

## CHAPTER THREE

### THE PEDAGOGICAL SIGNIFICANCE OF MOTHERLINESS IN CONTRAST TO MOTHERHOOD

#### 1. INTRODUCTION

With reference to Chapter Two in which the birth-event is viewed phenomenologically, it is noted that the essences of it are not merely seen from a biological perspective but also in the perspective of the total meaning of the birth-event as a receiving, accepting event; now a distinction must be made between motherhood as a purely biological-physical matter and motherliness as an intentional relationship of the accepting mother with her child. The concept *mother-li-ness* can be analyzed to give an indication of its meaning. The “*li*” refers to a comparison with a mother. The “*ness*” refers to the essence of the mother. Thus, *motherliness* literally means to be essentially like a mother. This does not express the idea of a comparison with a mother as appearance but to her authentic being-a-mother in which the demand for motherliness comes forth in the presence of someone in need of care. If here there is mention of the manifestation of motherliness, the child in his childliness is implied as a person to whom motherliness is shown. A mother is intentionally directed to her adult-becoming child with whom she will, can and ought to live in a space of we-ness. Through her loving turning to and accepting her child, she accepts him in his bodiliness in this intimate life space with an eye to what he can and ought to become. In other words, as a mother, she accepts responsibility for her child as a becoming being to whom support must be given. As a mother she is involved with her child’s becoming even before his birth since during the period of expectation she prepared herself physically and spiritually for the arrival of and caring for her newborn.<sup>1</sup> In being directed to her child’s bodiliness, the mother encounters him also as spirituality because he is his body and his body makes him present as a person in time and space. In the life of the suckling the bodily, social and spiritual ways of being-there cannot be separated from each other<sup>2</sup> and the mother-child relationship is the most fundamental component that is the basis for the total becoming of the child.<sup>3</sup> The harmful results of a

deficiency in dedication, warmth, love, care and turning to all are shown repeatedly<sup>4</sup>; they lead to pedagogical neglect.

Motherliness, as a way of designing an authentic-female world, is a particular way of being-in-the-world-with-a-child on whose behalf motherliness is shown. The norm-image of motherliness is lived for his sake. Motherliness is a form of Dasein by which values are attributed to motherhood and, indeed, values of a specific nature because through the loving, caring, turning-to-by-acceptance, the caring-being of the mother becomes meaningful and motherhood becomes motherliness. As an educator of her child, as a cultivator of motherliness from the beginning, she is directed to the eventual independence of her child.<sup>5</sup> As a woman demonstrating motherliness to her child she is in her humanly worthy woman-ness; that is, she answers the demands that are placed on her as a female being who is called upon to constitute motherliness. It is a genuinely womanly characteristic to be a personal, loving, caring presence as being nurturing of her child who is becoming a person.<sup>6</sup> This presence as caring, looking, caressing, listening and addressing as a motherly, accepting intentionality will be briefly illuminated in the following sections.

## 2. MOTHERLINESS AS A CARING BEING-IN-THE-WORLD

The being-with of mother and her child in an intimate space of encounter in which the mother experiences and realizes her motherliness as she cares for her child is the primary situation of acceptance that pre-forms the authentically pedagogical. The mother's *decision* to care for her child as a response to the appeal that he directs to her in his ontological need and helplessness and is her *acceptance* of him *in* this situation of need and helplessness. She is purposefully directed in her activities with her child to an educative aim and she emphatically focuses her activities on attaining this educative aim<sup>7</sup> even if she is unable to clearly formulate it. The caring space is, as a pedagogically pre-formed field, an activity-space. The child's relationship to his meaningful world is still in the acceptance-phase of his life and thus is an affective relationship. The caring space as activity space thus is an affective-dynamic characteristic of the child-meaningful-world-relationship for and later *with* the child. Motherly care-because-of-

love is a caring activity with the accepted child; it is activity-in-love; it is an original motherly involvement with the child as Dasein and indicates that the little child in caring-because-of-love is radically and inexorably dependent on his mother<sup>8</sup> who lives motherliness. The latter expresses something entirely other and different from adequate provision for the necessities of life. To be able to become adult the child requires, in his childliness, the adulthood of his mother who in loving caring will accept him as becoming-adult and provide loving support to him so that by participating in the world and life he can become what he ought to become. Caring because of love and love as caring cannot be separated in the intimate mother-child relationship as a space of we-ness. Constituting such a space of we-ness is fundamental for establishing additional world-relationships for which the purposefully established educative relationship is a necessary relationship for the future of the child. This caring love can be viewed as educative love. The connection between mother and child and between father and child differ in the educative relationship. The mother stands uncompromisingly close to her child because she has physically given birth to him.<sup>9</sup>

Motherly care about her newborn involves caring that is carried by motherly love, which is a characteristic feature of female Dasein. When there is a lingering-with-the-child, this authentic caring makes the carer and the cared for present in a space of we-ness. In this caring space, as a pedagogically pre-formed field, the child experiences security because of being with his mother. This secure space fosters his becoming and open possibilities.<sup>10</sup> In this caring space the mother is a partner-in-love<sup>11</sup> with her child who she progressively and purposefully cares for pedagogically. This love is carried by a feeling of responsibility for the becoming child.<sup>12</sup> The child finds his security in the responsibility that his mother takes for him.<sup>13</sup> Here childliness, as individuality, is not dissolved by motherliness. That is, the mother cannot establish a world for her child but she can help him in his own world constitution if they exist *for* each other in an intimate relationship of we-ness. In his self-being with his mother, as self-being, in a space of we-ness the child gradually discovers the sense of his self-being in a world of fellow persons that was *there* before he had come into-the-world. Motherly love is the secure space within which childlike self-being encounters his origin. Motherly love is the source of and

precondition for illuminating the encounter. The encounter between mother and child in a space of we-ness can be phenomenologically illuminated in a look, a greeting, a word, a way of holding as expressions of unlocking a new world to which the child at birth only has very limited access, also to the world of we-ness. Without existential communication (existential encounter) the love of childlike and motherly Dasein, as a structural moment or category, can be doubted. The love of the mother must be an unselfish love.

The unconditional motherly love that is experienced as a being-called-to-and-a-being-claimed-by-a-belongingness of the mother by which she makes herself totally available to her child is a phenomenological-ontological origin, i.e., a feature of motherliness that is not further reducible.<sup>14</sup> Only when being-a-mother is already an encountering, as existential communicating, is something such as motherly love possible. The mother is appealed to and claimed by her child in that she belongs to him and he belongs to her. When *her* child has bonded with her in such a way that, through her willingness to bond with him, she brings him “morally” closer, she decides to accept her obligation and consequently make herself accessible to her child in responsible ways. Through motherly love the child’s self-being can flourish. If he is unloved, unacceptable, rejected without motherly love, he not only stagnates but he shows clear signs that he becomes a *lesser person* and there can be no mention of the pedagogical. Physically and spiritually he degenerates instead of flourishing and progressively becoming a person. Whoever stands in love stands in life,<sup>15</sup> i.e., he exists, he is becoming-in-the-world with his love-demonstrating mother who will create pedagogical situations for him.

Motherly love, as an expression of motherliness, involves the mother’s caring directedness to her child’s becoming, thus also to the situation essential for this becoming--the educative situation. The dialogue that the mother carries on with her child and their world of we-ness reflect her involvement as a provider of help for his becoming. Her own philosophy of life and world view, as well as her chosen values and the sense of her own existence necessarily must also be reflected<sup>16</sup> in this dialogical relationship between mother, as a caring person, and her child with whom she lingers. If

trust is experienced in this lingering-with, this establishes a trusting *nearness*, while distrust means estrangement and a disillusioned distancing from binding values and meanings. Impeding the motherly relationship therefore means impeding each possibility of meaning and the eventual understanding of meaning by her child. That is, the child's meaning-experiencing and meaning-giving going out to the world become restrained. Motherly caring, as the embodiment of the moral demands of unselfish love, surrender and acceptance in reality are only possible through the "ex-centric" attitude of the mother in pedagogical situations toward herself and toward her child as a fellow being. That is, she can view *herself* as a woman and in this educative situation *disclose herself* as practicing *motherliness*. Such disclosing entails that she will, as a morally adult being, surrender (submit) herself to the demands that her motherhood and the appeal of her child present to her—the demand to establish meaningful pedagogical situations. If her response to this appeal is positive then she has decided to show motherliness. This is an act of *turning to and trusting* as a fundamental human phenomenon that is chosen as a voluntary response<sup>17</sup> because she can also reject motherliness. Then, however, establishing meaningful educative situations will not be possible. This choice requires insight into particular value-areas and -relationships and the mother must be able to act according to this insight. Voluntarily the space of security becomes a space of acceptance filled with motherly presence-in-trust with and for her child and is constituted as a genuinely human way of being-in-the-world. Providing a space of security to the child is making his world habitable as a dwelling. In this way, the child is recognized and respected in his childliness as a way of being. This is a precondition for the childliness of the child to appear. This appearing is a precondition for pedagogical situations by which he, as a trusting child freely surrendered to (with various levels of awareness), is cared for by his mother with the aim of providing him with opportunities to lead his life in order to fulfill his childlike being. The mother intervenes with particular aims in order to eventually realize the educative aim. In this secure space, as opportunity-for-something, trust is carried as a human characteristic of motherly involvement in the educative situation.<sup>18</sup>

A person is always aware of an original belongingness to each other. A child also wants to belong to someone, especially his parents. The child will allow himself to be appropriated by someone with which he wants to identify himself in trust as an image for his wanting to be someone himself. He wants the *love* of his parents, especially his mother as the person nearest to him in everyday life,<sup>19</sup> because this means to stand in life, to exist, to become a human being.

The anthropological foundation that makes this trust-as-solidarity possible is motherly accessibility as an obligatory openness and an embracing acceptance. Through turning herself to her child and making herself accessible she voluntarily allows herself to be involved as a provider of help to a child in need of help, thus to a child who must be involved in educative situations. Her pedagogical acceptance of her child also embraces his need for help and she shows herself to be willing to accept responsibility for and help her child until he can assume responsibility for himself; at this point as an educator she has become superfluous. Because the mother and her child are in a pedagogical situation (as a space of security and acceptance) as unequal co-founders of this human space, the mother accepts responsibility for her child's education; she decides to stand by him in his becoming adult by *allowing* him to carry all of the responsibility he is in a position to assume so that he can gradually become responsible for himself. Although initially she decides for-him because of her caring, this deciding must proceed to a deciding-with-him until he can decide for himself and then can direct himself. His mother carries responsibility for his increasing stability, an increase in knowledge of values and norms and a wanting to live accordingly.<sup>20</sup> This is her greatest educative task. Thus, a mother must not be over-concerned and deprive her child of his possibilities in life.<sup>21</sup> The child must be granted opportunities to gradually and increasingly be able to decide for himself and even to make mistakes.

### 3. THE MOTHERLY CARESS

The motherly caress is a concrete intentional act by which she takes the child in and by the hand. It is an act that is realized only after the birth-event. Although before birth she is in physical unity with her child, with her caress she can bring him closer to her as a bodily

being as though he has been allocated to her. The motherly caress is also an intentional act by which she devotes her living presence to her child. In the caress, as a way of lingering-with, the give and take of being present as a bi-personal relationship of acceptance is intended and experienced and all caressing establishes a pre-formed pedagogical field. The motherly caress addresses the childliness of her little child because with her caress he can dwell in his body. At first, the newborn child in his world-relationship is aware of his body and immediately surrounding world such as his little cradle, stroller and being in his mother's arms. This unknown world gradually becomes a dependable world through the motherly caress that, as a directedness of the mother to the world, is for her baby an approach to the world with its pedagogical situations. An uncertain handling of her baby by an inexperienced mother can make the little child restless. A little child will also cry if held by a stranger since he no longer experiences the security that the familiarity of his mother's arms and caresses offer. The caress is an embodiment of an immediate *pathic communication* as a capturing of both mother and little child in their involvement in the love-as-caring situation as a precondition for genuine pedagogical situations. The mother who caresses makes herself available in the tips of her fingers in her own bodiliness that is always present in each situational design and making-present and is a precondition for being-with. A restrained child, with his bodiliness as motive for a situation of being-with, is genuinely present at the *place of the caress*.<sup>22</sup> When a mother caresses her child she creates a mother-child-relationship as a pedagogically pre-formed field. She confirms the fact of his being-there with her touch. This involves motherly bodiliness as perceiving her child-as-bodiliness, as someone who is there in the world with and by her and who in her nearness, as security, must live with her. Thus, as an adult, she must help her child to live through handling him, through living with him as a person, through understanding him and to feel, think and will with him. In this way, as a mother she learns to know him and for her he is a fellow person because they are actively living together in a dialogical world as thriving, progressing response that the mother has made to his appeal by caressing her child in his earliest pathic being-there: the pedagogical relationship of understanding becomes possible. In other words, she presents herself through her caressing activity in a meaningful, meaning-establishing and completely

available way for her child who continually and progressively stands open to reality and whose task it is to increasingly give meaning to this reality. A mother cannot be involved with something else if she really wants to caress her child—it is an act that requires her complete attention. In his giving meaning to the world, the little child as bodiliness already and continually is involved in figuring forth his humanness as a person within the complete safety of his accepting mother and through her co-designing she leads him in designing his world. Compare here the nervous activity of a stranger who lets the little child cry and the cessation of the fit of crying as soon as he is again held in “familiar” arms. This cry is not a reflex but it is a way of carrying on a dialogue and is a pathetic (affective) appeal to restore security. In the motherly caress-as-appeal for a dialogical design of the world this in no sense is a “response” of childlike bodiliness to a motherly caress as a physical “stimulus”. This involves a child-as-person who bodily *answers* to the meaning of her caress as a direct participation in his way of being.

The motherly accepting caress as perceiving (observing), as a way of being human, is a situational embodiment of accessibility-in-trust and eventually leads to realizing the pedagogical relationship of trust. This caress as observing is to be understood ontologically as an expression of the way in which the mother herself is, namely a co-constituter, an applier to the childliness of her child and makes possible the pedagogical relationship of understanding. In this way, mother and child are present with each other as partners in a genuinely mutual understanding as a belonging way of being by and with each other. Through the mother’s accepting caress, as being accessible to her child, there is already possible participation in primordial givens of being human such as loneliness and being near, need and help, tranquility and unrest, victory and defeat of one’s own actions, security, joy, tenderness and the loss of tenderness. Therefore, there is a reason for the child crying; he doesn’t cry without a reason. Again, for the mother the childliness of her child in his self-evident fullness is made present through her caress-as-perceiving and the pedagogical relationship of understanding begins to flourish. The mother is understandingly involved with her child as a participant who understands the childliness of her child. She understands her child as a fellow being



in need of support and as an appeal directed to giving support. Co-being with an accepting mother is the existential ground for each possible understanding, thus also for a pedagogical relationship of knowing as a relationship of understanding. As a childlike co-being, for his mother, her child is an invitation to encounter-in-trust, to engagement as an existential matter.<sup>23</sup> The relationship of understanding between mother and child is possible through the mother's acceptance and is an essential constituent of the educative situation. Motherly love directed to her child promotes his becoming.<sup>24</sup> Motherly love is the first example of love. It is not blind to desire but is a *seeing*, discovering, creating. This now ushers in the motherly look as a mode of motherly acceptance and is an additional precondition for the appearance of the pedagogical.

#### 4. THE MOTHERLY LOOK

The motherly look as seeing, looking and viewing is not an isolated receiving and taking in of light-stimuli originating from her child as a facticity. Each perception indeed is possible through the fact that a mother in her bodiliness can perceive with her eyes. However, this is no mechanism or neurological process that proceeds according to cause and effect in physical time but an attentive looking at, an observing of and a regarding of her child in which she sees him as a childlike fellow being who needs her. The mother for whom the birth-event ended so fittingly wants to see her child as quickly as possible. With her look she sees him in his bodiliness. As a viewer he is present in particular ways in her design of the world. Viewing-as-perceiving her child as fellow being is realized as engagement through her bodiliness, especially in her way of viewing. She does not look quickly but remains looking. The motherly gliding look, as pathic, is a looking past herself directed to her child and she anchors herself by him and thus a relationship with him becomes possible. This being-directed to her child as an ontic anchoring with her look allows her to be connected with him and hence is an act of constituting participants and thus accepting a being-with; this is a pedagogically pre-formed field. Participating, as being-with, as ontological solidarity, is not the same as when someone is together with an object as *thing* in a quality-less space but is to really be in a shared anthropological space in which the mother, as adult person, views her child as a childlike *partner* who

progressively must acquire his humanity, and this cannot be done without her providing support. In this participating-with-looking situation, the mother is in a unique meaning-world-relationship with her child. The motherliness of the mother can be fulfilled in such a situation; in her motherly looking, she encounters not only her observable child but also herself as a looking mother; through her looking her child becomes an educand and she becomes an educator. For her, her motherliness also acquires sense and meaning through the concrete intentional act of looking at her child. In this way she sees herself as mother of her child and thus she can answer the appeal that her child and his childliness direct to her as a provider of support.

The child has need for a motherly mother who will *look* after him, will *look* to him, will care for him and through her look will also lead him with respect to the moral. Her eyes are able to indicate to him, as a little child who does not understand long discourses, the difference between right and wrong as well as good and bad. Does not the little child who has learned to speak frequently ask, “Look here, Mamma”? The motherly look is a moral engagement through her eyes, and her presence is offered as a dialogue in a mother-child relationship within an educative space as a normative space.

Through her motherly look her child is elevated to a partner. That is, she acceptingly sees him as a fellow being. She also is looked at by her child and thus this situation of accepting-through-looking becomes a dialogical situation open to the future. At first the little child looks at everything while his mother carries him around. Through looking he makes the world his own. He wants to look. He also looks at his mother. Through his looking at everything he experiences his openness. He cannot look enough. However, without his mother’s explanations he cannot give meaning to the *things* he sees and experience their meaning. Through the child looking at the world he experiences his being-in-the-world. Through his look he is by things, near and with them. His look is a fruitful, innocent look. At first he does not yet understand. He sees what it is and experiences *that* it is. Through his encounter with the being-there of things his own being-there becomes progressively clearer to him. But through encountering his mother, in the first place, and other persons, his human being-there becomes even clearer to him.

The I-thou experience as an I-thou union (relationship) is also always something new in a child's becoming humanized. A child plays himself *into* his world. One of the first games is hide-and-seek when his mother just turns her face away from him and then suddenly looks into his eyes again, a game of searching and finding—exemplary of the encounter between mother and child and later, when the child begins the game himself, it is exemplary of his own self-becoming that is acquired through personal encounters. The look makes the eyes the place of contact for an encounter.<sup>25</sup> It is the mother, as the comprehensive other, who first accepts and initiates an interpersonal relationship; she establishes a relationship of intimacy that is fundamental for any further relationship in the world of the child of which the educative relationship is essential for him to become progressively more human. The child experiences this look of the mother as security: therefore his restlessness will become calmer if she turns her face toward him. This participatory situation within which mother and child look at each other is evident in the mother smiling at her child and her looking motherly at her child's smiling and laughing; thus, the pedagogical relationship of trust flourishes.

The child's first smile is viewed as the expression of his humanness in the co-experiencing encounter with the other as a co-being, especially with his mother. By laughing with his mother the child is called from his vital solitariness and he shows a first real contact as openness for his fellow persons. By her child's first smile the mother is assured of her child's openness and that he is on the way to and involved in becoming human. Buytendijk says this is an expression of his *evolving humanness*. This also can be an expression of a child's experience of security. In the first years when he shows himself as a smiling and laughing accessible person, he moves himself to optically participate in the timeless being of a situation of security.<sup>26</sup> That is, a situation of security is not a being-with that can be switched on or off beginning with one minute and ending with another. It is a timeless really experienced being-with of which it's real beginning cannot be decided by clock time. Therefore, the mother cannot engage herself in a totally engaging relationship with her child if, e.g., she hurriedly is on the way to an appointment and her child has a need for something. In such a moment she cannot answer her little child's appeal through

genuinely motherly turning-to him as presence. Repeatedly unanswered appeals also then eventually lead to pedagogical neglect. The being-there of the mother who would contribute to such a *duration* of being-with is deficient and the possibility for a situation of giving pedagogical support deteriorates, especially for the preschool child. A little child cannot wait.<sup>27</sup>

The mother is the support-giving person in this mother-child-relationship and she appeals to the childliness of her child through a motherly turning-to-as-accepting in her dealings with him and especially through her motherly looking at her child, as looking with an understanding attitude. Through motherly *exemplifications* gradually the meaningful becomes visible to him and through his childlike emulations the meaningful gradually becomes enlivened, i.e., new life figures forth.<sup>28</sup> Consequently, the child builds up meaningful-world-relationships. Accompanying each adequately meaningful-world-relationship that is established is a feeling of satisfaction because of turning-to—here a child turns himself as a person to his world. This is an expression of a continually progressive opening of himself in trust and standing open to the world. This is a realization of his own being human becoming clearer. The child's experience of *unity with his mother*, as experiencing solidarity, becomes an experience of *unity with the world* through motherly handling-of-him-in-trust. The bonding-in-love-and-acceptance with his mother and his experience of satisfaction as a bodily-transcending way of being make it possible for the child to adequately bond with the world. This is a precondition for designing his own world by which he finds himself and his place-in-the-world. With the first smile of her child, a mother finds a more concrete, easily identifiable response from her child in the ontic-dialogical mother-child relationship. A child constitutes himself as a responding person by his smile and laugh. The genuine smile and laugh, as open, immediate, sudden announcements appearing on his face, are experiences of being accepted. A child laughs with his mother, who is the first with him from birth, as a laughing co-being because she is present as a confirming, accepting co-being and is attuned to being-with. The laugh is an externalization that has no need of a linguistic form as such. Only when a child by smiling and laughing answers in adequate ways the motherly appeal to participate in the world does

he allow his childliness of being a child, as a way of being human, as his own humanness, to figure forth.<sup>29</sup> For the mother this is a response to the appeal she has directed to her child from his birth through her caring, pampering dealing with him in love and acceptance. It is the joyful-giving response that the mother had expected in the dialogical conversation within which she, as adult person, had talked to the child from birth and that superficially seemed to be a one-sided dialogue. In addition, it is an appeal to his mother to enter into further dialogue as appealing to and answering each other in openness and this makes possible the establishment and thriving of the educative relationships.

## 5. MOTHERLY LISTENING-TO

The child's going out to the world is initially limited to his sense organs in his earliest bodily situation and therefore the motherly caress is such a fundamental means of encounter between child and mother and child and world via the motherly caress. The child does not yet perceive his mother's presence as action and voice but lives through it. The affective value of the perception of sound is emphasized by the mother listening to her child in an anthropological space of sound.<sup>30</sup> The mother listens to her child which means that she not only hears him but *accepts* him as her child who calls for care, for acceptance as a person and for help in becoming adult. Listening to her child, as appeal, is not a "reaction to the sounds made by a child crying or articulating"; it is an existential-ontic thrown-ness of the mother, as a belonging, understanding openness, with her child who is committed to her.

For the mother the cry of her newborn assures her of his existence and is the first human encounter with this being who was silent during her expectancy although not motionless. He reaches her with his birth cry by means of her ears before she has been able to take a look at him. This not-yet-verbalized call finds a not-yet-verbalized response in a feeling of responsibility for her child. The cry of the little child is a way of responding to situations to which he, because of limited, undeveloped response-possibilities, cannot bring forth another adequate way of responding.<sup>31</sup> The child responds very early to the human voice and towards the end of his first year he responds with a one-word sentence by which he does

not so much name a particular matter but shows an *affectively colored relationship* with one or another matter. As an example the usually first word “Mama” is mentioned. When a child says this word it refers to his directedness to his mother as fulfiller of expectations and to his childlike expression of this. Also it can refer to being *happy* that his mother is nearby or to the *joy* that he is able to express this. On the other hand, this can also express sorrow. In its expressive character this one word sentence has many possibilities and the mother who, through her relationship of knowing, lives close to her child can best understand this externalization as a dialogue-inviting word and response and the pedagogical thrives on this understanding. Motherly listening is listening to her child’s childlike experiencing of his life world. At first she responds primarily affectively (pathically), e.g., by caressing or by taking the preschooler by the hand, by holding him tightly against her, etc. and later she increasingly responds with language that her child will learn to understand.

Because a child continually makes sounds during his first year of life to which persons around him, especially his mother, respond in particular ways, he is involved as a child in carrying on a pre-linguistic dialogue with fellow persons. The manner of responding by his mother and other persons influences the future expressive sounds he makes.<sup>32</sup> This means that her motherly addressing her suckling after meaningless sounds have been listened to is of fundamental significance for her child’s future ways of speaking. As the child becomes older this significance increases. Thus, the motherly listening-addressing has *significance for his becoming* from the very beginning.

When a suckling hears himself, e.g., when he cries, then this crying event has the power of self-confirmation. The child hears himself and the tears also fulfill the function of self-confirmation.

As a listening, trusting and accepting fellow being, the mother, who stands before her babbling, reverberating, sound-making, and crying child in a space of sound, as an anthropological space, makes a *being-heard-and being-listened-to-relationship* possible. Being a motherly mother and being a childlike child as an ontological belongingness also are influenced by this relationship. In their

being-with in an anthropological space of sound they are there as partners. The mother is responsible for listening to and addressing her child and is confronted with the demands of values that must be realized. The child, as the person addressed and listened to, but also as answerable, also is subjected to these demands. Thus, a mother must not let her child continue to cry without paying attention to his crying. His cry often is a call for the nearness of his mother who he might miss. He cries because he yearns for encountering fellow persons in his world. His anticipation of being encountered is fulfilled in the encountering and encountering again constitutes further possible interpersonal relationships<sup>33</sup> of which the educative relationship is the most fundamental.

## 6. MOTHERLY ADDRESSING

Before a child can respond in his dialogical relationship with his mother, as a new person, he must experience what it is to be addressed. Motherly addressing, as a way of being-in-the-world, is not merely an instrumental way of communicating. Motherly addressing her little child is at first for him an encounter with her voice since in the beginning it does not convey meaning. The mother's word (language) does not function as a given external to her but is interwoven with her (Merleau-Ponty). The voice is a mode of making room for (Binswanger). That is, through her voice, at first she is near her child; he is present to her. Thus, for example, this motherly addressing her accepted child, which essentially is receiving the still slumbering childlike being, also is a pathic-affective intentionalized bonding with her child and *not* a purely cognitive intention. But note what terms of endearment and with what names the little child is referred to or addressed as. Calling a child "child" does not *follow* the cognitive recognition of him as a child but is itself that recognition. The word "child" and other verbal expressions that go with this and that are continually expressed have significance in the heart-to-heart attunement of mother and child with each other and this "naming" is a precondition for the pedagogical to thrive. One openness encounters another openness. When a mother addresses her child, she is not conscious of the concept "child" under which she classifies him as an "object" and that is associatively connected with the word "child". The word (name) *child* and other verbal

expressions referring to him always have significance as an intentional reaching the child himself. The world is *lived-experienced* and experienced through the *word* (Merleau-Ponty).

By calling the child “child”, the motherly adult places the childlike new person into an educative relationship; the mother makes her child an educand, but in his *need* it is the child who initiates the educative relationship.<sup>34</sup>

Genuine motherliness, as an embodiment of her humanness, means to be a trusting-knowing and thus an accepting *speaking* mother and this allows the pedagogical relationship of trust to thrive. Because a child is reachable through meaningful language, the relationship of authority also is possible. Even before (understanding) language, the *voice* (tone of voice) is an indicator of authority; it can convey what is wrong or right through the tone of voice. Motherly addressing, as bodily presence, makes the mother a mother. It is the realization of her existence as a mother. To speak to her child she must turn to him and this turning-to is a precondition for the pedagogical to flourish. This expression is co-constitutive of her being-a-mother as accepting mother. The mother also speaks when there is no audible word uttered. To work, to rest, to listen, to look, to caress all are other ways of addressing because discourse is a way of Dasein. Only through addressing can a mother be genuinely with herself and with co-beings. Language provides her with the possibility of standing with her child in the openness of being human while she is openness herself. Through her addressing an accepting-bonding with-the-word and as allowing-an-accepting-bonding-with-the-word as consent by the child to let her bond, this no longer involves an intervening but a call (address) to bonding to which the child answers. A child answers, e.g., by acquiring the language in which he is addressed. He dwells in the language before he takes possession of it (Merleau-Ponty). It is within the motherly addressing that co-being is constituted with language as the medium of encounter where acceptance is possible and where the childliness of the child appears and thus makes the pedagogical possible. In the motherly word, childlike being is appealed to. The word, as meaning-carrying sound, gives meaning to the world and to the child as a questioning being in the world.



The motherly address, as reaching her child himself, is possible because of their being-together-in-the-world as participants in it, and their mutual trusting can become elevated to one world with its pedagogical situations that they jointly build as home that provides a dwelling place. This being-there together of mother and child influences the child's becoming,<sup>35</sup> because his co-being with mother, as one who touches and the child as touched-becoming-possibility is more than a part of the joint design of a world, it is a participation in forming an ontologically grounded dialogue by which once again there is evidence that a child is committed to education and to the mother as the first actualizer of the pedagogical. As onticity, he is existentially-normatively committed to his accepting mother. Depending on his mother's world-relationship, so will the world be encountered by him. In other words, if his mother's world-relationship is unbalanced, her child's world-relationship will be influenced by this. If Mom is afraid of spiders he will also show fear of this kind of insect. A child can only evolve and progressively become a human person in a human (anthropological) space as an existential-normative space. This implies that a child is directed to norms that are compatible with the aim of educating. The essentially human seems to be to bond itself to another and to consent to be bonded with. This consent to be bonded with in which he always remains himself is a decision that he progressively makes himself. This makes him an active participant in the pedagogical relationship of trust and also he becomes increasingly co-responsible for the flourishing of this relationship.

## 7. CONCLUSION

In the previous pages there is an attempt to disclose phenomenologically the real essentials of motherliness and to reflect on its pedagogical significance. In order to more closely illuminate this pedagogical significance it is necessary to further analyze the child's presence with his mother in educative situations. This is considered in the following chapter.

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