

perceived becomes, on the ground of the child's lived-experiencing, for example, beautiful, ugly, pleasant, unpleasant, meaningful, meaningless, interesting, uninteresting, valuable, valueless which carry the stamp of the child's own unique meaning. The child's experiences "congeal", as it were, in his lived-experiencing (van der Stoep) because of the personal giving of meaning, and that is why we can say that child lived-experiencing is the meaningful completion, refinement, and deepening of the meaning of that which he experiences.

Through this sense- and meaning-giving activity, actualized on feeling, knowing, and normative levels, the child builds for himself personal possessed experience which, as he learns and becomes, increases in depth and breadth. Such possessed experience has particular significance for the child's future experiencing, and it co-determines the level on which he confers sense and meaning on reality.

Since the essences of the psychic life of the educand continually intersect each other in their execution, we can say that his willed experiencing of reality and personal giving of meaning is simultaneously learning to *know*. As he wittfully experiences, he also *knows*. The child's experiencing is, then, also originally characterised by an intuitive knowing of reality which can also be seen as a first grip on reality. Although this intuitive knowing is a limited and incomplete knowing, it is the basis on which all gnostic/cognitive knowing (understanding, conceptualizing) is built.

Conceptual knowing, as the highest form of knowing, finds its origin in intuitive knowing, but as far as its results are concerned, it involves a much higher level, seen here as real insight, understanding, and thus objective knowing. Such objective knowing means that the child moves himself, from an emotional (pathic/affective) level of lived-experiencing (fore-knowing) to a more knowing (gnostic/cognitive) level of lived-experiencing (conceptualizing, understanding). This elevation in the level of the child's lived-experiencing is, at the same time, an elevation in the level of knowing. The child now finds himself at a level where he can, in a succinct and objective manner, communicate about a diversity of themes such as learning content, certain perceived phenomena, and (especially the child in puberty) whether or not specific values and norms have validity, to name just a few.

In compliance with the meaningful-connections among experiencing, willing, lived-experiencing and knowing as essences of the psychic life of the child, we conclude that as these essences are actualized in the psychic life, they *flow into* behaviour and, also, they *become discernible* in the child's *behaviours*. The child's *behaviours* are the *outcome* as well as the crowning of the actualizing of the above-named essences.

A child behaves in and through the fact that he experiences, wills, lived-experiences, and knows (Bondesio) but also, and especially, on the basis of the *possessed experience* which he has at his disposal; possessed experience is the outcome of the actualization of the psychic life as a *totally-in-function*. The child broadens and deepens his possessed experience as he actualizes his psychic life as a totality.

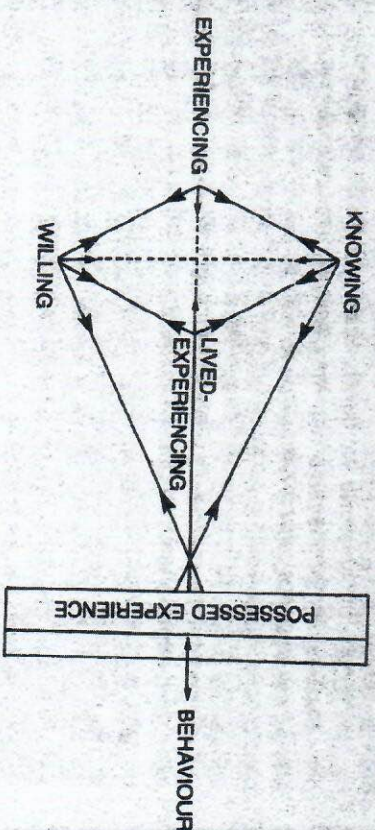
Furthermore, it is important to heed that the child's *existing possessed experience* is of essential importance for his *future behaviours* because his possessed experience is the determinant of the *level* of his behaviours. It can also be concluded that the ways in which the child behaves are to a great measure a reflection of the quality of his *learning and becoming*, and, with this, bear in mind that behaviours are the outcome and the crowning of the actualization of the other essentials of his psychic life.

Thus, *child behaviours* point to the continuous actualizing of the *psychic life* as a *unity* (here and now) as well as to the child *becoming and learning in time*; thus the wealth of possessed experience at his disposal for the actualization his entire psychic life influences, co-determines, and becomes evident in his behaviours.

2.2.7.1 SYNTHESIS: THE PSYCHIC LIFE AS A TOTALITY-IN-FUNCTION

Against the background of the preceding becoming and learning perspective on the actualization of the psychic life of the child-in-education as a totality-in-function, it is possible to represent this synthesis with the following diagram:

THE ACTUALIZATION OF THE PSYCHIC LIFE AS TOTALITY-IN-FUNCTION



The above diagram can be accepted as a provisional representation of how the psychic life of the child-in-education is actualized in terms of his becoming and learning, provided the following are always kept in mind:

2.2.7.1.1 The psychic life is continually actualized as a totality-in-function in relationship to reality;

2.2.7.1.2 The actualization of the different essences in the psychic life, viewed in their particular meaningful-connections, is indicative of the psychic life as a totality-in-function;

2.2.7.1.3 The above-mentioned ordering is neither chronological nor ontological but is merely a possible logical ordering. First, this implies that the different essences do not follow each other in time, but they continually intersect, supplement, and co-define each other; thus, in their origin and actualization, their source is equally primordially given in the psychic life. Second, such a schematic representation cannot capture the *real or living* event of actualization and is thus only a representation or a possible logical ordering of this living event;

2.2.7.1.4 As far as the child's possessed experience is concerned, it has two dimensions; on the one hand, it is the outcome or sedimentation of the psychic life as a totality-in-function, that is, viewed as the particular meaningful-connections among the child's experiencing, willing, lived-experiencing, knowing, and behaving. On the other hand, the child's

existing possessed experience influences the actualization of the psychic life *now* and in the *future*.

Child behaviours, as the result and crowning of the actualization of the psychic life, are thus co-defined, steered and directed by the child's existing possessed experience. This means that this experiencing, actualization of willing, lived-experiencing, and knowing activities, in their meaningful-connections, are equally influenced and co-defined by the child's present possessed experience.

Possessed experience is always someone's (my) possessed experience and, according to its contents, it is an aggregate of understanding and knowledge, of varied competencies to act (abilities, skills), as well as to judge, and to give sense and meaning to reality in unique ways. Our possessed experience not only has a gnostic/cognitive flavour but, because of its personal nature, it is also affectively and normatively coloured. Without the continual broadening and deepening of the child's possessed experience there cannot be talk of becoming a proper adult;

2.2.7.1.5 The proper and meaningful actualization of the psychic life as a totality-in-function, as this finds form in the child's becoming and learning, necessarily implicates upbringing since becoming a proper adult is not possible without upbringing.

2.2.8 Concluding remark

The aim of this chapter was to give the reader a general orientation to the area of study with which Psychopedagogics is involved. Since only general guidelines are drawn in the present chapter, it will be stated in advance that the *details arising* from this chapter will come up for discussion in the following chapter.

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