuals by discriminatory laws, care for its citizens irrespective of whether or not, they belong to different political parties, creeds and persuasions. Steyn et al. quote Schoeman in: Besinning en Verantwoording p. 120, as saying that the primary task of the State is to ensure optimal opportunities to the needs of all children through education (Ibid, 1985: 90).

The State has a legal right to erect schools (Perquin, 1966: 125), to protect the right of children whose parents are found wanting, either through physical or mental incapacity (Brubacher, 1963: 300), and to adopt the system of education that is relevant to the needs of the citizens. The Russian Communists, the American pragmatists, the English liberalists and the South African advocates of Christian National education, all and sundry, can win the hearts and minds of all citizens alike only if they educate without attempting to disadvantage another through discriminatory measures. The State demonstrating universal love to, and commitment for all its citizens should acknowledge, as Luijpen contends:

Love is only love when it transforms the objective structures of our world in such a way that these can no longer suppress man's subjectivity (Luijpen, 1966: 126).

Through the display of true love and just treatment of all its citizens, the State would earn itself fewer acts of subversion, resistance and resentment by those who experience discrimination. A loving and caring State would refrain from coercive measures to ensure compliance from its citizens.

The State cannot, therefore, turn schools as institutions of learning into agents of propaganda. Again the State shall not accuse schools for disseminating false information if it trusts and respects the teachers attached to these institutions.

The State should have an abiding faith and trust in the roles of teachers as transmitters of knowledge and culture, like the Church has in its ministers for preaching divine intercession. The State should treat its teaching corps as ambassadors of knowledge capable of drafting a broad based curriculum encompassing all the aspirations of its citizens without favour. For the State to do this honestly, would imply the demonstration of love and faith in teachers as agents called upon to propagate knowledge in this complicated technological world.

Since the family, the school and the State are not the only social institutions within which an explication of the magnitude of love may be sought and tried, the investigator turns his attention lastly to the Church as a divine institution which displays communal fellowship amongst the members.

2.4.5 The Church Situation

Throughout the ages the Church has stood for the inculcation, observance and maintenance of ethical and moral values and virtues in society. When community morals are at stake, the Church stands at the forefront to uplift values and enhance virtues.

The missionaries and their activities are a testimony to this immense task of the Church in general. Through the Church as institution of worship the missionaries sought to uphold piety in order to stamp out corruption and superstition as

they regarded these to be perverse. The central task of the Church as an educational agent is the attainment of moral virtues by every one of its members. The Church concentrates primarily upon the teaching of the word of God to its members (Steyn et al., 1985: 88; Waterink, 1958: 604). It seeks to inculcate in the minds of young members the awareness that divine intercession and salvation accord one hope and a peaceful life hereafter. This is the moral and ethical essence of the Scripture aimed at man in this temporal world. According to Van Schalkwyk:

Die kind moet leer om elke saak in
koninkryk perspektief te sien, en te
begryp en te beoordeel. Slegs so bereik
Christelike onderwys sy ware Godbedoelde
bestemming (Van Schalkwyk, 1983: 59).

The aim and purpose of the Church is anchored in a direct and immediate bond in the sovereignty of the Kingdom of Jesus Christ as the head of the Church (Waterink, 1958: 606) and a manifestation of God's love for mankind.

2.5 CONCLUSION

Chapter II focuses upon pedagogic love in educational occurrence. For this reason, interpretation of the varieties of love and terms associated with it have drawn attention. A distinction is made between the essence of pedagogic love and its contrasts with the kinds of love discussed under paragraphs (2.1.1 - 2.1.5).

Love and authority receive particular attention, and an attempt is made to show that love and authority in education cannot be separated without putting the aim of education in danger. Love as a strong thread which runs through human activities is traced throughout the various human institutions: the family, the school, the State and the

Church. The importance of love in all these institutions shows that human co-existence is essentially enmeshed in man's love relation. Though the word love is so overloaded with meanings, as Wheat rightly contends, that some dictionaries list as many as twenty-five words for it (Wheat, 1986: 57), the investigator has no fear of being lost in confusion and absurd comparisons, because this dissertation deals only with pedagogic love in educational occurrence. Chapter III explains the concept educational occurrence and further examines the role of pedagogic love in human relations as inter-subjective involvement.

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CHAPTER III

PEDAGOGIC LOVE IN EDUCATIONAL OCCURRENCE

3. EDUCATIONAL OCCURRENCE

3.1 GENERAL ORIENTATION

Educational occurrence is a progression whose culminations are not easy to foretell. If educational occurrence is viewed in naturalistic terms (that is, as a predictable progress), then its aim would be finite and simplistic. Instead, it is a risk, because even under the most favourable conditions, education may go astray (Landman et al., 1985: 109). The unpredictable culmination of education places more responsibility upon the adult who ought to confront the child and guide him towards moral self-determination. When love exists in the education situation, the child ventures forth with some fortitude and seeks meaning in new situations.

When the child experiences love in his relationship with the adult, he becomes grateful for what the latter does to him. The child bears responsibility for his actions and strives to realize his potentialities. He moves closer to moral self-determination. He respects human dignity and individual freedom as freedom in the interrelatedness of human beings. Co-existence in the education situation implies, mutatis mutandis, adult-child relatedness which allows for the emergence of educational occurrence and accomplishment thereof when the child reaches adulthood. It is the awareness of their gratuitous choices relating to each other (Vandenberg, 1971: 139 - 140) which thrusts participants into an authentic human existence. In the subsequent paragraph (3.1.1) the adult's love for the child in the education situation is central.

3.1.1 Love of the Educator in Education Occurrence

Mutual relation between adult and child in the education situation promotes their co-existential corrective. In this paragraph (3.1.1) the investigator pays attention to the adult's love which is essential for assisting the child in life. Mutual existence is a face-to-face and complementary relationship between the adult and a child (Griessel *et al.*, 1986: 47). This meeting is intended to support the adult in instilling the valued norms into the child so that the latter should fit well into society.

This deliberate adult's action of instilling norms into a child, is called pedagogic intervention. It is a purposeful act, executed by an adult in helping the child to actualize adulthood. Intervention cannot be purposive when an adult lacks love. It is justifiable to conclude that intervention is impossible in an education occurrence where love is absent.

Pedagogic intervention is executed in order to cajole the child into becoming self-reliant in a dialogic association with others. That is why the onus rests on the adult to strive for an educational aim when he confronts a child. In his attempt to educate the child, the adult should take into consideration the age of the child, and his capability to internalize norms. No child can acquire norms right at birth. The adult is conscious of this inability in a child and, therefore, comes forward to coax the child into a meaningful participation. An adult can succeed in his arduous task if he does not lapse into carelessness and over-indulgence. Over-indulgence can exhaust the child or arrest his potentialities and make him resist any kind of guidance. The child is vulnerable to abuse under the leadership of a careless and over-indulgent adult.

Langeveld pointedly remarks that carefulness, leniency and cautiousness are significant in encountering a child (Langeveld, 1969: 26). Carelessness and irresponsibility, on the other hand, can make the child feel insecure, because they hinder the possibilities of establishing mutual co-operation. Educator-educand encounter is characterized by faithfulness, mutuality and honesty (Pistorius, 1972: 91). Pedagogic love moulds education occurrence into educative action which culminates in the attainment of the aim of education.

Pedagogic love, which is indisputably enmeshed with activities in the education situation, rightly explains why the adult has to display congenial warmth and friendship towards his charge. If that is not the case, the relationship structures of knowing, trust and authority will fail to support the child's need for attaining meaningful adulthood. Pedagogic progression structures of being together, assent, engagement; and activity structures of giving meaning, and normated exemplification will not be actualized.

In pedagogic dialogue there are more risks on the part of both participants, but pedagogic love is the real tonic to ensure that the risks do not lead to child abuse or dehumanization. The risks in a pedagogic situation emanate from some misconceptions regarding the true nature of child image. The adult may adopt a naturalistic view of man and objectify or dehumanize him. He may also adopt a pragmatic view and instrumentalize man, or render him a being subsisting on adaptation to the demands of the environment.

Pedagogic love should be viewed as an appropriate medium through which concealment of the fundamentals of authentic human existence can be averted, because love enhances and

sustains authentic adult-child togetherness as inter-subjective relationship. Authentic human existence may not be gained through some known models of psychological personality traits analysis advocated by Sigmund Freud who divides personality into the Id, the Ego and the Super-ego (Kisker, 1964: 115). Instead, authentic human existence lends itself to the phenomenological approach to humanity. In other words, authentic existence as being-human, consists in 'having to be' (Luijpen, 1966: 109), that is, man always transcends his facticity in order to become fully human.

Through pedagogic love an adult ventures forth with the child and assists him to proclaim permanence in his situatedness. When it is said that an adult ventures forth into the child's unknown, it does not imply that the former is totally ignorant about child-being as a mode of human existence. On the contrary, to encounter the child through venturing forth implies:

ontmoeting met wat onz in wezen verwandt,
wat geliefd is, hulpeloos en aan de
toekoms appelleert (Langeveld, 1969: 29).

When a child appeals to an adult, he anticipates help. The adult can reach out to the child through love. His warm and congenial love serves as a bait by means of which the adult lures the child to full participation. Pedagogic love arouses an ardent desire in the child to want to venture into the unknown, because it works like a decoy which draws the child out of his passiveness. Pedagogic love further accelerates the child's wish to attain authentic adulthood. Waterink aptly alludes to the magic power of pedagogic love as something through which:

een zachte mensekind een vis, die
 zichzelf op het droge sparteldt heeft,
 weer terugschikt in het water, de liefde
 waarmee een mens een medemens redt van de
 verdrinkingsnood (Waterink, 1958: 99).

Like a struggling fish that recovers its life when it is brought back into a fish-pond, so a child in distress finds solace in the company of a loving adult. If pedagogic love in education occurrence can bring the child back into harmony and meaningful involvement with an adult, then adult's acts of intervention will stand a child in good stead in actualizing adulthood.

In conclusion, pedagogic love in educational occurrence supports an adult in his arduous task of educating the child. The adult should regard love, authority and responsibility as the three co-constituents of pedagogic intervention aimed at assisting the child towards adult life. As the subsequent paragraph (3.1.2); illustrates, pedagogic love is vital for a meaningful participation between adult and child in education occurrence to achieve the goal of education.

3.1.2 Love of the Educand in Education Occurrence

Paragraph (3.1.1) recounts the significance of the educator's love in inviting the child to full participation. Paragraph (3.1.2) stresses the other side of the coin - love of the educand without losing sight of the fact that the separations are purely abstractions. The educator's love cannot be explained clearly without implying that of the educand in turn.

The child's initial cry at birth declares his feeling of insecurity in life. The child experiences a feeling of uncertainty regarding the availability of a loving space in his immediate surroundings. He has been ejected forcefully

from the warm and comfortable place of the mother's womb, and finds himself thrust into a strange world full of alien impinging stimuli. Therefore, he cries for immediate help to be relieved from the impact of these stimuli. The impact of these stimuli intensifies his anxiety in his new situation. The child cries because he expects someone to come forward to help him. He is powerless to contend and grapple with the demands of his situatedness. Van Zyl correctly states that the child in distress calls for the adult to intervene and assist him (Van Zyl, 1973: 77), because he feels insecure in the absence of an adult.

The investigator is of the opinion that the child's cry for parental help, calls for pedagogic love. Pedagogic love cements the knot that binds a child to the adult, and steers the former towards self-reliance. If an adult keeps aloof when the child calls for help, he complicates the latter's conditions and aggravates them. The child will retire from active participation for want of love. Consequently, he will opt for trial-and-error methods to contend with the forces of life. This vain attempt by the child to lay off his activities in an educational situation is regretted. A child should not exhaust himself in vain and be forced to cling to illusions in search for self-identity, until he lapses into self-destruction and despair. An adult should reach out to him through love and woo him towards purposeful participation.

Without love the child feels deserted. He feels that he is, as it were, wallowing in his illusions. When the child experiences this malicious and outrageous act of desertion from an adult, he becomes frustrated. This action is repellent and unacceptable to justify authentic human existence. Desertion perpetuates a solitary kind of existence. Solitariness cannot ensure authentic human existence, nor can it support and sustain inter-subjective

dialogue. But trust and respect can, because they are the concern-stones upon which love depends. Pedagogic love supports the child's attempt to actualize his full potentialities. As Van Zyl justly observes, pedagogic love supports the educand even in the absence of an adult (Ibid, 1973: 180).

Pedagogic love ensures the child's trust in, and collaboration with the adult in their agogic dialogue. Pedagogic love does not only allay fears in the child's relationship when he appeals to the adult, but also cancels his mistrust in the adult's ability to exercise authority over him. The child gains faith and trust in the adult and his ability to guide him. But if the display of love in a dialogic relationship is not regarded as indispensable, the adult's partnership with the child breaks down. Vandenberg describes the unfortunate and lamentable situation devoid of pedagogic love, in the following words:

in authentic speech the talk goes into
mid-air ... as a dead 'language' that is
an intrusion of the past into the present
that covers over the world ... because it
conceals more than it unconceals
(Vandenberg, 1971: 140 - 141).

A child co-operates with an adult because he is conscious of the effect of mutual love, trust and respect upon him in an educational situation. He seeks association with an adult because this relationship binds the latter to conscious involvement in a pedagogic situation. Both adult and child acknowledge that this bond makes accompaniment an ontic fact in pedagogic progression.

Having reviewed the importance of both the adult and the child in education occurrence as the above two paragraphs illustrate, it is important for the investigator to focus his

attention on the role of love in the child's actualization of the self in his partnership with the adult.

3.2 THE ROLE OF LOVE IN THE SELF-ACTUALIZATION OF THE EDUCAND

3.2.1 General

Education requires a relationship of trust and respect of an adult who can protect a child against self-destruction. The adult must, therefore, create the needed security-safety space wherein he can act sympathetically when he guides the child en route to responsible adulthood. He should guide the child towards accepting norms.

Pedagogic intervention is not possible without love, because intervention is aimed at leading the child to meaningful existence: self-judgement and understanding, human dignity, moral independent choosing and acting; identification with norms and a philosophy of life (Landman et al., 1971: 10; 1985: 74 - 75). When an adult confronts and engages the child in their dialogic discourse, love remains the tonic for actualizing education. For a child to realize his potentialities towards moral self-determination, responsible adult intervention is imperative. Yet responsible intervention owes its success to love, that is, genuine and unfeigned love (Gunter, 1983: 40).

Responsible pedagogic love beckons the child to conscious involvement and striving towards authentic self-actualization. Through pedagogic love an adult is capable of attaining the goal he has set for his charge. Through pedagogic love the child experiences the adult's unconditional involvement in his affairs. He experiences an increasing space of security and strives forward with some fortitude.

Paragraphs (3.2.2 - 3.2.8) take a closer look at the role of pedagogic love and the contribution it makes towards the attainment of true independence by the child through education.

3.2.2 Love Evinced in the Relationship of Trust-Respect

In education occurrence the relationship of trust and respect between participants is vital. It is upon this that the survival of education act depends. This kind of relationship steers the child en route to proclaiming permanence in life. The child strives forward with some fortitude, because he experiences the magnitude of pedagogic love enshrined in trust-respect. Landman et al. assert that in pedagogic encounter both adult and child are simultaneously present in space, and are conscious of their present meeting (Landman et al., 1971: 19).

The adult, because of his responsibility, actualizes meaningful education in his relationship with the child. But, in order to succeed, he must gracefully nod to the magnificent power of pedagogic love which ties the participants in a harmonious bond for purposes of actualizing education. In trust-respect co-existential togetherness the child unfolds significantly on account of the adult's mediation bordering on love.

The adult's love for the child becomes a royal road to which they both keep steadfastly towards actualizing their full independence-in-dependence. The child gains confidence in himself. He trusts his fellow-traveller and becomes both attracted and available to the adult to be assisted. The child acknowledges the adult for his honesty and sincerity in approving and disapproving of what is untoward in life.

In throwing more light on the paramount role of pedagogic love in education occurrence, Du Plooy et al. contend:

The educator who reveals to the educand his willingness to associate with him and to care for him as someone in need, will strengthen the child's trust in an educative association with him (Du Plooy et al., 1984: 82).

Trust and respect in education occurrence bolster adult-child co-operative co-existence in proclaiming full permanence. This happens automatically when the adult shows respect for the child's dignity as a human being. The adult takes cognizance of the child's potentialities and limitations and accepts them. The child's actualization of the self depends upon the adult's love which invites the child into an 'intimate space' where he is accompanied on his way to adulthood (Ibid, 1984: 82). An adult should, therefore, show love, trust and respect to the child so as to instil confidence in him, and thus guide and assist the latter in a satisfactory manner.

This effort is by no means a mean gesture of good-will by an adult. The adult must be honest with, and sympathetic towards the child in his situatedness. His assistance must accentuate the relationship of trust because the child ought to become confident of himself particularly when he is confronted with love. Landman et al. contend that the actualization of pedagogic relationship structures is a precondition for a sound progression of educational occurrence (Landman et al., 1982: 41). On the contrary, the occurrence will crumble to nothingness if love is missing.

Education involvement devoid of trust and respect is doomed to fail. It will lead to frustration, mistrust and doubts on the part of the child, in the ability of an adult to assist.

Trust engenders love, and it invariably engenders pedagogic trust and respect. It buttresses the dialogic-agogic discourse and intensifies mutual recognition of each other, which is embedded in the relationship of reciprocal acceptance as the next paragraph (3.2.3) aptly illustrates.

3.2.3 Love Embedded in the Relationship of Reciprocal Acceptance

The Concise Oxford Dictionary lists the following connotations of acceptance, which the investigator hopes will throw more light on the eidos of humanity in this research:

- (i) consent to receive (gift, something delivered, payment, pleasure, duty) favourable affirmative answer to invitation and
- (ii) approval, belief toleration (Fowler et al., 1983: 6).

Central to the dictionary meaning here is 'consent' which implies a favourable affirmative answer. Acceptance bordering on coercion is unacceptable and cannot lead to responsibility and accountability on the part of the one who is made to act in that way.

In a pedagogical context, 'consent' implies that two people are authentically present in an education situation and both have options. The adult can either initiate an education act or disregard this imperative. The child is also conscious of these options when he engages himself with the adult through frantic yelling. For education to occur, negative options should be superseded by positive ones. The child should desire nothing, but the adult's mediation so that he can actualize adulthood, because deep in his subconscious mind the child wants to become someone himself.

Education occurrence through engagement and association is essentially characterized by reciprocity, and succeeds upon the adult's recognition and acceptance of the limitations and capabilities of the child. The latter becomes aware that, not all adults are equal in status. Reciprocal acceptance fosters authentic dialogic conversation and spurs the participants to strive towards realization of the self. Pedagogic love accounts for the child's actualization of the self, because an unloving, insecure and dishonest adult cannot woo a child to reciprocal acceptance.

In educational occurrence an authentic dialogue sustained by love is a sine qua non for ensuring reciprocal acceptance between adult and child. Pedagogic love embedded therein enhances pedagogic progression. To discount its influence is untenable. A reciprocal acceptance relationship based upon, and characterized by love moulds the child to full voluntary participation ensuring responsible adulthood.

Reciprocal acceptance guarantees and enhances openness, honesty and love for the child. It accelerates the child's development of voluntary trust and confidence in the adult. Because of the mysterious power of love, reciprocal acceptance establishes and confirms the harmonious relationship between adult and child. Acceptance wards off the child's suspicions in, and reservations about the adult's inability to guide towards full independence.

The relationship structure of knowing is important for grasping the meaning of pedagogic love. Pedagogic love derives its true meaning from the cordial reverence for the adult and child in their fellowship. An adult who knows the essence of child-being as implying a mode of becoming, will accept his unfolding potentialities unconditionally, because he is aware of the fact that the child is not finite, but a totality in continuous disclosure. Therefore, any mode of

child becoming is a true manifestation of his total being. Otherwise, any attempt to split humanity into rigid phases will conceal what ought to emerge when man is accosted to transcend his facticity. Landman et al. contend that man can, shall, must and ought to become what he ought to become, when he is accepted unconditionally (Landman et al., 1971: 12).

The concept of pedagogic love encapsulated in reciprocity as a medium of accosting the child to full independence, accentuates the fact that love is vital in human relation. Reciprocity displays the significance of love in the adult's fellowship with the child and grants pedagogic love power in unfolding more essences of the child in the educational situation. Reciprocity cannot become a viable means of disclosing some concealed essences of the child, if it is devoid of pedagogic love. Pedagogic love creates a 'home' and establishes an atmosphere wherein peace and prosperity prevail. In this type of neighbourliness the two adopt an 'our-space' relation towards each other in trust, and become aware of accessibility and belongingness to each other (Van Rensberg et al., 1986: xviii; Landman et al., 1971:14).

Pedagogic love and reciprocal acceptance are cemented by the relationship structure of authority. Authority calls for conscious awareness in the adult putting certain demands for compliance on the child. The adult must himself exemplify norms and values, and strive towards conscientizing the child to these imperatives. Education occurrence without pedagogic love dismantles the valued work enhanced by reciprocity and erodes the needed authority. As the result, the child disobeys norms which are prescriptive guide-lines and fails to actualize himself better.

Reeler maintains that the child's call to an adult requires assistance, and that the adult's call in turn demands

conformity to norms and values (Reeler, 1985: 75). Therefore, to call a child to active participation without responsible authority exemplifying the demands of propriety, is repugnant and abhorrent. Obedience to norms implies no rigid adherence to them. Rigidity to norms and values implies slavish conformity to them, and may lead to concealment of human essences if carried to the extreme. Van Zyl is vociferous in this regards:

Indien die streng handhawing van norme
... 'n las is wat swaarmoedig gedra word,
sal hy (adult) die kind nie aanspreek tot
normerkenning nie (Van Zyl, 1973: 187).

Reciprocity grants an adult authority to communicate with the child so as to grasp the latter's innermost being. The child's moral self-determination throughout pedagogic activities (association, encounter, engagement, educative act, return to association and periodic breaking away), (Griessel, 1985: 46 - 50), is attained through love. Since pedagogic love establishes a harmonious relationship between adult and child, reciprocal acceptance invariably leads to full understanding of each other.

True reciprocity and approval-disapproval in adult-child relatedness should not conjure up distinct polarity. Acceptance implies that the child admits that, what is objectionable in life may not be approved by a responsible adult. Therefore, the adult will disapprove of what is untoward in life and encourage the child to emulate what is proper. Paragraph (3.2.4) focuses upon the importance of pedagogic love in educational occurrence and treats of the influence it has on the actualization of adulthood through approval-disapproval relation.

3.2.4 Love Incorporated into the Relationship of Approval-Disapproval

Superficially conceived, approval and disapproval conjure up a distinct dissimilarity in meaning. On the contrary, they complement each other, so that to imagine them separate, is both absurd and pedagogically unacceptable.

Langeveld in his attempt to express the fundamental bond between adult and child, enquires:

En waar halen opvoeder en opvoedeling
deze zedelijke moed vandaan; zich in het
vertrouwen te wagen en gezag te oefen?
(Langeveld, 1966: 52).

Both (Langeveld, 1966: 52) and (Landman *et al.*, 1971: 13 - 14) are agreed that the adult can confidently risk intervening in the affairs of the child and exercise authority over him, because he loves him. Pedagogic love affords an adult the courage to confront the child with numerous imperatives. These imperatives are an adult display of love aimed at acquainting the child with the valued essentials of life. During periodic engagement the child is beckoned towards realizing his social, intellectual, moral and religious potentialities.

During the educative act an adult adopts a standpoint of intent: that of demonstrating his unqualified approval of the child's decent actions. If, on the contrary, the child's actions are untoward, the adult should not hesitate to spell out his disapproval in order to rid the child of the sense of self-destruction. In showing disapproval of the child's perverse actions, the adult acts responsibly and displays pedagogic love.

Approval-disapproval of the child's actions evokes a desire in him to emulate what is proper in life. The child, therefore, internalizes values upheld by members of his community. Disapproval does not negate approval. It complements approval, it affords the child opportunities to heed the demands of propriety. Disapproval evokes in the child an inquiring mind which wants to comprehend why the adult approves or disapproves of a certain type of action. When a child questions the meaning of existence, he refuses to be a blind conformer, or as D Riesman contends, and 'other-directed man' (Beets, 1968: 60). A person is said to be 'other-directed' when he errs in the extreme by forsaking his self-concept at the expense of what is dictated to him by the mass. Therefore, when a child wants to know, he pronounces his authentic existence in the affirmative. Conversely, when an adult disapproves of the child's improper actions, he demonstrates his love for him. Love is immanent in the education situation and determines pedagogic progression. Disapproval is the lever through which an adult weans the child from evil. Disapproval is not aimed at thwarting the child in his attempt to derive the maximum meaning from life. It arouses in the child the awareness of developing sound judgement and critical evaluation of actions which he has unquestioningly accepted. Van Zyl argues that it is an adult who must decide what is acceptable and unacceptable for the child in order to reconstruct a new space for the child's venture in his company (Van Zyl, 1973: 135).

Educating without disapproving of some of the child's unbridled tendencies is to propagate weeds, and to deny that a child hankers after pedagogic love en route to adulthood (Gunter, 1983: 40). Disapproval rouses and enhances the child's striving for internalizing priorities valued by his community. Therefore, pedagogic disapproval cannot but, be a conscious act by an adult of rejecting all unbecoming

behavioural tendencies of the child, bringing the latter to comply with the demands of propriety.

Approval-disapproval in the education situation is characterized by a display of mutual trust and respect. It thrives in a relationship of safety-security which further discloses the essences of humanity, and supports the child in his striving towards the attainment of adulthood.

3.2.5 Love Embraced in the Relationship of Safety-Security

Man's authentic existence is manifest in his relation to others (Kruger et al., 1982: 12). His existence is a related one (Landman et al., 1985: 1). Professor Villinger's words as quoted by Dienelt reveal that understanding, patience and love play significant role in inter-human relation and determine what humanity ought to be or not (Dienelt, 1962: 71).

The safety-security relationship assures the participants warm co-existence. Patience and love buttress adult-child relationship and foster self-actualization. Pedagogic love and security relationship intensify adult-child engagement and cement co-operative co-existence which promotes authentic human existence. As the child actualizes himself because of the influence of pedagogic love in their partnership, the adult gains self-confidence in assisting his charge. Van Zyl asserts:

Die toenadering van die kant van die opvoeder nooi die opvoedeling uit sodat 'n wedersydse tegemoettrede hulle eintlik medestanders of medegangers maak (Van Zyl, 1973: 138).

To be a child's fellow-traveller and supporter requires knowledge of the fundamentals of pedagogic engagement. This implies that the adult should view the child as a totality, someone whose latent potentialities are to be unfolded. The adult should take the blame if he fails to tap these potentialities of the child. Friendliness and prudence are the essentials for confronting the child to meaningful existence. When a child experiences this warmth generated by love, he collaborates confidently. That is why Du Plooy et al. maintain that only trust and confidence in the adult are pertinent in confronting the child (Du Plooy et al., 1984: 82).

Love embraced in safety-security intensifies pedagogic association and engagement. The association in educational occurrence does not merely presuppose the physical contact or togetherness between adult and child as bodily presence in their situatedness, it also implies, as Pistorius rightly observes:

dat die ander as 'n persoon in eie reg 'n volwaardige enkeling, ontmoet word en nie as 'n geval of syfer en nie as 'n kind, of erger nog, 'n sukkelaar, 'n druipelning of wat ook al nie (Pistorius, 1972: 89).

The child needs the kind of physical engagement which motivates him to assert himself. He needs a kind of safety-security bordering on trust, respect and love from the adult. Insecurity begets doubts, uncertainties, inhibitions and, consequently, thwarts the adult's purposeful striving towards achieving the best with the child. Insecurity delays pedagogic intervention which is in essence a requisite for assisting the child in education occurrence. Insecurity lacks the essentials of pedagogic love - and it cannot, therefore, act as a decoy to lure the child to active participation in the education situation.

A safety and security relationship creates a milieu in which authority and freedom interplay so as to accelerate the child's self-reliance. In the next paragraph (3.2.6) the investigator probes the mysterious power of pedagogic love and shows how freedom and authority complement safety and security for the child.

3.2.6 Love Encapsulated in the Relationship of Authority and Freedom

Paragraph (2.3.3) recounts the interrelatedness of authority and love. This paragraph (3.2.6) focuses upon love enshrined in the relationship of authority and freedom intended to assist the child so that he can attain the goal of education.

Misconceptions in viewing authority as opposed to freedom, have recently suffered severe criticism. Positive arguments from proponents of authority and freedom as synonymous and complementary to each other in recent years, bear fruits. Reeler subscribes to this view by asserting that no person can aspire to freedom unless it is attained by obedience to the authority of the conscience (Reeler, 1985: 79).

To have authority presupposes to have freedom to carry out assignments responsibly. Conversely, to have freedom means to have authority to execute duties accountably. Only man can be free in a pedagogical sense, because he can exercise authority and freedom in his relation towards fellow beings. He can transcend and so exist in a spatio-temporal world, because he is a thinking being. Loggerenberg ascribes man's potential for self-destruction and the destruction of the social order to his inconsiderate application of freedom and the concomitant authority. He, therefore, concludes:

en kan die mense nie gebring word om sy
 hoogste te vervul nie (Loggerenberg,
 1979: 59).

To be man is to be a conscious existence in the world, because consciousness implies awareness of something (Viljoen et al., 1984: 63). Man is conscious of his task of educating the young ones and he cannot abdicate this obligation. He is conscious of the paramount importance of love in engaging the child to full participation in the dialogic contact. As Oberholzer rightly contends:

Die mens se alledaagse lewe is egter 'n
 deelname, verkeer, omgang met die
 medemenslike (C K Oberholzer, 1968: 231).

Man's participation through co-operation and collaboration calls for pedagogic love which fosters this participation. The investigator is of the opinion that this good neighbourliness between participants is sustained by love. From this very premise he concludes with confidence that pedagogic love is the real magic sustaining mutual relationship in an education situation. The investigator feels that pedagogic love becomes all the more effective in a relationship of authority and freedom as the participants open up for a more meaningful association.

When a question is asked as to why a child so earnestly requires authority and freedom, it is because he wants to acquit himself well of the fundamentals of adulthood. The child acknowledges the fact that authority and freedom in education occurrence are indispensable in his striving towards attaining moral self-determination. Authority compels the adult to exemplify norms. It impels him to make correct decisions and choices for, or with the child. Through authority the adult feels empowered to convey life values to the child and guide him to adulthood.

Viljoen argues that, because man is free and responsible, he is the only being that is educable:

want sonder vryheid en
verantwoordelikheid is opvoeding nie
denkbaar nie (Viljoen, 1969: 36).

Pedagogic intervention through love actualizes education occurrence into education act. The adult's authority in co-operative relationship with the child frees the latter from unfounded fears about the adult. It releases the child from harbouring undue tension and anxiety; and eventually makes him welcome the adult's assistance. The child is sensitive to any foul deal and will not submit himself to the authority of a dishonest and deceptive adult. When authority has freed the child from illusions about his destiny, he welcomes and accepts the adult's intervention and assistance. Landman et al. contend that, if the child trusts the adult, he will be obedient to his authority and what he prompts or exemplifies (Landman et al., 1985: 8).

Trust begets love of, and for norms and sets the child free from prejudices and prompts him to accept responsibility and respect for his choices. Pedagogic love is, therefore, significant in the child's striving towards actualizing his full potentialities.

The next perspective to be probed in explicating the eidos of man in this dissertation will be a closer look at the role played by love in a relationship of norm-value acquisition and realization. This forms the content of paragraph (3.2.7).

3.2.7 Love Ensured in the Relationship of Norm-Value Acquisition and Realization

Human existence is fundamentally a normated one. Without the acquisition and realization of norms, man would have no claim to authentic existence. Norm acquisition is significant in conscientizing a child regarding what his community puts high on a list of priorities.

Norms and values strengthen the adult's action in a dialogic-agogic association. The child advances and progresses confidently towards adulthood. The child's striving for self-determination becomes pronounced when he conquers his world by deriving full meaning from it as a habitable world.

The adult's actions which actualize Dasein-as-existence (Viljoen, 1969: 24), can only be achieved through application of norms. Pedagogic love must encapsulate norms, because through norms the child is encouraged and compelled to act responsibly. Norm acquisition thrusts man into a realm of obedience and reverence of what ought to be. Pedagogic intervention through love and norms assists the child to attain adulthood.

Norms refer to good or bad, acceptable or unacceptable acts of human life (Du Plooy et al., 1984: 124). Values pertain to the desirable things in the life of man (Ibid, 1984: 126; Musaazi, 1982: 85). The two are very important to the education of the child. If they are not adequately acquired, a person becomes antisocial or asocial, also immoral or amoral in his conduct towards others. Adequate acquisition of norms and values give man his status in life; so that, failure to evoke a desire in the child to make them his own, would deny him an immediate and intimate space in his community.

Pedagogic love unites an adult to a child and commits the former to his task of educating towards a responsible adulthood. As responsibility implies obedience to the demands of propriety, the adult is invariably obliged to observe norms in his relationship with the child. He should also demand from the child compliance with, obedience to and reverence for norms so that the latter can actualize himself in a better way. Education is a conscious act and consists in putting people in the way of values which they have never dreamt of before (Hollins, 1964: 20).

Adult intervention in the life of the child is paramount to conscientizing the latter to norms and values. The adult intervenes assiduously because he is conscious of his task of realizing educative aim with the child. The adult, as someone conscious of the future, initiates a friendly relationship through love in order to assist the child successfully. Pedagogic love makes possible the child's attainment of the aim of education in the company of an adult on account of pedagogic relationship structures, the sequence structures and the activity structures (Landman et al., 1982: 43).

The investigator believes that the absence of pedagogic love in educational occurrence is anathema, because this nullifies any opportunity for establishing dialogue between the adult and a child in their meeting. The child is conscious of the fact that pedagogic love and norm-value acquisition determine his mode of relationship with the adult on his way to attaining the goal of education. Without pedagogic love the child will not attain meaningful existence, self-judgement and a self-concept, human dignity, moral self-determination, responsibility and a philosophy of life (Landman et al., 1971: 9) as attributes of adulthood.

Man is conscious of the importance of the acquisition and actualization of norms and values. He is aware of the fact that norms and values elevate the child to a full status of authentic adult existence characterized by responsibility and accountability for one's actions. As the subsequent paragraph (3.2.8) indicates, man desires discipline to acquit himself fully in life.

3.2.8 Love Enshrined in the Relationship of Discipline

The attainment of adulthood requires pedagogic intervention through discipline. Discipline implies a conscious and purposeful action by the adult to conscientize the child with norms. The purpose of applying discipline in education is to win the child's confidence in the adult and make him strive for what is desirable.

Discipline narrowly conceived denotes absolute order. Such a view is obfuscating to entertain, because it thwarts authentic unfolding of man's humanness. The exercise of absolute power in accompanying the child to adulthood obliterates from his mind hope for, and sense of actualizing himself, because the adult's absolute power is tantamount to marshal order. On the other hand, pedagogic discipline invites the child to active participation through instruction which influences him to assert himself.

Discipline is preventative and remedial (Gunter, 1983: 146) because it restrains, restricts and prohibits the child from evil. It prunes away some of the child's unbridled tendencies. When an adult disapproves of the child's untoward tendencies and assists him in seeking order in life, he obeys the voice of norms (see 3.2.4 and 3.2.7). Nevertheless, pedagogic discipline as preventative discipline should not be over-stressed, because such practice would arrest the child's attempt to assert himself. Extreme

preventative discipline is inhibitive, and should not supersede pedagogic intervention which encapsulates love in assisting the child towards independence.

Pedagogic association through love calls for a reasonable and prudent discipline by the adult when he confronts a child in his situatedness. The adult should, therefore, evince pedagogic love so that he can assist the child to attain what he ought to attain, as a being capable of becoming someone himself. Nash's metaphorical explication of pedagogic discipline in inter-human relationship and the child's attempt to assert himself is worth mentioning here:

The river is limited and confined by its banks, but these same banks permit it to move onward freely to the sea. Without its bank the river would collapse into a swamp; only through limitation can it reach its goal. Man, similarly, needs limitation and discipline before he can find direction (Nash, 1966: 113).

This metaphor concerning the significance of pedagogic discipline in engaging the child is beyond doubt self-explanatory. From this quotation one can conclude that guidance is a precondition for assisting the child to actualize meaningful existence. One can also conclude that, without continued guidance through pedagogic discipline, humanity would fail to transcend its locality as facticity in order to comprehend its situatedness which is kaleidoscopic in nature.

There is a dire need for directing the child towards proper goals through intervention. The adult is bound to couple his act of intervention with love so as to win the child's confidence in, and compliance with him, and thereby cause his charge no undue reservations in his association with the adult. The adult ought to take cognizance of the fact that

his association with the child is built upon love which is an ointment which heals 'sores' that might cause the adult and the child a possibility of some discomfort in their partnership. By so doing, the adult displays his true love ensured in intervention. He openly demonstrates the object of pedagogic love in education occurrence by directing the child towards his destiny. The adult's concern brings about commitment for the child, because he loves his disciple.

3.3 CONCLUSION

The purpose of this chapter III has been to probe the importance of pedagogic love in educational occurrence. As the title of this dissertation clearly illustrates, the investigator is of the opinion that it is not possible for an adult to confront a child pedagogically without soliciting the magic power of love which lures the child to accept authority of the former in their association. Throughout paragraphs (3.2.2. - 3.2.8) the investigator points to the magnitude of pedagogic love in adult-child relatedness and actualization of authentic human existence.

The investigator intends to pay closer attention to the magic power of pedagogic love in some particular co-existential relationship structures of the adult and the child as chapter IV rightly illustrates. In this chapter IV the investigator demonstrates why pedagogic love is justifiably and truly a constituent of the education occurrence in assisting the child to adult independence.

CHAPTER IV

PEDAGOGIC LOVE IN CO-EXISTENTIAL RELATIONSHIP

4. EDUCATIONAL OCCURRENCE AS A RESPONSIBLE
DIALOGIC DIALECTIC4.1 INTRODUCTION

Chapter IV focuses upon pedagogic love as a responsible dialogic relation in the adult-child situatedness. In this connection the three-fold essential characteristics of the pedagogic relationship structures (knowing, trust and authority), the aims structures, the progression structures and the activity structures (Roelofse et al., 1982: 19; Kilian et al., 1974: 163 - 173; Van Resnberg et al., 1986: xix) draw attention to the extent to which pedagogic love is significant in assisting the child en route to adulthood. The investigator believes that it is through a responsible dialogic relation which encapsulates love that a child can be led meaningfully to actualize himself in co-existential relation.

Human interdependence and interrelatedness become possible through love. In the same vein pedagogic love does play a leading role in harmonizing the relation between the adult and a child in the education situation. Through pedagogic love a dialogic-agogic contact between adult and child leads towards a responsible independence. This interdependence actualizes the inter-subjective recognition and relatedness of each other because:

In die aanvaarding van die kind kom
pedagogiese liefde tot uitdrukking
(De Klerk, 1977: 64).

Education occurrence bolsters co-existential corrective. Yet, without pedagogic love it becomes impossible for this corrective to be realized. The adult cannot fully comprehend and lead the child, if love does not act as lubricant to effect proper co-ordination in their conduct towards each other. Only when love defuses tension and anxiety between the participants, can it be said that it buttresses their inter-subjective involvement.

4.1.1 Appeal-Response as Co-existential Love Relationship

Appeal cannot evoke sympathetic response unless it is characterized by love. Without love the adult's attempt to involve the child in an educative act, fails. But through pedagogic love, true contact evolves and unites participants in a co-operative partnership.

It is, therefore, explicit that the child's appeal to the adult is anticipatory in kind. The child appeals to the adult because he hopes for a congenial response from the latter. Otherwise, the child's appeal would be rendered useless. Kgorane accentuates the importance of co-existential relatedness on account of pedagogic love by asserting that it is, by implication, a contemporaneous existence as inter-subjectivity because to exist authentically presupposes simultaneous co-existence with another in a closely related contact (Kgorane, 1976: 45).

Through pedagogic love dialogic relation intensifies hope for the existence of authentic meeting between the participants. Pedagogic love forms the crux of man's self-actualization. The child willingly entrusts himself to the adult who leads him to self-actualization. Pedagogic love sustains the resurgence of dialectic reciprocity as a sharing of ideas between participants. The adult abides by his moral

obligation to confront the child with numerous imperatives. Langeveld argues that an adult abides by his moral courage to engage the child and risk together with him towards full independence, because he is conscious of the fact that love unites them (Langeveld, 1966: 52).

Pedagogic love is, therefore, a fundamental act of assisting the child in a mutual relationship of ensuring responsible adulthood. It intensifies harmony during pedagogic progression and defuses undesirable tension in the education situation.

4.1.2 Appeal-Response as Realization of Tension

Tension is a precondition for education occurrence. To conceive education occurrence without tension, would be egregious folly, because the education situation without tension is pedagogically unacceptable. Tension rouses the child from homeostatic motion to axiotic motion. As a result of tension, the child desires to carve his own destiny. When the child desires to attain full independence, he complies with the adult's commands and demands that are put to him. Without tension the pedagogic person cannot become the pedagogic other (Kilian et al., 1974: 135).

Man is not static, but dynamic. If man were static, pedagogic love would not be an essential precondition for assisting the child towards full independence. Consequently, the child would remain fossilized within his bodily structure, notwithstanding the adult's efforts to bring about some changes in his charge. The dynamic mode of human existence lends itself to further disclosure through love in an education situation. Pedagogic love in education occurrence bolsters the child's desire to explore new moments in life. Human dynamism, therefore, gives shape to inter-subjective involvement and self-fulfilment supported by

love in spite of the world in which the child is being confronted.

When De Klerk contends that the child is confronted with a strange world at birth (De Klerk, 1977: 56 - 57), she does not imply one in which tension alone leads to anxiety. She also implies the strange world of human beings and objects which the child himself has to comprehend and subdue. But then the child should find security in his world. He should be confronted through love so that he can conquer and inhabit this strange world meaningfully. Through pedagogic love in an educational situation a negative tension gives way to a positive one, and this act promotes the child's desire to realize meaningful independence.

Man, en casu the child, is ever in a state of flux. He wants to transcend his facticity and so actualize himself fully. Man as facticity does not lie fossilized within the confines of his body and world. His being-in-the world is simultaneously being towards the world (Luijpen, 1966: 102). When a child experiences pedagogic tension, he strives to transcend his situatedness. He calls for assistance and lends himself to it. But through pedagogic love the adult's involvement with the child can be executed and attained meaningfully.

An adult should not draw the child into communicating with him without due regard for pedagogic love that binds their partnership. He should be frank in his co-operation with the child, and so solicit the magic power of love if he wants to succeed in assisting his charge. He should let the child realize that pedagogic love is significant in their meeting, and paramount to the child's attainment of self-determination. The adult should be diligent, cautious, patient and kind in the discharge of his duties towards a child in order to crown their harmonious relationship. When

the adult's intervention displays pedagogic love, he can guide the child courageously because there is no tension which hinders progression in the education situation.

4.2 INTERVENTION EVINCES PEDAGOGIC LOVE

4.2.1 Introduction

The contents of chapter IV reflect upon the significance of pedagogic love in a co-existential corrective and how love benefits each participant in his hankering after moral self-determination.

Intervention as a pedagogic act of displaying love, authority and responsibility towards the child, should be differentiated from interference. Intervention is a purposeful and deliberate pedagogic act of guiding the child towards its cherished goals. Interference, on the contrary, suggests undue and uncalled-for disturbance of the child en route to adulthood. In other words, it is some kind of inauthentic intervention which takes the child out of his normal way of attaining adulthood in authentic ways. It is a non-productive act of inter-subjective co-existence because it leads to hindrance when the child wants to realize his full potentialities.

Interference deters and hampers pedagogic progression because it is carried out when it is least desired by the child. It inhibits, frustrates and handicaps progression, because it is an inauthentic type of intervention. But intervention without the concomitant love relationship delays the child's striving en route to full independence.

Authentic intervention unequivocally demonstrates man's willingness to be co-existentially related to his fellowmen. It is guided by authority (Van Rensberg et al., 1986: 246 -

351). When an adult demonstrates authority through intervention, he invariably displays his concern about and commitment to his charge.

4.2.2 Intervention as a Concern-Commitment of Adult

Authentic adult intervention pronounces his concern for, and commitment to the child's attainment of goal. It must, therefore, form the nucleus of love in order to promote the child's actualization of the self.

The quest for clarification as to why it is so pertinent for an adult to be devoted to the child in life, epitomizes the significance of intervention through love. Pedagogic intervention places responsibility upon the adult to engage the child tactfully. A child is not an extension of the animal kingdom in a deified form; he is a human being who desires love to actualize himself better.

Man's restlessness as indicative of essential human existence may not be negated without betraying a denial of being-man (Luijpen, 1966: 109). Therefore, this restlessness demonstrates man's quest for intervention aimed at assisting the child to disclose his concealed essences. When an adult earnestly offers to assist the child to attain his destination, he displays in an unqualified terms pedagogic love for his charge. Love acts, as it were, like an emollient cream which is applied to soothe and soften dry skin. When pedagogic love shows such a quality as does emollient cream to a dry skin, it can harmonize the adult and a child in their relationship. When pedagogic intervention evinces love, it tightens the knot between participants, and leads to that kind of a relationship characterized in:

Ik-ben-bij-jou-en-jij-bent-bij-mij
(Langeveld, 1969: 29).

In a relationship encapsulating pedagogic love the adult is in a good position to communicate with the child in a person-to-person relationship. Their meeting becomes intimate, but not affectionate. Pringle adds that pedagogic love is extremely difficult to replace, because it renders the child vulnerable to abuse by an incompetent adult, if it is lost to the former either temporarily or permanently (Pringle, 1975: 85).

Intervention without pedagogic love leads to interference. This delays the adult's assistance of the child in co-operative partnership. The child withdraws from the partnership because the adult seems all set to harass him. The child recoils, as it were, like a snail into its shell and stops from active participation which becomes an expression of inauthentic existence. When intervention fails to lead the child to authentic existence as a person-to-person relationship, the co-existential corrective is unthinkable. Therefore, a sympathetic authoritative guidance which leads to self-actualization (Van Zyl, 1970: 149) should not be disrupted by undue hindrances.

The child should experience educational occurrence as an inviting relationship so that he can muster courage to co-operate with the adult. The adult should call out to the child and assure him of support and habitation which guarantee safety and security (C K Oberholzer, 1968: 256). Pedagogic co-existence should imply:

bont- en lotgenoot tot die uiterste
konsekwensie (Ibid, 1968: 272),

when an adult communicates with the child in a co-operative partnership.

To be someone's 'bont- en logenoot' is to be directly involved with him and to take risks together as well. It means to intervene dialogically and responsibly. To intervene with no intention to grasp the innermost being of the child, is vanity of all vanities. It is a display of egregious folly. Intervention should be a supportive confrontation of a child with love. Paragraph (4.2.3) illustrates the significance of co-existential relation through love geared to knowing the innermost being of another in an attempt to lead him to full independence-in-dependence.

4.2.3 Intervention as a Supportive Confrontation with Love

Intervention qualifies as co-existential corrective and commitment through pedagogic love. The person-to-person commitment calls for supportive confrontation ensured in pedagogic love.

Love plays a vital role in pedagogic intervention. The adult cannot hope to achieve his aim with the child, unless he takes cognizance of the magnitude of love in guiding the child. In the same breath, the child will achieve very little if he attempts to forsake the adult's supportive love in dialogic contact. Though an adult differs from a child quantitatively, they are qualitatively equal. This equality fosters authentic co-existence because the adult and a child exist inter-subjectively. Love promotes their equality in education occurrence and buttresses their fellowship. Pedagogic love dispels a feeling of misgivings about each one of the participants in the education situation.

If the child believes the adult's world to be that of worry, doubts, uncertainty and threats, he will be handicapped or may completely be off the rails (Van Vuuren, 1988: 59).

Pedagogic love nurtures the quality of the relationship between the adult and a child because love is the crux of human relation. Without love a connotative meaning of 'face to face' (Fowler et al., 1983: 198) between the adult and a child in the education situation will be very difficult to conceptualization.

The adult and a child are interdependently related. Through love they find each other and strive towards self-fulfilment. Therefore, co-existential relation is impossible outside love. Without pedagogic love in an education situation the child cannot attain his goal. The adult will consequently coerce the child into compliance under the guise of co-operative partnership. Coercion leads to frustration and destruction of the child's image because it is not carried out in a friendly attitude. Since the aim of this dissertation is to indicate that pedagogic love and education occurrence are the interlarded forces to be reckoned with in the theory and practice of education, the investigator believes that it would be tantamount to hoaxing the child into a foul deal when the child is not confronted with love.

Confronting the child with love ensures a disclosures of the categories of openness, security, encounter, expectation, futurity, freedom, authority and nomativity (Viljoen et al., 1984: 92 - 110; Van Vuuren, 1988: 115 - 117, C K Oberholzer, 1968: 256 - 288). Love accentuates hope for good neighbourliness between participants in an education situation. It creates a milieu of warm relationship, because love in education exists on account of an awareness of ontic involvement of both persons as subjects (Kilian et al., 1974: 191).

The contemporaneous involvement between adult and child accounts for the magnitude of pedagogic love between human beings. The adult acknowledges his liability to a child and

the latter approves of the adult's intervention as supportive and corrective. Without love the child is heading for self-destruction (De Klerk, 1977: 64), and he, therefore, requires and desires authentic intervention in order to stave off the undesirable consequences.

The adult's task of arousing the child's pathic and gnostic moments to their full potentialities depends upon a just display of pedagogic love by the adult. The adult should commit himself to the child. He should strive assiduously towards knowing the child. To succeed in this exercise, the adult should demonstrate pedagogic love, because love buttresses the relationship between the participants and consolidates their co-operative partnership in an event of existing differences.

The complementary nature of the category of pedagogic support epitomizes the magnitude of love in education occurrence. Love forms the kernel of successful pedagogic intervention and venturing with the child. Pedagogic love promotes pedagogic support for the child to assent and concur with the adult's demands. Assent and concurrence are the most fundamental evidences of the child's realization of full independence. Pedagogic intervention and co-existential involvement are bound to fail if love does not characterize the nature of the relationship between adult and child. Without love the spiritual distance between the participants widens in spite of their bodily proximity. In the absence of fidelity the impending anxiety and nervousness cripple love as the fundamental constituent of togetherness in education.

Pedagogic love relation which encapsulates togetherness forms the content of paragraph (4.3) and the subsequent paragraphs. The investigator wishes to pursue the fact that pedagogic love is the tonic that actualize inter-subjective co-operation.

4.3 TOGETHERNESS IN A PEDAGOGIC LOVE RELATION

4.3.1 Introduction

Human existence is spatio-temporal. Man exists bodily in specific place and time, but he evinces existential modalities beyond the temporal level. He can transcend his physical facticity by thinking and reasoning.

As man does not lie fossilized in a temporal state, he is a synthesis of his past, present and future experiences. He exists within himself, but he is also capable of stepping out of his physical perimeters, and so transcend these limits. His mode of transcendental existence accentuates the fact that man is an inter-subjective related being. Human togetherness lends status to his authentic existence. Togetherness means mutual implication between participants. The adult needs the child for self-fulfilment and so does the child for the same purpose.

4.3.2 Togetherness as a Supportive Relationship

Essentially, togetherness in a pedagogic situation implies supportive relationship. This relationship forms the basis for adult-child partnership. The child finds initial biological support from the mother (2.4.2.1). Later on he gets spiritual support from other members of the family.

But, over and above, the child needs the concomitant pedagogic support enshrined in love. Love in adult-child relationship accentuates their mutual implication. The child actualizes himself on account of pedagogic love displayed by an adult. He becomes what he ought to become. His other needs for self-esteem, status and acquisition of wealth are

being promoted. He eventually hankers after support to muster courage so as to explore his situatedness.

An adult intervenes as frequently as the need for this arises, but not constantly. He assists responsibly. The child accepts love as a prerequisite for the sustenance and enhancement of adult-child collaboration which begets assent and concurrence. The adult's initial involvement with the child denotes that man's self-discovery or recovery rests upon human co-operation. Kgorane maintains that adult-child co-existential relatedness in an education situation intensifies their bodily and spiritual, as well as, spatio-temporal togetherness (Kgorane, 1976: 17).

This is truly the essence of pedagogic togetherness with love. Through love an adult and a child are held in a bond. In this bond they strive to know each other more closely. They actualize themselves without going through stress, because their existence is dialogic and dialectic. It is a co-existential relationship in which the participants enter into discourse with each other.

They exist in a triadic or an antinomic modal structure. Childhood and adulthood as two antinomic moments of thesis and antithesis, respectively, are interlarded with humanization. Authentic pedagogic support does not render the child to the whims of an irresponsible adult. Nor is the child in an education situation, as it were, domesticated to entertain the desires of such an adult. On the contrary, being child in an education situation requires a responsible intervention which ensures authentic inter-subjective collaboration through love.

To exist authentically calls for co-operative participation with another. To think away the existence of another in one's own life, is to advocate for the warping of one's

authentic existence, or the total annihilation of one's being-in-the world as being-with-others. Luijpen contends rightly that man's being in the world is contemporaneously being towards the world (Luijpen, 1966: 102).

Man's survival and continued existence as a species does not depend entirely upon procreation, but essentially on co-operative involvement with others. But when love is anathema in a co-operative partnership, then authentic mutual encounter does not nurture the desired relationship. Without the supportive relation the participants cannot complement each other. Where the two cannot complement each other, the object of education through supportive co-operation is bound to fail.

4.3.3 Togetherness as a Co-operative Relationship

Paragraph (4.3.2) reflects upon togetherness as a requisite for the adult's attempt to support the child en route to adulthood. The present paragraph (4.3.3) handles togetherness as an important facet of co-operative relationship.

Authentic human existence is rooted in co-existential relation between participants as inter-subjective being. Through participation in the company of others, man comes to know himself better. But most important, as the investigator observes, is love which is central to inter-human relatedness which makes humanity exists in close co-operation. Man finds solace and self-fulfilment in a benign company of others. An adult is related to a child in a structure:

wat gekonstitueer word deur hulle
gesamentlike betrokkenheid by die
volwassewording van die laasgenoemde
(Van Zyl, 1977: 173).

Man as historicity (a timeless being) and, therefore, a being bent on becoming, constantly calls for help from someone. He relentlessly carries out a dialogic contact with his world. He seeks to address or to be addressed, to encounter or be encountered (Van Vuuren, 1988: 69). For man to address another or to be addressed effectively, he should solicit the mysterious power of love which does not only strengthen their inter-subjectivity, but sustains bi-polar nature of authentic address as well. When pedagogic address is carried out without due consideration for the importance of love in the education situation, the child is bound to dither in his striving towards adult independence.

Pedagogic love and co-operative relationship may not be separated, as this would distort their essential implication. An adult cannot be said to co-operate with a child without regard for love as this would result in the thesis becoming absurd. Co-operative engagement of a child in an education act leads to responsible adulthood. In an authentic engagement both partners as pedagogic person and pedagogic other, strive towards actualizing the aim of education (Kilian et al., 1974:153). Therefore, where togetherness leads to the disruption of the educational aim, it should be regretted, because that is not the aim of adult-child engagement in a co-operative partnership.

Stevens argues that man is merely what education makes him (Stevens, 1970: 180). This assertion does not suggest the views of the naturalists who regard man as a product of nature. Nor does this imply that man acquires education through a trial-and-error method advocated by the stimulus-response theorists like B Skinner (Brammer et al., 1960: 43). This behaviouristic approach adopted by proponents like J Watson (Kluckholm et al., 1961: 502), that man is bound to react in a particular manner depending upon a given stimulus, presents a bizarre description of man. This

view objectifies man and renders humanity finite - thus dehumanizing him.

It is unethical to subject man to experimentation and predictions in an attempt to understand his essences better. An authentic human conception does not reside in trifle computerization of man's abilities, interests, intelligence quotient and capabilities, but in a benign descriptive approach to human study that is found in the phenomenological method. The investigator argues that pedagogic love is the medium through which the eidos of man is disclosed adequately without placing the well-knit essences of his being into separate compartments. Through pedagogic love a wholesome view of man is assured. Therefore, pedagogic love is important in the adult's collaboration with the child en route to self-reliance as the next paragraph (4.4) about progression-accompaniment act illustrates.

4.4 PROGRESSION-ACCOMPANIMENT IN A PEDAGOGIC RELATIONSHIP

4.4.1 Introduction

The subject of education is man. As a dynamic being man lends himself to guidance by another. His existence and survival depend upon this co-operative relationship. Paragraph (4.4) and its sub-paragraphs (4.4.1 - 4.4.2) purport to review the concept man in education relationship where love makes his association with others meaningful.

The aim of chapter IV is to focus upon the influence of pedagogic love in a co-existential corrective relationship. Co-existential relation evokes the presence and participation of two or more people in a mutual dialogic contact. But more important in this research, is the relationship between adult and child in a co-operative act of actualizing educational

aim. Progression and accompaniment occur concurrently in an education relation. Through progression and accompaniment the child's actualization of the self is accelerated. The acceleration becomes noticeable when pedagogic love acts like a leaven in a dough in order to bring about changes in its state.

4.4.2 Progression as Co-existential Corrective Love Relation

Accompaniment in a pedagogic situation accelerates progression towards one's goal. When the child experiences warmth from an adult, he voluntarily submits to the authority of the latter. He devotedly strives towards actualizing himself along sets of norms proposed by an adult.

Progression is an indication of the direction of education, but does not imply progress. Progress means a mechanical cause-effect course (2.3; 3.1). Applied to education, it would lead to an effect in a mechanical way. For example, punishment meted out on a child would automatically effect success on the part of the child - something that is pedagogically unjustifiable. Progression implies the actualization of educational occurrence through assent and concurrence. Viljoen et al. write that progression points to the direction into which a child is being led, it reveals the extent of education occurrence and the quality or effectiveness thereof (Viljoen et al., 1984: 56).

In an education progression, as a co-existential corrective, both adult and child must display love towards each other. The polemic of the past that considered an adult more important than the child in an education situation, has suffered severe criticism in recent times. The child is being accorded more significance in education, not that education is becoming pedocentric, but that the child is

regarded as a being who desires education and should be understood in his situatedness.

The child plays a significant role in contributing towards the adult's advancement by disapproving some of the latter's improper actions. The child's disapproval of the adult's discourteous actions explains the fact that no man can be said to be finite or perfect in his conduct towards others. Heidegger's dictum that man is a 'self-projecting project' (Luijpen, 1966: 104) implies that he relentlessly seeks self-concept through self-discovery afforded by co-existential corrective love relation. Authentic co-existential relation which is revelatory of the human eidos, depends upon love. Co-existential corrective is important because man is, according to Heidegger and Satre, an unfinished or a never finite being (Ibid, 1966: 107).

Effective co-existential corrective calls for cordial love. De Klerk maintains that a child desires adult intervention for acquiring freedom as acceptance of responsibility (De Klerk, 1977: 55), in order to acquit himself meaningfully. In this antinomic relationship an adult either addresses a child or is being addressed by the latter for self-fulfilment. When both participants accept their authentic co-existential relationship, because of the concomitant love encapsulated therein, their association leads to human advancement through education.

When an adult engages the child in an education act, he confronts the latter with numerous imperatives. He admonishes him, disapproves of his unacceptable actions and censures these. When this happens, co-existential relation ensures the desired human advancement perpetuated through education. Both the child's non-compliance with the adult's intervention may imply that the adult behaves himself in an irresponsible manner and need not be revered. It can also

imply that the adult's intervention is overdue and the child longs for the adult's withdrawal from it.

4.5 DISENGAGEMENT IN A PEDAGOGIC RELATIONSHIP

4.5.1 Introduction

Pedagogic engagement ad infinitum is both inappropriate and unacceptable. The purpose of engagement in a pedagogic act is to awaken the child's consciousness to the act of education. Once this has been realized, engagement should be carried out with the utmost restraint.

The child desires and requires pedagogic engagement in order to find the right niche for himself in life. Yet constant engagement may result in decelerating the child's actualization of the self. When an adult disengages himself from the child, he demonstrates that the latter has attained sufficient independence. He promotes the child's self-trust, faith and confidence in life.

4.5.2 Periodic Disengagement and the Child's Need for Venture

Persistent accompaniment of the child delays the latter's actualization of full potentialities. Paragraph (4.5.2) reflects upon this unfortunate situation of the consequences of persistent engagement of the child by the adult.

The adult and the child remain engaged in a harmonious partnership for as long as the latter finds his way rather still foggy to forge ahead on his own. Should there be light in the tunnel as to whether the adult intends to lead the child, the former must gradually withdraw himself. To withdraw from the child's self-discovery is to demonstrate pedagogic love par excellence.

When Griessel contends that an uninterrupted intervention is detrimental to the child's self-actualization (Griessel, 1985: 49), he draws attention to the significance of disengagement in an education situation. Continued engagement is disconcerting to the child in his attempt to assert himself. It aggravates incompetence, and presupposes one's distrust in the child's ability to venture into the unknown. Therefore, the adult displays no mean feat of cordial love for the child when he grants his charge the opportunity to assert himself uninterrupted at times.

Du Plooy et al. succinctly state that periodic breaking away is vital for the future of the child; because it creates opportunities for him to practise periodic separation, to yearn for becoming someone else, to contemplate the meaning of his existence, and eventually to assert himself in relation to his challenges (Du Plooy et al., 1982: 129 - 130). All this can be realized in a warm and cordial relationship of mutual trust, respect and love between participants. In fact, the child misses the essence of disengagement in his attempt to actualize himself authentically.

4.5.3 Periodic Disengagement and Evaluation of Adult's Engagement

If pedagogic engagement arouses the child's awareness to discover his world, then periodic disengagement serves to afford an adult a chance of reflecting upon the effect of his engagement with the child.

Periodic disengagement does not negate co-existential relation. Moreover, the adult does not discourteously take leave of the affairs of the child, for this would be to demonstrate lack of love. During this period of temporary

breaking away an adult pauses, as it were, from his active participation with the child so as to evaluate the effect of his involvement with the latter.

Griessel contends that during this period of pedagogic withdrawal an adult takes a penetrative evaluation of all the efforts he has made with the child throughout the entire period of progression (Griessel, 1985:50). After careful assessment of the effect of his engagement has been made, the adult may decide, either to break away completely, or resume his engagement as the case may be. In all these respects, his decision is governed by love for the child.

The next paragraph (4.5.4) is intended to reflect upon the adult's intention to finally withdraw himself from the affairs of the child as an affirmation of his fulfilled call-in-answer co-existence.

4.5.4 Disengagement as Acknowledgement of Fulfilled Call-Answer

The fundamental essence of authentic human existence resides in man's being a being who educates, is educated and is in need of education (Langeveld, 1966: 158), and above all susceptible to education (C K Oberholzer, 1966: 34).

The contention by the two authorities tacitly explains why education cannot be executed below and beyond limits of education occurrence. When a child turns adult, the act of pedagogic engagement automatically stops. If it is carried out incessantly, the co-existential relationship and pedagogic love disappear. The adult will resort to harsh measures in order to promote his interests, but would not accost the child to any end as the latter regards such intervention as purely interference (4.2.1).

Disengagement is imperative when a child has attained adulthood. The adult should, as a matter of fact, withdraw himself, not out of shame as if his engagement had been meaningless or superfluous. Rather, he should do so with pride for having arduously assisted the child towards moral self-determination through love. He should view his withdrawal as a signal that his engagement has finally responded to the call by the child, and that he may no longer be called upon to answer in a pedagogical sense.

4.5 CONCLUSION

The content of this chapter has been pedagogic love in co-existential relationship with particular reference to the education progression structures. The investigator has, time and again, drawn attention to pedagogic love as a responsible dialogic relationship in progression structure. He has pointed out that intervention becomes authentic only when the child is goaded through love into co-operative partnership with the adult. Through love the adult lures and involves the child until the latter actualizes adulthood before the former withdraws himself from further mediation.

Pedagogic love in this chapter has been found to be significant in the adult's accompaniment of a child in his search for self-identity. The last chapter V focuses upon the magnitude of pedagogic love in a rather formal situation of the school. More important to the researcher in the last chapter is love of an inexperienced and experienced teachers towards pupils in a classroom situation, and how pedagogic love affects both teachers in their exercise of authority in the present-day technologically oriented world.

CHAPTER V

SCHOOL SITUATION ENCAPSULATES A RELATIONSHIP STRUCTURE OF
PEDAGOGIC LOVE

5. THE ROLE OF PEDAGOGIC LOVE IN A SCHOOL SITUATION

5.1 GENERAL ORIENTATION

From the outset the investigator has postulated in (1.2) that there exists an essential relationship between pedagogic love on the one hand, and advancement of the human person through education on the other. This contention is a preamble, and remains central to the content of this dissertation through which the investigator accounts for the magnitude of love in educational occurrence.

Man's striving for permanence in life is a pronouncement of authentic human existence on account of love. True love, as an open sesame to human dignity and advancement, goads man into seeking support from others. True love in inter-human relationship acts similarly as yeast which makes dough ready. Pedagogic love also makes the child to accept the adult's mediation and so makes the former long for responsible adulthood.

The previous chapters III and IV stress the importance of love in adult-child relatedness and how their co-existential corrective promotes education occurrence. In his search for the eidos of man the investigator, therefore, states in this research that educational occurrence truly encapsulates pedagogic love. He is convinced that, without the knitting quality of pedagogic love, education occurrence in a co-existential relationship (chapter IV) will always baffle us.

The advancement of humanity and the concomitant rapid development in scientific invention and technology have heralded a bewildering epoch for mankind. Modern man experiences confusion more than his predecessors have done. Man's advancement fails to keep pace with the demands of scientific invention, and his world of technology becomes more complicated. Yet man's search for destiny impels him to assert himself authentically, notwithstanding adversities. A child seeks assistance from a competent and responsible adult. Nevertheless, the richness and subtlety of man, the variety and versatility of his nature (Buford, 1969: 49) complicate our attempt to explicate his eidos in a better way.

In a preface to Buber's (1958) I and Thou Smith draws a grim picture of our hope for human discovery and rediscovery by contending that human existence in its peril cannot be rescued by any shibboth (Buber, 1984: x). The investigator is hopeful, though, that only through pedagogic love and the kind of sober re-appraisal, can the phenomenon of human existence be justifiably disclosed.

(Van Zyl, 1970: 193) and (C K Oberholzer, 1968: 254) contend that love is paramount in co-existential relationship in constituting our own world. According to these authorities physical presence of an adult and a child is not sufficient to qualify as mutual encounter between participants. But love is indispensable in buttressing their co-existential relationship.

In this chapter V the investigator wishes to point to the importance of pedagogic love in a harmonious relationship of teacher and pupil. The role of the teacher in a more formal situation such as the school, is central to this dissertation to the extent to which his expert knowledge is a prerequisite

for assisting pupils in striving towards deriving a meaningful existence in a technologically oriented world. Landman et al. contend that the teacher's knowledge counts towards understanding the essence of education occurrence (Landman et al., 1985: 71).

The teacher-educator ought to comprehend the meaning of authority, trust and knowing (relationship structures) in the education situation. He should be able to interpret pedagogic intervention, engagement, association, periodic breaking away (sequence structures). He has perforce to take cognizance of the importance of responsibility, normated exemplification, being grateful for pedagogic support in his relationship with pupils (activity structures). He also must value the child's attainment of self-judgement, meaningful existence and sound philosophy of life (aim structures), (Van Rensberg et al., 1986: xiv) and (Landman et al., 1985: 14 - 15).

The focal point in this last chapter remains the teacher's role in assisting pupils through love until they redefined and assert themselves more meaningfully in a technocratic world. Paragraph (5.2) pays attention to the personality of the teacher and his relationship towards pupils in a classroom situation.

5.2 LOVE IN TEACHER-PUPIL RELATIONSHIP

Paragraph (2.4.3: 2.4.3.1 - 2.4.3.2) deals with a resumé of the relationship between a teacher and pupils in a classroom situation. This present paragraph (5.2) attempts to offer a comprehensive review of the teacher's relation to pupils in a teaching-learning situation aimed at guiding the latter to their destiny in a techno-scientific world. A teacher-educator is suitably qualified for this challenge.

Bowley argues that it requires courage to become a teacher, and a great many other qualities to become a good one (Bowley, 1948: 1). Good intelligence, academic training and a sound knowledge of the subject-matter alone do not stand a teacher in good stead in his relation with pupils, if his personality is suspect. The teacher's personal qualities, a real appreciation of pupils' needs and keen enjoyment of their company count the most in assisting pupils to command confidence in the scientific world. Bowley buttresses this point by asserting that teachers must enjoy the company of the young people to be successful, and they need to be robust, lively, joyous people themselves (Ibid, 1948: 4).

Truly, the present-day social order has witnessed alarmingly rapid changes through science and technology so that man's tenor becomes suspect. The changes have caught the parents, as primary educators, by surprise and left them with nothing alluring for children to emulate. Parents seem to withdraw from authentic intervention and so recede to the background through sheer ignorance and bewilderment begot by technology. They are obfuscated by the development in new inventions with the result that their attempt to guide children is regarded as stupendous folly. The parents' inability to comprehend the challenges brought about by new inventions, and to guide their children along proper lines of specific vocations, further erodes their justifiable exercise of authority over children.

This lamentable situation can only be redressed by the teacher-educator's display of expert knowledge in guiding the child. When Lee asserts that the teacher is the proximate external agent in effecting learning in the child (Lee, 1963: 229), he is apprehensive of the failure certain parents may cause their children by attempting to guide them without knowledge of the demands of technology and science in our present-day world.

A good teacher pledges his loyalty and responsibility towards pupils regardless of the latter's creed, colour or religion. He assists them until they assert themselves in life. Risk believes that the teacher should be capable of assisting the child, because the primary objective of his profession is to guide children, youth and adult in the pursuit of knowledge and skill, to prepare them in the way of democracy and to help them to become happy, useful, self-supporting citizens (Risk, 1958: 16).

If the teacher's guidance can lead to the child's happiness and usefulness, and make the child a self-supporting citizen, then teaching will have demonstrated love. It will have afforded pupils chances to actualize themselves meaningfully. In the same mould, a half-hearted and uninspiring teacher will thwart pupils' potentialities towards learning new concepts in their situatedness. For a teacher to influence pupils towards learning, he should not excuse his own lack of knowledge about new developments, or treatment of children with little respect, or indifference to what each one's potentialities might be (Anderson, 1956: 57), because this is pedagogically immoral to warrant defence.

5.2.1 The Experienced Teacher-Pupil Relationship

The above paragraph (5.2) has drawn a grim picture of life brought about by the perils of this scientific and technological age. The investigator believes that the perils in which the child finds himself as a consequence, can be reversed by concerted efforts of dedicated teachers.

The teacher should confront pupils through love so as to assist them to comprehend their own situatedness. An experienced teacher should rely upon his expertise to assist pupils until they actualize themselves permanently. He

should remain cautious with pupils in their co-operative partnership until they see whether the teacher directs them and make effort to assert themselves. Bowley points out that a good teacher:

should suffer fools good-humouredly, if not gladly, and he needs much patience and tolerance in handling the very young and the very ignorant (Bowley, 1948: 3).

A teacher who shows love towards pupils will not belittle their efforts. He will give them praise and encouragement whenever they falter. A good teacher can discern a germ of an idea in pupils' minds and guide their 'halting tongues or hesitant hands' (Ibid, 1948: 2 - 3), because he is particularly concerned about their self-fulfilment and self-determination. Therefore, Hirst et al. are not necessarily pedantic when they say that if a teacher finds himself generally unloved and if the forced smile hides what is watery within, he might be advised to seek another employment (Hirst et al., 1971: 99).

The stern warning in the preceding paragraph is indicative: No love for pupils, consequently no meaningful co-operation, could lead to a sound mastery of one's situatedness in the education relation. When the teacher exercises patience with pupils, he does not curry favours with or seek undue recognition from them. He employs his warm attitude as a bait which lures, as it were, pupils into co-operative association aimed at mastery of their own situatedness. For this reason, the teacher should not act as a repository of all knowledge and skill, but he should recognize the views of pupils as well. This is true in this present age where knowledge is exploding and expanding so rapidly. Lee contends that no one can know all there is to be known (Lee, 1963: 235).

Pedagogic love or the teacher's love for pupils in a teaching-learning situation plays a crucial role in communicating with pupils in recent times, than in any epoch before. The present-day child has learnt to uphold his preferences and dislikes about the teacher (adult). He is also averse to dishonesty, discourteousness, mistrust, deceit, falsehood and wilful pretence on the part of an adult towards him. The child aspires to candidness, sincerity, faithfulness and justice, yet he is the worse culprit in turn in this regard.

A good teacher never risks his dignity by exemplifying mistrust which tarnishes his image. Instead, he displays honesty, trust and respect towards pupils. He solicits the mysterious power of pedagogic love which is like a ligature that is indispensable for tying broken arteries or veins together so as to prevent the patient from bleeding excessively. Griessel et al. maintain that if the educator (teacher) is willing to engage in honest dialogue with pupils, he will receive an unconditional loyalty, respect and trust of the adult-to-be (Griessel et al., 1986: 53).

If dialogue is to be sustained in a benign co-operative partnership, the pupils' dignity have to be respected. The pupils aspire to authentic existence. They seek ways and means of finding a true habitat in this age of science and technology. Only teachers who exemplify norms and values can inspire pupils to strive for, and declare permanence in their own situatedness.

5.2.2 The Inexperienced Teacher-Pupil Relationship

The previous paragraph has concentrated upon the role of an experienced teacher towards pupils in a classroom. The teacher's personality and character which are vital towards him not belittling pupils, come under spotlight. The

teacher's positive attitude is essential and contributory towards assisting pupils to full participation in the classroom.

This present paragraph, on the contrary, focuses upon the role an inexperienced teacher plays in attempting to assist the present-day child. The inexperienced teacher in this dissertation refers to all teachers who are faced with the real teaching-learning situation and pupils for the first time. The greatest problem an inexperienced teacher has to contend with, is his conception of the kind of love that he has to display towards pupils. Because of his lack of knowledge of the essence of pedagogic love, he can initially fall into a trap by misconstruing it for Eros (2.1.1), Epithymia (2.1.2), Philia (2.1.3) or Storge (2.1.4). Viewing love in the context of the above paragraphs, results in concealment of real love which promotes education in a classroom situation.

The teacher's inability to make distinctions as regards what pedagogic love implies, leads to frustration in his communication with pupils. More than experiencing frustrations himself, the teaching-learning situation may betray the teacher's incompetence to command respect from pupils. Griessel et al. contend that, instead of the teacher accosting the child to spiritual adulthood, the school may remain a 'teaching shop' and not a 'spiritual society' (Griessel et al., 1986: 25). This consequence may often be true, because inexperienced teachers are only concerned about producing good examination results without approaching the pupil as a totality.

In other words, inexperienced teachers tend to glorify pupils' intellectual aspect mostly. McKean regards this as the obsession of all beginning teachers to tend to be concerned about their ability to establish and maintain

control in the classroom (McKean, 1962: 221).

A disconcerting experience of new teachers is their failure to read pupils' attitudes. They tend to misconstrue the attitudes of robust and self-reliant pupils as an act of hostility, challenge, indifference and wilful disloyalty. New teachers are often inconsiderate towards pupils' points of view. They become rude to pupils in order to bring them under control. If they do not react with threat and violence, they become apathetic in the whole education situation. According to Bowley, any initial hostility and fear in the teaching-learning situation can be overcome by a good relationship of trust and a feeling of good comradeship (Bowley, 1948: 6), which encourages pupils to learn.

Through pedagogic love the teaching-learning situation can lead to human advancement. Furthermore, it can lead towards man's declaration of a responsible adulthood. A child cannot pronounce himself authentically unless he is confronted through love. That is why Hollins appeals to all teachers to allow children to remake themselves through activity (Hollins, 1964: 20) bordering on love so as to promote their learning. Pupils can only remake themselves in the company of a responsible teacher, that is, the one who is deeply concerned about their destiny. For a teacher to assist competently, he should understand:

de onderwijzer is een amfibie. Hij is wel een volwassene, maar hij leeft in de wereld van het kind (Langeveld, 1969: 24).

To be an 'amphibian' as a teacher is urged to be, he should consider the dual nature of his profession. At one stage the teacher should enjoy coming down to the level of his pupils, despite his age, knowledge and experience. At another he should break away from their company, thereby, trying to

beckon them towards a more meaningful participation. If a teacher fails to grasp the demands placed upon him by his profession he would not persuade, but only coerce his pupils.

Whilst it is imperative for the teacher to convey the contents of the subject to his class convincingly in order to acquaint pupils with the real facts, his mere mastery of these contents should not be placed above a proper conception of the child (Hirst et al., 1971: 93). If this happens, the teaching-learning situation becomes mechanical. The teacher should not regard the pupil as an object which reacts to certain stimuli in a predetermined manner.

The teacher must not rely on the examination results as indicative of his good efforts or a pointer to his failure. A mere wish to strive towards satisfying examination requirements prompts teachers to work mechanically. This type of action is unacceptable, and cannot qualify as display of pedagogic love. The classroom situation should not be conceived of as a parade ground where successive generations of reluctant recruits are moulded into shape:

rather, it should be permeated by a happy atmosphere which is the by-product of good personal relationship (Ibid, 1971: 88).

When a teaching-learning situation is permeated by a happy atmosphere, pupils lend themselves to fruitful learning. They co-operate with their teachers, and that steams off undue tension, because the relationship is conducive to learning. The warm relationship enhances and sustains the sympathy, concern and commitment between them. As a result of this warmth, an inexperienced teacher can also meet pupils dialogically and lead them towards a meaningful mastery of their situatedness. The young or inexperienced teacher should rely upon true love to assist his charge.

The above paragraph has demonstrated fully that an inexperienced teacher needs love to relieve himself of the frustrations that the teaching-learning situation might cause him. The next paragraph (5.3) focuses upon the role of pedagogic love in a relationship of authority.

5.3 THE RELATIONSHIP OF AUTHORITY ENCAPSULATES THE RELATIONSHIP OF LOVE

The relationship of authority and love draws attention under paragraphs (2.3.2 - 2.3.5; 3.2.6). From these very paragraphs it is evident that love and authority in education occurrence are inextricably enmeshed. According to Waterink love, authority and responsibility imply each other in education (Waterink, 1958: 111) and form the crux of dialogic pedagogic intervention.

Though the content of this dissertation recounts the significance of education occurrence which is a reality that evinces pedagogic love, chapter V reviews the importance of pedagogic love with regard to pupils' authentic advancement in a technologically oriented world. Therefore, it is very pertinent to enquire into the personality and character of the teacher who is more competent to guide pupils better than their parents who seem helpless to offer any sound assistance. Raymont aptly contends that a person's character refers to his moral standing in life, while personality pertains to his social force (Raymont, 1946: 207).

A teacher with a strong personality and good moral standing will be able to exemplify what should be emulated by pupils better. Arguably, a weak personality will be a fatal disqualification for teaching. Again a strong, yet presumptuous personality should be disqualified, because of its tendency to undermine and belittle pupils'

potentialities and efforts. Bowley maintains that pupils expect appreciation and attention for their own personal feats and prowess (Bowley, 1948: 4).

The teacher's love forms a reassuring bond with his pupils. He gains confidence in working with them and they actualize themselves in his company on account of trust and respect bordering on love. A teacher, therefore, engages his pupils in an educative act because there is a mutual trust, respect and faith which bolster their relationship by ensuring hope for the future. Both the teacher's love for the pupils becomes significant if it is embedded in pedagogic authority.

5.3.1 The Teacher and Authority

The theme of this sub-paragraph (5.3.1) is based upon an appropriate answer to the question: What constitutes the qualities of a good teacher? Reeder points out that for the teacher to exercise authority he requires: (i) high intelligence, (ii) good health, (iii) ethical character, (iv) pleasing and well-rounded personality, (v) broad education, (vi) knowledge of the subject-matter and desire to teach (Reeder, 1958: 492 - 509). Bowley, similarly, contends that: (i) good intelligence, (ii) good academic training and sound knowledge, (iii) personal qualities, (iv) a real appreciation of the needs of children and, (v) keen enjoyment of their company (Bowley, 1948: 1) hold for a good teacher to exercise authority prudently.

When the teacher's high intelligence does not degenerate into intellectualism, it will stand him in good stead to exercise authority judiciously, justly and fairly. He will be able to discern the cause of classroom trouble and offer proper solutions without bias. Since education commits us to morally legitimate procedures (Peters, 1967: 3), it is important for teachers to try to exemplify norms and values

in their communication with pupils.

Teaching cannot, therefore, become one's right to wilfully wield power. Through teaching, the aim of translating and transmitting these norms and values should be achieved. Through proper teaching pupils carve a destiny for themselves. A person choosing teaching as his profession should accept that he stands to bear the brunt of public condemnation should pupils fail to actualize themselves meaningfully.

5.3.1.1 The Experienced Teacher-Pupil Authority

The teacher qualifies as an experienced one on account of his display of a marked devotion and dedication to his profession and his ability to comprehend the demands of the teaching profession. He should consider his instructive teaching as of paramount importance to that of a mere parent whose informal assistance may no longer qualify for guiding pupils to comprehend values and norms obtaining in the present-day technological world.

The teacher's continued association with pupils should make him conscious of the fact:

Rather than demand obedience, the good teacher inspires co-operation, rather than exert his power over his pupils, he creates new power with their help (Nash, 1966: 110).

If a teacher inspires co-operation and creates new power with the help of his pupils, he will undoubtedly influence them positively so as to make them assert themselves. His experience will commit him to work untiringly with his pupils. As Anderson aptly contends, an experienced teacher derives his authority from the fact that he is an expert

working in a classroom with a group of pupils, putting into practice what many others have had a part in deciding (Anderson, 1956: 56).

An experienced teacher is aware of the fact that reciprocal acceptance and approval-disapproval actions (3.2.3) enhance his authority over pupils in a classroom. He is conscious of the fact that he is not granted the freedom to select the kind of children to work with, like a lawyer or a doctor would do with his client (Brembeck, 1966: 329), as they deem it fit. Instead, the teacher works with every pupil who is entrusted to him. To achieve this feat, the teacher always displays cordial love. He should be responsible to his pupils because:

Zo is elke kind in nood of moeilijkheid
plotseling onz eigen kind geworden
(Perquin, 1969: 20).

As soon as the teacher accepts his responsibility to pupils, he instantaneously displays love towards, and authority over them. Pupils feel encouraged to be accompanied by such a teacher. His positive attitude for a deeper understanding of pupils is intensified. Their needs and desires (intellectually and socially) to attain authentic human existence, are strengthened.

Whilst the position of an experienced teacher in his company with pupils looks reassuring when the latter is assisted to moral self-determination, that of an inexperienced teacher presents a sombre picture. In the next paragraph (5.3.2.2) attention falls on the inexperienced teacher's authority as well as his personality and character which should be of assistance when he guides pupils to a meaningful change.

5.3.1.2 The Inexperienced Teacher-Pupil Authority

A new teacher at school stands at the threshold of a greater challenge in exemplifying norms. His first few years display ambivalence in his exercise of true authority. As a young teacher, he still entertains ideas which were worthwhile to his position as a pupil (student).

The sudden shift in positional role expectation and functions, (now that he is a teacher), may not leave him (the young/new teacher) without problems whenever he makes decisions, which is his attempt to exercise authority over pupils. The young/new teacher's greatest difficulty will be how to break away from the old ideas which he upheld prior to his profession as a teacher, without risking to lose comradeship with pupils. In his contact with pupils, the young teacher may wish to enter again in the inner world of childhood and experience once more childish delight and feelings (Bowley, 1948: 7).

The young teacher may destroy the effect of his authority by going too low so as to secure the comradeship of his pupils. It is important that the teacher should not sacrifice the exercise of pedagogic authority with sheer sentimentality and soft-heartedness (chapter I introductory paragraph). If he wishes to display pedagogic love, which is evident in the education situation, the young teacher should avoid being too intimate to his pupils. If this affectionate relation continues, his authority will be eroded:

zodat het (authority) in sommige gevallen heeltmal verloren gaan of wel dat de jonge leraar, om zijn autoriteit te redden, overkompenseert door hardhandig en onsympatiek optreden (Kriekemans, 1965: 242).

Naturally, the teacher who respects norms governing the teaching-learning situation, is conscious of their directive force. He is aware of the fact that pedagogic love promotes education occurrence. That is why the purpose of the teacher should not only be to find out what pupils happen to be easily interested in, and be governed accordingly:

but to find out how the child can be brought to take interest in whatever pertains to his own normal advancement (Byrant, 1971: 189).

When teachers work jointly with their pupils, they are bound to effectuate knowledge in them, much as the physicians cause health in the patient, the view held by St Thomas as quoted by Lee (Lee, 1963: 229). Pupils revere the teacher who, though he has his good and bad days, is conscious of each one's own individuality as a human being, with full dignity. Pupils desire recognition, affection and understanding, though it is sometimes hard to grasp all their whims and fancies. They respect a fair-minded person who metes out punishment and privileges evenly (Bowley, 1948: 4).

A presumptuous teacher often falls into temptation of pride and egocentricism. Pride and egocentricism militate against qualities of a good teacher. They may cripple the young teacher's ingenuity and exercise of authority, and eventually stifle pupils' chances of associating meaningfully with him. The English maxim: Pride goes before a fall, is illustrative of the consequences witnessed from such teachers. Pride under-cuts the teachers' authority to command respect with pupils and direct the teaching-learning situation positively.

5.4 GENERAL CONCLUSION

Throughout this dissertation the investigator attempts to demonstrate the magnitude of pedagogic love in educational occurrence. He stresses that educational occurrence is properly actualized to the maximum through the mysterious power of pedagogic love. Therefore, he chooses to state, as the title of his dissertation, that: Pedagogic Love and Educational Occurrence, are the two major forces in the study of education.

In his search for the essence of pedagogic love in the educational situation, the investigator demonstrates through the contents of chapters III and IV that education occurrence depends upon love of the educator to engage the child to full participation until they both actualize themselves authentically. The investigator contends that pedagogic love and educational occurrence are indeed the two most important forces to be reckoned with in the theory and practice of education. When the adult associates with the child amicably, the latter actualizes his potentialities greatly.

Pedagogic love is found to assure humanity full independence, because a display of love by an adult towards the child affords the latter courage to conquer his world and to strive towards moral accountability for one's actions. Yet, in the last chapter of this dissertation the investigator demonstrates undoubtedly that modern man lies forlorn in his situatedness. He is, as it were, beleaguered and taunted by both scientific as well as technological discoveries and inventions. He is bound to find his niche in this frightening and startling world.

It behoves the investigator to state that the content of chapter V shows that the role of a teacher-educator who displays his expertise to assist pupils to command their present-day perils and plight, is very important. The teacher-educator is better equipped and more competent to interpret scientific knowledge than the ordinary parent who is puzzled by the needs of the present-day child.

Finally, the investigator hopes that by probing the significance of pedagogic love in both the informal situation as well as the formal situation in the school, he has thrown some light upon the eidos of man in the education situation as co-existential corrective. He believes that this research does not pretend to offer all there is about human essence, yet he is confident that it will serve as a springboard for further explications of human eidos in as far as pedagogic love is paramount in the education situation. Since the investigator has become aware of the fact that humanity is never definitive, but ever in a state of flux, he regards this research as a venture in probing authentic humanness in a pedagogical sense.

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