

"behaving is a mode which is in harmony with a relationship, by which it is meant that a person (child) is continually occupied with fellow-humans, with things, with other living phenomena, with nature, etc."

Human behaviour and its meaningfulness find expression in *human bodiliness* (Merleau-Ponty) since a person directs himself bodily to his world. A person also behaves as a *totality* in relation to his world; therefore, behaving is the meaningful crowning of the person's total involvement with reality. This latter remark implies that one can only understand another's behaviour if one really understands his personal circumstances, as well as the situation to which his behaviours refer.

Behaviours, as a person's answer to a situation, can give rise to *different modes of expression*. So, a particular goal-directed action can be viewed as behaviour, as can numerous *bodily expressions* such as a frowning or smiling human face, the waving of a hand, the stamping of a foot each of which represents a particular relationship to reality.

With respect to the bases of the modes of appearance of behaving and their essential basic characteristics, Bondesio differentiates the following modes of behaving, each of which can only be distinguished from each other:

**2.2.5.2.1 Reflexive behaving** is behaving which is characterized by an absence of an aspect of willing. This mode of behaving is stripped of a conscious intention, of purposeful deciding (Bondesio) as well as of goal-directed action. Examples of simple reflexive behaviours are the pupil-, cornea-, and plantar-reflexes.

Although reflexive behaviour is not goal-setting it is qualified by goals and derives its meaning not from itself but from the total bodily involvement of the person with his world (Buyten-dijk). The following comment by Van den Berg, as cited by Bondesio, serves as an illustration: "The pupil reflexively contracts as the wanderer walks in the sunlight with his feet, which also move reflexively. But the wanderer himself steps into the sunlight with a resolution to do or not to do it. With one resolve, that is important. In that resolve, he makes use of many goal-appropriate reflexes. Without these reflexes as a precondition, his resolve would be powerless. Without his resolve, the reflexes are senseless." It is thus obvious that reflexive behav-

ing, although it constitutes a vital part of our existence, is not meaningful in itself but becomes meaningful because of the fact that a person behaves in the world as a totality;

**2.2.5.2.2 Voluntary behaving:** the following variants of voluntary behaving are distinguished by Bondesio: simple voluntary, complex voluntary, and habitual behaviours. Each of these variants of voluntary behaving is characterised by a *moment of choice* which expresses the personal concern and responsibility of the person. Voluntary behaving finds its origin in the child's openness-for and directedness-to reality. As such, it is a way in and by which the child's establishment of relationships with reality is noticeable as well as affirmed.

Bondesio shows that *complex voluntary behaviour* includes moments of willing as well as of choice among different reasons (motives) which, in this form of behaviour, are strongly brought to the foreground. Thus, the person's choice is *willed*, he defines his goal, resolves how to reach it, and then realizes his goal.

*Simple voluntary behaving* is different from complex voluntary behaviour merely in that there is not the variety of reasons (motives) from which choices need to be made. However, the course of behaving remains the same.

*Habitual behaving*, according to Bondesio, is based on experiencing. This behaviour is less consciously executed in that we talk of automatisms. This behaviour assumes the *control* of particular actions which can range from a simple matter, such as dressing, to a more complicated action, such as playing tennis. Habitual behaviour is usually an action which is simple and efficient in nature. It is further characterised by an *apparent* absence of reasons (motives), choices and decisions (Bondesio). However, the fact of the matter is that all of these aspects are contained in and are, thus, realized in actualized behaviour.

In summary, it must be emphasized that all behaviour has an *expressive* character; that is, it manifests something concerning the person as well as the reality in which he is involved. One of the most important ways in which a person (child) expresses himself in behaving is certainly by the use of language because language not only symbolizes out profound relationship with the world but it ratifies and confirms it.



### 2.2.5.3 BEHAVING AS A MODE OF ACTUALIZATION OF CHILD BECOMING AND LEARNING

Becoming adult is an event which is gradually actualized in the life of the child. The attainment of the goal of upbringing, namely proper adulthood, has as a basic condition that the child increasingly live in accordance with the norms, values, and behaviour-codes of the adult life-world. This means that as the child *becomes* and *learns* he continually has the task of *elevating the level on which he behaves*. As the child *behaves* more and more as an adult in the everyday life-world, there is mention of insight into the ways of life of the adult and of the actualization of his becoming on a higher level.

The gradual and progressive *elevation* which appears in the child's *behaviours* is a matter both of the active taking part by the child and the purposeful accompaniment by the adult-educator. From an early age, the adult intervenes or accepts the child's *behaviours*. Misconduct is condemned by warning and reprimanding the child while acceptance of approvable behaviour is shown by an encouraging word, look, or smile.

The adult has, as the task of educating, to see that the child during his behaving refines and changes it in accordance with the image of adulthood. Before this can be done, it is necessary for the adult to set an example of the life-values which the child can imitate. The adult's behaviour must be an example which is worthy of imitation by the child in the light of which he can add to his behaviour.

The other side of this is that the educator must, in the spontaneous course of educating, frequently create situations or seize moments in order to instruct the child if he wants to refine and change the child's behaviour. For the child to correctly and properly behave, he first requires an experiencing and a lived-experiencing of the sense and meaning of such modes of behaving, thus knowledge of as well as a willingness to decide and to carry through such behaviours. Consequently, child behaviours can never really be grasped or understood if they are "externalised" or are not made expressive since behaviours are the crown placed on the child's experiencing, his willing, his lived-experiencing, and his knowing (knowledge); that is, the child *behaves in accordance with his meaning imbued, possessed experience*. This does not mean that a child, in the actualizing of his psychic life (in his

becoming and learning), will only behave positively. However, it is positive behaviours that are the aim from a pedagogic point of view.

From the earliest moments of child existence, in his behaviours he is directed to the control (possession) of reality. The child will himself do, handle, choose, and decide but the execution of these actions, especially their quality, is indissolubly interwoven with that which the child has already learned. Thus, the child's *level of becoming*, which is defined largely by his learning activities, can indicate the *level on which he is going to actualize his behaviours*. Positive change and modification in the child's behaviours, change in compliance with the norm-image of proper adulthood, is a sign that the child has learned and his becoming is actualized in the direction of proper adulthood.

The child's behaviours, which also reflect his possession or control of reality, vary in quality from child to child and from age to age. For example, the younger child can perform with ease certain simple habitual behaviours such as dressing, eating, brushing teeth, etc., while for the older child more complex habitual behaviours are obtainable, and to a superior degree, for example, driving a car, which not only presupposes particular sensorimotor skills, but also knowledge and insight regarding traffic regulations, law enforcement, and similar demands.

Pedagogically seen, a child's behaviours are coupled with the acceptance of responsibility; therefore, the child's experiencing of norms, the knowledge of norms, and the sense and meaning which he attaches (gives) to norms are the preconditions which make purposeful and meaningful behaviour possible. The child's *voluntary behaviours*, which are a matter of *will, choice, decision, and doing* (Bonedesson), cannot be actualized outside of the other aspects of the psychic life, namely, experiencing, willing, lived-experiencing, and knowing. Behaving, viewed in its action-character (act-character), is defined by the child's *experiencing, his willing, his lived-experiencing, and his lived-knowing* (Bonedesso), and, therefore, we can say that the actualization of the child's psychic life finds its crowning in the act of behaving.

The child becomes and learns in accordance with the fact that he finds himself *behaving in a situation of education*, while, at the same time, his behaviours are defined by the levels of learning and becoming on which he finds himself.



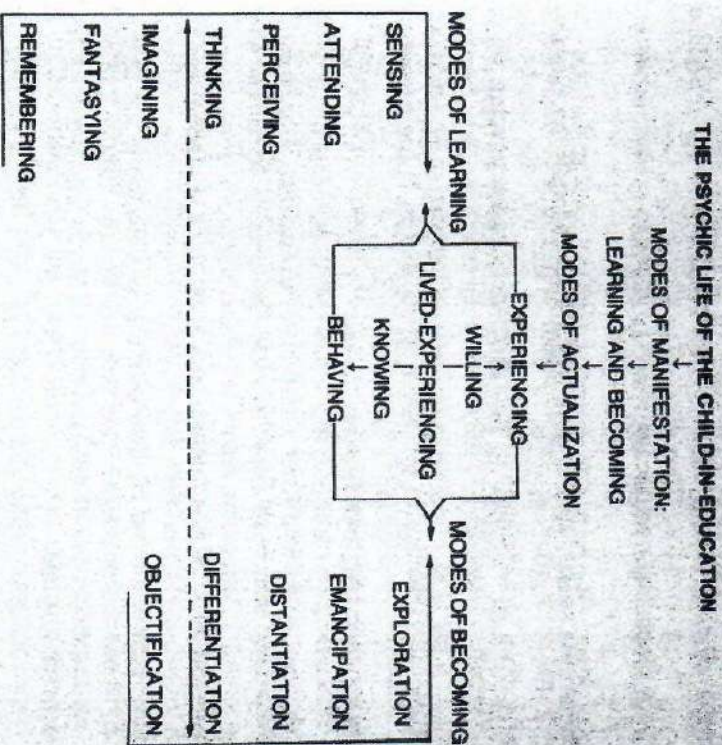
## 2.2.6 Synthesis: The psychic life of the child-in-education

At the beginning of this chapter, an attempted was made to orient the reader to the field of study of concern to Psychopedagogics. The emphasis fell on a scientific (categorical) view of the actualization of the psychic life of the child-in-education. It was emphasized that the psychic life of the child, as this shows itself in his becoming and learning, is actualized through the essences: experiencing, willing, lived-experiencing, knowing, and behaving. To elucidate and describe this actualization, the above-named essences of the psychic life were elevated to and used as psychopedagogic categories.

In this way, we have not only given a picture of the actualization of the psychic life, but also we have continually allowed the meaning of and the meaningful-connections among the differentiated essences of the psychic life to come to the fore. Although the meaningful-connections, as it were, pushed themselves to the fore while discussing the differentiated essences, they were, on purpose, temporarily kept in the background because this important matter requires a separate description and elucidation.

It is well to understand that these meaningful-connections in the psychic life of the child-in-education must be given as a total-image by us in terms of how the psychic life is actualized, and that this total-image is more than the sum of its different parts. This means that a totality-image of the actualization of the psychic life is only possible if we take a closer look at these meaningful-connections. From this closer look it ought to be clarified further for us how the child's becoming and learning are actualized on the basis of the close interwovenness among experiencing, willing, lived-experiencing, knowing, and behaving as distinguishable but inseparable essences in the psychic life.

Before discussing this matter it is necessary, by means of a brief synthesis, to pay attention to the structure of the psychic life of the child as we have learned to know it so far. After Van der Merwe, the following provisional basic structure of the psychic life, with some modifications, is given:



Against the background of the above schematic representation of the fundamental structure of the psychic life, first it will be emphasized that this is no more and no less than a representation. The true structure of the psychic life is a living totality which cannot be captured in a diagram. Second, it will be emphasized that the actualization of the psychic life of the child-in-education always takes place as a totality; therefore, the distinguished essences of the psychic life continually intersect, supplement, and predispose each other. Third, it is important to keep in mind that the schematic representation only sheds light on the child's share (in the actualization), and it must be immediately stated that the child, in the meaningful actualization of his psychic life, is necessarily dependent on education.



respect, Linschoten's statement is meaningful, "Experiencing transforms us from moment to moment; the experiencing of things changes us. One who has experienced has a history behind him that has taught him to see, to think, and to experience differently." By experiencing, the psychic life of the child not only comes into motion but it is indeed actualized. The child learns when he experiences, explores his world, and because of a qualitative as well as a quantitative increase in his possessed experience, the child distantiates himself from reality, objectifies it and thus emancipates himself.

However, a child's experiencing, by which he learns and changes, is an event that is actualized in time. The adult, whether parent or teacher, accompanies the child in his acquisition of experience and has the responsibility to elucidate certain experiences for the child as well as to purposefully create situations (at home and at school) during which the child can acquire experience. These situations vary from the most simple situations of instruction at home during which the child learns to dress himself to eat, and behave properly, to the more formalized instructional situation in the school where the child becomes acquainted with new, even complicated, facets of reality.

By way of a summary, it ought to be obvious that experiencing is an essence of the psychic life of the child-in-education by which his becoming and learning are actualized. It is also obvious that a description and elucidation of this event is possible if we use experiencing as a Psychopedagogic category.

## 2.2.2 Willing as a psychopedagogic category

### 2.2.2.1 CLARIFICATION OF THE CONCEPT

With reference to Van der Merwe, who has undertaken an intensive study of willing as an essence in the psychic life of the child-in-education and whose insights into willing are mainly supported in this section, the following definition of the concept of willing can be given from an etymological point of view. Willing is the possibility by which a person is disposed to consciously perform an action. It shows a striving, a desiring, a longing, and a wanting to do something, all of which stress a connection with a person's emotional life.

Besides this, "willing" also means an initiative which is the basis for a person's freedom of choice, of decisions, and of a

readiness to take part. It is also a direction-giving power in the performance of particular actions. Willing also has a relationship to the future in the sense that a particular aim is striven for which must yet be fulfilled. This striving is expressed in such sayings as "I still want . . .", "when I grow up I will . . .", etc. According to Van der Merwe and C.K. Oberholzer, these expressions of willing, which are directed to the future, cannot be adequately actualized if the person's intellectual potentialities are not also taken into account. Further, with reference to the view of Pollo May, willing is linked to one's own identity and identity acquisition which comes to expression in such sayings as "I can", "I will", and "I am".

Against the background of the above clarifying remarks, it seems that the phenomenon of child willing has particular value for the education of the child, especially concerning the actualization of his psychic life.

It is conspicuous that willing embodies a particular dynamic and power by which the child's psychic life is activated and its goal-directedness is actualized.

### 2.2.2.2 SOME ESSENTIAL CHARACTERISTICS OF THE PHENOMENON OF CHILD WILLING

During a scientific fathoming of willing as a phenomenon in the life-world of the child, from a psychopedagogic view, Van der Merwe differentiates the following essences:

2.2.2.2.1 Willing is a mode of manifestation of child *intentionality* which is especially expressed in the child's openness and directedness to reality.

2.2.2.2.2 Willing is *dynamic* in nature and forms the basis for the actualization of one's own initiative. Thus, willing implies the initiative to actualize the psychic life in terms of becoming and learning.

2.2.2.2.3 The act of willing is actualized on the basis of a personal decision which, by its nature, is normatively determined. By willing, the child gives form to the fact that he himself is someone who will be and become. It embodies a personal choice and readiness to, actively contributes to the actualization of his own psychic life;

2.2.2.2.4 Willing is *goal-directed* in nature, which indicates that the psychic life is actualized in terms of particular purposes. The psychic life, via willing, is directed to an aim by which it is actualized as a totality-in-function;