

tion to lived-experiencing as a mode of actualization of the psychic life of the child-in-education.

2.2.3. LIVED-EXPERIENCING AS A MODE OF ACTUALIZATION OF CHILD BECOMING AND LEARNING

It is an essential and authentically human fact that the child in his everyday involvement with the world is continually busy giving sense and meaning (lived-experiencing) to things, fellow persons, etc. with which he has established relationships.

On the basis of his openness and directedness to reality, the child continually searches for clarity not only of what concerns his own existence but also with respect to that which surrounds him. Since the child finds himself in a situation of upbringing from the beginning, he is accompanied by the adult in this search for meaning.

During the course of upbringing, the adult unlocks those contents that he regards as meaningful for the child's becoming adult. In his turn, the child lived-experiences the meaningfulness of this content by giving meaning to it and by which he continually actualizes his becoming on a higher level.

However, the question arises as to how lived-experiencing as an original child mode of living is manifested? With reference to the above essential characteristics of lived-experiencing, it is emphasized that lived-experiencing is actualised in the stream of experience in which occur the distinguishable aspects of affective-, cognitive-, and normative-lived-experiencing. In order to form a better understanding of these distinguishable moments of lived-experiencing and to determine their meaning for the child's becoming and learning, it is necessary that we briefly examine each. Before proceeding to this end, it is important to keep in mind that these moments of lived-experiencing are actualized in the psychic life of the child as an inseparable unity, and they continually intersect and influence each other.

With respect to the child's emotional lived-experiencing, following Straus, Sonnekus, and others, we distinguish between the *pathic-lived-experiencing* of the younger child and the *affective lived-experiencing* of the older child. The *pathic-lived-experiencing* of the young child is an emotional lived-experiencing which is strongly bodily determined and is actualized on a concrete-sensory level. Examples of this are to be found in the child's bodily exploration of the world (play) where everything is touched,

felt, tasted, and seen. In this way, the child not only experiences his world but gives meaning to things on an emotional level. The meaning of things is mainly defined by "I", or as Langeveld puts it, "the child lives in an open communication with the world" in which things do not have a fixed meaning. At one moment a chair is a thing to sit on and in the following moment it is a riding-horse, something to climb on, etc.

At this stage of the child's becoming, his emotional life is characterised by a fluctuating from moments of *stability* to *instability* (liability), even impulsivity, depending on the situation in which the child finds himself. For example, at one moment the child is cheerful and gay, only to burst into tears in the next. However, as the child becomes and learns and his possessed experience increases in quality and extent, his emotional life displays more stability, the high point of which is reached at the end of puberty. Stability implies that the emotional life shows more stability and that the child gradually controls his emotions and keeps them in check.

It is also peculiar to the older child that he can manage his emotional life to a greater degree, and, in this respect, we prefer to talk about affective lived-experiencing in order to indicate the elevation in his lived-experiencing as an elevation in *becoming*. Such affective lived-experiencing is mainly characterised by an increased sensitivity for values and norms with an attendant appreciation for life-values such as the aesthetic, moral and religious facets of our existence. However, it almost speaks for itself that this gradual movement (or progressive becoming) from the pathic to the affective modes of lived-experiencing cannot be actualized without education and particularly affective upbringing.

In comparison with the child's emotional lived-experiencing, which is greatly *fore-knowing* in nature, the child's knowing lived-experiencing is directed to *learning to know* reality as it is. On this level of lived-experiencing, the concern is with *knowledge* not only as it is related to the "I" but as it has validity for "us". In this respect, we also distinguish between the *gnostic* lived-experiences of the younger child and the *cognitive* lived-experiences of the older child (Straus, Sonnekus).

The gnostic lived-experiences of the younger child, which have a strong emotional undertone, are mainly visible/perceptual in nature, and are also actualized on a concrete level. When the

child first acquires language, he gradually distantiates himself from the concrete and already is able to enter a limited abstract level. However, as the child masters language and can name his concrete experiences, talk about them, discuss them, order and systematize them, the child finds himself on the level of the abstract, and we talk in this respect about cognitive lived-experiencing. Cognitive lived-experiencing implies that the child is aware of, grasps, knows, and understand. However, it must be understood that the initial gnostic lived-experiencing of the younger child also has knowledge and insight as outcomes, but they do not show the same depth and quality as does the cognitive lived-experiencing of the older child.

Emotional and knowing lived-experiencing stand in a direct reciprocal relationship to each other in the sense that a stable emotional lived-experiencing is the basis on which the child's knowing lived-experiencing rests, while knowing lived-experiencing, in its turn, again brings order and control to the emotional life. An example of this is a child who feels safe and secure and on this basis is disposed or shows a willingness to explore his world gnostically or cognitively by means of perceiving, thinking, remembering, etc. In this way, the child not only comes to know, but is also placed in a position to distinguish between right and wrong, proper and improper, in and by which his *normative becoming* is actualized.

Against this background, it will be emphasized once more that this gradual elevation in child lived-experiencing from the pathic to the affective, from the gnostic to the cognitive, and from the pathic/affective to the gnostic/cognitive (and vice versa), is clearly an indication that the child repeatedly actualizes his learning and becoming on a higher level. However, this elevation of the child's lived-experiencing of reality shows a complex other side of educative-accompaniment. So, emotional (affective) upbringing by the adult is indispensable for child emotional experiences. A child who lived-experiences security in connection with the love, trust, authority, and understanding which he experiences in the situation of education (instruction) does not recoil from the tasks which lie on the way of his becoming, while a child whose emotions lack stability is often derailed and does not become properly emancipated. Stable emotional lived-experiencing also opens the way for an adequate knowing or cognitive education of the child. This

is because the child then increasingly stand open to instruction from the adult *and* is ready to interpret and conquer the contents presented via instruction on a gnostic and cognitive level by giving sense and meaning to that content.

Finally, it is clear that an understanding of the actualization of the child's psychic life, in terms of becoming and learning, is possible when we use "lived-experiencing" as a psychopedagogic category; however, the meaningful connections within the psychic life always must clearly be kept in mind.

2.2.4 *Knowing as a psychopedagogic category*

2.2.4.1 CLARIFICATION OF THE CONCEPT

During the analysis of the concept "knowing", we meet a number of related concepts such as knowledge, acquaintance, insight, etc. each of which, in their particular meaning-coherence, is connected with the concept "knowing" and ask for a closer clarification.

When "knowing", as a verb, is analyzed, it has the following meanings: correct idea, to have knowledge or understanding of something; to be aware of or acquainted with ...; to have accurate information about or to have at one's disposal knowledge about ... The concept knowledge, as a noun, includes the following ideas: the total of what a person knows; acquaintance with; knowing; awareness; good understanding; insight; experience of; learned facts, etc.

When we consider the above definitions of "knowing" and "knowledge", it is clear that they show a particular connection and can only be distinguished from each other with great difficulty. Similarly, the concepts "knowledge" and "insight" are inseparably bound to "knowing" and "knowledge".

A possible distinction between knowing and knowledge which we find useful to make is that knowing (verb) is an activity or action while knowledge is the result of this activity. Knowing is thus seen to be *an activity by which knowledge, insight, and understanding are acquired*.

We place the concepts knowing and knowledge within the framework of the person-world relationship. In this connection, Heidegger shows that knowing is a primordial mode in which a person finds himself in the world. He links this both to "Beifindlichkeit", which means to find myself attuned to the world, and to

"*Verstehen*", which means that a person is understanding in the world; the latter (*Verstehen*) makes all modes of knowing possible. Heidegger emphasizes that these modes of knowing and understanding, in which a person finds himself in the world, can only be distinguished but not separated from each other. In pedagogic language we can state that each action of knowing which leads to understanding and insight has an attuned or emotional undertone while this emotional attunement is already the beginning or "birth" of knowledge.

2.2.4.2 SOME ESSENTIAL CHARACTERISTICS OF KNOWING

Following in the footsteps of Strasser, but especially those of Sonnekus, who has taken a close look at "knowing" as an essence in the life-world of the child and has eventually defined it as a pedagogic category, the following essential characteristics of knowing are differentiated:

2.2.4.2.1 Knowing finds its origin in *child intentionality*, being an activity which is directed to knowing the world or reality in which he finds himself. As such, it is an action directed to the search for sense and meaning of all with which the child stands in relationship and which awakens his wonder;

2.2.4.2.2 Knowing, as far as its beginning is concerned, is essentially *intuitive knowing* and, as such, is the beginning of all knowledge. *Intuitive knowing* implies a knowing-relationship built on an *attunement* and trust that things are as they are immediately experienced. Although intuitive knowing is pre-conceptual, it already includes the beginning moments for a conceptual (cognitive) knowing;

2.2.4.2.3 In essence, knowing is question-asking in nature and is, therefore, a search for clarity, understanding, and insight. In his question-asking nature, the child's relationship of knowing is inseparably intertwined with the experience of wonder (Gerd Brand) which stimulates his willingness to learn;

2.2.4.2.4 The action of knowing embodies an aspect of anticipation by which is meant a fore-grasping (understanding) of that which will be known;

2.2.4.2.5 Knowing is essentially structuring in nature, and thus an analyzing, schematizing, ordering, interpreting, and synthesizing activity;

2.2.4.2.6 Knowing is also an activity of comprehending and

includes aspects of understanding, grasping, and insight without which objective knowledge is unthinkable.

With reference to only a few of the above essential characteristics of knowing as a phenomenon in the life-world of the child, it is obvious that the act of knowing is of cardinal importance for the actualization of the psychic life of the child-in-education. Also, change, as an essence of child becoming, is only possible in so far as the child learns to know, since knowing, as an essential of learning, co-defines this change. In other words, a child changes (becomes) as he learns, and he learns in accordance with the fact that he knows.

2.2.4.3 KNOWING AS A MODE OF ACTUALIZATION OF CHILD BECOMING AND LEARNING

The initial relationship between child and reality, especially as this is expressed in play, is not primarily directed to a cognitive knowing of reality but rather to doing, manipulating, being busy with things. This relationship is accompanied by strong emotionality and already embodies an intuitive knowing of things in their "lived-meanings". Such intuitive knowing assures a first basic grasp of things and paves the way for a more distanced and objective knowing. It is clear that the activity of learning is implicitly present here since the child's concern with things results in knowledge. Although this knowledge has a limited and fragmentary flavour, it represents the beginning of real gnosis — cognitive control.

Intuitive knowing is not the same as sensory perception (Sonnekus), although this is included, but rather is on the level of sensing as the mode by which all learning has its beginning. Thus, it already possesses aspects of understanding but also of misunderstanding (Strasser), and it is, therefore, the origin of all experiencing and lived-experiencing of understanding and misunderstanding (Sonnekus).

With respect to the limited and unfinished flavour of the knowledge resulting from the child's acts of intuitive knowing, the task of education speaks clearly. The child experiences not only the fact that he doesn't fully understand, but he directs himself questioning to the adult for more clarity. By asking questions, the child wants to learn to better know something, a phenomenon with which all educators (parents, teachers, etc.) have to contend

daily. This questioning attitude of knowing (Sonnokus) by the child goes hand-in-hand with a moment of anticipating that the object of his knowing possesses particular dimensions for which he cannot offer an explanation (solution). In this lies contained a fruitful moment which eventually has fundamental importance for instruction and for the act of learning. The child is in search of understanding and insight with respect to the "partners" of his experiencing and, therefore, there are many "why-questions" which extend over the whole life of child-being and are extremely important for the meaningful actualization of his becoming and learning.

The above-mentioned questioning attitude of knowing by the child, by which he learns, is further aimed at a search for structure in his cognitive exploration of reality. The child is in search of certainty, he wants to understand, and this is what spurs him on to analyze, compare, order, interpret, and synthesize that which is experienced (e.g., certain phenomena in reality, learning content, etc.) and thereby bring its structure clearly to light. Such knowing activities of structuring by the child bring greater clarity and put him in a position to grasp and acquire such things as "cause-effect", "means-end", and interdependent connections.

The question still remains how the child's knowing activities of structuring come into motion? We find the answer in the actualization of the modes of learning. As the child senses reality and gives attention to it (Van Niekerk), he often experiences gaps (deficiencies) in his possessed experience or knowledge. This spurs the child on to a cognitive level where, by means of perceiving, thinking, remembering, etc., he analyses, orders, interprets, and thus structures that piece of reality, and, in this way, not only replenishes his deficiencies but broadens and deepens his possessed experience.

The result of the above-mentioned structuring knowing is understanding or a real grasp of the object of knowing (Sonnokus). The child acquires insight and obtains new knowledge which is transferable to other problem situations with which he might be confronted in the future.

Finally, the meaning-invested knowledge resulting from the child's activities of knowing forms the fabric for the modes by which he is going to behave in the course of his becoming. The adult's search for moments of distillation, emancipation, objecti-

fication in the life of the child, in which his progress on the way to proper adulthood is noticeable, is unthinkable if the child doesn't show that he gradually learns to know reality. Such possessed knowledge, as possessed experience, makes it possible for the child to gradually loosen himself from the adult's help and support until, finally, he is recognized as an adult.

2.2.5 *Behaving as a psychopedagogic category*

2.2.5.1 CLARIFICATION OF THE CONCEPT

Viewed etymologically, the concept "behaving" is strongly paired with the normative and the accent falls on proper, improper, good or bad behaviour (behaving). The verb form, as we find it in the English "behave" and in the German "sich haben" and "Verhalten", refers respectively to the norm-directedness of behaving. This is seen in the following meanings of the word behave:

"behave" – to act, to conduct oneself properly, to exhibit good manners; having good (bad) manners;

"sich haben" – refers to assuming responsibility for particular behaviours;

"Verhalten" – is translated by restrained, contained, checked behaviour.

From the above, it is clear that behaving is always about someone who behaves, and that his behaviours are always directed by norms as well as by the choices which he makes. Further, it is also conspicuous that behaving goes hand-in-hand with assuming responsibility; the latter stresses that personal choice in human behaviour is in accordance with particular norms.

2.2.5.2 SOME MODES OF APPEARANCE AND ESSENTIAL CHARACTERISTICS OF BEHAVING

In a recent study of behaving as an essence of the psychic life of the child-in-education, Bondesio shows that behaving is a mode by which the child finds him as a human being in the world.

In contrast to a behaviouristic view of behaviour as the reaction of the organism to particular stimuli in terms of reflexes, behaving is now seen as an authentically human phenomenon which shows itself in the different relationships which a person establishes with his world. As far as its origin is concerned, human behaviour is an answer to a situation, or as Buytendijk puts it,