

CHAPTER III CHILD LEARNING*

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1. CHILD LEARNING: A PSYCHOPEDAGOGICAL PERSPECTIVE

1.1 Child learning: is a genuinely human phenomenon

1.2

In searching for the foundations or origins of a child's (anyone's) learning, authors such as Guyer, Hillebrand, Bollinger, Sonnekus, and others point out that learning is a *way* in which a child, as a *person*, *finds him/herself in the world*. As an original way of human living, it is a *potentiality* which is given with being a child (i.e., being human). He/she learns because he/she is a human being and learns *as* a human being does. Child learning is an expression of his/her *openness-for* and *directedness-to* the world (i/e., intentionality, as structure of consciousness). Learning, as intentionality, is evident from the beginning as a genuine way of living. In the original and everyday relationship to the world, a child *directs* him/herself in his/her *openness* to fellow humans and things surrounding him/her. In this way, he/she not only discovers him/herself in the world, but also undergoes or *experiences* it, or something as not him/herself. Such "self-and world-discovery" also plays out in the earlier moments of child existence, as indicative of his/her potentiality to learn.

Langeveld, who has done pioneering work in establishing a near-to-life child anthropology*, indicates that a child is someone who

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wants to be and to become *someone him/herself*. This is the basis on which child learning and the impetus for his/her *willingness* to learn rests.

As an initiator of relationships (Buytendijk), the origin of learning is given with being a child. However, this initiative to learn implies effort in that he/she must want to actualize it. Learning has a task character requiring active participation in that with which he/she is in a learning relationship. According to Langeveld, a child has the task of overcoming his/her given helplessness to attain the security which provides him/her with a willingness to participate in the world emotionally. A child's becoming, as realized by the moments of helplessness, security, and exploration (Langeveld) is rooted in his/her willingness to become and to learn as well as on a stable, trusting educative relationship with an adult. To be a child who in time becomes an adult, requires sustained educative support because he/she cannot properly learn or become without adult accompaniment.

A child actualizing learning, although rooted in his/her initiative, and made possible by his/her given learning potential, presents a task for educating. An educator, who can vary from a parent at home to a teacher in school, notices this willingness to learn and, thus, addressees an appeal to him/her in his/her educative teaching, whether it is spontaneous, unplanned (home), or more formal (school), precisely because of a child's potential to learn, while he/she anticipates that he/she will actualize his/her becoming adult; thus, educating, becoming, and learning are basic givens in a child's life, and are the foundation for his/her becoming adult.

To further elucidate the original phenomenon of child learning, attention is given to a child's involvement in the world, which always occurs in a *situation*. He/she learns because he/she participates in his/her situation (Langeveld). In Linschoten's terminology, a situation is the totality of related data to which there must be an action. A child acts when he/she learns because,

* Child anthropology studies the real essence of a child as a human being in relation to the world.

in his/her openness, he/she directs him/herself to the situational data which speak to him/her by *attributing sense and meaning* to them. This act of giving meaning to an object of learning, or to learning material he/she *experiences* in a situation is evidence of his/her *willingness* to learn to acquire a grasp of it. Indeed, learning (as lived experiencing) is a child's *taking a personal position*, as a *totality-in-function*, directed to exploring, acquiring, and mastering reality. It is aimed at discovering meaning, exposing the meaning which reality itself possesses, and by which reality acquires *meaning for him/her*. Thus, each child shows a given directedness to learn. In this way, he/she proclaims his/her openness, and gives form to the fact that he/she is on his/her way to adulthood, is someone who *accepts co-responsibility* for actualizing his/her becoming and learning. Bollinger typifies learning as a *phenomenon of becoming*, in as much as a child might not *change* properly if he/she does not *learn* (my italics).

Adequate change in a child is brought about through *educating*. Becoming, as change in a child's life, can be understood best if it is interpreted within the context of *double unlocking* (Klafki). To be become, a child must unlock [open] him/herself for reality, and, in turn, an adult must unlock (present) reality for him/her. In other words, he/she realizes his/her becoming to the extent that he/she unlocks him/herself to reality, but this can only be realized adequately if an adult accompanies him/her via his/her teaching. If a child succeeds in making the unlocked reality (i.e., content) his/her own, his/her change regarding it becomes noticeable in him/her increasingly behaving as an adult does.

The following is a summary of some essential moments of child learning, as a genuine human phenomenon:

1.1.1 Child learning is an original mode of living by which he/she finds him/herself as a human being in the world.

1.1.2 Learning confirms his/her openness-for and directedness-to reality (intentionality).

1.1.3 A child's learning act is rooted in his/her wanting to be someone him/herself.

1.1.4 Learning is a human potentiality which a child must continually actualize.

1.1.5 Child learning is taking a personal position, as a totality-in-function.

1.1.6 As actualized by a child, learning is a matter of meaning-discovery and meaning-attribution.

1.1.7 Learning is a phenomenon of becoming because his/her willingness to learn also is a willingness to become. Changing, an essence of becoming, is possible because a child learns.

1.1.8 Learning has its origin in a child's own initiative, but he/she is always dependent on educating (upbringing) for its proper actualization. Without educating, he/she cannot learn as he/she should and, thus, not become as he/she should. The significance of learning is in his/her becoming a proper adult.

From the above grounding of learning, the question arises of what this means psychopedagogically.

1.2 Learning is a way in which a child-in-educating displays his/her psychic life in becoming and learning, which are the two ways in which the psychic life of a child in a situation of educating is manifested, and they are equally primordially given with his/her psychic life, and *he/she becomes as he/she learns and learns as he/she becomes*. Thus, to become adult, he/she must learn and his/her initiative to do this resides in his/her wanting to grow up and be someone.

Since becoming is discussed in chapter IV, as a way in which a child's psychic life is manifested, in the following exposition, we concentrate mainly on learning.

Although a separation is made between becoming and learning for the purpose of scientific description, in their origin and actualization, they form a unity in his/her psychic life. Therefore, during the following exposition of learning, its coherence with becoming is necessarily noted.

1.2.1 *A child him/herself learns*

For a child-in-educating, learning, as a particular *way of living*, is seen as a *potentiality* given with his/her psychic life. For this reason, learning is qualified as a manifestation of it. However, to learn, he/she must *actualize* his/her learning potentialities. This includes actively learning, which is a concrete indication of his/her *initiative to learn*. In addition, he/she is dependent on an adult's educative assistance for adequately actualizing his/her learning potentialities. An adult makes an appeal to him/her to learn and accompanies him/her in this actualization. Thus, effective learning rests both on his/her own participation, and an adult's (parent or teacher) support-giving teaching.

A child's openness for and directedness to the world are reflected in his/her original learning relationship with reality. But what carries his/her learning activity in actualizing the initiative to learn? Viewed psychopedagogically, from the beginning, a child learns by actualizing the different essences of his/her psychic life, i.e., by *experiencing, willing, lived experiencing, knowing, and behaving*. To the extent that these essences are realized, a child's learning activity comes into motion.

To take a closer look at a child *him/herself* actualizing his/her learning, the following coherent moments of its *course* are kept in mind: when he/she learns, he/she *experiences* reality by being involved with learning material, etc. In this experiencing, he/she is not only *aware* of him/herself, but especially of that with which he/she has a *learning relationship*. This motivates several *modes of learning*, such as sensing, attending, perceiving, thinking, imagining, fantasizing, and remembering.

Experiencing means *being or becoming aware* of that with which one is in contact. Such a beginning awareness is a *sensing* of it.

Depending on the degree to which a child's emotional life is *stable* (via feelings of safety, security, self-confidence, etc), sensing *something*, such as learning content, an object, or a fellow person appearing in his/her field of vision, can be sharpened to an *attending*, whereby he/she purposefully and willfully perceives, thinks, remembers, etc. That is, a stable sensing, which is strongly *emotional*, makes it possible for him/her giving *attention* to something. This enables him/her to eventually know and possess the learning content on a *cognitive level* by perceiving, thinking, remembering, etc.

However, experiencing reality, especially during learning, also is propelled by a child's *willingness* to learn. He/she can learn adequately if he/she is willing to do so. This *willpower* or *strength* supports him/her in experiencing effectively, and this implies that it influences the quality of his/her experiencing, e.g., the learning material.

If his/her being willing is weak, his/her readiness to stay involved with the content by attending to it is weakened. This leads to his/her emotions stagnating on the level of sensing because his/her attending fluctuates, interest wanes, concentrating is inadequate, and more. In this respect, *emotional lability* in his/her sensing results in ineffective learning. A stable sensing, the result of a stability in his/her emotional life (no tension, feeling secure, self-confident, calm, under control, etc.), is a foundation for effective cognitive learning. Thus, a *willingness* to learn is defined by his/her emotional (affective) life by means of lived experiencing security, certainty, trust, etc., and this is the basis for a stable sensing, as well as for effective learning. In contrast to this, labile sensing is characterized by "unrest" or problems in his/her emotional life by which the course of learning is impeded or even miscarries.

When a child's emotions are stable, he/she can attend and direct him/herself cognitively to the learning material by perceiving it, thinking about it, analyzing it, ordering it and, finally, integrating it (via remembering) with his/her existing knowledge or *possessed experience*. Such making the learning content "one's own" means he/she not only lived experiences this content as meaningful, but

he/she invests it with meaning. Hence, if his/her emotional lived experiencing is *stable*, his/her cognitive lived experiencing, via perceiving, thinking etc., is ordered, and he/she lived experiences the totality of the learning event as meaningful; it also means his/her willingness to get the learning content under control is strengthened.

When experiencing the learning content from the level of sensing, via attending, to actualizing the cognitive modes of learning, a child *lived experiences* the *experienced content*. That is, he/she gives *meaning* to what is experienced as learning content on an emotional as well as a cognitive level [by lived experiencing it]. He/she lived experiences meaning in the experienced content and becomes emotionally prepared to venture, explore, and learn to *know*, and to remain cognitively with the content. This meaning then “congeals”, as it were, in his/her lived experiencing of it by giving personal meaning to the content. He/she lived experiences it as valuable, serviceable, useful, interesting, or as senseless (e.g., too difficult, above one’s ability, of little meaning, etc.), and the sedimentation of these positive and/or negative meanings become integrated with his/her possessed experience. His/her possessed experience, in so far as these meanings are relevant to current learning, include both the *positive* and *negative* lived experienced meanings of the learning event. Thus, a child who achieves adequately in school generally has invested his/her learning activities (experiences) with positive meaning, although it can happen that periodically he/she lived experiences certain learning situations (content) as less meaningful. In contrast, a child with learning problems is someone who experiences problems in a learning situation, these experiences are invested with negative meaning (lived experiences), and he/she gets bogged down in the learning situation. As his/her sensing becomes labilized, he/she finds it difficult to *attend* effectively, and he/she is unable to adequately perceive, think, and remember in his/her directedness to the learning material. Thus, a child really learns only to the extent that he/she succeeds in learning to *know* the learning material on a cognitive level.

To *know* the learning material assumes he/she actualizes his/her cognitive modes of learning, which make it possible for him/her,

in ordered ways, to analyze, to think about, to synthesize, to structure, and eventually to integrate the meaningful content with his/her possessed experience. Such *knowledge* of the content, however, always rests on a stable sensing and adequate attending, both of which accompany his/her effective learning.

When a child knows the learning content, he/she not only possesses a specific piece of material but now can use and employ this knowledge and skills in other learning (life) situations. His/her newly acquired knowledge becomes meaningfully integrated with his/her possessed experience, is empowered to continually *behave* differently. As he/she learns more, his/her possessed experience is broadened, and his/her *behaviors* in school, at home, or wherever he/she might be, are more autonomous, responsible, and of greater mobility in different spheres.

By learning, a child continually changes his/her *behaviors* in the direction of a more adult way of living. However, the totality of the activity of learning is carried by his/her *experiencing, willing, lived experiencing*, and *knowing*, each of which, separately and as a coherent unity, are discernable in the ways he/she *behaves*. His/her actualizing these essences of his/her psychic life, are visible in their coherence as *behaviors*, and this actualizing is the basis for changing his/her behaving to a more adult way of living. The *course of learning* is possible because he/she is experiencing-ly, willingly, lived experiencing-ly, and knowingly in a learning situation; these essences are actualized by the modes of learning, and are reflected concretely in his/her present and future behaving. This means his/her modes of living *change*, such that he/she increasingly *becomes* more adult. His/her behaving shows a progressive obedience to the requirements of *propriety* of the world of an adult [in a specific societal context].

Since the above only considers how learning, as a mode by which a child's psychic life is actualized and takes its course, especially in terms of a child's share in this, now an adult's educative accompanying a child [in this learning] is considered.

1.2.2 An adult accompanies a learning child-in-educating

Educating, as an interhuman event between an adult and a child who is becoming adult and has an image of an adult accompanying him/her. A grownup's task of educating is to accompany a child from the beginning of his/her life until adulthood. This adult accompanying a learning child is recognizable in an adult teaching him/her. Van der Stoep says, "Educating is realized in teaching, and the meaning of teaching is rooted in educating". Langeveld's statement that a child only becomes properly human if he/she is brought up means, in terms of Van der Stoep's statement, that a child's becoming a proper adult is intertwined with the teaching he/she receives from the beginning.

Educating is realized hand in hand with content, and it is an adult's task to place this content within a child's reach by teaching it. To become adult, a child must learn this content and make it a part of his/her possessed experience.

Such content appears on a child's path as knowledge, norms, values, behavior codes, skills, etc., and this requires the effort of both adult and child for it to be learned. An adult must unlock the content for him/her, while he/she must learn it. Although he/she has the potential to learn, for its proper actualization he/she must be accompanied by an educator (parent, teacher, etc.). Educating is necessary for the proper actualization of a child's psychic life, and the significance of this is that it eventually leads to him/her becoming an adult.

From a psychopedagogical perspective, the question now arises about how an adult must accompany a learning child such that he/she is effectively assisted to adulthood. An answer is in the differentiated modes of educating/accompanying, i.e., emotional (affective), knowing (cognitive), and normative (meaning giving) educating or accompanying.

Rienstra notes effective educating rests largely on a climate of warmth, intimacy, affection, trust, and authority. A child needs a secure and safe space from which he/she can go out to the world

and explore it. His/her lived experiencing of safety is supported by such a safe and intimate milieu of educating (teaching), and the emotional educating he/she receives is the direct outcome of this. When he/she is adequately supported emotionally, he/she is prepared to venture into an alluring, strange, sometimes threatening world. This venturing relationship is seen in his/her wanting to learn and to become grownup.

An adult's task is affectively accompanying a child, so he/she is prepared to "navigate" in the world, to learn to know, and give meaning to it. A stable educative situation, (whether at home or in school) is a condition for effective learning. To the extent that a parent or teacher succeeds in stabilizing his/her emotional lived experiencing, adequate learning can occur. A stable sensing, which is both the basis for and the onset of all learning, is inseparably connected with an adult's affective accompaniment. Mutual trust, consistent authority, affection for and understanding the child-ness of a child are the pillars on which a healthy emotional life rests. This provides a child with the *will to experience* his/her world (content), learn to know it, and lived experience it by giving meaning to it him/herself. A stable sensing makes it possible for him/her to attend to the learning content, and attending is a condition for eventually possessing it cognitively.

The complexity of an adult lifeworld, and the content at its base, simply are not accessible to a child. Hence, teaching is required to unlock and clarify this content for him/her. To encounter him/her in his/her willingness to know, and to be understanding, an adult must accompany him/her cognitively. As he/she experiences reality, many questions arise, and an adult's task is answering them. The meaning he/she gives to the content of the lifeworld is largely supported by the way(s) an adult succeeds in laying open this meaning for him/her. This is especially valid for acquiring a cognitive grasp of it. By teaching, an adult directs a child's *attending* to the meaningfulness of the content. This implies that, while cognitively accompanying him/her, an adult must appeal to a child to perceive, to analyze, to think, to order, to remember, and eventually to integrate the meaning of this content with his/her possessed experience.

It is important to keep in mind that an adult's successful cognitive accompaniment is largely supported by the extent to which he/she succeeds in adequately accompanying a child affectively, i.e., in stabilizing him/her affectively. Affective and cognitive accompanying not only support a child to learn *successfully*, but they are ways of helping him/her interact with the content to receive meaning from as well as give meaning to it. Mastering this content has moments of knowing, understanding, grasping, insight, and remembering, which are the basis for his/her future learning. The cumulative effect the meaning-filled content has, becomes embodied in his/her possessed experience, which is the source from which he/she draws each time he/she is confronted with new learning content. By these modes of accompanying, an adult unlocks the meaning of the content to which a child gives meaning, and the result of this is observable in his/her behaving.

From the above, educating, as accompanying, forms the necessary other side of a child's [self-] learning and [self-] becoming. Thus, he/she learns because of his/her learning potentialities, but for self-learning and self-becoming, he/she is continually dependent on an adult's educative teaching, which effectively actualizes his/her learning and becoming on affective, cognitive, and normative levels.

The above is directed mainly to the fundamental bases of learning, as ways in which the psychic life of a child-in-educating are displayed. It is noted that child learning is possible because of the essentials given in his/her psychic life.

2. CHILD MODES OF LEARNING

To show the coherence of the essences of a child's psychic life (i.e., experiencing, willing, lived experiencing, etc.) and the modes of learning, it is pointed out that the psychic life functions as a unity. In a child's relating to the world, his/her psychic life is actualized as a totality. Thus, when he/she experiences reality, especially in so far as he/she learns, he/she senses it. That is, he/she is *aware* and *becomes aware* of the material which can be learned. If his/her emotional life is stable, he/she pays attention

to the learning material with which he/she is concerned (experiences), and he/she comes to know it (by lived experiencing it) on a cognitive level by perceiving it, thinking about it, by remembering it, etc. Thus, the modes of learning are means by which and through which he/she experiences the learning material and learns to know it (by willingly lived experiencing it).

At the same time, a child's *willingness* to learn is observable as his/her initial sensing proceeds to attending, and this makes it possible for him/her to gain insight into the learning material by perceiving, thinking, and eventually remembering it. Thus, a child's willingness is observable in his/her actualizing the modes of learning by attending. On the other hand, the level on which they are actualized also is an indication of his/her willpower. If it is weak, an effective actualization of the modes of learning is unlikely while, in contrast, a strong willpower makes this possible.

When a child *experiences* learning material and *will* learn it, he/she also is involved in giving it sense and meaning (i.e., by *lived experiencing* it). Sensing, attending, perceiving, thinking, etc. are not the only ways by which he/she reveals his/her willingness to learn, but he/she also shows this in the ways he/she gives sense and meaning to (lived experiences) the learning material. This lived experiencing of sense and meaning is primarily pathic/affective (emotional), on the level of sensing and, to the extent that his/her sensing is stable, he/she proceeds, via attending, to a gnostic/cognitive level of lived experiencing via perceiving, thinking, imagining, and fantasizing as well as remembering.

Knowledge, as the outcome of all learning, also assumes a child comes to *know* and master the material. Now the question is how he/she learns to know it. He/she learns to know the material by first sensing it. Sensing provides him/her with the foundation on which all knowing rests. Even though "knowledge" on the level of sensing is vague, unstructured, and without detail, and even though there is little understanding and insight, it is the "birth" of all knowing. Sensing *initiates true* learning to *know* the material which, via attending, is first actualized on the level of the cognitive modes of learning such as perceiving and thinking.

Thus, objective knowledge is the outcome of actualizing the modes of learning from sensing, via attending, to and with the cognitive modes of learning, where a child becomes aware, understands, grasps, and remembers. Thus, he/she learns to *know* the learning material via actualizing the *modes of learning*.

To the extent that, via the modes of learning, he/she *experiences* the learning material, *will know* it, and give meaning to it (*lived experience* it), he/she also is expressing the fact that he/she *behaves* in a particular way in a learning situation. The modes of learning also are modes of behaving by means of and through which he/she expresses his/her initiative to learn. A nice example of this is that a child, who is motivated to learn, *behaves* decisively in a learning situation. Hence, his/her learning is goal-directed, and this implies he/she is actualizing the different modes of learning effectively.

In summary, this means a child finds him/herself in a learning situation as a totality-in-function, and he/she actualizes his/her psychic life accordingly.

Before turning to the modes of learning themselves, it is emphasized that the event of learning takes a unitary course. Even though, in actualizing the different modes of learning, each takes its own course, they should not be thought of as being actualized independently. This must be kept in mind when we discuss these modes separately. Indeed, they are only distinguishable, but each intersects, supplements, and predisposes the others.

2.1 Accompanying (sustaining) modes of learning

2.3.1.1 Sensing

From a learning point of view, sensing is the *beginning* or *onset* of all learning. Thus, Sonnekus, and Van Niekerk correctly qualify it as the mode of learning which precedes and *initiates* all learning. From the beginning, a child has the initiative to learn (learning intention), but this initiative implies the possibility to learn, which can only be realized as he/she senses something. Sensing is

an initial becoming aware of the content to be learned. Thus, this content only exists in so far as it is sensed. A bare beginning to be or becoming aware of it, which means he/she does not yet know or understand it. Thus, essentially, sensing is foreknowing (pre-cognitive), which means he/she merely has a vague “knowing”, not yet a real knowing or understanding. On this level, knowing is still intuitive, vague, diffuse, and unstructured. Even so, sensing not only contains the possibility of eventually comprehending or understanding what is being sensed but, in fact, it is the precondition for realizing this possibility. Thus, sensing is the onset of all learning and is the foundation for all gnostic/cognitive (knowing) learning.

In addition, sensing always *accompanies and sustains* a child’s learning on all levels of its course; hence, sensing is called an accompanying/sustaining mode of learning (Sonnekus, Van Niekerk). A stable sensing is the outcome of a stable (restrained, calm, controlled) emotional life, and is the precondition for effective learning. Without a stable sensing, a child’s learning cannot take an effective course or be effectively actualized. In contrast, symptoms of labile sensing are feelings of anxiety, tension, uncertainty, frustration, etc. which interfere with a child learning as he/she should be able to. Labile sensing interferes with attending (concentrating), and thus hinders adequate perceiving, thinking, remembering, etc. Hence, sensing can either contribute to the promotion or to the failure of the course of learning. Thus, although sensing is essential for all learning, each child senses differently because of the uniqueness of his/her being a person.

The nature or structure of a child’s sensing during his/her learning is influenceable by his/her personal situation, his/her potentialities, the quality of his/her interpersonal relationships at home and in school, etc. which can stabilize or labilize his/her sensing via the resulting quality of his/her emotional attunement to reality.

Hence, sensing is primarily actualized on a pathic/affective (emotional) level, and, because of its nature, it forms the texture of the further course of learning on a gnostic/cognitive level.

Thus, it not only initiates all learning but it continually accompanies and sustains learning on a cognitive level.

A child's experiencing, the structure of his/her willing, the extent to which he/she lived experiences sense and meaning, the quality of his/her activities of knowing, as well as his/her behaviors, thus, are discernible and evident in the way(s) he/she finds him/herself as a sensing child in a learning situation. Moreover, because of its nature as a mode of learning, is important to consider a few modalities([functions)or essential categories of sensing. Here the aim is to concisely illustrate the nature, structure, and level on which sensing is actualized.

The following modalities (functions) are distinguished:

a. Sensing is the beginning of all learning

As the beginning or onset of all learning, it initiates it. A child becomes involved with what he/she will learn by sensing it.

b. Sensing accompanies (and sustains) all learning

A stable sensing accompanies learning to and on a gnostic/cognitive level. To effectively attend to what is sensed and, in doing so, to perceive, think, etc. on a cognitive level presupposes a stable sensing (or emotional attunement to reality).

c. Sensing is permeated with the emotional (the pathic/affective)

Stability, calm, certainty, control, a level-headedness in his/her emotional life stabilizes sensing, while anxiety, tension, uncertainty, confused educative and interpersonal relationships, frustrations, etc. labilizes it. d. Sensing is subjective and is always *my* unique sensing.

e. Sensing is pre-cognitive

This means it does not result in real or objective knowledge but occurs on a level of pre-knowing. This "knowing" is very subjective, vague, diffuse, unstructured, intuitive, and unordered. As the first concerned involvement and being conscious of something (content), it is the base on which all knowing,

structuring, ordering, etc. is built. That is, subsequent understanding and insight on a gnostic/cognitive level are only explicitations of what a child initially senses. Sensing is the “birth” of all knowledge.

f. Sensing is time-space bound

Erwin Straus, and Sonnekus, who each have made an extensive study of sensing, as a mode of living and learning, stress its time-space nature. A child's modes of living, such as touching, smelling, tasting, hearing, and seeing, which are concrete sensory in their totality, become sedimented as a unity in sensing, as a mode of learning, and indicate this being time-space bound as a matter of “here-and-now”. Thus, a child has a wealth of sensations (positive and negative) which he/she builds up with the passage of time, also within a definite space or spaces (house, school, church, society, etc.), the effects of which are evident in his/her learning activities.

This time-space nature of sensing also means it occurs on a concrete level, especially with a younger child, and has far-reaching consequence for his/her learning.

g. Sensing is preponderantly subjective

Once again, it is stressed that each child's sensing is unique in that it is his/her own concrete sensing which reflects his/her entire unique situatedness of relationship's, potentialities, etc. A child's (person's) sensing is mostly a-rational and not always explainable.

In conclusion, it is necessary to heed that the different modalities of sensing are actualized as a unity in the act of sensing. Finally, in so far as it is a mode of learning, sensing is inseparably connected with the further course of the other modes of learning which are sustained by sensing.

2.1.2 Attending

Van Niekerk views attending as a profoundly important precondition for all gnostic/cognitive learning. A child can only learn adequately if he/she attends. This mode accompanies and

sustains all cognitive learning (knowing). Without attending, an effective actualization of the cognitive modes of learning is not possible and any learning effect is delayed.

Where sensing is the *first* attentive involvement with content (something), the act of attending is an explicit, willed readiness to *remain* concerned. The original intention to learn, as this occurs on the level of sensing, now is accentuated and sharpened because a child is willing to master the learning content. Thus, he/she *decides* to pay attention and, thus, it never occurs automatically. A precondition for adequate attending, however, always rests on a *stable sensing* because it tends to neutralize obstacles preventing a child from effectively attending. Since labile sensing results in attending fluctuating, being weakened and diminished, the possibility for effective learning is excluded.

When a child attends, the gnostic/cognitive modes of learning are immediately directed to the content because his/her *will* to master the material is strengthened. In everyday language, we say he/she is “motivated” to learn when his/her attending is fixated on his/her work. It is not strange that parents and teachers continually admonish and appeal to children to pay more attention to their work.

Where sensing involves a child in some learning content (the meaning of which is still implicit), attending is directed to unraveling, analyzing, and explicitating these implicit meanings of the learning material via the cognitive modes of learning. Indeed, a child wants to remedy a situation via attending whenever he/she experiences wonder or curiosity on the level of sensing – such as when feeling he/she does not yet have sufficient knowledge or understanding. This occurs when the quality of his/her attending is such that he/she can adequately perceive, think, remember etc., hence, a teacher has the important task of stabilizing a learner’s sensing and directing his/her attending. This matter is returned to later.

As a synthesis, some of the modalities (functions) of attending, as they arise during learning are:

a. attending is an accentuation of an [original] intention to learn
Based on a stable sensing, attending is a continuation of the original intention to learn found on the level of sensing, and is a sharpened accentuating it. Attending is a mode which functions to direct a child's totality of learning potentialities to the object of attending. It is supported by a stable sensing, and it predisposes a child to take a gnostic/cognitive attitude. Thus, attending is an elevation in the level of his/her intention to learn, in that it is supported by a decision to remain involved with the content;

b. attending accompanies (sustains) gnostic/cognitive learning
As noted, attending is a precondition for and a sustaining accompanier of all gnostic/cognitive learning. Thus, effective learning, by means of perceiving, thinking, remembering, etc. can only be actualized effectively when a child attends. At the same time, a diminished attending is a reduction in the quality of his/her perceiving, thinking, etc. Although a stable sensing lays the foundation for attending, its quality also can be influenced by the [attractive or repulsive] valence of the learning material, an instruction, external factors, etc. Whether the data in a learning situation positively or negatively influence a child's decision to pay attention is always influenced by the stability of his/her sensing. However, if his/her attending has a positive direction, then the gnostic/cognitive modes are more directed, and this makes effective learning more likely. Hence, attending implies intensified gnostic/cognitive activities such as a deeper concentrating, sharpened attending and trying harder.

c. attending is a selective activity
As noted, attending is a mode of learning which directs a child's *gnostic/cognitive potentialities* to an object. This means something specific becomes the *focal point* of his/her attending and surrounding data temporarily recede into the background. Attending is directed to something specific. In everyday life we say we cannot attend to more than one matter at a time. That is, in essence, it is *selective*, and the moment something is attended to, that something becomes the *center* of one's immediate field of interest. By attending, a child's *cognitive modes of learning* are actively turned to the matter. Thus, it is possible for a child to learn to know the content, since moments such as identifying,

delimiting, comparing, ordering, and integrating are present, e.g., via the functions of perceiving and thinking. The eventual learning result of sustained attending is understanding and insight, what we call *knowledge*.

Next is a discussion of the gnostic/cognitive modes of learning which, during learning, in their actualization are always preceded by and accompanied (and sustained) by sensing *and* attending.

2.2 Gnostic/cognitive modes of learning

The gnostic/cognitive modes of learning, sustained and accompanied by a stable sensing and sharpened attending during the entire course of learning, are the crowning of a child's learning activities. Together with sensing and attending, they constitute the entirety of the course of learning, and the resulting effect congeals in his/her possessed experience.

Even though, in its actualization, the course of learning is a unity, for the sake of greater clarity, the nature of each individual mode is examined separately. However, their coherence is considered later.

2.2.1 *Perceiving*

According to Erwin Straus, and Sonnekus, perceiving, as are all modes, is qualified as an original mode of living. It is not a stimulus-response process but is a way a person's openness for and directedness to the world is actualized. During perceiving, a person (child) is not aware of the processes which occur but is aware of the object of his/her perceiving. Thus, perceiving is always a perceiving of something (Husserl), something in relation to a perceiver, something with meaning.

Erwin Straus calls sensing "the first seeing" and perceiving "the second seeing". That is, perceiving is a more distanced, objective viewing compared with our original sensing something. It is directed to reality as it is, to what is true for everyone. Hence, it is related to the universal, the objective, and the generally valid,

as these are found in the matter, object, the learning material, etc. itself (Sonnekus).

The vagueness, lack of clarity and structure existing on the level of sensing, become clearer and more explicit and ordered during perceiving. As a *gnostic/cognitive mode*, it is directed to what is problematic, especially to perceptually analyzing, comparing, ordering, and synthesizing what is perceived.

A person who perceives is willingly directed to the real nature of what he/she experiences while sensing it. He/she wants to be aware, to know, to grasp, to understand it. Here the question which arises is how perceiving is actualized during learning.

A child perceives when he/she attends to something of which he/she is aware (senses). As with all gnostic/cognitive modes, perceiving is accompanied and sustained by a stable sensing and is actualized by a sharpened attending. The quality of a child's perceiving is directly related to the degree to which he/she succeeds in attending effectively. With a diminished attending, there is a decline in the quality of perceiving.

When perceiving is scrutinized more closely, some of its most important essential modalities are distinguished and considered next:

a. Perceiving is global identifying

As noted, in perceiving, a child is directed to reality as it is. An act of perceiving occurs within a framework of time and space. By attending, his/her perceiving is directed to something specific which comes into the foreground. The data encompassing his/her perceptual field temporarily recede into the background, and the object of perception becomes delimited, defined, and outlined, such that it is globally identified. The perceived object is identified within a definite space and time (here and now). This results in the object becoming the focal point of his/her attending and is perceived as it is. In fact, identification means the eventual exposure of the real identity of the object, or a recognition of its essentials. However, it is emphasized that, at first, this global identifying activity is a mere recognition of "something" as an

object, a thing, learning content, etc.; it is the identification of “something” as a *whole*.

Although this activity is still characterized by the vagueness of sensing, inadequate recognition of something specific, rudimentary ordering, etc., still, it is the beginning of the gnostic/cognitive moments in perceiving with respect to perceptually analyzing, synthesizing, and ordering. It is important to keep in mind that the different moments or modalities of perceiving are actualized as a unity and one modality inevitably implicates the others. Consonant with this view, the real or actual identity of what is perceived is first laid bare (identified), to the extent to which this initial global identifying, as the beginning of gnostic/cognitive activity, is completed by perceptually analyzing, synthesizing and ordering.

b. Perceiving is analyzing

Connected with the activity of global identifying, during perceiving is analyzing where the learning content (object) is stripped of its global quality, especially as this is experienced on the level of both sensing and global identifying. That is, the at first vague and unstructured nature of the object of learning experienced by a child on the level of sensing, hearing, seeing, or touching—as acts of sensing, now, by attending, is elevated to listening, looking, and feeling—as acts of perceiving. This analyzing enables a child to perceive detail or finer details, and to strengthen his/her grasp of the larger whole. That is, in perceptual analyzing, detail is brought out while, at the same time, the structure of the whole becomes more graspable. Analyzing the learning material makes understanding and insight possible and promotes gnostic/cognitive learning.

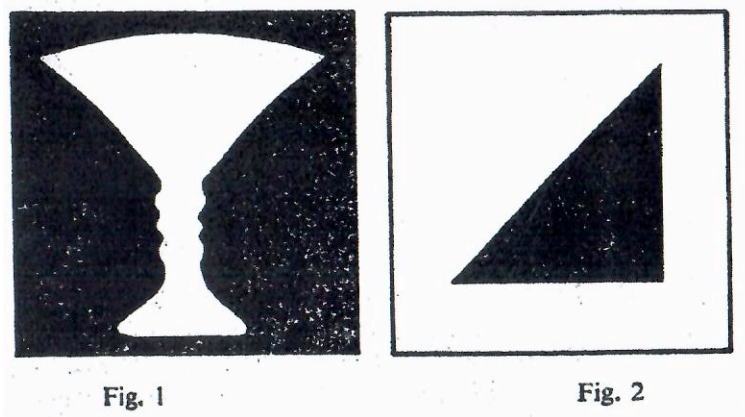
c. Perceiving is synthesizing

Synthesizing means to form a comprehensive whole from parts or subparts. It revolves around the activities of combining, uniting, and putting together. As a modality of perceiving, synthesizing is united with the initial global identifying analyzing, and analyzing moments, and is enabled by them. Synthesizing is the crowning of what a child perceives via global identifying and analyzing. The gnostic/cognitive understanding of the nature and structure

of a perceived object is ascribed to the synthesizing power (function) peculiar to perceiving. By synthesizing, the different parts of a larger whole, laid bare by analysis, are put together again into a whole, the result of which is more than the sum of its parts.

However, the different modalities of a child's perceiving are *not actualized separately* but as a total activity.

The following example is used to illustrate this unitary activity within perceiving:



Taken from Bigot, L.T.C., p.32

When a child is asked to look at Figure 1, immediately it is delimited or defined. This implies a perceiving activity during which Figure 1 is brought to the foreground, and surrounding details (Figure 2, the different words and sentences, the table on which the book lies, the different items in the room, etc.) become vague and temporarily are in the background. Figure 1 is something on a general level and amidst other particulars surrounding it. The specific identity of Figure 1 (what it precisely is) is not necessarily ascertained because it is a global unity which is seen. When this unity is analyzed, the following subparts might be noticeable: a white and black background, a square, a white vase and two black faces. Synthesizing, which arises

spontaneously out of the analysis, makes possible the judgment that it is two black faces against a white background. In this way, the real identity of the matter (what it really is) also is laid bare. The perception of Figure 2 can be described in precisely the same way. This example is valid for other learning events, e.g., learning to read, to write, to figure, etc. However, attending, based on a stable sensing, is always a prerequisite for actualizing perceiving as a gnostic/cognitive mode of learning and, particularly, its different modalities.

d. Perceiving is ordering (organizing)

Peculiar to each act of perceiving is ordering. Following Straus, Sonnekus indicates that, while perceiving, different questions arise as well as answers (descriptive speech) to these questions. Perceiving, then, is already a way of ordering, especially in and by descriptive speech (Sonnekus). By naming something perceived, not only is it delimited from surrounding details, but its real identity is laid bare.

Perceiving a book on a table and calling it “book” is an act of delimiting, synthesizing, and identifying. This ordering is not only concerned with the object in focus but also the data immediately surrounding it. Also, perceiving any learning material, a specific object, etc. gives rise to an inexhaustible source of references. For example, perceiving a book also refers to an author, to specific content, to its owner, to its publisher, etc. Within this frame of reference, there is further ordering by which the essential nature of the matter itself is illuminated.

It is important to keep in mind that perceiving, as a gnostic-cognitive mode of learning, is inseparably connected with language--the medium by which the generally valid meaning of what is perceived is brought to the fore. Further, perceiving is intertwined with thinking, remembering, imagining, and fantasizing—all of which are gnostic-cognitive modes of learning. Perceiving, as it were, is the beginning of thinking, while thinking largely completes perceiving. Our possessed experience is the sedimentation of memory, influences our perceiving. If we already know something, our perceiving is facilitated, while a

deficient possessed experience (knowledge) restrains and impedes effective learning as perceiving.

2.2.2 Thinking

A person's relationship to the world is a questioning-answering, dialogic activity. It is peculiar to a child that, from an early age, he/she asks questions and seeks answers to them. Such a questioning attitude shows that, early in life, he/she is acquainted with the problematic within reality.

Straus refers to this questioning attitude as the origin of thinking, since it is a search for answers and solutions. He says, "(t)he ability to question, to speak, and, it should be added, to think, point to a common source. An investigation of the act of questioning necessarily leads to an investigation of thought and speech. The act of questioning is the beginning and the origin of thought".*

Thinking is preeminently a gnostic-cognitive mode of learning which complements perceiving, and is directed to ordering, to conceptualizing, and to attaining solutions. It is initiated by a problem. This thinking confrontation with the problematic (learning content) compels a child to seek solutions by actions of thinking such as planning, analyzing, comparing, and ordering. Thinking is a gnostic-cognitive activity interspersed, e.g., with moments of exerting, struggling, resisting, reversing, and overcoming, each of which, separately and jointly, must lead a child to a better understanding of and solution to a problem.

Sonnekus notes that a thinking child is directed from his/her perceiving reality, as objective reality, to the world of thinking—a world in which the objective, the conceptual, insight, and understanding are in the foreground. Also, Straus emphasizes that thinking, as a mode of living, is directed to knowledge of and knowing something as it is. Thinking has the character of breaking-through (Straus), involving a distancing from an initial

* See Straus, E W.: *Phenomenological psychology*, p.167.

sensing to a level of *attentively* trying to master the learning content.

For a good understanding of this break-through character of thinking, the inseparable coherence of thinking and language is considered. Langeveld, and Nel indicate by the so-called “genetic [developmental] parallelism” of language and thought, by which language serves as the steppingstones or channel for thought, even though thought is genetically [developmentally] prior to the course of language acquisition. If a child’s acquisition of language does not progress as desired, his/her thinking is handicapped accordingly. Conversely, the effective acquisition of language means to bring about a gnostic-cognitive access to the conceptual (Bollinger, Dufrenne). By means of language, a child can distance him/herself from a sensory world and, by thinking, enter a world of the abstract, of thoughts and concepts.

Against this introductory background, some essential modalities or functions of thinking are looked at:

a. Thinking is abstracting

A leap from concrete reality to a world of the abstract is possible because of the active functions of thinking, as a mode of learning. Although thinking cannot be separated from perceiving, still it is largely complementary to it, and is a further analyzing, ordering, synthesizing and, especially abstracting of data which have become available during perceiving. During thinking, the concrete data, e.g., which come to the fore while perceiving, are exceeded and handled in terms of concepts and thoughts. Also, the objectivity peculiar to perceiving is not possible without the active support of thinking.

Essentially, abstracting is distancing. That is, in thinking, a child distances him/herself from the concrete data, which now remain in focus in terms of symbols and thoughts.

b. Thinking is conceptualizing

To abstract means to think on the level of the conceptual. To understand this modality of thinking, the coherent nature of thinking and language is considered.

Dufrenne puts this connection as follows: "... the way in which we use language reveals the way in which we think, and ultimately it is the measure of our intelligence." By means of language, we distance ourselves from the immediately perceivable, while this distance also is partially abolished by a meaningful concept. The concept becomes, as it were, a substitute for the concrete object, while the object, in its turn, is the origin of this meaning-filled concept.

Thinking transforms the world of the concrete-visible into a world of concepts, and this implies abstracting from reality which, at the same time, means a distancing from it.

By thinking, we also order reality, and this occurs by means of language, since for us, it is the "means" (concepts) for establishing the foundation on which meaningful ordering is possible. Thinking by a child, thus, is handling reality (learning material, content) on a conceptual level, and it is preeminently a gnostic-cognitive matter.

c. Thinking is ordering

Although ordering also is an inherent modality of perceiving, it also is an essential function of thinking, since perceiving already is the beginning of thinking, and since the activity of thinking itself brings about order.

Thinking is a gnostic-cognitive activity directed to ordering reality from a multiplicity to a unity. However, this ordering during thinking rests on implementing language, which serves as a means for ordering. Thought achievements, such as analyzing, schematizing, synthesizing, comparing, generalizing, etc. are possible because this ordering is inherent to language itself.

Ordering reality from a multiplicity to a unity means that, a thinking child is busy analyzing, reasoning about, comparing, etc. reality with a view to synthesizing or understanding the essential nature of reality itself.

Child thinking is directed to the order which lies implicitly within reality itself. By thinking, he/she discloses it and gives explicit order to it and, thus, strengthens his/her grip on and understanding of it. Without such ordering, he/she stagnates on the level of the concrete, and a symbolic world remains inaccessible to him/her.

d. Thinking is solution-directed

It is noted that child thinking is directed to reality as a problem. While thinking, he/she searches for a solution to a problem. This implies a pathic-affective readiness to overcome gnostic-cognitive resistances and stumbling blocks. This activity is carried by a strong willingness, which makes it possible for him/her to have and to show the perseverance and cognitive effort needed to solve a problem.

However, the entirety of a child's psychic life is functioning during this thinking activity and, thus, the totality of his/her learning potentialities are functioning. In his/her thinking search for a solution, he/she calls on his/her possessed experience (memory), i.e., on all relevant knowledge, means and skills at his/her disposal, as well as on his/her immediate perceiving, imagining, and fantasizing, all of which make it possible for him/her to clarify the problem.

By means of a synthesis, thinking, as a gnostic-cognitive mode of learning, is not only abstracting, conceptualizing, ordering, and solution-directed, but it strongly supports and supplements the other modes of learning.

2.2.3 Imagining and fantasizing

To understand imagining as a gnostic-cognitive mode of learning, its difference from and connection with perceiving are shown. Lersch, Sartre, and Sonnekus have noted that perceiving is a mode by which a person is directed to the *real* world. A perceived object is present and directs an appeal to a perceiving person. In contrast, imagining shows an entirely different relationship to reality in that an imagined object is not actually present but, by

an act of imagining, it is *represented**. Lersch puts it as follows: “In contrast to the reality character of perceiving is the copying character of imagining.” By this “copying” character peculiar to imagining, Lersch means that the vividness of perceiving, with its richer differentiations, sharper outlines, and superior details, is never realized in an act of imagining. Perceiving is an involvement with a real world, while imagining constitutes an unreal world (Sartre), or a “reality-at-a-distance”. Thus, imagining stands in a special relationship to perceiving and represents a more distanced relationship to reality.

On the other hand, no matter how “irreal” imagining might be, it relates to previous perception, since *someone* imagines *something* him/herself (Minkowski), and this imagining originates (fully or partly) in reality. This implies that the “content” of what is imagined, in some way, refers to reality. However, this latter statement does not mean that imagining is always merely “reproductive”, but it can contain creative moments.

In this respect, imagining can exceed the data of perceiving, since something new or additional is added which does not exist in the original perception. However, it is possible that such imagining can be true to or foreign to reality, the latter when it is strongly connected with one’s fantasy-life. Thus, by imagining, a child can exceed reality and place him/herself in a world of the unreal, also on a gnostic-cognitive level. Imagining not only contains the possibility of distancing oneself from and exceeding reality, but it also makes room for creative intercourse with it. In addition, although imagining, in essence, is not thinking, it does make thinking possible (Sonnekus), and it can give rise to and initiate it.

Regarding fantasizing, as a mode of learning, in comparison to imagining, it is an even more distanced relationship with reality. Fantasizing or fancying is an important dimension of a person’s unreal, imaginary world (Sonnekus). In this connection, there often is *imaginative fantasy* because of their affinity.

* Compare Lersch, P.: *Algemene psychologie*, Aula: Utrecht, 1966, pp. 412 et al.

According to Lersch, fantasizing is an activity by which someone distances him/herself toward the unknown, the future, what is not real and may never become real. For Lersch, fantasizing is a “free play of images” significant and meaningful to that person. In this way, a fantasy world is a “productive” world which can have a strong pathic-affective flavor, but which still makes gnostic-cognitive creations possible. Because of this basis, fantasizing is an activity by which a child can “escape” reality and “lose” him/herself in a world in which pathic-affective feelings, wishes or desires run rampant. On the other hand, this also embodies the possibility for a predominantly gnostic-cognitive creative level of thinking creatively, understanding, penetrating, etc. Evidence for this is found in the fact that science is largely served by original and creative fantasy dreams.

Although, as modes of learning, imagining, and fantasizing have a strong pathic-affective side, as far as the course of learning is concerned, both are actualized on a predominantly gnostic-cognitive level. This means that actualizing these two modes during learning is primarily directed to knowing, planning, creating, etc. Thus, fantasizing also enables a child to distance him/herself from reality, to exceed it to a “new” reality for him/her to understand, but especially one in which he/she can think and work productively and creatively. All the preceding activities primarily have a cognitive flavor and stand in direct or indirect service to a child’s learning.

Below, some essential modalities of imagining and fantasizing are noted:

a. Imagining and fantasizing exceed reality

When it is stated that these two modes of learning make exceeding reality possible, this does not mean they have nothing to do with reality as such. Besides, their content itself is largely “borrowed” from reality. However, it is possible that the forms their content takes can be unreal, real, or never can be real. Such imagining and fantasizing usually have a strong emotional, or affective flavor recognizable in human strivings, desires, wishes, expectations, etc. Although such image- and fantasy-moments are not always in step with reality, this is not necessarily a negative connotation,

because often this gives rise to original or new thoughts, ideas, projects, creations, etc., each of which not only has relevance for learning, but can be *culture-creating*.

Especially as far as learning is concerned, imagining and fantasizing are on a gnostic-cognitive level, by which a child distances him/herself from reality and exceeds it. Especially it is imagining which enables a child to both *represent* reality to him/herself and to transform it into a “new” reality. By means of imagining and fantasizing, he/she exceeds the immediately perceivable world, and finds him/herself in a world of the abstract, with its primarily gnostic-cognitive flavor.

b. Imagining is representing

As noted, imagining is an activity by which a child can represent reality (objects, learning content, etc.). This implies creating something on a gnostic-cognitive level without an object or content being concrete-visibly present. Such representative imagining is stripped of concrete-visible elements, while also being based on a child’s possessed experience being represented anew on an abstract, non-perceptual level. This act of imagining rests on previous perceiving, while the possibility of representation is based on the active support of thinking and remembering, as modes of learning. Whether this imagining an object, content, or event is faithful to reality depends on the quality of previous perceptions, on the significance or meaning a child has attached to what is imagined, on whether he/she has effectively integrated this with his/her possessed experience, etc. That is, the quality of a child’s possessed experience (i.e., the outcome of his/her experiencing, willing, lived experiencing, knowing-life and behaviors) is a decisive factor in whether imagining is faithful to reality.

c. Imagining and fantasizing are creative

It is peculiar to imagining and fantasizing that, as modes of learning, both can have a creative moment. Thus, a child, by means of imagining, not only can represent reality, but transform it into a “new” reality. In this respect, he/she exceeds the data of his/her previous perceptions since he/she has added something “new” to them. Such imagining, then, is a combination of existing

and new data. This creative moment, peculiar to imagining, can be extremely fruitful from a gnostic-cognitive perspective.

When fantasizing is examined, it is a mode of living- and of learning which preeminently lends itself to creativity on a gnostic-cognitive level. It is a means by which a child can express original thoughts, and, with this, a new reality can be created. By means of fantasizing, a child is supported by his/her possessed experience, but he/she also exceeds it because he/she is busy creating.

2.2.4 Remembering

In fathoming remembering, as a child's mode of *living* and *learning*, we are not dealing here with the obsolete notion of memory as a function of consciousness, but as a genuinely human phenomenon.

In contrast to the psychology of consciousness, where remembering is a cognitive function along with others such as perceiving, thinking, etc., and that it has the functions of imprinting, of retaining, and registering past impressions, Straus describes remembering as a human mode of learning which is inseparably entwined with one's being situated in time.

By analyzing remembering as a phenomenon in a human child's lifeworld, Straus shows that, first, remembering is a being conscious of the *past*. Thus, a person remembers the past (e.g., memorized learning materials, an event) in the *present*. Thus, things, occurrences, and persons remembered are not present, but they are *re-presented*, and are "present in absentia" (Sonnekus, Straus).

Second, remembering is a description of events in the *past tense*. It is a temporal (time) relation describing events in the past in relation to the present and future. During acts of remembering, past and future meet in the present.

Third, remembering is an activity of someone in the *present*, in contrast to the past and future. Thus, essentially, remembering

means self-awareness, i.e., he/she is aware of his/her *actual present*, and reflects on him/herself as someone who has done something in the past, or things which happened to him/her. Sonnekus says that remembering is a reflecting, viewing, or thinking by a person, as seeing him/herself as he/she was, from a distance. Thus, through remembering, a person can examine his/her becoming in time (his/her historicity), and judge and evaluate this in relation to his/her present and future.

This human mode is especially interpreted as one of learning, because remembering is preeminently a gnostic-cognitive mode. As with *all* knowing modes of learning, the adequate actualization of a child's learning relies on both *a stable sensing* and *effective attending*.

As a knowing mode of learning, remembering is a mode by which a child can "call up", or re-call, in the present, learning content he/she has acquired in the past. Remembered learning content is specific content which was experienced in the past when it was given meaning through lived experiencing, and which he/she already knows. Thus, it is *willed* into the present by remembering, re-presenting, and putting in the present in "absentia". As it were, a child "stimulates" a relevant possessed experience and implements it here-and-now in a learning situation. Such possessed experience and the relevant foreknowledge enable a child to establish meaningful relationships with, to obtain nodal points of, and to find connections with the new knowledge (learning content) with which he/she is now confronted in a learning situation.

Further, concerning the course of learning, remembering is an act by which a child *willingly integrates* the newly learned content with his/her possessed experience, which he/she has meaningfully lived experienced and knows. Thus, remembering is not only an act by which a child revives or recalls existing possessed experience in the present, but it also is an act by which the newer learning content is *integrated*, in the present, with his/her possessed experience. To the extent that learning is effective and, especially if remembering is actualized effectively, the effect is that a child's possessed experience is continually

expanded, broadened, and deepened. However, it is understood that a quantitative increase, as well as a qualitative deepening in his/her possessed experience is an outcome of the successful actualization of the modes of learning. Even so, remembering is the crowning of a course of learning in that, in coherence with the other modes, it enables a child to integrate the newer knowing with his/her existing knowledge (possessed experience).

From the above, attention now is paid to some of the essential modalities of remembering:

a. Remembering is putting something from the past into the present (recalling)

Remembering makes it possible for a child to recall or put relevant possessed experience in the present. Here the act of remembering reaches to knowledge based on earlier perceiving, thinking, etc. and revives it in the present. Placing such possessed experience in the present means that the learning material memorized or learned in the past, is remembered here-and-now and is at a child's disposal.

With respect to the quality of remembering, or putting existing knowledge in the present, the following are noted:

First, it is influenced and determined by the quality of a child's sensing and attending. A stable sensing and attending, make it possible for him/her to remember effectively. In contrast, a labile sensing, and paired therewith, a deficiency in his/her attending, hinder remembering. This implies that certain gaps (forgetting) will be noticeable in putting learned content into the present.

Second, and in connection with the above, the quality of his/her remembering is influenced by the quality of past learning. If there is an indication of effective learning, i.e., effectively actualized the modes of learning in his/her past course of learning this content, it is likely that he/she will remember better. That is, effective learning counteracts forgetting. Adequate learning assumes a real understanding of the content, and that it has been meaningfully integrated with existing possessed knowledge (possessed experience).

Third, it is important that the so-called “recalling” of previous knowledge, or putting it in the present during remembering, assumes an active functioning of the other gnostic-cognitive modes of learning. In addition to a child reaching to his/her previous perceptions, thinking, etc., when remembering, he/she also is actively thinking, making representations, etc.

This coherence with the other modes of learning again confirms that learning is actualized as a unitary event, and the modes of learning, at most, are distinguished but not separable.

b. Remembering is integrating

Remembering also is characterized by the function of integrating. This function, peculiar to remembering, especially refers to the acquisition of *new* knowledge. That is, the new learning content a child has learned to know through perceiving, thinking, imagining, and fantasizing, and to which he/she has attributed personal meaning, is “added” to his/her existing knowledge. That is, this integrating is not only “adding” *new* knowledge to it, but it also is an act by which new knowledge is connected meaningfully with existing knowledge. That is, through this integrating function, existing possessed experience is continually expanded, and there is a qualitative deepening as well as a quantitative increase of a child’s possessed experience.

Regarding the controversial question of whether *repetition* promotes remembering, repeating more recent content promotes remembering, in so far as it is practicing skills or insights. Of course, this does not imply “meaningless” repetition, pure drill-work, or imprinting, but rather practicing certain skills or knowledge, which enables a child to perform effectively, e.g., a volley in tennis, tumbling in gymnastics, a step-by-step solution to a scientific problem, etc. Thus, repetition as such, is not meaningful, but meaning is found in the new knowledge practiced becoming more functional or can be applied by a child to perform or demonstrate a definite activity properly in a learning situation. In this respect, there is a meaningful connection between remembering and repeating.

3. A SYNTHESIS: CHILD LEARNING

Against the background of the preceding psychopedagogical perspective on a child's learning, it is emphasized again that learning is a way in which the psychic life of a child-in-educating is manifested. It is actualized as a totality because of a child's own initiative, and from the educative support received.

A synthesis of the above considerations indicates the following important points:

3.1 Learning and becoming are given potentialities of a child's psychic life, and he/she learns and becomes in a situation, as an experiencing, willing, lived experiencing, knowing, and behaving child;

3.2 As a totality, learning especially is actualized in terms of the modes of sensing, attending, perceiving, thinking, imagining and fantasizing, as well as remembering, each of which, together and separately, is a manifestation a child experiencing, willing, lived experiencing, knowing and behaving in a learning situation;

3.3 When actualized, a child's learning takes a course (course of learning) which begins with sensing. If his/her sensing is stable, effective attending becomes possible, and is actualized, which enables a child to perceive, think, imagine, and fantasize, as well as remember in an ordered way. Also, actualizing the modes of learning in their coherent totality is seen as culminating in a child's possessed experience. In this way, his/her possessed experience is continually enlarged and qualitatively deepened;

3.4 A child's possessed experience is the sediment of what he/she has learned (content) and invested with meaning. It influences and qualifies his/her future learning activities. That is, it can have an influence (positive or negative) on his/her experiencing, willing, lived experiencing, knowing, and therewith his/her behaving in future or new learning situations;

3.5 Because of the profound coherence of learning and becoming, a child's becoming is actualized as he/she learns. An elevation in his/her becoming points to changes occurring in his/her life, precisely because he/she learns. Possessed experience, as sediment, or outcome of his/her learning, is reflected in his/her becoming and in him/her increasingly acting as an adult;

3.6 It is important to note that a child him/herself actualizes his/her learning, but for its proper, accountable actualization, he/she is always dependent on the educative teaching of an adult (e.g., parent, teacher), as accompaniment during learning and becoming. Without such educative teaching, he/she cannot become a proper adult.

LITERATURE CONSULTED AND RECOMMENDED

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