

CHAPTER III

PERSONAL ACTUALIZATION BY ACTUALIZING THE PSYCHIC LIFE AND LEARNING

1. INTRODUCTION

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

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

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

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

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

2. ACTUALIZING THE PSYCHIC LIFE

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

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

2.1 Experiencing as a mode of actualization

When a child **experiences** he enters a relationship with reality. This implies a **going to**, an **involved reaching**, a first **familiarity with**, an **entering into** and a **becoming acquainted**

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

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

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

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

It is clear that experiencing and learning are closely related. Since experiencing is the basis for all knowing, and therefore of all learning, it encompasses the different **modes of learning** (See later section). Without experiencing, a child cannot learn and then no personal actualization and becoming adult can occur.

2.2 Willing as a mode of actualization

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

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

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

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

In light of the above, **willing is a way a child's intentionality manifests itself and by which he initiates activity. This**

initiative is attuned to attaining a goal and therefore gives direction and points to his future (Sonnekus, 1975, p 10).

2.3 Lived-experiencing as a mode of actualization

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

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

In light of the above, lived-experiencing is a **child's unique personal, subjective attitude toward reality** (See Sonnekus, 1968, p 23). By taking an attitude, he **evaluates** contents of reality and determines their **value** for him. In this way he **gives sense and meaning** to reality. Essentially, lived-experiencing determines **how** his psychic life is actualized and also how his personal actualization will occur. Lived-experiencing contents as meaningful

will **promote** and lived-experiencing meaninglessness will **impede** his personal actualization.

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

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

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

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

2.3.1 Emotional lived-experiencing

As far as emotional lived-experience is concerned, there are distinctions among three levels that also indicate a child's level of becoming. Sonnekus (1973, p 20) differentiates the emotional aspect of lived-experiencing of a younger child as **pathic** from that of an older child as **affective**. In this light, the following levels of emotional lived-experiencing are indicated (see Prinsloo, 1982, p

124; Sonnekus, 1968, p 62; Sonnekus, 1973, p 20-22; Sonnekus and Ferreira, 1987, p 54-57):

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

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

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

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

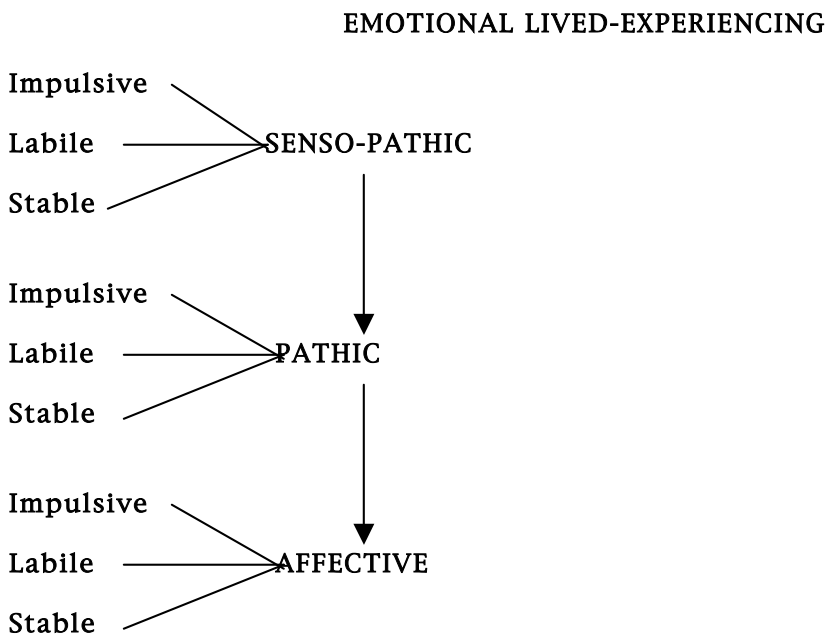
Especially a younger child is predominantly emotionally attuned to his world. On the lowest level of lived-experiencing a small child will actualize his senso-pathic lived-experiencing preponderantly impulsively alternating with lability and gives evidence of breaking through to stability. To the degree that his personal actualization occurs, there also will be an elevation in the level of his emotional lived-experiencing and its structure preponderantly assumes the

character of stabilized affective lived-experiencing (Sonnekus, 1973, p 22). Stability implies the emotional life shows more consistency and that a child is more in control of it. A stable emotional lived-experiencing indicates calmness, harmony, tranquility, confidence, security, etc. Such lived-experiencing is for a child the basis of feeling certain, secure and safe (Sonnekus, 1984, p 22). This gradual elevation in his emotional life is not achievable without educative and affective guidance in particular (Sonnekus and Ferreira, 1987, p 55).

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

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

The following schematic representation is a depiction of the above:



2.3.2 Knowing lived-experiencing

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

As in the case of emotional lived-experiencing there are distinctions among different levels of actualizing knowing lived-experiencing that also indicate a child's level of becoming. With respect to knowing lived-experiencing, a distinction is made between **gnostic** lived-experiencing of a younger child and **cognitive** lived-experiencing of the older child (see Sonnekus and Ferreira, 1987, p 55; Sonnekus, 1973, p 23; Prinsloo, 1982, p 124). In this light, the following levels of knowing lived-experiencing are indicated:

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

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

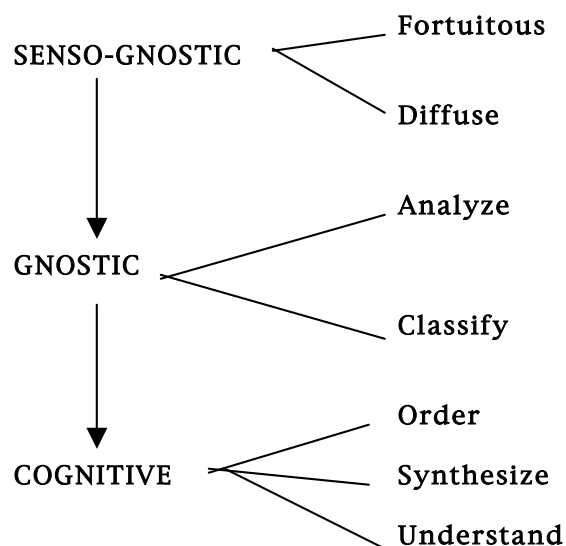
unsystematic and weakly ordered, he already is inclined to **analyze and synthesize**.

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

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

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

KNOWING LIVED-EXPERIENCING



2.3.3 Normative (meaning giving) lived-experiencing

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

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

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

2.3.4 The relationships among the different modes of lived-experiencing

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

The fact that the different ways of lived-experiencing are actualized as a unity has been repeatedly stressed. The preceding separate discussions of each of these ways are only distinctions made for the sake of greater clarity. Emotional, knowing and normative lived-experiencing are inseparably connected events that always constitute a unity as far as their state, content and activity are concerned. Lived-experiencing **always** is both emotional and knowing and **not** one or the other in an absolute sense; rather there is a difference in quality which implies that either emotional or knowing lived-experiencing is dominant (See Pretorius, 1972, p 30-31). In this connection, Sonnekus (1968, p 92) also indicates that emotional and knowing lived-experiencing arise on different levels of a child's becoming and it is sometimes more emotional and sometimes more knowing; however, these are never separate aspects of lived-experiencing.

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

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

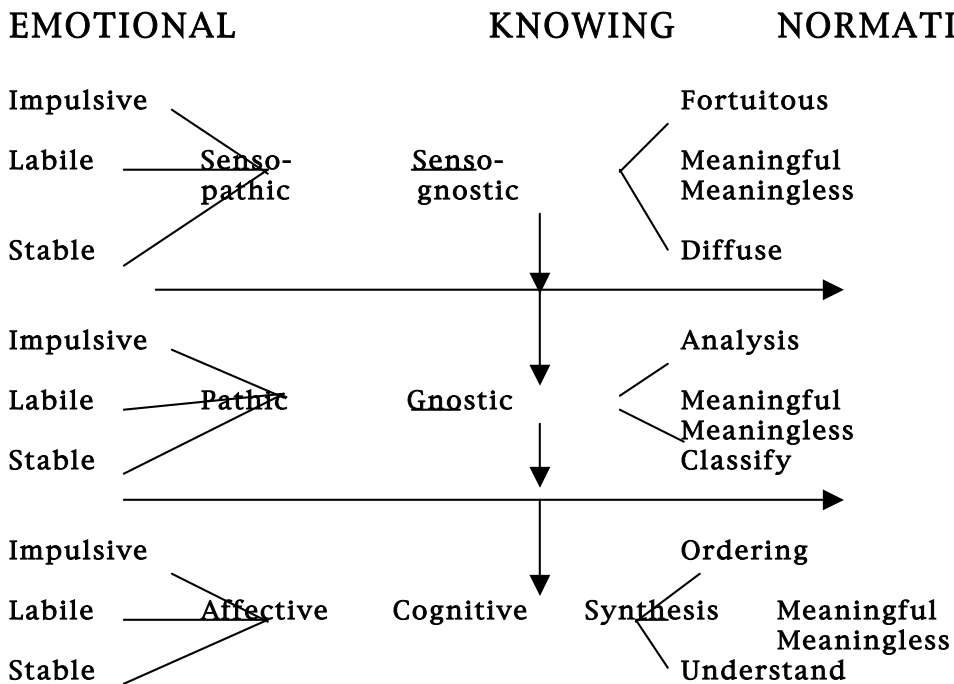
Gradually an elevation in level again occurs and a child simultaneously moves from the pathic and gnostic to the affective and cognitive level of lived-experiencing. That is, this elevation in level occurs simultaneously and in parallel and there is a mutual interaction between the senso-pathic and senso-gnostic,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

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

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

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

These relationships are represented as follows:



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

2.4 Behaving as a mode of actualization

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

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

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

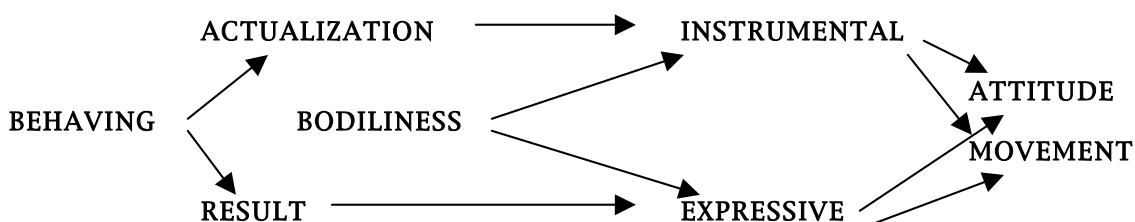
* goal-directed activities

* bodily expressions such as movements and attitudes

Here **bodiliness** means body-subject (Bondesio, 1977, p 47; Botha, 1973, p 161; and Ras, 1981, p 2-3) or "**my body to which I have given meaning**" and thus it is my body as lived. Bodiliness is closely related to a person's **meaning giving** existence (See Kwant, 1962, p 21). The sense and meaning attributed to educating is closely interwoven with bodiliness (Sonnekus, 1984, p 24).

Bodiliness or corporeality is the **center** or anchor point of his world and from his own position in space, a child experiences things as high, low, near, far, right, left, etc. (See Sonnekus, 1973, p 18; Ras, 1981, p 152). The bodily essentials of **movement and attitude** at the same time are human **ways of behaving** that are **instrumental** and **expressive** in nature (See Ras, 1981, p 66-71).

The following is a schematic representation of the above discussion:



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

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

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

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

For the sake of greater clarity and understanding, the preceding discussions of the different modes of actualizing the psychic life were presented separately. However, all of them are essentials of the psychic life and there are strong reciprocal interconnections among them. This is because the psychic life functions as a unity and thus personal actualization also is a unitary event.

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

2.5.1 The relationship between lived-experiencing and willing

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

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

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

2.5.2 The relationship between willing and experiencing

Experiencing is the original way a child turns to reality and this includes a **willed** movement to, entering into and a concerned going out to the contents of that reality. Thus, it is an **activity** by which a child directs himself to reality and comes to **know** it.

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

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

2.5.3 The relationship between experiencing and lived-experiencing

Because experiencing is an activity by which knowledge is attained, clearly, there is a connection between experiencing and **knowing** lived-experiencing. However, since lived-experiencing also is a matter of **attributing meaning**, there is a direct connection between experiencing and **normative** (meaning giving) lived-experiencing as well. What a child cognitively experiences is, at the same time, also normatively lived-experienced in that he attributes meaning to it. That is to say, the **implicit** sense of what is experienced is made **explicit** by lived-experiencing it (Ferreira, 1973, p 43). Through lived-experiencing, the sense of what is experienced is preserved (Sonnekus and Ferreira, 1987, p 52) in that it is "**congealed**" (Van der Stoep) and then integrated into a child's possessed experience as possessed knowledge. In this way the **sense** that reality has, as such, is changed to personal **meaning** by a child lived-experiencing it (Sonnekus and Ferreira, 1987, p 70). For a child-in-education, the dividend from the sense-filled [sense-ful in contrast to meaning-ful--G.Y.] experienced contents is the lasting **meaning** he has attributed to these contents because his future experiencing is co-defined by this change (Sonnekus, 1980, p 8).

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

2.5.4 The interconnections among the modes of actualizing the psychic life

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

the degree to which they are meaningful for actualizing a child's psychic life through **learning** and **becoming**.

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

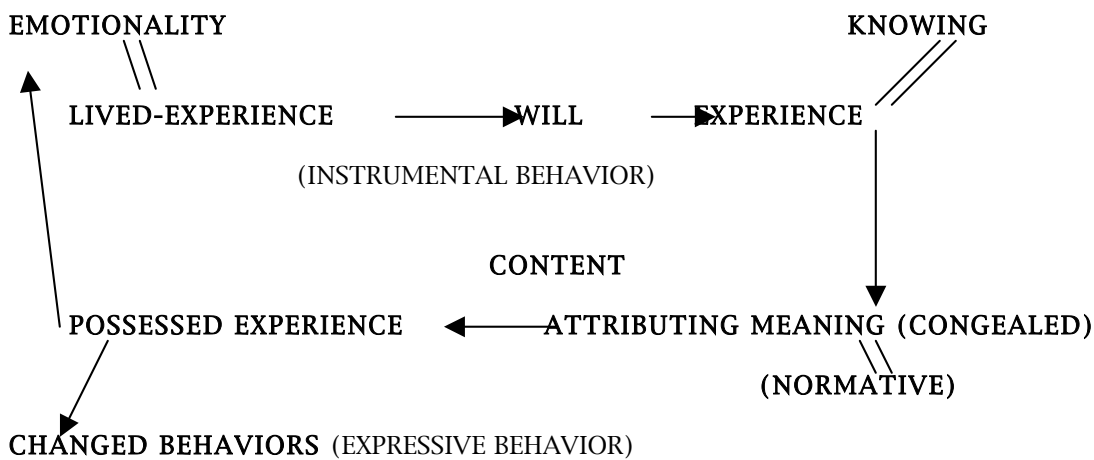
By way of a synthesis, emotional lived-experiencing accompanies willing and determines its quality and strength. This makes a child ready to experience reality and cognitively lived-experience it (Crous, 1979, p 44). Thus, emotional lived-experiencing is the basis for a strong willing(ness). If a child's emotional life is stable, his will is strengthened, he chooses and decides more effectively and indecisiveness is restrained. However, if his emotional life is characterized by tension, uncertainty, unrest, etc., his willing(ness) is weakened with serious implications for actualizing his becoming and learning (Sonnekus and Ferreira, 1987, p 69).

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

If a child effectively experiences reality and invests it with personal meaning, he learns to know it. Thus, the interactions among experiencing, willing and lived-experiencing are **activities of learning to know** by which a child comes to know and, consequently, to master reality. Through this event, experiencing is congealed (Van der Stoep) and becomes possessed experience as

possessed knowledge (see Crous, 1979, p 44). The relationships among experiencing, willing and lived-experiencing, as a matter of personal actualization, flow into and ultimately become discernible in a child's behaviors.

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



3. INTELLIGENCE AND ACTUALIZING THE PSYCHIC LIFE

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

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

Thus, intelligence, in the first place, is only a human potentiality and, therefore, is only **meaningful** if it is **actualized** (See Prinsloo, 1982, p 145). In this regard, actualizing intelligence is closely

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

On the other hand, on the basis of its being interwoven with the psychic life, it is by means of experiencing, willing and lived-experiencing that intelligence itself becomes actualized. Thus, these modes in their reciprocal relationships are continually available for actualizing a child's intelligence. This particular connection between actualizing intelligence and actualizing the psychic life is described as follows (See Prinsloo, 1982, p 144-150):

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

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

The nature of emotional lived-experiencing determines the quality of willing. Depending on the strength of willing, a child's potentialities (among others, intelligence) will be adequately

actualized or not (Prinsloo, 1982, p 146). A stable emotional lived-experiencing creates a favorable climate within which intelligence can be adequately actualized while lability leads to fluctuation in intellectual achievement and thus under achievement (See Sonnekus, 1973, p 86). In another way, intelligence actualization, as cognitive or knowing potentiality, is of essential importance to emotional lived-experiencing because it regulates and controls the emotions. Hence, there also is a close relationship between actualizing intelligence and **knowing** lived-experiencing. As cognitive potentiality, intelligence determines the attainable level of cognitive lived-experiencing. Thus, the relationship between intelligence and **normative (meaning-giving)** lived-experiencing also is clear. The point of intersection between them is that via actualizing intelligence a **system of values is ordered** in terms of which **sense** and **meaning** become possible (See Prinsloo, 1982, p 139).

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

4. LEARNING AND ACTUALIZING THE PSYCHIC LIFE

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

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

Learning is:

- * an original mode of living
- * an intentional phenomenon
- * rooted in a child's becoming-someone-himself
- * a given human potentiality
- * a personal attitude

- * giving meaning to reality
- * a phenomenon of becoming
- * an act requiring a child's initiative

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

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

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

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

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

These modes of learning are always actualized as a unity and also with the psychic life. The modes of learning are more particularized forms of the ways the psychic life is actualized. By means of the modes of learning a child becomes involved with reality and by thus actualizing his psychic life he gives meaning to it. Learning is

directly interwoven in the total actualization of a child's psychic life and, in particular, in his ways of giving sense and meaning to contents (Sonnekus, 1984, p 29).

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

4.1 Emotional or accompanying modes of learning

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

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

* Sensing

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

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

* Attending

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

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

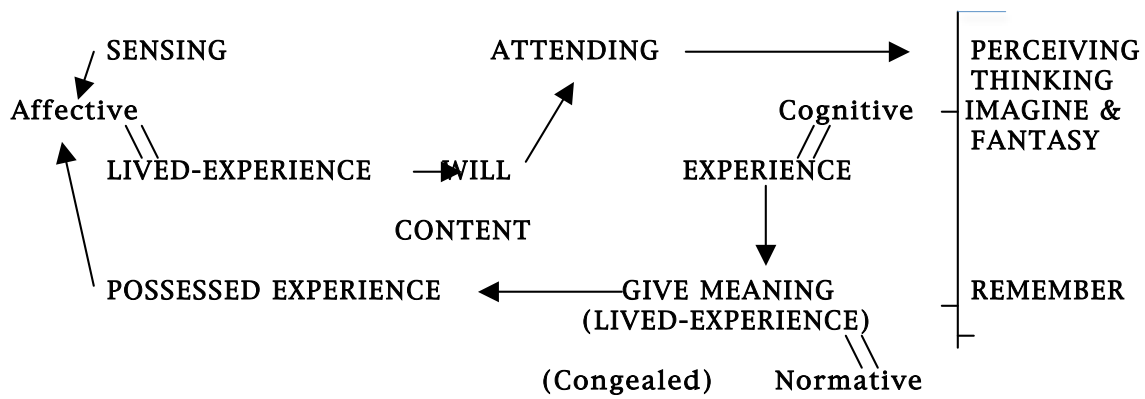
4.2 Knowing modes of learning

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

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

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

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

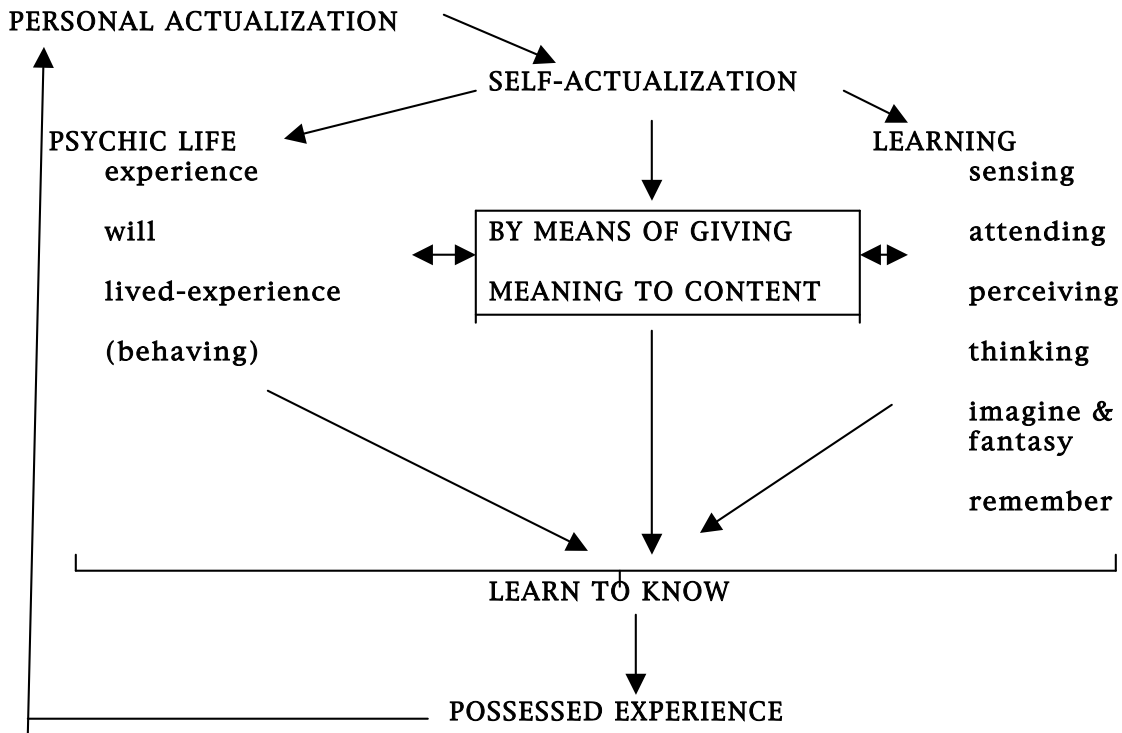


From the above, a child's **sensing** or first becoming aware of the particular contents, together with already existing relevant possessed experiences, will determine his **emotional state** (labial or stable). This emotional lived-experiencing accompanies **willing** and influences whether a child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

5. SUMMARY

The aim of this chapter is mainly to show the particular role of the child in his personal actualization. A **child himself** plays the most important role in his becoming adult. He is not **surrendered** to the educating he receives from his parents and other adults. By **learning** and **actualizing his psychic life**, he **gives sense and meaning** to the educative event and eventually comports himself accordingly. By giving meaning to his situation, he determines the **norms** by which he will live. This fact presents the educator with a particular task. His task is not only to unlock subject contents but also, through them, to guide a child to give sense and meaning to his world.

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



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