

TRANSLATOR'S INTRODUCTION

Even though this book was originally published more than 25 years ago and, in my opinion, should be completely re-written to incorporate developments in psychopedagogic thought that occurred immediately after and since its publication, I believe it merits being made available in English. In the brief history of psychopedagogics, this work is a classic of pivotal proportions. By that I mean it was written at a time when psychopedagogic thought was still struggling to break out of the restraining shackles of the perspectives and paradigms of "traditional" educational psychology, viewed as the application of psychological theories to learning and teaching in the context of schooling.

A value of this book for an American audience is that it contributed to breaking away from traditional educational psychology and to the eventual development of psychopedagogics. Such a breaking away has not happened in the United States and much thought about educating is still rooted in perspectives outside of the reality of educating itself (e.g., in cognitive science). Among other things, this book presents a dialogue between a phenomenological psychology and a phenomenology of educating (pedagogics) that originated in Holland almost five decades ago and that remains virtually unknown here. Even a passing acquaintance with this literature will be refreshing to most educators interested in helping a child become a morally responsible, autonomous adult.

The absence of an appropriate vocabulary at the time the book was written contributes to a blunted treatment of the nuanced levels and qualities of lived-experiencing revealed after this book was written. Indeed, Pretorius' thinking and explications of lived-experiencing are hampered by his almost exclusive reliance on Straus' concepts of its pathic and gnostic aspects. Later research has indicated three levels of emotional and knowing lived-experiencing with qualitative differences at each level. The correlated levels (and qualities) are:

Emotional

Senso-pathic (impulsiveness)
Pathic (lability)
Affective (stability)

Knowing

Senso-gnostic (diffuseness)
Gnostic (disorderliness)
Cognitive (orderliness)

What is more, in Pretorius' book, lived-experience is mainly contrasted with experience; but since then, other aspects of the

psychic life of a child-in-education have been revealed and more carefully described; indeed, lived-experience, along with the other aspects of the psychic life function as a unity, and mutually define each other. For the above reasons, it will be of value to present a summary of a current psychopedagogic understanding of lived-experience within the context of a child's psychic life. This will provide the reader with a more recent perspective on the content of Pretorius' book.

What is the psychic life?

The psychic life of a child-in-education is his wealth of potentialities that need to be cultivated and actualized under the guidance of adults. Its actualization is accomplished through a child's relating to and being involved in the world, i.e., by living; its cultivation requires the adult's educative intervention and guidance. In other words, both child and adult play a critical role.

Several essential aspects of the psychic life have been disclosed by psychopedagogues (most notably Sonnekus and Ferreira, 1987) and their descriptions follow.

By **experiencing**, a child turns to and becomes involved with some aspect (content) of the life world and this actualizes or sets into motion his psychic life. To experience is to undergo, to be influenced by that with which he is involved. Through experiencing, an acquaintance with the life world is initiated and this is the basis for all subsequent understanding of it.

Willing gives experiencing a course and direction. To will is to make personal choices and decisions; this means it is value-laden or normative in nature. Willing lends a dynamic and driving force to the actualization of the psychic life. In addition, it is co-defined by the quality of one's emotional life (lived-experiencing) because a stable affective life promotes a strong quality or power of willing while pathic lability weakens or even paralyzes it. If it is weakened or paralyzed, the quality of the direction willing provides to experiencing is deficient or lacking and the child becomes uncertain, indecisive, and not motivated to become involved [via sensing] or remain involved [via attending] with the learning content being experienced.

A child fulfills his involvement with (experiencing of) life world contents by **lived-experiencing** them. This amounts to attributing meaning to and discovering meanings of what is being experienced on sensopathic/pathic/affective and sensognostic/gnostic/cognitive levels of lived-experiencing. In addition, since meaning always implicates norms and values, lived-experiencing also is normative in nature. This category or essential of the psychic life will be returned to in greater detail because it is the pivotal or focal point of the child's psychic life viewed from a psychopedagogic perspective.

Knowing means acquiring (learning) something and as a result possessing acquired knowledge. Thus, it is directly related to a person's going out to and becoming involved in (experiencing) the life world. Knowing results in a broadening and deepening of knowledge of aspects of the life world.

The above essentials of the psychic life are reciprocally interconnected and inseparable. That is, to have "**learned from experience**" means to have come to **know** by **wanting** (willing) to give meaning to some content by **lived-experiencing** it. By actualizing the psychic life by means of these categories, there is an outcome (learning/becoming) called **possessed experience**. That is, the child possesses (retains) experiences that have become "congealed" by giving meaning to them (by lived-experiencing them); at the same time, the child is "possessed" by these retained meanings. For example, after learning to read, write or tell time, one no longer can return to the level of experiencing when one didn't know how to do these things. One has become different, as has one's possibilities, one's world.

As the accumulated "sedimentation" of previously experienced content that a child has gradually come to know by investing it with meaning via lived-experiencing, and that was directed by his willing, a child's possessed experience co-defines **how** he **now** experiences, wills, knows and lived-experiences, and as his possessed experience deepens and expands as he actualizes his psychic life, it influences his future actualizations of it.

Behaving crowns the totality of a person's involvement with the life world, via actualizing his psychic life. That is, knowledge resulting from his willful giving meaning to the contents experienced is integrated into his possessed experience and shows itself in a change

in behaving. Though behaving is thus an outcome, it also co-determines, in its turn, the future actualization of the essentials of the psychic life.

At this point, it should be evident that the above discussion is concerned with **how one learns from experience**. How learning itself occurs on a more micro level via sensing, attending, perceiving, thinking, imagining/fantasizing and remembering is a directly related but separate topic that exceeds the scope of this introduction to lived-experience. Since behaving is the way one's psychic life shows itself, if that behavior is to be understood, one has to understand how one is actualizing his psychic life--the level and quality of this actualization is a direct function of the level and quality of lived-experiencing. One needs to understand what he is experiencing, what it means to him (i.e., how he is lived-experiencing it), etc.

The quality and level of actualizing his psychic life become evident in his directedness to (intentionality) and openness for reality. This directedness and openness come to fruition in his **lived-experiencing**. Consequently, the levels and qualities of the emotional, knowing and valuing aspects of lived-experiencing are now presented in some detail.

Lived-experiencing as emotional, knowing and valuing directedness to and openness for reality

What follows is based primarily on Sonnekus and Ferreira (1987), Strydom (1974) and Strydom (1977).

Self-actualization occurs by implementing and cultivating one's physical, psychic and spiritual potentialities, and this is how one's personality is formed. As Gunter, 1974, p. 70 says, "Every child is born as a person and as such **is** a bearer of dignity; yet his **personality** which indicates what is peculiar to him as an individual person and renders him unique and unrepeatable, **must be developed**. This is where education comes into the picture. Every child **is a person** but **becomes a personality** by developing it with the indispensable aid of education."

These psychical, psychic and spiritual potentialities refer to the fact that as a self-conscious being, a person always simultaneously directs himself to reality in knowing and emotional ways in order to

give meaning to it. What is involved in these modes of being directed (and open) and their interrelations will be considered. Then the third aspect of lived-experience, the normative, is discussed. For now, this much needs to be said about the normative: to give sense and meaning to his situation, a person has to have guidelines or criteria in terms of which he adopts a point of view, takes a position, decides, evaluates. In other words, deriving meaning from and attributing meaning to one's situation and life world contents take place on the strength of values and their implied norms. Thus, the affective and cognitive modes of directedness are normative in that they are ways of giving and revealing meaning.

Finally, it should be noted that there is a direct connection between the affective, cognitive and normative aspects of lived-experiencing and the **fundamental pedagogic** relationship structure of trust, understanding and authority. Indeed, from a **psychopedagogic** perspective this connection leads Sonnekus to talk of the necessity for affective, cognitive and normative guiding or educating (Sonnekus and Ferreira, 1987).

Emotional directedness

In his becoming toward adulthood, a child moves from a predominantly affective to a predominantly cognitive directedness, but the affective **always underlies** the cognitive. Indeed, the affective and cognitive are so intertwined that affective stability leads to and facilitates cognitive orderliness, and cognitive orderliness contributes to a stable affective life.

1. Particular levels and qualities of emotional directedness

(a) Sensopathic directedness

A human being directs himself toward reality by means of his body. In actualizing one's psychic life, in learning, etc., one's body is the center of all of his intentionalities. This is especially evident in the very young child (infant) who clearly directs himself to the world via seeing, hearing, smelling, touching, etc. all of which indicate a sensopathic directedness. These bodily modes of intentionality show a strong quality of **impulsiveness**. As a child becomes more adult, there is a gradual distancing from this sensopathic, impulsive

directedness to a greater stabilization of his affective life. However, the adult has an essential role to play in promoting this stabilization by guiding the child to feel secure in his bodily directedness (e.g., the crying infant feels comfort and security when fondled and caressed). This adult guidance does not yet qualify as "true" educating because the infant is not yet a co-participant. However, it is an essential **precondition** for the child to become ready for and receptive to educative intervention. Such guidance points to a spontaneous, prereflective relationship of trust and provides the basis for such a relationship to become explicit, purposeful and mutual.

(b) Pathic directedness

Increased stability of the child's impulsive, sensopathic directedness amounts to an elevation to a **labile** or **fluctuating** pathic directedness. This intermediate level bridges the preponderantly impulsive sensopathic directedness of, say, an infant and the preponderantly stabilized affective directedness of, say, an adolescent.

The acquisition of language allows a preschool child to distance himself from his corporeality and to express and embody his pathic directedness in ways other than bodily. Although the acquisition of language indicates a preponderantly cognitive directedness, even so, as a "way of singing the world" (Merleau-Ponty, 1962), there is a close connection between language and emotion. By language we interpret, clarify and even create feelings, and it allows us to share our emotions with others (and with ourselves).

A stabilized affective life depends on the degree to which the child experiences safety and security that especially is facilitated by the parents via affective educating or guiding. Indeed, the experience of security is a precondition for an increased stabilization of the child's pathic directedness whereas the experience of insecurity labilizes it and then the child becomes pathically flooded or emotionally overwhelmed.

(c) Affective directedness

A **stable** affective directedness is characteristic of maturity. Among other things, an emotionally mature person does not fluctuate from one emotional reaction or mood to another, and this

implies a distancing from primarily pathic feelings to a greater cognitive control of feelings and emotions.

To say that affective stability is a characteristic of maturity is not to claim that such a level of directedness unfolds "naturally" or in a strictly biological way. Thus, even though a high degree of affective stability is expected of adolescents (and generally is), this stability depends on the adequacy of self-actualization **and** on the quality of affective guidance or educating.

In summary, a child's emotional directedness moves from a predominantly impulsive Sensopathic via a labile pathic to a stable affective directedness. What is more, these levels and qualities are influenced by the nature and quality of affective educating provided by the adults **and** by the child's own self-actualization of his emotional potentialities.

Knowing directedness

A child is born with the potential to direct himself cognitively to the world but, as with any potentiality, it has to be cultivated by means of educating **and** by self-actualization. Not only is a child knowingly and emotionally directed to reality from birth but, as with the emotional, the level and quality of knowing directedness vary from, say, the infant to the adolescent.

As Pretorius notes in his book, to reach maturity a child has to change from a habitually emotional to a habitually knowing lived-experiencing. This means the child gradually will give sense and meaning to reality in a more planned, logical, reasoned, systematic and abstract way. In other words, his cognitive directedness will increasingly be characterized by orderliness.

Regarding the interdependence of the affective and cognitive modes of intentionality, an earlier point needs repeating. Namely, an increased affective stability is a precondition for an increased cognitive orderliness; but it also is the case that cognitive orderliness can contribute to affective stability. Or, on the negative side, a labilized pathic life promotes a disordered gnostic (knowing) life.

The relationship between language and affect has already been briefly mentioned. Here the connection between language and

cognition will be noted. It is widely accepted that language is a preeminently powerful medium for the interpretation and cognition of reality via expressing it in worlds. As such, it is central to human existence and is a medium of communicating, thinking, actualizing intelligence and affectivity. Because a child uses language to reveal or discover (i.e., to know) reality and to organize it, language is said to have a discovering and ordering function. In the present context, the point is that language allows a child to distance himself from a predominantly affective to a predominantly cognitive directedness to reality. Consequently, language facilitates the level and quality of the entire range of cognitive intentionalities and especially thinking, actualizing intelligence and remembering.

1. Particular levels and qualities of cognitive directedness

(a) Sensognostic directedness

Langeveld indicates that "the young child is totally sensual, that is, completely dependent on his senses: sense of temperature, balance, touch, taste, vibrations and gradually also sight and hearing indicate to him what is happening in his environment." At first there is little evidence of the cognitive intentionalities such as thinking and remembering and even during the second half of the first year of life the infant reveals a noticeable ability merely to distinguish.

Because of a young child's preponderant sensory orientation, the actualization of his cognitive directedness revolves around his bodiliness. That is, knowing is bodily knowing, and pre-linguistic utterances (e.g., crying) generally refer to physiological, bodily conditions such as hunger, pain and discomfort. A young child's cognitive life is dominated by an orientation to the world of objects. In addition, his initial discoveries are mainly bodily (e.g., hands, feet).

The initially cognitive-distinguishing directedness mentioned above is primarily diffuse in nature and is affectively (sensopathically) colored. That is, the intentionalities actualized on a sensognostic level are characterized by a large degree of **diffuseness** since they tend to be permeated by sensopathic intentionalities of an impulsive and labile quality. Feelings of safety and security are necessary otherwise a child's sensognostic intentionalities will tend to become

sensopathically flooded such that he stagnates on this vital, physical level and his knowing modes will remain inadequately actualized.

(b) Gnostic directedness

Bodily or physical growth increasingly allows a child to direct himself to the world differently. For example, with an increased coordination of bodily movements (e.g., walking) there is an elevation in his relationship with things, and he can more easily initiate exploratory behaviors that become more ordered and differentiated.

As already noted, the discovery and mastery of language indicates a distancing from a mainly sensognostic to a mostly gnostic level of directedness. That is, the quality of diffuseness characterizing the sensognostic level, in progressing toward orderliness, takes on a quality of disorder. Even though a child's directedness is still primarily on a concrete-perceptual level, now there are occasional moments suggestive of a dawning abstract, distanced level. In addition to this change in directedness, the mastery of language also enables a child to ask questions of and about reality and thus to increase his versatility of exploring his life world.

Because of the close connection between a person's affective life and the acquisition of language proficiency, if his lived-experiencing is characterized as pathically labile, the emotional precondition of stability will be inadequate to support his cognitive directedness. For example, a child who feels unsafe and insecure will not easily be able to distance himself from his labilized pathic lived-experiencing in order to adequately acquire language both quantitatively and qualitatively. This has broad negative implications for the effectiveness of his self-actualization since an impeded mastery of language will adversely influence his other cognitive intentionalities such as thinking, remembering and implementing his intelligence.

Language is such a powerful medium for actualizing and fostering cognitive potentialities that a language-poor child will tend to lag behind in his cognitive becoming, and in the long run he may reach the same low level of achievement as a less gifted child. In addition, language mastery that is hampered can impede the stabilization of the child's emotional life such that the actualization of his personality structure will not progress adequately.

(c) Cognitive directedness

As a child progresses toward adulthood, his gnostic lived-experiencing is directed less to the concrete-perceptual. The initial obviousness of reality no longer is accepted as obvious by the adolescent. Rather, he tends to question reality and to be critical of it. That is, he reasons and thinks about what he feels unsure, and he is able to maintain a high degree of objectivity in the sense that he can distance himself from his subjective involvement in reality, and he can take a point of view on it that transcends his own wishes and desires. Clearly, this is an indication of a cognitive, ordered directedness that shows itself in such modes of intentionality as thinking and remembering.

The older child becomes aware of a need for logical, orderly and critical thinking. An adolescent often thinks abstractly and thus is more able to make valid judgments about relations, causality, etc. than a younger child. Consequently, his arguments often are objective and critical which, in turn, lead him to examine himself, his beliefs and values and encourage him to explore reality and learn in orderly, cognitive ways.

The degree to which an adolescent is able to actualize his intentionalities on a cognitive level is closely linked to the breadth and quality of his vocabulary. If an adolescent is deficient in his mastery of language, it will likely hamper the adequate development of his cognitive intentionalities in that he will tend to be unwilling to leave the concrete-sensory, the certain and familiar and venture into the abstract. Thus, he will tend to stagnate on a gnostic, disordered level of directedness.

Integrated and increasingly stable affective and ordered cognitive directedness

By way of completing this discussion of the levels and qualities of the emotional and knowing aspects of lived experiencing, the inextricable connections between them will be underscored once again.

1. All affective intentionalities have a cognitive side and all cognitive intentionalities are affective.
2. The affective and cognitive life of a child becoming adult are

correlated across the different levels and qualities of each and show an integrated progression in the direction of a stable affective and ordered cognitive directedness.

3. An integrated affective and cognitive directedness is to a large extent noticeable in the adolescent. His intentionalities habitually are actualized on a cognitive level that is supported by his affective lived-experiencing.

Valuing (Normative) directedness

To become, a child has to take points of view on, give meanings to and make choices and decisions about his life world. Every act of becoming requires that the person give sense and meaning to his situation. To do this requires implicit or explicit "beacons", guides, criteria in accordance with which one gives meaning, makes choices, etc. In other words, human existence is based on values and confronted by norms.

Since the educative intervention of adults also is required, self-actualization is necessary but not sufficient for becoming an adult and it involves deriving meaning from and attributing meaning to experiences on the basis of one's values and their implied norms. From a pedagogic perspective on becoming an adult, a child has to increasingly acquire the norm-image of maturity [from his educators] through the self- and guided-actualization of his potentialities in accordance with values and norms.

Deriving and giving meaning occur according to the ways a person directs himself to reality. As already noted, this is accomplished especially by a person's affective and cognitive intentionalities and their interrelations. Because a child directs himself to reality via his affective and cognitive intentionalities with the aid of and while further forming his values and norms, it is necessary to consider the normative aspects of human existence. In fact, the normative is an inseparable aspect of one's affective and cognitive being-in-the-world.

1. The normative significance of affective and cognitive directedness

(a) Affective directedness as normative (valuing)

In one's affective involvement with reality, one gives affective **meaning** by attaching emotional **value** to what is experienced. For example, a child experiences something as pleasant or unpleasant, as repulsive or attractive, beautiful or ugly, cold or warm. Sometimes he also "feels" cheerful or depressed, exhausted or full of energy, ill or healthy. Thus, he is able to form for himself a "value image" by appropriating what he finds meaningful or by avoiding or rejecting what he considers less meaningful or even meaningless. This resulting value image strongly influences his self-actualization; even so, it is clear that accountable educative intervention is critically important in his forming this value image ("sense" of values).

A person is able to **direct** himself to the world as a consequence of values and norms. Yes, because as a valuing, normative being-in-the-world, values and norms "speak" to him and give **direction** to his life. But these values have to be acquired, learned. So, it is not surprising that educating primarily is a matter of inculcating values and their implied norms.

When reality makes an emotional "appeal" to a child, he has to give meaning to that reality in terms of his emotional life. For example, he has to **evaluate** whether a picture is beautiful, whether a pizza is tasty, whether he "feels" proud about a story he wrote. Thus, it is clear that human existence essentially is a normative matter.

(b) Cognitive directedness as normative (valuing)

Deriving meaning from and giving meaning to reality merely on the basis of one's feelings is not possible. This is because all affective involvement includes cognitive aspects (and the reverse). One **knows** that he is affectively involved. In addition, valuing to some extent involves evaluating, reflecting and deciding that are predominantly cognitive activities in that they require, among other things, thinking, reasoning and implementing intelligence. Thus, although normative lived-experiencing is founded on the pathic-affective, it also is gnostic-cognitive in nature.

Increased normative directedness by means of more ordered cognitive and more stable affective directedness

We now know that the affective and cognitive becoming of a child progress through different levels ranging from the senso-

pathic/senso-gnostic, via the pathic/gnostic to the affective/cognitive. We also know that there are qualitative differences among these levels. At the senso-pathic/senso-gnostic level there is a quality of pathic impulsiveness and gnostic diffuseness, at the pathic/gnostic level there is a quality of pathic lability and gnostic disorder, and at the affective/cognitive level, the quality is described as affective stability and cognitive order.

Since meaning is given via our affective and cognitive directedness, a child's normative directedness will be attuned to values highly correlated with the level and quality of the actualization of his emotional and knowing intentionalities.

Accordingly, the normative directedness of a very young child (baby) will be attuned mainly to sensory-emotional values. The baby primarily is concerned with what to him is pleasant or unpleasant, agreeable or disagreeable. The physical condition of his body is lived-experienced as valuable (meaningful), less valuable (less meaningful) or worthless (senseless). It should be noted that in the case of a baby there is not yet **moral forming** in the strict sense of the term.

As a child's emotional and knowing directedness progress, his normative directedness also is elevated. For example, with a preschool child's increased pathic stability (i.e., from impulsivity to lability) and gnostic order (from diffuseness to disorder), he is able to appropriate some of the higher values for himself, although most of the time he is not able rationally to consider their meaningfulness. Such appropriation mostly occurs when the adult (parent) holds a particular value or values up to a child by personal example. Since a preschool child to a large extent already is capable of gnostic directedness, he can make a specific value his own by **knowing** it, especially as this knowledge is embodied in the practical situation of upbringing. His parents or other educators point out its meaningfulness for him and, at first, this acquisition is a mere acceptance of the knowledge (e.g., cleanliness).

Accountable normative directedness primarily is accomplished by means of a stabilized affective and an ordered cognitive directedness. What is noticeable at this level is the increased abstract understanding of values. Also, with the development of intellectual potentialities, a child becomes capable of a more critical, objective and rational approach to values. He may also

exercise self-criticism based on the same values and norms by which he judges the behavior of others.

During puberty and especially adolescence, a child shows great affective stability and cognitive order. Now he is capable of relating to values at a "distance". That is, he no longer unconditionally accepts the ideas, say, of right and wrong conveyed by parents and other adults. He now builds up a moral code of his own based on the moral concepts established during earlier childhood but that are changed and modified to meet his more mature level of becoming. The young person also evaluates in practical situations the values impressed upon him and often is confused by the inconsistencies he sees in the concrete exercise of norms and values.

It is especially during adolescence that a child's values are established. The actual values that a specific adolescent honors are characterized by his qualities of personality, but sometimes there is a disparity between the values an adolescent (not to mention some adults) pretends to honor and those that govern his actions. Nevertheless, the older adolescent, because of his predominantly stabilized affective and ordered cognitive life, is capable of accountable normative directedness. The moral concepts of the older adolescent closely approximate those of the adult. He knows what society expects and even though he may disagree with some of the moral concepts, he follows them because he realizes that no one can be a law unto himself.

Self-actualization by way of increased accountable normative directedness is a norm-establishing and norm-established activity that means a child should increasingly live in accordance with the norm-image of maturity. As accountable fundamental pedagogic (Landman et al., 1982) normative criteria for the child's actualization of adulthood, he should increasingly:

- (a) be able to interpret his existence meaningfully in terms of an accountable (among other things, objective) act of deriving and giving meaning to work, social relationships, recreational activities, etc.;
- (b) be capable of critical self-evaluation according to which he can make moral judgments of his own choices and actions;

(c) live in accordance with the conditions of propriety as expected of him as a human being;

(d) choose and act according to values which he has appropriated for himself and for which he accepts responsibility;

(e) come to an understanding of what responsibility entails, make it his own and practice it;

(f) replace identifying the adult as the source of authority with identifying norms as that source by which he shows signs of an individually independent and accountable actualization of what is proper, and:

(g) choose and act in terms of a hierarchy of value preferences as contained in an individual philosophy of life.

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George D. Yonge
Davis, California
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