

work. Thus, it is not strange that parents and teachers continually admonish and appeal to children to give more attention to their work.

Where sensing moves the child to the learning content, attending is directed to an unravelling and analysis of the learning material. The child will want to remedy the situation via attending whenever he experiences wonder on the level of sensing – such as the feeling that he does not have complete knowledge or understanding. The goal is attained when the quality of his attending is such that he can adequately perceive, think, remember, etc.

It must not be overlooked that the teacher has the important accompaniment task of stabilizing the child's sensing and, on the basis of this, to direct his attending. This matter will be returned to later.

By means of a brief synthesis, below we will look at some modalities of attending as they arise in the course of learning:

3.1.2.1 ATTENDING IS AN ACCENTUATION OF THE INTENTION TO LEARN

Based on a stable sensing, attending can be viewed as a continuation of the original intention to learn found on the level of sensing and as an accentuation of it. Attending is a mode of behaving which directs the child's total learning potentialities to the object of attention. It is supported by a stable sensing, and it predisposes the child to take a gnostic/cognitive attitude. Thus, attending represents an elevation of the level of the intention to learn since it is supported by a decision to stay involved with the content;

3.1.2.2 ATTENDING ACCOMPANIES GNOSTIC/COGNITIVE LEARNING

As already mentioned, attending is a basic precondition for as well as an accompanier of all gnostic/cognitive learning. This means that effective learning by means of perceiving, thinking, remembering, etc. only becomes actualized when the child attends. A diminished attending is, at the same time, a reduction in the quality of the child's perceiving, of his quality of thinking and remembering. Although a stable sensing lays the foundation for attending, the quality of the child's attending can also be influenced by the valence of the learning material, the instruction, external factors, etc. Whether the data in the learning situation positively or negatively influence the child's decision to give attention always depends on the stability or lability of his sensing. However, if the child's attending has a positive direction, then, at

the same time, the gnostic/cognitive modes of learning are directed and this makes effective learning possible. Thus, attending implies intensified gnostic/cognitive activities such as concentration, increased attention, and effort.

3.1.2.3 ATTENDING IS A SELECTIVE ACTIVITY

As already mentioned, attending is a mode of learning which directs the child's *gnostic/cognitive learning potentialities* to the *object of attention*. This means that something specific stands at the *focal point* of the child's attention and surrounding data temporarily *fade* into the background. Attending is a gnostic/cognitive directedness to something *specific*. In the everyday life-world we say we cannot give attention to more than one matter at a time. Thus, attending is in essence *selective* in nature. For example, at the moment attention is given, the learning material, a matter, or an object forms the centre of the child's immediate interest. By attending, the child's *knowing modes of learning* (e.g., perceiving, thinking, etc.) are actively turned to the matter. Consequently, it is possible for the child to really learn to know the content since aspects such as the following are always present: identifying, delimiting, comparing, ordering, and integrating. The eventual learning result of sustained attending is understanding and insight, what we can briefly call *knowledge*.

Next, we will briefly discuss the gnostic/cognitive modes of learning which, in the course of learning, are in their actualization, preceded by and also under the accompaniment of sensing and attending.

3.2 Gnostic/cognitive modes of learning

The gnostic/cognitive modes of learning, supported and accompanied by a stable sensing and attending, can be viewed in the whole of the course of learning as the crowning of the child's learning activities. Together with sensing and attending, they form the total of the course of learning and the resulting learning effect congeals in and shows itself in the child's possessed experience.

Although, seen in its actualization, the course of learning forms a unity, still, for the sake of greater clarity, we are going to examine the particular nature of each individual mode of learning.

Because of the meaningful connections among the different modes of learning, these will naturally be brought to the fore later and enjoy brief attention.

3.2.1 Perceiving

According to Erwin Straus and Sonnekus, perceiving can, just as all modes of learning, be qualified as an original human mode of living. Perceiving is not a stimulus-response process but rather is a means by which a person is intentionally directed to the world. A person, a child, during perceiving is not aware of one or another processes which take place in him but rather is aware of that which forms the object of his perceiving. Perceiving is thus always a perceiving of something (Husserl), something with which I stand in relation, something with meaning.

Erwin Straus calls sensing the first seeing and perceiving the second seeing. As such, perceiving, then, is the establishment of a more distanced, objective view in comparison with our original sensing of something. Perceiving is directed to reality as it is, to that which is valid for everyone. It is thus related to the universal, the objective, and the generally valid as this is found in the matter, the object, the learning material, etc. (Sonnekus).

The vagueness, unclearness, and unstructuredness which exist on the level of sensing are during perceiving more clear and ordered. As a gnostic/cognitive mode of learning, perceiving is directed to the problematic, especially an analysis, comparison, consideration, ordering, and synthesizing of it.

The person who perceives is willingly directed to the real nature of that which he perceptively experiences. He wants to be aware, to know, to grasp, to understand. However, the question that arises is how is perceiving actualized during the course of learning?

The child perceives when he attends to that of which he is aware (sensing). As with all other gnostic/cognitive modes, perceiving is accompanied by a stable sensing and is actualized by attending. The quality of the child's perceiving stands in direct relation to the extent to which he succeeds in effectively attending. With a diminished attending, there is also a decline in the quality of perceiving.

When perceiving is placed under further scrutiny, the following important modalities can be distinguished:

3.2.1.1 PERCEIVING IS GLOBAL-IDENTIFICATION

As already stated, during perceiving, the child is directed to reality as it is. The act of perceiving occurs within the framework of time and space. By attending, the child's perceiving is directed to something specific. That which is perceived is placed in the foreground. All of the data encompassing the child's perceptual field temporarily grow faint while the object of perception is delimited, defined, and outlined, that is, is globally-identified. Thus, the perceived object is identified within a definite space in time (here and now). This causes the object of perceiving to come within the focal point of the child's attention and to be perceived as it is. In truth, identification means the eventual exposure of the real *identity* of the perceived or of the *recognition* of its essentials. However, it is emphasized that this global-identifying activity peculiar to perceiving is at first the bare recognizing of something as an object, a thing, learning content, etc.; it is the identifying of a *whole*.

Although this activity is still characterized by vagueness, inadequate recognition, rudimentary ordering, etc., still, it is the beginning of the gnostic/cognitive aspects in perceiving with respect to analysis, synthesis, and ordering. Secondly, it is important to bear in mind that the different aspects of perceiving are actualized as a unity in the act of perceiving and that one aspect inevitably implicates the others. Consonant with this view, the real or actual identity of the perceived is at first laid bare (identified) to the extent that the initial global identification, as a beginning gnostic/cognitive activity, is completed by analysis, synthesis, and ordering.

3.2.1.2 PERCEIVING IS ANALYSING

In connection with the preceding global-identification activity during a child's perceiving is the fact of analysis. The learning content (learning object) is stripped of its global quality during analysis, especially as this is experienced on the level of sensing and of global identification. The at first vague and unstructured nature of the learning object experienced by the child on the level of sensing, e.g., hearing, seeing, or touching, are now, by attending,