

CHAPTER III

PERSONAL ACTUALIZATION BY ACTUALIZING THE PSYCHIC LIFE AND LEARNING

1. INTRODUCTION

A child's personal actualization does not occur haphazardly or automatically. In the previous chapter it was noted that an adult's **accompaniment** and a child's **potentialities** are **preconditions** for personal actualization. However, these preconditions are no guarantee that this personal actualization will be **adequate**. The bottom line is that a child must get **involved** in this event him/herself. This implies that **he/she**, with adult accompaniment, must actualize his/her potentialities. In doing so he/she **participates** in and **responds** to the educative event (accompaniment) initiated by the adults and, as a result, personal actualization occurs. However, educating can only succeed if he/she **accepts** and **identifies** with it. Essentially, this means that he/she must take the initiative to follow an adult's educating and implement it in his/her own life. In this way he/she becomes **individualized** and gradually moves nearer to adulthood (See Sonnekus, 1984, pp 16-17). Thus, he/she is **co-responsible** for his/her becoming adult and is not surrendered to educative, hereditary or environmental influences. His/her **participation** in the educative event is the **core of personal actualization** and therefore psychopedagogics also directs itself to this aspect.

Consequently, psychopedagogics is especially interested in answering the question of the **ways** a child participates in his/her own personal actualization. According to Sonnekus (1984, p 17) the answer is that he/she attributes **sense** and **meaning** to his/her being educated and specifically to the **contents** in terms of which it occurs. Since he/she can give positive (meaningful) and negative (meaningless) meaning, this implies that for him/her, the educative contents will be valuable, more valuable, less valuable, or even worthless (Sonnekus, 1984, p 18). The entire matter of attributing meaning is of extreme importance for personal actualization since it

determines **how** a child responds to education, **how** he/she actualizes his/her potentialities and, consequently, **how** he/she becomes adult.

Because of its importance, psychopedagogics gives additional attention to the question of the **ways** a child attributes meaning to reality. Here it is answered that he/she **gives sense and meaning to educative contents by actualizing his/her psychic life and by learning** (Sonnekus). Actualizing the psychic life and learning are a **unitary event by which sense and meaning are attributed to new contents**. In this way a child explores, conquers and masters reality (Sonnekus and Ferreira, 1987, p 19) and he/she becomes increasingly more mobile with respect to it.

Even though actualizing the psychic life and learning are a unitary event, for the sake of greater clarity, in the following discussion they are treated separately. Here it also is noted that learning is a **refined or specialized** focus on the psychic life.

2. ACTUALIZING THE PSYCHIC LIFE

Actualizing the psychic life requires a child's involvement in, participation in and acquaintance with the contents of reality by which he/she implements his/her potentialities. Thus, he/she **moves** among and to the contents that he/she confronts. Then he/she attributes sense and meaning to them (Sonnekus, 1984, p 8). Actualizing the psychic life implies that he/she is **actively** involved with and participates in the educative event that thus co-defines his/her personal actualization.

Actualizing the psychic life occurs because a child **experiences** and in a **willed** way **lived experiences** reality by attributing sense and meaning to it (Sonnekus and Ferreira, 1987, p 43). Thus, experiencing, willing and lived experiencing are **essentials** of or **modes of actualizing** the psychic life as ways of participating in the contents of reality and in becoming adult. Although these modes are actualized as a totality or unity, for the sake of greater clarity, they are discussed separately.

2.1 Experiencing as a mode of actualization

When a child **experiences**, he/she enters a relationship with reality. This implies a **going to**, an **involved reaching**, a first **familiarity with**,

an **entering into** and a **becoming acquainted** with the contents of education (reality) (Sonnekus, 1984, p 19). In this reaching reality, he/she experiences the nearness of what surrounds him/her. Through his/her experiences of feeling, seeing, tasting, smelling and hearing, he/she becomes aware of his/her own presence as well as that of others and of things in the world (Sonnekus and Ferreira, 1987, p 46). In experiencing something as near, far, high, low, above, under, etc., he/she orients him/herself in space and via sensorimotor experiencing such as touching, feeling, grasping, he/she also comes to know about things, e.g., that they are cold, rough, smooth, large, small (Van Niekerk, 1976, p 87). His/her sense organs, thus, provide him/her with a means for experiencing reality and for gradually learning to know it. In this light, Van Niekerk (1976, p 87) qualifies experiencing as an act that expands the lifeworld.

Since experiencing is moving to and reaching reality, a child's entire psychic life is set in motion by it (Sonnekus, 1973, p 109). Experiencing means encountering reality, being actively involved with its contents, dealing with them, manipulating them and more (Van Niekerk, 1976, p 87). Because he/she is in the world, of necessity, he/she experiences it. According to Hannah (1975, p 15), he/she has to endure reality and undergo it. In this way of moving to, reaching and "enduring" reality, he/she comes to know it. Experiencing is directed to the **actual** givens of reality, i.e., to reality as what it is.

For example, both a toddler in a sandbox and an 8th grader in a science class experience the reality they are involved in. This implies that they both reach out to the contents, in the one case the sand and in the other science, that at first they are sensorily in touch with it and then will handle and even endure it--the toddler mainly physically and the 8th grader primarily intellectually. In this way, both gradually come to know sand, for the one, and science, for the other.

Hence, **experiencing** is a **continuous act or activity of turning to and reaching reality that ultimately leads to knowing it** (See Ferreira, 1973, p 32).

Experiencing and learning are closely related. Since experiencing is the basis for all knowing, and therefore of all learning, it encompasses the different **modes of learning** (See later section).

Without experiencing, a child cannot learn and then no personal actualization and becoming adult can occur.

2.2 Willing as a mode of actualization

A child must not be denied the right to be a child, but it is inappropriate if he/she should want to remain one. From the first moment of life, he/she has the task of becoming an adult. This task, which also is a task for the adults (as his/her educators), can be executed because he/she recognizes him/herself as someone who **will** become adult. From the beginning of his/her existence there is a fruitful tension between what he/she is and what he/she ought to become (Sonnekus and Ferreira, 1987, p 50). Precisely because he/she can **will**, he/she can become adult (Van Niekerk, 1976, p 88). This wish or desire to become adult is observable in his/her behavior from an early age. A toddler who puts on dad's or mom's shoes or who pretends that he/she is driving a car gives clear evidence that he/she strives toward adulthood. The initiative to become adult is in his/her willing(ness) and this gives an adult the opportunity to attain this educative aim by educating him/her (Sonnekus and Ferreira, 1987, p 50).

According to Garbers, willing shows a three-fold structure, namely a **striving-**, a **choice-** and **decision-aspect**. He emphasizes its **direction-giving** and **goal-setting** character and describes it as the active striving toward attaining an aim or goal (Nel et al., 1965, p 413).

When a child wills or doesn't want something, there are two matters at issue (See Sonnekus, 1984, p 19): The first involves making a **choice** among at least two alternatives and this choice can be exercised positively or negatively. The second is a **decision**, which shows a deeper dimension when a **resolution** or final decision is made. His/her **willful decision** is directly related to the **goal** he/she has in mind.

Consequently, when a child says: "**I want to play in the sand**" or "**I want to achieve well in science**", he/she sets a goal for him/herself. And although he/she has not yet reached it, he/she has initiated the activity by which he/she can. Such a willful decision directs him/her to his/her goal. The implication is that his/her will contributes greatly to achieving the aim of educating him/her (his/her own adulthood).

Therefore, **willing** is a way a child's intentionality manifests itself and by which he/she initiates activity. This initiative is attuned to attaining a goal and therefore gives direction and points to his/her future (Sonnekus, 1975, p 10).

2.3 Lived-experiencing as a mode of actualization

By experiencing, a child becomes involved in reality and ultimately learns to know it. When several children are in the same situation, their experiencing of it is largely in agreement. However, each child must "**assimilate**" for him/herself the contents of this situation and allow them to become part of his/her **possessed experience** (See below). This occurs because he/she **lived experiences** these contents by giving them **sense and meaning**.

Because a child is in an educative situation, at least from a relatively early age, he/she is accompanied by adults in his/her search for meaning. By means of educating, the adults unlock those contents they consider to be meaningful for his/her becoming adult. In his/her turn, a child lived-experiences their meaningfulness by attributing **sense and meaning** to them and his/her personal actualization then thrives on a higher level. Thus, the contents of reality are not only experienced but at the same time are **lived-experienced** (Sonnekus and Ferreira, 1987, p 52). This implies that sense and meaning are given to what is experienced and it acquires a personal flavor (Crous, 1979, p 35). Consequently, a child puts a **subjective** stamp on the contents of education and appropriates them for him/herself as more or less valuable. Hence, giving meaning is of extreme importance for personal actualization because it largely determines its course. The reason is that giving meaning is at the center of actualizing his/her psychic life and directs his/her participation in the educative event. Thus, lived experiencing essentially congeals what is experienced (See, Ferreira, 1973 p 44) because by giving meaning to it, the experienced contents become "**spiritualized**" (Sonnekus and Ferreira, 1987, p 52) and integrated into a child's possessed experience.

In light of the above, lived experiencing is a **child's unique personal, subjective attitude toward reality** (See Sonnekus, 1968, p 23). By taking an attitude, he/she **evaluates** contents of reality and determines their **value** for him/her. In this way he/she **gives sense and meaning** to reality. Essentially, lived experiencing determines

how his/her psychic life is actualized and also how his/her personal actualization will occur. Lived experiencing contents as meaningful will **promote** and lived experiencing meaninglessness will **impede** his/her personal actualization.

Since lived experiencing, as attributing sense and meaning, is so important in actualizing one's psychic life it is necessary to inquire into the **ways** it occurs.

Lived experiencing is actualized by a child as a continuous stream (Pretorius, 1972, p 38) within which there are distinguishable aspects, namely, **pathic, affective or emotional lived experiences, gnostic, cognitive or knowing lived experiences and normative or meaning give lived experiences**. Although they are indicated separately, these aspects are actualized as a unity and continually intersect and influence each other (Sonnekus and Ferreira, 1987, p 54).

In chapter II, section 2 (Accompanying to personal actualization), it is noted that there is a direct correspondence among the ways an adult **guides** a child and how he/she **lived experiences**. Thus, an adult's accompaniment needs to be affective, cognitive and normative because these are precisely how a child lived experiences. How he/she lived experiences (gives meaning to) the adult's accompaniment will be evident in his/her actions or **behaviors**. In turn, an adult gives meaning to a child's conduct (behaviors) and this is expressed in how he/she accompanies him/her. In this way there is a continual interaction between the psychic life of an adult and that of a child. Consequently, an **educative relationship** comes into being and the **educative event** is set in **motion**.

Although these three ways of lived experiencing are distinguishable, a child gives meaning in terms of their unifying reciprocal interrelationships. To understand more completely lived experiencing as an **event of giving meaning**, each of these aspects of lived experiencing is discussed separately.

2.3.1 Emotional lived-experiencing

As far as emotional lived experience is concerned, there are distinctions among three levels that also indicate a child's level of becoming. Sonnekus (1973, p 20) differentiates the emotional aspect of lived experiencing of a younger child as **pathic** from that

of an older child as **affective**. In this light, the following levels of emotional lived experiencing are indicated (see Prinsloo, 1982, p 124; Sonnekus, 1968, p 62; Sonnekus, 1973, p 20-22; Sonnekus and Ferreira, 1987, p 54-57):

* **Senso-pathic lived-experiencing** is mainly focused on one's own body and is actualized on a concrete-sensory level. Examples are a child's bodily exploration of his/her world where everything is touched, handled, tasted and looked at. Bodily feelings such as those acquired by being touched and physically pampered are very prominent.

* **Pathic lived-experiencing** is a more distanced lived experiencing and points to a higher level of becoming. Also a child distances him/herself from hi/hermself and his/her own body. More "concrete" feelings such as love, hate, aggression and jealousy are shown.

* **Affective lived experiencing** is actualized on yet a higher level. This appears in the older child and indicates a stronger cognitive control, mastery and constancy as well as an increased sensitivity for values and norms. Affective lived experiencing especially is related to the higher feelings such as the ethical, esthetic, moral and religious as well as feelings of justice, respect, bliss, hope and faith. In other words, one's personal system of values is involved. On the other hand, these feelings are closely related to a person's life of values and are known as feelings-of-values. In addition, these are meaning giving feelings and thus are normative in nature (Sonnekus, 1973, p 21).

All three of these levels of feeling (emotions) are subject to three **qualifying structural forms**, namely, **stability, lability** and **impulsivity** (Sonnekus, 1973, p 21). A child's emotional state is largely determined by how he/she lived experiences the educative event. Through this lived experiencing he/she, on an emotional level, attributes sense and meaning to reality. Thus, a lived experiencing of stability on any of the three levels mentioned is **meaningful** for a child and a lived experiencing of lability is less so or even **meaningless**.

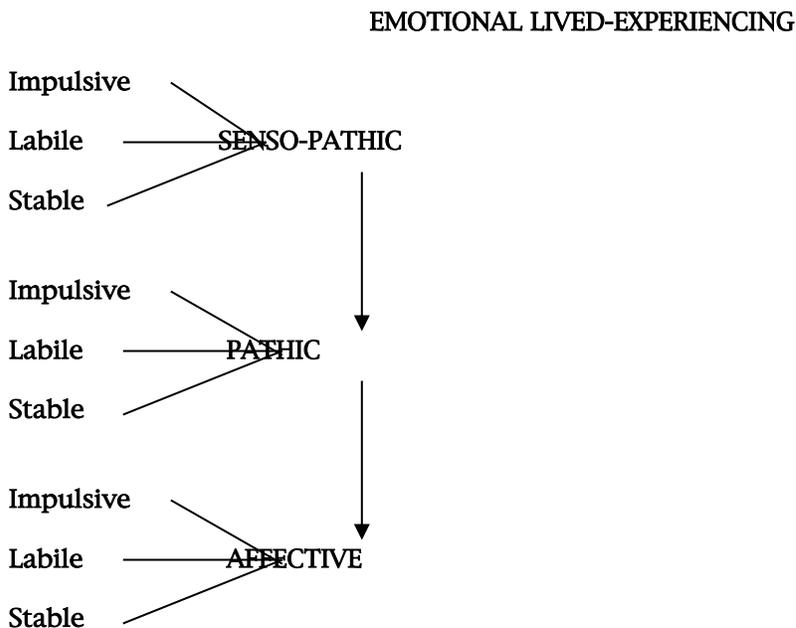
Especially a younger child is predominantly emotionally attuned to his/her world. On the lowest level of lived experiencing a small child will actualize his/her senso-pathic lived-experiencing

preponderantly impulsively alternating with lability and gives evidence of breaking through to stability. To the degree that his/her personal actualization occurs, there also will be an elevation in the level of his/her emotional lived experiencing and its structure preponderantly assumes the character of stabilized affective lived experiencing (Sonnekus, 1973, p 22). Stability implies the emotional life shows more consistency and that a child is more in control of it. A stable emotional lived experiencing indicates calmness, harmony, tranquility, confidence, security, etc. For a child, such lived experiencing is the basis of feeling certain, secure and safe (Sonnekus, 1984, p 22). This gradual elevation in his/her emotional life is not achievable without educative and affective accompaniment in particular (Sonnekus and Ferreira, 1987, p 55).

The possibility of labile and impulsive emotional lived experiencing always exists. Depending on a child's own attribution of meaning and the nature of his/her affective educating, he/she can fall back to a labile or impulsive emotional attitude and personal actualization can be restrained by this. His/her total involvement in his/her world rests on his/her affective state and, therefore, any sense of confusion here will be detrimental to the entire range of his/her personal actualization.

Although emotional lived experiencing is actualized as a unity along with the other ways of lived experiencing as well as the other constituents of the psychic life, still the emotional clearly is the basis for adequate personal actualization.

The following schematic representation is a depiction of the above:



2.3.2 Knowing lived-experiencing

In contrast to emotional lived experiencing, which is more **subjective**, knowing lived experiencing is more distanced and **objective** and is directed at **learning to know** reality as what it is. These two ways of lived experiencing are always actualized as a unity. Because of its nature, the emotional life is the basis for adequately actualizing knowing lived experiencing. Both interact directly in the sense that a stable emotional lived experiencing is the base on which a child's knowing lived experiencing rests while, in its turn, knowing lived experiencing gives rise to order and control in his/her emotional life (Sonnekus and Ferreira, 1987, p 56). However, although emotional lived experiencing is the foundation for adequate knowing lived experiencing and although knowing lived experiencing is a more distanced lived experiencing, the latter is not a higher but only **another kind** of lived experiencing and they should be seen as two sides of the same coin.

As in the case of emotional lived experiencing there are distinctions among different levels of actualizing knowing lived experiencing that also indicate a child's level of becoming. With respect to knowing lived experiencing, a distinction is made between **senso-gnostic/gnostic** lived experiencing of a younger child and **cognitive**

lived experiencing of an older child (see Sonnekus and Ferreira, 1987, p 55; Sonnekus, 1973, p 23; Prinsloo, 1982, p 124). In this light, the following levels of knowing lived experiencing are indicated:

* **Senso-gnostic** lived experiencing is largely directed to learning to know one's own body. This initial knowing is **intuitive** and occurs in **fortuitous** and **incidental** ways. Consequently, learning on this level is actualized in a **concrete** and **visual** way and still is preponderantly **global-diffuse**.

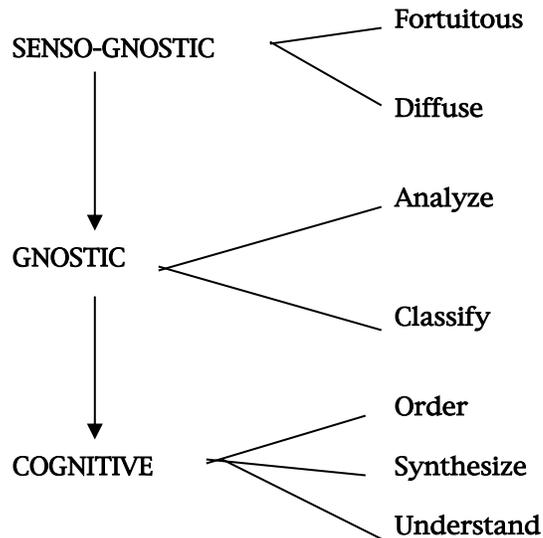
* To the degree that a child's acquisition of speech and language progresses, distancing from a senso-gnostic to a **gnostic** level of lived experiencing occurs. Language is a medium for thinking and intelligence and thus promotes his/her cognitive potentialities and, on the other hand, it is a medium for communicating by which his/her contact with reality is furthered. When a child first has language at his/her disposal, he/she gradually distances him/herself from the concrete and he/she is able to engage in **abstraction** to a limited degree. Although his/her learning occurring on this level, often is still un-logical, unsystematic and weakly ordered, he/she already is inclined to **analyze and synthesize**.

* **Cognitive lived experiencing** is actualized on a still more distanced level and mainly appears in an older child. He/she now has a command of language by which he/she can engage in abstraction and can name his/her concrete lived experiences. Cognitive lived experiencing implies that he/she is aware of, apprehends, knows and understands. On this level, learning takes place in an abstract, comprehending, ordered, systematic and logical way.

Through his/her knowing lived experiencing, a child is attuned to learn to know reality and to appropriate its contents for him/herself. This appropriation is possible because he/she attributes sense and meaning to reality on a cognitive level. Irrespective of the level on which his/her knowing lived experiences occur, the degree of ordering that he/she lived experiences will determine the degree of meaningfulness of this reality for him/her.

The structure of knowing lived-experiencing is schematically represented as follows:

KNOWING LIVED-EXPERIENCING



2.3.3 Normative (meaning giving) lived-experiencing

Besides emotional and knowing lived experiencing, there also is normative lived experiencing. These three ways also show mutual interconnections that will be considered shortly. Since educating clearly is a normative matter, this means that a child also must attribute sense and meaning to the educational norms presented to him/her. This implies that according to the accompaniment and example of an adult, he/she will identify with these norms, assimilate them for him/herself and ultimately live in accord with them. This means that a child should gradually increasingly live the norm-image of adulthood (Landman). However, normative lived experiencing implies more than merely identifying with the norms of a certain society. It is closely connected with the entire matter of giving meaning since **all** attributions of sense and meaning occur in terms of **norms** and **values** (Pretorius, 1972, p 44). Each lived experience, even emotional and knowing, is a lived experience of values and thus is normative. Consequently, the ways a child gives meaning are determined by the relationships among the three modes of lived experiencing.

According to Sonnekus (1984, p 23), normative lived experiencing means that as a child gradually emotionally and knowingly lived experiences being educated, he/she also begins to attribute normative and knowing **values** and meanings to it. To the degree that these values begin to take an **acceptable** form for him/her and he/she begins to integrate and assimilate them into his/her possessed experience (see below), they become norms for him/her and there is normative lived experiencing. In other words, a child continually assigns valuative and normative meanings to the contents he/she deals with in being educated. Thus, emotional and knowing lived experiencing merely are two keys to giving normative meaning, which contains the core of his/her giving meaning to the contents of his/her education (Sonnekus, 1984, p 23).

From the above, normative lived experiencing is closely integrated with emotional and knowing lived experiencing. The lived experiencing of meaning (whether meaningful or meaningless) is determined by the **nature** of both the emotional and knowing aspects. That is, if a child's affective lived experiencing is **stable** and his/her cognitive lived experiencing is **ordered** then this will give rise to a lived experience of **meaningfulness** (Crous, 1979, p 38). There is no doubt that there are relationships among the different modes of lived experiencing and they are now considered.

2.3.4 The relationships among the different modes of lived experiencing

Some of the relationships among the different modes of lived experiencing were indicated in the preceding discussion. Since giving meaning is at the core of personal actualization and consequently qualifies the entire event, it is necessary that this matter be reflected on more completely.

The fact that the different ways of lived experiencing are actualized as a unity has been repeatedly stressed. The preceding separate discussions of each of these ways are only distinctions made for the sake of greater clarity. Emotional, knowing and normative lived experiencing are inseparably connected events that always constitute a unity as far as their state, content and activity are concerned. Lived experiencing **always** is both emotional and knowing and **not** one or the other in an absolute sense; rather there is a difference in quality which implies that either emotional or knowing lived experiencing is dominant (See Pretorius, 1972, p 30-

31). In this connection, Sonnekus (1968, p 92) also indicates that emotional and knowing lived experiencing arise on different levels of a child's becoming and it is sometimes more emotional and sometimes more knowing; however, these are never separate aspects of lived experiencing.

As for the mutual relationship between emotional and knowing lived experiencing (for further discussion see mainly Sonnekus, 1973, p 24-27), emotional lived experiencing is the **basis** for adequately actualizing knowing lived experiencing. As such it prepares the way or is a preformed field for distancing to cognitive lived experiencing. Thus, the emotions **accompany** and in doing so determine the **quality** of knowing lived experiencing. This does not imply that the cognitive is a "**higher**" mode. It simply is **another way** and these two modes are actualized on **adjacent** levels. For a child to **learn to know** his/her world requires that he/she be emotionally stabilized to such a degree that he/she can attain cognitive involvement. However, it is possible that his/her emotional lived experiencing is inadequately actualized or is labile or impulsive. In such a case, the labile emotions **flood** and **block** his/her knowing lived experiencing. The ideal is that he/she cognitively manage his/her feelings and control them. Only then can adequate learning occur.

There is a strong relationship between senso-pathic and senso-gnostic, between pathic and gnostic, and between affective and cognitive lived experiencing. Regarding learning, senso-gnostic accompanied by senso-pathic lived experiencing mainly is in the foreground with a toddler or school beginner and is mostly directed to bodily knowledge and knowledge of bodily relationships. To the degree that a child shows greater stability and order, an elevation in level occurs so distancing arises in both senso-pathic and senso-gnostic lived experiencing and there is evidence of pathic and gnostic lived experiencing. This distancing especially appears because of a young child's developing **movements** and **acquisition of language** (Sonnekus, 1873, p 25).

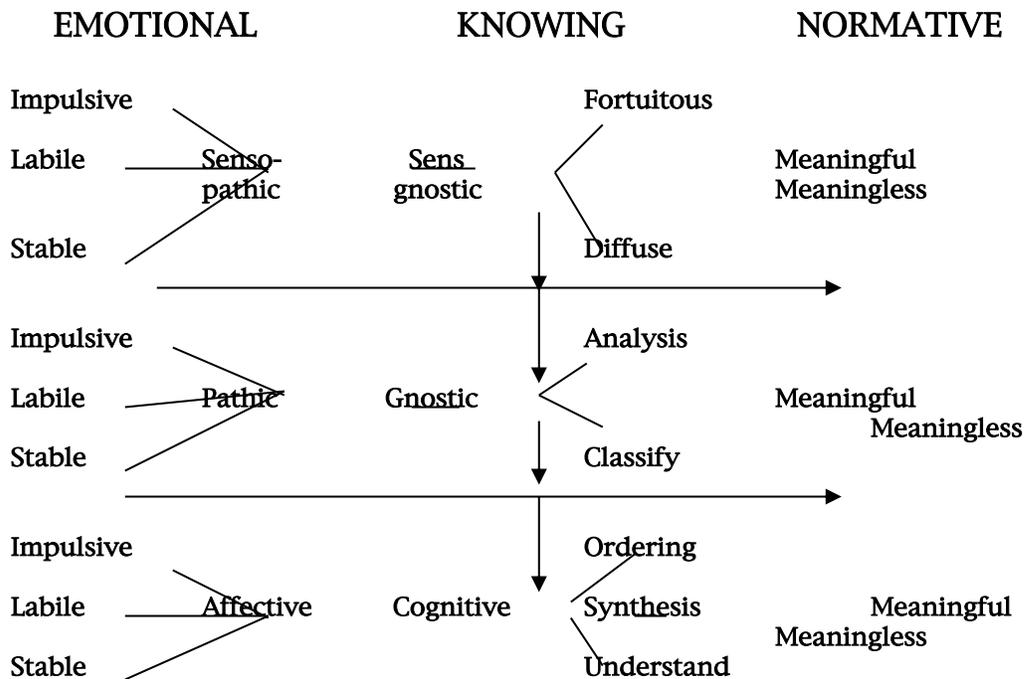
Gradually an elevation in level again occurs and a child simultaneously moves from the pathic and gnostic to the affective and cognitive level of lived experiencing. That is, this elevation in level occurs simultaneously and in parallel and there is a mutual interaction between the senso-pathic and senso-gnostic, between the pathic and gnostic and between the affective and cognitive.

To the degree that a child arrives at greater **stability** in his/her pathic lived experiencing, to that degree **ordering** arises in his/her gnostic lived experiencing. The inverse is equally true because in proportion to his/her becoming distanced, ordered and controlled in his/her gnostic lived experiencing, to that degree he/she also will stabilize his/her pathic lived experiencing. It is obvious that the opposite also is true, namely that **lability** in pathic lived experiencing leads to **disorder** and a **lack of control** in gnostic lived experiencing (Sonnekus, 1973, p 26).

From the above, affective and cognitive lived experiencing are closely related. Distancing from the pathic and gnostic level to the affective and cognitive level also occurs simultaneously but the latter now shows a different structure because the degree of stability and ordering is greater. On this level of becoming, a puber and adolescent lived experience affective stability as well as cognitive control and order. According to Sonnekus the greatest overlapping, correlation and integration of affective and cognitive lived experiencing occur on this level compared to any other time in the past. However, falling back to a previous level always is possible depending on the degree of lability or lack of order that a child might lived experience.

As for normative (meaning giving) lived experiencing, it is closely integrated with emotional and knowing lived experiencing. Each live experience, i.e., emotional and knowing, is a lived experience of values and thus is normative. These two ways of lived experiencing jointly impact and influence normative lived experiencing. Thus, a child lived experiences sense and meaning, and conjointly the normative, in accordance with the nature of his/her emotional and knowing lived experiencing. This implies that he/she will normatively lived experience particular contents of reality as **meaningful** when he/she lived experiences emotional **stability** and knowing **orderliness** and as meaningless when he/she lived experiences **labile** emotionality and cognitive **disorder**. In this light, **the nature of emotional lived experiencing (stable or labile) and the nature of knowing lived experiencing (ordered or disordered) determine the nature of normative lived experiencing (meaningful or meaningless).**

These relationships are represented as follows:



From the above it is clear why giving meaning is at the core of personal actualization. How **meaningful** or **meaningless** a child **lived experiences** his/her educating will largely determine the adequacy of his/her personal actualization and thus his/her becoming adult.

2.4 Behaving as a mode of actualization

In the true sense of the word, **behaving** is not a **mode of actualization** of the psychic life alongside the others (experiencing, willing and lived experiencing). First it needs to be indicated that behaving is closely integrated with the other modes. Essentially, experiencing, willing and lived experiencing are **behaviors**. This solid relationship can be deduced clearly from the descriptions of each of these modes already given. Thus, **experiencing** is a continuous **act** or **activity** of turning to... **Willing** is a way **intentionality** manifests itself and, as such, **initiates** this activity... **Lived experiencing** is a subjective **attitude**... Behaving thus represents the **act** or **activity character** of the modes of actualization. As such, behaving is not viewed as a mode of actualization alongside the others since it is interwoven and **integrated** with them.

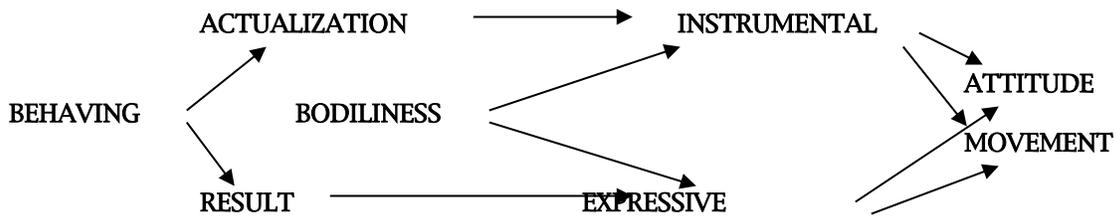
However, within a psychopedagogical context, behaving has a two-fold meaning. On the one hand, it represents the **activity character** of the different modes of actualizing the psychic life and, on the other hand, it is the embodiment, **result** or manifestation of this actualization (See Sonnekus, 1984, p 26). According to Botha (1973, p 95), behaving is the embodiment of the dialogue carried on in a child's communication with reality, but it also is that moment in a child's psychic life that offers the possibility for the other modes of actualization to manifest themselves. Also, Bondesio (1977, p 95) views behaving as representing the total activity character of the psychic life and as an outcome of it. Behaving as a **result** will be discussed in the following chapter.

In order to understand behaving in its relationship with the other modes of actualization, brief attention is paid to the close connection between behaving and **bodiliness** since it is only via one's body that behavior is expressed (See Bondesio, 1977, p 46; Botha, 1973, p 161; and Ras, 1981, p 151-152). According to Merleau-Ponty (See Sonnekus and Ferreira, 1987, p 62), human behaving finds expression in human **bodiliness**, because a person directs him/herself bodily to his/her world. Behaving can be expressive in different ways and the following are distinguished (See Ras, 1981, p 98):

- * goal-directed activities
- * bodily expressions such as movements and attitudes

Here **bodiliness** means body-subject (Bondesio, 1977, p 47; Botha, 1973, p 161; and Ras, 1981, p 2-3) or "**my body to which I have given meaning**" and thus it is my body as **lived**. Bodiliness is closely related to a person's **meaning giving** existence (See Kwant, 1962, p 21). The sense and meaning attributed to educating is closely interwoven with bodiliness (Sonnekus, 1984, p 24). Bodiliness or corporeality is the **center** or anchor point of his/her world and from his/her own position in space, a child lived experiences things as high, low, near, far, right, left, etc. (See Sonnekus, 1973, p 18; Ras, 1981, p 152). The bodily essentials of **movement and attitude** at the same time are human **ways of behaving** that are **instrumental** and **expressive** in nature (See Ras, 1981, p 66-71).

The following is a schematic representation of the above discussion:



Movement and attitude are instrumental in actualizing the different modes of the psychic life (experiencing, willing and lived experiencing) and express this actualization. These two essentials of bodiliness continually interact. According to Ras (1981, p 77) they are not actualized as separate entities but always in connection with each other. During each movement, the body or body part adopts an attitude and each attitude is preceded and followed by movement.

Especially in terms of the **instrumental** nature of attitude and movement as behaviors there is a close connection with the modes of actualizing the psychic life (See Ras, 1981, p 124-136). Each of these modes applies movement and attitude as instruments, so to speak, to become actualized. Without this application, none is actualized. Without expanding on this matter any further, the modes of actualizing **experiencing, willing and lived experiencing**, as **behaviors**, are manifested via **bodiliness in attitude and movement** and in this way the psychic life is actualized.

Thus, behaving is not viewed as a mode of actualization in the same way as experiencing, willing and live -experiencing. However, in connection with bodiliness, it cannot be separated from them. Behaving, as activity, is closely interwoven with the other modes of actualization and especially along with the instrumental character of the bodily essentials (of attitude and movement), they make actualizing the psychic life possible.

2.5 The interconnections among the different modes of actualizing a child's psychic life

For greater clarity and understanding, the preceding discussions of the different modes of actualizing the psychic life were presented separately. However, all of them are essentials of the psychic life

and there are strong reciprocal interconnections among them. This is because the psychic life functions as a unity and thus personal actualization also is a unitary event.

To understand this unitary event, and because the sense and meaning of these essentials are found in the greater whole (see Sonnekus and Ferreira, 1987, p 68), the reciprocal relationships among them are briefly discussed.

2.5.1 The relationship between lived experiencing and willing

Lived experiencing and **willing** are acts of intentionality and because willing has an emotional aspect, it is closely connected with **emotional** lived experiencing. The nature of emotional lived experiencing influences the quality of willing (Van der Merwe, 1975, p 79). Since there are inseparable relationships among emotional, knowing and normative (meaning attributing) lived experiencing, the quality of willing, as qualified by emotional lived experiencing, is also co-determined by knowing and normative lived experiencing (Sonnekus, 1975, p 14). According to Van der Merwe (1975, pp 154-155), **emotional lived experiencing does not directly influence knowing lived experiencing--willing is the link**. Emotional lived experiencing is the background that determines the nature or quality of the act of willing. In this way it determines its **strength** or "**will-power**". This implies that a **stable** emotional lived experiencing leads to a **strong** willing and a labile emotionality does not.

With the **initiating** and **direction-giving** functions of willing in mind, the act of willing (i) **initiates** or actualizes knowing lived experiencing and determines, via emotional lived experiencing its (ii) **nature** and (iii) **direction**. For example, a pupil who lived experiences stability in the classroom will likely show a strong willingness to know and thus direct him/herself cognitively to the learning contents in order to effectively learn them.

In summary, emotional lived experiencing **accompanies** willing and determines its **quality** and **strength** and in doing so gives **direction** to knowing lived experiencing.

2.5.2 The relationship between willing and experiencing

Experiencing is the original way a child turns to reality, and this includes a **willed** movement to, an entering into and a concerned

going out to the contents of that reality. Thus, it is an **activity** by which a child directs him/herself to reality and comes to **know** it.

His/her experiencing is not aimless but is a consciously **willed** movement toward things. Thus there is an extremely close relationship between willing and experiencing. Willing is initiating, direction-giving, deciding and goalsetting in nature and it influences experiencing in its quality and directedness as well as decisiveness (Sonnekus, 1975, p 14). It is via a child's willing that a direction and course are given to his/her experiencing in order to reach a goal. A child has the potentiality to experience what he/she **willingly** experiences and, as such, it is willfully chosen and **future-directed** (Prinsloo, 1982, p 131). Willed experiencing thus means **actualizing** his/her psychic life and the direction of this is determined by his/her will(ingness) (Sonnekus, 1973, p 156). Van der Merwe (1975, p 83) indicates that a weakly actualized willing(ness) leads to a **lethargic** experiencing, the **direction** of which is **distorted**.

In summary, willing influences experiencing in its **quality** and especially in its **directedness**. Willing **accompanies** experiencing and **gives direction** to it to reach a **goal**.

2.5.3 The relationship between experiencing and lived experiencing

Because experiencing is an activity by which knowledge is attained, clearly, there is a connection between experiencing and **knowing** lived experiencing. However, since lived experiencing also is a matter of **attributing meaning**, there is a direct connection between experiencing and **normative** (meaning giving) lived experiencing as well. What a child cognitively experiences is, at the same time, normatively lived experienced in that he/she attributes meaning to it. That is to say, the **implicit** sense of what is experienced is made **explicit** by lived experiencing it (Ferreira, 1973, p 43). Through lived experiencing, the sense of what is experienced is preserved (Sonnekus and Ferreira, 1987, p 52) in that it is "**congealed**" (Van der Stoep) and then integrated into a child's possessed experience as possessed knowledge. In this way the **sense** that reality has is changed to personal **meaning** by a child lived experiencing it (Sonnekus and Ferreira, 1987, p 70). For a child-in-education, the dividend from the sense-filled experienced contents is the lasting **meaning** he/she has attributed to these contents because his/her future experiencing is co-defined by this change (Sonnekus, 1980,

p 8).

From the above, child lived experiencing is the completion, refinement and deepening of the **sense** of what is **experienced** (Ferreira, 1973, p 44). In other words, through lived experiencing, this **sense** of experiencing is elevated to a **meaning-for-him** and, thus, it is the **crowning** of experiencing (Sonnekus, 1975, p 16) because, by means of it, the **sense** of what he/she has experienced becomes **integrated** into his/her possessed experience as **meaning-for-him/her**.

2.5.4 The interconnections among the modes of actualizing the psychic life

In the above discussions an attempt was made to portray the different modes of actualizing a child's psychic life. Some relationships among them have already been indicated; however, because these connections are so important, this topic requires a separate discussion. It is important to understand that the connections in the psychic life of a child-in-education provide a total picture of how the psychic life is actualized and this total picture is much more than the sum of its different parts (Sonnekus and Ferreira, 1987, p 66). For example, the sense and meaning of the modes of actualizing are in the greater whole and especially in the degree to which they are meaningful for actualizing a child's psychic life through **learning** and **becoming**.

Learning and becoming are inseparably interrelated. As a child learns he/she **changes**. These changes should be in the direction of proper adulthood. Thus, the meaning of the psychic life of a child-in-education is that he/she becomes an adult (Sonnekus and Ferreira, 1987, p 68).

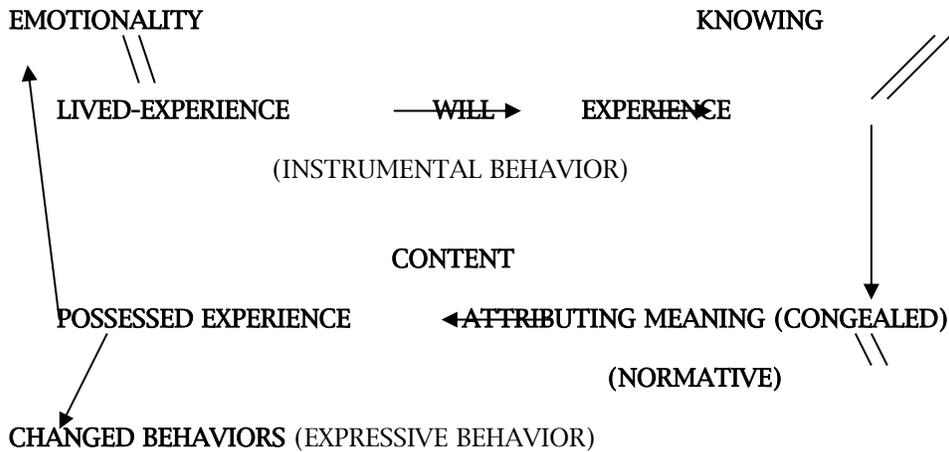
By way of a synthesis, emotional lived experiencing accompanies willing and determines its quality and strength. This makes a child ready to experience reality and cognitively lived experience it (Crous, 1979, p 44). Thus, emotional lived experiencing is the basis for a strong willing(ness). If a child's emotional life is stable, his/her willing is strengthened, he/she chooses and decides more effectively and indecisiveness is restrained. However, if his/her emotional life is characterized by tension, uncertainty, unrest, etc., his/her willing(ness) is weakened with serious implications for

actualizing his/her becoming and learning (Sonnekus and Ferreira, 1987, p 69).

Thus, a stable emotional life makes him/her ready and directs him/her to a particular slice of reality in order to experience it. Consequently, he/she does not experience reality in an aimless, unordered way because his/her willing provides direction and a course for him/her (See Sonnekus, 1975, p 14). In other words, willing accompanies experiencing and influences its quality. As he/she experiences reality, at the same time, he/she is lived experiencing it. He/she lived experiences what he/she experiences and this implies that he/she attributes sense and meaning to reality. In this way, the sense of reality itself is promoted to personal meaning via his/her lived experiencing. What is experienced, on the basis of his/her lived experiencing it as, e.g., beautiful, ugly, pleasant, unpleasant, meaningful, meaningless, valuable, worthless, carries the stamp of his/her own unique understanding of the matter (Sonnekus and Ferreira, 1987, p 70). Thus, lived experiencing is the completion, refinement and deepening of what is experienced (Sonnekus, 1975, p 15).

If a child effectively experiences reality and invests it with personal meaning, he/she learns to know it. Thus, the interactions among experiencing, willing and lived experiencing are **activities of learning to know** by which a child comes to know and, consequently, to master reality. Through this event, experiencing is congealed (Van der Stoep) and becomes possessed experience as possessed knowledge (see Crous, 1979, p 44). The relationships among experiencing, willing and lived experiencing, as a matter of personal actualization, flow into and ultimately become discernible in a child's behaviors.

Personal actualization and the relationships among the different modes of actualization culminate mainly in a child's **attributing meaning** to the **contents** of reality. These meanings become sedimented in possessed experience and then are expressed in his/her changed behaviors as well as in determining his/her future emotional state. This matter is represented schematically as follows:



3. INTELLIGENCE AND ACTUALIZING THE PSYCHIC LIFE

In chapter 2 it was noted that intelligence is a potentiality and function of a person-as-totality. Thus, it is a personal potentiality in terms of which a person as **totality** enters a relationship with his/her world. By this he/she masters reality and sustains him/herself within it.

Consequently, Sonnekus (Nel, et al., 1965, p 311) views intelligence, within the totality of a person, as a power to break through the "**umwelt**" (i.e., surrounding reality). According to Vedder (1971, p 21-22), intelligence is a complicated and highly complex phenomenon that shows itself primarily in the qualitative behavior of persons in new or unknown situations.

Thus, intelligence, in the first place, is only a human potentiality and, therefore, is only **meaningful** if it is **actualized** (See Prinsloo, 1982, p 145). In this regard, actualizing intelligence is closely related to the total actualization of the psychic life. Although a potentiality in itself, it is explicitly a potentiality to be actualized. As such, it lays the foundation for actualizing all personal potentialities and thus also the psychic life. Consequently, intelligence is the cognitive **bedding** on which actualizing the psychic life occurs (See Prinsloo, 1982, p 149) and it also determines the level on which this happens.

On the other hand, because it is interwoven with the psychic life, it is by means of experiencing, willing and lived experiencing that intelligence itself becomes actualized. Thus, these modes in their

reciprocal relationships are continually available for actualizing a child's intelligence. This connection between actualizing intelligence and actualizing the psychic life is described as follows (See Prinsloo, 1982, p 144-150):

Viewed against the background of **experiencing**, as mode of actualization, actualizing intelligence is one of the ways in which a child announces him/herself as someone who experiences. By experiencing, which is an active **turning to** and a **willed** movement toward reality, actualizing his/her intelligence is initiated and set in motion. Reaching or acquiring **knowledge** by experiencing also can be largely attributed to the active functioning of intelligence. Actualizing experiencing-as-learning without also assuming that intelligence is actualized is unthinkable (Ferreira, 1973, p 80).

As already mentioned, a child's experiencing of reality is not an aimless activity. **Willing**, by which experiencing is initiated, accompanies it and also is **direction-giving** and **goalsetting** with respect to it. However, without actualizing intelligence, willing does not become goalsetting. Intelligence as a **directive** power thus directs willing in accomplishing a goal and thus intelligence actualization is goalsetting and, with willing, is direction-giving. The level on which the goal is set is largely determined by intelligence. On the other hand, willing also initiates the actualization of intelligence and, therefore, determines the direction and goal of this actualization. Thus there clearly is a mutual influencing between actualizing willing and intelligence.

The nature of emotional lived experiencing determines the quality of willing. Depending on the strength of willing, a child's potentialities (among others, intelligence) will be adequately actualized or not (Prinsloo, 1982, p 146). A stable emotional lived experiencing creates a favorable climate within which intelligence can be adequately actualized while lability leads to fluctuation in intellectual achievement and thus under achievement (See Sonnekus, 1973, p 86). In another way, intelligence actualization, as cognitive or knowing potentiality, is of essential importance to emotional lived experiencing because it regulates and controls the emotions. Hence, there also is a close relationship between actualizing intelligence and **knowing** lived experiencing. As cognitive potentiality, intelligence determines the attainable level of cognitive lived experiencing. Thus, the relationship between intelligence and **normative (meaning-giving)** lived experiencing also

is clear. The point of intersection between them is that via actualizing intelligence a **system of values** is **ordered** in terms of which **sense** and **meaning** become possible (See Prinsloo, 1982, p 139).

From the above, actualized intelligence is the stratum on which the total psychic life is actualized. Thus, actualizing intelligence occurs by means of the different modes of actualizing the psychic life in their reciprocal relationships by which intelligence then becomes observable and knowable.

4. LEARNING AND ACTUALIZING THE PSYCHIC LIFE

In discussing the relationships among the different modes of actualization, it is noted that actualizing the psychic life and learning also are related. It was mentioned that the interaction among experiencing, willing and lived experiencing are viewed as the **activity of learning** by which a child attains knowledge and control of reality.

Before these relationships are indicated, it first is necessary to note briefly what is meant by **learning**. The following are some essential aspects (See Sonnekus and Ferreira, 1987, p 99) of child learning:

Learning is:

- * an original mode of living
- * an intentional phenomenon
- * rooted in a child's becoming-someone-himself
- * a given human potentiality
- * a personal attitude
- * giving meaning to reality
- * a phenomenon of becoming
- * an act requiring a child's initiative

Learning essentially is a search for the sense and meaning of the contents of reality (See Sonnekus, 1968, p 48). Following Ferreira (See Sonnekus and Ferreira, 1987, p 98-99) learning is **a child's personal attitude that is directed to exploring and conquering reality by attributing sense and meaning to it**. Landman (1983, p17) views learning as a person's involvement with reality around him/her. Therefore, he/she describes it as acquiring, conquering

and unfolding relationships to reality by means of (with the help of) modes of learning so they can be lived meaningfully.

Learning is always directed to the contents of reality. For this reason, **contents** are the first point of contact between learning and actualizing the psychic life. A child actualizes his/her psychic life in terms of contents and he/she also learns contents. In addition, just as does actualizing the psychic life, learning occurs by **attributing meaning**. Thus, learning and actualizing the psychic life are **the same** in that they are two sides of the same activity that is aimed at knowing and mastering the contents of life reality by giving them sense and meaning (See Sonnekus, 1984, p 28).

Learning is actualized by different **modes**. The following modes are distinguished (See Sonnekus, 1968, p 61-88; Sonnekus, 1984, p 28; Sonnekus, 1973, p 76-87; Sonnekus and Ferreira, 1987, p 107-129):

- o Emotional or accompanying/sustaining modes of learning
 - * Sensing
 - * Attending

- o Knowing modes of learning
 - * Perceiving
 - * Thinking
 - * Imagining and fantasizing
 - * Remembering

These modes of learning are always actualized as a unity and with the psychic life. The modes of learning are more particularized forms of the ways the psychic life is actualized. By means of the modes of learning a child becomes involved with reality and by thus actualizing his/her psychic life he/she gives meaning to it. Learning is directly interwoven in the total actualization of a child's psychic life and in his/her ways of giving sense and meaning to contents (Sonnekus, 1984, p 29).

To show the relationship between learning and actualizing the psychic life, the following is focused on what is meant by each of the modes of learning. The significance of learning, especially for the teaching situation, is discussed more completely in chapter V.

4.1 Emotional or accompanying (sustaining) modes of learning

The activity of learning is not merely a cognitive or knowing matter. In discussing the different ways of lived experiencing it was indicated that the emotional life is the basis for adequately actualizing the cognitive and that these two ways of lived experiencing are different sides of the same activity.

Essentially, **sensing** and **attending** are not modes of learning by which knowledge is attained. They are more **subjective** and thus emotional in nature and consequently a child's **emotional state** co-determines the quality of these modes of learning. This implies that especially the quality of sensing is going to determine if a child lived experiences emotional stability or lability. And this emotional climate is the basis for and consequently accompanies the further course of cognitive learning. Although the accompanying modes of learning do not themselves lead to knowledge, they can impede or promote the course of learning.

* Sensing

Sensing is primarily emotional and especially manifests itself as a child senses the world in and through his/her sense organs (Van Niekerk, 1971, p81). It is the first **becoming aware** of and **concerned involvement** with contents of reality. However, this does not mean he/she knows or understands these contents. Sensing is essentially fore-knowing which means that he/she merely has a vague "**knowing**" and not yet real knowledge or understanding. On this level, knowing is still intuitive, vague, diffuse and unstructured (Sonnekus and Ferreira, 1987, p 109). Through sensing he/she cannot yet determine **what** the nature and essence of the contents are but only **that** there are contents. At most this is an **intuitive knowing** (See Sonnekus, 1973, p 130-131).

Sensing is actualized predominantly on an emotional level. That is, it primarily has an **emotional effect** on a child. For example, a child can sense and anticipate that a shadow or bent stick is a snake. This might fill him/her with shock, fear, anxiety, tension, etc. or if he/she is interested in snakes this can lead to excitement, wonder, interest, etc. Thus, sensing along with already existing possessed experience largely determine the stability or lability of his/her emotional lived experiencing at a given moment. Sensing in itself does not lead to knowing but determines the **emotional state** that

initiates the further course of learning and that **accompanies** the cognitive modes of learning until the desired knowledge is gained.

* Attending

Where sensing is a **becoming aware** of and a **concerned involvement** with the contents, attending is an **active remaining aware** and **remaining involved** with them (Sonnekus, 1973, p 80). Van Niekerk (1971, p 21) views attending as an **activity of deliberately remaining-by** the contents. From the above, a stable sensing is a precondition for attending, especially because such stability awakens a child's **willingness** to attend (See scheme in section 4.3). Through the dictates of the will (which is direction-giving), attending becomes an **intention to learn** specific contents. For this reason, attending does not occur automatically but rather always is preceded by a willful decision. By attending, a child not only directs him/herself to the contents, but in doing so, he/she also **unlocks or opens** him/herself to them (Sonnekus, 1973, p 81) in order to make them part of his/her possessed experience.

As already mentioned, the modes of learning are actualized as a unity and therefore attending also cannot be actualized apart from the other modes. The moment a child begins to attend, the cognitive modes of learning are **directed** to the contents. Something specific is in the **focal point** of attending and the surrounding data temporarily **fade** into the background (Sonnekus and Ferreira, 1987, p 114). Thus, essentially attending is a **selective** activity because a child puts "**into focus**" something specific from his/her total situation while all other particulars are left "**out of focus**". Since the modes of learning are attuned to what is in focus, he/she can learn to know it.

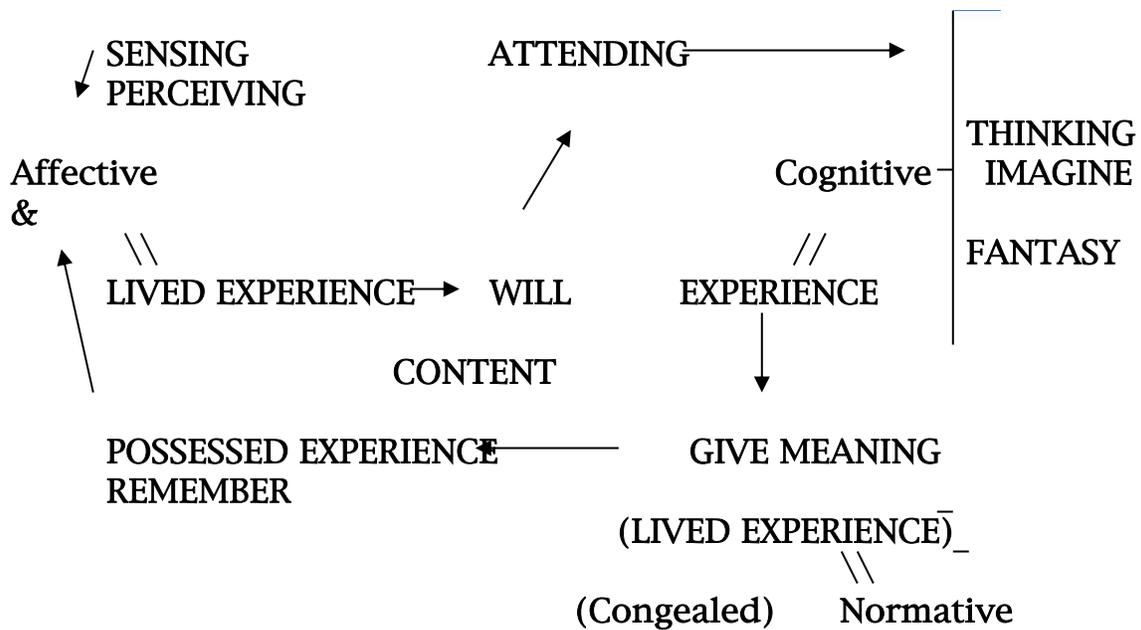
4.2 Knowing modes of learning

Because sensing and attending imply **becoming aware** and **remaining aware** of the contents and especially because they provide the emotional basis, the cognitive modes of learning cannot be actualized without them. They accompany [e.g., sustain] the cognitive modes on all levels of the course of learning (See Sonnekus and Ferreira, 1987, p 109). Thus, along with sensing and attending, the cognitive modes of learning form the totality of the course of learning.

The cognitive modes of learning (perceiving, thinking, imagining and fantasizing, as well as remembering) are more **objective** and are directed to **exposing** or unlocking the **essentials** of the learning contents. Consequently, by actualizing the cognitive modes of learning a child can **learn to know** the contents. This also very clearly expresses the relationship between learning and actualizing the psychic life. The relationships among experiencing, willing and lived experiencing already are qualified as an **activity of learning to know**. By learning, a child directs him/herself to and comes into contact with the essentials of the contents. By means of the modes of learning, he/she turns him/herself to and reaches the contents of reality and ultimately comes to know them (See the description of experiencing in section 2.1). In doing this, he/she experiences reality and by lived experiencing, he/she gives sense and meaning to it. It is obvious that learning and actualizing the psychic life cannot be separated from each other. Actually, they merely represent two perspectives on the same event and the differentiation only is for the sake of greater clarity because, indeed, learning is a specialized or particularized actualization of the psychic life. In chapter V the cognitive modes of learning are more fully discussed and their value for the practice of teaching will be indicated.

4.3 The relationships among the modes of learning and actualizing the psychic life

The relationships among the modes of learning and the modes of actualizing the psychic life are schematically represented as follows:



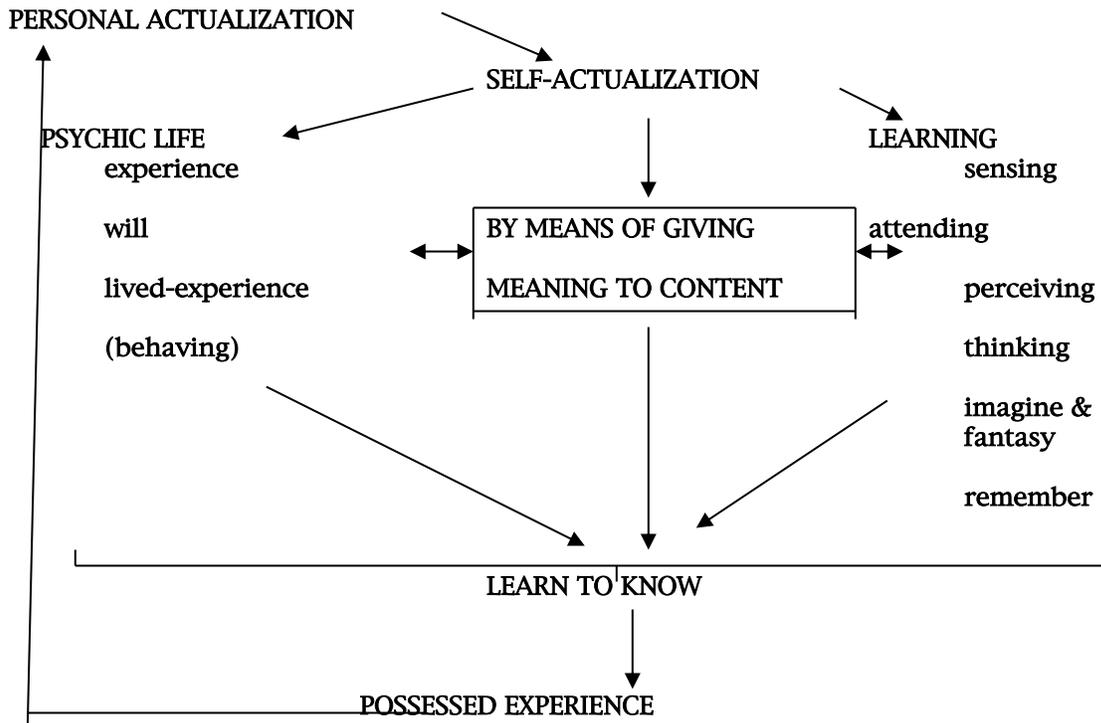
From the above, a child's **sensing** or first becoming aware of the contents, together with already existing relevant possessed experience, will determine his/her **emotional state** (labial or stable). This emotional lived experiencing accompanies **willing** and influences whether a child "will" decide if he/she is going to **attend** further to the contents. By attending, a particular aspect of reality is focused on and the **cognitive modes of learning** are directed to it. Through the cognitive modes of learning, he/she becomes involved with these contents of reality and he/she **experiences** them as in focus and by **giving** them **meaning (lived experiencing)** they are **remembered** and integrated into his/her existing **possessed experience**.

5. SUMMARY

The aim of this chapter is mainly to show the role of the child in his/her personal actualization. A **child him/herself** plays the most important role in his/her becoming adult. He/she is not **surrendered** to the educating he/she receives from his/her parents and other adults. By **learning** and **actualizing his/her psychic life**, he/she **gives sense and meaning** to the educative event and eventually comports him/herself accordingly. By giving meaning to his/her situation, he/she determines the **norms** by which he/she will live. This fact presents the educator with a particular task.

His/her task is not only to unlock subject contents but also, through them, to guide a child to give sense and meaning to his/her world.

Finally, the two legs on which a child stands in participation in his/her personal actualization are represented schematically as follows:



6. REFERENCES

- Bondesio, J.M. 1977 **Gedra as psigopedagogiekperspektief op die wording van die breinbeskadigde kind.** Unpublished D.Ed. dissertation. University of Pretoria.
- Botha, T.R. 1973 **Gedra as psigopedagogiese kategorie.** In Sonnekus, M.C.H. (Ed.) **Psigopedagogiek: 'n inleidende oriëntering.** Stellenbosch: University Publishers and Booksellers.
- Crous, S.F.M. 1979 **Pedoterapeutiese begeleiding van die affektief-versteurde kind.** Unpublished D.Ed. dissertation. University of Pretoria. **English translation:** <http://www.georgeyonge.net/node/10>
- Ferreira, G.V. 1973 **Ervaar as psigopedagogiese kategorie.** **Pedagogiekstudies, No. 74.** University of Pretoria.
- Hannah, C. 1975 **Die betekenis van die beskouing oor ervaring vir die opbou van 'n didaktiese teorie.** **Pedagogiekstudies, No. 79.** University of Pretoria. **English translation:** <http://www.georgeyonge.net/node/105>
- Kwant, R.C. 1962 **De Fenomenologie van Merleau-Ponty.** Utrecht: Aula Boeken, Het Spectrum.
- Landman, W.A. 1983 **Leer, gesien vanuit fundamenteel-pedagogiese perspektief.** **Suid-Afrikaanse Tydskrif vir Pedagogiek, vol 3: no. 1.** **English translation:** <http://www.georgeyonge.net/node/15>

- Nel, B.F., Sonnekus, M.C.H. and Garbers, J.G. 1965 **Grondslae van die psigologie**. Stellenbosch: University Publishers and Booksellers.
- Pretorius, J.W.M. 1972 **Kinderlike beleving**. Johannesburg: Perskor. **English translation:** <http://www.georgeyonge.net/node/74>
- Prinsloo, H.M. 1982 **Die Sinsamehang tussen intelligensie-aktualisering en die psigiese lewe van die kind-in-opvoeding**. Unpublished D.Ed. dissertation. University of Pretoria.
- Ras, B. 1981 **Die Sinsamehang tussen liggaamlikheid en die psigiese lewensvoltrekking van die kind-in-opvoeding**. Unpublished M.Ed. thesis. University of Pretoria. **English translation:** (summary) <http://www.georgeyonge.net/node/109>
- Sonnekus, M.C.H. 1968 **Die Leerwereld van die kind as beleweniswereld**. Stellenbosch: University Publishers and Booksellers.
- Sonnekus, M.C.H. 1975 **Onderwyser, les en kind**. Stellenbosch: University Publishers and Booksellers.
- Sonnekus, M.C.H. (Ed.) 1984 **Opvoeding en opvoedings-probleme tussen ouer en kind**. Pretoria: H.A.U.M. Opvoedkundige Uitgewers.
- Sonnekus, M.C.H. 1980 **Die Psigiese lewe van die kind in die liggaamspedagogiese situasie**. Lecture given at the National Symposium for Elementary School Teachers at the University of Pretoria on April 10 & 11.
- Sonnekus, M.C.H. (Ed.) 1973 **Psigopedagogiek: 'n inleidende oriëntering**. Stellenbosch: University Publishers and Booksellers.
- Sonnekus, M.C.H. and Ferreira, G.V. 1987 **Die Psigiese lewe van die kind-in-opvoeding**. Stellenbosch: University Publishers and Booksellers.
- Van der Merwe, C.A. 1975 Die kinderlike wilsverskynsel: 'n psigopedagogiese perspektief. **Pedagogiekstudies**, No. 82. University of Pretoria.
- Van Niekerk, P.A. 1971 **Aandagsfluktuasie as verskynsel by die onderaktualisering van intensionality, met spesiale verwysing na die agterlike kind**. Unpublished D.Ed. dissertation. University of Pretoria.
- Van Niekerk, P.A. 1976 **Die Problematiese opvoedings-gebeure**. Stellenbosch: University Publishers and Booksellers. **English translation:** <http://www.georgeyonge.net/node/132>
- Vedder, R. 1971 **Kinderen met leer- en gedrags-moeilikheden**. Groningen: Wolters-Noordhoff.