

CHAPTER IV

A CHILD ACTUALIZING HIS/HER BECOMING ADULT IS EDUCATIVELY SITUATED

1. INTRODUCTION

In the previous chapter it is shown that an orthopedagogue must be able to determine *how* a child under actualizes his/her becoming adult. When one wants to understand *how* a child becomes adult, as an elevation in level of dialogue, psychopedagogics must be appealed to, since it is the pedagogical [part-] discipline which provides answers concerning a child's actualization of his/her psychic life-in educating.¹

That is, psychopedagogical knowledge is indispensable for a pedagogue to know how to act when, as a scientific educator, he/she must engage in educative actions.

Since the psychic life is given with being a child, it is identified as a human way of being. The constituents of the psychic life are the totality of personal potentialities with which a child enters the world. This embraces all his/her potentialities for becoming, and for learning; all his/her potentialities for exploring, emancipating, distancing, differentiating, and objectifying; all his/her potentialities for experiencing, willing, lived experiencing, knowing, and behaving;² and all his/her potentialities for sensing, attending,³ perceiving, imagining, fantasizing, thinking, actualizing intelligence, remembering,⁴ and observing.⁵ Each time a *child* actualizes his/her psychic life he/she is a *person*-in educating.

As equiprimordial structures in which the psychic life is manifested, *becoming* and *learning* are inseparable from each other, and they are only separated here for purposes of thinking.

For an orthopedagogue, the core question is always what happens with experiencing, willing, lived experiencing, knowing, and behaving with a child impeded in becoming, when the event of

educating is realized and the educative efforts eventually fail, and the fundamental pedagogical structures are inadequately realized.

Actualizing becoming, now viewed as a form of appearance of the psychic life also is a continual task for a child, and now there is a brief consideration of what *self-becoming* implies, as an ontic phenomenon of being a child, by reflecting on the various ways of actualizing the psychic life, now viewed as ways of becoming, and as essences of a child's becoming adult, and which can be elevated to psychopedagogical categories.⁶

2. A CHILD AS A PERSON IS BODILINESS

A child's being-a-person-in-educating is embodied in his/her *bodiliness*; *person*, bodiliness, and psychic life are one. Van Peursen⁷ also stresses that the psychic life is fully spirituality and, indeed, as is experienced bodiliness. According to De Waelhen,⁸ bodiliness is the center of all ways of being.

As bodiliness, as *person-as-totality-in-function*, a child goes out to the world and dwells in it via his/her body.⁹ In and through his/her bodiliness, a child communicates with things and others, and it is the instrument for experiencing, willing, lived experiencing, knowing, behaving, etc.¹⁰ Sonnekus¹¹ says the various ways of being spring from human bodiliness, and it forms the center for the acts of sensing, perceiving, etc. Merleau-Ponty¹² indicates that a person does not perceive the world with his/her senses but goes out to it from his/her bodiliness as center. According to Beets,¹³ the body gives a person the possibility to move him/herself, "in order to experience that he is there, that he lives, that he need not feel himself bound to one place, but that he is free to go to the places where his desires originate."^{*}

In his/her bodiliness, a child, as a person, as a totality-in-function, is in communication with reality. Consequently, Rutten¹⁴ emphasizes that a person is the *subject* of all his/her lived experiencing and behaving, and this involves the subjective moment, the personal, his/her body-subject. Various authors¹⁵

* [om te ervaren dat hij er is, dat hij leeft, dat hij zich niet aan een plaats gebonden behoeft te gevoelen maar dat hij vrij is te gaan naar de plaatsen waarheen zijn verlangen uitgaat]

emphasize that the human body is a body-*subject*, and not an *object*, and that a person him/herself *is* his/her body.¹⁶ Van den Berg¹⁷ states this thusly, “Because the body that one *has* is different from the body that one *is*. From the body that one has, the possessor has more or less gone away.... One washes *oneself*, not *one’s body*. One shaves *oneself*, not *one’s face*.”

In the usual association with others, you forget yourself as a body. As a body you are so involved with what is “outside” of your body that you “pass over” yourself as corporality until you are thrown back into your body. For example, while sprinting, an athlete is already at the finish line, until his/her legs “cramp up” and he/she then becomes aware of them. A mountain climber, e.g., is at the peak he/she wants to reach. If his/her fatigue impedes his/her willingness to progress, only then does he/she become aware of his/her body as an object. One does not only become aware of the body if it “leaves him in the lurch”. A shot-putter also can become aware of his/her strong muscles, of his/her athletic body build while he/she readies him/herself to put the shot. Even so, he/she is usually “there” where [he/she expects] the weight will land.

A physically handicapped child is more readily aware of his/her body than one who is non-handicapped because one is all the more aware of one’s body when it leaves one in the lurch, e.g., because of a defect, but also because of illness; when the body changes, as in puberty, or in advanced years, and then attention withdraws from others. Then there is an experiencing of the body. One takes a position toward one’s own body. The body is also experienced as an object under the gaze or look of another, whether favorably or unfavorably. Also experiencing the body implies that the body can never be isolated because “under the look of another”, because the person remains in relation to and in communication under such a look. Bodiliness is continually an indication of the situation of our being-human, according to Van Peursen;¹⁸ it indicates a human’s being-incomplete, his/her standing open for the world, the broad connection to which he/she, in his/her bodiliness, is committed and which he/she can find useful.

* [Want het lichaam, dat men *heft*, is ongelijk aan het lichaam, dat men *is*. Uit de lichaam dat men *heft*, is de bezitter min of meer weggegaan.... Men wast *zich*, niet *zijn lichaam*. Men scheert *zich*, niet *zijn gezicht*]

As bodiliness, he/she carries on an educatively situated dialogue by which he/she continually becomes different.

3. BECOMING ADULT IN TERMS OF ACTUALIZING THE PSYCHIC LIFE-IN-EDUCATING

3.1 The modes of actualizing the psychic life, as modes of becoming

3.1.1 Introduction

As bodiliness, as person, as psychic life actualizing-in educating, a child is continually involved in *becoming different*. This becoming different is largely determined by a child's situation of educating as an unfolding dialogue. According to Ter Horst,¹⁹ a pedagogical situation provides a perspective, and a child realizes his/her freedom in it, to the extent that he/she, with a contribution from his/her *entire person*, engages in a *total dialogue* with the *full reality* and, in this way, he/she him/herself actualizes his/her becoming.

In addition, his self-actualization of becoming proceeds hand in hand with his/her discovery of means to carry on a dialogue to "give new sense and meaning" to his/her world. Thus, e.g., *play* and *language* have an important place in expanding his/her own experiential world.

Language serves the child as a means of communication, expression, affectivity, thinking, etc., and supports him/her in giving new sense and meaning to his/her world. Play, as a primordial form, thus, as a fundamental form in child existence, is given from the beginning. In terms of play, he/she discovers contents of reality, as well as his/her own potentialities. By actualizing language and play, a child explores his/her world, and this allows him/her to emancipate, to distance, to differentiate, and to objectify.

As a child's becoming thrives, a correlated "elevation in play"²⁰ and language arise, as elevations in level: The levels on which a child

plays and uses language, also give a clear indication of the level of his/her becoming.

Dialoguing establishes a meaningful world for a child and broadens his/her lifeworld. In terms of the various ways of actualizing his/her psychic life, a child also continually realizes his/her becoming. With respect to the essences of becoming, such as experiencing, willing, lived experiencing, knowing, and behaving, *basically all these essences and ways of actualizing the psychic life of a child-in -educating also are essences of becoming.*²¹

In the following, these essences are discussed briefly.

3.1.2 Experiencing-as-becoming

Ferreira²² describes experiencing as a “*continuous intentional act of turning to* (moving toward) and reaching (concerned involvement with, remaining with) reality which leads to *knowing*. It is the necessary *beginning* (onset) of a *becoming aware of* (undergoing reality on an a-conceptual level). *Conceptual and categorical thinking* (grasping essences on a conceptual level) are viewed as the *continuation* of this same primary turning to, on an essentially *higher level*”.

Ferreira²³ indicates that as an intended entering reality, experiencing is evidence of various modes of the psychic life of a child coming into motion, such as sensing, perceiving, etc., and the psychic life, as a totality, is set into motion by a child experiencing. To experience means to be actively involved with the contents of reality, and to act with it, to deal with, to observe, to design, to choose, etc. regarding it. In essence, then, experiencing is a moving to, *traveling in*, a going into the world, and a child does this by, e.g., touching, grasping, reaching for, feeling, looking, etc.

Essentially, experiencing is an act of becoming.²⁴ Also, it must be emphasized that it is the child *him/herself* who experience, and this requires personal effort; he/she “moves” him/herself towards something and he/she *him/herself* encounters it so that he/she him/herself will experience, design, and investigate things. For this reason, experiencing can also be qualified as the origin of all

knowing, and it serves as the original initiating foundation for all conscious activity. In experiencing something as near, far, high, low, above, below, etc. a child also orients him/herself in space and, via sensory-motor experiencing, such as touching, feeling, grasping, a child comes to understand things as cold, rough, smooth, large, small, etc. by which he/she becomes oriented.

In turning to the landscape of reality, it also is made one's own, as "meaning" via an image or giving personal meaning, or a concept, or giving open meaning.²⁵ The *adding* of meaning which is signified during the total act of turning to and reaching, but especially while *lingering* with the landscape, becomes personal meaning. Thus, experiencing implies a continual *act of adding* to his/her own lifeworld by adding "new" possessed experience to it. That experienced meaning is at the basis of a child's becoming has been shown by many authors²⁶ and, indeed, experiencing is an *act of expanding the lifeworld*. Hence, experiencing means to *integrate*. Litt²⁷ also indicates that experience must be acquired: "It does not make us perfect and, so to say, give us ready to use skills. The events of fate which overcome us are not yet experiencing. They only become so when they are taken up and assimilated by us, clarified, and become inscribed in our life account."^{*}

Also, Poggeler²⁸ indicates that to experience means to be *personally touched* by insights connected to life. In contrast to pure knowing, experiencing is plausible through the *integration of the person*, according to Poggeler.²⁹ He says: "Lived experiencing is plausible, not through the correctness of argument, but through the very personal existence of lived decisions, and lived situations."^{**} Following Linschoten,³⁰ one who has experienced has a history behind him/her which has taught him/her to see, think, and lived experience differently.

Via experiencing, the world is stripped of any distance, and a child establishes a trustworthy world for him/herself, being a personal

* [Zij worden ons niet volmaakt en om zo te zeggen gebruiksklaar geschonken. De lotsgebeurtenissen die over ons komen, zijn nog geen ervaring. Zij worden het pas wanneer zij door ons opgenomen, toegeëigend, verklaard en in onze levensrekening ingeschreven worden]

** [De levenservaring wordt geloofwaardig, niet door de juistheid van argumenteer, maar door het zeer persoonlijke bestaan van levensbeslissingen en -situaties]

experiential world clothed-with-meaning, which, as such, is added to his/her experiential world as content. To adequately actualize his/her becoming, a child, thus, must continually assimilate his/her experience to meaningfully integrate them into his existing possessed experience and this, in fact, continually changes his/her being-situated. Then, everything which is uniquely his/hers also changes again and must be seen and assimilated anew to remain his/her own. Lubbers³¹ says this is only possible for “a flexible personality; for one who is not bogged down in his development by unassimilated experiences. When once one’s development remains stagnated and fixed by what for him was not assumable, while he still can’t get on with his life, a reinterpretation of what has given content and form to his life, can still only happen incidentally and superficially.”* [??]

3.1.3 Willing-as-becoming

Child becoming is realized in terms of willing, as a way in which the psychic life of a child-in-educating manifests itself.³² Willing initiates the realization of the psychic life and, thus, of becoming, and it determines the direction of this actualization. “Willing-as-becoming” has its beginning in the fact that a child does not want to remain a *child* but wants to be adult. According to Van der Merwe,³³ each willful decision refers to an actualization of intentionality, as well as an answer to the appeal to become adult. Because a child can will, he/she can become adult, and becoming adult requires willing as a normative-normed matter, as decisions, etc.

Willing is attuned to realizing a goal, and this implies self-initiative, but it also indicates a direction; it always indicates a course, and a future, as well as opening perspective(s) for a child.

A child also continually shows the “will” to go out to the world. Nel³⁴ speaks of a “propelling power” which, at the beginning of a child’s life is especially on a vital level, as a striving for food and for

* [een flexible persoonlijkheid; voor een mens die niet door onverwerkte ervaringen in zijn ontwikkeling is gestagneerd en gefixeerd blijft door wat voor hem niet assumeerbaar was, terwijl hij er toch niet langs kan leven, kan een reinterpretatie van want aan zijn leven inhoud en gestalte heft gegeven, nog slechts incidenteel en oppervlakkig gebeuren]

bodily, or sensory contact. Through educating this gradually unfolds on a spiritual level where willful acts and decisions now arise.

3.1.4 Lived experiencing-as-becoming

As an intentionally determined personal taking a position by a child, as totality-in-function, in his/her communication with reality (Sonnekus³⁵), childlike lived experiencing is a way in which his/her becoming flourishes.³⁶

On his/her own initiative, a child him/herself takes a position towards a landscape, as a momentary slice of reality. Thus he/she establishes a momentary experiential world by giving emotional, intellectual, and normative meaning to the landscape, to things, to his/her being-situated.³⁷ As the momentary signifying of his/her present situation changes, his/her experiential world, as well as the landscapes he/she is dialoguing with also change.

According to Sonnekus,³⁸ the emotional or affective must be viewed as *a child's trusted readiness to participate in a dialogue with reality* and, following Nel,³⁹ the affective, even though it is an act of intentionality, is the driving force behind all intentionality.

Although a small child goes out to the world in a more pathic-affective way than an older child,⁴⁰ primarily a child-world relation is affective. Van der Stoep⁴¹ also observes that the essence of a person's world is that it is a world primarily realized by emotion.

Emotionality, or pathic-affective lived experiencing is the naïve, non-reflective, original, intuitive, vague, diffuse lived experiencing as a pre-cognitive attunement to an immediate communication with things, although pathic-affective and gnostic-cognitive lived experiences can never be entirely separated. All pathic-affective lived experiencing also is continually illuminative, and all intellectual lived experiencing is disclosive.⁴²

If, e.g., a child is sound asleep and there is a knock on the door, and the child takes a position towards it, on a predominantly emotional level, then he/she awakens when the knocking has stopped, and on

a gnostic-cognitive level, he/she will know that *something* has awakened him/her. If he/she also takes a position toward it on a primarily intellectual level, he/she will perceive the knock as a *knock*, and he/she can think about it, etc.; thus, the knock must have persisted after he/she had perceived it. Now he/she knows that it is a *knock* which woke him/her. The emotional moment of this intellectual lived experiencing might, e.g., be one of anxiety, joy, expectation, etc.

3.1.5 Knowing-as-becoming

Child becoming also is realized by means of various ways of knowing. Sonnekus⁴³ distinguishes among “intuitive, explicit, question-asking, structuring, and comprehending knowing”.

Intuitive knowing is the beginning and source of all knowledge, since each landscape of reality is initially explored in an intuitive-knowing way. As a knowing attitude, it is built on an attunement, and trust that things are as they seem to be. It is first realized on the level of sensing, and must not be seen as being synonymous with sensory perception on a gnostic-cognitive level. All gnostic-cognitive knowing, however, is support for intuitive knowing, but it also is the case that intuitive knowing is the source of misunderstanding, because it possesses the moment of understanding or of misunderstanding.

During his/her becoming, a child, via intuitive knowing, anticipates what will be known. As soon as a child arrives at clarity of what he/she will know, there is mention of *explicit* knowing, and the known as anticipated is named as the final knowing of it.

Via his intuitive and explicit knowing, a child interrogates the world in which he/she stands because he/she wants to know and understand more. In accordance with his/her questions being answered, a child proceeds to *structure* his/her knowing, and in his/her knowing search, structure arises, and eventually understanding when a child grasps or understands the object of knowing. Here misunderstanding is not possible since new knowledge, facts, and meanings are now realized.

3.1.6 Behaving-as-becoming

Child becoming is also realized by behaving. With reference to Lersch,⁴⁴ it is stressed that human behaving is not necessarily the result of physical or physiological causes, but is intentional acts, i.e., meanings find their affirmation in a deed. Botha⁴⁵ points out that a child's behaving can be viewed as the embodiment of the dialoguing a child carries out in his/her communicating with reality, and as a view of those moments in the psychic life of a child which provide possibilities of manifesting the other ways of actualizing the psychic life, or ways of becoming.

3.2 Self-becoming as a unitary event

As a willing person, a child is self-goal-setting, self-direction-giving, self-deciding, and he/she is viewed as a possibility which must be actualized.⁴⁶ He/she is someone who, on his/her own initiative, *will* him/herself gladly *experience, will lived-experience, will know, and will behave*. As a person, as possibility, he/she is attuned to a self-navigating to reality, and turning him/herself to it with the aim of self-knowledge of it⁴⁷, since an act of willing continually refers to an active striving to realize an aim.⁴⁸

The “navigating to” and “navigating in” reality, thus, are continually directed by willing to an aim and decision and, in its component of willing, experiencing is then a willed, direction-giving, deciding experiencing.⁴⁹

An act of willing also includes the establishment of an experiential world. As *movement, activity* and *reaching*, experiencing makes possible the coming-into-contact-with-something, and this *something* is present to a person by him/her taking a position towards it, and the something constitutes his/her field of presence via lived experiencing and giving meaning find a place in his/her genuine personal, subjective meaning.

The nature of emotional lived experiencing largely determines the quality of willing, and the strength of willpower. The quality of willing must be seen in its connection with the emotional [i.e., pathic and affective] moments [of lived experiencing], the

realization of gnostic-cognitive lived experiencing, and the lived experiencing of meaning. When a child's affective and cognitive lived experiences of meaning are adequately realized, this again promotes the actualization of his/her willed aim-setting and direction-giving volitional decisions.

The fact that a child must continually choose and decide, as a *person*, with respect to what he/she communicates with, indicates that he/she has a sense of values, a sense of what ought and ought not to be; a sense of beauty, purity, and truth. This actualizing of the psychic life, as a *value constitution of the world* can be nothing other than an emotionally laden constituting. Nel⁵⁰ says that intentional directedness, choices, decisions, addressing conscience, feeling guilty, joy in creating all are embedded in an affective primordial basis, as an inseparable part of human existence. Thus, the dialogue between a child and world is also an affective one, and so is his/her experiencing, willing, lived experiencing, knowing, and behaving, and by which his/her attending, perceiving, imagining, fantasizing, thinking, etc. are affect-laden.

Thus, for example, speaking is a concerned involvement with something of an a-conceptual knowing and, as such, of a pathic-affective, pre-cognitive position taking. A-conceptual knowing always includes the possibility of conceptual knowing. Reflecting necessarily must follow the pre-reflective, a-conceptual, where a child trusts that things are as they are experienced to be. A judgment flows from the reflection, and according to Van der Stoep,⁵¹ a judgment is a necessary result of experiencing and, thus, presupposes experienced knowing, in the sense that it gathers and orders knowledge to be at the disposal of a person's consciousness so that he/she can form a judgment.

Essentially there is a continual *pre-grasping* of that which arises in his/her lived experiencing. For example, in his/her *sensing*, a child grasps the *droning* of an airplane in his/her perceptual experience in advance of the *droning of an airplane* which, as such, only becomes available in lived experienced perceiving.

This means that, in experiencing, a child *sees* in terms of a knowing on an emotional level; but there also is an *anticipation*, in terms of a willing knowing, on a gnostic-cognitive level, and with an eye to

seeing into as an authentic knowing, on a gnostic-cognitive level, always as the eventual *aim* which *will* be *reached*.

Thus, e.g., the “why-question” of a child strongly enters the foreground after the second year.⁵² Gradually he/she asks about the “what”. In questioning, a child wants to know, and gradually structure arises in his/her knowing search. With respect to this structuring, Sonnekus⁵³ mentions that, first there is reference to articulating, as a form of knowing which means a structuring of the initial figuring forth of a piece of reality, and globalizing, as a diffuse, comprehensive knowing, which is *articulated*, analyzed, and explored. On the way to interpreting and understanding, articulating is one of the most important forms of such progression. Second, a child structures, via *interpreting*, as a beginning understanding. Connections are now made, and differences and similarities are weighed. Third, there is structuring by *ordering*, and there is systematizing and classifying. Fourth, *synthesizing* comes to the fore, and includes bringing together the questioned ideas as a precursor to understanding, and which initially was globally familiar, and now is a new and larger whole. It is now a coherent whole with a varied structure where a relief is visible, representative of more difficult, easier, more important, less important content, etc.

A child willingly, lived experientially, knowingly, and behaviorally *experiences*, and he/she experientially wills, lived experiences, knows, and behaves; and he/she *lived experiences* experientially, willingly, knowingly, and behaviorally; and lived experientially experiences, wills, knows, and behaves, etc.

With respect to lived experience and experience, e.g., they imply that a child’s lived-experiencing comes to expression in the differentiated ways of his/her essentially congealed experiencing.⁵⁴ What a child “has left” from the actualized experience of each momentary experiential world—also viewed as willing-, knowing-, and behaving-worlds—as congealed experiencing and, thus, as possessed experience is integrated into his/her lifeworld and, as such, implies gained experience.

Each act of experiencing, willing, lived experiencing, and knowing find manifestation possibilities in behaving.⁵⁵ Thus, behaving embodies a meaning, which is assigned via experiencing, willing, lived experiencing, and knowing.

The adequate expansion of the lifeworld, in terms of an adequate attribution of meaning implies that a child, in his/her knowing course to adulthood, proceeds from an intuitive knowing on a predominantly pathic-affective level, anticipating, interpreting, and questioning, gradually proceed to a structuring knowing on a more gnostic-cognitive level of lived experiencing via *articulating*, interpreting, ordering, synthesizing, and results in grasping what is reached experientially, and a child can *understand* what he/she knows, and there is mention of insight. New knowledge, facts, and new *sense* are then realized and have become a part of a child's own lifeworld. Sonnekus⁵⁶ says that misunderstanding such knowledge is not possible.

By actualizing his/her psychic life, a child answers to the invitation, or appeal which goes out to him/her from the world and, thus, he/she forms a "particular system of meanings".⁵⁷ He/she continually gives a *personal* answer to the general meanings and, in this way, broadens his/her world of experience, which also includes the personal meanings which he/she has attributed to the contents of life to this point in time, and which also imply his/her state of *becoming*.

His/her state of becoming also is read off of the constituents of his/her own lifeworld, and the more his/her signifying of the contents of life reality correspond to specific meanings of his/her culture, the higher the level of becoming adult he/she has attained.

However, it is once again emphasized that a child makes the world contents spiritual property by *giving them personal meaning*.⁵⁸ In this subjective, personally unique lifeworld, *his/her* truth is known to *him/her*; it is *his/her* reality, and no other person as yet has such a lifeworld.

Moreover, it must yet be mentioned that each object in life reality has its implicit sense and, according to Van der Stoep,⁵⁹ giving

meaning manifests itself in a two-fold way: first, in disclosing and ordering the implicit which lies in each matter itself, and arriving at sense that it takes; and second, by *oneself* attributing meaning to the matter by ordering and signifying it via actualizing his/her psychic life. Then, the matter is present to a *person* in its implicit sense, but which a *person* assimilates, and integrates into his/her own lifeworld has meaning for him/her.⁶⁰ According to Buytendijk,⁶¹ much meaning is implicit to the situation in which it functions, and never becomes the property of a person. On this basis, a person can act in various situations without making it clear to others what he/she is doing, and without him/herself knowing that.

In agreement with Langeveld⁶², Lubbers⁶³ points out that the attribution of implicit meaning functions alongside giving open, and personal meaning. By giving open meaning, a person participates in life reality as it also holds for other persons. By giving personal meaning, he/she makes the “ownness” of his/her world his/her personal property. The personal is related to the implicit, but differentiates itself from it because what is experienced finds its form in an image, and in the *image* the world-for-me becomes my own possession. Giving open meaning makes an objective world possible in which the *word* functions as a concept and, as such, it is the world of truth, and reality.

In his/her becoming, a child continually faces landscapes, and their implicit meanings are made explicit, within the coherence among experiencing, willing, lived experiencing, knowing, and behaving by giving subjective meaning, i.e., in this way, meaning-for-me,⁶⁴ and the levels of giving meaning are elevated. Then, not only is there signifying on a higher gnostic-cognitive level, but this includes an elevation of a child’s entire psychic life. However, the possibility for a gnostic-cognitive ordering remains for a child when, because of affective and willful moments, he/she has made preferences, prejudgments, choices, etc.; then he/she gives an account of things without which there is no command of them.

Consequently, things do not have the same meaning each day for a person. For example, you learn to give a continually differing account of death, life, work, and what gives content to life; this is

then continually reinterpreted, and reintegrated into one's own lifeworld which, in this way, is broadened via the enrichment of each by giving personal and open meaning in daily life. So, for example, just as a child's personal life is changed by accepting a new concept, what is given in personal life can change his/her objective world-image.⁶⁵

From a person's own lifeworld contents, it is possible for *him/her* to be frightened, to be happy, to like something; to be *him/herself* in various ways.

When, e.g., the personal meaning of death is considered by Totius in his poem, "The world is not our abode" [Die wereld is ons woning nie], and by Eugene Marais, in his "Jack of Spades" [Skoppenboer],⁶⁷ the matter of "death" is integrated "differently" into the lifeworld of each of these two persons. The implicit sense of death is the same for both but, from his personal giving meaning, for Totius it means "the beginning of life,"⁶⁸ and for Marais, it is "the end of everything" because "the maggot holds watch over everything" [oor alles hou die wurm wag].⁶⁹

Personal sense, then, is continually integrated into one's own lifeworld as possessed experience by which a person changes. For example, a fifteen-year-old girl's integrated possessed experience, in its coherence with her "new" experiential world, allow her to manifest herself as a frightened, uncertain, and insecure person, after returning from school one afternoon, and learning that her mother is deceased, and has already been taken away by the undertaker. Four months later, when she came home, she once again learned that her father died in an accident at the factory where he was employed. Shortly after this, she began to refuse to go to school, and her achievement also declined sharply. On closer investigation, it seemed that her personal signifying of death amounts to being something which deprives her of her safety and security, *if she is away from the house*. The possessed experience resulting from actualizing her psychic life during the traumatic experience of discovering that her mother was taken away *in her absence*, and that her father also is taken away during *her absence* from the house and her *attending* school are integrated into her existing experiential world, and the "new" experiential world which

has unfolded, in terms of giving personal meaning, now includes *going off* to school and *being away* from the house, as deprivations of security. On a gnostic-cognitive level, death has the same meaning for her, Totius, and Marais based on them giving open meaning to it but, for each, it also has a very different meaning from their giving personal meaning to it, the result of which, for each, is that their own possessed experience is integrated into their own unique experiential world.

A child-in-educating who actualizes his/her psychic life continually is involved in changing meaning, and him/herself elevating the realization of his/her psychic life to a higher level of adulthood. This changing of meaning occurs, moreover, in terms of realizing the various forms of actualizing his/her becoming, i.e., exploring, emancipating, distancing, differentiating, and objectifying,⁷⁰ a matter considered next.

3.2.1 Exploring-as-psychic-life-actualizing-becoming

With respect to becoming, the concept “exploration” was originally postulated by Langeveld.⁷¹

Exploring means to go out to the world and, by a concerned involvement, to linger with its landscapes, and carry on a dialogue with them to reconnoiter, investigate, and disclose, as well as become oriented to them.

At first, a child explores with his/her body, he/she experiences and lived experiences reality as meaning, via sensing, attending, perceiving, fantasizing and imagining, etc. As bodiliness, he/she touches, grasps, smells, feels, sees, hears, he/she stands up, crawls, runs, plays, talks, digs, etc.

Exploring not only implies a going out to new landscapes but it also means that the new landscapes are recognized as “new”. Via exploring, a child actualizes his/her becoming by experiencing, willing, lived experiencing, knowing, and behaving which, moreover, are actualized by the ways of experiencing, willing, lived experiencing, knowing, and behaving, i.e., sensing, attending, imagining, thinking, etc.

Exploring implies that a child communicates with the world, that he/she dialogues with it, and proceeds to signify, and give meaning to these landscapes. Attending is a clear indication that a child is exploring the specific landscape he/she is lingering by. The quality of attending influences the quality of exploring, particularly via experiencing.

Ferreira⁷² indicates that, in exploring it can be recognized that a child experiences. A child explores the world while experiencing it and, at the same time, experiences the world while exploring it.

Thus, a child must continually *feel ready to want to [willingly]* go out to the world in an intelligent way, and to explore this reality.⁷³ The *readiness* to explore and, thus, to actualize one's own becoming is carried by the stability of emotional lived experiencing but this actualization is dependent on taking an adequate gnostic-cognitive position, as giving meaning and, along with this, an adequate experiencing, now viewed in terms of an *addition* of the lived experientially disclosed meaning to his/her own lifeworld.

With respect to exploring, as becoming via experiencing, willing, lived experiencing, knowing, and behaving, voluntary behavior, as an appearing form of behaving, has special significance since moments of willing are prominent in it. A predominantly pathic lived experiential disposition, e.g., "obstructs voluntary behaving" because of willful deciding, also with respect to *intended* exploring, because such a lived experienced disposition promotes indecision. For his/her exploratory going out to the world, by which language, cultural systems, tools, etc. are discovered,⁷⁵ experienced, and developed, a stable pathic-affective attunement, thus, is very important.

Experiencing, as the result of giving meaning to the contents of reality, assumes knowledge, in the sense that it gathers and puts knowledge and order at the disposal of a person (as a psychic life actualizing subject) so that he/she can form a *judgment* based on this knowledge. In his/her exploring, a person orients him/herself as a knowing subject, thus, experiencing his/her surrounding world, and on a higher level of experiencing, he/she arrives at a thinking

interpretation of what he/she explores. Thus, as a child explores in experiencing his/her world, there also is mention of a *moment of knowing* which is given with it.⁷⁶ In such exploring, as an experiencing of the contents of reality, however, there is not only mention of a broadening of one's own lifeworld, in the sense of increasing categorical knowledge, but there is a related continual stabilizing or labilizing of the emotions because of a lived experience of familiarity, feeling secure, or feeling insecure.⁷⁷

However, the fact that experiencing implies an exploring discovery of meaning remains essentially important, and the implicit (sense) of what is disclosed by experiencing becomes personal meaning by giving meaning to it, and exploring via experiencing cannot be thought of apart from the normative.

As an exploring child-in-educating, a child turns him/herself to educative contents in his/her relationship with adults and learns to know the reality in which he/she finds him/herself. The question also continually remains *how* a child explores life contents, and *what* does he/she *discover* there.

It also must be kept in mind that this act of signifying is momentarily emotional, and continuous. Lived experiencing (pathic-affective-gnostic-cognitive) again determines the quality of willing which, in its turn, influences the quality of the purposefulness of the experiencing. Consequently, emotional educating must stabilize a child's exploring during his/her actualization the various pedagogical relationships because this again determines the readiness to optimally actualize his/her psychic life and, thus, the adequacy of his/her exploring.

3.2.2 Emancipating-as-psychic-life-actualizing-becoming

A child continually wants to be someone him/herself and, therefore, he/she undertakes an emancipating psychic life actualizing journey in an educative situation, which implies a continual elevation in the level of adulthood he/djr has achieved.

A child's signifying him/herself because of his/her experienced state of becoming always is of importance. The idea of the level of

becoming adult, as a current image of what a child now *will* be and, indeed, is, is grounded in his/her experiencing. Also, emancipating is initiated by a continually changing image of the future because, as he/she broadens his/her own lifeworld, the image of adulthood which he/she will become also changes.

Experiencing, then, also results in a higher level of becoming. Buck⁷⁹ says the experiences which a person undergoes change the person him/herself. To the extent that a child increases his/her experiencedness because of an increase in quantitative and qualitative experience, he/she questions and signifies (by actualizing his/her psychic life) life contents on an ever higher level, and he/she also continually changes, as a person, now viewed in terms of emancipation.

The insights he/she acquires as a psychic life actualizing person are continually modified, and *change* him/her as a person who, as a changed person, also continually anticipates new realities. Because of the meanings which, via experiencing, he/she adds to his/her own lifeworld in terms of possessed experience, this also results in being more experienced by what is added to and integrated into his/her own lifeworld.

Also, a child must feel ready to want to be someone him/herself. Thus, emotional lived experiencing has a place in becoming emancipate, since a pathic-affective stability initiates, and accompanies it.

A meaning receiving attitude about the actualized emancipation, and the image of adulthood striven for, which he/she will eventually live, also influence the quality of the actualization of his/her psychic life as a totality.

Because a younger child still shows a lack of experience, and his/her actual anticipations of the future still are limited, for a short time, he/she naturally lingers on a level of emancipation.⁸⁰ Thus, he/she does not find security in his/her own state of becoming, as such, but security and certainty in his/her educative situatedness. Where this security is lacking, he/she does not feel him/herself to be able to conquer and master the unfamiliar, and he/she only becomes more

uncertain, and confused about him/herself and his/her potentialities.

To the extent that the pathic-affective and gnostic-cognitive become stabilizing by a child's experiencing and lived experiencing, both also become ordering, systematizing, and conceptualizing by the child's experiencing, and lived experiencing becoming.

Stabilizing exploration and emancipation, thus, prepare for an ordering, systematizing, and conceptualizing gnostic-cognitive exploring and emancipating.

3.2.3 Distancing-as-psychic-life-actualizing-becoming

To communicate on yet a higher level, a child must gradually distance him/herself from him/herself and to the world, and especially from the known to the unknown.

Becoming also implies that a child arrives at distancing in a knowing-lived-experiencing way. Child lived experiencing always shows a structure which, according to Sonnekus⁸¹, is determined by the ways of lived experiencing sense, i.e., senso-pathically, pathically, and affectively, senso-agnostically, gnostically, and cognitively. In their indissoluble coherence, each of these ways of lived experiencing shows its own structure. Thus, pathic-affective lived experiences can change from impulsivity, via lability, to stability, and the gnostic-cognitive from a diffuse, visual, concrete, intuitive, global, unsystematic, unordered lived experiencing to a more ordered, systematic, synthesized, abstracted, conceptual attitude.

As far as the senso-pathic is concerned, Sonnekus⁸² indicates that it is very strongly lived experienced through the sense organs via sensing. Via the sense organs, a child tastes, senses that he/she is wet, that he/she is touched. This is on a very impulsive-labile level. In sensing, a child signifies the touching as pleasant, the wetness as unpleasant, and there is a clear distancing from sensory sensing as such. Now there no longer is as much impulsivity although senso-pathic lived experiencing is still strongly labile.⁸³ A distancing to

the affective implies that higher feelings, such as the erotic, justice, hope, despair, and the social⁸⁴ are called into being by a child.

Senso-gnostic lived experiencing⁸⁵, as a knowing lived experiencing, which is strongly bodily bound, points to a distancing from one's own bodiliness, and, e.g., a child, via perceiving, discovers his/her hand as *something* which belongs to him/her. In terms of his/her own body, he/she also discovers left, right, above, below, in front, behind with respect to his/her own position to something, and he/she acquires knowledge of his/her spatial orientation through an attunement to his/her senso-gnostic lived experiencing, which also is very disordered, global-diffuse, and concrete-visual because language is not yet functioning [on this level].⁸⁶

Distancing to the gnostic level gives evidence that language already takes a role, and then analysis enters the foreground. There is also a differentiating with respect to the gnostic ways of actualizing the psychic life, such as imagining, fantasizing, thinking etc. Now a child knows his/her *hand*, as such, although there is not yet conceptual refinement. This requires distancing to the cognitive level, and a child arriving at a knowing or understanding or not knowing or not understanding, especially via thinking. Distancing to the cognitive level is paired with ordering, planning, logic, and progressive analyzing, and synthesizing by which the results then also are a systematized comprehension.

In the first place, a child must distance him/herself from the pathic-affective to signify the landscapes on a gnostic-cognitive level. In experiencing, a child notices (senses) the landscape of reality, and this creates a pre-formed field for actualizing the more distanced knowing ways of being.⁸⁷

As a form of actualizing becoming, distancing primarily is a vertical elevation in the level of emotional lived experiences. By actualizing his/her becoming, a child elevates his/her lived experiencing from a senso-pathic, via a pathic, to an affective level, and from a senso-gnostic, via a gnostic, to a cognitive level.

According to Sonnekus,⁸⁸ this elevation in level is a distancing, which implies that a child proceeds from a more impulsive-labile

emotional disposition to a more stabilized living disposition, as well as loosening him/herself from the senso-gnostic, and arrives at a more systematized, planned, ordered being aware of knowledge on an abstract-distanced level. Such distancing immediately makes a horizontal distancing possible, since a child then can signify reality landscapes on a distanced-gnostic-cognitive level. This points to a readiness to explore and to make a leap and take a distance.⁸⁹

Each elevation in level, as elevation in dialogue, thus, assumes not only a distancing from the pathic-affective and pathic-gnostic, but also an elevation in level of all the other modes of becoming.

A child must gradually become aware of that which he/she him/herself is not, and a distance between him/her and reality arises.⁹⁰

Knowing and knowledge of one's own bodiliness, e.g., contribute to distancing from bodiliness, and gradually this has not only to do with *my* body, but also *a* body, *the* body, *their* body, etc.

Sonnekus⁹¹ indicates that, as that a child discovers him/herself, his/her body, his/her activities, and his/her ego-experiences, he/she distances him/herself more from the world, and he/she proceeds to take a position (attitude) toward reality. Thus, language acquisition points to the fact that, by designating and naming, things become more distanced.

Distancing also implies that experiencing gradually becomes accompanied more by the knowing-cognitive, and less by the emotional. If knowing, experiencing, willing, and behaving mainly are accompanied pathic-affectively, there is not much distancing.⁹²

Through language, a child loosens him/herself from the object, and the mere designating already points to a distance which arises between a child and an object.⁹³ This distancing points to an elevation in becoming, and a broadening of a child's experiential horizon.

The breaking-through character of thinking is a fundamental precondition for distancing from myself, from my sensing.⁹⁴ Thus,

my experiencing is always accompanied by a distancing from a specific meaning because this provides regularity by which thinking can arrive at further ordering and understanding. Each “new” distance created is the source of initiating further distancing, and its continual nature guarantees self-actualizing as actualizing becoming.

In addition, a child *now* tries to actualize a self-image anticipated-in-the-past, and again to now anticipate a “new” future-image for him/herself.

3.2.4 Differentiating-as-psychic-life-actualizing-becoming

Becoming different as self-becoming in terms of actualizing his psychic life also implies that a child’s dialoguing figures forth differently, indeed, as carrying on a differentiated dialogue. Thus, a child him/herself must proceed to broaden the horizon of his/her own lifeworld by a differentiated use of his/her various potentialities for dialoguing. Hence, carrying on a dialogue, as embodying the differentiated ways of going out to, and associating with life content, indeed, requires an optimal actualization of his/her psychic life. Consequently, self-differentiating indicates a differentiation of [his/her] directedness-to, openness-for, [i.e., his/her] intentionality.

Differentiating, as becoming via experiencing, willing, lived experiencing, knowing, and behaving implies that a child enters the world with these various potentialities, and that he/she actualize them to discover the world. These ways of *signifying*, as ways of actualizing the psychic life, are given with being-a-child, and spring from child openness as a primordial given. Self-differentiation then places a child’s given potentialities at his/her disposal so he/she can undertake his/her journey of discovery.

3.2.5 Objectifying-as-psychic-life-actualizing-becoming

Initially, a child enters the world as someone who is still at *one* with him/herself. He/she does not yet know the other, as other. Gradually, a self-awareness unfolds as he/she, via self-differentiation, and self-distancing, in exploring his/her world takes

the other, and him/herself into consideration more objectively.⁹⁵ Via objectifying, a child arrives at knowledge of the other. He/she arrives at knowledge of his/her parents, his/her brothers, his/her peers, his/her play activities, homework, etc. as what they are, and can appreciate them for their intrinsic meaning.

By means of language, a child designates what he/she experience, and he/she acquires a grasp of the correlates of his/her experiencing. Ferreira⁹⁶ says, “The act of designating enables a child to isolate, to identify, to analyze, to reason, and to communicate.” Then, the pathic-perceptual horizon of the sensory ways of experiencing are exceeded, and a child directs him/herself via language to a level of knowing, anticipating, structuring, synthesizing, etc.; he/she then communicates with reality more conceptually.

With the help of language, a child can verbalize his/her experience, and implement them in current and future situations which must remain reality. Indeed, authentic objectifying deprives one of one’s personal feelings.

One’s own becoming flourishes because, in the objectifying word, reality shows a relief which is paired with a child knowing that he/she *can*, that he/she *understands*, and *grasps*, that he/she *knows*, that he/she *remembers*, etc.

Objectifying, then, also implies essence-recognition, since it points to “noticing” essences and, as soon as a child knows the essences of a landscape, there has been an authentic unlocking of reality, and his/her own lifeworld becomes adequately enlarged, not only quantitatively but also qualitatively.

Van der Stoep⁹⁷ states that objectifying is a precondition for the impartial judgment of structures of reality before which a person necessarily stands each day. There is selecting and ordering, and the normative also speaks strongly. Consequently, there will be a prominent relief of what is acceptable and unacceptable.⁹⁸ This also implies then that a child must be able to go beyond what he/she has experienced, and to see and clarify, and determine the essential characteristics of it.

Ferreira⁹⁹ indicates that distancing and objectifying are possible because of the anticipating tendencies which are co-given in experiencing. Thus, a child sees a *head*, but the unseen parts of a person's body parts are co-assumed in the act of viewing.

For Van der Stoep,¹⁰⁰ objectifying is nothing else than the other side of valuating because to assign the object a place (value) requires a child to take a distance from the thing. For this, a distanced gnostic-cognitive attitude from him/herself, the other, and the matter is necessary. Hence, affective stability is of importance because it pre-forms, and accompanies such an attitude. According to Ferreira,¹⁰¹ distancing is the basis for objectifying. This means that a child, in his/her concerned being involved with a slice of reality must be able to distance him/herself from it, being an "objective" attitude attuned to isolating and identifying what is essentially unique to a matter, or object.

3.2.6 Synthesis: Exploring-, emancipating-, distancing-, differentiating-, and objectifying-as-experiencing-, willing-, lived experiencing-, knowing- and behaving-becoming

From the beginning, a child is attuned to wanting [willing] to act, become, explore, emancipate, distance, differentiate. and objectify. In his/her willing he/she is directed to an aim he/she wants to reach by means of experiencing, willing, lived experiencing, knowing, and behaving, in terms of the various ways of realizing them and, indeed, he/she actualizes his/her becoming adult, and he/she continually shows him/herself as a unique person.

In his/her being a person, gradually a refinement of his/her various ways of actualizing his/her psychic life sets in. Via differentiation, a child continually actualizes his/her personal potentialities "more comprehensively".

The educative contents which a child adds to his/her own lifeworld, via the various ways of being (i.e., experiencing, willing, lived experiencing, knowing, and behaving) initially emerge as diffuse. Their refinement is brought about in a child's differentiation of the ways of experiencing, willing, lived experiencing, knowing, and

behaving. The possessed experience which results from his/her personal signifying, which enrich his/her own lifeworld, also make him/her feel ready and able to want to disclose reality still further, to further differentiate him/herself knowingly, and distance him/herself to arrive at a further self-disclosure, as well as world disclosure.¹⁰²

The thriving of becoming via experiencing, willing, lived experiencing, knowing, and behaving, thus, figure forth as differentiating the ways of actualizing the psychic life by which there is a continual “horizontal” as well as “vertical” elevation in level of becoming. In differentiated directions, which also are continuous elevations in level, the exploration of the world occurs horizontally, by means of sensing, when a child “steps up to” the world and self-differentiates vertically, by means of attending, and he/she now lingers (by perceiving, imagining, fantasizing, thinking, actualizing intelligence, remembering, observing) with the landscape with which he/she has become involved by sensing and, in this way, he/she broadens his/her experiential horizon.

However, a child also continually remains committed to an adult’s support with the aim of adequately becoming adult, a matter to now be considered.

4. SELF-ACTUALIZING BECOMING UNDER THE ACCOMPANIMENT OF AN ADULT

A child cannot realize his/her psychic life alone in a pedagogically adequate way, and he/she is committed to the help and support of an adult. However, he/she can accept or reject this help and support because such acceptance does not merely occur automatically.

The accompaniment of a child is focused on supporting him/her in gradually setting aside and overcoming his/her helplessness; he/she must be accompanied to learn to know the demands of life. This accompaniment occurs in the form of three “sorts” of educating, i.e., *emotional, intellectual, and normative educating*.¹⁰³

As far as the actualization of the psychic life of a child-in-educating is concerned, the influence of the accompaniment by the adults must be seen in terms of realizing the structural relationships of the event of educating, i.e., the pedagogical relationship, sequence, activity, and aim structures.¹⁰⁴

Bollinger¹⁰⁵ indicates that there is a *primordial trust* given with child-being—and it is a *primordial emotional being bonded*, as a way of openness with a child, and Muller-Echard¹⁰⁶ refers to the “primordial lived experiencing of a childlike yearning for loving interest”*, while Ter Horst¹⁰⁷ calls love the “most difficult pedagogical category”**.

From the beginning, a child trusts that an adult will be ready to enter educative relationships with him/her and that the adult intends to care for him/her so that he/she can become what he/she ought to be.¹⁰⁸

Because the adult is independent, according to Langeveld,¹⁰⁹ he/she must trust the child, and the child must give him/her his/her trust because he/she cannot become independent on his/her own. For Langeveld, trust is a technical precondition for educating.

According to Landman and Gous,¹¹⁰ a child must feel that he/she is welcome and that he/she *can* and must be helped and, therefore, he/she requires educating, a sphere of trust in which he/she is accepted by the educator as a person whose dignity is respected. Accepting can be described as an intention to care for.¹¹¹

From the beginning, a child assumes a position of primordial trust on a pathic-affective level in his/her relationship to an educator and, indeed, as a feeling ready to experience, will, lived experience, know, and behave. A relationship of trust, however, gradually takes form in one or another way: the trust can be stable, or unstable and, accordingly it also will form an adequate or inadequate pre-formed field [precondition] for actualizing his/her psychic life.

* [oerbelewing van die kinderlijk verlangen naar liefdevolle belangstelling].

** [hardste pedagogische categorie].

As a child either adequately or inadequately actualizes his/her psychic life in a trusting way by exploring, emancipating, distancing, differentiating, and objectifying, at the same time, he/she signifies the adult's accompaniment in terms of these various ways, and his/her own lifeworld becomes broadened to the extent that there is *meaning* for him/her in these ways of educating.

Consequently, the emotional atmosphere is very important in a trusting relationship, and an educator must always see to it that a favorable educative climate will be created. A child experiences and lived experiences the realization of the relationships in terms of their adequacy or inadequacy, in accordance with the loving or loveless atmosphere the educators create.

Because bodiliness has such an important place in actualizing the psychic life, it is essential that a child continually experience and lived experience that he/she is physically cared for appropriately, that his/her biological needs are met (Langeveld). Because this provides stability and security, it stabilizes his/her emotionality.

A small child experiences a relationship of trust in terms of pampering, e.g., mainly on a senso-pathic level. This implies that he/she continually gives new meaning based on his/her bodily-pathic experiencing. Because, from the beginning, he/she experiences a world, he/she also experiences his/her mother's loving contact, being fed by her, her nurturing, bathing, caressing, nursing, and gradually he/she discovers that he/she can "trust" her to care for him/her. He/she experiences through his/her seeing, feeling, tasting, and hearing; also, in his/her exploring, he/she signifies the things he/she encounters in the world. Langeveld¹¹² stresses that a secure child enters the world, and encounters people and things ... "manipulates them, and undergoes [i., experiences] their way-of-being with openness and learns to know these ways-of-being".*

Thus, where a child adequately explores-in-trust, the actualization of his/her psychic life, his/her trust unfolds further, and there is an

* [manipuleert er aan en ermee, ondergaat hun wyse-van-zijn met openheid en leert deze wyse-van-zijn kennen].

elevation in its level from a senso-pathic to a pathic, and then to an affective trust. Also, qualitatively, there are then structural changes, and trust becomes less impulsive and labile, and more stable.

Also, a child must *loosen* him/herself to be able to trust. He/she must eventually loosen him/herself from his/her pathic trust in his/her parents and arrive at a more distanced trust, which also will be carried by the gnostic-cognitive. Also, he/she must obtain a “distance” from him/herself, others, matters, and contents. As a child’s trust becomes stabilized, and his/her becoming flourishes, there also arises more and wider views, and perspectives which activate the differentiation of the various potentialities of actualizing his/her psychic life, and this adequate differentiation contributes to the further stabilization of self-confidence.

Since trust, on the highest level, is characterized by taking a distance from myself regarding my own subjective appropriation of the world and everything related to it, this implies that objectifying-as-actualizing-the-psychic-life also must continually be appropriately actualized, otherwise a child remains caught up in his/her own pathically trusted prejudgments.

In addition, there must be a relationship of knowing [understanding]. According to Nel and Sonnekus,¹¹³ this means that adults must have knowledge of the essences and destination of a child. A child asks for understanding from adults,¹¹⁴ and Perquin¹¹⁵ says *love* is a precondition for this.

However, a child also wants to learn to know the adults, and the realized relationship of knowing about the adults is a meaning-unlocking relationship for a child and, accordingly, is continually experienced and lived experienced by him/her.

In the first place, a child is committed to the educator with whom he/she is in a knowing relationship for knowing (about), and unlocking the world (for him/her) and, in this relationship, he/she also continually experiences and lived experiences that he/she does or doesn’t know, understand, or grasp.

The lived experience of understanding, knowing, wanting-to-know, knowing-that-he/she-knows, or doesn't know are all gnostic-cognitive. An educator's explaining and discussing --in connection with his/her understanding of the child--will directly determine a child's exploring, as actualizing his/her psychic life. For example, when an educator refuses to adequately answer a child's questions, this restrains the child's exploring-as-a-knowing-way-of-becoming.

In his/her dependence on the knowing, understanding ways of educating, a child is also emancipated regarding his/her knowing. In his/her distancing, as a knowing way of actualizing his/her psychic life, a child continually integrates the known, in terms of his/her possessed experience, with his/her own lifeworld and, correspondingly, his/her world becomes ordered. Schematizing and systematizing have a place in this knowing, distancing actualization of his/her psychic life on his/her course to adulthood.

The relationship of understanding is also realized in terms of differentiating, as a way of actualizing his/her psychic life, and a child arrives at broader and deeper perspectives. This does not have to do with a quantity of knowledge, as distancing, but related areas of knowledge are now investigated and interrogated. A child's becoming adult flourishes because he/she continually differentiates him/herself, by knowing, to new perspectives.

In the educative relationships, a child must also arrive at an objective differentiating to not merely become a *parrot*. In his/her knowing relationship to an educator, a child must experience and lived experience the educator and *him/herself* as *fellow travelers* to arrive at taking an objective, knowing position in actualizing his/her psychic life. Then, he/she is also a thinker and creator of new ideas.

Because the effect of educating is reflected in the moments of behaving, a parent must continually evaluate childlike behaving to infer in what way his/her child's actualizing his/her psychic life actualizes his/her becoming, and to acquire certainty that there is continual progression in accountable behaving, the progressive realization of behavioral norms, purposeful elevation in the level of behaving, increasing control over moving-as-behaving, and in expressive behavior; expression of progressive regard for fellow

persons, increased adequacy of integrating expressive behaving; increased adequacy of orienting habitual behaving, and its gradual refinement.¹¹⁶

Hence, of importance is if a child knows the educator as a person who requires this actualizing of becoming as an adequate response to this task of self-actualization.

A child continually chooses and decides, as a person.¹¹⁷ Hansen¹¹⁸ says: “Das Kind wil selbst wollen können. Es weiss was es will, wenn dieses wollen auch noch sehr schwank”. A child does not yet know the demands of adulthood, although he/she also wants to live them and, thus, he/she is committed to normative accompaniment by which they give “dem Wollen des Kindes Ordnung und Richtung”, according to Hansen.¹¹⁹ In this way, an educator accompanies a child in actualizing his/her psychic life in an educative situation in such a way that gradually a self-image will unfold, as well as a clearly anticipated self-image.

Thus, a relationship of authority especially has in view a child’s becoming independent. Therefore, Langeveld¹²⁰ says that authority is an unavoidably necessary precondition of educating.¹²¹

An educator is confronted with the task of presenting demands [of adulthood] to a child in a sympathetic and accountable way so that he/she can explore them. This must be sympathetic, because then trust is awakened in the child,¹²² and he/she also discovers what is right and wrong, and knows what is proper and improper, he/she discovers more independence, and responsibility. An educator must be attuned to allowing a child to adequately understand life contents. Realizing the pedagogical relationship of authority, thus, has to do with recognizing, accepting, and exercising authority.¹²³ Also, a child always yearns for sympathetic, authoritative guidance. In addition, an educator can only engage in educative activities, and awaken trust in a child if he/she is able to guide with sympathetic authority.¹²⁴ According to Langeveld,¹²⁵ identification provides the foundation for all authority. An educator identifies him/herself with the proper, and a child identifies him/herself with an adult as one who represents the proper and, therefore, a child’s recognizing authority is not a pure compulsion which he/she must undergo.¹²⁶

Adequate recognition of authority by a child means that he/she will freely listen, do and obey.

Thus, a child will clearly “hear” what an educator (as “sayer” of what is proper) says, so that he/she can “understand” and, thus, obey it. This requires an adequate actualization by a child of his/her psychic life, especially during the realization of the pedagogical relationship of authority. Specifically, this has to do with *how* he/she experiences and lived experiences the relationship of authority. He/she must feel ready, with respect to the authority to be followed, but he/she also must understand it. Therefore, he/she must have sufficient opportunity to adequately explore this authority in an open discussion about what is offered as proper. He/she must adequately distance him/herself to the demands of propriety on a gnostic-cognitive level, and arrive at an objective attitude towards them.

A child signifies authority as the normative, but for an adequate appropriation in terms of a possessed experience to be integrated with his/her own lifeworld, he/she also must understand the authority.

The realization of an authoritative relationship by a child, then, also always means actualizing his/her psychic life, which can be penetrated in terms of the various modes of actualizing it.

Stable trust allows a child to feel prepared and ready to want to accept and discover authority, but also to be able to do so. When a child adequately accepts authority, this implies that he/she has adequately experienced the presented and, via the resulting possessed experience, has integrated it into his/her hierarchy of values, by which he/she now can exercise [authority] him/herself, also in terms of self-disciplining.

The self-exercise of authority requires emotional stability, but also prospers especially in terms of systematizing and ordering cognitive experience and lived experiences. To the extent that a child actualizes his/her psychic life in an orderly way, he/she will proceed to an orderly exercise of authority.

A child continually distances him/herself from “felt” authority judgments to more matter-of-fact, gnostic-cognitive judgments of authority which also qualify as intellectual and reasonable, as something meaningful to him/her.

However, to be able to become adult, the child’s horizon of authority also must continually become broader and extend itself over a wider spectrum. Thus, a child gradually differentiates among the various forms of authority and, in actualizing his/her psychic life, he/she arrives at knowing and recognizing educative authority, that of the school, church, community, state, etc. and authority becomes qualified for him/her as more refined and differentiated. A child must also be able to be objective about exercising authority and, as a “faultfinder”, he/she must distance from the authority, objectively evaluate it and, in doing this, acquire a new perspective on exercising it.

5. SYNTHESIS

A child actualizes his/her psychic life *him/herself* and on his/her own initiative, but under that accompaniment of an adult. Because he/she, as a person, wants to be and become someone, he/she also wants to discover life contents. An adult presents these life contents to a child so he/she will obtain an adequate grasp of them—as an ordered way of living.

Each pedagogically meaningful grasp by a child means an adequate broadening of his/her own lifeworld, and this implies that he/she has appropriated the life contents to a sufficient degree.

As an initiative of relationships, a child him/herself continually establishes relationships with the world, and through the *meanings* which he/she attributes to it during the actualization of his/her psychic life in terms of a dialogue, he/she continually broadens his/her experiential horizon. By actualizing his/her psychic life, he/she broadens his/her lifeworld, as the totality of his/her possessed experience in their mutual connection, and he/she continually shifts the horizon of what are familiar, certain, constant, as the personal meanings which the life contents have for him/her.

This continual shifting of the boundaries of his/her own experiential horizon qualifies as adequate, if a child's signifying of the life contents correlates appropriately with the meanings adults attribute to them, with the precondition that the child has at his/her disposal the necessary potentialities for attributing such meanings which lie in his/her psychic life, as a functioning totality, in his/her being educatively situated.

The constituents of a child's psychic life, are the totality of personal potentialities at his/her disposal, i.e., all his/her potentialities for becoming and learning; all his/her potentialities for exploring, emancipating, distancing, differentiating, and objectifying; all his/her potentialities for experiencing, lived experiencing, knowing, and behaving; and all his/her potentialities for sensing, attending, perceiving, imagining, fantasizing, thinking, actualizing his/her intelligence, and observing.

When a child continually actualizes the potentialities of his/her psychic life, he/she is a person-in-educating, and he/she becomes and learns. The structure of his/her potentialities for becoming adult, as a coherent totality-in-function, is determined by hereditary, vital, affective, cognitive, and normative moments, and is continually influenced by the educative accompaniment a child receives from adults.

The totality of a child's possessed experience, as a meaningfully interrelated coherence, is a result of the quality of self-actualizing his/her psychic life, and of the quality of the (adult's) accompanying him/her to such self-actualizing.

Consequently, when a child does not actualize his/her psychic life adequately, the possibility of a restraint in becoming arises. Also, when there is reference to a child with problems in becoming adult, this does not primarily have to do with defects in his/her potentialities for becoming, but with their inadequate actualization. Therefore, it is possible that each becoming child can be a child with problems in becoming; and he/she is such a child, as soon as he/she does not actualize his/her psychic life as he/she should and, on this basis, he/she can be qualified as a child *restrained in becoming*.

In fact, being restrained in becoming means a *disharmony* in a child's self-actualization of his/her initiative to become, viewed as a disharmony while becoming; again, this implies a disharmony in his/her self-actualization of experiencing, willing, lived experiencing, knowing, and behaving, all resulting in a disharmony in lived experiencing, i.e., a labile affective and disordered cognitive lived experiencing of meaning. This implies that his/her possessed experience then is defectively added to his/her experiential world, which then provides a defective ground for integrating new possessed experience into it.

The plurality of the events of actualizing the psychic life and becoming, as well as the complex character of a child's psychic life (involving experiencing, willing, lived-experiencing, knowing, and behaving) give rise to tensions by which restraints in becoming are manifested in a variety of possible problems in becoming.

The disturbed course of becoming is especially knowable when a child rejects forms of the adult lifeworld. This only means that a child is mostly in affective distress by which he/she cannot sufficiently understand and accept the meanings life has because he/she simply avoids them. Such a child's meanings become unreadable to his/her educator.

He/she usually responds to his/her educative distress with anxiety. Consequently, most researchers¹²⁷ also refer to one or more of the following symptoms of a child restrained in becoming: irresponsible, a-social, disobedient, brutal, destructive, cocky, hostile, jealous, intrusive, dishonest, unreliable, distrusting, inaccurate, impulsive, rowdy, attention getting, tells lies, steals, drug dependent, hot-tempered, resists rules and regulations, stubborn and clashes with peers, selfish, egocentric, boastful, refuses tasks, is lazy, shirks work, passive, tires easily, attention fluctuates, daydreams, preoccupied, poor awareness of norms, under achieves in school, dropout, truant, poor future perspective, conspicuous clothing and hairstyle, restless, confused, lack of initiative, vindictive, withdrawn, eating disturbances, infantile, defective sense of reality, and a variety of symptoms of neuroses, such as enuresis, encopresis, etc.

These symptoms are nothing more than indicators of the existence of a *gap* between a child's attained and attainable level of becoming and calls for an exploration and explanation of their essences, and fundamental origins.

With respect to the essences of such a gap, this mostly amounts to feelings and thoughts of anxiety, uncertainty, insecurity, depression, aggression, rejection, loneliness, tension, inadequacy, being threatened, passive, insufficient emotional stability usually is central.

In the following chapter, closer consideration is given to *what* a child's restraint in becoming adult within his/her problematic situation of educating implies.

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